

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.

—². 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.

—^e. Thus 'seventy-times seven,' here, = damnation.

728⁴. 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.

2906⁵. '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^e. '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.

—². That 'seventy' = an entire period, thus a full state. Ill.

—³. '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.

—⁴. '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^e. '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. 684³⁴. '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. 56⁴. Man (alone) is severe, etc.

D. 1742. Tasted by the tongue as hard, soft, sour, sweet . . .

5479^e. Lagerberg was not a man for social intercourse, being austere.

Severely. *Severe.*

E. 827². Severely prohibited.

Sew. *Assuere, Consuere.*

A. 216. 'To sew a leaf' (Gen.iii.7) = to excuse.

9212⁷. To sew or join the one to the other (Luke v.36) is to destroy both.

Sex. *Sexus.*

See LOVE of the Sex.

A. 568². See FEMALE.

M. 44². There flashed from their eyes the fire of lust for the sex . . .

—³. Cause that the companionships between the sexes—that is, between the youths and the maidens—are the heavenly sweetnesses themselves, which are pure.

—⁵. With one of the sex. —⁶.

55⁵. 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.

—^e. 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 . . .

433². Cold towards the sex (with confirmed adulterers), and at last loathing. 453. 505^e.

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. 555¹³. 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.

—². They had lost the name 'Jehovah,' and worshipped Shaddai . . . 'I appeared unto Abraham, Isaac, and Jacob as god Shaddai' (Ex.vi.3).

—³. Thus Abraham (at first) was an idolater, and had not as yet rejected the god Shaddai.

—⁴. The reason the Lord was willing to be represented by the name 'Shaddai,' is that He never wants to suddenly destroy the worship implanted from infancy. Ex.

—⁵. Translators render 'Shaddai,' 'the Almighty;' others, 'the Thunderer;' but it properly signifies 'the Tempter,' and 'the Benefactor after temptations;' as is evident in Job. Ill.

— . The word 'shaddai' itself signifies vastation, thus temptation.

— . As it originated from nations in Syria, He is not called 'Elohim Shaddai,' but 'El Shaddai;' and in Job simply 'Shaddai.'

—⁶. As there is comfort after temptations, they attributed the consequent good to the same Shaddai; and also the understanding of truth which is thence. Ill. And as He was thus held to be a god of truth—for vastation, temptation, chastisement, and rebuking are never of good—the name was retained in the Prophets, but by 'Shaddai,' there, is meant truth. Ill.

—⁷. Isaac and Jacob also name the god Shaddai in a like sense: as one who tempts, and delivers from temptation, and afterwards benefits. Ill.

—⁸. The worship of Shaddai originated from (their being) heard Spirits who reprov'd, and who afterwards comforted. . . They named the reprov'g Spirit Shaddai; and, as he afterwards comforted, the god Shaddai. Ex.

2001. For the Lord is represented by the God Shaddai whom Abraham worshipped.

3667. 'God Shaddai will bless thee' (Gen.xxviii.3)= the temptations of that truth and good through which is conjunction. 'God Shaddai' = temptations . . . because in ancient times they distinguished the supreme God, or the Lord, by various names, according to His attributes . . .

—³. As to 'God Shaddai,' in special, the Lord had been so called in the Ancient Church relatively to temptations, and to blessings and benefits after them. Hence it is that by 'God Shaddai,' in the internal sense, are signified temptations.

4162². Those of the Ancient Church distinguished the Divine by various names . . . as 'God Shaddai,' from temptations, in which the Lord fights for man, and after which benefits him.

4572. 'I am God Shaddai' (Gen.xxxv.11)= the state of temptation past, and now Divine comfort; for 'God Shaddai'=temptation and comfort afterwards . . .

5376⁶. 'Vastation from Shaddai' (Is.xiii.6)=vastation in temptations.

5628. 'And God Shaddai' (Gen.xliii.14)=consolation after hard things; for 'Shaddai'=temptation and consolation after it.

— . The Ancients distinguished the only God by various names . . . and as they believed temptations to be from Him, they called God, then, 'Shaddai,' and by this name understood not another god, but the only one as to temptations. But when the Ancient Church had declined, they began to worship as many gods as there had been names of the only God . . . each family having its own god . . . and the family of Terah worshipped Shaddai as theirs. 6003^e.

—². The reason not temptation only, but also consolation, is signified by 'Shaddai,' is that consolation follows all spiritual temptations.

6429. 'And with Shaddai' (Gen.xlix.25)=the Lord the Benefactor after temptations. E.448⁶.

7193. 'I appeared to Abraham, to Isaac, and to Jacob in God Shaddai' (Ex.vi.3)=the Lord's temptations as to the human, and the temptations of the faithful, and afterwards consolations.

8764⁴. The quality of Divine truth in Heaven (is also signified by) 'his voice as . . . the voice of Shaddai' (Ezek.i.24) . . . because 'God Shaddai'=truth rebuking in temptations, and afterwards comforting. E.283¹³.

E. 283⁴. 'Shaddai' (Ps.lxviii.14)=a state of temptations.

3861⁶. Temptations are signified by 'the discipline of Shaddai' (Job v.17).

959³. 'Shaddai,' etc. are names of one God . . . but each=some attribute.

Shade. *Umbra.*

Shady. *Umbrosus.*

Shadowy. *Umbratilis.*

Shader, A. *Umbraculum.*

Shade, To. *Inumbrare.*

Shadow forth. *Adumbrare.*

Adumbration. *Adumbratio.*

See under EVENING, NIGHT, and OBSCURE.

A. 1554^e. Except slightly-*umbratilit*.

1712. The shade in which were apparent goods and truths. Sig. and Ex.

— . It is called a state of shade when . . .

— . The evil and falsity are what cause the shade-*inumbrat* . . .

1967. When people see anything in shade . . . these Spirits keep the mind fixed on the thought of some Thing . . .

1972. (Heavenly objects) have sometimes appeared to me in the shade of the light of Heaven, which shade is not like the shade of mundane light; for it is light thinning out and weakening from inability to take it in.

2367. 'The shadow of my beam' (Gen.xix.8)=obscure general [perception]. Ex.

2917. 'Dead'=a state of shade or of night, that is, of ignorance.

3341. Representations come forth by discriminations of light and shade . . . and all shade is from proprium; and from this (and the light from the Lord) are derived all the variegations of light and shade there.

3384². 'To dwell in the shadow of death' (Is.ix.2)=in ignorance of good and truth.

3438². The things of the light of the world (are like) the shade of night. Man, being in this shade (believes) that his shade is light, and that light is shade. Ex.

— . What appears in the internal sense, they believe to be of shade.

[A.] 3596. The illustration of (such things) brings them more into the shade.

3693. So far as they are in shade, they are not in intelligence . . .

3957². When man dies, he passes from shade into light. Ex.

3993⁶. Colours (there) are from variegations of light and shade.

— . Shade there, although it appears as shade, is not like shade (here); for shade there is absence of light, consequently lack of intelligence . . .

4018². Things which enter without affection fall into the shade of the memory . . .

4027². Corporeal and worldly things . . . constantly throw shadows on the mind . . .

4531². It is this lumen which is called 'the shadow of death.' Ex.

4644². These things are only adumbrations.

4715⁵. 'The valley of the shadow' (Ps.xxiii.4)=lower things, which are relatively in the shade.

4893. If explicated further, these things would fall into shade . . . For the understanding has its light and shade; and those things fall into its shade which do not coincide with those of which it previously had some notion. 4899.

5084². The fallacies of the senses . . . induce so great a shade on rational and spiritual things . . .

5977⁹. They appear like shadows which flit about.

6110⁶. The alternations (in Hell) are only variations of the shade and darkness of night.

6400³. For all interior things are of shade and darkness to them.

6723. 'The land shadowing-adumbrans-with wings' (Is.xviii.1)=the Church which darkens itself through reasonings from scientifics.

8627. They call the knowledges of our Earth shadows.

9213. That it must be restored before there is a state of shade from the delights of external loves. Sig. and Ex.

— . See SET.

— . For when an Angel or Spirit is in externals, he is also in shade.

9278⁴. When man is in externals . . . he is in such shade that . . .

9433². 'For a shade in the day-time' (Is.iv.6). Ex.

9642. Further from the interiors, truth is in shade.

9723. The things which man does not love, he sees in the shade.

10202. Elevation even . . . when truth is in its shade. Sig. and Ex.

10755. Something of shade from him appeared in the former place. Ex.

H. 506. (Such) when let into their interiors, appear to themselves like those who come from shade into light.

589³. The equilibrium . . . is as between light and

shade . . . The light and shade operate nothing from themselves; but the heat through them . . . Falsity corresponds to shade . . . and spiritual shade is falsity.

S. 60. With these, the truth of the Word is as in the shade of night . . . If they see its shade, they falsify it.

R. 110. The 'shadow of death,' etc. are nothing but the states of those in Hell, who are in falsities of evil.

—². 'In the shadow of death'=the Gentiles, in good works, but not in truths.

M. 79⁶. They said, We have seen them in a shade of light . . . We were seen in a shade, because the light of Heaven is a shade to them, and the shade of Hell is light . . .

T. 109². The Israelitish worship shadowed forth-adumbraverit—the internal worship . . .

— . Unless both the spiritual and the natural man are illustrated at the same time, the man is as in shade.

671. Those washings figured and shadowed forth spiritual washings . . .

D. 4102. Evil Spirits invent shadowy things-umbra-tilia . . . and to these attach many other shadowy things, and phantasies . . .

E. 298⁵. 'To be a shade upon thy right hand' (Ps.cxxi.5)=to be a protection against evil and falsity; 'a shade,' here, is a sunshade-umbraculum.

481³. 'The shadow of a cloud' (Is.xxv.5)=a defence from these things. Ex.

537¹⁴. 'Through a land of dense shade' (Jer.ii.6)=a state of ignorance of truth and consequent Falsity. (=the understanding of truth obscured. 730³⁸.)

684³². 'To live in His shadow' (Lam.iv.20)=to be in His protection against the falsities of evil.

706¹⁶. 'The drawing back of the shadow on the steps of Ahaz' (Is.xxxviii.8)=the prolongation of that time. — .

714²³. The falsity in which these are is called 'the shadow of death.' (Ps.xliv.19).

727². 'To walk in a shady valley' (Ps.xxiii.4)=obscure understanding to which do not appear truths from light.

1100⁵. 'To dwell in the shadow of its branches' (Ezek.xvii.23)=terminated in natural truths; for these cover and guard rational truths . . .

1216³. With these there is as it were a shader-umbraculum-between spiritual and natural light; yet with many this shader is transparent.

J. (Post.) 267. The defect and absence of (good and truth) correspond to shade (here).

Can. Redeemer iv. 'The power of the Highest which should overshadow-adumbrabit'=the Divine good.

Shaft. See DART-telum.

Shaft. Scapus.

A. 955I. 'Its shaft,' etc. (Ex.xxv.31)=spiritual things in the Natural. Ex.

Shaggy. Comosus.

A. 3527². See SEIR.

Shake. See under AGITATE, DESTROY—*labefacere*, MARK—*strictura*, and MOVE—*commovere*.

Shake. *Cohorrere*.

E. 406³. 'To shake' = to be completely changed as to state.

Shake. *Concutere*.

Concussion. *Concussio*.

R. 711. Concussions, etc. of all things of the Church. Sig.

E. 304⁵. Occurs. 400⁶. 403. 413⁴.

Shake off. *Excutare*.

See under DISPERSE—*discutere*.

A. 7418. The evil Spirits shake off there the dust of their feet, when they want to bring anyone to damnation.

8228. 'Jehovah shook off the Egyptians into the midst of the sea' (Ex.xiv.27) = that thus they themselves cast themselves into Hell.

9062. 'If he shall strike out the tooth of his servant, or the tooth of his maid-servant' (Ex.xxi.27) = if he shall destroy truth or the affection thereof in the Sensuous. . . 'To strike out' = to destroy.

9277². 'Thy olive shall be shaken' (Deut.xxviii.40) = that good will perish. E.638¹⁹.

T. 656^e. Would put forth its three gods . . .

E. 365⁸. 'To shake off the dust of their feet' (Matt. x.14) = lest what is damned should adhere to them therefrom. . . Those who belonged to the representative Churches shook off the dust of their feet when the truths of doctrine were not received.

538⁹. 'To smite her wealth in the sea' (Zech.ix.4) = to cast falsities into Hell.

Shame. *Pudor*.

Ashamed, To be. *Pudeferi*.

A. 213. See NAKED. R.213. 706. E.244.

216. 'To make themselves belts' = to be affected with shame . . . Being in natural good, they were affected with shame. 224.

829. Shame is (thus) insinuated into him. D.1696.

1641². Is shame possible without reverence? D.1051.

2751^e. On hearing this, he receded with shame.

4793⁴. The shame of injuring society, an internal bond.

H. 403^e. That they might be ashamed.

506³. Some, then, are ashamed; some are not ashamed.

M. 513². They then practise these things without being withheld by shame.

D. 3141. See FEAR. 3149.

3179. To those suffused with shame, there appears a head nodding, in front.

3456. (Thus) he was devoid of shame. 4790.

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E. 357¹⁰. 'They shall not be ashamed when they speak with the enemies in the gate' (Ps.cxxvii.5) = that there shall be nothing of fear of evils from the Hells. (=not to be conquered. 724¹⁰.)

386²². 'They shall not be ashamed in the time of evil' (Ps.cxxvii.19) = that they shall conquer when tempted by evils.

401²⁰. The truth of faith and good of love are said to 'blush,' and 'be ashamed,' when they are no longer received.

577¹¹. Shame was represented by the hand upon the head. Ill.

654⁵⁹. 'The strength of Pharaoh shall be for shame' (Is.xxx.3) = no faculty of resisting evils from Own intelligence.

734¹⁸. 'To be ashamed' (Zech.x.5) = to yield, being said of those who are overcome.

811¹³. To 'be ashamed, and affected with ignominy' (Jer.xxii.22) = to be destitute of all good and truth; for when such come among the Angels, they are affected with shame and ignominy.

1008². Adulteries are (now) practised without shame . . .

Shammah. *Schammah*. E.438⁷.

Shape. See under EFFIGY, and SPECIES.

Share with, Impart. *Impertiri*. A.4190. W.128.

Sharon. *Scharon*.

A. 5922¹². 'Carmel and Sharon' (Is.cxxv.2) = the Celestial Church.

10609⁶. 'Sharon' = the internal of the Celestial Church. Ill.

E. 288¹¹. 'The honour of Carmel and Sharon' = the Divine good which they receive.

7730¹⁵. 'Sharon, Bashan, and Carmel' (Is.cxxiii.9) = the Church as to the Knowledges of good and truth from the natural sense of the Word.

Sharp. *Acutus*.

Sharpen. *Acuminare*.

Acutely. *Acute*.

See under POINT—*aculeus*, and SALT.

A. 546^e. They wore a pointed cap . . .

1641. Spirits speak so acutely . . .

2799³. 'A sharp sword.' R.52.

—²¹. Truth combating is represented by things which are sharpened, like swords . . .

4214². The more acutely they can (ratiocinate). —⁵.

H. 353³. Sensuous men can ratiocinate more acutely . . .

R. 52. Called 'sharp,' because it penetrates the heart and soul.

647. 'A sharp sickle' (Rev.xiv.17) = the Divine truth of the Word.

- D. 208. Spirits abhor sharp things. Ex.
 929. Everything sharp=deceit, or cunning.
 934. Swords and sharp points—*acumina*—appear whenever a Soul speaks otherwise than he thinks. Ex.
 1057. Spiritual things are represented by the sharper things . . .
 2621. (David) is sharp, or pernicious.
 5962. Dippel could not view Things acutely, although he had written acutely . . .
 —^e. The malice of the infernals is so acute . . .
 E. 73. Called 'sharp, two-edged' because it disperses completely.
 560³. Interior falsities are there represented by sharp things. Enum.
 780⁸. 'Sharp above the wolves of evening' (Hab.i.8) =the cunning of deceiving by fallacies.
 908². 'Sharp' (Rev.xiv.)=accurate, exquisite, and completely. Ill.

Sharpen. *Exacuere.*

- A. 195. 'They sharpen their tongue' (Ps.cxl.3). E.734¹⁷.

Sharply. *Argute.* M.155a².**Sharpness.** *Acerbitas.* A.8569.**Sharpsighted.** *Lynceus.* A.4802. T.165³.
634. 759.**Shatter.** *Quassare.*

- E. 313¹¹. 'Shattered are all my bones' (Jer.xxiii.9). Ex.

400². Some places seemed to be shaken violently, and to tremble . . .

Coro. 57³. As a ship is tossed violently . . .

Shaul. *Schaul.*

- A. 7230². 'Shaul' (Ex.vi.15)=the things of truth in act outside the Church.

Shave. *Radere.***Shave off.** *Abradere.***Shaving off, A.** *Derasio.*

See under BALD, and SHEAR.

A. 939. By a shaving off of the hair, as with swine, they seem to become white.

3301⁴. 'When shaved, his strength departed' (Judg.xvi.19). Ex. 5247⁴. S.49³. E.66².

—⁵. 'The high priest . . . should not shave his head' (Lev.xxi.10); and so 'the Levites were not to shave their head' (Ezek.xliv.19). Ex. 5247². 9960⁵.

10076⁷. The dissipation of Divine good in the Heavens, is signified by 'to shave the head.'

S. 35². The prophet shaving off the hairs of his head and his beard (Ezek.v.) represented the state of the Jewish Church as to the Word. Ex.

E. 66³. 'The Nazarite was not to shave his hair' (Num.vi.). Ex.

577¹⁰. 'Not to shave the beard'=not to deprive themselves of what is rational by taking away its ultimate . . .

Shaveh. *Schaveh.*

A. 1723. 'The valley of Shaveh' (Gen.xiv.17)=the goods of the external man.

Sheaf. *Manipulus.*

A. 4686. 'We were binding sheaves—*manipulantes manipulos*' (Gen.xxxvii.7)=teaching from doctrine. 'A sheaf'=doctrine.

—^e. 'Joseph's sheaf'=doctrine from the Lord's Divine truth.

—². The reason 'a sheaf'=doctrine. Ex. Thus a sheaf in which is the crop=doctrine in which is truth.

—^e. 'To bear sheaves' (Ps.cxxvi.6)=the doctrinals of this truth.

4687. 'My sheaf arose and stood up' (id.)=the doctrinal concerning the Lord's Divine Human (reigning).

4688. 'Your sheaves surrounded' (ver.7)=those in the faith of some charity.

—^e. 'The sheaves,' here, =all things of doctrine, or all things of faith. Ex.

4689. 'And bowed themselves to my sheaf' (id.)=adoration of the Divine Human.

5339². 'Handfuls,' or 'collections'=series. (See 5530.)

9295². 'A sheaf'=a series and collection of such things; for truths are disposed in sheaves—*manipulatio*.

—^e. 'Wave the sheaf' (Lev.xxiii.11)=vivify the goods of truth.

9394⁵. Generals disposed as into bundles.

—^e. Each bundle in the body consists of many motor fibres.

10083. 'The sheaf of the first-fruits'=the state (of good) collectively.

10303⁴. The series into which truths (or falsities) are disposed, are signified by 'sheaves,' and 'bundles.' Ill.

J. 70 (o). 'Sheaves'=the dispositions into series of the truths and falsities with man; thus also [the dispositions into series] of men in whom are truths and falsities. Refs.

P. 111². These make as it were one bundle.

Shear. *Tondere, Detondere.***Shearing, A.** *Tonsio.***Shearer, A.** *Tonsor.*

A. 3703¹⁶. Purification from falsities is signified by . . . 'she shall poll her head' (Deut.xxi.12). E.555¹⁶.

4110. 'Laban went to shear his flock' (Gen.xxxi.19) =a state of use and an end of good. . . 'To shear'=use, thus end. 4853.

—³. That 'to shear the flock'=to perform use, is evident from the fact, that in the internal sense, the shearing of the flock is nothing but use; for wool comes thence. Ill.

—^e. Hence sheep-shearing, and to be near the shearers, was an honourable office. Ill.

4853. 'Shearers' (Gen.xxxviii.12)=use; thus to will use, or to consult for. 4857.

5247. '[Joseph] polled himself' (Gen.xli.14)=rejection and change as to the things of the exterior Natural. 'To poll,' to wit, the head and beard=to reject such things as are of the exterior Natural; for the hair which was polled=that Natural. Ill. . . Hence those who have been rational appear there with hair becomingly dressed.

—². 'Not to shave the head . . . but in polling to poll the head' (Ezek.xliv.20)=not to reject the Natural, but to accommodate it to agreement; thus to subordinate it. Ill.

—⁴. On fulfilling his Nazariteship, the Nazarite was to poll his head (Num.vi.9).

—⁵. 'Jehovah shall shave—*detondebit*—with a hired razor' (Is.vii.20).

—'. 'Make thee bald, and shave thyself' (Mic.i.16). E.724¹², Ex.

5569. To cut the hair=to accommodate natural things so that they are becoming.

9960³. 'To shave—*detondere*—the head' (Is.vii.20)=to deprive of the internal truths of the Church; 'to shave the hair and consume the beard'=to deprive of its external truths. 10044³.

E. 66⁶. 'To crop the head,' 'to shave the beard,' and 'to cause baldness,'=to deprive of all truth and good; for he who is deprived of ultimates is also deprived of prior things. Ill.

Sheath. *Vagina*.

A. 6816. The Spirits of Mercury do not want to look at the sheath; but at Things stripped of their sheath.

Sheba. *Scheba*.

A. 1117. 'Ethiopia'=similar things to 'Sheba.' Ill.

—^e. Like things were signified by 'the queen of Sheba.' 1171⁵.

1168. See DEDAN. 3240.

1171. See SEBA.

—³. 'Sheba' (Is.lx.6)=the celestial and spiritual things thence, which are 'gold, and frankincense.'

—⁴. Celestial things signified by 'Sheba.' Enum. The Knowledges of such things are properly 'Sheba.'

—^e. 'Sheba'=Knowledges and adorations, which are 'incense, and calamus' (Jer.vi.20); here, those which are devoid of charity.

1247^e. Sheba the son of Joktan (Gen.x.28) is not mentioned elsewhere in the Word.

3048⁵. 'From Sheba' (Is.lx.)=from the celestial things of love and faith.

—'. 'The queen of Sheba coming to Solomon . . .' (1 Kings x.)=the wisdom and intelligence which came to the Lord.

3465. 'Sheba,' in 'Beer-Sheba,' see SHIBAH.

9688³. 'Sheba'=Knowledges.

9881^e. 'Gold from Sheba'=the good of Knowledges. Ill.

10199⁶. 'Sheba and Raamah' (Ezek.xxvii.22)=those in the Knowledges of celestial and spiritual things. 10254⁵. E.242¹³. 717¹⁰.

10254⁶. 'Sheba'=chiefly those in the Knowledges of celestial things.

R. 379⁶. 'Gold of Sheba' (Ps.lxxii.15)=wisdom thence, (=the good of love into which the Lord will lead them by Knowledges. E.242¹³.) (=the good of charity. 328¹⁵. 329¹⁸.)

E. 242¹⁷. 'Sheba'=where these Knowledges are.

324⁹. 'Sheba'=these Knowledges.

406⁹. 'The kings of Sheba and Seba' (Ps.lxxii.10)=the interior and exterior goods of the natural man; 'Sheba,' its interior goods; and 'Seba,' its exterior goods.

Coro. 41². See ARABIA.

Shechem. *Schechem*.

See under HAMOR.

A. 1401. 'Shechem'=the Lord's second state.

1440. 'Abraham passed . . . to the place Shechem' (Gen.xii.6)=the Lord's second state, when the celestial things of love appeared to Him. Ex.

1441. For Shechem is the first station in Canaan, in arriving from Syria; and as the land of Canaan=the celestial things of love, 'Shechem'=the first appearing of celestial things.

—'. Jacob also came first to Shechem (Gen.xxxiii.), where 'Shechem'=the first of light. Further ill.

—^e. Shechem being made a city of refuge (Josh. xx.7); a city of the priests (xxi.21); and a covenant being made there (xxiv.1,25) involve the like.

4393. 'Jacob came to Salem, the city of Shechem' (Gen.xxxiii.18)=the interior truths of faith which are of tranquillity. . . 'The city of Shechem'=the interior truths of faith.

4430. 'Shechem saw her' (Gen.xxxiv.2)=truth; for 'Shechem'=truth; here, the truth of the Church from Ancient [time]; because with that nation where Shechem was there were remains of the Church. . . Moreover the city Shechem was Abram's first station . . . Hence 'Shechem'=the first of light; consequently, interior truth.

—³. The city called after Shechem was anciently called Salem . . . but the same city was afterwards called Shechem. Ill. The same city was afterwards called Sychar. Ill.

—^e. That the city Shechem=interior truth. Ill.

4436. 'Shechem the son of Hamor'=the truth with the Ancients.

4444⁶. This ancient statute was known to Shechem and Hamor. . . Thus Shechem was made such as a 'sojourner,' and so might have taken the daughter of Jacob, and therefore the killing of them was a nefarious deed.

4448. 'Shechem my son' (ver.8)=the truth from that good; for 'Shechem'=interior truth, (which) in its essence is nothing but the good of charity; (for) the remains of the Most Ancient Church were with Hamor the Hivite, and his son Shechem. 4454.

4453. To enter into the Knowledges of good and truth which are signified by Shechem the son of Hamor, and by his city. Sig.

[A.] 4454. 'Shechem said to her father and brethren' (ver. 11) = a consultation of the truth from an ancient Divine stock with the good and truth of this religiosity.

4459. 'Shechem' = the truth with the Ancients, or, what is the same, truth from an ancient Divine stock. 4476. 4477.

4473. 'Shechem,' here (ver. 18) = doctrine. Ex.

4501. 'Shechem' = the Church with the Ancients as to truth. Refs.

4537^e. 'Oak near Shechem' = fallacious Natural.

4707. 'In Shechem' (Gen. xxxvii. 12) = first rudiments. 'Shechem' = truth from an ancient Divine stock; doctrine; here, first rudiments of doctrine about faith. First rudiments are also generals of doctrinals: these are received first. 4709.

4716. '(Joseph) came to Shechem' (ver. 14) = Knowledge of generals of doctrinals. 4720.

6306⁷. The city of Shechem is not meant.

E. 374⁶. 'Men from Shechem-Sichem' (Jer. xli. 5) = those who profane.

638²³. (Jotham's parable of the trees to the citizens of Shechem.)

Sheep. *Ovis.*

See under CATTLE-*pecus*, and FLOCK.

A. 45. Sheep, mentioned.

294^e. 'Sheep' = those gifted with the good of charity; that is, with spiritual and natural good.

1361². Lambs and sheep, sacrificed, = celestial things.

2088^e. Signification of the Lord's 'other sheep.' 2661². 2669^e.

2179². Sheep are seen when Angels converse about rational goods, and probity.

2669². The celestial are meant by, 'He calleth His Own sheep by name, and . . . goeth before them'; but the spiritual by the 'other sheep' (John x. 3, 4, 16). 3969¹⁰.

2781. Sheep relate to the will.

3994⁵. 'Feed My sheep' = those in charity (and thence in faith). 10087³.

4169. 'Thy sheep' (Gen. xxxi. 38) = good of the will.

—². 'Sheep' = goods. Ill.

—³. 'Sheep' = those in goods.

4263. 'Sheep' (Gen. xxxii. 14) = Divine goods.

4453. The sheep with which they traded.

4769⁵. 'Sheep' (Matt. xxv.) = those in charity, and thence in truths of faith. (= those in good: those are properly called 'sheep' who are in charity and thence in faith. 4809⁵.) E. 212^e. 600⁵.

4943^e. (Appearing of a sheep, which comforts them.)

6806. The Lord's 'sheep' = those in good.

8902⁷. 'Sheep of slaughter' (Zech. xi. 4) = those in simple good, with whom truths of faith are extinguished by no fault of theirs, but by that of those who teach them.

8906. 'The sheep' (John x. 3, 8) = those in charity and thence in faith.

9263⁴. 'Sheep' = those in the good of charity from the Lord.

9310^e. 'Sheep' = those in the good of charity and of faith.

9391. 'Sheep' = the good of charity in the internal man.

9699. Fleecy sheep seen in the First Earth.

9836⁶. 'The sheep lost and found' (Luke xv. 5) = good with the man who repents.

10132⁶. 'Feed My sheep' (said twice) = those in the good of charity, and those in the good of faith.

10754. The sheep on the Fifth Earth. Des.

H. 110. Sheep and lambs correspond to affections of the spiritual mind.

C. J. 30. On the Salvation of the sheep.

S. 18³. 'Sheep,' in the Word, = charity.

F. 63⁴. He-goats seen striking sheep (showing that) charity from which is faith appears as a sheep.

W. 346². Perfect animals are sheep, etc.

P. 230⁴. 'To call His sheep by name' = everyone in the good of charity.

R. 107^e. (Those in works alone) appear like sheep without wool; and those who place merit in works, like the same sheep daubed with dung.

417. Two flocks, one of he-goats, and one of sheep, seen. The latter had believed that charity and faith are one. T. 506.

—⁴. An Angel cried to the flock of sheep, Do not listen to them. . . The Angel divided the sheep into two flocks, and told those on the left to join the goats.

—⁵. A conversation between the two flocks of sheep.

655⁴. They saw a flock of sheep with lambs in a meadow, a sign that a city was near where charity is primary. T. 388⁴.

780. Kids, rams, she-goats, lambs, are here meant by 'sheep' (Rev. xviii. 13).

M. 9⁴. We have seen how you feed these sheep.

D. 219. They are called sheep, which is a great comfort to them.

1250. They represent slaughtered sheep . . .

E. 9³. 'Sheep' = those in the good of charity towards the neighbour. 315¹¹. 600⁵.

67. 'Sheep' = spiritual good.

223²⁰. 'The lost sheep of the house of Israel' (Matt. x. 6) = those in the good of charity and thence in faith.

261². 'Sheep,' in the Word, = those in truths from good; thus in faith from charity. 298¹³.

304¹². 'Sheep' (Is. vii. 25) = spiritual good.

314⁵. 'Sheep' = those in love towards the neighbour, which love is charity.

316¹⁹. Occurs.

388¹⁷. 'Sheep,' in the Word, = those in the good of charity, (thus) the goods of charity.

405³³. 'The sheep on the mountains' = those in the

good of love and of charity; 'the one gone astray' (Matt. xviii. 12)=one not in that good, because from ignorance in falsities.

433⁶. 'Other sheep I have which are not of this fold' (John x. 16)=those not in Heaven before His advent, but introduced by Him after He had glorified His Human.

Sheepfold. *Ovilis.*

F. 61. The Church is called 'a sheepfold.'

T. 177^e. Friend, enter through the door into the sheepfold, that is, into the Church.

380. 'To enter into the sheepfold' (John x. 1)=into the Church, and also into Heaven.

E. 433⁶. See SHEEP.

Shekel. *Sidus.*

A. 2959. 'Shekel'=price, or estimation. —⁵, ill.

—⁵. 'Shekel of holiness,' because the price or estimation regards truth and good from Him. Ill.

—⁷. 'The shekel was twenty gerahs'=the estimation of the good of remains.

— . Therefore the shekel was also a weight according to which the price of gold and silver was estimated.

3104. 'Shekel'=the price or estimation of good and truth.

— . 'Half a shekel'=the determination of its quantity.

9082. 'Thirty shekels of silver' (Ex. xxi. 32)=restitution of the injury to the full through truth.

10218. 'Shekel of holiness'=the truth which is of the Lord alone.

10221. 'The half of a shekel in the shekel of holiness' (Ex. xxx. 13)=all things of truth from good; 'a half'=all; and 'a shekel'=truth from good; because a shekel was a weight of silver and also of gold; and the shekel, regarded in itself as a weight, denotes the quantity; and when it is said 'the shekel of holiness,' it denotes the quantity of truth and good; for these are holy.

10222. 'Twenty oboli a shekel' (id.)=all things of good; for 'twenty'=all things, the remains of good, and what is holy. . . Hence it is evident why the shekel was of twenty gerahs or oboli, and why it is called 'the shekel of holiness.' Ill.

—^e. That the shekel was a weight of both silver and gold. Ill.

10260. 'In the shekel of holiness' (ver. 24)=the estimation of truth and good as to its quantity and quality.

Shelah. *Schelach.*

A. 1235. 'Arphaxad begat Shelah, and Shelah begat Eber' (Gen. x. 24).

1237. 'Shelah' likewise was a nation, by which is signified knowledge thence. 1339. 1341. 1342. 1344.

Shelah. *Schelach.*

A. 4826. 'She called his name Shelah' (Gen. xxxviii. 5)=the quality of what is idolatrous.

4845. 'Shelah the son (of Judah)'=what is idolatrous; thus the Jewish religion. 4862.

4913. Why Tamar could not be given to Shelah.

Shell. Under EARTHENWARE.

Shell. *Crusta.*

Crustaceous. *Crustaceus.*

See PEEL-putamen.

A. 1200^e. Like a shell without a kernel. 6587^e. 10331⁵.

1500. Like things crustaceous and scaly, which separate themselves of their own accord.

1718. The body is as it were a crust.

4844¹³. Like a shell-crustaceum-without a kernel.

J. 61⁷. A black crust (on that sea).

M. 140². Like a shell painted with shapes in various colours.

267³. His shell or body is wise; his kernel or spirit is insane.

364^e. Their externals are like their shells-testae seu crustae.

T. 109³. Like the rind of some fruit.

D. 1024. It is falsities which harden such crusts. 1025.

2896. His simplest idea was this crust.

2947. (Such faith) is only a shell.

3611. Like oyster shells. . . Thus [they are] crustaceous.

3696. The life of persuasions constitutes the shell; and the life of nature the kernel.

3804. He received as it were a new shell. . .

4356. He projected himself as serpents do from their skin or slough.

Shell. *Concha.*

T. 375². Like shells at the bottom of a marsh.

381³. I have caught flat-fish and shell-fish.

803. An image with a shell in its hand which shines like gold.

Shell-fish. *Conchilia.*

See SHELL-concha.

W. 346². Imperfect animals are shell-fish, etc.

R. 772². Except a few sea-shells on which they set their hearts.

M. 364^e. Shining like shell-fish.

380². Glittering sea-shells interspersed (over the houses).

443. Like a house whose walls shine like sea-shells.

Shem. *Schem, Schemus, Sem.*

A. 616. 'Noah begat three sons, Shem, Ham, and Japheth' (Gen. vi. 10)=three kinds of doctrines. 617. 600. 1065.

765^e. 'Shem, Ham, and Japheth,' when named, =the man of the Church; but when called 'sons'=truths of faith, (or doctrinals). 768, Ex. 769.

773. All these Churches, called 'Shem, Ham, and Japheth,' together constitute the Ancient Church.

975. (In the Ancient Church) 'Shem' = internal worship. 1140.

[A.] 1062. 'Shem'=the internal Church. Ex. . . In every Church there are internal men . . . who make charity the principal. . . These, in the Ancient Church, were called 'Shem.' 1083, Ex.

1082. 'Shem and Japheth took a garment . . .' (Gen. ix.23)=that the internal Church, and the corresponding external one, interpreted for good. Ex.

1091. Shem is named first (because) charity is the first of the Church.

1096. 'Blessed be Jehovah the God of Shem' (ver.26) =all good for those who worship the Lord from internal things.

—². 'Shem'=the internal Church, which is so called from charity, in which the Lord is present.

1098. 'Shem'=the man of the internal Church. Des. 1100^e.

1102. 'He shall dwell in the tents of Shem' (ver.27) =that the internals of worship be in the externals.

— . 'Shem'=the internal Church, or internal worship.

1127. When I spoke with those called 'Shem,' they inflowed softly through the region of the head into the region of the breast towards the heart, but not to the heart. D.4106.

1136. On internal worship, which is 'Shem,' and its extension even to the second Ancient Church. Tr.

1141^e. Those called 'sons of Shem' were internal men, and worshipped the Lord, and loved the neighbour. Their Church was almost such as is our true Christian Church.

1146. 'Shem'=true internal worship.

1218. 'Shem' (Gen.x.21)=the Ancient Church in general, because he here regards Eber. 1221.

1219. 'Born to Shem' (id.)=that a new Church came forth from the Ancient Church.

1223. 'The sons of Shem: Elam, Asshur, Arphaxad, Lud, and Aram' (ver.22). 'Shem'=an internal Church; 'the sons of Shem'=the things which are of wisdom. Enum. 1224. 1232.

1251. 'These are the sons of Shem' (ver.31)=derivations from internal worship.

1330. 'These are the nativities of Shem' (Gen.xi.10) =the derivations of the second Ancient Church.

—^e. The nativities of this Church are derived from Shem, 'because 'Shem'=internal worship; here, the internal worship of this Church, which was different from that signified by 'Shem' before. 1336.

1343. The Ancient Church acknowledged the Lord, and called Him Jehovah, especially those who had internal worship, and were called 'sons of Shem.'

3240³. Those of the Church called 'Noah' were distinguished as to goods and truths into three classes, which were named 'Shem, Ham, and Japheth.'

9960¹⁶. 'Shem and Japheth' (Gen.ix.23)=those of the Spiritual Church who have received the truths of faith in good, which is charity.

D. 4106. The continuation of the Ancient Church, called 'Shem-Sem' . . .

E. 240⁹. Mentioned.

Coro. 39. 'Shem'=the inmost, or celestial Church (in every Church).

Shemeber. *Schemeber.* A.1663.

Shepherd. *Pastor.*

Pasture, Feed, To. *Pascere.*

See PASTURE.

A. 294^e. Hence the Lord is called 'the shepherd of the sheep.'

343. '(Abel was) a shepherd of the flock' (Gen.iv.2)=one who exercises the good of charity.

— . He who leads and teaches is called 'a shepherd.' . . . He who does not lead to, or teach, the good of charity, is not a true shepherd. III.

680. The foods on which his soul is fed.

1038². 'He will feed them' (Ezek.xxxiv.23) = His presence with the regenerate.

1571. 'Strife between the shepherds . . .' (Gen.xiii.7) . . . 'Shepherds of cattle'=those who teach; thus the things of worship.

1572. 'Shepherds of Abram's cattle' (id.)=celestial things (in worship) . . . 'Shepherds of Lot's cattle'=sensuous things (in worship).

1613². 'To feed in a breadth' (Hos.iv.16)=to teach truth.

2832¹¹. Pastors who seduce by falsities. Tr.

3425. 'The shepherds quarrelled . . .' (Gen.xxvi.20)=that those who teach did not see it. Ex.

3767. 'A shepherd'=one who teaches these (goods and truths).

3787. 'To pasture' (Gen.xxix.7)=doctrine.

3795. 'She was a shepherdess,' or 'one who pastures-pascens' (ver.9)=that the affection of interior truth teaches what is in the Word. 'A shepherd'=one who leads and teaches. Ex.

— . From this affection a Church is a Church, and a pastor a pastor.

—^e. Those who teach and learn are called pastor and flock.

3991. 'To pasture and keep the flock' (Gen.xxx.31) =to employ for use.

4013. Shepherds used a rod, which =power.

4671. '(Joseph) was feeding the flock with his brethren' (Gen.xxxvii.2)=to teach, in special, from doctrinal things, those in the Church.

— . 'One who pastures the flock,' or 'a shepherd,' =one who teaches. Refs.

4705. 'To feed the flock' (ver.12)=to teach. 4709. 4719^e.

4713. 'A shepherd,' or 'one who feeds'=one who teaches and leads to the good of charity.

4764. Joseph's brethren, being shepherds, =those who teach from faith.

5201. 'Fed in the sedge' (Gen.xli.2)=instruction.

—². That 'to feed'=to be instructed. III.

—⁴. Hence it is customary to speak of feeding in relation to preaching, or instruction from doctrine or the

Word ; but comparatively, and not significantly as in the Word. . . . When there is discourse (there) about instruction . . . meadows with flocks are represented.

5495. Fodder is the food with which asses are fed.

5670. 'To give fodder,' which is to feed, = to instruct.

5913^e. Those in internal goods of charity are called 'a flock,' and he who leads them 'a shepherd.'

6044. 'The men are shepherds of the flock' (Gen. xlv.32) = that they lead to good ; for 'a shepherd' = one who teaches and leads ; but in the internal sense are meant the truths which lead to good. Ex. 6074.

6048. Their 'works' were to feed flocks, thus to act as shepherds : these works = goods ; in special, goods from truths. Ex.

6049². 'To feed' (Is. xxx.23) = to be instructed in truths and about goods.

6052. 'Every shepherd . . . is an abomination to the Egyptians' (Gen. xlv.34) = (that) perverted scientifics are opposed to the scientifics of the Church. . . 'A shepherd of the flock' = one who leads to good ; [and it is] the Scientific which confirms good to which the perverted Scientific is opposed. 6074.

6277. 'God who fed - *pavens* - me' (Gen. xlviii.15) = that Divine vivifying . . . 'To feed' = to instruct.

6426. 'Hence is the shepherd, the stone of Israel' (Gen. xlix.24) = that hence is all good and truth for the Spiritual Kingdom. 'A shepherd' = one who leads to the good of charity through the truth of faith ; here, in the supreme sense, good and truth itself.

6779. 'The shepherds came and drove them away' (Ex. ii.17) = that those who teach, being in evils, opposed themselves. 'Shepherds,' here, = those who teach, but, being in evils, do not lead to the good of charity.

6827. 'Moses was feeding the flock of Jethro' (Ex. iii.1) = that the law from the Divine instructed those in the truth of simple good.

7679^e. 'To feed on wind' (Hos. xii.1) = to 'multiply a lie.' (= to imbue falsity. E.654⁵⁸.)

10061⁴. 'The worthless shepherd who deserteth the flock' (Zech. xi.17) = one who teaches and leads to evil. (See E.600¹⁷).

10087³. As faith without charity . . . can yet teach . . . the Lord said, 'Feed My lambs' . . .

10283⁸. 'I will not feed you' (ver.9) = not to instruct and reform.

10609. 'The flock and herd shall not feed over against this mountain' (Ex. xxxiv.3) = that they cannot be instructed . . .

10754. Women pasturing sheep and lambs, seen.

10794. (These priests) are good pastors of the sheep ; but those who (only) teach, are evil pastors. Sig.

R. 383. 'The Lamb . . . shall feed them' (Rev. vii.17) = that the Lord alone will teach them. E.482.

—². The reason 'to feed' = to teach. Ex. and Ill. E.482².

417¹⁰. They said, We are pastors ; we will not leave the sheep.

544. 'To pasture with an iron rod' (Rev. xii.5) = to teach and instruct (here, to convince) by truths from the sense of the letter. 828. E.726.

T. 106. Before he becomes a pastor . . .

122. (Like) a shepherd who rescues his sheep.

D. 2947. Such are evil pastors, and preachers.

5850^e. It was pastor Wolfius.

D. Min. 4736². As with the shepherds who celebrated the Lord, when born.

E. 9³. 'To feed' = to instruct. Refs.

250⁹. A true priest and good pastor . . .

314⁵. 'Feed My lambs,' etc. = that truth from good teaches. (Compare D. Wis. xi.3.)

315¹¹. 'Shepherds' = those who teach truths and by them lead to good. 388³. 601⁹. 700³⁵.

357². Called 'the shepherd the stone of Israel' from the doctrine of charity and thence of faith.

375³⁴. 'My shepherd' (Ps. xxiii.) = the Lord.

376³³. 'Shepherds' (Is. lvi.11) = those who believe that they can instruct others . . .

388¹⁷. 'Shepherds,' abstractedly, = the truths themselves through which is good ; thus to be 'without a shepherd' (Ezek. xxxiv.5,8) = no truth through which is good ; thus falsity.

419¹⁷. 'Shepherds' = those who teach the good of life and lead to it, which is done through truths ; but here (Jer. xxii.22) 'shepherds' = those who do not teach the good of life, still less lead to it, because they are in falsities : this is meant by 'all the shepherds feeding the wind.'

440⁶. The Lord is called 'the shepherd of Israel' (Ps. lxxx.1) from the fact that He instructs and leads.

540⁹. Occurs. 601¹⁵. 701¹⁸. 799¹³ (*depascent*). 811⁸.

727⁶. 'Feed Thy people with Thy rod' (Micah vii.14) = instruction in Divine truths . . .

811¹³. 'Shepherds' (Jer. xxii.22) = the goods of the Church ; 'lovers,' its truths.

863⁸. 'The shepherd and his flock' (Jer. li.23) = those who teach and those who learn.

1029¹¹. In the zeal of its pastors lies hidden the fire of dominating . . .

J. (Post.) 63. Puella pastoritia.

Shibah. *Schibba*.

A. 3465. 'He called it Shibah' (Gen. xxvi.33) = the conjunction of confirmed truth thereby ; for 'Shibah' means 'an oath,' which = confirmation.

Shield. *Clypeus*.

See BUCKLER.

A. 1664³. (Origin of signification of 'shields.')

1787. 'I am thy shield' (Gen. xv.1) = protection against evils and falsities, which is trusted. 1788, Ill.

1788². 'Shield,' relatively to the Lord, = protection against evils and falsities ; relatively to man, = confidence in the Lord ; because it was a protection for the breast, and the breast = good and truth. Ill.

[A.1788]^e. 'Shield,' in the opposite, = the evils and falsities from which they fight, which defend them, and in which they confide. Ill.

E. 257. 'Buckler,' 'shield,' etc. = all things of doctrine.

283⁶. 'His Truth a shield and buckler-*parma*' (Ps. xci.4) = a guard by truth.

295⁸. 'Thou wilt encompass them as with a shield' (Ps. v. 12) = His protection from love.

357^e. 'Shield' (Ezek. xxxix.9) = falsity destroying truth.

375¹¹. Occurs.

734⁷. (Signification of 'a shield' as distinguished from that of 'a buckler.' See BUCKLER.)

Shield. *Parma.* A. 1788⁴. E. 283⁶.

Shiloh. *Schiloh.*

A. 2576¹⁷. 'Shiloh' = the Lord. E. 556²¹.

637³. The Lord is called 'Shiloh' from the fact that He has pacified and made all things calm; for, in the Original, 'Shiloh' is derived from a word which means what is calm.

E. 374⁶. 'Men from Shiloh,' etc. (Jer. xli.5) = those who profane; and profanations.

433⁴. 'Until Shiloh come' (Gen. xlix.10) = the Lord's advent and the tranquillity of peace then.

811⁵. 'The habitation of Shiloh' (Ps. lxxviii.60) = the Church which is in the good of love.

959³. (Shiloh as one of the Lord's names.)

Shimei. *Schimei.*

A. 9954¹⁸. (Why Shimei was killed by command of Solomon.)

Shinar. *Schinear.*

A. 1182. 'Babel, etc. in the land of Shinar' (Gen. x.10) = worships, the externals of which appear holy, while the interiors are profane.

1183. 'The land of Shinar' = external worship in which is what is profane. Ill. 1292.

1292. 'They found a valley in the land of Shinar' (Gen. xi.2) = that their worship became more impure and profane.

1661. 'Amraphel king of Shinar,' etc. (Gen. xiv.1) = so many kinds of apparent goods and truths.

5135⁶. 'A mantle of Shinar,' etc. (Jos. vii.21) = species of falsity.

8540^e. 'Shinar' (Zech. v.11) = external worship within which is what is profane.

Shine. *Fulgere.*

A. 9263⁵. 'The just shall shine as the sun' (Matt. xiii.43). Ex. H. 348². E. 401⁷. 911⁶, Ex. D. Love xx^e.

H. 179². The Divine good and truth are less refulgent with those less intelligent.

185. The palaces shone above as if of pure gold, below as if of precious stones.

361. Uses shine thus in Heaven. M. 266².

W. 233². The Sun (then) shone out-*effulserit*-with a more eminent beam and resplendence.

432³. The light of Heaven shone on-*affulsit*-it.

M. 137^e. The furniture shone with gold . . .

380³. The books shone as with light.

E. 74. His face as the sun shineth' (Rev. i.16).

440⁶. 'Shine forth-*effulge*' (Ps. lxxx.2) = that the Lord sends out light which illustrates minds.

D. Wis. i.4. *Ex fulgentissimo auro.*

Shine. *Lucere.*

See LUCID.

A. 951. A shining face from the idea of their own holiness.

5585³. 'To make His face to shine' (Num. vi.25) = to have mercy. E. 340¹¹.

H. 117^e. The Divine love shines like a sun.

132. All truths . . . shine: truths outside the Heavens do not shine as do those within them; they shine coldly, like snow.

347². (Such) cannot shine in Heaven, because they are not delighted with the light of Heaven.

489⁶. Those who have wanted all they thought to be open . . . in Heaven shine in the face.

P. 256⁴. When a Spirit rubs his face or garment with the Word, it shines . . . T. 209².

R. 897. With these, the Word as it were shines when read.

919. 'No need of the sun and moon to shine in it' (Rev. xxi.19). Ex.

T. 209². That all truths of the Word shine . . . When any verse is written on a paper, and the paper is thrown into the air, it shines . . . and in this way Spirits can produce various shining forms.

348^e. The faith of Truths shines in Heaven like a star.

349. Every truth in the Word, and from the Word, shines.

D. 5803. Magicians who appear to shine.

E. 527. 'That the day should not shine . . . nor the night' (Rev. viii.12) = the light of spiritual and of natural truth extinguished.

832⁵. That they shall shine as the stars.

Shine forth. *Elucere.*

A. 4985^e. With these the good of love shines forth by the truth of faith.

5165³. The interiors shine forth through this face.

5199. The quality of the affection shines forth from the form of the face. 10298⁴. H. 414².

6010. The elucidation-*elucidatio*-of natural truth. Sig.

7392³. Does not show itself (here).

9909. Perpetually shining forth from good. Sig.

10691. The shining forth-*clucentia*-of the interiors in the external. Sig.

Shine forth. *Exsplendescere.*

Shining forth, A. *Exsplendescencia.*

A. 9905. The shining forth of the Divine truth in ultimates. Sig. and Ex.

— . 'Thummim' means the **shining forth**. . . For the light of Heaven **shone forth** through the stones. . . When the **shining forth** appeared, the reply was given *viva voce* by Angels to whom it was revealed by such a **shining forth**. E. 431³.

—³. The '**shining forth**'=the Divine truth in ultimates, thus in the effect.

— . 'Thummim,' in Hebrew, means integrity; but in the angelic language, a **shining forth**. S. 44³.

—⁴. A like **shining forth** is presented within with those who are in truths from good. Ex.

—⁵. This **shining forth** appears in ultimates. Ex.

9930. (This plate represented) the **shining forth** or illustration from which are wisdom and intelligence.

H. 337^e. The flowers **shone forth** gladsomely.

Shineab. *Schineab.* A. 1663.

Ship. *Navis.*

Vessel. *Navigium.*

See SAILOR.

A. 1368. '**Ships**' (Is. xliii. 14)= Knowledges of truth which are corrupt.

1378². Would believe that the **ships** would fall off.

1551³. '**Ships of Tarshish**' (Is. lx. 9)= Knowledges. (=doctrinals and truths from the Word. 6385.) (=doctrinals of truth and good. 9295⁷.)

1977. I dreamed that a **ship** came with all kinds of delicious things to eat. Des. D. 3380.

6385. 'At the haven of **ships**' (Gen. xlix. 13)=where are doctrinal things from the Word.

— . The reason '**ships**'=doctrinal things from the Word, is that they pass through seas and rivers, and carry things useful for life. Ex. and Ill.

—². These Knowledges are described by such things as belong to a **ship**. Enum. E. 514².

—³. As '**ships**'=Knowledges and doctrinals, it is said, 'they that go down to the sea with **ships**, these have seen the works of Jehovah . . .' (Ps. cvii. 23).

—⁴. 'The third part of the **ships** was broken' (Rev. viii. 9)=that the truths and goods of doctrinals . . . were falsified. (=that all the Knowledges of good and truth from the Word, of service for the use of life, had been destroyed with them. R. 406. E. 514.)

—⁵. '**Ships**,' in the opposite, = Knowledges and doctrinals of what is false and evil. Ill.

9755⁸. '**Ships**'=doctrinal things from the Word.

— . **Ships** appear in the other life . . . and those in the **ships** there=those who vend and instruct in such things.

10416⁴. 'The **ships**' (Ps. civ. 26)= Knowledges and doctrinal things from the Word.

P. 186^e. As a hidden current carries a **ship**. 198^e. R. 457.

R. 406². '**Ships**'= Knowledges of good and truth. Ill.

463. A magnificent dock in which were vessels great and small, seen. Ex. T. 462.

—⁶. A vessel with seven sails seen flying in the air. Des. and Ex. T. 462⁶.

786². '**Ships**'=spiritual merchandize, which is the Knowledges of truth and good; here (Rev. xviii. 16) natural merchandize . . . 789.

T. 32^e. Lest the tempest . . . submerge the **ship** . . .

342^e. Like those who weave a little **ship**-*naviculum*-of reeds.

378. Like a **ship** laden with wares of greatest value, storm driven . . .

381³. Like a little **ship** which can sail with the wind or against it.

434^e. Carried away like **ships** . . . while hypocrites steer.

D. 243. (A dream of crossing a tumultuous sea in a vessel.)

2240. (A dream of a **ship**.)

5941^e. They then represent a **ship**.

E. 242¹⁷. '**Ships of Tarshish**'=general Knowledges of truth and good in which are many things in particular. 304²⁷. Compare 406¹⁰. 410³. 514⁵-514⁹.

355²¹. '**Ships**'=scientific and doctrinal things in both senses. Ill.

406¹⁰. '**Ships**'= Knowledges of truth and good from the Word.

447³. '**Ships**'=doctrinal things and Knowledges of all kinds.

513¹⁶. 'To cast the net on the right side of the **ship**-*navigii*' (John xxi. 6)=that all things [be done] from the good of love and of charity. 600⁷.

514. '**Ships**'=Knowledges of good and truth, also doctrinals, because they carry wealth over the sea for trading. . . In a restricted sense, in which the containant is meant, '**ships**'=the Word, and doctrine from it, because these contain Knowledges of truth and good, as **ships** contain wealth; and to trade, which is especially done by means of **ships**, =to procure Knowledges and communicate them to others. But when the contents are understood, '**ships**'=Knowledges from the Word, and from doctrine from the Word. Ill.

—¹⁰. 'A **ship** of oar' (Is. xxxiii. 21)=intelligence from proprium, because propelled by men; 'a magnificent **ship**'=wisdom from proprium . . . For 'a **ship**'=intelligence and wisdom when it goes to sea and passes across; for so it is in its course, carrying wealth.

—¹². 'They that go down to the sea in **ships**, doing work in many waters'=those who intently study the doctrine of truth from the Word.

—¹⁴. '**Ships**'=falsities and falsifications of truth of every kind.

—¹⁸. '**Ships from the coast of Chittim**' (Num. xxiv. 24)=Knowledges of truth and good possessed by the Ancient Church.

—¹⁹. 'Why shall Dan fear **ships**?' (Judg. v. 17)=why did he not repel falsities and doctrinals of falsity?

—²⁰. The Lord taught from a **ship**-*navigio*-because a **ship**-*navis*=to teach from doctrine. Ill.

538¹⁰. 'The **ships**' of Tyre=the Knowledges of good

and truth, or the truths of the natural man, which they acquire and which they vend; here, Falsities. 1146².

[E.] 1170. 'Those employed upon ships' (Rev. xviii. 17) = those in intelligence.

1176. 'To have ships in the sea' (ver. 19) = to confirm these things by reasonings from the natural man.

Inv. 18. Like water with a wrecked ship below.

40. Like a wrecked ship of which only the top of the mast protrudes.

Shiphrah. *Schiphra*. A.6674.

Ship-master. See CAPTAIN.

Shipwreck. *Naufragus*. D.5827. Inv.40.

Shirt. *Indusium*.

T. 695^e. The things of nature are like indusia (or garments next the skin) enveloping spiritual things.

D.1306. Occurs. 1333. 1564. 3801. 4863. 5459. 5506⁴. 6018. D.Min.4782.

6018². When naked, I communicated with the Celestial Kingdom; when I lay in a shirt, with the Spiritual Kingdom.

6036. Like those buried in shrouds—*indusiis feralibus*.

Shittim. *Schittim*.

Shittah. *Schittah*.

A. 9472. 'Shittim woods' (Ex. xxv. 5) = the goods of merit which are from the Lord, thus of the Lord alone. Ex.

— . Shittim wood was the wood of the most excellent cedar, (see CEDAR); as is evident from 'I will place in the wilderness the cedar of Shittah' (Is. xli. 19); where 'the cedar of Shittah' = spiritual good.

9486. 'Of Shittim woods' (ver. 10) = righteousness; for 'Shittim wood' = the good of merit which is of the Lord alone; thus also righteousness, which is the good of merit. Ex. 9715, Ex.

—². As by the ark is signified Heaven where the Lord is, Shittim wood was employed for its construction . . .

9491. For within there was Shittim wood . . . and by Shittim wood is signified the good itself proceeding from His Divine Human.

9496. 'Shittim woods' = the good of merit which is of the Lord alone. 9528. 9662. 9674. 9689.

9528. 'Of Shittim woods' (ver. 23) = from mercy. . . For the good of merit is mercy.

9634. Hence the boards were of Shittim wood, by which is signified the good which supports Heaven.

9635. 'With Shittim woods' (Ex. xxvi. 15) = the good of merit from His Divine Human . . . This good is the only good which reigns in Heaven, and supports it.

9733. 'Staves with Shittim woods' (Ex. xxvii. 6) = the good of righteousness, and the derivative power. . . 'Shittim woods' = the good of merit, or the good of righteousness: this good is the good of love of His Divine Human.

10178. 'With Shittim woods thou shalt make it' (Ex.

xxx. 1) = from love Divine. 'Shittim wood' = the good of merit and of righteousness which is of the Lord alone. The reason it also = love, is that when the Lord was in the world He fought from Divine love against all the Hells . . . and thus saved the human race, and hence alone has merit, and has become righteousness; and therefore the Lord's good of merit is His Divine love. That 'Shittim wood' is of such and so great a signification. Ex.

10193. 'Staves with Shittim woods' (ver. 5) = power from the good of love of the Lord.

Ad. 3/1298. The wood called 'Shittim,' which was a tree on mount Sinai, or at its base, signifies a most noble cedar. It is a mountain tree, excellent before other trees from its aromatic oil, thus from its odour, and purity.

E. 294². 'The cedar of shittah' = genuine truth. (=rational truths. 730²⁴.)

391²². That 'shittim wood' = the good of righteousness or of merit of the Lord. Refs.

433¹³. 'Shall water the stream of shittim' (Joel iii. 18) = shall illustrate those in Knowledges and knowledges. 483⁵. (=the illustration of the understanding. 518¹⁰.)

Shiver. See SHUDDER.

Shoe. *Calceus, Calceamentum*.

Shoe, To. *Calceare*.

A. 1748. 'The latchet of a shoe' (Gen. xiv. 22) = unclean natural and corporeal things.

— . A shoe clothes the sole and heel; and therefore it = what is natural still further, thus the Corporeal itself. Ex. and Ill.

— . 'The thread of a shoe' = falsity; and 'the latchet of a shoe,' evil.

—². 'Put off thy shoes' (Ex. iii. 5) = the ultimate Natural and Corporeal. Further ill.

2162¹⁴. 'A shoe' = a Natural still lower, such as is the corporeal Sensuous.

3322⁴. 'A shoe' = the lowest Natural. 4677⁹. E. 70³.

3761^e. 'A shoe' = the corporeal Natural, which is the ultimate.

4677⁹. 'A coat,' and 'a shoe' (Matt. x. 10) = the truths with which they were clothed.

4835⁴. 'A shoe' = what is external.

5378. He seemed to have wooden shoes—*calceamenta*, which he threw towards the renal Spirits. D. 992.

—². Shoes = the lowest natural things.

6844. 'Put off thy shoes from off thy feet' = that sensuous things, which are the externals of the Natural, should be removed. Ex.

— . Therefore by 'shoes' are signified sensuous things . . . which cannot be present when thinking holily about the Divine.

7864. 'Your shoes on your feet' (Ex. xii. 11) = as to exteriors. 'Shoes' = the ultimate things of the Natural, which cover in general its interior things.

9942¹². 'A shoe' = exterior truth, or truth in the Natural. . . 'Two [pairs of] shoes' = from both the Lord and self.

M. 42³. His shoes were all silk.

T. 381^e. Clap their shoes together in the air.

797⁶. Like iron shoes on a stone pavement.

D. 3757. Others know how to make shoes. (But) if the brutes had had need of shoes—*calceamentis*—they would have made them much better than man.

5814^e. They can serve as ultimates in His Kingdom, which correspond to the shoes of the feet; for a shoe appeared which touched their faces.

D. Min. 4720^e. He was called a shoemaker, because he was in the outermost natural things, which are signified by shoes—*calceamenta*.

E. 240³. 'To put the shoe from off the foot' (Is. xx. 2), that is, to unshoe—*disalceare*—the soles of the feet, = to reveal the filthy things of nature. . . 'Naked and barefoot—*disalceatum*' (id.) = deprived of all truth and of all good. 532³. 655¹¹. 805⁵.

279⁶. 'Put shoes on his feet' (Luke xv. 22) = the same in the external man.

375²⁷. 'I shod thee with badger' (Ezek. xvi. 10) = to instruct in the Knowledges of truth and good from the sense of the letter.

438⁵. That the ultimate of the Word is natural truth and good, is signified by 'thy shoe iron and brass' (Deut. xxxiii. 25).

D. Love xiv. (With such) God is the shoe. But with those who love uses . . . they themselves are the soles beautifully shod.

Shoemaker. *Sutor*.

D. 3349. Shoemakers do not perceive the sphere in which they are . . .

D. Min. 4720^e. See SHOE.

Shoot. *Palmes*.

A. 1069⁴. Occurs. 5113⁶. T. 354.

—^e. 'I am the Vine, ye are the branches.' 9258⁴. H. 11. E. 293².

5113⁴. 'Degenerate shoots of a strange vine' (Jer. ii. 21) = the man of a perverted Church.

—¹⁵. Those who are implanted in the truth which is from Him, thus in Him, He compares to 'the branches.'

9272³. 'To sow the land with a slip of what is strange' (Is. xvii. 10) = to teach truths not genuine.

E. 281². 'Shoots' = the Knowledges of truth and good . . .

376^e. The shoots of the vine = truths from which is doctrine.

403⁶. 'Its branches are made white' (Joel i. 7) = no longer anything spiritual.

Shoot. *Propago*.

A. 5114. 'In the vine three shoots' (Gen. xl. 10) = the derivations even to the last. 5122.

5122³. Each (thing to be regenerated) has an indefinite number of shoots, that is, of progressions and derivations . . .

9341². Occurs. E. 376¹⁴. 518¹⁶.

J. 58⁶. They lived . . . one progeny under another.

M. 8. Constructed of the joined branches and shoots.

T. 103². A graft or offset of the father's soul.

178^e. That faith and its offshoots.

E. 638¹⁷. Shoots' = truths.

654¹⁷. 'She sent out her shoots' (Ps. lxxx. 11) = the increase of intelligence, and its extension.

Shoot. *Surculus*.

A. 119. Occurs. 2657⁴. 2679². R. 623^e. E. 724²⁴.

E. 281². 'The head of the twigs' (Ezek. xvii. 4) = primary Knowledges. (= the instauration of the Church anew. 1100⁵.)

659²⁰. 'An abominable branch' (Is. xiv. 19) = truth falsified.

Shop. *Caupona*. T. 582.

Shop. *Officina*. D. 457. 659. 2954.

Shop. *Taberna*. T. 381³.

Shore. *Litus*.

A. 8237. 'On the shore of the sea' (Ex. xiv. 30) = near the extremes of Hell.

E. 275¹⁸. 'The remnant of the sea coast' (Ezek. xxv. 16) = all things of truth.

Short. *Brevis*.

Shorten. *Abbreviare*.

H. 168^e. Times are short to those in glad states. E. 1219⁴.

R. 4². 'Unless those days be shortened' (Matt. xxiv. 22) = unless the Church be ended before its time.

9. (Therefore) the time has been 'shortened' by the Lord.

B. 92. 'To shorten those days' = to put an end to the present Church, and instaure a new one. Ex. T. 182. Can. Trinity x. 1.

E. 328¹⁴. Occurs. 1066.

Short. *Compendiarius*. Coro. 42.

Short. *Curtus*.

Shorten. *Decurtare*.

A. 4013. A short rod.

H. 195. The way is shortened according to the desire.

D. 4743. He was a short and stout man.

Shortsighted. *Myops*. P. 189. D. Love xxi³.

Shot. *Jactus*.

See DART.

A. 2685. 'A bow shot' (Gen. xxi. 16) = the state when absent from the doctrine of truth. . . 'A shot' = as far distant as possible.

Shoulder. *Humerus*.

A. 1085. 'Laid it upon the shoulder' (Gen. ix. 23) = with all their power.

[A.1085]. 'Hand' = power; 'arm,' greater power; 'shoulder,' all power. Ill.

2676. 'Put it on her shoulder' (Gen.xxi.14)=as much as it could receive. 'Shoulder'=all power. 2832¹¹.

3079. 'Her pitcher upon her shoulder' (Gen.xxiv.15)=receptions of truth, and endeavour. Shoulder=all power, thus endeavour.

3091^e. Therefore 'shoulder' is predicated of truth.

3858¹⁰. 'The shoulders'=all power; thus the Lord's omnipotence.

4592⁷. 'To dwell between his shoulders' (Deut. xxxiii. 12)=. . . everything of power; (which) good has through truth. (=in security and in power. E.449¹⁰.)

4937. Sometimes infernals present to view a shoulder, by phantasy, (causing) forces to be struck back . . . for they know that the shoulder corresponds to all power. Ill.

5044¹². 'Borne upon the shoulder under darkness' (Ezek.xii.12)=carried down among falsities with all power.

6393. 'Incline his shoulder to bear' (Gen.xlix.15)=labours with all exertion. Shoulder=all power, or all exertion.

7968. 'Upon their shoulder' (Ex.xii.34)=according to all power.

8408². The good which is the flesh there, is 'the thigh and the shoulder' (Ezek.xxiv.4).

9081. 'With side and shoulder' (Ezek.xxxiv.21)=with all force and power. E.316¹⁹.

9340¹⁰. 'To fly on the shoulder of the Philistines,' Ex. E.433⁷.

9836. 'Two shoulders [*i.e.* shoulder pieces] joined together . . .' (Ex.xxviii.7)=the conservation of good and truth . . . with all exertion and power. 'Shoulders'=all force and power.

—⁴. That 'shoulders'=all force and power in resisting, breaking, and acting. Ill.

—⁶. That 'to place on the shoulders and carry'=to preserve in a state of good and truth in perpetuity with all exertion and power. Ill.

9886^e. 'Shoulders'=things which support, because they support and carry.

9887. 'Put them upon the shoulders of the ephod' (ver.25)=thus the support of Heaven and the conservation of good and truth there with all exertion and power. Ex.

10236⁵. 'Shoulders'=power, and resistance. Refs.

D. 4729. A little dog on the shoulders. Ex.

D. Min. 4576. The representation of a shoulder: magic.

E. 431⁴. 'The shoulders'=power. 627¹¹.

600²¹. 'The right shoulder,' and 'the left shoulder of the house' (1 Kings vii.39). Ex.

627¹². 'The shoulder'=the power or faculty of understanding truth.

654⁵². 'Every shoulder' (Ezek.xxix.7)=all the power of truth.

Shoulderblade. *Scapula.*

D. 1381. Their teeth sticking in each other's shoulders.

4647^e. In the plane of the shoulderblade or highest part of the shoulder.

E. 627¹¹. The shoulderblade, shoulder, etc.=power; here, of understanding and perceiving truth.

Ath. 109. To worship the Father alone, induces a violent pain in the arm and shoulderblade.

Shout. Under CRY.

Shout. *Celeusma.* E.911¹⁰.

Shout. *Jubilare.*

Shouting. *Jubilum, Jubilatio.*

A. 1066⁴. Occurs. 9325⁷. M.3⁶. E.304⁴⁵. 323⁹. 326¹¹. 376¹³. 405¹⁰. 406⁴. 1029¹³. 1082⁴.

E. 391¹¹. 'To shout [for joy]' (Ps.lxxxiv.2)=worship from the delight of good.

Shout. *Vociferare.*

Shouting, A. *Vociferatio.*

A. 420. Occurs. 1664¹⁰. D.4768. E.700¹⁵. 721¹².

4592¹⁰. 'To shout'=to announce.

6413³. 'To shout upon the water brooks' (Ps.xlii.1)=to long for truths.

10454. 'The voice of the people in their shouting' (Ex.xxxii.17)=what the quality of that nation was interiorly.

—². By 'shouting' is signified what is articulate of sound, whether of speech, singing, or crying aloud.

E. 376³². Lamentation over them is described by 'shout ye' (Is.xxix.9).

Shouting, A. *Acclamatio.* A.1343⁴.

Show. Under TELL—*indicare.*

Show. *Exhibere.* A.1378². H.340.

Show. *Monstrare.*

A. 8354. 'To show' (Ex.xv.25), when by the Lord, =to give perception; (thus) to inspire.

W. 244². The understanding . . . only teaches and shows the way.

D. 5108². Occurs. E.376³⁹.

Show. *Ostendere.*

A. 4417². Occurs. 7292. 7417. 7520.

R. 227. 'I will show thee' (Rev.iv.1)=revelations. 719. (=instruction. E.264.)

896². 'He showed me' (Rev.xxi.10)=his sight then open, and manifestation.

D. 5941². When (the celestial) want to say anything, they first show it. Ex.

Show. *Spectaculum.*

M. 6. Shows there. —². 17. —⁵.

256. Use of shows, etc.

D. 2883. The spectacles of punishments by death had been delightful to him.

3496. He would present pleasant spectacles, to allure.

Shower. *Imber.*

A. 739². 'An inundating shower' (Ezek. xiii. 11) = desolation by falsity.

759. 'Rain' (Gen. vii. 12) = temptation. 843. 845^c.

M. 155a. See RAIN. E. 644¹⁶. —²⁴.

T. 110^c. Suddenly a shower descended from Heaven. 112^c. A shower in the end of autumn.

E. 411¹¹. Showers = temptations. 644²⁰.

419²¹. 'The rain descended' = temptations.

644¹⁹. See LIGHTNING.

Shrill. See HARSH.

Shrine. *Scrinium.*

I. 18². Like storing up wealth in a casket.

T. 7. Like an idol enclosed in a shrine.

137⁴. Like a shrine made of gold, (but) empty . . .

D. 3927. Occurs. 4530. 4786.

Shrub. *Arbustum.*

A. 10770. Shrubs, not vines, which bear berries, from which they prepare wine (in the Fifth Earth).

T. 351⁴. Occurs. 366³. 537². 756².

Shrub. *Frutex.*

A. 2682. Hagar 'cast the child under one of the shrubs' (Gen. xxi. 15) = despair at not perceiving any truth and good. 'A shrub-frutex seu virgultum = perception, but so little as to be scarcely anything. Ex. and Ill.

T. 695². Occurs.

Shrub. *Virgultum.*

A. 75. The Scientific and Rational of the celestial man is described by 'the shrub,' and 'herb' (Gen. ii. 5).

90. 'The shrub of the field,' etc. = all in general which his external man produces.

91^c. The tranquillity which is of peace, produces what are called 'the shrub of the field,' and 'the herb of the field,' which, in special, = rational and scientific things from a celestial spiritual origin.

1941². As a seed grows into a sapling, then into a great tree.

2682. See SHRUB-frutex.

9331⁴. 'Sshrubs' (Is. vii. 17) = nascent truths of a like kind. (= Knowledges of truth. E. 410⁶.)

W. 65². Occurs. T. 421². 491². 585. 653². 692⁴. 756². J. (Post.) 219. 224.

346^e. The less perfect (plants) are wine trees and shrubs. (See SHRUB-arbustum, at A. 10770.)

T. 308. Shrubs which turn their faces to the sun.

324^e. Like stinging shrubs . . .

D. 5653a. As it were a shrub glittering with crystals suspended from their ears.

Shuah. *Schua.*

A. 4819. 'Her name Shuah' (Gen. xxxviii. 2) = the quality of evil from the falsity of evil.

4851. 'The daughter of Shuah died' (ver. 12) = that evil from falsity ceased to be such as it was before.

Shudder. *Horrescere.*

Shuddering, A. *Horrescentia.*

A. 7918. Horror is insinuated, (so) that when the like inflows into the thought, that shuddering returns.

8162. A shuddering. Sig. and Ex.

—, 'To fear,' when predicated of temptation, = horror or shuddering.

8171. Spiritual fear in temptations is first shuddering, at last despair.

9223. If man saw . . . he would shudder.

H. 572. When heat from Heaven inflows, those in Hell shiver like those seized with ague.

D. 4504. The very Hells at last shuddered at her.

Shun. See FLEE.

Shur. *Schur.*

A. 1928. 'The fountain in the way to Shur' (Gen. xvi. 7) = the truth which was from the things which proceed from scientifics.

—, 'Shur' = such a Scientific as is still as it were in the wilderness, that is, which has not as yet acquired life. Ex.

—³. For Shur was in the wilderness not far from the Sea Suph, thus towards Egypt. Ill.

—^e. Thus 'Shur' = the first Scientific . . .

1951. 'Shur' = truth proceeding from scientifics.

2497. The Lord's state when He first instructed Himself in the doctrinals of charity and faith, is signified by 'Kadesh and Shur' (Gen. xx. 1). 2502.

2503. 'Shur' = the affection of exterior truth proceeding from scientifics.

3277. 'From Havillah even to Shur which is upon the face of Egypt in coming to Asshur' (Gen. xxv. 18) = the extension of intelligence.

8346. 'They went out to the wilderness of Shur' (Ex. xv. 22) = the state of temptation into which they were then brought. . . 'Shur' = the scientifics of the Church which have not yet acquired life, thus such things as would acquire life through temptations.

Shut in. *Includere.*

A. 8625². They were then shut up in Hell.

Life 110. This influx shuts in concupiscences . . . Hereditary evil thus lies shut in.

P. 133. Their evils have been shut in (by miracles).

136⁴. Forced worship shuts in evils.

251. If evils were not permitted to break out . . . they would remain shut in, and, like a cancer or gangrene, would consume everything vital. 281².

D. 225. The worst Genii have been shut up in Hell.

E. 970^e. Spiritual things are enclosed in natural ideas until man enters the Spiritual World.

1155³. External means . . . do not cast out evils and falsities, but shut them in. Ex.

Shut off. *Pracludere.*

A. 1376. They thus shut themselves off from the apprehension of truths . . .

2380. Access to the good shut off. Sig. and Ex.

4729^e. He has then shut off the influx of light.

4948. They have shut off every way, or every influx, from Heaven. 8944.

Shut off. *Secludere.***Shutting off, A.** *Seclusio.*

E. 810. That those who have shut off others from truths, are shut off from the Divine truths in the Word. Sig. and Ex.

811⁵. A shutting off from the understanding of truth. Sig. —⁸. —¹³.

Siberia. *Sibiria.* D.6077.**Sibmah.** *Sibmah.*

A. 24687. The falsities with which they are imbued are signified by 'Sibmah,' etc.

E. 911¹⁰. 'The vine of Sibmah,' etc. (Is.xvi.9)=the men of the external Church.

Sibylline. *Sibyllinus.*

D. 4094. He knew from the Sibylline books that some one was to come.

Sicily. *Sicilia.***Sicilian.** *Sicilianus.*

D. 5648. The worst dwell towards the north there, who were those from Sicily; who were in the acumen of falsity and in falsities more than all others; and not so much in the love of exercising command, like the Romans. 5652.

5658. One of the Sicilians came to me; he was dusky and black like a devil.

Sick. *Aegrotus.***Sickness.** *Aegritudo.***Sick, to be.** *Aegrotare.*

A. 762. In place of spiritual temptations, there are . . . sicknesses of body . . . which in some measure subdue and break his life of pleasures and cupidities, and elevate his thoughts to interior and pious things.

2041³. In sicknesses and diseases, corporeal and worldly things being lulled, they perceive something of heavenly light and of comfort thence.

2417⁸. (The sick a class of the good in the Ancient Church.) 7260.

2982². No confidence, except apparent in sicknesses of mind or body, when cupidities cease.

3471^e. Like a weak and sickly body, which is to be restored to health by painful means.

4951². They visit the sick and the simple in order to obtain wealth. Dis.

4956². 'I was sick and ye visited me' . . . 'The sick' =those who acknowledge that in themselves there is nothing but evil.

4958^e. 'One sick'=one who is in evil.

5078⁵. Who does not comfort a sick person [by the assurance that] he will shortly come into the other life.

6221. 'Thy father is sick' (Gen.xlviii.1)=what is successive of regeneration. Hence 'to be sick,' which precedes death, = what is progressive towards regeneration.

— . The Angels know nothing about sickness-*aegrotatio*; and therefore when it is read of by man, they have an idea of the continuation of life . . . and also of regeneration, for this is resurrection into life.

—². Man himself . . . thinks of death, and the sickness which precedes it, as being resurrection into life . . .

6502. Evils and falsities . . . induce sicknesses of mind.

7217^e. These, before the merely natural, appear weak and sick in spirit.

7564². Truths and goods done in a state of sickness . . .

8364². The spiritual life is sick when . . .

8378. When the state commands, the body is sick.

9031³. Disease and sickness=the infirmity of the internal man . . .

9242. Confidence, called faith, when they are sick.

9324. When (truths and goods) are falsified and perverted, the man is sick . . .

9780⁸. Therefore the sick were anointed with oil. E.375⁴³.

10360⁹. The healing of the sick=the purification of man from evils and the falsities of evil.

10758². When they lie sick in bed . . . they believe they will live immediately after death.

H. 470. When sick he thinks that Heaven is of pure mercy.

571². When this heat inflows into the sick, it excites insanities.

P. 141. No one is reformed in a state of sickness of mind-*animi*. Ex.

142. When the body is sick, the mind-*mens*-is sick. Ex.

M. 373. Jealousy from various sicknesses of the mind-*mentis*.

T. 534. They who do not explore themselves are like a sick person . . .

D. 4572^e. Therefore the sick who ascribe the restoration of their health to the Lord, speak truly.

4591. Spirits from such Hells are not present with the sick; but there is a general sphere and influx from such heats which is at once adopted by the disease itself.

D. Min. 4586. 'The sick' are those who are distressed by evils and falsities, and they are to be visited, by some who bring comfort, and by others who bring a remedy.

4649. See DISEASE.

4733. Such Spirits sometimes come to sick men, causing their death.

E. 163⁷. 'A sick person'=those who have transgressed and sinned; and therefore the Lord said to the sick man . . . 'Sin no more . . .'

Sickle. *Falx.*

A. 1664³. 'Beat their spears into pruning-hooks' (Is.ii.4).

9930¹². 'A sharp sickle' (Rev.xiv.14)=the dispersion of evil and falsity. E.272¹⁰. (=the Divine truth of the Word. Ex. R.643. 645. 646. 647. 649.) (=the Divine truth exquisitely exploring and separating. E.908. 914.)

650. 'The Angel put his sickle into the earth, and vintaged the vine of the earth' (ver.19)=the end of the present Christian Church.

E. 911. 'To put in the sickle'=to collect the good, and separate them from the evil.

Siddim. *Siddim.*

A. 1666. 'The valley of Siddim' (Gen.xiv.3)=the unclean things of cupidities. Ex.

1684. 'The valley of Siddim' (ver.8)=what is unclean.

1688. 'The valley of Siddim was full of pits of bitumen' (ver.10)=what is unclean of Falsities and cupidities; for 'Siddim'=what is unclean.

Side. *Latus.*

See under PART.

A. 537. A Spirit applied himself to my left side.

1992⁸. The Spirits who rebuked were perceived at the side under the arm. 8021.

3708⁹. All that is obscure as to good and truth is called 'the sides of the earth.'

4189. Those at the side, r the gentiles (and their collateral good). Tr.

5356^e. Evils and falsities rejected to the sides.

5530. The things which do not agree with the loves are at the sides, and those which do not agree at all are rejected to the ultimate boundaries.

5871. Then all the scientifics which are not congruous . . . are rejected from the middle to the sides; thus from the light which is in the middle to the shades which are at the sides.

6068. The things not directly under the view are . . . at the sides.

6386. 'His side to Sidon' (Gen.xlix.13)=extension on the one side-*parte*-to the Knowledges of good and truth. E.447³. 514¹⁷.

6479^e. Any things they do not apprehend, they reject to the sides.

6580^e. (With such) the scientifics which confirm good and truth are rejected to the sides.

7418. Places at the sides under the soles.

7975. Then truths and goods not genuine are rejected to the sides. Sig.

7976. They remain adjoined at the side.

7984². With the good, evil and falsity are rejected to the sides.

8313³. 'A great nation from the sides of the earth' (Jer.vi.22)=those who are in evils entirely opposite to good.

9024². 'The sides of the earth' (Jer.xxv.32)=where falsities from evil break out.

9042². 'The sides of the earth from which they will be gathered' (Jer.xxxi.8)=where the truth and good of the Church begin; for 'the earth'=the Church; and its 'sides' are where are its first and its last.

9081². 'With side and shoulder'=with all force and power.

9164. Truths then depart to the sides, and make the circuit.

9234. (The lunar Spirit who had been carried) applied himself to my left side under the elbow, and spoke thence.

9495. See RING.

—^e. 'The side'=good which is to be conjoined with truth, and the derivative power.

9496². 'The sides' (of the ark) relate to the thoracic part in man.

9499. 'Upon the sides of the ark' (Ex.xxv.14)=in ultimates; for 'the sides of the ark'=the Divine sphere which encompasses Heaven in ultimates; for the sides are the terminations, (which) in Heaven have no relation to spaces, but to goods conjoined with truths . . .

9556. 'Three reeds of the candlestick from its one side, and three . . . from its other side' (ver.32)=what is full as to good and truth. . . 'From the one side and from the other side'=from good and the derivative truth; for the things on the right side of the body=goods, and those on the left side the truths thence; for instance, the right and left sides-*partes*-of the face.

9663. 'The side of the Habitation' (Ex.xxvi.26)=the quarter of Heaven whither the look is directed. Ex.

9736. 'The staves on the two sides of the altar' (Ex.xxvii.7)=the power of the good from which is truth, and of the truth from which is good. 'The two sides'=good from truth and truth from good, thus the marriage of good with truth and of truth with good; because the things on the right side with man relate to good from which is truth, and those on the left side, to truth from good; for all the representatives in nature relate to the human form.

10030³. 'The belly and side' (Dan.ii.32)=the third state of the Church.

10185. The 'walls,' or sides=interiors. . . For the sides and breast with man=interiors.

10189. The sides, which are called 'ribs' (Ex.xxx.4), regard the south and north . . . but by sides, properly called sides, is signified good, because they regard the west and east. 10190.

H. 223. At the right and left sides sit those in less light of wisdom.

L. 16⁶. Their 'piercing His side'=that they had completely extinguished all the truth and good of the Word. T.130^e.

W. 69². He then relegates his fallacies to the sides.

P. 279². All things remain, and, when remitted after repentance, are moved out to the sides; and then . . . the things at the sides appear in shade, and sometimes in darkness.

[P.] 283. Still, evils . . . are only removed to the sides.

284². If good conquers, evil with its falsity is removed to the sides . . . If evil conquers, good with its truth is removed to the sides.

M. 54⁵. Celibates are at the side of Heaven. Ex.

235^e. Merely natural Spirits become frigid when they apply themselves to the side of any Angel who is in a state of love.

E. 175⁹. 'The sides of the earth' = the things outside the Church; thus evils remote from the goods of the Church. 275¹⁵. (= where are the ultimates of the Church, and where evils and falsities begin. 304²⁰.) (= whence are evils; for 'the sides of the earth' = what is remote from goods. 355¹⁹.) (= such ultimate truths. 721¹⁰.)

329¹⁶. His 'side pierced, and blood and water coming out' (John xix. 34, 35) = the conjunction of the Lord with the human race through the Divine truth proceeding from the Divine good of His love. For the breast = the Divine love; and 'blood and water,' the Divine truth proceeding.

336⁶. 'The side' at which a thousand shall fall (Ps. xci. 7) = good.

355²⁰. 'The sides of the north' (Ezek. xxxviii. 15) = what is remote from goods and truths, thus whence are falsities of evil.

365³⁹. 'The side' (Is. lxxvi. 12) = spiritual love.

405²⁷. 'The sides of the north' (Ps. xlviii. 2) = truths from celestial good.

—²⁹. 'The sides of Lebanon' (Is. xxxvii. 24) = where these (goods) are conjoined with truths.

560^e. 'As thorns in your sides' (Num. xxxiii. 55). . . 'Sides' = the things of charity, thus goods.

638¹³. 'The house' = the spiritual mind; 'its sides' (Ps. cxxviii. 3) = all things which are in the natural man.

781¹³. '(The bear) raised itself up on its side' (Dan. vii. 5) = the cupidity of falsifying the goods of the Word.

1029¹³. 'The sides of the pit' = places in Hell where are mere falsities of evil.

Sidon. *Sidon, Zidon.*

Sidonian. *Sidonius.*

A. 264. 'Sidon' (Is. xxxiii. 4) = those who have been in the Knowledges of faith.

1199. 'Canaan begat Sidon' (Gen. x. 15) = merely external worship [begat] the exterior Knowledges of spiritual things, which, being the first things of such external worship, it is said that Sidon was 'the first-born' of Canaan. 1201, Ex.

1201. That 'Sidon' = these Knowledges, is evident from the fact that Tyre and Sidon were the ultimate boundaries of Philistia, and in fact near the sea; and therefore 'Tyre' = the interior, and 'Sidon,' the exterior Knowledges. Ill.

—². 'The Sidonian' (Ezek. xxxii. 30) = exterior Knowledges, which, without internal things, are nothing but scientifics; therefore he is mentioned together with 'Pharaoh.'

1208. 'Sidon' = exterior Knowledges.

1238³. The Ancient Church extended through . . . Philistia even to Tyre and Sidon. 2385⁵. 3240⁵.

6386. See SIDE, here.

9198⁶. Sarepta is called 'of Sidon' (Luke iv. 26), because 'Sidon' = the Knowledges of good and truth.

9995⁶. 'The woman in Sidon' (1 Kings xvii. 9) = the Church which is in the Knowledges of truth and good.

R. 238⁵. Tyre and Sidon, because near the sea, = the Church as to the Knowledges of good and truth.

E. 242¹². 'Tyre and Sidon' = those within the Church who are in the Knowledges of good and truth; here (Joel iii. 4), those who have perverted them, and have applied them to falsities and the evils of falsity. 433¹⁴.

275⁴. 'Sidon' and 'Tyre' = the Knowledges of good and truth. 406¹¹. —¹². 721³. 863⁵.

514⁵. 'The merchant of Sidon' (Is. xxiv. 2) = those in truths from the Word.

Siege. *Obsidium, Obsidio.*

E. 177¹⁰. 'To draw waters for the siege' (Nahum iii. 14) = to fortify falsities by various things against truths.

706²⁰. To be 'in siege' (Ezek. iv. 3). Ex.

Sieve. *Cribrum.*

Sift. *Cribrare.*

A. 4167. Like water through a sieve.

5145³. Good (then) flows through as through a sieve.

9726. 'A grating, a net-work' (Ex. xxvii. 4) = the Sensuous which is the ultimate. . . This (external) Sensuous was represented by 'the grating,' because it as it were first sifts and discriminates the things which enter man . . .

— . . . Everywhere in the extremes of the body there are reticular forms, and as it were sieves, which discriminate the things coming from the world . . .

E. 740¹². 'Sift you as wheat' (Luke xxii. 31). Ex. 820^e.

923⁵. 'To sift the nations with the sieve of vanity' (Is. xxx. 28) = the adulteration of the Word by figments by those in evils.

Sigh. *Suspirare, Suspirium.*

A. 2209². In one sigh there are indefinite things which the Angels perceive, and which can never be described.

5365³. With a holy aspiration.

5391. They become anxious, and sigh. D. 970.

6800. 'The sons of Israel sighed' (Ex. ii. 23) = grief.

R. 611. They desire Heaven with some aspiration.

D. 3308. The Angels know man's quality from a sigh.

— . . . For a sigh is the thought of the heart.

4140. From whatever affection they think, as from a sigh . . .

E. 315¹⁷. 'That gaspeth for breath' (Jer. iv. 31) = grief.

394. Sighs to the Lord. Sig. and Ex.

427². 'Those who groan and sigh over the abomina-

tions' (Ezek.ix.4)=those not in evils and the derivative falsities: 'a groan and sigh' over them=aversion and grief on account of them.

Sight.

See SEE-*conspicere*, and *videre*, and KEENNESS OF SIGHT.

Sign. *Signum*.

See SEAL.

- A. 330. The mark set on Cain=faith inviolable. 392.
 396. 'Jehovah set a mark on Cain' (Gen.iv.15)=that the Lord distinguished faith in a singular manner. 'To put a mark' on anyone=to distinguish. Ill. E.427⁶, Ex. —². A sign is called 'a mark-character.' Ill.
 1038^e. 'This is the sign of the covenant . . .' (Gen.ix.12)=no other sign than an indication of the presence of the Lord in charity. 1044. 1059.
 3900³. 'Great signs and wonders' (Matt.xxiv.24)=confirmations and persuasions from external appearances and fallacies by which the simple suffer themselves to be seduced.
 4060⁵. 'The sign of the Son of Man in heaven' (ver.30)=the appearing of truth Divine. It was this appearing, or sign, as to which the disciples asked: 'What shall be the sign of Thy coming?' H.1². S.14².
 4195. Such heaps were anciently for a mark, etc.
 4255⁵. Baptism is a sign of regeneration, to remember it. H.329.
 4580. The pillars erected were for a mark, etc.
 5578. No stops in the ancient Hebrew.
 6870. 'This shall be a sign to thee that I have sent thee' (Ex.iii.12)=the Knowledge that the Divine proceeded from Him. 'A sign'=a confirmation of the Truth, and thence the Knowledge that it is so.
 6939. (Signification of Moses' three signs.) 6971. 6973.
 6945^e. (The spiritual) will not receive what Truth Divine says, unless they see that it is so; thus unless they see signs.
 6946. The three signs represent their state if they did not believe.
 7012. 'Wherewith thou shalt do signs' (Ex.iv.17)=the consequent illustration and confirmation of Truths. 'A sign'=the confirmation of Truths. 7060.
 7273. 'I will multiply My signs and wonders' (Ex.vii.3)=admonitions of every kind, and that nothing should be wanting. Ex. 'Signs and wonders'=confirmations of the Truth; also media of Divine power; here, admonitions.
 7290. Wonders and signs were done with such as were in external worship . . . Ex.
 7446. 'To-morrow shall this sign be' (Ex.viii.23)=the manifestation of Divine power thence for ever. . . 'A sign'=confirmation of the Truth, and thus Knowledge, consequently a manifestation of Divine power; for the Truth was formerly manifested by signs, and Divine power at the same time.
 7633. 'That I may put these My signs in the midst of

him' (Ex.x.1)=that the evil may know that they are in evil, and that the good may be illustrated concerning the state of those who live evilly within the Church. Ex.

7806. Two signs which appear to these Spirits (of Jupiter) when they are with man. Des.
 7876. 'For a sign upon the houses' (Ex.xii.13)=a testification of the will of good. 'To be for a sign'=a testification.
 8066. 'For a sign upon thy hand' (Ex.xiii.9)=perpetually in the will. 'A sign'=perpetual remembrance.
 8067. 'A memorial' is predicated of the Intellectual; and 'a sign,' of the Voluntary.
 8624. See NISSI.
 9449. The signs that sins are remitted. Enum.
 9450. The signs that sins are not remitted. Enum.
 9936². See FOREHEAD-*frons*.
 10357. 'A sign between Me and you' (Ex.xxxi.13)=that it is the principal thing by which they who are of the Church are known in Heaven. Ex. 10372.
 C. J. 23. On the signs and visitations before the Last Judgment. Gen.art.
 P. 130. That no one is reformed by miracles and signs, because they compel. Gen.art.
 R. 417⁸. Good works (said to be) signs of faith.
 532. 'A great sign seen in heaven' (Rev.xii.1)=revelation by the Lord concerning His New Church . . . 'A sign from Heaven,' here, =a revelation about future things. . . 'A sign,' in the Word, is said about future things, and then it is a revelation; and it is said about the Truth, and then it is a testification; and it is also said about the quality of the state and Thing, and then it is a manifestation. Ill. E.706.
 536. 'Another sign seen in heaven' (ver.3)=a revelation from the Lord concerning those who are against the New Church.
 598. 'He does great signs' (Rev.xiii.13)=testifications that the (falsities) they teach are true. Because formerly signs were done in order that the Truth might be testified. 704. 834.
 —. That testifications that a thing is true are signified by 'signs.' Ill.
 600. 'The signs given him to do before the beast' (ver.14)=testifications and proofs.
 656. 'Another sign in heaven, great and marvellous' (Rev.xv.1)=revelation about the state of the Church on earth, as to its love and faith. E.926, Ex.
 T. 678². Without the Christian sign, which is baptism . . .
 680. What are indications without signs (or marks) by which the qualities are known? . . . In empires and kingdoms the signs or signatures are titles . . . and the administrations attached to them. Ex.
 —². What would the ordinations (in armies) be without ensigns, called standards?
 —. Baptism is a sign in the Spiritual World.
 682². The infant receives the sign of the cross . . . which is a sign of inauguration . . .

[T.] 683. Like looking to Satan's sign instead of the sign of Christ.

D. 323. The mark set on Cain an odour.

5055. They elevated signs, and thus excited . . .

5647^e. They stretch out the hand, which is a sign.

5932^e. (A sign used for seeking out those who have done evil.) Des.

5933. The signs of the conjunction of man with Heaven. Ex.

E. 175⁶. 'To stand for an ensign of the peoples' (Is. xi. 10) = to be seen by those in truths.

315⁷. 'A man upon whom is the mark' (Ezek. ix. 6) = truth from good.

427³. 'To set a sign among them' (Is. lxvi. 19) = to distinguish and separate from the evil, and conjoin with the good.

624⁵. 'To give great signs and wonders' = the efficacy and power of Falsities through confirmations from the sense of the letter, by which signs and prodigies are made in the Spiritual World.

654³¹. 'Sail,' and 'ensign' (Ezek. xxvii. 7) = manifestation; for spiritual truths are manifested through knowledges.

706. 'A sign' = that which indicates, bears witness, and persuades concerning a matter in question; 'a miracle' = that which excites, strikes with consternation, and induces amazement. Thus 'a sign' moves the understanding, and 'a miracle' the will. Ill.

—⁴. That 'signs' = testifications which indicate and persuade men to believe that a thing is so. Ill.

—²⁵. That 'a sign' = testification about the certitude. Ill.

—²⁷. The 'ensigns' placed upon the mountains, to gather together the people to war, etc. = indications to do the commandments. Ill. (= convocation to the Church. 741¹⁰.)

824. 'Signs' = testifications and persuasions. 826. 1002.

Ath. 98. They would have become profaners, and therefore He would not give them a sign.

C. 181. Whatever the internal man produces, and presents to be seen and felt in the external, is called a sign (of charity). Ex.

182. By a sign is meant an indication and testification that it is so, because it marks and signifies, and indicates and testifies.

Signature. *Signatura.*

T. 680. See SIGN.

683². (If) after they have received the signature of Christ . . .

De Verbo 14³. (In the celestial Word) the Lord's Divine, as meant by these names, is distinguished by peculiar signatures.

Signet. Under SEAL.

Signify. *Significare.*

Signification. *Significatio.*

Significative. *Significativus.*

See under REPRESENT.

A. 922. These things signified, in the Ancient Church.

1122. What the dreams signified was insinuated.

— . They thought only about what (the objects) signified and represented.

1143. No idea of such things is in Heaven, but of the Things signified by them.

1361³. When the significant Church ceased (all these things) became representative.

1401. The historicals representative, the several words significant. 1404. 1407. 1408. 1409. 1783. 2075^e. 2607.

1409. The things thus signified were collected from their lips . . . and formed into doctrinals, (which) with the Ancient Church, were significant. (Continued under REPRESENT.)

—^e. As all the historicals of the Word are representative, it follows that all the words of the Word are significant, that is, they have a different signification in the internal sense from that which they have in the sense of the letter.

1411². The signification is according to the . . . predication. 3256.

1416^e. From this perceptive arose the significant, and from this the representative.

1638. (Spirits) know the various meanings of words, applying them in a moment.

1662. The general signification applies itself to the Thing treated of.

1675⁶. Lands, etc. take their signification from their inhabitants.

1756. See SERIES.

— . (The idea is apprehended best when no attention is paid to the words or their signification.)

1823. Every animal has its special signification.

1834. Almost all significations (have an opposite sense).

2722⁶. The Ancients . . . knew from traditions and collections that these things were signified, and because they were significant they accounted them holy.

2896. All things they (sensated) were representative and significant to them.

3482. (In the Word) each Thing represents, and each word signifies.

3579⁵. The things which signify serve also for a comparison. Ill. See 3901.

3901⁶. Books of that time were nearly all written by significantives; but the significantives have been so obliterated . . .

3939². Hence their varying significations.

3942. With the Ancients, all fruits and flowers were significantive.

—². Canticles is full of significantives from books of the Ancient Church.

4264². See NUMBER.

4310^e. Names and Things have different significations in the different senses. Examp.

4502. (The signification is according to the subject.)

4681. The signification grows mild as it ascends.

4981². The signification known from the series.

5075. Words, in the Original, signify Things. Ex.

—². The interior significatives of words originate mostly from the interior man . . .

5095. Many persons . . . signify various things, but in one person.

5313. The signification of many things is relative.

5757^e. One word sometimes signifies many things. Ex.

5828⁴. The one involves the signification of the other.

5959. How significations vary. Ex.

6343². There are words which constantly signify good, words which constantly signify truth, and words which signify both; and, if they do not signify them, they are predicated of, or involve them.

6516³. The significations of (Scripture) names are perceived in Heaven without instruction.

6653^e. The significations in the internal sense are unlimited. Ex.

6692. By the hieroglyphics they signified spiritual things.

7850. If it is called a significative, it is understood, but in a sense quite different from a correspondent significative; (for) a spiritual or correspondent significative is conjoined with that to which it corresponds, as the sight is with the eye, etc.

8732. The significatives in the Word are accommodated to the thing represented, the signification which properly belongs to the word still remaining. Examp.

8989³. All things which appear in their habitations are significatives of spiritual things.

9736^e. All the representatives in nature relate to the human form, and signify according to their relation to it.

H. 322². Cicero was highly delighted that all (Scripture) names and words should signify interior things.

R. 5. 'He signified it, sending by His Angel' (Rev. i.5)=the things revealed through Heaven. E.8, Ex.

T. 675². Represented, and thence signified.

E. 405²⁴. Whatever the Lord did in the world, represented; and whatever He spoke, signified. The reason He was in representatives and significatives then, was that He might be in the ultimates of Heaven and the Church and in their primes at the same time . . . Representatives and significatives are in ultimates.

De Verbo. 4. In the Third Heaven it is known what the very letters signify.

Sihor. *Schichor*.

A. 1201³. Because there is nothing internal in them (these Knowledges) are called 'seed of Sihor' (Is. xxiii.3).

5113⁴. 'The waters of Sihor' (Jer.ii.18)=scientifics

which pervert. (=false scientifics, or scientifics which confirm falsities. E.518³⁷.)

9295^e. 'Seed of Sihor'=scientific truth.

9341⁵. 'What hast thou to do with the way of Egypt that thou mayest drink the waters of Sihor' (id.)=what with falsities induced by scientifics perversely applied. (=to investigate spiritual things by means of the scientifics of the natural man. E.569¹⁶.) (=instruction solely from the natural man, whence are mere falsities. 654⁶⁰.)

Silence. *Silentium*.

Silent, To be. *Silere*.

A. 842². There then arises serenity, or silence.

8250. With a silent, or a counterfeiting, face.

R. 294. Still one can be silent (there), and thus not divulge the thoughts.

389. 'Silence in Heaven' (Rev.viii.1)=amazement there at those who say they are in faith . . . E.487.

M. 17². Then the whole city is silent.

D. 2797. I had a delightful silence . . .

— I spoke with them in the silence . . .

2855^e. The interior World was closed, as I could perceive by the sudden silence. 2856, Ex.

3029. Next morning . . . I perceived nothing but a tranquil silence around me.

3515. In silence (the Dutch who have not received faith) resist . . .

3728. The evil keep speaking . . . but I have as it were a silence.

5254. There was a visitation, and then a silence.

E. 411¹⁰. It is said twice, 'Be not silent from me' (Ps.xxviii.1); for one relates to Divine good, and the other to Divine truth.

687¹¹. 'Sit in silence and within darkness' (Is.xlvii.5) =in falsities and thence in damnation.

Silent, To be. *Conticere, Conticescere*.

A. 2481^e. At which he was silent.

E. 637¹¹. 'To keep silence' (Lam.ii.10) was a sign of mourning on account of the Church being vastated. 863³. 1175².

Silent, To be. *Tacere*.

Silent, Tacit. *Tacitus*.

Silently. *Tacite*.

A. 169. Tacit respiration (of Swedenborg).

173. The Angels who sat at the head were very silent.

180. They did not speak, except silently.

607². The man of the Most Ancient Church had no external respiration except a tacit one.

1118. Their speech was silent. 7361.

1119. How their internal respiration inflowed tacitly into a kind of external one, and thus into silent speech.

4364. Bends by a silent Providence.

[A.] 4441. 'Jacob was silent until they came' (Gen. xxxiv.5)=consultation from the truths of faith which belonged to him . . . 'To be silent'=to think and consult silently.

5378. (Silent Spirits of the peritoneum.) D.989.

5854. Angelic influx is silent, imperceptible. 6205.

5977². Genii . . . pervert so secretly and silently . . . They place their delight in being silent.

7360. Speech (in Mars) is almost silent.

8176. 'Ye shall be silent' (Ex.xiv.14)=that they shall effect nothing by their own strength. 'To be silent'=to acquiesce.

9202. Supplication from the heart, even if silent, is heard in Heaven as a cry.

9281². The internal respiration is tacit.

9587. Leading man so silently . . . P.186.

W. 382². Therefore when a man thinks tacitly, he breathes tacitly.

391⁴. The respiration of the spirit is so tacit that it is not perceived.

404³. Meditation falls into the . . . tacit thought of the body.

P. 183². The Divine Providence takes away this evil silently.

321³. These sometimes receive an answer by . . . a silent speech in the thought.

M. 165. Women (then) are silent, and only listen.

D. 1149. On those who want to speak silently, as if into the ear. 2371.

2046. The speech of the deceitful is silent.

2435. Spirits far from me hear and perceive better when I am thinking silently.

3511. From the fact that they are silent . . . they derive the fact that they are invisible.

5594. I have often spoken with Angels by a silent speech of ideas.

E. 577¹¹. Tacent, occurs.

Silfverstrom. D.4564. 5837.

Silk. *Sericum.*

A. 165^e. Those not so innocent (as the naked) appear in garments . . . as of diamond-like silk.

2576¹⁰. Its lower spiritual and doctrinal things are 'garments of silk,' etc. 5319². 5620⁴.

5954⁵. 'Fine linen and silk' (Ezek.xvi.10) = truths from good; but these [fabrics] in Heaven, being in its light, are resplendent and transparent.

7601⁷. 'To make flax of silk' (Is.xix.9)=to feign truths. (=spiritual truth. 654⁵⁰.)

R. 773. 'Silk,' etc. (Rev.xviii.12) = celestial goods and truths.

M. 15. The prince wore a tunic of shining silk of a hyacinthine colour.

42³. His shoes were all silk-*holoserico*.

137. They wore robes and tunics of refulgent silk, in which were inwoven flowers . . .

T. 74. Some with hats bound with silk, who were of the ecclesiastical order.

102³. Mary appeared in white raiment as of silk.

D. 6095. The African women appear in striped garments of silk (the men in the like of linen).

E. 195⁷. 'Fine linen and silk'=truths from a celestial origin. 1143².

242¹⁵. 'Fine linen'=genuine truth; 'silk'=the same resplendent from interior good.

619¹¹. 'Silk'=truth from a spiritual origin. 1144.—²,Ex.

831⁶. Spiritual Angels (wear) fine linen and silk.

Silkworm. *Bombyx.*

W. 61. Occurs. P.3³. D.3819.

356. Those vile worms, called silkworms, clothe queens in silk . . . M.420. T.13³.

T. 335⁴. Does the silkworm, when a caterpillar, think in its little head . . .

524². The silkworm would perish . . . unless other worms were shaken off . . .

687³. The wonderful transformation of silkworms, etc.

785. It is the internal of the silkworm whereby its external is moved to spin silk.

Siloam. *Siloam, Siloah.*

E. 239¹⁹. 'The pool of Siloam' (John ix.)=the Word in the letter.

475¹⁷. The waters of the lake or pool of Siloam=the truths of the Word.

Silver. *Argentum.*

Silvern. *Argenteus.*

See under GOLD.

A. 113. 'Silver'=truth. 424^e. 2466³. 4677⁹. 4759. 6385. 9391¹⁴. R.772^e. E.357¹⁸. 725¹⁰. 750⁷.

425. 'Silver'=spiritual truth. 6432².

—'. 'For iron silver' (Is.lx.17)=for natural truth spiritual truth. 1551². E. 176³.

643. The inmost Spiritual they likened to silver.

1197⁴. 'Silver and gold' (Joel iii.5)=spiritual and celestial things of faith.

1525. Rays of silvern light (with) those in affections of truth.

1551. '(Abram rich) in silver' (Gen.xiii.2)=the truths with which the Lord was enriched.

—'. The Most Ancients compared . . . the truths thence to silver.

—². That 'silver,' wherever mentioned, = truth; and, in the opposite, falsity. Ill.

—'. 'He that hath no silver' (Is.lv.1)=one in ignorance of truth, yet in the good of charity, like many within and without the Church.

—⁴. 'Like silver purified seven times' (Ps.xii.6) = Divine truth. E.257⁵.

—⁵. 'Gods of silver'=falsities.

2048. 'He that is bought with silver' (Gen.xvii.12) =the spiritual . . . For 'silver'=truth, thus what is spiritual of faith. 2114.

2575. 'A thousand of silver' (Gen.xx.16)=an infinite abundance of rational truth. 2576⁷.

2937. 'In full silver' (Gen.xxiii.10)=redemption through truth. Ex. 2945. 2954. 2959. 2966.

3021⁸. 'Breast and arms of silver' (Dan.ii.)=the second state of the Church, which was spiritual, because of charity. (=spiritual good. 9406-7.) (=truth from good. 10030³.) E.176².

3069². 'To drink waters for silver' (Lam.v.4)=to attribute truth to self. E.654⁶¹.

3079². See GOLD. 3154², etc., etc.

3574². 'Molten image of their silver' (Hos.xiii.2)=good falsified. (=falsity *ex quo*. E.1186².)

4099. 'Hath devoured our silver' (Gen.xxxi.15)=consume the truth of these affections of truth. Ex.

4453. If 'silver' is mentioned in the Word, there is meant the truth which is of intelligence and of faith.

5291⁴. 'The silver hid in the earth' (Matt.xxv.18)=the truth which is of faith (as used by one in faith without charity).

5488. 'To restore their silver' (Gen.xlii.25)=without any power of theirs; for 'to buy with silver'=to procure for one's self from what is one's own. 5496.

5530. 'Every one's bundle of his silver' (ver.35)=the ordinations of truths given gratis.

5623. 'Take double silver' (Gen.xliii.12)=truth received (over again). Ex.

5658. 'Our silver in its weight' (ver.21)=truths according to the state of each.

—³. When there is speech about truth, what is silver appears there.

— . With those who are in truth from truth, such things appear of silver.

5660. 'Other silver' (ver.22)=other truth. Ex.

5664a. 'Your silver came to me' (ver.23)=it seems like truth procured by them.

5735. 'Put everyone's silver in his sack's mouth' (Gen.xliv.1)=truth anew in the exterior Natural.

5736. 'My silver cup' (ver.2)=interior truth.

5737. 'And the silver of his corn' (id)=the truth of good.

5955. 'To Benjamin he gave 300 of silver' (Gen.xlv.22)=what is full of truth from good.

6112. 'Joseph collected all the silver' (Gen.xlvii.14)=all the true and adaptable Scientific. 6115. 6116. 6119. 6122.

6917. 'Vessels of silver' (Ex.iii.22)=scientifics of truth. 7770.

7999. 'A purchase of silver' (Ex.xii.44)=one who has some spiritual truth.

8764⁷. 'Silver'=truth from good.

9005. 'Free without silver' (Ex.xxi.11)=without truth conjoined with it.

9039. 'He is his silver' (ver.21)=truth acquired from proprium. Ex.

9082. '30 shekels of silver' (ver.32)=restitution to the full through truth.

9088. 'He shall render silver' (ver.34)=(amendment) through truth. Ex. E.537⁷.

9093. 'They shall divide the silver' (ver.35)=that its truth will be dispersed. Ex.

9146². 'Silver'=truth of good; in the opposite, falsity of evil.

9186. 'He shall pay silver' (Ex.xxii.17)=other truth consenting in its place. Ex.

9209. 'If thou shalt lend silver' (ver.25)=instruction. Ex.

9424⁶. 'Idols of silver'=falsities of doctrine.

9643. '40 bases of silver' (Ex.xxvi.19)=plenary support through truth.

9749. 'Hooks . . . and fillets of silver' (Ex.xxviii.10)=modes of conjunction through truth.

9852⁰. 'Silver'=falsity.

9881⁰. 'Silver and gold from Tarshish' (Is.lx.9)=scientific truth and good.

9960⁴. 'Silver'=the truth which is of intelligence.

10229. 'The silver of expiations' (Ex.xxx.16)=truths from good purifying.

10332. 'Silver'=interior and exterior truth.

10355³. Silver=spiritual good, which in its essence is truth. H.115⁰.

10503. Idols of silver=worship of what is false in both doctrine and life.

H. 185. Leaves as of silver.

S. 26³. Great purses full of silver seen, open, as if anyone might take of the silver. Ex.

R. 459. 'Idols of silver' (Rev.ix.20)=falsities about spiritual things.

913. Silver (as a metal) corresponds to truths of wisdom.

M. 12. Tables of silver in that palace.

14⁰. Dishes and plates of silver there.

42³. Linen stockings with silver threads interwoven.

76⁰. The vine leaves became silvern.

155a⁴. A white dove whose wings shone as from silver.

T. 609. Silver, sapphire, and vine, =spiritual good, which is the good of the Middle Heaven.

D. 4045. Silver conveyed into my pocket.

4732. While they acknowledge three Persons, their breastplate is silvern.

4733. A sword with a silvern hilt is also given them.

E. 70. 'Silver,' in the Word, =the truth (of celestial good) which is spiritual good.

176. 'Silver'=the truth (of the internal man). Ill.

223¹⁷. 'To buy fields with silver' (Jer.xxxii.44)=to procure for one's self the good of the Church through truths.

236⁴. 'Silver in thy treasures'=Knowledges of truth.

242⁹. 'Silver' (Mal.iii.3)=truth from good.

—¹². 'Silver' (Joel iii.5)=truth.

—¹⁶. 'Silver' (Is.xiii.17)=the truth of the Church. 357¹⁷. 710²⁴.

[E. 242]²⁴. 'Silver,' in the opposite, = falsity (from the evil of the love of self). Ill.

279⁹. 'Silver' = the truth which is from the Lord.

283⁴. 'Wings of a dove covered with silver' (Ps. lxxviii. 13) = spiritual truths.

328¹⁶. 'To be redeemed not by silver' (Is. lii. 3) = that they cannot be emancipated from the falsities of evil through truth.

365⁴¹. 'Silver' (Is. lx. 17) = the truth of (spiritual) good.

433¹⁴. 'My silver and My gold' (Joel iii. 5) = the truths and goods of the Word.

439⁵. 'Plates of silver' (Ps. lxxviii. 30) = the truths of the Church. 627¹³.

447⁴. 'Silver' (Judg. v. 19) = truth from good.

458⁸. 'Silver' (Jer. x. 4) = truth (from the Word).

539¹². 'Their silver' (Hos. xiii. 2) = what is from Own intelligence.

540⁶. Things from the sense of the letter applied to themselves and their loves only, are called 'dross of silver' (Ezek. xxii. 18); for 'silver' = the truth of the Word . . .

585¹⁰. 'Beaten out silver from Tarshish' (Jer. x. 9) = the truths of the Word in the sense of the letter. 587⁶.

587. A silvern idol = (false doctrine confirmed by the spiritual truth of the Word).

—⁴. 'He casteth chains of silver' (Is. xl. 19) = that falsities may cohere and appear as truths.

617¹⁰. 'He that hath no silver' (Is. lv. 1) = that has no truth of good.

—¹. 'Without silver' = without truth from proprium or Own intelligence.

654⁵⁶. 'What is desirable in silver' (Hos. ix. 6) = Knowledges of truth. 799¹⁴.

677⁷. 'Silver cast into the streets' (Ezek. vii. 18) = falsities rejected. 827⁵.

831⁶. The silver found with those who dwell below these Heavens is given by the Lord from the Spiritual Heaven; for silver corresponds to spiritual good, which in its essence is truth.

1084⁶. Silver (corresponds to) spiritual truth.

1211⁴. There are fruits and seeds . . . in the Middle Heaven of silver.

J. (Post.) 76^e. Silvern things correspond to the affections of the Second Heaven.

Coro. 2. The spiritual state of the Church as to the truth of wisdom, is described by 'silver.'

Silver Age. *Saeculum Argenteum.*

See under AGE-*saeculum.*

A. 4326³. The Ancients, whose Age was called Silvern, because they were in a state of Truth, and thence in charity . . .

5658². They called those times Silvern when there was no longer innocence, but still a species of integrity, which did not consist in the fact that they did good from good, but that they did truth from truth.

10355³. As the man of the Church was then in

spiritual good, which good in its essence is truth, they called those times the Silver Age; for silver = such good.

H. 115. Those succeeded who did not think from the correspondences themselves, but from the knowledge of correspondences; and there was conjunction of Heaven with man then also, but not so intimate. Their time is what is called the Silver Age.

M. 76. (The people who had lived in the Silver Age, visited and fully des.)

—³. All those who lived in the Silver Age-*Argenteo Aevo*—were possessed of intelligence from spiritual and thence natural Truths. The like is signified by silver.

E. 70. They called the second Age Silvern, because there then reigned truth from that good, or spiritual good, and thence intelligence.

Simeon. *Schimeon.*

A. 340^e. 'Simeon' means that [his mother] was less dear.

342. 'Simeon' = faith in act.

1574^e. 'Simeon' represents the Lord as to spiritual things thence.

3759. Exercise according to this truth (of faith) (being the second degree of the ascent) is signified by (the second son of Jacob by Leah), namely, Simeon.

3861^e. Simeon named from 'He hath heard.' 3869^e, Ex.

3862³. 'Simeon' = faith of the will which is from the Lord.

—¹. Progress is made thence to will truth, which is 'Simeon.'

3863³. Faith in the will is that which is signified by 'Simeon.' 3869².

3869. See HEAR.

3870². Will and affection contrary to charity are described by 'Simeon and Levi' (Gen. xlix. 3, 4).

3872. 'She called his name Simeon' (Gen. xxix. 33) = the quality (of the successive, namely, of faith in obedience or in the will). This quality is what is signified by 'Simeon,' and also by the tribe named from him; and this is the second universal of the Church, or when man is being regenerated; namely, obedience, or the will of doing the truth, into which charity (Levi) is implanted.

4497. See LEVI. 4515. 6352. 8093². E. 438. 443.

4515. 'Simeon' = faith; in the opposite, falsity . . . here, therefore (Gen. xxxiv. 30) what is representative of spiritual things.

4606. See JUDAH.

—¹. In the supreme sense, 'Simeon' = Providence; in the internal, faith in the will; in the external, obedience.

5354¹². Manasseh accepted instead of Simeon. Ex.

—¹. For 'Simeon' = faith in act, or the obedience and will of doing truth, from which and through which is charity; thus the truth in act which is the good of the new Voluntary.

5461. 'Let one of your brethren (**Simeon**) be bound' (Gen.xlii.19)=that faith in the will shall be separated. (For) when faith in the will, or the will of doing the truth of faith, is separated from those who are in the truths of the Church, the connection with the Divine is (extremely) slight. Ex. 5482, Ex. 5526. 5538.

5472^e. Faith in life and will is the faith represented by 'Simeon.'

5626. 'Simeon' (Gen.xliii.13,14)=faith in the will, thus the good of faith; for when the truth of faith passes into the will, it becomes the good of faith; for the truth then passes into the man's life; and, when it is there, it is regarded not as what is to be known, but as what is to be done; from which it changes its essence, and becomes actual, and is no longer called truth, but good. 5630.

5665. 'He brought Simeon out to them' (ver.23)=that he adjoined willing to truths. For 'Simeon'=faith in the will, or the will of doing the truth which is of faith.

6024². 'The sons of Simeon'=faith in the will and its doctrinal things in general.

6238. 'As Reuben and Simeon they shall be mine' (Gen.xlviii.5)=that they shall be truth and the good of truth. . . 'Simeon'=faith in the will, thus truth in act, which is the good of faith, or the good of truth; thus, in general, the good which is of the new Voluntary.

—^e. When Manasseh was accepted instead of Simeon, there remained with Simeon the representative of faith in the will.

6352^e. 'Simeon' (Gen.xlix.5)=falsity in the will.

7184. 'Reuben,' 'Simeon,' and their families (Ex.vi.) represent the things of faith.

7230². 'The sons of Simeon'=the things of faith in act. 7231.

9093³. 'Simeon and Levi' here represent those in faith separated from charity.

9642⁸. 'The tribe of Simeon'=the truth of faith in the life thence.

R. 356. 'Of the tribe of Simeon were sealed 12,000' (Rev.vii.7)=spiritual love, which is love towards the neighbour, or charity, with those who will be of the Lord's New Heaven and New Church. (=obedience, and that all in it are in Heaven. E.443.)

—'. 'Simeon,' in the supreme sense, = Providence; in the spiritual, love towards the neighbour, or charity; and in the natural, obedience and hearing.

—'. Those in the Spiritual Kingdom are here treated of, whose love is called spiritual love, which is . . . charity. Simeon and his tribe represented this love, and signify it in the Word, because he was born after Reuben, and next before Levi; and Reuben, Simeon, and Levi=truth in the understanding, or faith; truth in the will, or charity; and truth in act, or good work: the same as Peter, James, and John.

—'. As Simeon and his tribe represented truth in the will, which is both charity and obedience, he was named from 'hearing.'

E. 443. Those in and who come into the First Heaven, are signified by 'Simeon,' etc. These are all

in the obedience of doing truths and goods, which are the precepts in the Word, or in the doctrine of the Church into which they have been born, or are from a master or leader. Des.

—³. The reason Simeon and his tribe=those in obedience, is that Simeon was named from 'to hear.'

—'. As 'Simeon'=obedience, he also=faith; for faith is faith with man when he obeys the commandments . . . This faith which is obedience is signified also by Peter, when he is named 'Simon.' (See SIMON.)

—⁶. In the opposite, Simeon and his tribe, =no obedience, and falsity in the will; and thence faith separated from the will, which is not faith. Ill.

—⁸. But although Simeon and Levi were such, elsewhere they=the faith of charity, and charity . . . and therefore 'the tribe of Simeon,' here and elsewhere, =obedience, the faith of charity, the affection of truth; and, in general, truth from good.

555¹⁰. 'Simeon' (Zech.xii.13)=truth and good as to perception and obedience.

Similar. Under LIKE-*similis*.

Similar. *Similaris*. M.44². T.654.

Similitude. Under LIKENESS.

Simon. *Simon*.

E. 411¹⁴. 'Simon son of Jona'=truth from good, or faith from charity.

—'. 'Simon'=truth in the will.

443⁴. This faith, which is obedience, is signified also by Peter when he is named Simon; and the faith which is the affection of truth, by Peter when he is named 'Simon son of Jona.' Ill.

—'. 'Simon,' in the Hebrew, means hearing and hearkening and thence obedience . . .

—⁵. The like is signified by 'Simon,' when Peter is so named, as by 'Simeon,' namely, obedience, the affection of truth, and, in general, truth from good; for 'Simon,' in the Hebrew, means hearing, hearkening, and obedience.

514²⁰. 'The ship of Simon' (Luke v.)=the doctrinal things of faith.

820⁶. 'Simon of Jona'=faith from charity; 'Simon,' hearkening and obedience; and 'Jona,' a dove, thus charity.

Simon Magus. T.378². Inv.52. 55.

Simple. *Simplex*.

Simplicity. *Simplicitas*.

Simply. *Simplexiter*.

A. 196^e. The simple in heart say they know there is a spirit, because the Lord has said that they shall live after death. These do not extinguish their Rational, but make it live by the Word of the Lord.

197. 'Be ye . . . simple as doves.' 3900⁵.

347. The doctrine called 'Cain,' when in its simplicity, not so ungrateful.

589². He who believes simply, or from a simple heart, does not first assume principles; but thinks that it is true because the Lord has said so; and, if instructed

from other sayings of the Word, he acquiesces, and rejoices. Even he who believes from **simplicity** that the Lord is angry, etc., and so is afraid of evil and does good, does himself no harm. Ex. 735. 1408³. 1798⁴. —⁵. 2395².

[A.] 845. Very many in falsities are yet saved . . . gentiles, and also Christians, who have believed from **simplicity** of heart. The very ignorance and **simplicity** excuse, because in these there may be innocence.

926. The **simple** in heart can be instructed from the appearances with man; for they scarcely go beyond Knowledges from sensuous things, and therefore the Word speaks according to their apprehension.

1003^e. He who is considered in Heaven from *externals*, is [so considered] because he has **simplicity**, and in **simplicity** innocence and charity . . .

1043³. When man believes the Word **simply**, and has charity, although he remains in appearances, this cloud is comparatively thin. Ex.

1088. This parent Church (Noah) did this not from malice, but from **simplicity**.

1100. The Lord is much more present with infants than adults, (and) so with the **simple** who have innocence, charity, and mercy.

1106. Many who in the world from **simplicity** and ignorance have imbued falsities . . . and have not lived in hatred, revenge, and adultery . . . are kept for a time in the Lower Earth, that they may there put off their principles of falsity.

1150². See JAPHETH.

1158³. 'Islands'=gentiles who have lived in **simplicity**, etc.

1667³. If the worst of the diabolical crew were present with the **simple** in heart, they could effect nothing, but are subjugated. Sig.

1767. When the Word is read . . . by a man who from a **simple** heart believes what is written, and has not formed principles contrary to the truth of faith in the internal sense, it is presented by the Lord before the Angels in such beauty . . .

1844^e. The true members of the Church are regarded as **simple** . . .

1910^e. There is nothing, however **simple** it appears, which is not composite.

1911⁶. Intellectual truth is first manifest when man believes from a **simple** heart that it is true because so said by the Lord.

2094. They who believe this **simply** have no need to know how it was done.

—². They who believe the Word **simply** have no need to know all these things, because they are in the end.

2525. That it was so thought from innocence and **simple** good. Sig. and Ex.

— . 'Rectitude' in the Hebrew is expressed by a word which means also integrity and perfection, likewise **simplicity**.

2526². From innocence (good) becomes **simple** good.

2588⁷. Composite things cannot enter into **simple**

ones; thus not those of the body into those of the spirit; but the reverse.

2591. Among Gentiles, as among Christians, there are wise and **simple**. H.322.

2594. At this day most Gentiles are **simple** in heart. H.324.

2699². Some . . . of **simple** faith appear to themselves in white and shining garments . . .

2759. A volume rose up . . . They were rustics and other **simple** ones . . . They had lived in conjugal love **simply**.

2760, Pref.². Peter was a very **simple** man.

2796². These things revealed in the internal sense . . . are in some degree intelligible to a man who lives in **simple** good.

3242³. 'Midian'=those in the truth of **simple** good, and thus allow themselves to be easily persuaded.

3263³. 'Ishmael'=those of the Spiritual Church, who as to life are in **simple** good, and therefore as to doctrine are in natural truth.

—^e. 'Ear-rings of gold'=the things which are of **simple** good.

3268⁷. 'The inhabitants of the land of Tema'=those in **simple** good, such as the upright gentiles are in.

— . 'Kedar'=those in **simple** truth.

—⁸. 'The isles of Chittim'=the gentiles who are in **simple** good, and thence in natural truth.

3318⁴. After (temptations) man becomes mild, humble, **simple** . . .

3322⁵. 'Edom'=those in **simple** good, which is such good as is with those who constitute the Lord's External Church. In like manner 'Moab,' and 'the sons of Ammon.'

3428³. When yet the **simple**, who are in good, and whom they despise, can perceive in a moment . . . that the thing is, and its quality.

3436². One in **simple** good, who believes the Word **simply**, according to its literal sense, is gifted with the faculty of perceiving truths when instructed (there); and in the mean time the few truths he has are vivified by charity and innocence; and (then) the falsities which have infused themselves . . . are not hurtful. Ex.

3482^e. Of the learned much fewer (believe there is a Heaven) than of the **simple**.

3660². However much natural good and truth may appear to man as one **simple** thing . . .

3747. The learned know less about these things than the **simple**.

3820². Those in such **simple** zeal are subject to the greatest infestations by the cunning.

—^e. Those in external truths and at the same time in **simple** good, in the other life receive internal truths, and thence wisdom; for from **simple** good they are in the state and faculty for receiving them.

3839. For there are few in affections of spiritual and celestial love, and those few are mostly **simple** persons, who cannot reflect upon their affections.

3900³. By which the **simple** suffer themselves to be seduced.

3982³. (The Word in the letter adapted to the **simple**.) 6839. S.40. 51.

3986⁵. Such good (as is not genuine) is wont to be with the **simple** within the Church, who know few truths, but live in charity . . . Through such good, genuine truths and goods can be introduced . . .

3995². It is not of such great importance for the **simple** to know (these distinctions), provided they live in charity; for charity is the life of faith.

4067³. The good in man appears to him as something **simple** . . . but is so multiple . . .

4225². If (the evil) enter Heaven in any way . . . they are admitted only to the first entrance, that is, to those who are still **simple** . . . but they can stay scarcely any moments, because the life of love to the Lord and towards the neighbour is there.

4227. Calling the counsels of the upright **simple** and bad.

4240. The First Heaven is celestial and spiritual natural, because in **simple** good, which is the ultimate of order there. In like manner with a regenerated man, who is a little Heaven.

4269^e. Yet those in **simple** good from **simple** faith are in the faculty of knowing the things (of angelic wisdom) . . .

4302⁶. Thus, on account of the discordance and dissuasion of the natural man, it is better to be in **simple** good, although in the denial of truth. Sig.

4653. Spirits (of the ears) are those in **simple** obedience; that is, those who do not reason as to whether it is so, but, because it is said to be so by others, believe that it is so.

4654. Thus they had been in **simple** obedience. Ex.

4720³. Every Church, at first, knows nothing but the generals of doctrine; for it is then in its **simplicity**.

4735⁹. Let this—that 'the blood of the Lamb' signifies the Lord's passion—be for the **simple**, who cannot apprehend interior arcana.

4747. See ISHMAELITE. 4752. 4758. 4788².

4754. Those in **simple** good acknowledge that the Lord's Human is Divine, and that works of charity are to be done for man to be saved. Those in faith separated know this, and therefore insist on this faith . . . scarcely at all before those in **simple** good . . . for if they denied such things those in **simple** good would say they were fools; for they know what love is and works of love; but not what faith separated from these is. Argumentations in favour of faith against works, and about the distinction between the Human and the Divine of the Lord, they would call sophisms; and therefore they willingly concede that [these truths] and what is from them, should be accepted. Sig.

4756. See MIDIANITE. 4788.

4760⁴. It is known that the learned believe in the life after death less than the **simple**; and that, in general, they see Divine truths less than the **simple**. Ex.

— . Hence it was that the **simple** believed in the Lord; but not the scribes and Pharisees.

—^e. 'Babes' = the **simple**.

4783. (Thus) the sense of the letter is of service to the **simple** for initiation into the internal sense.

4788². For those in the truth of **simple** good mostly suffer themselves to be led away by the fallacies of the senses, thus by the scientifics which are from them. Sig.

4868². This (conjunction with internal truth as with a harlot) is not with those who indeed believe **simply** the literal sense, yet live according to the things of the internal sense, namely, in love and charity, and thence in faith.

4951². They can make others weep, and can also strike fear, (from) having been with the sick and **simple**, for the sake of obtaining wealth . . .

5058. (A deceitful man) was admitted into a Society where are the **simple** good, who are in front above the head . . . and the good there, who were **simple**, began to lament that he was taking from them the perception of good and truth . . .

5084⁴. A fallacy of sense that there are **simple** substances, which are monads and atoms.

5089^e. This is why the learned believe less than the **simple**, and in heavenly things are less wise; for the **simple** can view a Thing above terms and scientifics, thus above sensuous things . . .

5433². Saying at heart that these truths are for the **simple**.

5759. Those who . . . from ignorance or **simplicity**, attribute truth and good to themselves, are not condemned; but are freed by a method of vastation.

—^e. Not so those who do this not from ignorance and **simplicity** . . . but still, as they do what is good, the Lord . . . reserves with them something of ignorance and **simplicity**.

6053^e. For the **simple** . . . believe that they will live after death, in which **simple** faith, unknown to them, is latent [the idea] that they will live there as men . . .

6071⁵. The **simple** and infants ought to believe (that God rewards the good, and punishes the evil). Ex.

6167. This (arcanum) is among the things best known even to **simple** Spirits.

6316. When these (learned) are promoted to honours, they live more sensuously than the **simple**; and then believe it to be of **simplicity** to attribute anything to the Divine.

6391³. They call those in a different state **simple**.

6618. One idea might be filled with innumerable things, yet appear **simple**.

6772. The progression of truth Divine with man . . . which is [one] of separation from falsities, and of adjunction with the truths of **simple** good. Tr.

6773. See MIDIAN. 6775. 6827. 7019.

6774^e. Those in the truths of **simple** good care for no sense but the literal.

6779^e. These are they who set themselves in opposition to the doctrine of charity, consequently to those who are in the truth of **simple** good. Sig.

6828. After those in the truth of **simple** good had undergone temptations. Sig. and Ex.

[A.] 6914³. They were kept in external bonds . . . and then **simple** good Spirits were adjoined to them; as is also done with men in the world, who, although interiorly devils, are kept in external bonds . . . and, in order (to this) Spirits who are in **simple** good are adjoined to them. . . Evil Spirits, who are in like love . . . lead them, and to these are adjoined **simple** good Spirits.

—⁴. After the Lord's advent . . . those **simple** good Spirits were adjoined to those who are of the Spiritual Church (in Heaven; and thus) were enriched with the truths and goods previously possessed by the evil Genii and Spirits.

6997². A most general truth for the **simple**.

7015. What is continuous of life in **simple** good. Sig.

— . The good of the Church which is in the truth of **simple** good [is the] good [which] is meant by **simple** good.

7137. Those who most nearly receive and communicate (the infestation) are **simple** upright Spirits, who serve especially for such a use. Sig. and Ex.

7263. The names ('poor,' etc.) are in the Word . . . that the **simple** may understand and do the Word **simply**, and the wise wisely; and also that by the externals of charity the **simple** may be initiated into its internals.

7291^e. Internals are relatively purer and **simple**.

7332². (They are permitted to falsify truths) lest they should seduce the **simple** upright Spirits with whom they have communication through truths.

7655. That all who harass those **simple** ones are cast into Hell. Sig. . . Those of the Spiritual Church are here called those **simple** ones; for the evil call all those **simple** who are of the Church and live according to its truths and goods.

7663^e. 'Children' = simplicities.

8478^e. They call those **simple** who do not attribute all things to self or nature.

8546. They said that it is more **simple** to say (that they can do good of themselves); and the Lord leaves it to those to say so who live in **simplicity** and innocence.

8588⁶. Their external worship communicated with angelic Spirits who are **simple** and do not reflect on internals . . . Such correspond to the cuticles.

8705. Every **simple** person has such an idea about intercession and mediation from the sense of the letter.

—². The sense of the letter is according to the apprehension of **simple** men, so that they may be introduced into interior truths. Ex.

8870³. By externals (hypocrites) would communicate with Heaven, namely, with those in the circuits, and are **simple**, who correspond to the cuticles . . .

8902⁷. See SHEEP.

9025². The literal sense is for the **simple**, etc.

9033^e. Being an apparent truth, it must not be . . . extinguished; for so would be extinguished the faith in the Word which [exists] with the **simple**.

9278³. However much they may call those **simple** who are in good of life from truths of doctrine . . . the **simplicity** of these is wisdom before the Angels.

9410^e. Let the **simple** remain in their doctrine that they are saved by the blood of the Lord, provided they live according to His Divine truth . . .

9696. (The Spirits of the First Earth) are modest, somewhat **simple** . . .

9938². All the wise at heart see this appearance, but not so the **simple**; but still the gifts and presents of the latter are grateful, in so far as they are made from ignorance in which is innocence.

9942¹⁰. To deprive of their spiritual truths those who live in **simple** good. Sig.

10185^e. The **simple** apprehend this; but not the wise of the world.

10492⁴. The internal is closed with more of the intelligent than of the **simple**, because the intelligent . . . are more in the loves of self and the world than the **simple**; and are also in the faculty of confirming evils and falsities . . . by the scientifics in which they are more than the **simple**.

10737^e. This interior perception has perished in the Christian world, and remains only with the **simple** who are in faith.

H. 1⁴. Lest this Negative should infect and corrupt also the **simple** in heart and the **simple** in faith, it has been granted me to be together with the Angels . . . 312⁴.

18. In love there is every faculty of receiving the truths which agree with itself; (thus) those who had been **simple** in the world come into angelic wisdom and happiness when they come among the Angels. Ex.

50. (The best of the Angels live outside the Societies, but are ordained in the same way) the wiser being in the middle, and the **more simple** in the boundaries.

74³. The **simple** in faith and heart . . . have the idea that Angels are the men of Heaven, because they have not extinguished by erudition their implanted [perception] which is from Heaven . . .

S2. The **simple** see God in thought as the Ancient One, in brightness.

S6². Those they call **simple** know all these things in their way. They have an idea of their God that He is the Divine in a human form; of an Angel that he is a heavenly man; of their own soul which will live after death that it is like an Angel; and of the life of Heaven with man that it is to live according to the Divine commandments. These, therefore, the Angels call intelligent, and fitted for Heaven.

183². Such (spiritual) ignorance reigns more with the intelligent within the Church than with those whom they call the **simple**.

244. The speech of the **simple** (in Heaven) is still more exterior. Ex.

268^e. Certain **simple** ones, when taken up into Heaven, have come into angelic wisdom. Des.

278². (Those in a state of innocence) for the most part appear **simple** in the external form, but are wise and

prudent in the internal. These are meant by: 'Be ye prudent as serpents, and simple as doves.'

280². (The Angels of the Third Heaven) appear simple in the external form . . . and like those who are not very wise . . . W.427³.

310. (The Word despised) on account of its simple style.

313. (Many of the learned there confess) that the simple in faith had thought much more wisely (about the life after death) than they.

346. On the wise and simple in Heaven. Chapter.

350. Those who have loved truth and good little are those called simple. . . The simple (in Heaven) are in less light (than the wise) . . .

351^e. The simple of this kind are those whose interiors have been opened, but not so cultivated by spiritual, moral, civil, and natural truths. These perceive truths when they hear them, but do not see them in themselves.

356^e. The simple there are those who have acknowledged the Divine, loved the Word, and lived a spiritual moral life; but have not cultivated so much their interiors which are of the mind by means of knowledges.

391. Some Societies . . . teach the simple good from the Christian world, and lead them into the way to Heaven.

469. Those who have been in any truth from simple good are (there) imbued with Knowledges.

479⁵. Some simple good Spirits have wanted to instruct the evil in truths and goods . . .

506^e. By appearances of what is good, etc. they would seduce the simple in heart and faith.

531. Believes that holy things serve only as a bond for the simple crowd.

540^e. (If the Lord did not preserve the equilibrium) falsities from evils would . . . affect the simple good who are in the ultimates of Heaven, who can be perverted more easily than the Angels.

588². A simple idea concerning each evil (is not correct).

602. Some of the simple common people . . . were brought into the state in which they had been here (and were examined as to their ideas about the future life, which are fully stated). The intelligent wondered that the simple had such a faith, while they had it not. (Thus) with every man who is in conjunction with Heaven there is an implanted [perception] about the life after death. Ex.

J. 37. (Rareness of faith at this day, with both learned and simple.)

56³. (The Papists there) allure to themselves simple good Spirits . . . and thus, through the simple good, conjoin themselves with Heaven . . . For the simple good, who are in the ultimates of Heaven, look no further than to a holy external . . . Hence is the greatest safeguard (the Papists) have.

70. Such (imaginary) Heavens were tolerated because they were conjoined with the simple good in the Ultimate Heaven and World of Spirits . . . (who) look especially to externals . . .

L. 55². Therefore, Christians, who at the beginning were simple . . . distinguished the Divinity into three Persons, which was permitted on account of their simplicity.

S. 24. The science of correspondences was not disclosed (then), because the Christians in the primitive Church were very simple . . .

72. The Word in the Heavens is so written that the simple understand it simply, and the wise wisely. Ex.

W. 204. It appears as if . . . simple things must be less perfect than composite ones; yet the simples out of which composites are formed are more perfect; for prior or simpler things are more naked, and less covered over with substances . . . devoid of life; and are as it were more Divine, and are therefore nearer the spiritual Sun . . . All that is simple, the more simple it is, being more perfect, the more free it is from injury.

207. Inmosty in these (fibres, etc.) are the most simple things which are the most perfect . . .

—^e. These are successive compositions . . . from simples, which are their first substances.

229. It is held by some that there is a substance so simple that it is not a form from lesser forms . . . But such most simple substances have no existence. Ex. P. 6.

— . There are innumerable things in the most simple substance of all.

243. Simple; Spirits fully understood the arcana of angelic wisdom; but only when they heard them. Ex.

312. The first production from earths, while they were . . . in their simplicity, was seeds.

361³. The simple see more clearly what is good and true . . .

P. 6. The simpler a thing is, the fuller it is.

R. 287. Truths are multiple, but goods simple.

294. Man has no double speech (there), but a simple one: he speaks as he thinks.

S12². Before His Human is acknowledged to be Divine, there is a marriage of the Lord with the Church; but only with those who approach the Lord and think of His Divine . . . So do the simple in faith and heart, and rarely the learned.

S78. 'The sea' = the external of Heaven and the Church, in which are the simple, who have thought naturally and very little spiritually about the things of the Church.

M. 115². Only those who had been in simple faith from charity, or in some truth from good (could see the Angel).

207⁴. Among the Angels there are simple and wise; and the wise have to judge, when the simple, from their simplicity and ignorance, are in doubt about what is just, or depart from it.

252. Extreme simplicity, so that there is no perception of what is good and true (a cause of lawful separation).

329. This (insect) appeared to them as a simple substance; but I said, There are innumerable things within it. It is so with every object which appears simple and least, whether in the actions, or the affections and

thoughts. . . Everything divided is more and more multiple, and not more and more simple, because it approaches nearer and nearer to the infinite.

[M]. 480. Simple adultery. Def.

I. 17². (Such) terminate their ideas in the atoms of Epicurus, the monads of Leibnitz, or the simple substances of Wolff, and thus close up their understanding . . .

T. 72². (Stupefaction of some who were simple in faith and right at heart at the reasonings about imputation and predestination, and their indignant denunciation of them.)

90². Like the simple substance of Wolff . . .

131. (These) comparisons are for the sake of the simple, who see better from comparisons than deductions from the Word and reason.

147. Those whose external thinks, speaks, wills, and acts from the internal, are meant by the 'simple,' in the Word. III.

354³. A Spirit who appeared simple, because he acknowledged the Lord alone, was taken up into Heaven, and was as wise as the wiser Angels. Des.

366. God's sameness is not simple, but infinite.

403². 'If thine eye be simple,' that is, good.

426². By giving to beggars, etc., children, servants, and, in general, all the simple, are initiated into charity.

443². Those who will well and think rationally, and thence act well and speak rationally, are meant in the Word by 'the simple in spirit.' They are called 'simple' because they are not double.

527. Some cannot examine themselves, as . . . the simple, who have no reflection.

580. The simple and the learned are regenerated differently.

709². If anyone is so simple that he can only think with the understanding what he sees with the eye, (let him think about the Holy Supper thus).

798³. Calvin received into a Society where were the merely simple.

D. 183. The simple speak very simply, but gratefully; for good simplicity is in itself grateful.

1638. In one apparently simple idea . . . 3033^e.

1681^e. They love their simplicity of homes.

1823^e. If from simplicity and innocence . . .

1987. There are still some who . . . can perceive whether [a thing] is good . . . but being of the lower orders . . . they think in simplicity . . . In the other life they are blessed. Des.

2652. Supposes in simplicity . . .

2663. On simplicity.—A certain simple Spirit was annoyed by other Spirits on account of his simplicity. . . There was such a simplicity in his speech and discourse that I knew he had been able to speak with the Lord . . . These, then, are the simple in heart, who are admitted to the Lord in preference to the learned.

2930^e. Their phantasy was so simple.

3034. One action which is supposed simple.

3064. Whether there is simplicity in the general (idea of the word truth, an indication of character).

3283. Still they become Angels, because they do it in simplicity and ignorance.

3422. He supposes all things to be simple.

3532. Their conjugal love was simple. I cannot describe the perception of it on account of its simplicity.

3549. That with those who believe in simplicity—as that the Lord rules the universe—and who do not admit objections, evil Spirits are dispersed. Ex.

4199. They are kept in a state of sleep . . . These are simple, and some good.

4362. A hypocrite persuaded the simple, who were otherwise good.

4441. On those who have a simple idea of the Lord.

4552. (How evil Spirits join simple upright ones to themselves, and make use of them to do harm.) 4561.

4573. 4574. 4579. 5883.

4628. The perception of the [simple] about the life after death. 4629⁹.

4640. Simple Spirits in the First Heaven who correspond to the cuticles.

4655. I spoke with those from the simple and rustic class—*gente*, who had been in faith. Des.

—^e. Simple upright ones have often appeared above who were being carried downwards. Their place of temptation is there.

4681². They reject those not deceitful, as the simple.

4693. On the simple and unlearned there. 4694.

4695. State of the simple who have not studied the truths of faith. They are vacillating. 4696. 4697.

4699^e. There are also simple ones (in that city of faith alone) who believe simply.

4772^e. (The idea of God in a human form) eradicated from the hearts of Christians, except of some simple ones.

4841^e. Yet the simple, who were in good, apprehended.

4844^e. But the simple know that their soul is again in a body (after death).

4942. Very many preachers are such, and rarely others, except the simple or less learned.

4956. By their persuasion they allure simple good Spirits . . .

5170. Thereby (these wolves) are received by the simple good . . . Hence their dominion.

5207². They had a sphere as if they were Christ, insomuch that the simple were completely led away. . . These could seduce more than the simple.

5213^e. By such sports (the Babylonians) seduced the simple.

5500. (These murderers) can infest the simple good.

5503^e. These lay hidden . . . and the simple good.

5505^e. Who instructed the simple from the Catholic nation.

5513²¹. They call the Spirits of that Earth simple . . . yet they are a thousand times wiser.

5556². Otherwise the simple, unless they think similarly about the soul.

— . The ideas of the simple were explored, and were found to be entirely in agreement with those of a Spirit about himself.

5640. (Simple Spirits on the threshold of Heaven who are deceived by the Jesuits.)

5653. See LAST JUDGMENT. 5697. 5739. 5814^e.

5670. Hence the entirely simple cannot (be led to truths themselves in the Word).

5682. The simple cannot thus place Things under the middle (view) . . . and therefore those of them believe who are not completely corporeal and worldly.

5703. But the simple good who have not confirmed themselves have what is open interiorly . . .

5890. On simple mercy.

5997. That the simple understand things which the wise do not.

6102. (The Moravians) then said openly . . . that the Lord was a very simple man . . .

6104. Many (English) priests were convoked . . . the simple ones being removed . . .

D. Min. 4655. Such a forest is removed from those in simple good . . . and therefore the simple have a much clearer perception . . .

4717. These are simple external Spirits . . .

—^e. The simple were removed . . .

4719. (With this devil) were associated upright Spirits, simple ones . . . He attracted the simple upright, who, being natural . . .

4732². He came to a Society . . . where were the simple good . . .

4772. He allured certain simple good Spirits . . . part of whom were in the interior sphere.

—^e. He penetrated even to the simple there, who helped him.

4776. Thus induce simple Spirits to suppose that he is pious . . .

4813^e. They are those in simple obedience.

4816. By inspiring affections, they try to seduce the simple good.

4823. They say they have Peter's keys . . . They are simple.

E. 30². Most, especially the simple, think spiritually about these things. . . Almost all the simple, when approaching the Holy Supper, have thought nothing about the flesh and blood . . .

152¹¹. 'The eye simple' = the understanding of truth. ('Simple,' here, means that which is one, and there is a one when there is truth from good. 313^e.) 526¹³.

342⁷. The simple good, who are in the ultimates of Heaven, receive influx from the higher Heavens. Sig.

392⁴. How the simple in the Christian world think about the Lord.

406¹⁰. That those will receive and acknowledge Him who are in simple truth and good. Sig.

497². The simple good in the Former Heaven. Ex.

535^e. The falsities of the simple in the Church who believe in the Lord and live well, are applied to good.

624². Most (of the Angels in the Ultimate Heaven) are simple, because they have not cultivated the understanding with interior truths, but only with exterior ones from the sense of the letter, according to which they have lived. Hence their spiritual mind, although it has not indeed been closed, has not been opened as with those who have received interior truths in doctrine and life. Hence as to spiritual things they have become simple, and are called upright.

— . But the wicked, who have lived exteriorly as Christians . . . although in internal form they were devils . . . are for the most part consociated with the upright, that is, with the simple good who are in the Ultimate Heaven; for exteriors consociate, and the simple good are such that they believe that to be good which in external form appears good. The separation of these. 669.

627⁶. Divine truth in the sense of the letter . . . for the most simple who are sensuous.

759². Thereby seduce the simple.

778⁷. This does not injure the simple in faith and heart.

783⁵. The simple good are in truths, and therefore by conjunction with them there is power. The abuse of this.

786². Ideas of the simple as to what is meant by faith alone. See also 798², *et seq.*

808³. Anything of (the idea of the Divine Human) remains solely with the simple; for the simple think of God as a Man. Ath. 154^e.

825. From these (this heretical dogma) is derived to the simple; but these do not confirm it . . . and retain it only in the memory.

828³. Why (the celestial Angels) appear simple.

834. The simple (in the Ultimate Heaven) believe that every man is the neighbour . . .

886^e. The simple who receive the faith signified by 'the beast' acknowledge it as the truth of the Church.

1067³. Before a worldly man, the Word appears so simple . . . 1079².

1114^e. These ideas of God are not so much those of the simple . . .

J. (Post.) 263. Concerning the simple substance, Leibnitz said . . .

275. They spurn those in the south and east (of London) as simple ones.

D. Love xi. Those in the ultimates of Heaven . . . are in the shade of wisdom, and are simple.

xiv^e. Believe themselves wise, and all others simple.

De Just. 63. Calvin was an upright man, but simple.

C. 52. The simple say that every man is equally the neighbour . . . and that God looks to his character . . . but this is not to love the neighbour.

53. In the other life such simple ones are withdrawn and separated; for if they come among diabolical

Spirits, they are allured to benefit them, and to do evil to the good. . . This is the greatest strength which the evil acquire . . .

Simri. *Simri.* A.3240⁵.

Simulation. *Simulatio.*

Simulate. *Simulare.*

Dissembler. *Simulator.*

Simulatory. *Simulatorius.*

Dissemblingly. *Simulate.*

Pretendedly. *Simulatorie.*

A. 358. Simulation and deceit were then abominable, and an enormous crime. 1118^e. 7361^e.

1273. See HYPOCRITE. 8870^e. D.Min.4653. Can. Redemp.iii.7.

1317^e. In the simulation itself . . . is the end . . .

1514. The sphere of those who have indulged in simulatory practices is turned into the stench of vomit. D.1045.

1702³. (It is in consequence of possessing an interior man that simulation is possible to man.)

1760. Inwardly their voice is strident, because from the simulation of good.

2125^e. The men of the Church (now) have deadly hatreds, invested with simulations of what is honourable.

3527². The Most Ancients were entirely ignorant of what simulation is.

3957⁶. Simulations of what is honourable are taken away there.

3993¹². Simulation which has good for the end. See CUNNING.

4326². Influx from the cerebellum into the face when there is not what is simulated.

4799². Such speech (by the face) prevails with these Spirits (from another orb) because they cannot dissemble, that is, think one thing and show another in the face.

—³. The face of those who from youth have been accustomed to simulation—that is, to speaking and acting differently from what they think and will—is contracted. Ex.

6616. I could perceive from the mere tone . . . whether they spoke from what was simulated.

— . Man (too) can perceive whether there is what is simulated . . .

7360^e. (The inhabitants of Mars) do not know what fraudulent simulation is. 7480.

8247. The reason the faces (in Jupiter) are smiling . . . is that they never dissemble, that is, speak otherwise than they think.

8250. For simulation, hypocrisy, cunning, and deceit, which now are called prudence, induce such effects (on the face).

8870². See DECEIT.

—^e. Dissemblingly, occurs. See HYPOCRITE.

8871. To counterfeit and simulate these things is to 'make a likeness . . .'

9283^e. For by the external he simulates the things of Heaven.

10837². The face of everyone (in the Sixth Earth) is an index . . . it simulates and counterfeits nothing.

H. 91. In a face not taught to simulate all affections present themselves . . .

W. 261^e. Hence a merely natural man can . . . simulate heavenly things by his acts.

393. The quality of this correspondence . . . with hypocrites, dissemblers . . .

P. 231⁴. The fourth kind of profanation is by those who . . . simulate affections . . .

R. 153⁶. As in the world they had simulated good affections . . . they are at first kept by turns in their externals . . .

338. Those who have simulated that they were in the good of love . . . hide themselves in caves; and those who have simulated that they were in truths of faith . . . hide themselves in the rocks of the mountains.

M. 35^e. The exterior man has learned from childhood . . . to simulate . . .

195^e. The external will often partakes of simulation and dissimulation. This will the wife sees through, and does not conjoin herself with it except pretendedly or playfully.

267³. Hence every man not interiorly led by the Lord is a pretender. (Continued under HYPOCRITE.)

279. These appearances are conjugal simulations, which are laudable. Ex. 282–289, Ex.

— . Are quite distinct from hypocritical simulations.

280. These conjugal simulations with a spiritual man and with natural men. Ex. 281.

282^e. The assumed favours . . . become more or less simulatory.

286^e. Either he must favour his wife dissemblingly, or . . .

T. 147. In all man's will, etc. there is an internal and an external, and man is taught from his infancy to speak from the external . . . Hence are simulations, flatteries, and hypocrisies.

—

D. 191. In the other life men cannot simulate.

932. The simulation at once shines forth . . .

953. The Angels perceive the simulations of man. Ex.

1045. Simulatory poetry.

— . (There are) those who want to dissemble with words and praises, and thus act solely as dissemblers . . . and those who desire to simulate for the sake of self-honour and gain.

3128. What is simulated (causes the Spirits) at once to draw out the thoughts into the light; and if one simulates anything, he is at once charged with Falsity.

3865. Man contracts the nature of simulating good in the face . . . This simulation of face is now so common . . .

4050. (This) is a species of simulation.

4309. On simulation, or those who speak otherwise than they think.

4320. On a certain kind of persuasions and simulation.

4727. He simulated piety, etc. D.Min.4772.

6038. Those are rats who can **simulate** good affections. Des.

D. Min. 4546. The exterior plane is then **simulatory**, and of no avail.

4715. The civility is **simulatory**, which can be Known.

Simultaneous. *Simultaneus.*

Together. *Simul.*

Simultaneously. *Simultancee.*

See under LAST, ORDER, and SUCCESSIVE.

A. 1568°. (These ends) so disagree that they can never be together. —⁴.

1648. A **simultaneous** speech of many. Des.

1983⁴. A kind of **simultaneous** [rush] of reasonings . . .

3035°. From successives is that which is together.

3720°. In the ultimate all interior things are terminated and are together ; and, as they are together there, and thus innumerable things are viewed together as a one, there is relative obscurity there.

4009°. As, in the Sensuous . . . prior things are together . . .

4618°. If the ultimate corresponds with the prior things, these are together in it.

5608°. For everything which comes forth together arises from successives, and when the former come forth from the latter (these) place themselves in the same order as that in which they had previously been distinct by degrees. Examp. 6451².

5897. Where inmosts and interiors are together.

6451². (Thus) interiors are together in the ultimate. Ex.

— . **Simultaneous** order arises from successive ; for everything **simultaneous** arises from what is successive ; and, when it has arisen, it comes forth such.

—³. As all things are together in the ultimate, there is the appearance as if life were in the ultimate . . .

6465°. That all interiors are together in exteriors. Ex.

8630. Being of a different native quality, they cannot be together.

8700⁴. Thus it is not possible for the evil and good to be together.

9824². (As to) successive and **simultaneous** things, successives which proceed in their order, present themselves together in ultimates. Examp.

9836³. (As to) the successive and derivative **simultaneous** things in nature, the successives at last form what is **simultaneous** in the ultimates, in which they are in a like order collaterally. And therefore the **simultaneous** things serve the successive as corresponding fulcra . . .

9866. For the derivative **Simultaneous** . . . corresponds to the successives . . .

S. 37. The two prior senses . . . are together in the natural sense.

38. In **simultaneous** order one thing is next another, from inmosts to outmosts. . . **Simultaneous** order is like a work coherent with its circumferences from centre to surface.

— . How successive order becomes, in the ultimate, **simultaneous** order. The highest things of successive order become the inmost ones of **simultaneous** order, and the lowest things of successive order become the outmost ones of **simultaneous** order. Examp.

—². Thus what is **simultaneous** is formed from what is successive, and this in each and all things of the natural world, and in each and all things of the Spiritual World . . .

— . As to the Word, the Celestial, Spiritual, and Natural proceed from the Lord in successive order, and in the ultimate are in **simultaneous** order ; and thus the celestial and spiritual senses are together in the natural sense.

49°. The reason the power of Divine truth is in the sense of the letter, is that . . . the Angels of both Kingdoms, and men, are in it together.

W. 205. See ORDER. —³. 206. 207. Ath. 112.

P. 12. In effecting these two appear distinct, because the **Simultaneous** then makes the Successive.

220³. In the extremes or ultimates all interior or higher things are together . . . and therefore all the Lord's operation is from primes and ultimates together, thus in fulness.

296⁷. Man cannot be in both (good and evil) together.

R. 678². With everyone all the interiors of the mind are in successive order and in **simultaneous** order. . . They are in **simultaneous** order in the ultimate or last things . . . (Thus) all the concupiscences are in **simultaneous** order within the evil itself which the man perceives in himself.

M. 183². In the genital region all the derivatives from the first origin are together . . .

T. 377. Charity and faith together (produce good works). Ex.

Ad. 633. Hence is called **simultaneous** order.

D. 3423. On account of the **simultaneous** speaking of many Spirits.

4462. They can let themselves together into interior nature, and this **simultaneously**.

—^e. They do such **simultaneous** things until they at last become altogether profane.

E. 595². When higher and lower things are together, that is, form what is **simultaneous**, as in man's head, they coexist in that order. Ex.

666⁴. All interior or higher things coexist in the ultimate, as in their **Simultaneous**.

726⁵. The reason all power is in ultimates, is that the prior things are in them together ; for they coexist there in an order which is called **simultaneous** order.

822⁴. The reason the works contain all things of the mind, is that all the successives . . . form in the ultimates what is **simultaneous**, in which all higher or prior things coexist.

1086⁴. **Simultaneous** order comes forth in lower things, and fully in the lowest ones ; for the higher things let themselves down and place themselves in an order which is called **simultaneous**, in which the pure and perfect

things, which had been higher, are in the middle or centre, and the less pure and perfect things, which had been lower, are in the circumferences. Hence it is that in the ultimates all things are **together** in their order which had come forth in successive order. (This applied to the Word.)

De Verbo 11. All these degrees of wisdom are in the Word which is in the world, but in **simultaneous** order; for successive order in its descent becomes **simultaneous**; and hence **what is simultaneous** becomes the complex of all its successives; for what is highest in successive order becomes what is inmost in **simultaneous** order . . . Such a **simultaneous** is the Word in the world. Des.

Sin. *Peccatum.*

Sin, To. *Peccare.*

Sinner. *Peccator.*

Sinful. *Peccatrix.*

See under CONFESS, REMIT, and REPENT.

A. 313. Everyone who commits actual **sin**, thereby induces a nature upon himself, and the evil therefrom is implanted in his children . . .

364. 'If thou doest not well, **sin** coucheth at the door' (Gen.iv.7)=if thou dost not will well, there is no charity, but evil.

— . **Sin** in general is meant by the devil.

952. He said he was a **sinner**. Des.

1846³. It is not meant that He took **sins** upon Himself.

2045³. From (the love of self) are all things called **sins**, etc.

2235⁶. '**Sin**' (John xvi.8)=all infidelity.

2240. '**Sin**' (Gen.xviii.20)=evil.

2547. 'Thou hast brought on me . . . a great **sin**' (Gen.xx.9)=the doctrine of faith . . . in danger.

2661². That those of the Spiritual Church could not be saved unless the Lord had come, is meant by, 'I came not to call the just, but **sinners** to repentance' (Matt.ix.13).

2776⁴. If they only think . . . that He took away their **sins** . . .

3400. 'Guilt'=the blame or imputation of **sin**.

—². 'Guilt'=all **sin**, which remains.

3993¹⁰. If anyone believes himself pure from **sins** . . . when he has once performed repentance . . . or after confession . . . or after the Holy Supper; if he lives a new life, this falsity can be mingled with good.

4007². To be purified from **sins** through the reception and putting on of the Lord's righteousness. Sig.

4165. 'What is my **sin**?' (Gen.xxxi.36)=that it was not of evil. '**Sin**'=evil.

4997. 'How shall I do this great evil, and **sin** to God' (Gen.xxxix.9)=thus disjunction and no conjunction. 'Evil,' and also '**sin**,'=disjunction and no conjunction. . . . Evil, regarded in itself, and also **sin**, is nothing else than disjunction from good. Ex.

—^e. If you want to know what evil, and consequently what **sin** is, study to know what the love of self and the world is.

5076. 'They **sinned**' (Gen.xl.1)=inverted order; for 'to **sin**'=to act against Divine order. Whatever is against this, is **sin** . . . Those are against this order who are not in truth from good . . . Nothing else is signified by '**sin**.'

5229. 'I remember my **sins** this day' (Gen.xli.9)=concerning the state of disjunction; for '**sins**'=the things which are of inverted order; thus 'to remember **sins**'=to be conjoined with the things of inverted order, consequently to be disjoined from the Natural represented by Pharaoh.

5280². Man is born into **sin** . . . Every man is born into so many hereditary evils . . . and hence is nothing but **sin**; and therefore, unless he is regenerated, he remains wholly in **sin**.

5398. They believe that **sins** are remitted in an instant; and some that they are wiped away like dirt . . . For they do not know what **sin** is. . . **Sins** cannot be wiped away, but they are separated, or rejected to the sides . . . when the man is kept in good by the Lord; which cannot be done unless evil is continually cast out . . . —².

—². They are told that the Lord remits the **sins** of everyone who from his heart longs for it, but still they are not separated from the diabolical crew . . . They afterwards learn that to be separated from the Hells is to be separated from **sins** . . . Man is so evil that he cannot be fully delivered from even one **sin** to eternity; but only by the Lord's mercy, if he has received it, can he be withheld from **sin**.

5474. '**Sin** not against the child' (Gen.xlii.22)=lest they be disjoined, namely, the external from the internal. 'To **sin**'=disjunction; for all **sin** disjoins.

5612. 'I shall **sin** to thee all the days' (Gen.xliii.9)=that the good of the Church will be no longer. 'To **sin**'=disjunction, thus that it will not be; for what is disjoined from anyone is no more with him. 5841.

5726. As death is from no other source than **sin**, and **sin** is all that which is against Divine order, evil closes the smallest vessels . . .

5841. 'To **sin**' (Gen.xliv.32)=a turning away.

6279². When by '**sin**' is meant evil dominant (it=Hell) as in Gen.iv.7.

6563. 'Forgive the transgression of thy brethren and their **sin**' (Gen.l.17)=supplication and repentance. . . 'Transgression'=evil against truth; and '**sin**,' evil against good, which is greater. Ill.

7147. 'Thy people have **sinned**' (Ex.v.16)=that they have guilt in that they have done evil. 'To **sin**'=to become guilty of evil . . .

7318². Truth is falsified when it is said that **sins** are wiped and washed away . . . and still more when it is said that man has the power of remitting **sins** . . . and also when it is said that the Lord has derived all **sins** unto Himself . . .

7589. 'I have **sinned** this time' (Ex.ix.27)=separation from truth and good; for 'to **sin**'=disjunction and turning away from the Divine, thus from truth and good; consequently also separation (from them).

7614. 'He added to **sin**' (ver.34)=recession still

further. 'To sin'=disjunction, recession, and separation, from truth and good.

7696. 'I have sinned to Jehovah your God and to you' (Ex.x.16)=confession that they have not obeyed the Divine and the truth. 'To sin'=to do [what is] against Divine order, and to avert and separate one's self from it, and thus from good and truth; thus also not to obey the Divine and the truth; for he who does not obey, averts himself.

8364³. All disease is thence, because it is from sin.

—⁵. That diseases=sins. Ill.

8387. He who wants to be saved must confess his sins, and perform repentance.

8388. See CONFESS. 8390.

8393. Sins are remitted (only) by repentance of the life. Sins are continually being remitted . . . but the sins adhere to the man . . . and are not removed from him except by a life according to the precepts . . .

8394. After man . . . has acknowledged his sins . . . he must remain constant . . .

8925. 'That ye sin not' (Ex.xx.20)=the conservation of spiritual life; for spiritual life is preserved by not sinning.

— . To sin is to do and think what is evil and false intentionally—*studio*—and from the will; for the things (so done) are such as go forth from the heart, and render the man unclean, consequently which destroy spiritual life in him.

9013⁸. See REMIT. 9333², *et seq.*

9156. Those evils are called 'sins' which are done contrary to the goods of charity and of love. Ill.

9346. 'Lest they make thee sin to Me' (Ex.xxiii.33)=lest evils avert the goods which are from the Lord. 'To sin'=to avert.

9410⁴. Man cannot loose one sin; for sin is not loosed except by the formation of a new life . . .

9443. (The doctrine) of the remission of sins. N.159. T.611.

9444. The sins man does are inrooted in his very life, and make it; and therefore no one is delivered from them unless he receives a new life from the Lord . . . by regeneration.

9449. The signs that sins are remitted. Enum.

9450. The signs that sins are not remitted. Enum.

9451. Sins, when remitted, are believed to be wiped away . . . but they remain with the man. Their being said to be wiped away is from the appearance, when the man is withheld from them.

9670⁶. The 'bullock' in the sacrifice of sin = the purification of good from evils in the external man.

— . The confession of sins upon the living goat = the separation and casting out in every way of evil from good. 9937⁸.

9937³. He who alone fights for man against the Hells . . . is said to bear sins. Ex.

9938. Worships representative of removal from sins. Sig. and Ex.

— . For sins are removed through faith and love

from the Lord. For in proportion as the good of love and of faith enters . . . sins are removed.

—⁹. It is these things which expiate, that is, remove sins . . .

10039. 'This is sin' (Ex.xxix.14)=thus purified from evils and falsities; for 'sin,' when it means sacrifice, = purification from evils and falsities; for, in the Original, by 'sin,' where sacrifices are treated of, is meant sacrifice for sin, and sacrifice=purification from evils and falsities. Ill. 10122. 10210.

10042¹⁰. 'Sin by error' (Lev.v.15,18) is sin from ignorance in which is innocence. 10132¹⁰.

10123. 'Thou shalt cleanse from sin upon the altar' (Ex.xxix.36) = purification from evils in Heaven and the Church. 'Sin' = evil; for all evil from man is called sin.

10208². The holy things were polluted when the people sinned. Ill.

10210. 'The blood of the expiations of sin' (Ex.xxx.10)=the truths which are from the good of innocence. Ex.

10469. 'That thou hast brought upon them so great a sin' (Ex.xxxii.21)=that that nation has averted itself from the Divine. . . 'Sin' = a turning away from the Divine. 10504.

10498. 'You have sinned a great sin' (ver.30)=total estrangement and turning away.

10500. 'Perhaps I shall expiate for your sin' (id.)=a possibility from the Divine power with those who have so completely averted themselves.

10509. 'I will visit upon them their sin' (ver.34)=when is the Judgment. . . 'To visit sin'=to be judged and condemned.

10621. 'Bearing iniquity, transgression, and sin' (Ex.xxxiv.7)=the removal of evil and its falsity so that it does not appear.

10629. 'Be propitious to our iniquity, and to our sin' (ver.9)=that their interiors, which swarm with falsities and evils, may be removed.

N. 170. (Refs. to passages on sin or evil.)

L. 15. The Lord . . . did not take away sins, but bore them. Gen.art.

17. To take away sins has a like meaning to redeeming man, and saving him. Ex.

—². The Lord takes away sins, that is, removes them, with those who believe in Him by living according to His precepts. Ex. and Ill.

—³. Everyone can see . . . that sins cannot be taken away from man, except by actual repentance, which consists in man seeing his sins, imploring the Lord's aid, and desisting from them . . .

S. 84. 'Sin is predicated of evil; 'iniquity,' of falsity.

Life 18. (On shunning evils as sins. See FLEE, SHUN, here, and in the following refs., including the refs. to EVIL at Life 86².)

53. The decalogue teaches what evils are sins. Gen. art.

[Life] 63^e. After some combat against these (evils) . . . they say in their heart that they are **sins** . . . After death (such) come into Heaven.

W. 350^e. Those who have confirmed themselves in favour of nature . . . account nothing as **sin**; because all **sin** is against the Divine, which they have rejected. Their state after death.

P. 83⁵. So long as a man . . . thinks nothing concerning evils as **sins**, he is in the state (of damnation); but he comes into the second state, or that of reformation, when he begins to think that there is [such a thing as] **sin**; and still more when he thinks that this or that is a **sin** . . . and does not will it.

—⁶. The state of regeneration . . . begins when man desists from evils as **sins** . . .

121. These things do not purify man unless he . . . sees his **sins**, acknowledges them, condemns himself on account of them, and repents by desisting from them; all as of himself . . .

123⁴. Unless man as from himself removes **sins** in the external man . . .

278². They who confess themselves guilty of all **sins** . . .

278a³. They who on account of worldly things do not think of **sins**. Ex.

—⁴. On those who favour **sins**, and therefore cannot know them.

—⁵. **Sins** with these do not appear, and therefore cannot be removed. Ex. 321⁶. See **EVIL**.

330⁶. These think of God in their life; for they make evils **sins** against God.

R. Pref. VIa. Doctrine of the Reformed concerning Original **Sin**. Quoted. B. 10.

19. 'He that washeth us from our **sins**' (Rev. i. 5) = purifies from evils, and thus reforms and regenerates. E. 30.

453^e. When these things are not known, it cannot be known what **sin** is; for **sin** draws all its delight from them.

461. Faith alone (causes them) not to think of any **sin** . . .

531⁶. Who cannot understand that he who does not . . . see his **sins** remains in them? . . . If it is said that they are **sins**, do you not, from the delight of them, excuse them? nay, persuade yourselves . . . that they are not **sins**? . . . and this until you do not know what **sin** is. (Whereas) everyone who repents, calls **sins** the evils which he knows, and begins to shun them, and to feel the delight of them as undelightful; and, in the same proportion, he loves goods . . .

760. 'That ye be not partakers of her **sins**' (Rev. xviii. 4) = conjoined with her abominations. See E. 1108.

761. 'Her **sins** have reached unto heaven' (ver. 5) = that their evils and falsities infest the Heavens.

M. 348. That polygamy is not **sin** with (such). Ex. 349.

—^e. As the Lord says: 'If ye were blind, ye would not have **sin**; but now ye say, We see; therefore your **sin** remaineth' (John ix. 41).

490. See **ADULTERY**. 521.

— . He who does not discriminate between the will and the understanding . . . cannot know anything about the culpability of **sin**.

521⁵. They said: We do not know what **sin** is.

B. 3. The Council of Trent on Original **Sin**.

T. 71. vi. It is a law of order that man should purify himself from **sins** by his own exertion . . .

511. The Church not in man until after **sins** are removed: shown by comparisons.

516. Mere oral confession that one is a **sinner**, not repentance. Ex.

523. To act from purpose and determination is to entirely deny that it is **sin** . . . and he who thus denies and rejects **sin**, considers as nothing all that is called **sin**.

— . If (such) **sin** from ignorance, or from some overpowering concupiscence, it is not imputed to them, because they have not proposed it to themselves, nor do they confirm it with themselves. Examp. M. 528.

—². The Angels charged these things upon *some* as evils of **sin** . . . M. 527^e.

524. The **sins** retained in an impenitent man (and their destructive effects). Shown by comparisons.

525. The knowledge of **sin**, and the exploration of some **sin** in one's self, begins repentance. Gen.art. 528, Gen.art. (Compare also 535.)

535. A more easy kind of repentance (is to say), I think, and intend this; but as it is a **sin** I will not do it. . . Everyone can . . . say to another, Do not do that, because it is a **sin** . . . yet few were found able to practise this . . .

539. There is no need of an enumeration of **sins** before the Lord . . .

—^e. Still, there is no harm in enumerating one's **sins** before a minister . . .

D. 1559. That everything from man is **sin**, even when he tries to do good. Fully ex. 1560. 1561. 1628, Ex.

3178. What comes into thought, but not into will, is not **sin**. If it enters the will, or what is like the will, and he thinks that it is a **sin** . . . and it is thus shaken off, this cannot be **sin**, but temptation. Whereas if anything comes into thought, and into will, so that he desires to effect it provided external bonds do not hinder: this is **sin**. Ill.

4228. Therefore he who believes (this) is free, then, from committing **sin**; and whatever evil he seems to himself to commit, believing at the time that . . . there are evil Spirits, who were [present], and who persuaded him—the evil is not appropriated to him. (This belief, however, is possible with those only who are in the faith of charity.)

4480. On the reasoning of some that **sins** are wiped away in the other life. Ex.

4542. (Many are led by the doctrine of sudden justification to believe that they can **sin** with impunity.)

4754. (On those who pray for forgiveness of their **sins**, and still go on committing them.)

5534. They had never thought, This is a **sin** ; but had abstained only for external reasons.

—². Men may know whether they (can be with the Societies of Heaven, or not) solely from this : whether they have thought in themselves, This is a **sin** . . .

6098⁵. This bishop said that there is no [such thing as] **sin** ; that adultery is not a **sin** . . . So said many others . . . because the Lord has borne them . . .

6101². He said that it is a **sin** against the neighbour ; but not against God . . .

E. 328⁵. His having borne the **sins** of all = that when tempted He admitted into Himself all the Hells ; for thence ascend all **sins** or evils . . . And His having taken away **sins** = that He subjugated the Hells, so that . . .

391⁸. 'Iniquity' is said of the life of falsity ; '**sin**,' of the life of evil . . . 475¹⁴.

409⁹. 'Everyone doing **sin** is the servant of **sin**' (John viii.34). '**Sin**' = Hell, because from Hell.

475⁵. For **sins** are not washed away like dirt with water ; but they are washed away, that is, removed, by truths and a life according to them.

483¹¹. 'For **sin** and uncleanness' (Zech.xiii.1) = the removal of evils and falsities through truths.

617²². The gentiles, meant by 'publicans and **sinner**.'

624²⁰. 'To consummate transgression, and to seal up **sins**' (Dan.ix.24) = when all are in falsities of doctrine and in evils as to life.

710¹⁸. 'Iniquity' = falsity ; '**sin**' (Hos.xiii.12) = the evil of falsity.

768²⁴. '**Sinful** nation' (Is.i.4) = those in evils.

781¹⁸. 'Our transgressions are multiplied before Thee, and our **sins** answer against us' (Is.lix.12) = on account of falsities from evil.

802⁶. (They argue that) the evils done by a man justified by faith are not **sins**, but infirmities of his nature. Ex.

803. ii. Let man learn . . . what works are **sins** ; and that they are especially adulteries, thefts, murders, false testimonies . . . also that lascivious and obscene thoughts are also adulteries ; that frauds and unlawful gains are also thefts ; that hatreds and revenges are also murders ; and that lies and revilings are also false testimonies ; and so on.

iii. The **sins** from which man must desist, and which he must shun and be averse to, are especially adulteries, frauds, unlawful gains, hatreds, revenges, lies, revilings, elations of mind.

iv. For the Lord enters, and with Him Heaven, as **sins** are removed.

—-. But if he desists from doing these evils from any other cause than that they are **sins** . . . he has no conjunction with Heaven. Ex. 825⁴.

v. Then, in proportion as man detests these **sins**, good affections enter. Enum.

805⁵. To transfer the **sins** of others to Himself . . . is contrary to the nature of the abolition of **sins** ; for **sins** are not abolished except through the repentance of life of him who has **sinned** . . .

837⁵. He must then learn what evils are **sins**, first from the decalogue, and afterwards from the Word everywhere ; and he must think that they are **sins** against God . . . Hence it is that the first of reformation is to desist from **sins**, to shun them, and at last to be averse to them. But (to do this) he must supplicate the Lord for aid ; and he must shun and be averse to them because they are contrary to the Word . . . and because they are in themselves infernal. (Continued under FLEE, SHUN.)

936². Such a man knows not what **sin** is.

—⁴. Every man who commences spiritual life because he wants to be saved, is afraid of **sins** on account of the penalties of Hell ; afterwards, on account of the **sin** itself, because it is in itself nefarious ; and, finally, on account of truth and good, which he loves . . .

C. 3. So far as anyone does not Know **sins** . . . he does not see but that he is without **sins**. Ex. 205.

4. So far as anyone Knows **sins** . . . he can see them in himself . . . Ex. 206.

203. Evils are called **sins** from the fact that they are contrary to the Word, and to religion.

205. I have heard some saying that they are **sinner** . . .

Coro. 35³. I will open the true spring of **sins**. Every evil is conceived of the devil as a father, and is born of atheistical faith as a mother.

Sin. Sin.

A. 8398. 'The wilderness of **Sin**' (Ex.xvi.1) = another state of temptation. . . '**Sin**' = the quality of that state. From the temptation signified by the murmuring on account of the defect of bread and flesh, and the consolation signified by the manna and quails, it is evident that '**Sin**' = the good which is from truth. Hence '**Sin**,' which was a city of Egypt from which the wilderness of **Sin** took its name, in the opposite sense, = the evil which is from falsity. Ill.

8399. 'Which was between Elim and Sinai' (id.) = the Continuous and the quality . . . Hence the Continuous and quality signified by '**Sin**' is the good which is from truth, (which) is the good with the spiritual man before regeneration . . . whereas the good from which is truth is that which is with him after regeneration . . . The previous good is signified by '**Sin**,' the subsequent by '**Sinai**.'

8558. 'From the wilderness of **Sin**' (Ex.xvii.1) = from a state of temptation as to good. . . '**Sin**' = the quality and state of temptation as to good.

E. 721¹⁸. 'Egypt,' '**Sin**,' and 'No' (Ezek.xxx.15) = scientifics and fallacies which are of the natural man, which are obstacles to the reformation of man through truths from the Word. That these will be known, but still not received in the life, and that thus [such people] cannot be reformed, is signified by '**Sin** shall travail, and there shall not be [strength] to break through,' namely, the womb.

Sinai. Sinai.

A. 795^e. Mountains = the Lord, and His holy heavenly things, on which account the Lord promulgated the Law from Mount **Sinai**. 6435¹².

[A.] 1786. When the Lord appeared . . . in Mount Sinai, it was a vision . . .

4311⁵. Why the Israelites were not allowed to approach Mount Sinai. 8797³.

6832. Why He so appeared on Mount Sinai.

8399. 'Sinai' (Ex.xvi.1), from the Law promulgated there, = good and the derivative truth.

—^e. The good from which is truth is the good with the spiritual man after regeneration ; for he then does good from affection. . . This good is signified by 'Sinai.'

8658^e. Mount Sinai = the good in which is truth.

8753. 'They came to the wilderness of Sinai' (Ex.xix.1) = a state of good in which the truths of faith are to be implanted. . . 'Sinai' = the truths themselves.

—². Mount Sinai, in the supreme sense, = Divine truth from Divine good ; 'mount,' Divine good ; and 'Sinai,' Divine truth : in the internal sense, it = the truth of faith from good ; here, the truth of faith to be implanted in good, because the Law had not yet been promulgated from it. Ex. and III.

—^e. 'Sinai' (Deut.xxxiii.2) = the truths of faith in the complex.

8793. 'Upon Mount Sinai' (Ex.xix.11) = into the good in which truth is to be implanted.

8805². Mount Sinai, in special, = Heaven, out of which truths flow from the Lord. Hence the descent of Jehovah upon that mountain = His presence in Heaven. And, as Mount Sinai = Heaven, in which is the Lord, it also = the Divine good united to Divine truth there. 8818.

8819. 'The whole of Mount Sinai smoked' (ver.18) = the appearing of heavenly good in the greatest obscurity. Ex.

8822. Mount Sinai = Heaven.

8826. 'Jehovah descended upon Mount Sinai' (ver.20) = the presence of the Lord in Heaven.

8827. 'To the head of the Mount' = in the Inmost Heaven. 8830.

8835. 'The people cannot ascend to Mount Sinai' (ver.23) = that those of the Spiritual Kingdom cannot elevate themselves to the Celestial Kingdom. 'Mount Sinai' = the Celestial Kingdom. Ex.

8916. 'The Mount,' here Mount Sinai, = the Divine good united to the Divine truth in Heaven. 9388^e.

8931². Mount Sinai is here (Ex.xx.22) called 'heaven.'

— . This is why Mount Sinai = Heaven, whence is Divine truth.

9414^e. Mount Sinai = the Law, or Divine truth, and the Word such as it is in Heaven ; thus also Heaven.

9415. Mount Sinai = the Word which is from the Lord, thus in which is the Lord ; consequently also Heaven. Ex.

9420. Mount Sinai, here called 'the mount of God' (Ex.xxiv.13) = the Law, or the Divine truth which is from the Lord, thus the Word such as it is in Heaven ; consequently Heaven.

—². That Mount Sinai = the Law, or the Divine truth proceeding from the Lord's Divine good, thus the Word ; and, in the supreme sense, the Lord. III.

9422. Mount Sinai = the Law, or the Divine truth proceeding from the Lord, thus the Word. Its summit, where was Jehovah, = the inmost of the Law, or Word ; the rest of the mount below the summit = the internal of the Law, or Word, such as it is in Heaven ; and those parts below the mount, where were the elders and people, = the external of the Law, or Word, which is its external sense.

9429. 'The glory of Jehovah abode upon Mount Sinai' (ver.16) = the interiors of the Word of the Lord in Heaven.

9436. Mount Sinai = Heaven where is Divine truth in light.

9577. Mount Sinai = Heaven.

10375. Mount Sinai = Heaven whence is Divine truth. 10450.

10396. Mount Sinai = Heaven as to Divine truth.

10543. Mount Sinai = Divine truth.

10605. 'Be ready for the morning, and thou shalt ascend to Mount Sinai' (Ex.xxxiv.2) = a new rise of the revelation of Divine truth. 'Mount Sinai' = Heaven whence is Divine truth ; thus whence is revelation.

10606. 'Thou shalt stand to Me there upon the head of the Mount' (id.) = from the Inmost Heaven where is the Divine love. 'Mount Sinai' = Heaven whence is revelation. 10607.

10608. The more lofty mountain in the middle (of Horeb) was called Mount Sinai. Hence . . . the internal of Heaven is signified by Mount Sinai. (See HOREB, here.)

—^e. Why Jehovah descended upon the summit of Mount Sinai. Ex.

10689. 'As Moses descended from Mount Sinai' (ver.29) = the influx of the internal into the external of the Word, the Church, and worship.

—^e. 'Mount Sinai' = Heaven where the Lord is, and whence is the Law, or Word.

D. 2633^e. Mentioned.

E. 204⁷. 'Sinai' = Heaven where is the Lord, from whom is Divine truth, or from whom is the Law in a narrow and a wide sense.

336⁵. 'Sinai' = Heaven where and whence is Divine truth. Therefore it is said : 'Sinai in the Sanctuary' (Ps.lxviii.17).

405²⁵. As 'a mountain' = the good of love . . . Jehovah descended upon Mount Sinai, and promulgated the Law. . . Hence 'Sinai,' in the Word, = Divine truth from Divine good.

701¹¹. 'Mount Sinai' = Heaven whence is Divine truth.

Sincere. *Sincerus.*

Sincerity. *Sinceritas.*

Sincerely. *Sincere.*

A. 1158². The more (friendship and civility) derive from charity, the more sincere they are.

2177⁵. Unfermented' = what is sincere ; thus from a sincere heart . . .

4327. Outwardly appears sincere and good.

4799². (These Spirits) live together in such **sincerity** that they hide nothing . . . For acts with those in **sincerity** are in the conscience . . .

6004^e. Man is (then) not in good, because not in what is **sincere**.

6616. From the mere tone I could perceive whether they spoke from . . . what is **sincere**.

7747. They were told that this is evil . . . because it is not **sincere** to speak so ; for they who are **sincere** do not want to speak, or even think, anything but what others may know . . .

8242^e. What is **sincere** and modest shone from them.

8249. In the most ancient times there was **sincerity**. Des.

8250. So long as there were **sincerity** and rectitude, such speech (by the face) remained . . .

9283. The quality of a **sincere** and just man. Ex.

H. 364. The poor who . . . act **sincerely** and faithfully.

468². Love what is **sincere** and right because it is **sincere** and right.

—³. Man becomes rational to the second degree by the love of what is **sincere** and right.

472². One may act **sincerely** and justly with an associate that he may appear to be **sincere** and just . . . another, for the sake of the world and gain ; (and so on). Ex.

—³. Those also act **sincerely** and justly . . . who act from the love of what is **sincere** and just ; some from obedience ; some from the good of faith ; (and so on). Ex.

481. Heavenly love is to love what is good, **sincere**, and just, because it is good, **sincere**, and just . . . Hence they have the life of what is good, **sincere**, and just, which is heavenly life.

484. What is **sincere** and right is of moral life ; what is just and fair, of civil life.

489⁶. They who have thought from the Divine nothing but what is **sincere** and just, have shining faces.

492. Man is accustomed from infancy to make a show of **sincerity**, etc.

512². Civil and moral good and truth, which are called just and **sincere** . . .

— . All (civil and moral) laws relate to what is **sincere** and right.

530. Who does not want to be called **sincere**? . . . Almost all exercise **sincerity** and justice in externals . . . as if they acted from real **sincerity** and justice.

— . Then, in doing what is **sincere** and just, which are of moral and civil life, he acts from a spiritual origin ; (thus) from real **sincerity** and justice.

—². His justice and **sincerity**, in the external form, appear exactly like the justice and **sincerity** with natural men ; but in the internal form they are entirely unlike. Ex.

— . (Such) laugh at **sincerity** and justice.

N. 103. Consequently, what is **sincere** and just (is the neighbour) ; and therefore he who . . . acts **sincerely** and justly, for the sake of what is **sincere** and just, loves the neighbour . . .

106³. That . . . moral good, which is the good of life in society, and is called what is **sincere**, is the neighbour. Refs.

C. J. 41. (The English) love **sincerity**.

Life 80. In proportion as anyone shuns thefts of every kind as sins, he loves **sincerity**. Gen.art.

82. For fraud and **sincerity** are two opposites.

83. By **sincerity** are also meant integrity, justice, fidelity, and rectitude . . .

84². Unless one is interiorly **sincere** . . . he is insincere. Ill.

108. There are moral men who . . . exercise **sincerity**, etc., (and yet remain merely natural). Ex.

W. 417. With spiritual and **sincere** men (these two respirations) are rarely separated.

P. 311³. (Such) speak more simply and **sincerely** than others.

M. 48a². The Internal and External make a one solely with those who are **sincere** at heart.

164. The virtues which pertain to the moral wisdom of males are **sincerity**, etc.

T. 330. v. So far as anyone does not want to steal, he practises **sincerity**.

418². Who loves a merchant except for his **sincerity**?

D. 3887. Such speech has in it that it is not **sincere** ; for they who are **sincere** want others to know everything they think . . .

4243^e. Societies of friendship sufficiently **sincere**.

4859. Have insinuated themselves under the guise of friendship and **sincerity**.

— . Such spoke **sincerely** ; but they defile all **sincere** utterance, because the intention is unclean.

5042^e. As they had **sincerity** hereditarily from ancient times . . . and have destroyed it . . . they are now among the worst in Sweden.

5043. Like many others (the Swedes) can make a show of — *praeferre* — external **sincerity** . . . insomuch that in the other life they can deceive whoever they want by this external **sincerity**.

5044. They could avert their minds by an influx of external **sincerity**.

5171. Those who are **sincere** in externals, but evil in internals. They make a show of — *praeferunt* — **sincerity**, and thereby persuade the simple.

5307. Their speech was **sincere**, but within they were devils.

5357. The reason (the English have an interior sight as regards religion) is that they act **sincerely** among themselves, without deceit . . .

5369^e. They love what is **sincere**, and act from what is **sincere** ; and this is general with them.

5398. A multitude whose speech sounded **sincere** . . . In the world they had affected a reputation for **sincerity** ; but within were devoid of conscience.

5541. (The heavenly doctrine) is not difficult, for it

only wants us to live **sincerely**, in our calling and out of it, with every person and in every thing; because if otherwise, it is sin . . . They said they want to live **sincerely**; but when examined, it was found they did not, for they want to use fraud, cunning, and deceit . . . and to injure others in many other ways . . . They were therefore sent away; for to live **sincerely** includes all such things. Enum. . . No one can live **sincerely** for the sake of God and the neighbour, but he who is Christian as to the life.

[D.] 5569. (These) speak **sincerely** . . . and make a show not so much of sanctity as of **sincerity**. Des.

5629^e. (The English nation) are kept in what is **sincere** and just by their not being allowed to cheat, rob, and kill.

5793. Two things are requisite. . . 2. That one lives **sincere**, so that one shuns external evils . . .

5883. On those who by mere **sincere** speech can persuade the simple . . .

6064. Newton is a very **sincere** man.

D. Min. 4719. One who outwardly appeared **sincere**, but was a devil within.

E. 388². Exercise **sincerity** and justice, but for the sake of reputation, etc.

794³. For **sincerity** is moral good and truth, and justice is civil good and truth. 831⁵.

902⁴. They had loved **sincerity** . . . because they had reputed frauds as nefarious.

1167. After some short combats (against 'stealing') they are led by the Lord into the good called **sincerity** . . .

J. (Post) 3. If they are persuaded that he is a learned and **sincere** man.

18. Appear **sincere** for the sake of gain.

C. 195. They are **sincere** in externals; but insincere in internals.

Sinciput. *Sinciput.* D. 1701. D. Min. 4596. 4597.

Sinew. Under NERVE.

Sing. *Canere, Cantare.**

Singing, Song. *Cantus, Canticus,* Cantio, Cantilena.*

Singer. *Cantor.*

Songstress. *Cantrix.*

Singing. *Canorus.*

See PRAISE, TO SING—*psallere*.

A. 418. Stringed instruments and **singing**, in worship, represented (the spiritual things of faith). Hence there were so many **singers**, and musicians; and this because all heavenly joy produces gladness of heart, which was testified by **singing**, and then by stringed instruments which emulated and exalted the **singing**. Every affection of the heart . . . produces

* *Cantare* and *Canticus* are distinguished by the use of a capital S.

singing, consequently the things of **singing**. The affection of the heart is celestial; the consequent **singing** is spiritual.

—². That **singing** and what is like it = what is spiritual, has been evident to me from the angelic choirs, which are of two kinds: celestial, and spiritual. Spiritual choirs, from their vibratory **singing**—*canoro*—tone, to which the sound of stringed instruments may be likened, are very different from the celestial. Moreover the Most Ancients referred what is spiritual to the province of the lungs, thus something spiritual to everything of the lungs, as the **singing** voice, and things like it, thus to the tones of such instruments.

420. 'To **sing**' in the Word, = what is spiritual. Ill.

655^e. 'Their voice shall **Sing** in the windows' (Zeph. ii. 14) = reasonings from phantasies. See 3391².

1648^e. Such was the form of **Songs** anciently. Ex.

1649. See SPEAK.

1977². There is heard from (the angelic Spirits) as from afar, a sweetly modulating sound, as it were of **singing**.

3069. 'Not to drink wine in the song' (Is. xxiv. 9) = not to be instructed from the affection of truth. E. 376²⁰.

3880⁴. 'Voice of **singing**,' etc. = what is spiritual. Ill.

3893. The celebration (of the Lord by the angelic choirs) was sometimes heard as from sweet **singing** . . . but human **singing** is not to be compared to (angelic) for sweetness and harmony. . . The choirs belonged to the province of the lungs . . . because **singing** is the office of the lungs.

3969¹⁴. '**Song**' is a spiritual expression.

4137. 'I would have sent thee away with . . . songs' (Gen. xxxi. 27) = . . . a state as to truths . . . for '**songs**' are predicated of truths.

4215². Gladness of mind—*animi*, and joy of mind—*mentis*, produce (by correspondence) **singing** and joyful shouting.

4686^e. 'To come with **singing**' (Ps. cxxvi. 6) = the gladness of the affection of truth.

6742^e. 'The **singers**—*cantantes*' (Ps. lxxviii. 25) are predicated of the truths which are of the Spiritual Church.

6988. 'The tongue of the dumb shall **Sing**' (Is. xxxv. 6) = that these will confess the Lord, and the things which are of faith in Him.

7191². In all angelic discourse there is a harmony like that of **Songs**.

8258. These are the things contained in this prophetic **Song**.

8261. 'Then **sang** Moses and the sons of Israel this **Song** to Jehovah' (Ex. xv. 1) = a Glorification of the Lord by those of the Spiritual Church on account of deliverance. . . 'To **sing** a **Song**' = a Glorification.

—². The reason 'to **sing** a **Song**' = to Glorify, and 'a **Song**,' Glorification, is that the **Songs** in the Ancient and Jewish Churches were prophetic, and treated of the Lord, especially that He should come into the world, and destroy the diabolical crew . . . and deliver the faithful . . . Hence the **Songs** signified the Glorifi-

cation of the Lord, that is, the celebration of Him from gladness of heart; for gladness of heart is especially expressed by a **song**; for in a **song** gladness as it were of itself breaks forth into sound. Hence in the **Songs** the Lord is called 'a Hero,' etc.

—³. The Angels with the men were at the same time in the Glorification of the Lord; hence those who **sang**, and those who heard the **Songs**, had heavenly gladness . . . in which they seemed to themselves to be as it were carried up into Heaven. Such an effect had the **Songs** of the Church among the Ancients; such an effect they might have at this day also; for the spiritual Angels are especially affected by **Songs** concerning the Lord, His kingdom, and Church. The reason the **Songs** of the Church had this effect, was not only from the fact that gladness of heart was made active by them, and that it broke forth from the interior even to the extreme fibres of the body, moving these with a glad and at the same time a holy tremor; but also because the Glorification of the Lord in the Heavens is effected by choirs, and thus by the harmony of many.

— Hence the Glorifications of the Lord, among the Ancients of the Church, were performed by **Songs**, psalms, and musical instruments . . .

—⁴. That the prophetic **Songs** contained, in the internal sense, the Glorification of the Lord. Ill.

—⁵. (Thus) 'a **Song**' = the Glorification of the Lord for deliverance; for the **Songs** involved gladness of heart, and the exaltation of the Lord; gladness of heart for the Lord's advent, and Salvation then; and exaltation for victory over spiritual enemies. Gladness of heart attended with the exaltation of the Lord, is what is meant by Glorification.

—⁶. That gladness of heart was signified by 'Songs.' Ill.

— That the exaltation of the Lord was effected by **Songs**. Ill.

—^e. 'The **Song** of Moses and of the Lamb' (Rev. xv.) is the **Song** contained in this chapter. It is called 'the **Song** of the Lamb' because it treats of the Glorification of the Lord.

S263. 'I will **Sing** to Jehovah' (Ex. xv. 1) = that glory belongs to the Lord alone. S341.

S267. 'My **Song** is Jah' (ver. 2) = that everything of faith and thence of glory is from the Divine truth which is from Him; for 'a **Song**,' when said concerning Jehovah, = the Glorification of the Lord; but when concerning man, as here, it = the glory which is from faith, thus the faith from which is glory. Ex.

—². 'A **Song**' = the faith which is of Divine truth.

S337. 'To **Sing**' = to Glorify.

S340. (Antiphonal **singing**. See CHOIR, here.)

S. 108. (Effect of the **singing** of a Psalm upon Spirits and Angels. See PSALM, here.)

F. 42^e. Like one who **sings** only one note on his pipe.

P. 279⁸. (Thus) mere changes and variations, successively continued, of the state of the organic forms, produce tones and their articulations, which are speech and **singing**.

R. 279. 'They **sang** a new **Song**' (Rev. v. 9) = the

acknowledgment and Glorification of the Lord: that He alone is the Judge, the Redeemer, and Saviour; thus the God of Heaven and earth. These things are contained in the **Song** which they **sang**. Enum. . . Hence it is called 'a new **Song**.' E. 326.

—². The reason 'a **Song**' = Glorification, which is confession from joy of heart, is that **singing** exalts, and causes the affection to break forth from the heart into sound, and to present itself intensely in its life.

— The Psalms of David are nothing but **Songs** . . . Ill.

—³. That the **Songs** were for the sake of the exaltation of the life of love, and the derivative joy. Ill.

617. 'They **sang** as it were a new **Song**' (Rev. xiv. 3) = the celebration and Glorification of the Lord in the New Christian Heaven; here, in special, that He is acknowledged as the God of Heaven and earth, as He is acknowledged in the ancient Heavens. E. 857.

618. 'No one could learn that **Song** but the 144,000' (id.) = that none from Christians could understand (this) except those received into this New Heaven. 'This **Song**' = the acknowledgment and Glorification of the Lord, that He is the God of Heaven and earth. E. 859.

662. 'They **sang** the **Song** of Moses the servant of God, and the **Song** of the Lamb' (Rev. xv. 3) = confession from charity, and thus from a life according to the commandments, and from faith in the Divinity of the Lord's Human. Ex. E. 936.

M. 6⁵. In Heaven there are . . . **Songs** in the greatest perfection . . .

17. At the sides there are **Singers** and **Songstresses**, who entertain the citizens with most pleasant solos and part **songs** . . .

—². Every morning, from the houses round the public places are heard the sweetest **songs** of virgins and girls, with which the whole city resounds. One affection of spiritual love is **sung** each morning, that is, is sounded by modifications of the **singing** voice, or by modulations; and that affection in the **song** is perceived as if it were [the affection] itself; it inflows into the souls of the hearers, and excites them to correspondence. Such is heavenly **singing**. The **songstresses** say that the sound of their **song** as it were breathes itself in and animates from within, and exalts delightfully according to the reception by the hearers. 19.

55. A very sweet strain—*melos*—heard from Heaven: wives and virgins were **singing** a **song**—*concinbant cantilenam*. The sweetness of the **singing**—*cantionis*—was like the affection of some love flowing forth harmoniously. Heavenly **songs** are nothing else than sonorous affections, or affections expressed and modified in sounds; for as thoughts are expressed by speech, so are affections by **songs**. From the symmetry and flowing forth of the rhythmical measure, the Angels perceive the subject of the affection. . . They were **singing** the chaste love of the sex.

—². The **song** continued, and each of the bystanders heard it according to the state of his love. Enum.

155a. One morning very sweet **singing** . . . awoke

me. . . The **singing** of Heaven is nothing else than an affection of the mind sent out from the mouth as a melody . . . I perceived it was the affection of the deliciousnesses of conjugal love which was made **melodious-cantora**-by wives in Heaven. I observed this from the tone of the **song**, in which these deliciousnesses were varied in wonderful ways.

[M.] 207^e. The virgins then **sang** an ode, in which they expressed the affection of works of use with its pleasantnesses, in an angelic strain.

Ad. 3/23. See PSALM.

D. 491. I have again heard them hymning or **chanting-cantantes**-the praise of our Saviour; some choirs together . . . without confusion; one within another. Thus is the universal Heaven wont to be in the praise and glory of the Saviour. Hence musical harmony and **singing** are so delicious to the Angels, when the thoughts of men are in accordance with their ideas; as I have often experienced in places of worship, in that the angelic choirs were in accordance, with an intimate perception of gladness, ineffable.

2090. Two or three times I have heard harmonious **singing** . . . and the Spirits were so delighted with that **singing** that they became as it were spell-bound. The sweetness penetrated their interiors. In like manner with the Angels.

2108. Again have I heard a harmonious **singing**, and the harmony of it from the discords-*disharmonicis* was carried by the Lord to the deliciousnesses of Spirits and Angels, who were so spell-bound with the mere deliciousnesses, that they said they did not know but that they had been translated into the inmost Heaven; even Spirits not good, so that they have been rapt out of themselves with the sweetness. I have not often perceived such a quiet; for they are in a delicious stupor. 2231, Further des. 2232.

2403. (Like) evil Spirits lulled by **singing**.

3381^e. **Cantatum** occurs.

4176. (The birds) then begin to **sing** beautifully, from the quiet thence.

5603. (In the other life) they have **Songs**, and they **Sing** from them exactly as here. The spiritual are very greatly delighted with **Songs**.

E. 304³². The joy thence is described by, '**Sing** ye heavens, exult earth, and break forth into **singing**, mountains' (Is. xlix. 13). Ex. 405⁹.

323². '**Singing**'=the testification of gladness from the affection of truth.

—⁶. The good of truth is expressed by 'to **Sing** . . .'

—⁸. Vastation as to the Knowledges of good, is signified by, 'I will make the noise of thy **Songs** to cease' (Ezek. xxvi. 13).

326. 'A **Song**'=acknowledgment and confession from joy of heart . . . because joy of heart expresses itself by **singing** when it is in its fulness; and the reason this is done by **singing**, is that when the heart is full of joy, and derivatively the thought also, it then pours itself forth by **singing**; the joy itself of the heart, by the sound of the **singing**, and the derivative joy of the thought, by the **Song**. The quality of the joy of the

thought is presented by the words of the **Song** . . . and the quality of the joy of the heart, by the harmony; and the quantity of its joy, by the uplifting of the sound and of the words in it. All these things flow as if spontaneously from the joy itself. Ex.

— (Thus) the harmony of **singing** . . . is from the Spiritual World, and not from the natural.

—². To (these instruments) was adjoined **singing** with **Songs**, by means of which were formed accordances of Things with the tones of affections. All the Psalms of David were such, and therefore they are called (also) '**Songs**.' —^e, Ill.

—³. That '**singing**,' and 'to **sing** a **Song**'=acknowledgment and confession from joy of heart. Fully ill.

—¹¹. Where the Lord's advent is treated of, a 'new **Song**' is mentioned. Ill.

328¹¹. 'They shall come to Zion with **singing** . . .' (Is. xxxv. 10)=eternal happiness.

374³. 'To **sing** in the height of Zion' (Jer. xxxi. 12)=internal heavenly joy . . .

376¹³. 'In the vineyards no **singing**' (Is. xvi. 10)=their delight taken away; for they were wont to **Sing** in the vineyards and winepresses to represent delights from truths.

406⁵. 'To **Sing** a **Song**,' and 'to praise' (Is. xlii. 10)=worship from a glad mind.

455²⁰. 'Shall **Sing**' (Is. xxxv. 6)=joy from the intelligence of truth.

730²⁹. Their joy from the preaching and Knowledge of truth, is signified by 'to **Sing** praise,' and 'to lift up the voice' (Is. xlii. 10).

—⁴⁰. 'He shall answer,' that is, '**Sing**.'

863¹². All spiritual gladness is from the affection of truth, and therefore 'to **sing**,' etc., are said of virgins and girls.

—¹³. '**Singing**' describes the gladness of those of the Spiritual Kingdom. Ill.

1159². 'To praise with lips of **singers**' (Ps. lxxiii. 5)=to worship through truths which gladden the mind.

D. Wis. x. 5. Sounds which derive little from the understanding are those of **singing** and music.

— The correspondence of the variations of sound, as those of **singing**, etc., is with the variations of affections which are from the love of the will in the understanding.

Singing-bird. *Oscen.*

T. 173^e. Occurs. 687^e. 810.

308². Hence it is that **singing-birds** sing sweetly in the early morning.

Single. *Singulus.*

A. 549². Communication of all with each, and of each with all. 2057².

684^e. The common unity conspires to the unanimity of **individuals**, and thereby to the happiness of all from the **individuals**, and of the **individuals** from all.

688. A conjunction of all with each, and of each with all, even of the veriest singulars of the affection, and of the thought.

1040². Each and all things—*omnia et singula*. (A very common phrase.)

— The general life is in the **singles**; for from the **singles**, as from its particulars, is the General.

1226^e. Wisdom is in the **several things**.

1277^e. Thus men, all and each, are most present to the Lord.

1316². This sphere . . . exhales from every single thing in him.

— He who regards himself in every thing.

1505. Reigns in each thing of his affection and thought; in each thing of his gesture, and in each thing of his speech.

1662. Each of the kings, and each of the nations.

2886. Thus each one (wills and thinks) from the First of life.

2888. Thus (life diffuses itself) into every one.

5130². What reigns universally, inflows in the **singles**.

6478^e. (Thus) the Lord is in every thing.

6724². The interior acts into the **single** and individual things themselves of the exterior.

8150. Ordination under generals causes that **singles** act as a one . . .

9262⁵. Every single thing, even to the most minute, in this process, represented something.

9565. Its being repeated three times = each **single thing**.

9613³. There must be a universal bond, in order that the **singles** may be held conjoined among one another.

T. 55. In each of these laws . . .

450. In each of which (heresies) . . .

503. No president . . . but each one . . .

504⁵. God pours His life into the organ and its **single things** . . .

508^e. Its several Truths are so many mirrors of the Lord.

607². The spirit is in every single thing which takes place in the body.

795. The state of every nation in general, as of the several individuals in particular . . .

D. 4202. See GENERAL.

4226. Conscience is in every single thing he thinks and acts. With him who is pious, piety is in every single thing, (and so on).

E. 395. 'White robes were given to every one of them.'

Singly. *Singillatim*.

A. 1662^e. Occurs.

W. 174. The atmospheres are . . . least forms (which) receive the Sun **singly**. —^e.

279. The Angels perceive **singly** the things from the man's mind in an act.

378. This (proposition) is not so evident **singly**.

P. 124. The Lord never acts into any particular with man **singly**. Ex. 125.

—³. The Lord also acts into every particular of man

singly; nay, most singularly; but at the same time through all things of his form . . .

219. These points must be illustrated **singly**. T. 758.

E. 726³. Modified **singly**, they give light.

Can. Holy Spirit i. 7. Subsist not **singly**, but conjointly.

Singular. *Singularis*.

Singularly. *Singulariter*.

See under GENERAL, and UNIVERSAL.

A. 30². As love and faith make a one, they are referred to in the **singular**.

82^e. Therefore the Most Ancient Church is called 'man,' in the **singular**.

393. Made of faith a doctrine by itself.

396. Distinguished faith in a particular manner.

511. From being more **singular** or distinct, became more general or obscure.

550. Contribute to the general and **individual** uses of all.

551. In the universal and in the most **singular** things.

597². These innumerable things were the particulars or **singulars** of the generals.

688. See SINGLE.

865. Every general (in the Word) comprehends in itself a thousand particulars; and each particular, a thousand **singulars**: the **singulars** of the particulars are the things which illustrate the generals.

1040². Such as is man's life in general, such is it in **singulars**, nay in the **veriest singulars** of his . . . will, and in the **veriest singulars** of his thought.

1505^e. What one is as to particulars, is known in Heaven; but what as to **singulars**, to the Lord only.

1563. This life cannot be **singularly**, or distinctly, received . . . unless . . .

1919⁴. He rules, not solely in the universal, but in the **veriest singulars**; for the **veriest singulars** are that from which is the universal. Ex.

2156. The three Angels are called 'Lord,' in the **singular**.

2329². The Two Angels are mentioned in the **singular**.

2395. The **singulars** which elucidate the general idea.

2405⁸. The signification of 'morning;' in general . . . ; in particular . . . ; in the **singular** . . .

2780. The **singulars** derive their quality from the general affection.

3438³. In the internal sense are **singulars**, of which myriads together make one particular in the literal sense.

3695. The **singulars** of interior things appear as a one . . . in exterior ones.

4615^e. As (these three) are a one in Him, (this) is said in the **singular**.

5264². Infinite, because it regards simultaneously what is universal in every **singular**, and every **singular** in what is universal. This is called Providence.

6338. See UNIVERSAL.

[A.] 6481. (Think) Providence is universal, but not in singulars.

6482. No universal is possible without singulars. Ex.

6486. How Providence is in the most singular things of all. Ex.

6490. See PROVIDE. P.191, Chapter.

6804². Angels never determine their thoughts to singular persons.

7007. Hence they attribute singular things to themselves . . . and only universal government to the Divine.

—³. This equilibrium is possible only by Providence in the most singular things of all.

7131². Yet the singular truths . . . can never be described.

8478⁴. Providence is universal, that is, in the most singular things of all. P.203².

8717². The Lord rules all things even to the most singular ones ; not like a king in the world.

— . He has not only a universal care, but also a particular and singular care of all. Ex.

10774. Providence is as to the most singular things of man's life.

H. 58. Has Heaven in him not only in its greatest or generals, but also in its least or singulars.

C. J. 51. The (Dutch) cities are guarded in a singular manner. Des.

W. 1. Love is the life also of all their singulars. M.34².

100. The heat and light are called the Spiritual, in the singular, because they are a one.

155. As of the creation of the singulars in the universe.

222^e. Angels are in wisdom from universals, and thence in knowledge about singulars.

225^e. The singulars and veriest singulars of all these things . . .

P. 201^e. Providence is in the veriest singulars of nature, and in the veriest singulars of human prudence ; and, from these, it is universal. 202, Ex.

212². (Thus) Providence is in the veriest singulars of man's thoughts and actions. Being in the veriest singulars of Things so vile, what must it be in the veriest singulars of Things not vile . . .

285. Hence the Lord's presence is also in the singles, nay, in the veriest singulars of man's understanding and thought, and of his will and affection ; and thence in the veriest singulars of his speech and action. Remove these faculties from any veriest singular, and you could not think or speak it as a man.

—^e. As this Divine with man is in his veriest singulars, it follows that the Lord rules the veriest singulars . . .

294⁶. For the Divine is universal from the veriest singulars ; and these Divine veriest singulars are what is called the Universal ; and a Divine veriest singular is also infinite.

R. Pref.⁴. Without an unparalleled illustration and revelation.

M. 328. Being in the Spiritual World . . . you are in beginnings and thus in singulars ; whereas we are in derivatives and composites.

T. 60. For order is universal from the veriest singulars ; for singulars, taken together, are styled a Universal . . .

406. Every man individually—in *singulari*—is the neighbour. Gen.art.

412. Suppose that only man individually is the neighbour. (Compare 413, where *particular* is used.)

422. Not only an individual man . . .

480. Without free will in singles, nay, in the veriest singulars . . .

698^e. Correspondences may be seen . . . one by one—*singulariter*—in the Apoc. Revd.

711. As all singulars depend on universals, as contents on their containants . . .

719². The Lord's presence is both universal and singular, or both internal and external.

Ad. 924. The doctrine of singulars.

D. 1562. The particulars or singulars of Spirits.

3639^e. The World of Spirits is such in the greatest as is an individual man in particular.

4298^e. The penalty was unique.

E. 761. 'Time,' in the singular, = the state of good ; in the plural, the state of truth. . . For Things in the singular involve good . . .

D. Love ^{ie}. A one without a singular perception of singulars is obscure.

D. Wis. vii.3². The external gives the General, and the internal the Singular ; and where there is no General, there is no Singular.

—⁴. Singulars can be variously multiplied under the General.

Sinister. Under LEFT.

Sinites. *Sini.* A.1204. 1205.

Sink. See SUBSIDE.

Sinus. Under BOSOM.

Sip. See SUP.

Siphon. *Sipho.*

T. 28². Like a bird put into the receiver of an air-pump—*siphoni pneumatico.*

D. 4952. Like a pestle thrown into a great tube.

E. 864². Like mice placed in a siphon.

Siren. *Siren.*

Sirenic. *Sirenicus.*

A. 831². (The women who become Sirens, des.) (Their magical arts fully des.) D.4307. 4373. 4458.

—^e. These sorceresses or Sirens are grievously punished. Des.959. D.3195.

959. (Sirens insidiate against Swedenborg in his sleep. Their punishment, which they try to evade with many arts.) Des. D.4236. 4239.

1515. A woman with a deadly stench was associated with the **Sirens**. The stench of **Sirens** is similar, because their interiors are filthy, while their exteriors are becoming and fair. **Sirens** quickly learn everything, even doctrinal things, in order to turn them into magic, and obtain command over others. They enter into the affections of the good by the simulation of what is good and true.

1983. **Sirens**, who are interior sorceresses, insidiate in the night time, and try then to insinuate themselves into man's interior thoughts and affections. Des.

—³. **Sirens** are chiefly of the female sex, who (here) had studied to allure male companions by interior artifices. Des. Their especial end is to exercise command. In the other life they seem able to do all things from themselves. Their interiors are defiled with adulteries and hatreds. Their sphere is powerful. They reduce their interiors into a state of persuasion . . . and thus compel Spirits to think as they do. They make no show of reasonings, but infuse a sort of simultaneous [rush] of reasonings inspired with evil affections. They study to destroy the conscience, and then possess the interiors of men; nay, obsess them, although the man is ignorant of this. At this day there are internal obsessions by such. Des.

2483. (Adulteries of **Sirens** exposed from their memory.)

2744². **Sirens** are women who have been in the persuasion that it is honourable to scortate and commit adultery; and have been . . . in the elegancies of life. Most of them come from Christendom. D.3194.

3750⁴. Such popes are ruled by a crew of **Sirens** above the head, who have imbued the nature of insinuating themselves into all kinds of affections with the design of exercising command . . . using holiness and innocence as means. They are afraid for themselves, and act cautiously; but, when occasion offers, rush into cruelty without mercy. D.3663.

6311. The **Sirens** wanted to be there, because they saw men with their eyes. As **Sirens** have been adulteresses above others, they can see only such Spirits as are in sensuous lumen. Examp. D.4627¹².

10286. **Sirens** induce on themselves a beauty almost angelic, by phantasies.

W. 424². The harlots called **Sirens** induce beauty on themselves, and adorn themselves in becoming garments; but when the phantasy is removed, they appear as spectres. Ex.

M. 433^e. I have heard (this) afar, from **Sirens**, who are obsolete venereal lusts.

505². These harlots (who appear at first to the seducers as lovely virgins) are called **Sirens**.

T. 80. The satan's woman was from the crew of **Sirens**, who can induce on themselves all the habits and forms of beauty and adornment. Enum. Such (there) are harlots, and study phantasies. Ex. . . They are skilled in inspiring lasciviousness.

533. These two loves are like the **Sirens** of the ancients. Des.

D. 181^e. Some Spirits are only affections, who affect

a man with a certain delicious delight. If evil, these women are to be called **Sirens**.

240. That there are **Sirens** also in the Ultimate Heaven.—The worst of all (female Spirits) are those who may be called **Sirens**; for they simulate deceits under the veil of innocence. Whatever can be found in man which they can produce, they produce it for the falsification of truth.

2963. **Sirens** are those who insinuate themselves into the cupidities, pleasures, and affections, in such a manner that they do not know there is evil beneath, so that they are captivated by the delight with those with whom they are; and yet—although they do not think of this at the time—when occasion offers, an evil intention comes forth . . . But those who, when insinuating themselves, meditate deceits . . . are not **Sirens**, but the deceitful.

3123. Spirits high over head, of the family of **Sirens**, who acted very secretly. Des.

3194. On **Siren** adulteresses.

3196. (How such precipitate themselves into direful infernal deaths, shown by referenee to conjugal love.) 3197. 3198.

3205. There were many **Sirens** with me. . . Those who suffer themselves to be enticed by them pass from their sweetnesses to their posteriors, where is Gehenna. Rep.

3206. In Gehenna are the most deceitful, especially **Sirens**, who by a pretence of piety enter into the lower minds of others, and delude and seduce them, so that no one can resist unless the Lord protects him. Phalanxes of **Sirens** flew out. They moved the top-most skin of my head tremblingly. They esteem the Conjugal as nothing. . . Such pursue the innocent and allure them to lusts, scortations, and adulteries, under the pretext of what is honourable. Further des.

3207. The **Sirens** of Gehenna can [become] both fire and ice, and thus undulate from one extreme to the other, so that they are miserably tortured. Ex.

3214. There exhaled from (that murderer) so much subtle poison that it excited the more deceitful **Sirens** . . .

3647. A new Spirit among the **Sirens** over head. (A pontiff.) Des.

3663. Such are ruled by those over head, called **Sirens**. Des.

3664. (Such) rule the **Sirens**, because they are above them.

3699. **Sirens** are those who have lived at their pleasure—*genio* . . . They have made the sole life to consist in what is becoming (so that) they could insinuate themselves into societies. . . Thus, outwardly, they appear honourable. . . They frequent the rites of the Church; but are devoid of the conscience of what is honourable, good, and true; inwardly studying themselves only, while outwardly they simulate [to do so] for others. They are more facile than others to flagitious things, and esteem adulteries as nothing, in so far as they can be hidden; and so with all other loves.

3700. In the other life they conduct themselves in the same way: learn with avidity all arts: have

infested me while awake all this night: can easily allure the upright, entering into all their affections by merely pretending what is honourable, pious, merciful, and innocent. Some of them this night allured many Societies which are otherwise upright. Des.

[D.] 3701. The magical arts by which they allured them. Enum. and des. 3702.

3702. One Siren can act as a Subject of many Societies simultaneously, both good and evil, and thus can be in a persuasive life.

3710. They can inspire others with anger, with an efficacy of persuasion, so that they kill themselves, in order to have a right over them, as murderers. Nothing comes forth . . . which they do not try to turn to their own advantage, thus into magic . . . and therefore they learn with avidity the truths and goods of faith, but solely with the end of deceiving others. Thus they cannot learn what is true, good, and holy; for they pervert and profane it. 3715.

3712. Especially do they simulate the lower mind of another . . . in order to deceive those who love him. Des. . . Such desire to come into the world through others, being very deceitful, for they insinuate themselves through good affections . . . and have a very persuasive life.

3713. Women constitute the greatest part of such Sirens, even those who (here) have been celebrated, and have been esteemed above others because they lived in what is externally becoming. For they do not manifest their deceit . . . but still they may be known.

3714. When left to themselves, the Sirens were carried into the most obscene things . . . among themselves; (showing that) they have no internal bond . . . and that their interiors are completely loosed. Des.

3716. Sirens especially desire to obsess men, but their interiors through their exteriors. For days they have laboured to come into my senses, nay, into the taste. Ex. The adulterous and cruel desire to obsess man's exteriors; but these his interiors. . . They wanted to appropriate the corporeal memory, and thus return into the world. These obsessions are interior. (How a man may know whether he is thus obsessed.) If he is withheld by external bonds alone, so that if these were removed he would perpetrate such things, he is obsessed within by such Sirens. This is the obsession which exists at this day. 3717. 3718.

3718. They desire to act while man sleeps, as well as when he is awake. (From experience.)

3718a. When they suppose themselves to be penetrating towards the interiors, they are carried (to the brain) through excrementitious ways. Des.

3719. They are such as want to obsess the scientific and intellectual things of man; and thus to insinuate themselves through all Knowledges turned into what is magical, so that they may obsess the men. They are such here also: by external things they can allure men to themselves, and as it were fascinate them to be in their society; and so they are drawn away from internal things.

3720. The other Sirens, who insinuate themselves through the affections, when they supposed themselves to pass towards the chest, and thence into the loins, were brought through (my) external skin. Such possess the excrementitious pores of the sweat there . . . and so also between the loins. Such is their outcome.

3721. He who has not faith in the Lord is obsessed by such, and at last comes among them. In the other life he is associated with them, and lives in the most filthy excrementitious things.

3722. Such can excite irresistibly, with both men and Spirits, all the venereal thoughts they have had from infancy . . . For the efficacy of their sphere is such that it passes into the corporeal memory of Spirits, which, otherwise, is never permitted. 3739, Ex.

3723. They have contracted this (here), by constantly thinking how to bind the lower minds of others to themselves, and thus fascinate them . . . Hence their sphere (there) is one of continually obsessing the interiors of men, which had the effect with me of their wanting to infuse themselves into my taste . . . and wanting to eat (with me). For the taste and tongue correspond to the interiors. 3858, Ex.

3728. Evil Spirits above the head spoke filthy things through the Sirens with others as if from me. Des. Such are the Sirens.

3997. Those who are . . . Sirens in the highest degree . . . while I was writing, inflicted pain in the abdomen, which was their own anguish at not wanting to be exposed. . . I perceived that they insinuated themselves into the affections, and could excite pity, as if they were upright. Des.

3999. The Sirens over head, high up, and very high, supposed that they were not adulterers to an extreme degree, and therefore their bonds were relaxed, and they then excited others to adulteries without any conscience, insomuch that the devil of the cloud was sent to them, in terror of whom they confessed that they are adulterers. . . For they are those who excite others in secret, being for the most part those called prelates, who are persuaded that they can remit all sins . . .

4019. How Sirens hold those bound whom they are trying to obsess. Ex.

— They have eyes like those of serpents, which have sight, or ideas, as it were present on every side.

4057. This is done by Sirens and adulterers.

4098^e. These are a species of Sirens. Des.

4265. The Sirens wanted to have (this profaner) for their Subject; but he swelled out and appeared like a great dragon, and poured the Sirens into his belly, rendering them powerless. Ex.

4278. How some Sirens are punished, and broken.

4298. Sirens try to do violence to infants. Their punishment des.

4304. On the progression of the Sirens. Sirens inflowed into my will. . . Some have supposed the

influx of the Lord to be nothing else than that it should take possession of them . . . The Sirens then advanced to others, and inflowed, in order to subjugate them . . . Wherever they came they insinuated themselves into the affections of every kind . . . taking souls captive, and then leading them into things dishonourable and filthy.

4306. Sirens, by their magic arts, can penetrate into the first place of innocence. Ex.

4308^s. Sirens transfer themselves into a subtler sphere.

4327. A new penalty ; for Sirens. Des.

4344. Why Sirens are allowed to wander about and harass the good with things magical and persuasive . . . I have seen Sirens long in the world of Spirits, who harassed many, always with the intention to exercise command, and to subjugate the lower minds of others. . . . With their magical persuasion they wanted to persuade that they are to be pitied . . .

4420. Sirens were around me for weeks, to the left, above . . . harassing me by their magic arts and profane adulteries ; and at last they came so far as to speak exactly as if they were in the body. They supposed themselves to be altogether in the world . . . a sign that they want to return altogether into the world, thus altogether to obsess man, which they tried with me by night while I was asleep. They laboured, with various arts, to enter into me, and to cast out my spirit, and substitute their own. . . I touched their hands in that state. But they were punished most grievously. Des.

4448. On the Hell of the Nephilim of this time, properly that of Sirens. Sirens have been with men an entire year, who had a most filthy and profane Subject. In the world such had been women most highly esteemed for outward decorum, good morals, and cleverness. The Sirens who are properly Nephilim, within are the most filthy, are interior sorceresses, and are pre-eminent as adulteresses . . . continually labouring to destroy not only the conscience, but also to kill the body and also the soul in the lowest Hell . . .

4449. These female Nephilim or Sirens pervert the very sphere of the World of Spirits . . . carrying with them wherever they are borne a persuasion as if the Lord were there, and thus perverting the sphere equally as did the antediluvians.

4450. How they mix holy with profane things . . . thus alluring to themselves . . . not only the grosser Spirits, but also the more subtle ones. They could allure even infants.

4451. They (sometimes) elude punishments either magically or filthily. Their punishments des. But when they returned they had not been made better, but worse. To relate all these things would be to write a whole book. They are the experiences of almost a year.

4452. Their final vastations, and their lot in Hell. Des. 4453.

4455. Their obsession of men at the present day. Des. 4457.

4458. Their subject. Des. 4459. 4465. 4473. 4474. 4476. 4520.

4462. When sent into various Hells, the Sirens eluded the infernals . . . because they mix profane and holy things, and can at the same time introduce themselves into interior nature, and this simultaneously, being at once as it were holy with the good, cunning with others, and profane with the profane, and this all at once in every idea.

4463. Still, they are punished many times. Des. . . Then, fearing for their lives, they abstain for some time.

4464. Their outcome is that they become as if they were corpses, yet have a miserable life, and a cadaverous stench. The reason is that they desire nothing else than to return into worldly and bodily things.

4473. On Sirens, continued.

4477. Whatever idea there has been, or scientific, Sirens, when they call it forth from the man, turn into magic with the end of exercising command, of destroying all others, and of rendering them infernal. They have entered into my scientifics as to the viscera, and have tried to make magical things thence, unknown to me ; but were grievously punished.

4478. The Sirens brought themselves to such a pitch that they no longer cared for penalties ; but eluded them in various ways by magic . . .

4479. Sirens are such that no man who has once esteemed adulteries and such things as nothing, and has thus let himself as to thought into the companionship of such in the other life, can ever escape being held captive by them to the end of life. Ex. This is still more the case at the present time ; (for) such a wandering crew of Sirens is at this day multiplied far beyond former times.

4552. Some of the worse kind of Sirens came while I was writing, because they could thus attract my delight to themselves. Des.

4573. In externals, Sirens scatter from themselves affections of good, and thus insinuate themselves to simple Spirits. They thus keep themselves in the World of Spirits, and can with difficulty be thrust down thence. . . By such things they enter into the thoughts of men, and wholly lead them, so that they are the worst of those who obsess, because they are internal, and men cannot be defended from them except by the Lord. (Their operation des.)

—². There are two kinds of them. Some have as the end to command man . . . by thus obsessing the thoughts, and by leading them. They are very troublesome. The other kind are similar, but have not such a frenzy to exercise command. They take away all freedom from those who want to think well, and give it to those who want to think evilly. . . They are very obscene, are sorceresses, and are against everything good and true. Their Hells des.

4580. On those of the male sex who are like Sirens. Fully des. Their Hells.

4581. On the Hells of those who give aid to the Sirens.

4594. Those women become Sirens who think of nothing else than that they may enter into the affections of men—*virorum*, over whom they want to exercise command, and by whom to profit, by alluring them to

the love of self, or to self-esteem, so that at last they suffer themselves to be taken captive and commanded by them, and spend all their wealth on them; when yet those women have not the least love for them, but at heart wholly despise them. So do they act with many in succession, and also simultaneously. Hence, in the other life, as soon as they come to Spirits, they enter into their thoughts, and hold the thought completely obsessed, until they are delivered by the Lord. . . . Unless the Lord should deliver the World of Spirits from such, scarcely any good Spirit could be in that World without being led as a captive by them. . . . When they first enter into the thoughts, they follow one's thought strongly, afterwards, they lead it.

[D.] 4595. They speak from some other place than where they are. Des. Their wand des. 4598. 4599.

4596. For a week or two they came to me in crowds, because with me they could see the world, and thus be in the Corporeal itself; and, as soon as they arrived, they seized upon my thought, which they held so bound that I had no freedom of thinking. Their lot in Hell des. The incredible multitude of such, mostly from the Church. 4600.

4601. When Sirens arrive, they continually murmur something, and observe whether the murmur is fixed anywhere, and thus observe that there are Spirits there, and at once throw themselves into their thoughts, and thus bind them. At first they openly follow their thoughts, then they try to lead them, and thus obsess them. The Spirits are then in a lamentable state, without the freedom of thinking; and, unless delivered by the Lord, would spiritually perish. Ex. Their cow bells.

4624. Sirens are distinguished according to the Hells with which they have effected conjunction.

— Some Sirens do nothing else than compel Spirits to speak certain sonorous words for a long time, and thus as it were destroy—*mortificant*—them.

4632. An Angel seen, with great force, reducing Sirens in Hell into order. Des.

4635. Sirens are of many kinds, des. But all these have been thrust down into Hell. . . Sirens are the most pernicious of all. Des. At this day there is a vast number of such, from Europe.

4948. She wanted to enter the Hell of the Sirens, into which no one is admitted. Des. See also 4950.

5006^e. The Sirens and their like encompassed (James Benzelius) with a fatuous lumen.

5127. Sirens among celestial Spirits. Des.

5128. That crew, which was almost sirenic, was cast down . . .

5224. The phantasies of Sirens by which they induce on themselves lovely forms, and present beautiful houses, etc. 5225.

5464⁸. Sirens know how to insinuate themselves into various affections, which are the head of man, and thus draw him to them. They also know how to magically reduce the thoughts of another down to the Sensuous, and they then induce various phantasies, and lead him wherever they want.

5486. The Last Judgment of the Sirens. (See LAST JUDGMENT, here.)

— Sirens are the worst of all in the other life, and are more hurtful than all others, for they can seduce all whom they approach unless they are taken away and protected by the Lord. They enter into both the good and the evil affections of all, by arts both phantastic and magical. They conspire with all the Hells; in a word, are more diabolical than all others. There are also men—*viri*—of this quality, who, in the world, have entered into the friendship of everyone, by insinuation into their affections and gains, solely for the sake of gain, and of obtaining command over them, it being a matter of indifference to them whether they insinuated themselves by piety, charity, and love, or by impiety, profanation, murders . . .

5656. Sirens can disclose anyone's evils.

5700. Mentioned.

6106⁷. Harlots who are women of talent are called Sirens. They appear like mice . . .

D.Min. 4680. Sirens cause an obstruction of the hinder part of the cauda, where the spinal marrow ceases, and a pain there. They act into the lower intestines, especially into the rectum, and there cause a species of colic, and a difficulty in evacuating the faeces.

Sisera. *Sisera*.

E. 353³³. 'The stars fought with Sisera concerning their ways' (Judg.v.20)=the knowledges of truth, and combat from them against the falsities of evil. 447⁴.

434¹³. 'Sisera' = falsity from evil destroying the Church.

Sister. *Soror*.

A. 1475. 'Say thou art my sister' (Gen.xii.13)=intellectual truth. Ex. 1495.

2498. Abraham again calls his wife his sister.

2508. 'This is my sister' (Gen.xx.2)=rational truth; for 'sister'=intellectual rational truth. 2523.

— That rational truth is 'sister.' Ex.

2524. 'Sister'=what is rational.

2556. Sarah as a 'sister'=rational truth.

2558. That from being his sister she became his wife—that by means of rationality spiritual truth was conjoined with the Celestial.

3129. 'Brother,' in the Word, = the affection of good; and 'sister,' the affection of truth. 3132. 3303.

3133. The affection of truth is here represented by 'Rebekah his sister' (Gen.xxiv.30).

3182. 'Rebekah their sister' (ver.59)=the affection of truth Divine. 'Sister'=truth.

3186. 'Our sister be thou for thousands of myriads' (ver.60)=the fructification of the affection of truth to infinity.

3386. '(Isaac said, She is my sister' (Gen.xxvi.7)=rational truth. Ex. 3394.

3398. The reason this was done three times, is that by 'sister' is signified rational truth; whereas 'wife'=Divine truth; and this was called rational to prevent its adulteration. Ex.

3688. 'The sister of Nebaioth' (Gen.xxviii.9)=the affection of celestial truth . . .

—, 'Sister' = intellectual or rational truth.

3927. 'I have wrestled with my sister' (Gen. xxx. 8).
Ex.

4504. 'Sister' = truth; here (Gen. xxxiv. 27) the truth of faith.

6727. 'His sister stood afar off to know what would be done to him' (Ex. ii. 4) = the truth of the Church far from it, and advertence.

8337. See MIRIAM.

E. 7467. The Lord's 'sisters' (Matt. xii. 50) = those in truths from this good.

Sit. *Assidere.*

H. 449. Two Angels sat near the head. D. 1096.

D. 5007. On those who sit behind man.

Sit. *Considere.*

A. 5703. 'They sat before him' (Gen. xliii. 33) = that they were disposed by his presence.

R. 845. 'I saw thrones, and they sat upon them.'

Sit. *Sedere.*

Sitting, A. *Sessio.*

Seat. *Sedes.*

A. 830. When expelled, they sit solitary.

2083^e. See RIGHT-*dexter*. 3387^t. 9133^e. M. 21². T. 136^t.

2145. 'Sitting at the tent door.' Ex.

2324. 'Sitting at the gate of Sodom.' Ex.

2684. 'Hagar sat by herself' (Gen. xxi. 16) = a state of thought. Ex. 2688.

3552. 'To sit' (Gen. xxvii. 19) involves something of tranquillity.

4157. 'She sat upon them' (Gen. xxxi. 34) = that they are interior.

£. 4861. Oecurs. 5313², Ill. 7780. 8685. 8689. 10415.

5135. The seat which theft occupies, and from which it ejects goods and truths. —⁹.

—, When evils and falsities occupy the seat.

—⁴. The Lord then removes the goods and truths of infancy from that seat.

6226. 'He sat upon the bed' (Gen. xlvi. 2) = that it was turned to the Natural. Ex.

6423. 'He shall sit in the might of his bow' (Gen. xlix. 24) = safe by the truth of doctrine fighting. 'To sit' = to be safe.

8373. When those in Jupiter sit. Des.

8377. While they sit at table, they sit upon leaves of the fig.

8408. 'In our sitting by the flesh pot' (Ex. xvi. 3) = life according to their pleasure.

9422. 'Sit for us in this' (Ex. xxiv. 14) = remain in the external sense.

—². For 'to sit' = to remain in a state. For progressions = changes of state; hence sittings = remainings in a state; and therefore it was a ritual to sit when they were representing a permanent state of the interiors. Ill.

W. 115^e. The influent love and wisdom would have no seat.

365^e. They assigned the seat of the soul . . . T. 697.

P. 231^t. Such sit mute in the dark.

338^t. No one can sit anywhere but in his own place. . .

R. 153⁷. They depart, and sit sad.

—⁹. They sit solitary and idle.

221. 'To sit with the Lord in His throne' (Rev. iii. 21) = conjunction with Him in Heaven. 222. E. 253.

249. 'He who sat upon the throne' (Rev. iv. 8) = the Lord as to Judgment. (= the Lord as to the Divine Itself. 256. 273. 291. 339. 368.) (= the Lord as to the Divine good in Heaven. E. 297. 343. 412. 460². 482.)

294. Therefore a hypocrite . . . sits mute.

299. 'He who sat on him' (Rev. vi. 2) = a man angel.

642. 'He who sat upon the cloud' (Rev. xiv. 14) = the Lord as to the Word. 645. 646.

719. 'The harlot who sits upon many waters' (Rev. xvii. 1). . . 'To sit upon them' = to be and live in them.

808. 'Who sitteth upon the throne' (Rev. xix. 4) = the Lord as the God of Heaven and the Judge of the universe. —², Ill. 865². 886².

821. 'He who sat upon the white horse' (ver. 11) = the Lord as to the Word.

839⁵. They said, Let us not stand before them, but sit.

M. 23^e. Whoever enters the place of worship knows his own place, and cannot sit elsewhere . . .

132². I replied, I have been led here to see and hear, but not to sit down. T. 48².

D. 2644. They sit in torment. 4111.

3116. Some Spirits appear sitting, upon a seat-*solio*.

3811. When they have sat thus a long time, perhaps for many ages, their externals are as it were dead, and they can be formed into something. 4038.

4471. Meanwhile they sit like skeletons . . .

4744. He sat meditating . . .

4929. On their temples, and how they sit.

5991. How Spirits are explored from their seats in a house.

E. 355³. 'Horses' = intellectual truths; 'those who sit upon them' = spiritual truths. See 575.

637¹¹. 'To sit on the earth' was a sign of mourning . . .

687⁵. Standings and sittings belong to man's quiet, and thence = the esse of life from which is its existence, thus to cause to live; and therefore 'to sit upon thrones' = to be in the work of Judgment; hence 'to sit in Judgment' = to do Judgment; and 'to sit upon a throne' = to be a king, or to reign. Ill.

—⁶. 'To sit' (Ps. i. 1) is expressive of the life of the will, thus of the esse of the life.

—⁷. As the Lord is the Esse itself of the life of all, 'to sit' is said of Him. Ill.

—¹⁰. 'To sit' = to be. Ill.

—¹⁴. 'To sit' = to be, and also to remain in a state, and is of the will. Ill. —^e.

730⁸. 'To sit in the ways' (Jer. iii. 2) = to insidiate.

1038. 'To sit' = to dominate. 1062. 1076.

Sitnah. *Sitnah.* A.3429.

Situated. To be. *Situari.* M.310².

Situation. *Situs.*

See under DISTANCE, and PLACE.

A. 1273. On situation in the Grand Man. Gen.art. 1376, continued.

1274. Societies appear distinct as to **situation**, although places there are only varieties of state.

— . **Situations** there are circumstanced relatively to the human body (however it is turned round).

1276. The **situation** of Spirits and Angels in relation to the Lord. Ex. . . Thus all have their **situation** relatively to Him, in all directions and heights, and in horizontal, vertical, and oblique planes. Their **situation** is constant to eternity. 1376.

—^e. Hence there is a like **situation** of all things around each Angel, and with every man to whom Heaven is opened.

1277. Men also, as to their souls, have a **situation** in the Lord's Kingdom according to their life and state. Ex.

—^e. Men thousands of miles apart may appear to touch, in accordance with their **situation**.

1377^e. After (minor) changes of state they return to their own **situation**.

1380^e. That all Spirits and Angels constantly keep their own **situation**, is an appearance. Ex.

1381. Souls and Spirits not yet allotted a constant **situation** in the Grand Man. Ex. D.2547, Ex.

1640. They speak with me from the various **situations** in which they are according to their **situation** in the Grand Man, that is, according to their state. Des.

3638. Hence all the Societies keep a constant **situation** relatively to the Lord, who appears as a Sun; and . . . they keep the same **situation** relatively to everyone there, wherever he goes and however he turns himself round. Ex.

3639. Hence all **situations** there are circumstanced relatively to the human body, that is, to its right, left, front, back, in any position of it; and also according to its planes, as that of the forehead, temples, eyes, ears, shoulder-blades, breast, abdomen, loins, knees, feet, soles; also according to planes above the head and below the soles, at every obliquity; and also at the back, from the occiput downwards. From the **situation** itself, it is known what the Societies are, and to what provinces they belong. 4321. 4403; Ex. 5171. 5380. 7111², Enum. H.66. D.636.

3641. All appear erect; but in themselves, and according to the angelic sight, are in a different position; the Angels having their heads directed towards the Lord . . . from whom is all position and **situation**; and the infernals having their heads downwards and feet upwards, thus in an opposite position, and also in an oblique one . . . In this way, Heaven together with Hell relates to a one in **situation** and position.

4321. All in the Grand Man keep a constant **situation** according to the quality and state of the good and

truth in which they are. **Situation** there is not **situation**, but state.

7171^e. The **situation** of the various planets in the ideas of Spirits. Enum.

H. 207. The **situation** of the various Heavens relatively to each other. W.205.

332. The **situation** of the Heaven of infants. Ex.

582. The **situation**, etc., of the Hells. Chapter.

587. The **situation** of the Hells in special is known to the Lord alone; but their **situation** in general is known from the quarters in which they are. Ex.

M. 415⁵. The changes in **situation** of these Spirits, were changes of the state of their minds . . .

D. 445. They are to be judged from their **situation**. Ex.

1703. As to **situation**, it cannot be said that the Spirits are actually there. 1703a.

1985. That the place or **situation** where Spirits appear is only apparent. Ex.

2336. They do not always present themselves according to their **situation** in the Grand Body. Ex. 2357.

2357. On the **situation** of Spirits relatively to the body. Gen.art.

2358. Not only was such a **situation** continually observed around my own body; but, if there were many like me, the same Spirits appeared to them also in a like **situation**, neither more remote, nor more near . . . however distant from each other we might be.

2651. Spirits, wherever their dead bodies may be on Earth . . . are allotted a **situation** in the Grand Body according to their qualities or faculties. In like manner men on Earth. Ex.

2810. In the Spiritual World, all things are allotted a place and **situation** entirely according to their natures and native qualities . . . And so there is a gyration of all things according to heavenly forms . . . Hence each and all things are allotted a **situation** in the Grand Body, according to the changes of their state . . . and [so are] carried from their own **situation** into others . . . but still they are brought back into the **situation** which is in agreement with their nature.

2846. As **situation** (there) is not anything, but **situations** are according to their nature . . .

3400. A Spirit who could change his **situation**; nay he changed the **situation** of almost all in the sphere.

3941. Progressions from one place to another mean changes of Societies; for all Societies have their **situation**; and therefore all change of **situation** comes from a change of Society . . . 4403^e, Ex.

3957. See EAR.

4403³. Thus every state has its own **situation** within the Grand Man, as also without it.

5240. On the **situation** of the peoples and nations there.

5511^e. Hence it is everywhere Known what they are in mind and affection, from their mere place, or **situation**, in the cities, and on the mountains and rocks, and also in the lesser societies, as in places of worship.

Six. *Sex.*

Sixth. *Sextus.*

Senary. *Senarius.*

A. 6. The six 'days,' or times, which are so many successive states of regeneration. 62.

12. The sixth state is when he speaks truths and does goods from faith and thence from love, (thus) becoming a spiritual man, (and being in) combat. Ex.

13. Rarely does anyone come to the sixth state.

63. At the end of the sixth day evil Spirits recede, and good ones succeed, and he is introduced into Heaven.

82. That man has now become so far spiritual that he is the sixth day. Sig. 83.

730. 'Six'=labour, from the six days of labour or combat.

737. 'Six'=labour and combat. 4178.

—². As 'six'=labour and combat, it also=the dispersion of what is false. Ill.

—³. Elsewhere, 'six' does not=labour, combat, or the dispersion of what is false, but what is holy of faith, because it relates to 'twelve,' and to 'three,' whence is the genuine derivation of the number six. Ill. The reason of this derivation is that in the combat of temptation there is what is holy of faith; and also because the six days of labour and combat regard the holy seventh one.

900. Six, as preceding seven, =what is not holy, but relatively profane.

—^e. Six, as preceding seven, =in general all that state which precedes. This is the signification of six in application to any subject of which it is predicated.

1709. 'Six'=combat. 1963.

2276. 'Six'=labour or combat.

3239^e. There are in general twelve classes—*sortes*—in the Lord's Kingdom; but here there are six, (which)=the same. 3960.

3960^e. 'Six'=the same as 'twelve,' namely, all things of faith and love.

4592⁴. Six names which frequently occur in the Prophets. Enum.

5291. 'Six'=the same as 'three.'

8421. 'On the sixth day' (Ex.xvi.5)=at the end of every state. Ex. 8488.

8443². Truth Divine in the sixth degree.

8494. The six previous days represented combat and labour, consequently, the temptations which precede a state of peace.

8506. 'Six days ye shall gather it' (ver.26)=the reception of truth before it is conjoined with good; for 'six days'=a state of labour and combat; here, a state of the reception of truth, or a state when good is acquired through truth; for in this state there is labour and combat. Ex.

8510^e. The six days (in Gen.)=temptations and combats.

8516. 'He gives you on the sixth day the bread of two days' (ver.29)=up to the end of the former state He gives so much of good through truth, that conjunction may afterwards be effected. 'The sixth day'=the end of the prior state.

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8539². The prior state (of regeneration) is signified by the six days which precede the seventh.

8888. 'Six days shalt thou labour' (Ex.xx.9)=the combat which precedes and prepares for this marriage. 'Six'=combat. Ex.

—^e. There are no six days of labour there.

8891. 'In six days Jehovah made . . .' (ver.11)=regeneration and vivification. . . 'Six days,' when predicated of the Lord, =the labour with man before he is being regenerated.

8975. 'Six years shall he serve.' See SERVE.

9272. 'Six years shalt thou sow the land' (Ex.xxiii.10)=the first state when the man of the Church is being instructed . . .

9278. 'Six days shalt thou do thy works' (ver.12)=a state of labour and combat while in external delights which are to be conjoined with internal. —³.

9431. 'Six days' (Ex.xxiv.16)=while in a state of truth. Ex.

9555. 'Six reeds' (of the candlestick)=all things of truth from good in the complex. 'Six'=all things in the complex. 9561.

9654. 'Six boards' (Ex.xxvi.22)=good from the Divine Human in every way.

9741^e. The six days which precede the seventh=the former Church up to its end, and the instauration of the new one.

9843. 'Six names on one stone' (Ex.xxviii.10)=the whole quality of truths from good. 'Six'=all things.

10217⁸. The triplication of the senary number involves the end.

10262⁵. In the Spiritual Kingdom the correspondent numbers are 12, 6, and 3; for by these are signified all things; and, when predicated of truths and goods, all truths and goods in the complex.

10360². The time and state while the Lord was in combats is signified by the six days of labour.

10366. 'Six days shall work be done' (Ex.xxxi.15)=the state which precedes and prepares for the heavenly marriage.

10373. 'In six days Jehovah made heaven and earth' (ver.17)=the state of combat and labour while the Church is being instaured. 'Six days,' when the instauration of the Church and the regeneration of man are treated of, =a state of combat against evils and falsities, thus a state which precedes and prepares for the conjunction of good and truth.

10624. 3, 6, and 12 belong to the spiritual class.

10667. 'Six days thou shalt work' (Ex.xxxiv.21)=the first state of regeneration, when man is in truths, and is then in combats against evils and falsities. 10729, Ex.

10729. 'Six days shall work be done' (Ex.xxxv.2), in the supreme sense, =the glorification of the Lord's Human.

R. 245. 'Six wings' (Rev.iv.8)=(all) the powers and guards. . . 'Six'=all as to truth and good; for 6 comes forth from 3 and 2 multiplied together; and 3=all as to truth, and 2 all as to good.

[R.] 322. '3,' and '6,' are predicated of truths, and signify them.

489². 'Six'=what is complete to the end, because it is the double of three.

610. 'Six'=the same as 3 times 2, and 3=full, and all, and is predicated of truths; and 2=the marriage of truth and good; and as 6 is compounded of these two numbers multiplied together, it=all the truth of good in the Word; here, it falsified.

—². That 'six'=full, and all, and is said where the truths of good are treated of. Ill.

M. 21³. Six virgins stood at the side of the bride (because) the number six=all, and what is complete.

155⁴. Wives have a sixth sense.

T. 302. The 'six days' of labour=combat against the flesh and its concupiscences.

E. 253⁷. 'Six steps' (of Solomon's throne)=all things from primes to ultimates.

283³. 'Six'=spiritual good; for 'six'=communication; and communication with the Lord is through charity towards the neighbour.

376²⁹. 'Six'=all things, and is predicated of truths.

401¹⁵. 'From the sixth to the ninth hour' (Luke xxiii. 44)=that there was mere falsity and no truth whatever; for . . . 'six,' and 'nine'=all things in the complex; here, falsities and evils.

627⁴. 'Six'=the same as 'three;' namely, truths in the whole complex.

633. 'Six weeks'=the same as the six days of one week, namely, a state of combat and of labour, consequently the end, when the Church has been completely devastated, or when evil has been consummated.

847. 'Six'=all things, and is predicated of truths and of the derivative goods; and, in the opposite, of falsities and the derivative evils. For this number is composed of 2 and 3 multiplied together; and 2 is predicated of goods, and in the opposite of evils; and 3 of truths, and in the opposite of falsities. Hence it is that 'six'=all truths and the derivative goods in the complex; and, in the opposite, all falsities and the derivative evils in the complex.

Sixteen. *Sedecim.*

A. 9660. 'Sixteen bases' (Ex.xxvi. 25)=complete sustentation. 'Sixteen'=complete-*prorsus*; for it=the same as 'eight.'

E. 384². See FOUR.

924. '1600'=the same as '16;' and '16'=the same as '4' and '2;' and all these numbers are predicated of goods; in the opposite, of evils.

Sixtus Quintus.

R. 752. I spoke with pope Sixtus Quintus. He was chief regulator of a Catholic Society who excel the rest in judgment and industry. For half a year before his death he had believed that the vicarship was an invention for the sake of dominion; and that the Lord alone is to be adored; also that the Holy Scripture is Divine; and that the saints are not anything. He leads an active life, proposing to himself every morning nine or ten

things. (He tells how he had accumulated the great treasure in the castle of St. Angelo. His message to those now living.) Compare D. 5529. 5833. J.(Post.)103.

Sixty. *Sexaginta.*

Sixtieth. *Sexagesimus.*

A. 3306. 'Isaac was a son of sixty years' (Gen.xxv. 26)=the state of the Divine Rational. What 'sixty' involves may be evident from the simple numbers of which it is composed: 5 and 12; 6 and 10; and 2 and 30.

5335². 'Another, sixty' (Mark iv. 8, 20)=fulness of remains, because it arises from ten.

10225. The third state is from the twentieth to the sixtieth year of one's age, and is a state of intelligence, and is called adolescence, young manhood, and manhood. The fourth state is from the sixtieth year and upwards, which is a state of wisdom, and of innocence in wisdom. Ill.

E. 684³⁷. Sixty=a full time and state as to the implantation of truth; thus 'sixty-two'=the marriage of truth with a little good.

847. 'His number six hundred, sixty and six' (Rev. xiii. 18). Ex.

Size. See MAGNITUDE.

Skeleton. *Sceleton.*

A. 824^e. Adulterers become like ugly skeletons.

4533². Some there appear like skeletons.

6348³. To angelic sight profaners appear like skeletons. P. 226.

6959². As such have scarcely any remains, they at last become like skeletons . . .

M. 182⁵. Can a bony skeleton . . . be introduced into a new body?

T. 361³. Like a skeleton in full dress.

364. As to his bones a mere skeleton.

D. 2644. They sit . . . like ugly skeletons. 4471.

3705. Such at last appear like skeletons, with nothing but skin and bones.

3900. They appear like bony skeletons. De Conj. 57.

3912^e. Antediluvians become as skeletons . . . 3914.

4503. Her end was (that she became) a skeleton, not like a common skeleton, but one in which even the bones had wasted into threads. Des. She had been reduced to this state by worms of various kinds.

5950. In the light of Heaven (profaners) appear like burnt skeletons. D. Min. 4745. 4774. E. 233^e. 1047³.

Sketch. *Sciagraphia.*

B. I. Occurs. 16. T. 54. 76⁴. 565.

Sciagraphia. (The work at end of Spiritual Diary, Part vii. Section v.)

Skilful. *Habilis.* M. 302.

Skilful. *Sciens.*

A. 3309. See KNOW-scire. 10331².

Skill. *Peritia.* Coro. 59⁴.

Skill. *Solertia.*

Skilful. *Sollers.*

A. 1944². Can reason much more skilfully.

4156³. Fatuous lumen produces this skill.

4741³. The evil more skilfully than the upright.

Skin. *Cutis.*

Cutaneous. *Cutaneus.*

Cuticle. *Cuticulus.*

Cuticular. *Cuticularis.*

A. 1385. Spirits who belong to the province of the scaly skin want to reason about everything, having no perception. Des. 5556, Ex. D. 3703, Des.

3540. See SKIN-*pellis.* 10036.

—⁴. 'To be encompassed with skin' (Job xix. 26) = the Natural such as man has with him after death. 3813⁵.

3812⁴. 'Their skin cleaveth to their bones' (Lam. iv. 8) describes a changed state as to the celestial things of love; namely, that there was no flesh on their bones, that is, no good; for then all truth becomes like skin which cleaves to the bone: it withers, and becomes like wood.

4046^e. They who reason from external sensuous things . . . go more and more outward, even to the external skin of the head, which they represent.

4325. The skin, muscles, etc. receive for the most part fibres from the cerebrum . . .

4793^e. They were conveyed away by the excrementitious ways in the brain towards the externals of the skin. . . Such Spirits correspond to the filthy cavernules in the outermost skin where is the itch. D. 3719.

5552. On the correspondencè of the skin, etc. Chapter.

— . The things in man which have less life correspond to Societies in Heaven which are in less life there; as are the cuticles which encompass the universal body, etc.

5553. The Societies to which the cuticles correspond are in the entrance to Heaven; and to them is given a perception of the quality of the Spirits who come to the first entrance, whom they either reject or admit . . .

5554. See INTEGUMENT.

5555. They who have known only the generals of faith . . . and have suffered themselves to be much seduced . . . being sensuous, and not entering into reasons, constitute the skin, but the exterior and less sensitive one. I have spoken with those who constitute the skin of the skull. But such are as different from each other as is this skin in various places. Enum. D. 3704.

5557. See MEMBRANE.

6402². As those in truth and not yet in good look outwards, they are among those who belong to the province of the external skin in the Grand Man; for the external skin is turned outwards from the interiors of the body, and takes its sense of touch from the things which are without; but not sensibly from those

which are within. Thus they are in the Lord's Kingdom . . . but in its ultimates.

8247. Their beauty is in the external skin, and not in the fibres from within. U. 52^e.

8588^e. Such (simple angelic Spirits) are those who correspond to the cuticles. 8870³.

8956. (In Saturn) they are clothed lightly; for they are encompassed with a thick skin, or coat, which repels the cold.

8977. Such are in the entrance to Heaven . . . and are called cuticulars, because they correspond to the skin. 8980^e.

9215. 'His garment for his skin' (Ex. xxii. 27) = sensuous things which invest exterior ones. . . 'The skin' = what is exterior, which also invests interior things, but still is within the Sensuous.

—². The exterior or middle Natural is what is signified by 'the skin.'

9216. In the skin—which is the ultimate tegument of the body—cease the interiors of the body, because it holds them together, and therefore they rest upon it.

10044⁹. The ultimate of man is the skin . . .

10691. 'The skin of his faces shone' (Ex. xxxiv. 29) = the internal of the Word shining forth in its external. . . 'Skin' = the external of truth and good. E. 937⁴.

W. 41. The subject of the touch is the skin. Ex.

257⁶. The cutaneous envelope of the spiritual body.

P. 254³. (The gentiles) constitute the things called skins, membranes, etc.

M. 42³. Hence his skin as it were flashed in its extremes.

214^e. The first friendship . . . departs at last to the cuticles.

507². (This lust) is so thoroughly inrooted in the cuticles . . .

509^e. This lust . . . at last becomes cuticular.

510². Their faces consist only of skin, because they have no spiritual life in them.

—³. As they are cutaneous, they reason from the fallacies of the senses.

D. 1569. Those of the cutaneous glands. Des.

1693^e. These constitute the province of the external skin of the head.

1736. On those who constitute the external skin, and its coats. Gen. art.

—^e. These are the interior coats of the skin.

1738. For the external skin communicates through fibres and vessels with the interior and inmost things of the brain; hence its sense. Nay, they imbibe the most subtle things of the world, and transmit them into the brain, besides their exhaling the more subtle faeces, as is evident from the santorian perspiration.

1740. Some who constitute the interior coats of the skin are sufficiently upright . . .

1741. So long as they are in these phantasies, they constitute such externals, especially the skins and membranes, as act against internal things. The most of such are from our Earth.

[D.] 1743. The state of a man when ruled by those who constitute the cuticle. Gen.art.

— There came many who constitute the cuticle (who showed) the state of a man who takes too much care of his cuticle . . . He is withheld from all study, and there is insinuated into him a disgust for doing anything real. Des. 1744. 1745. (See A.4054.)

1746. Such are they who care too much for the cuticle, or who are delighted with the things which belong to the skin; and who are called the delicate. These feel a repugnance to all good or essential work . . . The care of the cuticle is manifold, and therefore there are genera and species of such men.

1747. The cuticulars are averse to interior things . . . The exterior ones who actuate them are they who constitute the scaly and unclean skin.

1749. But when there is an equilibrium with others, they are of use, as is the skin to the interiors . . . The skin serves not only for excreting filthy things; but also for the insinuation of things which serve for nourishing the interiors; but the skin is then disposed by the interior life . . .

2864. Such (sorcerers) were in the skin of my head. Des. . . Most of these dwell in the outermost province of the head, namely, in its skin.

3206. See SIREN.

3700. The incredible number of the Societies who constitute the province of the skin of the whole front of the body. 3703.

3704. They who constitute the external skin, are such in the world as suffer themselves to be easily persuaded, having no extension of the understanding. (Of these) there are many genera and species; as those who suffer themselves to be easily deceived by simulated love towards infants and by simulated conjugal love, these constitute the skin of the provinces of the genital members: those who suffer themselves to be easily deceived by simulated mercy, constitute the skin of the chest; and so on. This, moreover, is the character of such skin; for it suffers itself to be deceived by external things which soothe it.

4154. These (reasoning) Societies wandered in the outermost skin.

4640. Simple Spirits in the First Heaven who correspond to the cuticles.

5926^e. Wherefore these are to be called cutaneous.

D. Min. 4597. Callosities in the skin of the head, and in the skull, to which (magicians) attach themselves . . . because they are associated with Spirits who know only the generals of faith . . . thus who have a general love towards the neighbour, without considering who is the neighbour. These greatly abound at this day, and suffer themselves to be seduced by every deceitful . . . Spirit. They are for the most part sensuous, and enter but little into reasons. They constitute the skin; these, the skin of the skull. Such exist with much difference, and correspond to the skin of the skull in various parts, as the occiput, face, etc.

4660. Spirits who induce pain in the cuticle of the knee bone.

4740. Such are like tumours . . . they adhere outwardly to the scaly skin, and thus extract a gross juice.

E. 386¹⁵. 'The skin' = the natural man. Ill. 540⁵.

556¹¹. This is signified by 'escaping with the skin of his teeth' (Job xix.20). Teeth without skin = falsities; but with skin, not falsities, because still in some measure clothed.

780⁵. 'Can the Ethiopian change his skin?' (Jer.xiii.23) = that evil cannot change its nature. As the skin is the outermost thing of man, and corresponds to his Sensuous, it = his nature.

D. Love xxi^e. The heat of the sun (merely) opens the outermost or cuticular things of bodies . . .

—^e. The clothing of man prevents the effect of the cold [of winter] in the cuticulars.

Inv. 49. Around the whole body are coats, one within the other, which taken together are called the skin.

Skin. *Pellis*.

A. 292. 'He made for (them) coats of skin' (Gen.iii.21) = instructed them in spiritual and in natural good.

294. That 'a coat of skin' = good spiritual and natural . . . The general term skin is here used, but that of a kid, sheep, or ram is meant, which animals = affections of good, charity, and the things of charity. 296, Ill.

3540. 'The skins of the kids of the goats' (Gen.xxvii.16) = the external truths of domestic good; for 'skins' = external things . . . because they are the outermosts of the animal, in which its interiors are terminated, in like manner as the skin-cutis, or cuticles, in man. This signification is derived from the representation in the other life; those there who are in the province of the skin-cutis (being) such as are only in external good and its truths. Hence the skin-cutis, and also the skin = external things. Ill.

9471. 'Skins of red rams and skins of badgers' (Ex.xxv.5) = the external truths and goods by which they are held together; for 'skins' = external things.

9632. 'Skins' = external truths.

10036. 'Its skin' (Ex.xxix.14) = what is false in ultimates; for 'skin,' or skin-cutis = what is true in ultimates . . . for those who relate to the skin-cutem- in the Grand Man are those who are in the truths of faith, and not so much in the corresponding good, who are those in the threshold to Heaven. Hence by the skin-cutem seu pellem, in the abstract sense, is signified truth in ultimates. The reason 'skin,' here = falsity in ultimates, is that when 'the flesh' = the evil of love, its 'skin' = what is false of faith thence.

P. 313^e. The 'coats of skin' = the appearances of truth.

T. 797³. Melancthon appeared clad in a hairy skin.

Skin. *Pellicula*.

A. 4054. Those who care only for their own skin. Des. (See D.1743.)

4459⁶. He who is in external pleasures merely, takes care of his skin . . .

Skip. *Subsilere.*

E. 405¹³. Joy originating from the good of love, is meant by 'to skip.'

Skirmish. *Velitare.* T.437².

Skirt. See under FRINGE, and WING.

Skull. *Cranium.*

A. 501^e. Terminate finally in the most general covering, which is the skull.

4040. The brain, when denuded of the skull.

5555. See SKIN-*cutis.* D. Min. 4597.

5563. Pains are sometimes felt in the skull, now in one part, now in another, and as it were nuclei are perceived there which are separated from the rest of the bones. . . Such things come forth from the false things which are from cupidities; and the genera and species of the falsities have their own definite places in the skull. Ex.

—^e. Hence those who have lived in deadly hatred . . . and the derivative falsities, have their skulls completely indurated; and some have skulls like ebony, through which no rays of light—which are truths—can penetrate.

5717². (Such) relate to deadly tumours of the head within the skull.

7748. They who love mere Knowledges . . . relate to the interior membrane of the skull. And they who accustom themselves to speak without affection, and to draw the thought to themselves, and withdraw it from others, relate to this membrane ossified. D.3888.

T. 213^e. Like the brain without . . . its general covering, containant, and support, which is called the skull.

D. 951. A part of the skull was again raised up towards Heaven, and there was as it were read therein of what character the person had been . . . 2468, Ex.

964. They have attracted my skull, sometimes with pain. Ex.

1024. Things corporeal and natural constitute as it were the skull with its hair.

—^e. The falsities which indurate the skull are natural falsities . . .

1781. On those who constitute deadly ulcers . . . within the skull.

3718a. (The Sirens) are carried through the pores of the bone of the skull towards the external skin.

3911^e. Spirits who adhered to the head, so as to occupy the bones of the skull. Ex.3912.

3913. Like the bones of the skull, which are of the same substance as the coats of the brain, [which] however, decrease into bones, and defend from injuries.

4491. Lejel had an operation into the skull, inducing pains on the part above the cerebrum, and afterwards on the part above the cerebellum.

4517. Witches enter into all parts of the skull and body, and thus find out what Societies are excited.

4559. Hypocrites inflict pain on the very bones of the skull. D.Min.4648.

J. (Post.) 55. They hatched a theology from their skull.

Sky. See under ETHER, and HEAVEN.

Sky-blue. See BLUE-*caeruleus.*

Sky-light. Under WINDOW.

Slain. Under SLAY, and THRUST THROUGH.

Slap. *Alapa.*

A. 9049⁶. 'To inflict a slap' (Matt.v.39)=the act of injuring it. E.556⁹.

Slaughter. *Caedes.*

See under MURDER-*nox,* and SLAY.

E. 304⁶. 'A storm of slaughter' (Is.xxviii.2)=the evils which destroy the goods of the Church.

315¹⁴. 'The slaughter of them that were slain' (Is.xxvii.7)=perdition through falsities.

405⁶. 'The great slaughter' (Is.xxx.25)=the destruction of the evil.

406². 'The slaughter' (Ezek.xxvi.15)=the very extinction of truth and good.

Slave. *Mancipium.*

See under SERVE-*servire.*

A. 2890. Evil Spirits consider man as a vile slave. Ex.

H. 564^e. They who have ruled from the love of self, are vile slaves in Hell. N.73. P.217⁶.

M. 291². Reduce their wives into slaves.

— . Reduce their husbands into slaves.

505³. A persuasion is induced on them that they had been vile slaves.

B. 79^e. Good works are as slaves to them . . .

D. 3786. He who supposes that he thinks and speaks from himself . . . in the eyes of other Spirits is scarcely so much as a slave . . .

E. 750¹⁸. 'Souls of men' properly means slaves-*mancipia seu servi,* by which are signified the scientific truths of the natural man which are of service to the spiritual. 1156, Ex.

1226³. They are permitted by the judge to use them as their slaves.

Slave. *Verna.* Ad.3/5971.

Slavery. Under SERVE-*servire.*

Slay. *Mactare.***Slaughter.** *Mactatio.*

See under KILL.

A. 2818. 'To slay his son' (Gen.xxii.10)=until whatever was from the merely human was dead.

5642. 'Slaying slay, and make ready' (Gen.xliii.16)=by the goods of the exterior Natural; for 'to slay' involves that which was slain.

7843. 'To slay' (the passover)=preparation for the enjoyment. 7917.

[A.] 9100. 'And shall slay it' (Ex.xxii.1)=shall extinguish it. 9156^e.

10024. 'To slay,' when predicated of the animals which were offered, = preparation for the things represented by the sacrifices. Enum. 10045. Compare 10678.

E. 304²⁶. Occurs. 315⁴. 405⁴⁶.

340²⁶. 'To slay,' or sacrifice, 'an ox' (Is.lxvi.3)=to worship God in externals . . .

411²⁶. 'To slay the children' (Is.lvii.5)=to extinguish truths.

548⁷. 'To slay'=to extinguish.

573⁹. 'Slaughter'=destruction. 724³⁴. 741¹⁹. 1029¹¹.

807. 'Slain from the foundation of the world' (Rev. xiii.8)=the Divine in His Human not acknowledged from the foundation of this Church.

Sledge. *Traha.* D.5870.

Sleep. *Dormire.*

A. 959². Sirens wanted to insidiate against me in my sleep-*somno*; I had a sad dream. Punishing Spirits were suddenly present, who miserably punished them. Des. They found them all, in spite of all their arts. Des. I marvelled that they were so grievously punished; but the crime is enormous, from the necessity of man's being able to sleep in safety, without which the human race would perish. The same thing takes place round other men whom they attempt to assail insidiously in their sleep-*somno*, though the man is not aware of it. . . When man sleeps, the Lord guards him most of all. 1983. D.3680. 3681. 4420. 4236.

1976^e. The third kind of dreams come through the Spirits who are near while man sleeps . . .

1977². To these angelic Spirits is also entrusted the duty of watching over certain men while they sleep, lest they should be infested by evil Spirits. Des. D.3181.

— They belong to the province of the cerebellum because this is awake in the time of sleep-*somni*, while the cerebrum sleeps.

1983. Evil Spirits burn to infest and attack man while he sleeps; but he is then especially guarded by the Lord; for love sleeps not.

3696⁵. 'To lie down and sleep' (Ps.iii.5)=a state of tranquillity and security.

3891². I was told, before I went to sleep-*dormitum irem*, that many were conspiring against me . . . but, being protected by the Lord, I fell asleep-*indormiebam*—without apprehension. But, being awakened at midnight, I was sensible that I did not respire from myself . . . D.458.

3893^e. They who are appointed to involuntary respiration are present with man while he sleeps; for, as soon as he sleeps, the voluntariness of his respiration ceases, and he receives what is involuntary of respiration. D.496.

4638⁴. 'To sleep-*obdormire*' (Matt.xxv.5)=to cherish doubt.

4814². Man's state while his exterior thought is lulled, that is, while he sleeps.

5210. 'He slept-*obdormivit*' (Gen.xli.5)=an obscure state; for 'to sleep-*dormire*'=an obscure state; moreover, sleep-*somnus*, in the spiritual sense, is nothing else; for there is spiritual sleep-*somnus*, while truths are in obscurity . . . In the degree, also, of such . . . obscurity, Spirits have sleep-*somni*.

9216. 'In which he sleeps' (Ex.xxii.27)=quiet upon them. 'To sleep'=to quiesce; here, upon the external Sensuous. Ex.

S. 17². 'To sleep,' and 'awake'=the life of man in the world, which is natural; and his life after death, which is spiritual.

R. 153¹⁰. After his work (in that cavern) everyone is allowed to sleep, etc.

M. 19. (The visitors in Heaven) slept until the morning.

194. Woman created while man slept. Ex.

D. 2436. That Spirits sleep. Ex.

2744. While I was sleeping . . . 2752. 2974. 3006. 5598.

3166. That love cannot sleep.

3231. I was overcome with sleep-*somno eram soporatus* in the afternoon. When I awoke, many around me were in sleep-*somno*, even the Spirits who had wanted to insidiate against me: these also, being overcome with sleep-*somno*, slept; and so with all who came with the intention to injure me. When they awoke, they said they had slept, and fled away; one saying that he had not wanted to sleep. . . The Lord alone watches over all, even His enemies, and does them good.

3232. (Thus) evil Spirits are compelled to sleep when with man, and thus cause that man sleeps well even if surrounded by evil Spirits. Otherwise . . . if not in sleep-*somno*—they would then perceive that they were Spirits separate from the man. . . When man sleeps and they are awake, they can then know it.

3381. Dreams which they introduced into Spirits who were asleep.

3406. I slept at intervals . . . and whenever I awoke he was present in his place; for he had no power over those asleep. There were also some Spirits with me who were asleep, and whom also he could not excite . . .

3418. That even the worst evil Spirits cannot excite those asleep.

3691. They had Subjects with me while I was asleep.

3718. These desire to act while man sleeps.

3855. On a certain one with me who was asleep.— He was in such a sleep-*somno*—that he cared nothing whatever for the infestations of evil Spirits. Such is the sleep-*somnus*—of some, that they believe themselves most safe [then] because protected by the Lord. Evil Spirits were then infesting; but they confessed that they could effect nothing.

3859. Some insidiated against me while I was asleep. The punishment. For to insidiate at night against man while he sleeps is an abominable thing, and therefore such draw down a penalty upon themselves.

4028. They could see the ideas I had while I was asleep.

4029. They wanted to know what angelic Societies were with me while I was asleep.

4234. I was with these this night, and I slept there . . .

4284. While I was awake, the Spirits around me were asleep; (thus) while man is awake, the Spirits around him may be asleep.

— . Certain then said, from innocence — when others wanted to disturb me — Hush, the Lord is asleep . . .

4321². Being infested by adulterers while I was asleep, these two aided them.

4740. One who, while I slept, dispersed two Angels, and then assailed me, seizing the genitals with his hand, wanting thus to destroy me . . .

4834. Certain with me while I was asleep (caused me) to want to kill those who entered into my chamber . . .

5598. This was done while I slept.

5617. The plane and ultimate is with an intelligent man, whether he is thinking . . . or is asleep . . .

D. Min. 4693. Spirits do not know where men are . . . When they happen to light upon them while they are asleep there appears as it were a sound of shouting outside of them, and as if some one fell down near the bed, and went under it, and stayed there. The man then supposes that it is an illusion, or a vision; but this is the source of it. It has happened to me sometimes while I slept.

4726. On those who have slept much.—A certain person who in the life of the body had slept much, and had had the delectation of his life in it, applied himself to the Spirits with me, and somnolence at once took possession of me. The Spirits also complained. Such are of almost no use, but are rejected; for they induce a torpor on others so that they cannot think; for thought is of waking, and makes waking.

E. 187². 'To sleep'=to lead a natural life without a spiritual one. —^e,ill. 355¹¹.

365¹³. As peace is in them and from them, it is said, 'In peace I together lie down and sleep' (Ps.iv.8). 'To lie down and sleep'=to live.

374¹⁵. 'To sleep' (Matt.xiii.25)=to live a natural life without a spiritual one. 911³.

481⁵. 'To sleep the sleep—*somnum*—of an age' (Jer. li.39)=that to eternity they will not perceive truths. 601¹¹.

514²². In this state the Lord appears to be absent, (which) is signified by 'He was asleep' (Matt.viii.24).

540⁴. Occurs.

650⁵². 'To sleep in the forests' (Ezek.xxxiv.25)=to be safe from the infestation of evil concupiscences, although among them. 701¹⁸.

659¹⁵. Those in the pits are signified by 'them that slept' (Matt.xxvii.52). 899¹⁰.

Sleep. *Somnus.*

Somnolence. *Somnolentia.*

See under SLEEP—*dormire*.

A. 948. While (in the tun), being bereaved of rationality, they are as it were in sleep; and whatever they do then is not imputed to them; yet they seem to themselves to be awake.

1108. Some are kept in a middle state between waking and sleep, and think very little . . . and are thus devastated.

1270². When (the antediluvians) began to inflow, I fell into sleep; and while I was asleep—*dormire*—they inflowed by cupidities with such violence that in waking I could not have resisted them. I felt it in my sleep, but cannot describe it. D.3364.

1974. After a troubled sleep . . . a very pleasant sight. Des.

1977. See DREAM.

1982. Some Souls who long to see the glory of the Lord . . . are lulled as to the exterior senses and lower faculties in a kind of sweet sleep; and then their interior senses and faculties are aroused . . . D.456.

1983². I was once in a very sweet sleep . . . When awake, good Spirits began to chide me for infesting them. (This was the work of Sirens, acting as if from me.)

3715. 'Jacob awoke out of his sleep' (Gen.xxviii.16) =illustration; for 'sleep'=a relatively obscure state.

4048. One spoke to me close to my head, and I perceived from the sound that he was in . . . a kind of peaceful sleep. . . Interior angels spoke through him, and he was in such a state that he could perceive and produce it. . . Such are they who relate to the sinuses of the brain . . . 7744. D.3878.

4175. 'My sleep is driven from my eyes' (Gen.xxxi.40)=temptations; (for these words)=continually, or without rest.

4283^e. He is then like one awaking from sleep in the morning . . .

5114³. (The lower degrees) are then quiescent with him, almost as the Corporeal is quiescent with man in sleep.

5988. Subjects near my head spoke as if they were in sleep, and spoke well, like those not in a state of sleep. Evil Spirits inflowed into them; but the influx was dissipated, and they complained that they were their Subjects no longer. The reason was that good Spirits could act into them while they were in sleep.

8850^e. In (Jupiter) they die tranquilly as if in sleep.

10833. Revelation (in the Sixth Earth) takes place in the morning, in the middle state between sleep and waking . . .

H. 440. In the state of being withdrawn from the body, the man is brought into a middle state between sleep and waking. Des.

506. All who have lived in good . . . appear to themselves, when let into the state of their interiors, like those who being awakened from sleep come into waking.

W. 74^e. Time (then) does not appear, as in sleeps.

R. 158. Natural life, regarded in itself . . . is nothing else than sleep.

[R.] 961. Once, on awaking from sleep, I fell into a profound meditation about God. (A vision followed. Des.)

M. 194. By the 'sleep' and the 'falling asleep—*obdormitio*' of the man (Gen.ii.) is signified his complete ignorance. —^e.

T. 160⁷. The first days after death are passed like a sleep . . .

606. A man not regenerated is like one who dreams . . . In the Word, natural life is likened to 'sleep.'

Ad. 3/2654. The life of the external senses is relatively a sleep; the life of the interior sense, that is, of the natural mind, is also a sleep relatively to that of the more interior faculty, which is properly human. This, moreover, is merely as a sleep relatively to the inmost life, which is that of the soul; and this is nothing but a sleep relatively to the veriest life, which is that of God. Thus each and all things in man are nothing but shade and sleep; (and) thus there are degrees of sleep, as there are of Angels and Spirits.

D. 319. (Souls) have states, and very many changes of these, merely between their highest sleep and their highest waking. Ex. 456. 778.

— There is a state of sleep as it were awake . . . in which state they do not seem to themselves to sleep—*dormire*, but to be awake. Ex.

427. Some, by a peculiar mercy, are prepared for Heaven by deep sleep, and by dreams which infest them in sleep.

778. On the sleep of Spirits. 1460. 2044^e. 2045. 3792.

2493. Animals which are presented by them in human sleeps.

2535. This state is as obscure to them as is the state of sleep. 2538.

2913. There is a law of retaliation. (Thus) some wanted to trouble me in my sleep, and to take away all my sleep, and therefore there were others who troubled them all night, and I slept—*dormiebam*.

3015. On the ideal speech of sleep.—Speech was held with me in the middle state between sleep and waking, by means of inexpressible ideas. . . This speech of sleep belongs to evil Spirits of the interior World, or to evil Spirits in sleep. Its quality.

3086. They infested me all night, so that I was twice aroused from sleep . . .

3369. Meanwhile I was in a sweet sleep.

3381^e. They can induce sleep whenever they want.

3391^e. He obtained this reformation as in sleep.

3464³. I have observed that when falling into sleep, my respiration was almost taken away.

3618. He had put on the persuasion that in the other life he would have a sweet sleep until the day of Judgment. Hence . . . he could induce on anyone a sweet sleep. . . He skilfully induced sleep on the Spirits around me, so that one after another fell into sleep. He tried the same with me, and I could feel a soporiferous force from it. Being an artifice, it is not permissible . . .

3619. While in a state of sleep, and in the middle one between sleep and waking, a certain Spirit wanted me to observe and write the things which were in mind . . .

3680. To-night, while in sleep, some insidiated . . . When they rushed on me to destroy me, a vehement wind was felt, which dispersed them in a moment from their Societies, so that they could scarcely retain their sanity, and were therefore miserably tortured.

3791. In the middle state between sleep and waking, but nearer to sleep, there was an ideal representation. Des.

4127. Being in sleep, I was infested. Des.

4128. Angelic Spirits then spoke with me in my sleep by representations. Des. On awaking, I could not understand a whit. I wanted to remember, but could not; for they were such things as do not fall under the sense which is expressed by speech.

4132. In general, the state of Spirits and Angels is a state of sleep, relatively. Ex.

4199. Others have loved the world; but they are kept in a state of sleep, until the delight of the world has been lulled. These are simple, and some good.

4257. Man thinks as the Spirits (in communication with him) speak; and the Spirits who are nearest to the man think as if in sleep.

4284. Again have evil Spirits infested me in my sleep, and have been punished.

4398. On waking sleep. Des. . . Such is sleep when with Spirits. Ex.

4424. A certain woman appeared to me in the middle state between sleep and waking, nearer to sleep.

4788. In my sleep there appeared . . .

6008. On Spirits who induce a shocking somnolence. Des.

E. 187. See AWAKE. 1006.

376³². 'The spirit of deep sleep—*somnolentiae*' (Is. xxix. 10)=no perception.

J. (Post.) 132. I was once in a sweet sleep, and on awaking saw some Chinese around me . . . and the Angels said that the delight of my sleep had inflowed from their speaking with the Chinese about God . . . and *their* almost heavenly tranquillity thereat.

Coro. 19^e. When the Church is in a state of consummation, the state of life is like deep sleep—*somnolentia*.

Sleep. *Sopor.*

Soporiferous. *Soporiferus.*

See LULL—*sopire*.

A. 147. 'A deep sleep' (Gen.ii.21)=the state into which the man was let in order that he might seem to himself to have a proprium, which state is like sleep—*somni*; for in it he knows not but that he lives, thinks, speaks, and acts from himself. And, when he begins to know that this is false, he arouses as from sleep—*somno*, and becomes awake. 150, Ex. and Ill.

1072^e. Such 'drunkards' think themselves more awake than others; but they are in a deep sleep.

1838. A deep sleep fell upon Abram' (Gen.xv.12)= that the Church was then in darkness. 'A deep sleep' = a dark state relatively to waking.

D. 319^e. That man perceives this who is permitted to come from waking into many states of the softest sleep—*somni*, and then of deep sleep.

3392. Another was as it were dead . . . as if in a deep sleep.

3618. See SLEEP—*somnus*.

Sleepless. *Insopitus*. A.959. D.4236. D.Min. 475^o.

Sleepwalker. *Noctambulo*.

M. 134⁴. Like sleepwalkers who act from blind knowledge . . .

I. 15⁷. The life of a beast may be compared to a sleepwalker, who walks and acts from the will, with the understanding lulled. T.109². 5 M.9.

Slight. See LIGHT—*levis*.

Sloan, Sir Hans. W.344.

Slope. *Proclivus*. A.8165², and under DECLIVITY.

Slow. *Lentus*.

Slowly. *Lente*.

Sluggishness. *Lentor*.

A. 4054². Their presence was perceived by a sluggishness.

4381. 'I will proceed slowly' (Gen.xxxiii.14)= a successive state of preparation.

6921. Material things are like weights which induce sluggishness.

7270³. Divine truth thus becomes slower.

9334². Man is regenerated slowly.

9336. 'Little by little'=by degrees, thus slowly.

D. 2009. How slow is the thought of man. Ex.

5629. Therefore the Dutch are slower.

E. 1057^e. Hence they have alacrity in worldly things, and sluggishness in spiritual ones.

Slow. *Tardus*.

Slowly. *Tarde*.

Slowness. *Tarditas*.

Delay. *Tardare*.

A. 4474. 'He deferred not to do the word' (Gen. xxxiv.18)= a longing for acceptance.

4658. The speech (of these logicians and metaphysicians) was slow . . .

5187^e. By such a violent shaking up, the slow are inaugurated to think and speak more quickly.

5562. They who emerge from vastations fitted for uses which correspond to the bones . . . are slow—*lenti*, dull, stupid; they have slowness in all things.

5613. 'Unless we had lingered' (Gen.xliii.10)=delay in a state of doubt. Ex.

9223. 'The first-fruits . . . thou shalt not delay' (Ex. xxii.29)=that goods and truths . . . are to be attributed to the Lord and not to self. . . 'Not to delay,' when said of the good and truth of faith,=to ascribe from affection; for that which is not done tardily, but hastily, is done from the affection of love.

10396. 'Moses delayed to come down' (Ex.xxxiii.1)= . . . no inflowing of Divine truth from Heaven.

Sluggishness. Under SLOW—*lentus*.

Slumber. *Dormitare*.

A. 4638⁴. 'They all slumbered and slept' (Matt.xxv.5). 'To slumber'=by delay to become sluggish in the things of the Church.

Sly. *Vafer*. E.978². Coro.33.

Smalkaldian. *Smalcaldicus*. Inv.31.

Small. *Exiis*.

See under LITTLE.

J. 74. The Angels have small hope of the men of the Christian Church.

Small. *Leviculus*. D.4863.

Small Pox. *Variola*.

M. 253. Occurs. 470.

D. 583. They said the faces of the inhabitants of our Earth are not beautiful, being deformed by small pox—*kopper*.

Smear. *Oblinere*. A.897. 3863. E.152³.

Smell. Under ODOUR, STENCH, and STINK.

Smell. *Olere*.

A. 7225^e. When they approach any heavenly Society, they smell rankly, and when they are sensible of it they suppose that it flows forth from the Society, when yet it is from themselves; for a bad smell—*graveolentia*—is not perceived except near its opposite.

7319. For falsity does not smell unless it is opposite to truth, nor evil unless it is opposite to good . . .

7554^e. Whence come cavities within, which smell rankly; for all bad smell—*graveolentia*—is from evils mixed with goods, and from falsities mixed with truths.

P. 305^e. As the delights of evil smell so shockingly, they might know that those diffusing it cannot come into Heaven.

Smell. *Olfactus*.

Smell. To. *Olfacere*.

A. 1516. Taste and smell meet in a certain third thing, as is evident from animals which explore their food by the smell.

1820². As soon as they perceive as it were by the smell what is delightful to man, they assault it.

4624. As to the correspondence of the sense of smell—to this province belong those who are in general perception, so that they may be called perceptions: to these corresponds the smell, and consequently its organ.

Hence to **smell**, etc., in common discourse, is predicated of those who by divination come nearest the point, and also who perceive.

[A.] 5077³. See ODOUR.

5977. Genii scent in a moment what a man longs for.

H. 402². That the **smell** has such delight, is from the use which it performs to the brain, and also to the lungs.

W. 41. It is the same with the **smell**: odour affects the nostrils, and is in them, and is an affection of them caused by odoriferous particles touching them.

M. 210. The love of Knowing the things which float around in the air, from the love of perceiving, has the sense of **smell**; and the pleasantnesses of this are fragrances.

212. At the first scent of conjugal love, they flee away.

220. Natural **smell** is from spiritual **smell**, which is perception.

T. 569⁵. Hence, in the Word, **smell**=perception. Ill.

D. 2481. When a Truth applies to that sphere, something offensive strikes their **smell**.

2901. Like hornets, which, while flying, find ordure by the **smell** alone . . . So these Spirits are carried away as it were by **smell**, or by something represented by **smell**.

E. 990. **Smell**=the spiritual perception of good and truth.

D. Wis. x.4^e. The organ of **smell** corresponds to perception.

Smile. *Arridere.*

See under LAUGH.

A. 8246. Occurs. 8247.

Smite. *Percellere.*

See SLAP.

A. 7463. The presence of truth from the Divine smites them.

H. 525^e. Being smitten by the heavenly heat and light . . .

T. 224³. Hence they are so grievously smitten from head to foot.

D. 2883. Occurs. 4946.

Smite. *Percutere.*

A. 1487. 'Jehovah smote Pharaoh with great plagues' (Gen.xii.17)=that the scientifics were destroyed.

1714. 'He smote them' (Gen.xiv.15)=an avenging.

4251. 'To smite'=to destroy. 6765. 7580. 7603. 7606. 9552^e. E.556⁷.

4257. See MOTHER.

4733. 'To smite'=to extinguish.

6758. 'An Egyptian smiting a Hebrew' (Ex.ii.11)=an alienated Scientific endeavouring to destroy the truth of the Church.

6761. 'He smote the Egyptian' (ver.12)=he destroyed the alienated Scientific.

7136. 'To be smitten' (Ex.v.14)=to be injured by

falsities; for 'to be smitten,' in the spiritual sense, = to be injured as to good and truth, that is, as to the things of the spiritual life.

7330. Occurs. 7346. 7546. 8579. R.828.

7418. 'To smite'=to remove=*emovere*.

7871. 'To smite'=damnation; for 'to smite' is to kill or give to death, (which)=damnation. 7948.

8582. 'Thou shalt smite the rock' (Ex.xvii.6)=that they should urgently ask the Lord. 'To smite'=to be urgent in asking, but from a humble heart; (but) he smote the rock from a hard heart.

9007. 'To smite'=to injure through falsity. 9015.

9025. 'To smite'=to injure; here, to weaken. 9029.

9034. 'To smite'=to ill-treat; for 'to smite' is predicated of any kind of injury.

9058. 'To smite'=to injure.

9126. 'To be smitten,' when predicated of good and truth, =to be injured or harmed.

10510. 'Jehovah smote the people' (Ex.xxxii.35)=the devastation of truth and good with them. 'To smite'=to destroy; and to destroy, in the spiritual sense, is to deprive anyone of the truths and goods of faith and love, which in the Word is called 'desolation' and 'vastation.'

R. 498. 'To smite the earth' (Rev.xi.6)=to bring ruin upon the Church.

846. 'Smitten with the axe' (Rev.xx.4)=rejected by those in falsities.

E. 295⁴. 'To smite'=temptation. 654⁹.

427². 'To smite,' and 'kill'=to be damned.

525. 'To be smitten,' when predicated of goods and Knowledge, =to perish.

Smith. Under WORKMAN.

Smoke. *Fumus.*

Smoke, To. *Fumare, Fumigare.*

Smoky. *Fumosus.*

Fumigation. *Fumigatio.*

A. 25. See FLAX.

1861. 'Behold a furnace of smoke' (Gen.xv.17)=most dense falsity.

— Such a man appears as a furnace, and the falsity from hatreds as smoke.

—⁹. 'Smoke'=Falsities. Ill.

2446³. The smoke which is from the fire=the falsity which is from the cupidities. Ill.

2456. 'The smoke of the land as the smoke of a furnace' (Gen.xix.28)=the state of falsity from the state of evil within the Church. 7519⁷.

2851⁶. 'Smoke from the north' (Is.xiv.31)=falsity from Hell. 'Smoke'=falsity from evil.

4741². Like smoke which vanishes.

6952^e. 'Smoking firebrands' (Is.vii.4)=wrath. (=concupiscence of falsity, and the derivative wrath against the truths and goods of the Church. E.559⁸.)

8819. 'Mount Sinai smoked' (Ex.xix.18)=the appearing of heavenly good in the greatest obscurity. Ex.

—^e. That 'smoke' = what is obscure of truth, and also the thick darkness which is of falsity. Ill. 8916².

8821. 'Its smoke went up as the smoke of a furnace' (id.) = an obscurement like that from cupidities.

8916. 'The mountain smoking' (Ex.xx.18) = good of truth not perceptible except in the external form. Ex.

9144³. The state of an evil man, when angry, is circumstanced like smoke, which on the application of fire conceives flame; for the falsity of evil in the Intellectual is like smoke; and anger is like the flame of the kindled smoke. Hence 'smoke' = falsity. Ill.

9433². 'A smoke,' etc. (Is.iv.5) = the veiling over of truth Divine, thus its accommodation. 10198². E.594¹⁵.

9474^e. See INCENSE. R.394. E.494.

9582. Near the end of our solar system there appeared . . . a fiery smoke . . .

9583. The fiery smoke seized on some Spirits who wanted to cross, and tortured them. A fiery smoke is falsity from the evils of concupiscences.

9917². The smoke which filled the tabernacle = Divine truth in ultimates, such as is the sense of the letter.

10177³. For the smoke, and thence the fumigation (of the incense) = that which is elevated on high; and the odour of the smoke, that which is grateful . . .

10188². Appear like smokiness from a furnace.

H. 570^e. 'Smoke' = falsity from evil.

571. When the Hells are opened, there appears a fieriness with smoke.

585^e. Smoke and soot = falsities from these evils.

J. 61. See LAST JUDGMENT. —⁶. D.5257. 5267. 5334. 5418. 5636. 5650.

Life 25^e. These exercises ascend . . . but fall down again, like smoke in the air.

P. 250⁴. Smoke like that of a conflagration surrounds him . . . I have seen that smoke about the Hells of such.

R. 422. 'A smoke out of the pit as the smoke of a great furnace' (Rev.ix.21) = falsities of concupiscences gushing from their evil loves. —², Ill.

—². Outside the Hells (their love) appears as the smoke of a conflagration, or as the smoke of a furnace.

452. 'Out of their mouths issued smoke,' etc. (ver.17) = in their thoughts and discourse nothing but the conceit of Own intelligence, etc. . . This goes forth from the love of self and of the world as smoke does from fire. 453.

531. A pestilential smoke ascended from the Jerusalem which is called Sodom and Egypt.

636. 'The smoke of their torment ascendeth up for ever and ever' (Rev.xiv.10) = the conceit of Own intelligence, and torment in Hell from it.

674. 'The temple was filled with smoke from the glory of God . . .' (Rev.xv.8) = the inmost of Heaven full of Divine spiritual and celestial truth from the Lord. 'Smoke' = the Divine in ultimates, because the fire from which is the smoke = love. Ill.

—^e. 'Smoke,' in the opposite, = the falsities of concupiscences; and the falsities which originate from the conceit of Own intelligence. 'Smoke,' moreover, = the same as 'cloud' in many places.

767. 'The smoke of her burning' (Rev.xviii.9) = these falsities. (=damnation on account of the adulteration and profanation of the Word. 787.)

807. 'Her smoke goeth up for ever and ever' (Rev.xix.3) = that this profane religiosity has been damned to eternity.

M. 20³. The antechamber was filled with an aromatic smoke, a sign of blessing from Heaven.

263. From the devil's mouth belched smoke like a furnace.

T. 108². His prayer ascends towards Heaven like the smoke of a conflagration which is driven back by a tempest into his eyes.

159. I saw, below, a great smoke. . . The smoke seen in the Hells arises from falsities confirmed by reasonings.

—^e. Flame is nothing but smoke set on fire . . . for I have seen smoke rising from the wood in the fire-place, and when I applied fire to it, I saw that smoke turned into flame . . . for the particles of smoke become little sparks, and they all blaze together. So the smoke we see below consists of as many falsities.

—^e. Many of them were so enraged that smoke and fire came out of their nostrils.

504². When left to himself, smoke rose up from Hell and extinguished the lucidity above his memory . . . and the smoke, ignited, burned like a flame, and illuminated the region below his memory.

D. 3967. A black smoke flowed down from a ruined chimney.

4453. Smoke of a furnace mixed with sulphureous fire.

4563. They threw themselves forth with smoke.

E. 401³⁰. 'Smoke of a furnace' = falsity from evil. 539.

539². 'Smoke' = the dense falsity which flows forth from evil. Fully ill.

—¹⁴. 'Smoke' = holy truth.

540. 'Smoke' = dense falsity. 541.

543. 'Smoke' = infernal falsity. 1131.

578. 'Smoke' = dense falsity gushing forth from the love of evil.

817⁹. 'Smoke' = falsity of evil. 1204.

889. 'Smoke' = dense falsity flowing forth from the Hells from the evils of the earthly and corporeal loves which are with those who are there. 1173.

955². 'Smoke' = the understanding of the Word in the natural sense. Ex.

1147⁴. The smokes which appear over the Hells are the falsities which come from them.

Inv. 51. Scripture sayings by which truths are confirmed ascend into Heaven; they are like smoke from a censer.

Smooth. *Glaber.*

T. 155². If of good, zeal is outwardly smooth-laevis, glaber.

Smooth. *Laevis.*

Smoothness. *Laevis.*

A. 3527. 'I am a smooth man' (Gen.xxvii.11) = the quality of natural truth. Ex.

[A.3527]². Hence those in natural truth were called smooth men.

— . A mountain called the *smooth-glaber seu laevis* mountain. Ex.

—³. That 'smooth' is predicated of truth; (or) falsity. Ill.

— . 'A smooth mouth' is predicated of falsity.

3542. 'Upon the smoothness of his neck' (ver.16)= that disjoining truth should not appear. 'Smooth,' or 'smoothness' is predicated of truth.

T. 155². See SMOOTH-*glaber*.

Smother. See SUFFOCATE.

Smyrna. *Smyrna, Smyrnaei.*

Smyranean. *Smyrnensis.*

R. 91. 'The church in Smyrna' (Rev.ii.8)=those in goods as to life, but in falsities as to doctrine. (=those who want to understand the Word, and do not yet understand it, and hence are as yet but little in the Knowledges of truth and good, which in heart they yearn for. E.112.) E.130.

E. 130. The affection of spiritual truth is treated of in the address to the angel of the Smyranean Church, which is one of the first things of the Church.

256. See EPIHESUS.

Snail. *Cochlea, Cochlaeae.*

M. 268². Glistened like the shell of a snail.

T. 695⁴. As some play with round river stones resembling snails' shells-*cochlacis*-between their fingers.

Snake. *Anguis.*

See SERPENT.

A. 831^e. Some are punished in a certain court among snakes.

C. J. 46. The snake in the grass is not seen.

P. 338⁶. Like a snake put to the fire.

D. 2395. He was turned into coils of snakes.

2866. Snakes seen, crawling in a court. Ex.

3808. A snake or serpent appeared in the fold.

E. 781¹⁶. 'He leaned his hand on the wall, and a snake bit him' (Amos v.19)=that when such a one consults the Word in the sense of the letter, seeking goods, he does not see that evils pervert him. The bite of a snake = falsification from the interior dominion of falsity from evil.

Snare. *Laqueus.*

Ensnare. *Illoquare.*

Ensnaring, An. *Illoqueatio.*

A. 7653. 'To be for a snare' (Ex.x.7)=to be taken by one's own evil, and thus brought into the evil of the penalty.

9013². They who have ensnared the neighbour . . .

9348. 'It will be for a snare to thee' (Ex.xxiii.33)= by the enticement and deception of evils.

— . 'A snare,' when predicated of evils, =enticement and deception. Ex.and Ill.

—⁶. 'A snare'=enticement and deception through the delights of the loves of self and of the world . . . through reasonings from the fallacies of the senses . . . for spiritual ensnarings and takings are from no other source. Ex.

—⁷. As 'a snare,' 'net,' etc.=such things, they also=the destruction of spiritual life, and thus perdition. Ex. —⁹,Ill.

10641. 'To be for a snare' (Ex.xxxiv.12)=to be taken and seduced by one's own evil and falsity.

L. 14⁶. 'The snares of death' (Ps.xviii.5)=temptations.

T. 72³. Your faith is a snare to catch doves.

147^e. Theological things regarded as snares to catch doves.

448^e. Cries of fear, as if of snares.

E. 578⁷. 'Snares, fire, and sulphur' (Ps.xi.6)=evils of falsity, and falsities of evil. (=falsities and evils which seduce. 960⁶.)

Snarl. *Oggannire.*

T. 683². They who snarl at His name.

Snatch away. *Surripere.*

T. 121³. The footstool of the Angels snatched away.

D. 3498. On the Dutch who deceitfully snatch away the goods of others. A.5573.

3499. Wanted to snatch away their ideas.

— . That they may pilfer their goods.

—^e. They now withdraw privily.

3500^e. As they can pilfer nothing from them, they have no commerce with them.

3573. Evil Spirits snatch away truth and good. Ex.

3701^e. They snatch themselves away from sight.

3883. They know how to snatch away an idea.

3935. When I secretly took away the things they had used to destroy me.

3980. When good works were snatched away from them.

4239. Some would snatch away those being punished.

4248. They would snatch away my thought.

Snorting. *Rhonus.*

E. 355³¹. The confirmation of falsities thence is signified by 'the snorting of his horses' (Jer.viii.16).

Snow. *Nix.*

Snowy. *Niveus.*

A. 1042². According to the varied mingling of dark and light.

1774². A face of snowy paleness.

3412³. With such there appears a snowy light. 4416. 5128³, Ex. E.107².

3812⁴. 'Whiter than snow, and fairer than milk' (Lam. iv.7)=in celestial truth. E.364⁵.

4007². 'To wash, and be made whiter than snow'

(Ps.li.7)=to be purified from sins by the reception and putting on of the Lord's righteousness.

5060². A little **snowy** one went out of his body, which represented their desire to put on a state of innocence. 4082.

7626. The man of the Church is then like the earth covered with **snow**.

7918². '**Snow**' is predicated of truth. 8459, III.

8952. Saturn's belt appears as a **snowiness** . . .

9470³. 'His garment as white as **snow**' (Dan.vii.9)=its external truth.

10754^e. Their noses are more of a **snowy** colour.

H. 132. Truths outside the Heavens shine coldly, like what is **snowy**, without heat. 482². Like winter, when all things lie under the **snow**.

R. 47^e. It is said 'as wool, as **snow**' (Rev.i.14) because . . . '**snow**'=truth in ultimates; for . . . **snow** is from water, which=truths of faith.

I. 6⁴. Spiritual light appears like resplendent and dazzling **snow**, such as His garments, when transfigured.

T. 185. In the frigid zones (there) **snow** appears on the lands. . . I was once led to a region where all the land appeared covered with **snow**. Des. . . The place of worship was unseen, because covered with **snow**. But the custodians were removing the **snow**, digging a way in.

216. From its light (the Word) shines white like **snow**.

D. 3430. He was shown naked and **snowy**. Ex.

3468^e. Their passive life is represented as of **snowy** light.

3804. He emerged as a little **snowy** something like a man.

3895. The girls appeared naked and **snowy**, which signified that they supposed themselves innocent.

4012. He showed a **snowy** brain.

4052^e. The streets are very **snowy**, so that it appears a **snowiness** which=a life of faith.

4074. The man clothed in what is **snowy**=those represented by Noah.

4083. That **snowiness** then became black. Ex.

4811. Nordberg appeared **snowy** as to the body and hands.

5629. See ENGLAND.

5920. Melancthon's species of persuasion appeared **snowy**.

D. Min. 4708. When this Hell was opened there appeared a striped **snowiness**. Ex.

E. 67. '**Snow**'=truth in ultimates, because it is from water and from its whiteness.

—². That truth is described by '**snow**.' III. 372⁵. 1042⁸.

411²⁸. 'The **snow** of Lebanon'=the truths of the Church thence. '**Snow**' here,=the like as water, namely, truths; but '**snow**'=cold truths, because such a Church is treated of.

419¹⁵. '**Snow** and vapours' (Ps.cxlvi.8)=the scientific and Knowledges of the natural man; for these are '**snow** and vapour' before the man has become spiritual. . .

475¹¹. 'Waters of **snow**' (Job ix.30)=truths which are, or which appear, genuine. 481⁷.

644¹³. 'The **snow** coming down from heaven' (Is.lv.10)=natural truth (appropriated to man), which is like **snow** when only in the memory, but becomes spiritual through love, as **snow** becomes the water of rain by heat.

704². See HAIL.

798⁴. In the light of Heaven, their mind appears **snowy**, such as is rational light.

1070³. 'His garments as white as **snow**'=Divine truth.

1208^e. (Plant-like forms in **snow**. Ex.)

D. Love xvii. 4. Still, their exteriors appear **snowy** and crimson from (external) uses.

Snuff-box. *Pyxis tabaci*.

D. 5008. Carl Gyllenborg had also a snuff-box (or tobacco-box), by which he inflowed into my natural things, which correspond to the teeth.

Snuff-Dish. *Trulla*.

A. 9572. See SNUFFERS, and TONGS.

Snuffers. *Emunctoria*.

Snuffed. *Emunctus*.

A. 9572. Tongs and snuff-dishes are things to snuff with, thus things purificatory and evacuatory. The reason these are in the Natural, is that the Natural is the emunctory, thus the Purificatory and Evacuatory. Ex.

M. 380⁴. As the candle had not been snuffed, it gave little light.

D. 3124. (The emunctories of the body.) D. Love v².

So. *Ita*.

A. 202². The celestial Angels merely say that it is so, or is not so. Sig. 1384. 9818, Ex. E.826².

2094. The case stands thus—*ita se res habet*. 2116, etc.

2294². The infants only said it is not so.

2915⁶. The spiritual argue whether it is so; but the celestial know and perceive that it is so; hence the Lord says 'Let your discourse be **Yea, yea** . . .' (Matt.v.37). 2718². —⁴. —⁵. 3246². 9166².

2733³. He wanted to reason whether it is so.

5228². Causes perception that it is so, or is not so.

5554. Persuaded by others that it is so.

5558. When they want to know anything, they say that it is so . . . for when it is not so, a resistance is perceived.

6222⁴. This Intellectual . . . is an apperception that it is so.

6562. 'Thus'=what is to be done.

[A.] 9166². Celestial Angels only say, **Yea**, or **Nay**. 10124². 10786.

H. 270². The celestial Angels never debate whether it is **so**, or is not **so**.

P. 150². He sees in himself that it is **so** as soon as he hears it.

D. 3233. The Spirits of Mercury said, This is **so**; this is not **so**.

5730. When they hear those of the Spiritual Kingdom, they say, when they speak truths, It is **so**; but when they do not speak truths, they say that it is **so**; that it should be said **so**.

Soaked. *Bullatus.* A. 3880⁸.

Soap. *Sapo.*

M. 525². With soap and water.

B. 52. Here are water, soap, and towel. T. 331^e. 436^e.

Soap. *Smegma.*

A. 8159. 'Like fullers' soap' (Mal. iii. 2).

Life 112^e. Besmear it with a cleansing unguent.

E. 475¹¹. 'If I cleanse my hands with soap' (Job ix. 30). 'Soap' = the good from which (he is purified).

—¹⁵. 'Though thou . . . multiply thee soap' (Jer. ii. 22). Ex.

Sobriety. *Sobrietas.*

M. 164. The virtues which belong to the moral wisdom of the men are **sobriety**, etc.

Social. *Socialis.*

D. 2321. See **SOCIETY**.

Social Gathering. Under **COMPANY-consortium**.

Society. *Societas.*

See under **CONSOCIATE**, and **HEAVEN**.

A. 187. He is then received into a **Society** of good Spirits. Rep.

471². Innumerable **Societies** there.

483. Each **Society** has a different perception.

644^e. In Heaven these divisions are called **Societies**; in the Word, 'habitations;' by the Lord, 'mansions.'

684. These three Heavens are distinguished into innumerable **Societies**; and each **Society** consists of many who by their harmony and unanimity constitute as it were one man; and all the **Societies** together are as one man. The **Societies** are distinct from one another according to the differences of mutual love and of faith in the Lord . . . 1013⁴. 1285². 2982. 3519², Ex. 3815. 3986³.

—^e. Each **Society** is therefore an image of the universal Heaven, and is as it were a little Heaven.

686^e. (All these loves) are ordained most distinctly into **Societies**.

687. (Hence) no Angel or Spirit can have any life unless he is in some **Society**.

— . A **Society** is nothing but a harmony of many.

— . For every man (also) is in some **Society** of Spirits and Angels . . . and unless he were conjoined with Heaven and the World of Spirits through the **Society** in which he is, he could not live a moment. Ex. . . The very **Societies** in which and with which men have been (here) are shown them . . . and when they come into that **Society**, they come into their veriest life which they had had here, and from that life begin a new life. 3255².

690. One **Society** is never exactly like another. Ex.

697. Thus every man is in some **Society** of the infernals . . . The **Society** in which a man has been is sometimes shown him (there); for he returns to it . . .

1103². Man is born . . . to perform use to the **Society** in which he is (here).

1106. So long as these (good people) are in falsity, they cannot be intromitted into heavenly **Societies** . . .

1110². At last . . . they can be admitted into good **Societies**; but they still fluctuate long between truth and falsity. 1111^e.

1259. The nations, families, and houses represented His Kingdom, where all are distinguished into **Societies**; and the **Societies** into greater ones; and these again into greater ones, according to the differences of love and faith in general and in special. 2943².

1268. To be led to such is effected through intermediate **Societies** of Spirits and Angels . . .

1273. When souls are at last to come into the **Society** in which they had been while (here), they are led about to many mansions, which are **Societies** separate from but still conjoined with others. Now they are received, and now they are taken away to other **Societies** . . . until they come to the **Society** in which they had been while they lived (here), and there they remain. From this point there is a new beginning of their life.

—². They who are taken from vastation among the Angels, also vary **Societies**; and when they pass from one **Society** to another, they are dismissed with courtesy and charity; and this until they come into the angelic **Society** which accords with the distinctive quality of their charity, piety, probity, or sincere courtesy. Ex. 2699², Des.

1274. See **SITUATION**. 1277.

1277. Men thousands of miles apart may be in the same **Society**.

1316. When all have as the end the common good of society . . .

—^e. Hence the heavenly **Societies** are as a one.

1322. Evil Spirits also are distinguished into **Societies**, being bound together by like phantasies and cupidities, and act as a one in persecuting truths and goods.

1394. It is by this perception (of character) that they are conjoined into **Societies** . . . Hence the **Societies** are so distinct that nothing can be more so, according to all the differences of love and faith . . .

1506. He who is deprived of his **Society** becomes half dead . . .

1631^e. Such are expelled from the **Societies** . . .

1648^e. Such think and speak in **Society**; hence the form of the speech flows according to the connection and unanimity of the **Society**. 1649.

1752^e. Good Spirits are subordinate to angelic Spirits, and these to Angels, so that they constitute one angelic **Society**.

1758. Each **Society** or family of Spirits can be distinguished by its speech.

1808. 'Stars' = Angels, or **Societies** of them.

1835². External bonds make it possible for men to live in **society**.

1900^e. (Truths are disposed in the memory) according to the image of the **Societies** of Heaven.

1928. There are conjunctions of Truths like those of the **Societies** in Heaven. Ex.

2045². Self love destructive of **society**. 2057. 2219.

2127. When **Societies** of the evil are broken up. 2128, Des. 2129, Ex.

2130. I heard **Societies** of Spirits saying that the wolf had wanted to carry them off, but the Lord had rescued them. Their fear that they had come too late vanished when they were received by the angelic **Societies**. The admission (was) continued by **Societies**, up to twelve, the twelfth **Society** being admitted with more difficulty. Afterwards eight *quasi* **Societies** were admitted, of the female sex. This process of admission—that is, of reception—into the heavenly **Societies**, appears thus, and this continually, from one place to another, in order. . . The **Societies** appeared to be twelve, because '12' = all things of faith. See 9659⁴.

2131. They who are admitted are received by the angelic **Societies** with inmost charity and its joy; but they who do not want to remain in the **Societies** to which they come first are received by other **Societies**, until they come to that **Society** with which they accord, and they remain there until they go forth still more perfect. . . But the transference from one **Society** to another never occurs by rejection, but by something voluntary on their own part. D.704.

2132. See HYPOCRITE.

2133. Many **Societies** unite in a general Glorification.

2302. Many **Societies** of Angels have the care of little children . . .

2379. The man who is in good is as to his soul in **Society** with Angels.

2422^e. According to these affections, the good are distinguished into **Societies**.

2718³. Affections of good are as innumerable as the **Societies** in Heaven.

2739. According to these loves . . . all the heavenly **Societies** are formed . . . 3189.

2753. (Seducers of virgins) can insinuate themselves into **Societies**. . . They thus pass from one **Society** to another, but are everywhere rejected . . .

2853². All parts of the human body correspond to **Societies** in Heaven; therefore it is said that these **Societies** belong to the province of the head, of the eye, and so on.

2973³. In every heavenly **Society** those in the midst are the best . . . 2996. 2998. 4051.

3214. There are **Societies** in which these (long continued representatives) take place.

3216. In the lower sphere, where there is a corresponding **Society** of Spirits . . . 3217.

3219². They had fallen down from an angelic **Society** (in consequence of being in error). 6322².

3451². (The **Societies** of the Church will differ as to doctrinals, but may still be one.)

3584. Truths and goods form a **Society** among themselves.

3629. Not one **Society** only inflows into each organ or member of the body, but very many . . . 3631, enum.

3630. Thus all the several viscera and members correspond to the **Societies** in Heaven, to so many *quasi* distinct Heavens.

3638. All the **Societies** keep the same situation relatively to the Lord . . . and also relatively to each individual . . . thus the **Societies** at his right are always at his right, however he may change his position.

3639. It is Known from the situation itself what **Societies** they are, and to what province they belong. 5171.

3665. All the **Societies** there are distinct according to the genera and species of good and truth, and the proximities thence. 4067², Ex.

3815^e. Spiritual relationship commences in the **Society** in which one is . . .

3886. There are as many kinds of pulses and respirations in Heaven as there are **Societies**. Ex.

3890. The **Societies** of the province of the heart are celestial **Societies**, and they are in the midst; those of the province of the lungs are spiritual, and are round about. The influx is through the celestial ones into the spiritual ones. Ex.

3891. Not only the universal Heaven, but also all the several **Societies** in consort, breathe as one man.

3913³. If he can serve the community - *societati communi*.

4041. All the heavenly **Societies** are ordained according to this form, and there is a gyration accordingly.

4051². A **Society** in which all were alike. (See 5189, below.)

4054. A host of **Societies** which care nothing for use, but only for pleasure. The effect of their presence.

4067². In such a **Society** is every man as to his thoughts and affections, and if the **Societies** of Spirits and Angels in which he is were taken away, he would have no thought or will, and would fall down dead. . . Such as is the good in a man, such is the **Society** of Angels with him; and such as is the evil, such is the **Society** of evil Spirits with him. Man adjoins the **Societies** to himself. Examps. The man is in the midst of them, and is entirely ruled by them. (But a good man) is in a **Society** of like Angels . . . and as he suffers himself to be led to more interior good, he is conducted to more interior **Societies**. His changes of state are nothing but changes of **Societies**.

[A.4067]¹. Middle goods and delights are nothing but such **Societies**, which are applied to a man that he may be introduced to spiritual and celestial goods and truths.

4073². When the **Societies** of Spirits and Angels in middle good recede, new **Societies** draw near which are in more perfect good. A man's state is exactly according to the **Societies** of Spirits and Angels in the midst of which he is: such is his will, and such is his thought. But the changes of state are quite different when he adjoins the **Societies** to himself, or himself to them, from what they are when the **Societies** are adjoined to him by the Lord. Ex.

4075. While He made the Human Divine, He had **Societies** of Spirits and Angels around Him. Ex.

— How **Societies** may subserve a use, and still nothing be taken from them. Examps.

4077. The **Societies** do not easily recede . . . but when (the man) recedes they are indignant. Sig. and Ex.

—². When he who is being regenerated is transferred into other **Societies**.

4088. These are **Societies** which serve as mediums, and for communication. Ex.

4096⁴. These things can be known better when the idea is kept on the **Societies** through which they inflow; for man's willing and thinking come from these **Societies** . . .

4099. The **Societies** of Spirits which serve as middle good are those in worldly things; but the **Societies** of Angels which serve for introducing affections of truth are in heavenly things. These two **Societies** act with the man who is being regenerated. Ex.

4110². Good Spirits, Spirits of a middle sort, and evil Spirits, are adjoined to a regenerating man . . . but they are such **Societies** of Spirits as are not in agreement with him, except for a time; and therefore, when they have performed their use, they are separated. (See SEPARATE.)

4111². When Spirits are removed from one **Society**, and remitted into another, the states of their thoughts and affections are changed . . . But if they are remitted into **Societies** not in accord, they perceive undelight and restraint, and therefore they are separated thence and are borne into concordant **Societies**. Hence it is that the evil cannot stay in **Societies** of the good, nor the good in **Societies** of the evil; and that all Spirits and Angels are distinct in **Societies** according to affections. But as every affection contains many things, of which one is regnant, every person may be in a number of **Societies**, but strives after that one which is of his reigning affection, and is at last brought to it. Tr. 4121².

4121^e. When one **Society** is separated from another, it comes to a different one, and therefore to other goods.

4129². The steps of the process (of the adjunction of **Societies** to man and of their separation from him) are fully described in this chapter.

4151². When the **Societies** of Spirits in middle good are in **Society** with Angels, it appears to them exactly as if the truths and goods of the Angels were theirs.

But when they are separated, they perceive it is not so, and then they complain. Sig.4186.

4223. It is the functions, therefore, to which the heavenly **Societies** principally correspond; and as they correspond to the functions, they correspond also to the organic forms.

4263^e. No **Society** is in like good to another.

4330. The **Societies** to which the things of the external man correspond are largely from this Earth; but those to which correspond the things of the internal man are for the most part from elsewhere. In the Heavens these **Societies** act as a one . . .

4403. **Societies** send forth Subjects. Ex.

4414. See LIGHT. 4415.

4528. See EYE.

4619. That everyone comes into his own **Society** after death. Sig.

4624. As to his spirit, man is in **Society** with Spirits; as to his body, with men.

4625. The **Societies** of which the whole Heaven consists are more and less universal; the more universal are those to which an entire organ corresponds . . . Each **Society** is an image of the whole. . . As the more universal **Societies** are images of the Grand Man, they have particular **Societies** within themselves which correspond in like manner. (Thus there are Spirits of the lungs, heart, ear, eye, etc. in each of them.)

—^e. Their Perceptive varies according to the general changes of state of their **Society**.

4674. As to his spirit, every man is in some **Society** either angelic or diabolic; his thought is there . . .

—³. Some (of these evil Spirits) are elevated into the first **Societies** which are in the entrance to Heaven . . .

4720^e. All things of every doctrine regard each other as in a kind of **Society**.

4793⁴. The shame of injuring society, an internal bond.

4797. When Angels are in their own **Society**, they are in their own face; but when they come into another **Society**, their faces are changed according to its affections . . .

4800. There are **Societies** of Spirits and Angels to which all the several things with man correspond; and the more **Societies** there are, and the more in a **Society**, the better and stronger is the correspondence.

4802². By truths (evil Spirits) have communication with some **Societies** of Heaven . . .

—^e. When such approach angelic **Societies**, they stink. 7225^e.

4804. **Societies** of friendship. Des. (See FRIEND, here, and at 4054. D.Min.4716. 4735. 4763. 4810.)

4805. **Societies** of interior friendship. Des.

— Those outside their **Society** they regard as not alive.

4837³. Heaven is distinguished into many general **Societies**, and into lesser ones subordinate to these; but they are a one through good . . . If Heaven were

distinguished according to truths, there would be no Heaven. Ex.

5002². So in a civil society: where everyone is for himself. . . the society is destroyed. Therefore the esse of such a society is also conjunction, but in externals.

5025. (Dignities should be for the sake of societies.)

5050. The Societies to which the loins and organs of generation correspond. Tr. 5053.

5058. A Society of the simple good.

5060. Action of Societies into the corresponding parts of the body.

5075². Every man is in Society with Spirits. 5614².

5173. After Spirits have been agitated, they are let into. . . the Societies into which they are to be inaugurated. Ex.

5182. The thought and speech must in themselves be in accord with everyone in the Society.

5189. On a wandering Society of Spirits, who all speak differently, but think alike. D.3823.

5288^e. See FORM.

5339^e. With the regenerate, these series (of truths) are according to the ordinations of the Societies in the Heavens; with the unregenerate, according to the ordinations of the Societies in the Hells. 5343^e.

5344². The spiritual things (in the interior Natural) correspond to the Societies in the Second Heaven.

5377². See STAR-*sidus*.

5381. Societies of Spirits of the urine.

5527². Spirits elevated into angelic Societies come into like intelligence. . . 5649³.

5531. These receptacles in man are as many as his general truths, and each corresponds to some Society in Heaven.

5552. The things in man which have the most life correspond to those Societies in the Heavens which have the most life and consequent happiness. . . But the things which have less life, correspond to such Societies as are in less life. Examps.

5553. See SKIN. 5556.

5554. Very many Societies of the integuments. Ex.

5560. Societies of the cartilages and bones. Ex.

5649³. For there are angelic Societies in the exterior, and also in the interior, Natural.

5704². All the Societies are disposed according to truths under good. . .

5798⁷. When the Lord reduces into order the (heavenly) Societies, which is continually being done on account of the new comers, He gives them what is blessed; and when this inflows into the Societies which are in the opposite—for all the Societies of Heaven have opposite Societies in Hell, which produces an equilibrium—these latter are angry, burst forth into evil, and thus incur the penalty.

5856. Communications of Societies with other Societies are effected through. . . Subjects. I could not know when any Society was with me, until they

sent forth a Spirit. (Thus) the Spirits and Angels with man are for the sake of communication with Societies in Hell, and with Societies in Heaven. 5983.

5859. Thus good Spirits, in the heavenly Society into which they come, put on and possess all the wisdom of all in that Society. . . 6193.

5861. If a Spirit longs for it, he is shown the Society in whose consort he had been (here), and from which emissary Spirits had been with him; and, after passing through some states, he at last returns to the same Society. . .

5975. In a Society there, when many act as one. . . what one thinks, the others think.

5983. Without Subjects, the Societies could know nothing that was with me. . .

5984. When Spirits. . . want to have communication with a number of Societies, they send a Subject to each Society.

6004³. When scientifics are thus infilled, the thought extends itself widely to many Societies in the Heavens at once.

6023². A Society is more the neighbour. . .

6115³. The more general things are the general Societies; the general things are the Societies less general under each more general one. The more general Societies are those to which the organs correspond, which Societies, by a wonderful connection, are in such a form, that they mutually regard each other, and thus hold one another together, and present themselves as a one.

6191². I could perceive of what Societies the Spirits were the Subjects; and could also discourse with the Societies themselves. 6194^e. 6197.

6206^e. Societies are conjoined together by spheres.

6324. Spirits who reason much cannot be admitted into interior angelic Societies.

6338. As soon as Angels or Spirits are congregated, they are at once disposed into order, and thus constitute a heavenly Society, which is an image of Heaven. Ex.

6388^e. Such are separated from angelic Society.

6430. A man in the good of life is, as to his interiors, in Society with Angels. 6629, Ex.

6470^e. Heaven is most distinct in Societies according to the quality of the good. Ex.

6476. By reading the Lord's prayer, communication was effected with some Societies in Heaven.

6599^e. Thought diffuses itself into Societies. . . and the faculty of understanding and perceiving is according to this extension, that is, according to the influx thence. 6600, Ex.

6600². One in good. . . has (proportionate) extension into the Societies of Heaven. . . Into Societies of spiritual Angels reaches the affection of truth; into Societies of celestial Angels, the affection of good. But the thought and affection of those in evil and falsity have (proportionate) extension into infernal Societies.

—³. There is, however, no influx of thoughts and affections into Societies; but from Societies, through the Angels and Spirits with the man.

[A.] 6601. In every idea and affection there are innumerable things which penetrate into (a number of) Societies. Examp.

—e. (Thus) the quality of a man's life is exactly according to the Societies into which his thought and affection extend.

6602. The spheres . . . extend themselves into spheres of remote Societies. Examp.

6603. The thoughts and affections which reach into Societies do not move the Societies, in special, to think and will as the man, Spirit, or Angel does . . . but they enter into the universal sphere of the affection and thought of the Societies, the Societies knowing nothing about it. Ex. . . All thoughts and affections enter into the spheres of those Societies with which they accord. (See EXTEND.)

6604². In the furthest Societies the extension vanishes. . . . Within these limits . . . the thoughts and affections may be varied; now being nearer to one Society, now to another; and, when they are in the midst of one Society, all the other Societies are relatively in the circumferences.

6605. Every Society also relates to a man . . . and hence every Spirit and Angel has a form (beautiful or he reverse) according to his communication with Societies. Ex.

6607. When thoughts and affections diffuse themselves, they circulate almost according to the form of the circumvolutions of the cineritious substance in the brain . . . In such a form are the angelic Societies.

6608. The variations of intellectual light come forth according to the communications with the heavenly Societies. Des.

6609. See CLOUD.

6610. As long as a man lives, his ideas . . . are extended to various and new Societies (either infernal or heavenly). Des.

6611. Those regenerating are continually being borne into more interior heavenly Societies. The extension of the sphere into these Societies is given them chiefly through temptations. Ex. . . He remains in the Societies into which he has once been introduced.

6614. See EXTEND. So63. H.49. 477².

6813. When Spirits of Mercury come to other Societies, they explore what they know. There is such a communication among Spirits that when they are in a Society, if they are loved, all things they know are communicated, not by speech, but by influx.

6819. A less or greater society is the neighbour . . . A society of many is in a degree prior to a single man; our Country to a society. 6820, Ex. T.412, Gen. art.

6977². Lest an evil (Soul) should have communication with any Society of Heaven, all truth and good are taken away.

7137². Simple Spirits are injected by the infesters into the Society with which they are preparing communication. Sig. 7337³.

7363. See MARS.

7396. Kingdoms are represented in Heaven as a man,

and the Societies in it as his members. (Just as in Heaven.) How delightful that representation would be if (the people therein) were united together by charity and its faith! Wherever possible, the Lord thus unites Societies; for the Divine truth introduces this order. . . It is on earth also, but the Societies which constitute it are scattered through the whole globe, being those in love to Him and charity. These scattered Societies have been collected by the Lord, so that they also represent one man. These Societies are not only within, but also without, the Church; and, taken together, are called the Lord's Church scattered and collected from the good in the whole globe . . .

7454³. See SPHERE. 9606.

7502³. The heavenly Societies with which (evil members of the Church) have had communication . . . can only be separated from them by degrees. Ex.

7568. Hence infernals dare not approach any heavenly Society. Refs.

7836. The Societies in Heaven were represented by the consociations of the sons of Israel according to tribes, families, and houses. With the Societies in Heaven the case is this: the universal Heaven is one Society, which is ruled by the Lord as one man; the general Societies there are as many as the members, organs, and viscera; the special Societies are as many as the small viscera contained within each viscus, member, and organ; and the particular Societies are as many as in these there are lesser parts constituting a greater. So03. P.65. 68.

—³. But with each Society in particular the case is this: it consists of a number of Angels who accord as to goods. The goods are various, for every person has his peculiar good; but these accordant goods are disposed by the Lord into such a form that together they present one good. Such Societies were represented by the 'houses.' Ill. So03, Sig.

—⁴. If a heavenly Society is not as complete as it ought to be, there are taken from some neighbouring Society as many as will fill the form of that good. Sig. and Ex.

—⁵. Into the Second Heaven the Lord inflows with innocence through the Third; and it is through this influx that the Societies in the Second Heaven are disposed or ordained as to their goods; therefore the states of the good are changed according to the influx of the innocence; consequently the conjunctions of the Societies there vary.

So04. That the good (of one Society) is not to be commingled with that of another. Sig. and Ex.

8367². For through temptations a man as to his spirit is introduced interiorly into Heaven, and to the heavenly Societies with which he had been before. Ex.

8469. Sufficient good of truth for all in the Society. Sig. and Ex.

— . Every Society has a common good distinct from that of the other Societies; everyone also in a Society has a particular good distinct from that of any other in the Society; from the distinct goods of those in a Society there results a form called a heavenly form; and the universal Heaven consists of such forms.

These conjunctions are called forms relatively to the goods, and **Societies** relatively to the persons.

8470. 'A tent' = a **Society** as to good.

—². Everyone in a **Society** in Heaven communicates his good to all in the **Society**, and all there communicate to everyone, whence comes forth . . . a general good, which communicates with the general good of other **Societies**; whence comes forth a good still more general . . .

8472. Reception according to the power of each **Society**. Sig. and Ex.

8794². All good given to man by regeneration has extension to the **Societies** in Heaven. (Continued under EXTEND.) The good itself inflows through the **Societies** of Heaven which are round about; there is no good without influx through the **Societies**; the **Societies** of Heaven are in a continuous coherence round about; nor does a discontinuity appear anywhere. . . Enrichment with good is nothing but insinuation into angelic **Societies**.

8795. No [extension] at all to the celestial **Societies**. Sig. and Ex.

8802². The intermediate (Angels) have extension even into the celestial **Societies**.

8918. What makes the angelic **Societies** appear distinct, and at a distance from each other. H.193. W.10.

8945⁵. Heaven consists of **Societies** of Angels who are in (these) goods . . .

8985. (In Heaven, when persons are thought of, their **Societies** are excited and disturbed; but not so when the thought is abstracted from persons.) Ex.

9079². Thus are disposed the **Societies** in Heaven. (Like family relationships.) 9807.

9334². See EVIL.

9433³. 'Chambers' = the heavenly **Societies**.

9490. See HEAVEN. 9491. 9498. 9613. —².

9670². The intermediate angelic **Societies** represented by the 'veil.' Ex. 9673, Ex. H.27.

9695. The Angel they worshipped was an angelic **Society**. Ex.

9807. The truths and goods with man correspond to these **Societies**.

9827². When angelic **Societies** are removed from Spirits . . .

9877. See FORM.

10516. In that Earth they do not live in **Societies**: there are **Societies** when they assemble for worship. 10813.

10554². See WORD.

10810. The good were left to form a heavenly **Society** among themselves.

10811. That cloud, in a human form, was an angelic **Society**, with the Lord in the midst.

10814. The dominion of self love is among those who dwell together in **Society**.

—^c. These also dwell by nations, families, and houses, although in **Societies**.

H. 41. Heaven consists of innumerable **Societies**. Chap.

50. (The best Angels do not live in **Societies**.) Ex. 189. See A.10813.

51. Every **Society** is a Heaven in a less form. Chap.

52^e. 'Michael,' 'Gabriel,' etc. are angelic **Societies**.

(d). The **Societies** have no name, but are distinguished by the quality of their good.

55. When the Lord presents Himself in any **Society**, He appears according to the quality of its good. Des.

62. Remote **Societies** seen in form of a man.

65. Angels know in what member each **Society** is.

68. Each **Society** in the Heavens relates to one man. Chap.

— . When the hypocrites were separated, the entire **Society** appeared as an obscure mass, (which by degrees resolved itself into the human form).

69. An entire angelic **Society**, when the Lord presents Himself, appears in the human form. Des.

70. One **Society** is not a like man to another. . . The **Societies** in the middle of the Inmost Heaven appear in the most perfect and beautiful human form.

71. The more there are in a **Society**, the more perfect is its human form.

— . Every **Society** of Heaven increases in number daily.

94. The **Societies** in any member correspond to the same member in man . . . Man subsists from this correspondence.

128². See LIGHT.

134. No two **Societies** have the same heat. Ex.

149. In each **Society** those in greater love dwell to the east; those in greater light to the south, and so on; and it is provided that there are all kinds [of Angels] in every **Society**. But in relation to the whole Heaven the **Societies** to the east and south excel those to the west and north.

157. Every Angel passes through these changes of state, and also every **Society** in general . . . One Angel is in delight when another is in undelight, and this within the same **Society**; and in one **Society** differently from another; and in the **Societies** of the Celestial Kingdom differently from those in the Spiritual.

204. See WISDOM.

—^e. This communication with **Societies** (does not come) to the manifest perception of those in them: it is a communication with their quality . . .

207. In a like (relative situation) are all the **Societies** of each Heaven. Ex. A **Society** of a higher Heaven has no communication with a **Society** of a lower one except by correspondences, and (this) is what is called influx. (See J.27, below.)

213. As the greater **Societies** consist of some hundreds of thousands of Angels, and as all within a **Society** are in like good, but not in like wisdom, it follows that there are governments . . . of one kind in the **Societies** of the Celestial Kingdom, and of another in those of the Spiritual.

[H.] 217. In the Spiritual Kingdom the forms of government . . . vary according to the ministries which the **Societies** perform. (These ministries enum.)

218. The governors have the good of the **Society** in the prior place . . . They dwell in the middle of the **Society**.

236. All in Heaven understand each other's language, from whatever **Society** they are, whether neighbouring or remote.

275. The Angels in greatest wisdom are in the middle of their **Society**; and so on.

294. Every Spirit (in the World of Spirits) belongs to some **Society** (of Heaven or Hell), and subsists by influx from it; and thus acts as one with it. Hence, as man is conjoined with Spirits, he is conjoined with . . . that **Society** of Heaven or Hell in which he is as to his love . . . 438.

360². Man cannot be formed for Heaven except . . . in the **society** of (others.) Ex.

378. Hence marriages there are contracted with those in the same **Society**. Rep. and Ex.

383. Hence every **Society** of Heaven consists of like ones. Like are brought to like, not of themselves, but from the Lord.

—^e. The marriage festivities differ in the different **Societies**.

387. Every **Society** performs a peculiar office. Ex.

391. All **Societies** in the Heavens are distinct according to uses. . . Some **Societies** have the care of infants; some instruct them as they grow up; some educate boys and girls of good disposition (who die); some teach and lead the simple good . . . others protect novitiate Spirits. Some Angels are present with those in the Lower Earth; and some with those in the Hells; and some with those who are being resuscitated from the dead. (Continued under ANGEL.)

399². If such approach a heavenly **Society**, the delight of those in it is diminished . . .

427. After death, the evil are immediately bound to the infernal **Society** in which, as to their reigning love, they had been (here); and the good to the heavenly **Society** in which they had been as to love, charity, and faith. (But this does not prevent the meeting together of those who had known each other here, so long as they remain in the World of Spirits.) 481². 497, Ex.

428. There is no passage open to any Heavenly **Society**, except by a narrow way, the entrance to which is guarded.

429. The gates to the heavenly **Societies** appear to those only who have been prepared for Heaven. To each **Society** there is one entrance from the World of Spirits, beyond which there is one way which branches into a number as it ascends.

438. A man does not appear in his **Society** while (here), because he thinks naturally; but those who think abstractedly from the body sometimes do so: they go meditating, silent, and looking at no one; and, as soon as any Spirit addresses them, they vanish.

452^o. (Such) are for the most part bound to some infernal **Society**. (See 571².)

468. Moral truths relate to our life relatively to **Societies** . . .

479. Universal Heaven is distinct in **Societies** according to the differences of the good of love; and every Spirit becoming an Angel is conveyed to the **Society** where his love is. *There*, he is at home, as if he had been born there . . . When he departs, there is a constant resistance, and an affection of longing to return to his like. (The same in Hell.)

—⁶. In the World of Spirits, Spirits go in no other ways than those which lead to the **Society** which is in the good (or evil) of their love. They see no others. W.145.

510. Everyone comes to his own **Society** in which his spirit had been . . . successively; and at last he enters it. Ex.

—². Their **Society** is shown them while still in their exteriors, so that (such) may know they have been in Hell even while (here).

511. Evil Spirits are usually led about to those **Societies** with which they had had communication by good thoughts and affections . . . thus to those which they had induced to believe that they were not evil . . . At the sight of them the good Spirits turn away, and thus the evil Spirits are turned to the quarter where their infernal **Society** is.

513. Instructions are given by the Angels of many **Societies**, especially by those which are in the northern and southern quarters; for these angelic **Societies** are in intelligence and wisdom from Knowledges. Des.

514. All in the places of instruction . . . as to their interiors are bound to the **Societies** of Heaven to which they will go; and, as these **Societies** are ordained according to the heavenly form, so also are the places where the instructions are given.

517^e. Thus, when a Spirit comes into his own **Society** into which he is initiated by instruction, he is in his own life when he is in his own use.

519. After the Spirits have been prepared by instructions for Heaven . . . they are clothed in angelic garments, and are borne to a way which leads upwards, are delivered to the Angel guards, and are then received by other Angels, and introduced into the **Societies**, and into many happinesses there; and then each one is borne by the Lord into his own **Society**, also through various roads which are known to the Lord alone; and when they arrive at their own **Society** their interiors are opened, and they are at once recognized, and received with joy. M.261.

541. The infernal **Societies**. See HELL, here. 542. 543. 553³. 573^e.

553². Among those in like evil, and thence in a like infernal **Society**, there is a general (facial) likeness . . .

560. Imagine a **Society** composed of those who love themselves only . . .

588. The Hells are as many as are the angelic **Societies**; for every heavenly **Society** corresponds, by opposition, to an infernal one. (See 541.)

594. Under each **Society** of Heaven there is a **Society** of Hell corresponding by opposition, from which results an equilibrium; and the Lord continually provides that no infernal **Society** beneath a heavenly one shall prevail. Des.

601. An entire **Society** can have communication with another **Society**, and also with another individual, wherever he is, by an emissary Spirit . . . The like is the case with the conjunction of man with the **Societies** in Heaven and in Hell, through Spirits adjoined to man from the World of Spirits.

N. 92. A **Society** is loved when its good is consulted from the love of good.

J. 10². The human race on one Earth might perish (for when man has no spiritual life) no **society** can be formed. Des.

27. All in the Spiritual World are collected into **Societies** . . . and each **Society** in its own place forms three Heavens, and, under these, three Hells; and therefore there are some in the lofty places there, some in those of middle height, some below these, and some in the Hells under them; and the higher ones dwell together as men do in cities, all together amounting to hundreds of thousands. (See H. 207.)

32. After death, everyone is bound to some **Society**; he is bound to it as soon as he comes into the Spiritual World; but, in his first state, a Spirit is not aware of it . . . and he goes hither and thither, wherever his desires take him; but still he is actually where his love is, that is, in the **Society** where are those in like love. (At first) he *appears* in many other places; (but) as soon as he is brought by the Lord into his reigning love, he vanishes, and is with those in the **Society** to which he is bound. 69³.

56⁵. (Mock heavenly **Societies** of the Babylonians.)

C. J. 18. (**Societies** of the imaginary Heavens.) Des.

21. All ordination of **Societies** in that World is ordination according to the differences of love. Ex. The Lord so conjoins the **Societies** that they all lead as it were one life of a man—the **Societies** of the Heavens, so that they lead one life of celestial and spiritual love; the **Societies** of the Hells, so that they lead one life of diabolical and infernal love . . .

57. Since the Last Judgment . . . there have been ordained to every love, good and evil, ways, which those who arrive from the world at once enter, and go to the **Society** corresponding to their love; and thus the evil are borne to a **Society** which is in conjunction with the Hells, and the good into a **Society** which is in conjunction with the Heavens. . . Such **Societies**, in the World of Spirits . . . are innumerable . . . and meanwhile, before they are elevated into Heaven, or cast down into Hell, they are in spiritual conjunction with men (here).

85. No **Society** is formed of the Quakers there. Ex.

S. 64. When I have read the sense of the letter, communication has been made with the Heavens, now with this **Society** of them, now with that . . .

—². Spirits abuse this by reciting passages . . . and taking note of the **Society** with which communication is effected.

72. A copy of the Word in the sacrarium of every larger **Society**.

107. Every **Society** is a Heaven in a less form; (therefore) in every **Society** of Heaven, those in the middle of it relate to the heart and lungs, and with these there is the greatest light, (which) thence propagates itself towards the circumferences, and thus to all in the **Society**, and makes their spiritual life. (Shown by experiment.) W. 253².

108. (A **Society** of Heaven in conjunction with a congregation who were singing a Psalm on earth.)

113. Each verse of the Word communicates with some **Society** of Heaven.

W. 79. An entire **Society** has sometimes appeared to me as one man angel: it could appear either as a giant, or as an infant. P. 64.

141. Universal Heaven is distinct in **Societies** according to all the differences of loves; in like manner Hell; and in like manner the World of Spirits. Ex.

143. The love which is the life turns its receptacles, called members, organs, and viscera, thus the whole man, to that **Society** which is in like love.

328. A man (here) means also a **Society** less or greater; as a republic, kingdom, or empire; and also the greatest **Society**, which is the whole globe.

366³. The multitude of the glands (of the brain) may be compared to that of the angelic **Societies**, which are also innumerable, and in a like order . . .

368³. Therefore all the **Societies** of Heaven, and all the Angels in the **Societies**, are ordained according to the affections of love; and no **Society**, or Angel in a **Society**, according to anything of the understanding separate from its love. In like manner in the Hells, and their **Societies** . . .

P. 4⁴. The form of a **Society** is more perfect in proportion as each Angel is more distinctly his own, and thus free; and thus loves his consociates as from himself . . .

62. As many **Societies** constitute Heaven as there are general affections of heavenly love . . .

64^e. The greatest **Society**, which is Heaven in the whole complex.

170. Such are admitted into a **Society** where is genuine faith, (and are thus shown the character of their own faith).

217⁴. Each Kingdom is distinct in innumerable **Societies**, greater or smaller . . . the **Societies** of the Celestial Kingdom being ordained according to the differences of celestial love, and those of the Spiritual, according to the differences of spiritual love.

278a⁶. As to his spirit, every man is in some **Society**; in a heavenly **Society** if he is in affection of good; in an infernal one if in concupiscence of evil. . . Unless he were in some **Society**, a man could not live; and he is ruled by the Lord through it. If he is in an infernal **Society**, he can only be brought out of it according to the laws of the Divine Providence, among which is this: that the man must see he is there, and want to get out, and try to do so of himself. He can do this while

(here), but not after death; for he then remains to eternity in the Society into which he had inserted himself in the world.

[P.] 289. Some were sent into a Society, and communication with the neighbouring Societies, to which their thoughts were usually extended, was cut off. They were then told to think differently from the way in which the Spirits of that Society thought, and to compel themselves to think against it; but they confessed it to be impossible.

294⁴. When a man knows that a thing is evil, and wants to shun it . . . he is taken by the Lord from the Society which is in that evil, and is transferred into a Society in which that evil is not.

296³. The real cause of an evil man's leading himself deeper into evil, is that he introduces himself more and more interiorly, and also deeper and deeper, into infernal Societies, as he wills and does evil . . . and he who has introduced himself more interiorly and deeply into infernal Societies becomes as it were bound round with cords . . .

—⁵. If evils are only in the thought, and not in the will, he is not yet, with [that] evil, in an infernal Society; but he enters it when they are also in the will.

— Every man . . . is in some Society there . . . and sometimes appears there, while in deep meditation. (Moreover) as the sound of the voice and of the spoken words circumsfuses itself in the air, so does affection with thought circumsfuse itself into the Societies (there). 307².

303. See DELIGHT—*juvandum*.

307². A man in a Society there is not in it as a Spirit is who is enrolled in it, because a man is always in a state of reformation; and therefore, if evil, he is transferred by the Lord from one Society of Hell into another, according to his life and its changes; and if he suffers himself to be reformed, he is . . . drawn up into Heaven, and there also is transferred from one Society into another, and this until death, after which a man is no longer transferred from Society into Society; because he is then no longer in a state of reformation.

319^e. He rests only in that Society where his reigning love is, to which everyone knows the way: it is as if he smelled it.

338⁴. No one can live with any except those in like love . . . Hence it is that everyone comes into the Society of his own . . . and recognizes them as relations and friends; and, when he meets and sees them, it is as if he had known them from infancy. . . What is more, no one in a Society can dwell in any house but his own: everyone in a Society has his own house, which he finds prepared for him as soon as he enters the Society.

R. 65. A sky full of stars appears there also, from the angelic Societies, each of which shines as a star before those below; and by this they know in what situation the angelic Societies are. T. 160.

73^e. 'The Angel' is written to, because by him is meant the angelic Society which corresponds to a Church of such.

153². After some days they see they are in a World where various Societies are instituted, which is called

the World of Spirits. All the Societies there, which are innumerable, are wonderfully ordained according to natural affections, good and evil; the former communicating with Heaven, and the latter with Hell. The novitiate Spirit is transferred into various Societies, both good and evil, and is explored as to whether he is affected with truths (or falsities), and how. If he is affected by truths, he is led away from evil Societies into good Societies, into various ones, until he comes into a Society which corresponds to his natural affection, and he there enjoys the good which accords with that affection, until he puts off the natural affection, and puts on a spiritual one, and he is then elevated into Heaven. T. 281. R. 549.

—⁵. But (those) not affected by truths, but by falsities . . . are led away from good Societies into evil Societies . . . until they come into a Society which corresponds to the concupiscences of their love. (Their further experiences described.) T. 281. R. 549.

198^e. When not in society with others.

200^e. The Word communicates, singularly, with each Society of Heaven.

341. 600 English clergy ascend into one of the Societies of a higher Heaven.

500². They do not recede from these falsities; first, because they have introduced themselves . . . into a Society with their like in the Spiritual World . . .

611. (The introduction of prepared Spirits into their heavenly Societies, fully des. here under HEAVEN.)

675. (Experience of a small Society of Englishmen fully des. under ENGLAND.)

676³. Then, in the World of Spirits, according to the varieties of their concupiscences, they are disposed into Societies, which afterwards sink down.

752. (A Society of good Catholics which is continually being perfected.) —^e.

866². There are Societies in the World of Spirits, as in the Heavens and Hells.

883⁴. Heaven is distinct in innumerable Societies . . . according to the differences of affections of love in general and in special: each Society is one species of affection, and they dwell there distinctly, according to the relationships of it; and those in the closest relationship, in one house.

937². If anyone there loves another whom he Knows, he dwells with him in one Society; and, if he loves him inmosty, in one house.

M. 10⁶. When prepared, they see ways opened to Societies of their like.

—⁸. Every one comes into that Society of Heaven whose form he is in individual effigy; and therefore, when he enters into that Society, he enters a form which corresponds to himself. . . Every Society is like a General, and the Angels therein are like the similar parts . . .

11. (Visit of ten Spirits to a Society of Heaven.) Fully des.

15. The prince wore the ensign of his Society.

18. Hence is society.

266. I am prince of the Society; the other is chief

priest there ; and the prince said that he was the servant of the Society . . .

—⁴. Imagine in the world a Society composed of devils, and another of Angels . . .

283. Every household . . . is a small Society . . .

294^e. The Society from which the little boy was sent, was a Society of the New Heaven . . .

411². The young man follows his wife into her Heaven, or into her house, if they are in the same Society.

500⁶. When all (the adulterers) were within the heavenly Society . . .

523. Society would fall to pieces.

530². Heaven is distinct in innumerable Societies, and so is Hell . . . and the mind of every man . . . actually dwells in a Society, and intends and thinks in like manner with those there . . . But so long as the man lives (here), he migrates from one Society into another, according to the changes of the affections of his will and the derivative thoughts . . .

T. 14^e. I have often seen in Societies the spirits of living persons ; some in angelic, and some in infernal ones.

65. There is not a Society in Heaven which does not correspond to some organ . . .

78². The things in our houses . . . constantly remain there ; but before those who wander from Societies to Societies, such things are changed . . .

140. Inspiration is insertion into angelic Societies.

160². (The Societies in the east, west, and south, enum.)

403^e. Honours are . . . the pillars of society.

406. Man is born . . . for the sake of others . . . otherwise there would be no Society that would hold together, with any good in it.

412. A Society is like one man ; and those who enter into it compose as it were one body . . . The Lord, and, from Him, the Angels, when they look down into the earth, see an entire Society as one man, and its form from the qualities of those in it.

—³. But the rulers of this age can perform uses to a Society, and yet not love the neighbour. Ex.

— . They who have performed uses from love to the neighbour, are set over a heavenly Society . . .

447. Heaven in innumerable Societies . . . Hell in Societies . . . and after death a man is at once assigned to the Society where his reigning love is . . . Immediately after his entrance into the Spiritual World . . . he is for some time being prepared for his Society. Des.

498². Otherwise society would nowhere continue to exist.

608. I have seen one Society . . . of 10,000, as one man.

646. All Heaven is in Societies according to . . . and all Hell . . . The Church on earth is ordained by the Lord in like manner . . .

678. All of the same religion are disposed into Societies ; in Heaven according to . . . in Hell, into congregations according to . . .

798³. See CALVIN.

816. The people of Hamburg are not assembled in one Society. Ex.

D. 197. In Societies of evil Spirits, the worst are in the middle.

980. Such are conjoined into the sphere of a Society.

986. They at once fly to their own Society, to tell it.

1085. Nothing can inflow from evil Spirits into heavenly Societies. Ex.

1125. Progressing from one Society into another. . . The celestial come first into a Society of the serious. Ex.

1167. The condition of men, and Spirits, as to Societies, compared.

—^e. But in a true Church . . . Societies can be varied ; for they are led like Spirits. Ex.

1259. He prayed to be admitted into Societies of good Spirits, which was granted. . . He begged to be dismissed, and to come into other Societies . . . D.Min. 4732.

1356. Such are unexpectedly cast out of Societies.

1765. On those who disturb Societies (here).

2052. Those in a Society Know each other.

2091. Spirits and Angels change Societies . . . myriads of times. Ex. 2092.

2093. Changes of Societies are their changes of state.

2094. Changes of Societies compared to changes of their faces.

2103. Societies consists of those of one genus, with its species.

2121. Societies badly made up : dispersed by 'the east wind.' And in other ways. 2129. 2177. There are consociations even in Heaven which have to be tempered. 2132. D.Min. 4814.

2166. Societies of Spirits which crave to wander forth. Ex.

2177. Societies are dispersed and reduced into order in various ways. Ex.

2204. There was one who was as it were the centre of the rest . . . in the Society.

2266. How it is with Societies of Spirits . . . When the thoughts of many Societies inflowed into one idea . . .

2315. Societies are continued as in a concatenated series. Ex.

2321. How all can be ruled, Societies being continuous. Moreover, a Society of one perceives the activities of all the other Societies . . .

2324. Each Society is a man. Ex.

2341. On speech outside the Society.

2361. On Societies which contain those who dissent.

2376. Societies have their Spirits with men. Ex.

2405. Nothing can exist of any faculty or quality unless there are Societies of Societies of many, and still higher ones, which inflow.

2499. When such have been ejected from Societies,

some mark always adheres to them . . . so that at last they are tolerated in no **Society**.

[D.] 2700^e. Cannot endure their **society**.

2705. Such are rejected like excrements from their **Societies** . . . for every heavenly **Society** is founded in conjugal love.

2716. It is in a general **Society** as in each man . . .

2774. They who form **Societies** here want to be similarly associated there; and therefore **Societies** formed here, of those unlike in animus, for various ends, are very troublesome. Ex.

2972^e. For dissociating **Societies** badly consociated.

2991. On separations from **Societies**.

3012. He tried to extricate himself from their **Society**. Des.

3035. An idea of the **Societies** (there) from the consociations of the muscles . . .

3063. When Spirits are borne on high and in a moment into the deep, it is because there is a change of **Societies**, which are adjoined by phantasies . . .

3076. When anyone is thought of . . . he is at once carried away from the **Society** in which he is into the **Society** in which is the one thinking about him; so that he then comes from his own **Society** into another; but as soon as the thought ceases, he returns into his own **Society**, which he is unaware of . . .

3225. (These) are representations of **Societies** which remain in lowest things . . . and the little one of **Societies** which are interior. Thus these representations arise from changes of the state of **Societies**.

3226. It is the lowest **Society** which has clothing for a Subject.

3641. All men are kept in some **Society** of Spirits . . . by Subjects, each in a **Society** in agreement with his nature; thus a thousand men being together, each is kept in his own **Society**; and, as there are generals of all things, so there are of **Societies**, a general one of which embraces a number, between which there is communication according to the Lord's disposal. Thus a man is in a general **Society** according to his nature, or to the nature which reigns; and in the rest according to the varieties of his life, to which there are also opposites . . .

3685. Spirits are seen round me as if not in any **Society**: caused by the fancy that Spirits are gas. 3754.

3686. But the Spirits confessed that there are **Societies**: that they see each other, dwell together, etc. But this applies to good Spirits and Angels: the evil do not appear to each other except on certain occasions . . .

3687. It is the love alone which determines Spirits and Angels into **Societies** . . .

3702. The more numerous the **Societies** are which concur (in a Subject), the more . . .

— It is nefarious for good **Societies** to have the same Subject as evil ones . . .

3812. They who retain so little of their own can be in **Societies**, but scarcely know it.

3857². Without the reflection of place, etc. man cannot be in **society**.

3941. Certain representations are variations of **Societies**. . . Progressions from one place to another, not from phantasy, mean changes of **Societies**; for all **Societies** have their own situation . . . 4087. 4403, Ex.

3942. As change of places come from changes of **Societies**, and ideas cause Spirits to change their place, it follows that every idea is also a change of **Societies** . . .

4029. What angelic **Societies** were with me while asleep.

4062. Wherever the Angels are, even while in uses, they are in (their) **Societies**, although they may then be associated with others.

4154. There are **Societies** there of all things which can ever come into the thought and concupiscences of man. Examp.

4180. When Spirits pass from a **Society** through **Societies** to their own **Society**, they seem to themselves to journey . . . 4232^e.

4188. **Societies** are distinguished according to the differences of life. Everyone has **Societies** corresponding to his own life, the genus of which exists among many **Societies**, of which each has its own peculiar life. According to his changes of state, a man or Spirit is in these **Societies**, but in some one **Society** he has his general or regnant life . . . He does not easily pass outside these **Societies**; or, if he does so, he is brought back within the **Societies**; for, outside of them, and outside his own one in special, he does not find the delight of his life . . .

4232. A Spirit, and still more an Angel, changes his **Societies** according to the changes of his state, which takes place continually; but they are transmitted by the Lord, at His pleasure, into other **Societies**, and yet other ones. (From experience.)

4269. Spirits send of their own into other **Societies**, to have communication. Evil Spirits . . . enter into **Societies**, and excite them, causing them to be explored . . . and thus dissociated . . . (See 4268.)

4280. How some **Societies** of Spirits were affected by the sphere of the Lord's affections.

4287. How innumerable **Societies** conspire to one principle of falsity . . .

4288. Every idea . . . is the image of such a **Society** in general . . .

4322. Evil can be taken away (there) by removals of evil **Societies**.

4324. Spirits are not permitted to be such together as they had been in **Society** (here).

4480^e. When Spirits are elevated into Heaven, external **Societies** are taken away.

4486. Are snatched away into other **Societies**, although they relapse into their own.

4552. Evil **Societies** cohere together, and adjoin to themselves the stupid and simple. Ex.

4679. A heavenly **Society** infested by an evil Spirit.

4753. They (thus) summon infernal **Societies**.

4755. Every **Society** has its own respiration. Ex.

4786. The angelic **Societies** with a Spirit inflow not

only into the things of his mind and body, but also into . . . his garments, etc. Examps.

4885. Some such **Societies** constituted his head, some his arms, and so on; so that as they were removed, so were the parts of his body changed.

5057. **Societies** (there) constitute cities. Des.

5058. Every such **Society**, city, or mountain, has a correspondence with some part of the human body, both outwardly and inwardly with man.

5130. When Sirens act in **Society**, they have power; but, when dissociated, they have none.

5164. While a Spirit is in (externals) he goes hither and thither, now in one **Society**, now in another; now with those from Heaven, now with those from Hell . . .

5173. They know their winter, spring, etc. are coming; they have then a different face, and state; and this takes place in the whole **Society**.

5189. I saw a certain one of the ancients, who was in a great angelic **Society**, depart; and its wisdom was at once taken away (showing that the rest had wisdom by communication with him). 5194.

5509. Evil Spirits consociate themselves with other evil Spirits everywhere . . . making as it were one body with them, and then they all appear in (the one being vastated) as in a Subject; and then they are everywhere cast out of the **Societies**, to other places which correspond to them, and to the Hells; and when all with whom he had been bound have thus been separated, he is devastated; for he no longer has those who support him, and he sinks into his Hell. . . I saw one thus devastated, from whom the consociations of the evil were as it were stripped off, from the head all over the body.

5511. On the purifications of **Societies**.

5789². See LAST JUDGMENT. 5831. 5838. 5871. 6020. J.(Post.)136. 176.

5832. They have profaned the society of marriage.

5902. Every Spirit is afforded the opportunity of going out of his **Society** or city . . . they who love uses never want to do so . . .

—^e. These are they from whom all **Societies** are purified.

5993a. See ZINZENDORF.

5998. The evil are led to the good **Societies** with which they had communication (here) through the truths of the Word with them . . . and they depart with aversion, and are thus loosed from them. Afterwards they are borne to evil **Societies**, with which they are delighted, and with which they conjoin themselves; and thus truths and goods are taken away, and evils and falsities are seized on, until at last they come into their reigning love. But the good are borne to **Societies** not good, and when they do not agree with them, they depart, and thus are separated from them. They are also borne to various good **Societies**, and are conjoined with them . . .

6027. See MARRIAGE. —⁸. —¹². —¹⁴.

6031. No evil can be removed until it has been called forth . . . Thus, for the first time, are such **Societies** removed from a man. 6032, Ex.

6032^o. (Thus) a man cannot be introduced into any heavenly **Society**, unless he himself from the will wills good, or shuns evil.

6033. The **Societies** of the Spiritual World were taken away from him, and he then became very stupid; and he could return to no life of the understanding, until he returned to his **Societies**, into which there was an extension of his thoughts; so that man's thought and derivative intelligence depend on his communication with **Societies**, and he cannot be reformed by the taking away of those **Societies**; but . . . the man must of himself reject those **Societies**.

6106⁶. There are foul **Societies**, where harlots and adulterers meet . . .

D. Min. 4675. (How **Societies** of Spirits which are not yet celestial or spiritual defend themselves from evil genii.)

4732. On the freedom of choosing a **Society**.

4772. James Benzelius perceived that I was in a certain **Society** in Heaven. (By alluring simple good Spirits) he came into that **Society**, and began to infest me by his sphere. But he lost all power of thinking, which caused him to appear bound hand and foot, and was cast down.

E. 78⁴. When evil Spirits, not yet vastated, enter any heavenly **Society**, they are direfully tortured.

90. These **Societies** (of Heaven) correspond to those on earth who are in like affections . . .

— . All these **Societies** are called Angels . . .

206. See WAY.

212. Heaven distinct in **Societies** according to . . . 256^e. 306. 837. 1093².

223. The **Societies** into which the Heavens are distinguished are for the most part Cities.

307. 'One of the elders' = a **Society** of Heaven excelling in wisdom.

313³. In every **Society** of the Heavens the inmost is the most perfect . . .

403². In general, (these trees)=a whole **Society** . . .

413. He is bound to some heavenly **Society** . . .

431¹¹. The ordinations of the twelve tribes represented those of the angelic **Societies**. Ex. and Ill. 447^e.

486². In the Spiritual World are **Societies** distinct according to . . .

537². He is at once bound to infernal **Societies**, or heavenly **Societies** . . .

659²⁴. They will never return to the **Societies** of Heaven. Sig.

674³. Within each **Society** there is a general communication . . . The variations of affections originating from the communication come forth from the influx of affections from other **Societies** . . . and also from newcomers who enter the **Society**; and also from the fact that few or many are taken out of the **Society** . . .

676². Within the **Societies** there is a constant quality of the state of each one's life . . . But outside the **Societies** anyone's name is not constant; for before a

Spirit comes into any Society, he runs through many states . . .

[E.] 677³. When Societies are being purified, which happens whenever evil persons have insinuated themselves into them . . .

759³. A man who has become spiritual . . . is in a heavenly Society; but a natural man is in an infernal Society . . .

816³. Spirits excite heavenly Societies to conjunction with them by bringing forth passages of the letter. 832².

831⁵. Angels of the Second Heaven also dwell distinct in Societies; but the Societies of the Third are above them . . .

889⁴. There is not one thought of Spirit or man which does not through this sphere communicate with some Society. 1093⁴, Ex.

951⁷. As man by his garments has communication with Societies of Heaven; and there are Societies in good, and Societies in truth; and man must not have communication with both at once. Sig.

988^e. There was such a correspondence of families on earth with the Societies in the Heavens . . .

1062². Many Societies, which are as many churches . . .

1070². Communities which did not make one with the Babylonians.

1093³. Thoughts . . . inoculate themselves into homogeneous Societies.

—⁵. As man, by the thoughts of his love, is inaugurated into Societies . . . his quality is known (there) by the mere extension of his thoughts into Societies . . . He is also reformed by admissions of his thoughts into Societies of Heaven, and condemned by immersions of his thoughts into Societies of Hell.

1147². Some Angels . . . were brought into infernal Societies, from one to another, in each of which, while there, they thought exactly as did the devils there . . .

— . Sometimes the Societies with which (people) are bound are separated from them, and they then cannot think, nor will . . .

1163. From his birth, man is in the midst of infernal Societies; and he extends himself into them exactly as he extends the evil affections of his will . . .

1164³. To be separated from evils is nothing else than to be separated from infernal Societies.

1174². Man's affections have extension into Societies round about, into more or fewer according thereto: man, as to his spirit, is within these Societies, bound to them as with extended cords which circumscribe the space for his walking; and, as he proceeds from one affection into another, so he proceeds from one Society into another; and, in whatever Society he is, there is the centre from which his affection and thought make excursions to the rest of the Societies as to their circumferences . . . Through these Societies the man's mind walks free, although bound; and the Lord leads him. Ex.

1175³. From such a marriage are all the Societies of Heaven . . .

— . (Thus) the Societies of Heaven are not thoughts but affections; consequently, to be led by these Societies is to be led by affections; or, to be led by affections is to be led by Societies.

1190². The eminent and opulent in the Societies of Heaven.

1191². The governors in the Societies of Heaven.

1200². So are universal Hell, and World of Spirits, distinct in Societies, according to . . . The animals in the Societies of Heaven, Hell, and World of Spirits, enum.

1212². The plants are changed; but outside the Societies.

—⁴. The correspondence of animals and plants with Societies of Heaven and of Hell, thus with their affections; for the Societies and affections there make a one.

1222³. The Church on earth is also distinct in Societies; and each Society is a man; all within this man are within Heaven, and all outside him are in Hell.

1224⁴. Every Society of Hell corresponds, by opposition, to a Society of Heaven . . .

—^e. Every Society of Hell, in His sight, is a man devil . . .

J. (Post.) 36. While here, man conjoins himself with Societies according to the principles of his religion . . . in these he remains after death, and in these Societies every one has his life, and therefore it is impossible to extricate one's self from them, and introduce one's self into new ones. 44.

247. After death, every man is bound to many Societies; to as many as his loves had been; but, after vastation, he comes into the Society where is his reigning love; for this is the centre.

De Verbo 10. The several chapters in the Prophetic Word correspond to the several Societies of Heaven . . .

De Conj. 99. The Societies which correspond to the genitals are distinct from others, because this region in the body is also distinct. 106. 107.

C. 78. A Society less or greater is the neighbour according to the good of its use. Ex.

82. A Society on earth appears before the Angels as one man.

137. Every heavenly Society is a series of affections in perfect order.

D. Love x. Divine love is distinguished into . . . provinces; and these again into Societies; and Societies into families and houses. —².

D. Wis. vii.2. Each Society has its own peculiar respiration . . . and pulsation; and therefore no one can enter from one Society into a higher (or lower) one.

Docu. 2, page 7. I (Swedenborg) have never sought admission into any literary Society in any other place (than Stockholm), because I am in an angelic Society, where such things as relate to Heaven and the soul are the only subjects of discourse.

Socinian. *Socinianus.*

Socinus. *Socinus.*

Socinianism. *Socinianismus.*

Semisocinian. *Semisocinianus.*

A. 5432^e. If they had been born in **Socinianism** . . . 8993^e. 9300⁵.

6865³. Any doctrinals can be confirmed, as theirs by the **Socinians**.

8521². Hence all believe their own dogmas true, even **Socinians**.

9424³. Falsities from fallacies of the external senses . . . seduce hereties and fanatics, especially Jews and **Socinians**.

H. 3. They who have denied His Divine, and acknowledge only His Human, as the **Socinians**, are outside Heaven, and are borne in front a little towards the right, and are let down into the deep, and are thus completely separated from the rest from the Christian world.

83. He who is not in the idea of the Divine from which is Heaven, cannot be elevated to the first threshold of Heaven, (on account of the strong repulsion which he feels); for his interiors are closed. . . Such is the lot of those within the Church who . . . like the **Socinians**, deny the Divine of the Lord.

P. 231⁶. The sixth kind of profanation is committed by those who acknowledge the Word, yet deny the Divine of the Lord: these, in the world, are called **Socinians** and **Arians**. Their lot is that they invoke the Father, and not the Lord . . . but in vain, until they become without hope of Salvation, and they are then let down into Hell among those who deny God. These are meant by those who blaspheme the Holy Spirit. Ex.

256³. Therefore they who deny the Divine of the Lord, who are called **Socinians**, have been excommunicated from the Church.

257⁴. If this had been prevented, (the Babylonians) would have made themselves **Socinians** or **Arians**, and would thus have destroyed the whole Church . . .

262². From thought about God as three Persons, has originated **Socinianism** and **Arianism**, which reign in the hearts of more than you believe.

R. 571. They who deny the Divine in His Human are not far from the **Socinians** and **Arians** . . .

T. 94. Through calling Him the Son of Mary . . . enter **Socinianism**, etc.

159⁶. Have you ever seen **Socinus**, who acknowledged God the Father only, or **Arius** . . . or any of their followers? . . . They are in the deep beneath you. Presently some were called up thence; and, being questioned about God . . . said, What is God? We can make as many gods as we please.

339. (Character of the Arian and **Socinian** faith.)

380². The two wicked heresies, the Arian, and the **Socinian** . . . I fear that these abominations still lie hidden in the general spirit of the men of the Church at this day. It is remarkable that the more anyone deems himself superior to others in learning and judgment,

the more prone he is to embrace . . . ideas about the Lord as being a man and not God . . . and one who appropriates to himself these ideas introduces himself into companionship with the **Arians** and **Socinians**, who, in the Spiritual World are in Hell. The reason such is the general spirit of the men of the Church at this day, is that with every man there is an associate Spirit . . .

—⁴. Round Orcus are Satans who have eaten of the apples of **Arius** and **Socinus**.

795^e. They who do not receive (the instruction about the Lord) are cast down into Hell: among these also come those who, like the **Socinians**, have approached God the Father only.

D. 4785^e. They would be classed with **Socinians**. 4810.

4795. They fear being called **Socinians**.

4800. They would be rejected as **Socinians**.

5808. They who have acknowledged His Human (only) . . . like the **Socinians**, inflicted fracture of the bones of the breast. (Compare J.(Post.)45.)

5886. The **Moravians** thought to be almost **Socinians**.

5993⁵. In special, they belong to **Socinianism**.

6101. (This English bishop) was a **Semisocinian**.

E. 778⁴. Hence it is that the **Socinians** and **Arians**, who, although they do not deny the Lord, yet deny His Divine, are outside Heaven, and cannot be received by any angelic Society.

815⁷. This is why those cannot be saved who at this day look to His Human only, and not at the same time to His Divine, as do the **Socinians** and **Arians**.

957⁴. All who have no idea of the Divine concerning the Lord, as is the case with the **Socinians** and **Arians**, are under the Heavens, and are unhappy.

1109². Unless they had received a Trinity of Persons, they would, at that time, have become either **Arians** or **Socinians** . . . by which the Christian Church would have perished, and Heaven would have been closed against the man of the Church.

1182⁴. Hence no other than **Socinian** Spirits operate into **Socinians** . . .

J. (Post.) 172. The rest (of the Protestants), who have thought about the Lord as a common man, have been rejected among the **Socinians** and **Arians**, who, at first being under the Heavens are next above the Hells, are afterwards in the Hells.

D. Wis. vii. 2³. They who deny the Divinity of the Lord, as do the **Socinians** and **Arians**, have a difficult and rough respiration.

Socket. *Acetabulum.*

A. 4277. See **PALM-vola**.

5051². Occurs.

9496². See **RING**.

Socket. *Funda.*

A. 9487. 'Enclosed in ouches of gold' (Ex.xxviii.11) =to be continued from good, and to derive existence-*existentia*—from it. Ex. 9851.

[A.] 9855. 'Ouches of gold'=the existence and subsistence of truths from good. 9874, Ex.

9886. The 'ouches' which were upon the shoulders=existence and subsistence.

Socrates. *Socrates.*

Socratic. *Socraticus.*

M. 151a. In that city and around it dwell the ancient wise ones of Greece, as **Socrates**, etc. T.692.

153a. The teachers replied . . . Secondly, the **Socratics**.

182^s. The Sophi of the **Socratic** school said . . .

Sod. *Cespes.*

R. 839^s. There were (in the wrestling-ground) **sods** . . . like hillocks, on which they reclined.

T. 34^e. Like the influx of light into the turf of a bog.

E. 1226^s. Rarely is there seen there **sod** on which is grass.

Soda. *Nitrum.*

E. 475¹⁵. 'If thou wash thee with **soda** . . .' (Jer.ii. 22)=purifications . . .

Södermalm.

D. 5721. See **LAST JUDGMENT**. (The **Södermalm** is the street in Stockholm in which Swedenborg lived.)

Sodom. *Sodoma.*

Sodomy. *Sodomia.*

Sodomite. *Sodomita.*

A. 1212. 'In coming toward **Sodom**, Gomorrah, Admah, and Zeboim' (Gen.x.19)=the falsities and evils in which they are terminated. . . There are two origins of falsities . . . [and] the falsities thence, when they want to dominate over truths, are signified by (these cities).

1587. 'Before Jehovah destroyed **Sodom** and Gomorrah' (Gen.xiii.10)=the external man destroyed by cupidities of evil and persuasions of falsity. Ex.

1598. '(Lot) pitched his tent even unto **Sodom**' (ver. 12)=extension to cupidities; (for) '**Sodom**'=cupidity. Ex.

1600. 'The men of **Sodom** were evil and sinners to Jehovah exceedingly' (ver.13)=the cupidities to which scientifics extended themselves. Ex.

1663. 'They made war with Bera king of **Sodom**, Birsha king of Gomorrah,' etc. (Gen.xiv.2)=so many kinds of cupidities of evil and persuasions of falsity against which the Lord fought.

—'. '**Sodom**, Gomorrah, Admah, Zeboim, and Zoar'=the most general, or most universal, kinds of evils and falsities.

1666. '**Sodom**, Gomorrah, Admah, and Zeboim'=cupidities of evil and persuasions of falsity, which in themselves are unclean. Ex.

1689. 'The king of **Sodom** and of Gomorrah fled, and fell there' (ver.10)=that these evils and falsities

were overcome. '**Sodom** and Gomorrah'=evils of cupidities, and falsities of persuasions.

1694. 'The wealth of **Sodom** and Gomorrah' (ver.11)=evil and falsity. Ex. 1717.

1721. 'The king of **Sodom** went out to meet him' (ver.17)=that the evil and falsity submitted themselves. 1740. 1749, Ex.

2141. '**Sodom**' (Gen.xviii.)=the love of self and the derivative cupidity of exercising command, from evil.

2219. 'They looked to the faces of **Sodom**' (ver.16)=the state of the human race.

—'. These evils (of the love of self) in general, are meant by '**Sodom**.'

2220. That '**Sodom**'=all evil from the love of self, is evident from the signification of '**Sodom**.' Although it appears as if by '**Sodom**' were signified the evil of the worst adultery, in the internal sense nothing else is signified by it than evil from the love of self. The abominations which spring from the love of self are represented by adulteries of various kinds. That '**Sodom**'=all evil from the love of self in general; and '**Gomorrah**,' all the derivative falsity. Ill.

2239. 'The cry of **Sodom** and Gomorrah great . . .' (ver.20)=that the falsity and evil of the love of self have increased even to consummation.

2240^s. 'Vine of **Sodom**' (Deut.xxxii.32)=falsity from evil.

2246. 'They went towards **Sodom**' (Gen.xviii.22)=that the human race was in such great evil. '**Sodom**'=evil from the love of self. . . That '**Sodom**'=the state of the human race as being in such great evil, is because by **Sodom** is not meant **Sodom**, but all those in the universal world who are in the love of self: and by the description of **Sodom** is represented the state of all who are in this evil.

2314. By the inhabitants of **Sodom**' (in Gen.xix.) is described the state of those within (the Spiritual) Church who are against the good of charity; and how in process of time evil and falsity increase with them until they have nothing but evil and falsity. 2347, *et seq.*

2318. 'Two Angels came to **Sodom** in the evening' (ver.1)=the visitation which precedes Judgment.

—^e. The destruction of those who are altogether in evil and falsity, is here treated of. These are they who are here signified by '**Sodom** and Gomorrah.'

2322. That '**Sodom**'=the evil, especially those within the Church, is evident from the signification of '**Sodom**,' which is the evil of the love of self, consequently those who are in this evil. They who apprehend the Word from the sense of the letter alone, may suppose that by '**Sodom**' is meant a filthiness which is contrary to the order of nature; but, in the internal sense, by '**Sodom**' is signified the evil of the love of self. . .

2323^s. In this chapter it treats (also) of the destruction of the old Church which is signified by **Sodom** and Gomorrah. Ex.

2324. 'Lot was sitting in the gate of **Sodom**' (ver.1)=those in the good of charity, but in external worship, among the evil, but separated from them.

—e. 'Sodom' = evil in general, or the evil, especially within the Church.

2346. 'The men of Sodom' (ver.4) = those who are in evils.

2393. 'Place,' here, = a state of evil, because it was Sodom, by which is signified evil in general.

2400². There are three kinds of men within the Church . . . The second are those who are entirely in falsity and evil, and reject both truth and good: these are represented by 'the men of Sodom.'

2444. 'Jehovah caused it to rain upon Sodom and upon Gomorrah brimstone and fire' (ver.24) = the Hell of those who are in the evils of the love of self and the derivative falsities.

2455³. 'Place of nettle' refers to Sodom.

5117¹⁰. See VINE.

7418². The reason it would be 'more tolerable for Sodom and Gomorrah' (Matt.x.15) is that by 'Sodom and Gomorrah' are meant those who are in evil of life, but who have known nothing about the Lord and the Word, and thus could not receive them. (See E.653⁹.)

7519⁷. 'Sodom' = the evil of the cupidities from the love of self; 'Gomorrah,' the derivative falsity.

C. J. 26. (The Angels) were treated there as in Sodom. D.4932. J.(Post.)136.

R. 502. 'Which spiritually is called Sodom and Egypt' (Rev.xi.8) = the two infernal loves, which are the love of dominating from the love of self, and the love of reigning from the conceit of Own intelligence, which are in the Church where God is not one, and the Lord is not worshipped, and where they do not live according to the precepts of the decalogue. By 'Sodom,' in the spiritual sense, is signified the love of dominating from the love of self. —², Ex. and Ill.

—³. That the love (of dominating from the love of self) is signified by 'Sodom,' is unknown in the world; but retain this, and recollect it when you come into the World of Spirits, and you will be fully confirmed.

B. 87. The present-day justifying faith, when confirmed, is meant by 'the great city which is spiritually called Sodom and Egypt,' where the two witnesses were slain.

D. 1977. (Such) are not far from being Sodomites.

2675. On Sodomy.—In the other life are those who commit the sin of Sodomy: these have believed nothing concerning the life after death . . . but are entirely like beasts, and so would die; so that they have no Intellectual, although they can reason. (Their punishment des.)

3768². Therefore these coitions were much more abominable than those of the Sodomites. Des.

3796. So was there procreation of offspring at Sodom.

4932. See LAST JUDGMENT. 5069.

5939^e. They who are in the love of self, and whose love is to exercise command over others, are Sodomites (there).

5979. [The correspondence of Sodomy.]

6096²⁹. They who are in the highest degree of exercising

command from the love of self, and not for the sake of use, are in Sodom.

E. 357¹⁷. 'Sodom and Gomorrah' = evils from the love of self and the derivative falsities.

519⁷. 'Sodom' = all evils which spring from the love of self.

539². 'Sodom and Gomorrah' = those who are entirely in loves of self.

578². By those who were in Sodom and Gomorrah, are meant those in falsities of evil from the love of self . . .

653. Which spiritually is called Sodom and Egypt' = through evils of the love of self and through the falsities thence. 'Sodom' = the love of self and the derivative evils of every kind. —², Ex. and Ill.

—⁴. Hence Jerusalem is not only called Sodom, but it is also said that she did worse things than Sodom (Ezek.xvi.46,47). . . That the evil of the love of self was the evil of Sodom, is described thus . . .

—⁵. Compared to the overthrow of Sodom and Gomorrah. —⁷.

655². These two (infernal kingdoms) are meant by 'Sodom and Egypt.'

1006². The Sodomitic Hells are for those who have been in evils from the love of exercising command over others from the sole delight of exercising command, and in no delight of use.

1029¹⁴. 'Sodom' = the destruction of all good through the love of self.

De Conj. 87. The love of self, especially that of reigning, while still thinking from the Word, is such as there was at Sodom . . .

Coro. 41³. The consummation of the nations (of the Noetic Church) which were around the Jordan, is described by the destruction of Sodom, Gomorrah, Admah, and Zeboim.

Soft. See GENTLE, and FLATTER.

Soft. *Mollis.*

Softly. *Molliter.*

Softness. *Mollities.*

Soften. *Emollire.*

Softening, A. *Emollitio.*

A. 1033^e. Some inherit such a softness of heart; some acquire it; but it is a false conscience.

1125. Their influx was soft.

1759². (Their speech) softens the words.

2301. (Infants of a celestial genius) think, speak, and act with more softness—*molliuscule* . . . But the spiritual, not so softly.

2694². They cannot receive . . . until the Persuasive . . . is as it were softened.

2733. Infested me by a soft—*molliusculum*—influx.

3318³. These vessels . . . must be softened; and this softening is effected . . . by temptations.

3527³. 'His words are softer than oil' (Ps.lv.21). Here the heart and the soft things thence are pre-dicated of evil. (See E.537¹⁰.)

[A.] 3986⁴. The good of love to God, and the good of charity . . . are as it were **soft** and yielding.

4412. He acted by a gentle and **soft** influx.

5172^e. The thymus gland is then **soft**.

6359. Truth from good (there) appears as **soft**; but falsity from evil as hard.

7068². Those in good are as it were **soft**.

7359. (The speech of the Spirits of Mars) was **soft** in its flow; a **softer** one I have not perceived; it was like the **softest** breeze.

8321^e. Charity with faith is yielding and **soft**.

8868³. That all things of the discourse of the Angels are open to the Lord . . . is heard from the **softness** and its quality.

9372⁴. That the Word in the letter (appears) rude and obscure; but in the internal sense, **soft** and resplendent, is signified by their not seeing a man 'clothed in **soft** raiment; lo, they who wear **soft** things are in kings' houses' (Matt.xi.8).

9377. A humble heart is **soft** . . .

9469. Signifies truth from a celestial origin, from its whiteness and **softness**.

H. 336. The influx (of the infants) was so tender and **soft**.

W. 335². Hence **softening** of the heart . . .

M. 218. The intelligence of women is **soft**, etc.

T. 185². They **softened** the snow.

D. 1491. A Society of such acts **softly**.

1645. The celestial love **soft** words and letters. Ex. De Verbo 4².

2250^e. The **softer** a man is, the more perfect he is. Ex.

4754. Love to the Divine is **soft**.

E. 962². 'Not **softened** with oil' (Is.i.6) = not tempered by good.

Soften. See SOOTHE.

Soil. See GROUND.

Sojourner. *Inquilinus.*

A. 8002. 'A **sojourner**' (Ex.xii.45) = those who do good from natural disposition only. Ex. 10109⁴.

M. 14². By their dress they now appeared as **inmates**.

Sojourn. *Peregrinari.*

Sojourner. *Peregrinus.*

Sojourning, A. *Peregrinatio.*

Strange, Foreign. *Peregrinus.*

Traveller. *Peregrinator.*

A. 143. (This) may appear **strange**. 647. 755⁴. 969.

1102. 'To **sojourn**' = to live. 1463³.

1461. 'To **sojourn**' (Gen.xii.10) = to be instructed. 1463, Ex. and Ill. 2025.

1502. (Thus) the **sojourning** of Abram in Egypt = the Lord's instruction in childhood. 2496.

1843. 'Thy seed shall be a **stranger**' (Gen.xv.13) = charity and faith rare. Ex.

— . 'A **stranger**' = not born in the land.

1844^e. (The true members of the Church are like **strangers**.)

1896. The name 'Hagar' means '**sojourner**.'

— . **Sojourners** represented those who were being instructed; and **sojourning**, instruction, and also things instituted for life.

1944. Man only **sojourns** on earth.

2371. 'Shall one come to **sojourn** . . .' (Gen.xix.9) = those in another doctrine, and life; (for) 'to **sojourn**' = to be instructed and to live; thus doctrine and life.

2417⁸. (**Sojourners** a class of the good.)

2496. The **sojourning** of Abram in Gerar = the Lord's instruction in doctrinal things. 2504. 2726.

2567. '**Sojourners**' = those being instructed in truths and goods. 3703¹⁹.

2915. 'I am a **sojourner** and an inhabitant with you' (Gen.xxiii.4) = that although the Lord is unknown to them He can be with them.

2959³. The **sojourning** of the sons of Jacob in Egypt = the vastation of the Church.

3148². **Journeyings** and **peregrinations** = the things of instruction, and thence of life.

3369. '**Sojourn** in this land' (Gen.xxvi.3) = instruction.

3672. 'The land of thy **sojournings**' (Gen.xxviii.4) = the life of instructions.

4243. 'To **sojourn**' (Gen.xxxii.4) = to be instructed.

4430. The **journeys** or **peregrinations** of Abraham and Jacob, represented progressions into truths of faith and goods of love.

4444⁵. They called (converted) gentiles '**sojourners sojourning** with them' (ill.) because 'to **sojourn**' = to be instructed; and thus 'a **sojourner**' = those who have suffered themselves to be instructed in the statutes and doctrinals.

4615. 'Where Abraham and Isaac **sojourned**' (Gen. xxxv.27) = Divine life together. 'To **sojourn**' = life.

4844⁵. '**Sojourner**' = those who want to be instructed in the truths of faith. 4956².

6004³. (Thus) when a **sojourner** is the subject of thought, as by him are signified those who are to be instructed, all exercises of charity towards such are suggested, thus truths.

6077. 'To **sojourn** in the land are we come' (Gen. xlvii.4) = to seek life in scientifics. 'To **sojourn**' = to be instructed, and also to live.

6095. '**Sojournings**' (ver.9) = life and instruction; thus successive states of life.

6796. 'I am a **sojourner** in a strange-*aliena*-land' (Ex.ii.22) = instructed in truths in a Church not his own. 'To be a **sojourner**' = one being instructed in the things of the Church. 8650.

7197. 'The land of their **sojournings** wherein they have **sojourned**' (Ex.vi.4) = where are the things of faith and charity about which they have been instructed, and according to which they have lived.

7260. (The Ancients called those) sojourners whom they were to gather together.

7865. When it treats of journeying, or peregrination.

7908. 'Both a sojourner and one born in the land' (Ex.xii.19)=one of the Church, whether not born there, or born there. 'A sojourner'=one being instructed in the truths and goods of the Church, and who receives them; thus one not born within the Church, but who nevertheless accedes to it. 5002³.

8007. 'When a sojourner sojourneth with thee' (ver.48)=those who have been instructed in the truth and good of the Church, and who have received them. . . . It is said 'when he sojourneth with thee' because by 'to sojourn' is signified to be instructed and to live. Thus by 'sojourners sojourning with them,' are signified not only those who are being instructed in the truth and good of the Church, and who receive them; but also those who live according to them.

8013. 'There shall be one law for the native and for the sojourner sojourning in the midst of you' (ver.49) =that he who on being instructed has received the truth and good of the Church, and lives according to them, shall be as he who is within the Church . . . —³, III.

8098². These things are signified by the peregrinations of the sons of Israel in the wilderness.

8420^e. 'To go'=to live; as also 'to journey,' 'to progress,' and 'to travel.'

8890. 'Nor the sojourner that is in thy gates' (Ex. xx.10)=the Scientific in general.

9196. 'A sojourner thou shalt not afflict, and shalt not oppress' (Ex.xxii.21)=that those who want to be instructed in the truths and goods of faith are not to be infested with falsities of faith and evils of life. Ex. 9268.

9200^e. 'A sojourner'=those who want to be instructed in such things as are of the Church.

9281. 'The son of thine handmaid may take breath, and the sojourner' (Ex.xxiii.12)=the state of life of those who are in truths and goods outside the Church.

— Those not born within the Church are signified by 'sojourners.'

9354. On this Earth there is an intercourse of all nations, by travellings, and by navigations.

10112. Those who had acknowledged, and who had suffered themselves to be instructed, they called sojourners, who had the same rights as natives.

10785. We said that we [had come] for the sake of travelling.

— From the delight of travelling which they had contracted (here). For in other Earths there are not such travellings.

10812. Monkish travellers, or missionaries.

S. 1. The letter (is) in a strange style.

P. 49^e. Whether you walk, or whether you travel.

50³. If there were space . . . there would intervene a journey, and the time for a journey.

M. 99². A journey to the court of a king.

530². After death his peregrinations (from one Society to another) are collected into one.

T. 112. Our peregrini, by whom we mean the laity . . . [Citizens of a town who lived outside the walls were called *peregrini*.]

D. 4232^e. There is a kind of travelling (there). J.(Post.)234.

4781. For there are such travellings on this Earth, and not elsewhere.

5012^e. It is the custom to give strangers keys.

5020. With the strangers who come thither they do thus . . .

D. Min. 4584. Sojourners are all who do not know truths and goods, and who are to be instructed.

E. 3281⁶. 'To sojourn'=to be instructed. 654¹⁶.

386²⁸. 'Sojourners'=those outside the Church, who want to be instructed and to receive the doctrinals of the Church, and to live according to them. Refs.

706²⁴. See EGYPT.

Solar. *Solaris*.

See under SUN.

A. 9104. At the end of our solar world.

10734. I was brought to an Earth . . . outside our solar world. 10783.

H. 292. The things in our solar world do not fall into their sight.

E. 391¹⁴. 'Solar statues' (Is.xxvii.9)=worship from natural truths.

391²⁶. 'Solar statues' (Ezek.vi.4)=idolatrous worship from falsities of doctrine.

Soldier. *Miles*.

Fight. *Militare*.

See WARFARE.

A. 5393. Such ferocity of disposition exists in a great part of soldiers and their commanders. Des. D.1063.

6435⁶. Where the good of love is, there the Lord 'fights' for it, that is, for those who are in it. Sig.

8175. 'Jehovah shall fight for you' (Ex.xiv.14)=that the Lord alone endures the combats of temptations. Ex. 8219.

9942¹⁴. That 'the soldiers' did this, (John xix.)=that it was done by those who ought to have fought for truths . . .

Life 39. That good loves truth, may be illustrated by . . . a soldier. If he is in the love of warfare, and feels good in protection or fame, he, from this good and according to it, acquires its knowledge; and, if he is a commander, its intelligence . . .

M. 373². Therefore (jealousy) is seated in commanders of soldiers more than in others.

T. 414². (Therefore) it is glorious for a soldier to shed his blood for his country.

424. Like a common soldier under his officer.

D. 1397. It is different with those who (kill and spoil)

from duty, because they think of them as enemies; thus from orders; some of whom I have met who are among the more blessed, although **soldiers**. It is the interiors which condemn (there).

[D.] 6110⁶². **Soldiers**, in special (glory in their potency).

E. 38. They who altogether deny the Lord . . . are meant also by the **soldier** who pierced His side (John xix.). By the **soldier**, and the **soldiers** there, are meant those who are of the Church, and who ought to **fight** for the Lord; in special, those of the Jewish Church; and, in general, all who being of the Church are in falsities and evils. As the **soldiers**=these, they divided His garments. Ex. 64⁴. —^e. 195²¹.

375⁶. 'The **soldiers**' (id.)=those who should fight for the truths and goods of the Church.

734⁸. That He **fight**s as a hero and a man of war in battles. Ill.

750¹⁰. Falsities of evil fighting against the goods of the Church, are signified by 'the multitude of all the nations which **fight** against Mount Zion' (Is.xxix.8).

850¹⁰. 'To **fight** upon Mount Zion, and upon its hill' (Is.xxxi.4)=to do Judgment from Divine truth.

C. 166. Charity in the common **soldier**.—If he looks to the Lord, and shuns evils as sins, and does his work sincerely, justly, and faithfully, he also becomes a charity . . . He is averse to unjust depredation; he abominates the wrongful effusion of blood. Otherwise in battles: he is then not averse to it, because he then does not think about it; but about the enemy as an enemy, who wants his blood. His fury ceases when he hears the sound of the drum calling him to desist from slaughter. He looks upon his captives after victory as the neighbour, according to the quality of their good. Before battle he raises his mind to the Lord, and commends his life into His hand; and, after he has done this, he lets his mind down from its elevation into the body, and becomes brave; the thought of the Lord, which he is then unconscious of, remaining still in his mind, above his bravery. And then, if he dies, he dies in the Lord; if he lives, he lives in the Lord.

Solicit. Under COMPASS—*ambire*.

Solicitation. *Solicitatio*.

A. 6513. **Solicitation** to consent. Sig.

Solicitude. *Solicitudo*.

Solicitous. *Solicitus*.

See CARE.

A. 623. 'They shall eat their bread in **solicitude**' (Ezek.xii.19). E.304⁷.

1382^e. Hence (the Angels) have no **solicitude** about future things.

1389. In the life of the body there inflow . . . **solicitudes** about future things; (but not there). D.2188.

1773³. Delighted with the Word, but not **solicitous** about the understanding of it.

1941². (Here) the seed . . . is in the midst of jungles and thickets, which are . . . cares and **solicitudes** . . . but when these are put off (there) the seed grows.

2892^e. He who believes that he rules himself . . . is borne into **solicitudes** about future things.

4286⁵. For man is little **solicitous** about the things of the (future) life . . . If he were **solicitous** about (them), he would easily apprehend these things.

5177. See FUTURE. 5178. 8247.

6325. Others cast themselves continually into **solicitudes** and cupidities. Ex.

6569. 'Fear not'=not to be **solicitous**.

7744. This state is devoid of all **solicitude** about future things. Ex.

8455. No **solicitude** about future things then renders the man unquiet. Ex.

8478. That they must not be **solicitous** about the acquiring of it from themselves. Sig. and Ex.

—². **Solicitude** about future things reigns univ-
sally with them.

8480. To be **solicitous** about the acquiring of good from themselves. Sig. and Ex.

8890. For when man is in Heaven, he is devoid of all **solicitude** . . . and then has bliss.

8956. (In Saturn) they are little **solicitous** about food and clothing . . .

H. 278². (Those in a state of innocence) are not **solicitous** about future things: **solicitude** about future things they call care for the morrow . . .

321. Are instructed by the Angels with **solicitous** care.

R. 157². They had not been **solicitous** about Divine truths.

D. 3538. See FUTURE—*venturus*.

E. 750¹⁶. 'Be not **solicitous** for your life' (Matt.vi.25).
Ex.

Solid. *Solidus*.

Consolidate. *Consolidare*.

A. 9550. '**Solid**' (Ex.xxv.31)=wholly. 9568.

W. 205³. In a **solid** consisting of the three degrees.

D. 242. In old age the parts become more **solid**.

2087. Man as it were a **solid** point . . . for, when in the body, his terrene things are represented by such a **solid** point.

5461². When they began to deliberate about **solid** Things.

E. 587⁶. Occurs.

D. Wis.v³. They are **consolidated** and hardened by opposites.

Solidify. See CONCRETE.

Solidfian. *Solidfianus*. T.812.

Solitary. *Solitarius*.

A. 824^e. They are (then) left **solitary**, and sit in torment.

830. Being expelled from societies, they sit **solitary**.

2684. 'To sit by one's self'=a **solitary** state such as is that of the thought in grief and despair.

3580². 'Solitary' (Deut. xxxiii. 28) = those not infested by evils and falsities. E. 376¹⁰. 483¹³.

H. 50. Angels who dwell solitary . . . 189. D. 5181.

249. Some who lead a solitary life hear Spirits speaking to them, without danger . . .

360. They who have given themselves to a life almost solitary . . . in the other life are sad, and despise others. 535.

M. 87. There is no solitary good, nor solitary truth. Ex.

T. 377. There is no solitary charity, nor solitary faith.

D. 1782. They wander solitary, and are thus kept in bonds.

2498. They sit solitary, solely in a Society of the solitary . . .

2506^e. They sit solitary, and are devastated.

4666. Those in a general idea, which yet is determinate . . . are they who have been solitary, and have thought much . . .

4852. They think in the Sensuous, (as do some also) when speaking to themselves, as solitaries do.

5122. When (the celestial) are by themselves, and as it were solitary, they think from the objects before their sight.

5421. (The Jews) appear solitary. 5619².

5513¹⁸. When they live solitary, house by house. —²³.

5574. They become Genii . . . partly from a solitary life in itself, that is, from the delight of it.

5900. Those also are serpents who in the world have lived solitary . . .

E. 817⁹. 'Nor a solitary one in thine assemblies' (Is. xiv. 31) = that not one truth shall be left among the Knowledges.

1003^e. They live solitary in deserts . . .

1062³. By the impurities of their minds they defile the pieties of their lips, especially if . . . they live solitary.

1226³. They dwell solitary in huts, or caves.

J. (Post.) 219. Huts in which they dwell solitary with some harlot.

Solitude. *Solitudo.*

A. 3708⁵. Of those in ignorance of truth it is predicated that they 'wandered in a solitude of way' (Ps. cvii. 4).

3941³. 'A wilderness of solitude' (Jer. xii. 10) = the vastation of the Church.

S. 84. 'Solitude' is predicated of truth, or falsity.

R. 90⁴. 'Desert,' and 'solitude' (Is. li. 3) = defect and ignorance of truth.

D. 2499. They are tolerated in no Society . . . and so their solitude at last appears to them.

2818. Such are thrust down below the right foot, where they are in solitudes.

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3088. He was imbued with a more subtle nature, from solitude.

3625. Those in solitude of life easily fall into such (melancholy and phantasies).

E. 280². Occurs. 388³.

326⁵. 'The desert as Eden, and the solitude as the garden of Jehovah' (Is. li. 3) = that they shall have good and truth in abundance. 'A solitude = where there is no truth. 375³³.

537¹⁴. 'A land of solitude and drought' (Jer. ii. 6) = a state of non-perception of good. 730³⁸.

654⁵⁸. 'A solitude and a waste' (Ezek. xxix. 12) = devoid of all truth and of all good.

962². 'Your land a solitude' (Is. i. 7) = the Church devastated as to all truth.

Solomon. *Salomon, Schelemon.*

A. 1756². The Song of Songs of Solomon.

3048⁵. Queen of Sheba came to Solomon . . . Solomon, here, is the Lord.

5223². The wisdom of Solomon.

P. 245. Why Solomon was permitted to establish idolatrous worship. Gen. art.

— . David represented the Lord about to come into the world; and Solomon, the Lord after His coming. Ex.

Ad. 2/1434. Solomon seen. 3/5225. 5226. See D. 281. 2699, (his character des.)

D. 2681^e. He spoke with such gravity as if he had been Solomon.

E. 587². (The idolatrous habits of the Israelites) may be evident from Solomon himself, who was their wisest one.

654²⁹. It is said of Solomon, by whom was represented the Lord as to the Celestial Kingdom and as to the Spiritual Kingdom . . .

—³³. As Solomon represented the Lord as to each Kingdom . . . and all who are of these Kingdoms are in intelligence and wisdom through Knowledges of truth and good, and in scientifics which confirm them, therefore Solomon took the daughter of Pharaoh to wife.

—⁴⁷. Solomon's idolatry, etc. Ex.

Sole. *Planta.*

See under FOOT, and PALM-*vola*.

A. 259. They referred the lowest natural things to the sole.

1748. 'The sole,' and 'the heel,' in the Word, = the ultimate Natural. (= the lowest natural things. 2162². 4938.)

3640. The Hells are in planes in every direction under the soles.

4403^e. Those who are at the soles are the grosser natural Spirits.

4738³. Spirits who appeared in the plane of the sole of the foot.

4946. They act into the sole of the right foot.

[A.] 4947. Under the soles of the feet are those also who have lived for the world and self-gratification. Des. D.2683.

4948. They who have lived a delicate life conjoined with interior cunning are under the sole of the right foot, deep down there . . .

4949. Many have abodes under the soles of the feet. Des.

5037. All that place is called the 'prison house' which is proximately beneath and around the sole of the foot, where those are kept who are in vastation . . .

6692². The Hells of the magicians are in a plane beneath the soles . . .

6699. A great stream (of people from the worlds) in the plane of the sole of the foot.

6844^e. The middle Natural is signified by the soles; the external, by the shoes.

6928. The Spirits of our Earth . . . are kept in places which are beneath the soles of the feet, and are called the 'Lower Earth' . . . 7090. 8099².

7418. The places at the sides beneath the soles of the feet, where evil Spirits are . . .

7729. As the ultimate of the Natural is signified by the hoof, as by the sole, there is also signified the truth which is ultimate of the Natural.

8096². (Those represented by 'the Philistines') dwell to the right in front in a plane under the sole.

9406. The soles, which are under the feet, = the ultimates of nature. Tr.

9836². The soles, etc. correspond to the ultimates of Heaven, in which there is power.

H. 65^e. The First Heaven forms the feet down to the soles . . .

T. 564³. Infernal delight . . . inflows into every man, but into the soles of the feet, etc.

D. 1189^e. The sole of the right foot = such corporeal things as they adhere to.

2662. On a tumult beneath the sole of the left foot.

2678. (They who live securely) dwell near the sole of the left foot, holding the region of the sole of the left foot. Des.

2684. These hold the region of the sole of the foot, because they despise others in comparison with themselves, although they are not evil . . .

2772^e. (Such) at last come beneath the sole of the right foot.

3741. The undulation extended itself towards the sole, and under the sole of the foot; by which is signified the extreme grossness of their phantasies.

4648. He was afterwards let down under the sole of the left foot, almost to the Hell there.

4744. (Wolff) was in the plane of the sole of the left foot.

4791. (The Moravians) appeared a little to the right, in the plane of the sole of the foot.

4825. There were two . . . at the region of the sole. Des.

4831. The region where the Mohammedans are is towards the right in the plane of the right sole.

4993. They were cast into a Hell almost under the sole of the right foot.

4999. The Hell of such is under the sole of the left foot . . .

5016. There is another London . . . in the plane of the sole of the foot, a little to the right.

5227. The Jews appeared to the right, in a plane under the soles.

5508. All the interiors cease . . . progressively from head to sole . . .

6109. On those who constitute the soles of the feet, and on those beneath them.

E. 240³. See FOOT.

342⁴. This ultimate part of Heaven corresponds to the soles of the feet.

365⁸. The Sensuous Natural corresponds to the soles of the feet . . .

600. The very soles of the feet correspond to the world, in which everything is natural. (The feet correspond to the First Heaven.)

632. See TRAMPLE.

1056². As man becomes wise . . . the sensuous mind is as the soles of the foot.

Some time. *Aliquamdiu.* R.855^e.

Something. *Aliquid.*

A. 9530. Somewhat as to conjunction with truth. Sig.

W. 15. What has no quality is not anything.

P. 11. Good is not anything unless united to truth; and truth is not anything unless united to good.

—^e. Hence evil with falsity, and falsity with evil, are not anything.

19. What is in good and at the same time in truth is something; and what is in evil and at the same time in falsity is not anything. Ex.

217⁷. Everything which perishes, and does not become something, inwardly in itself is not anything; outwardly, indeed, it is something . . . But that which remains to eternity, is in itself perpetually something . . .

T. 387³. Love and wisdom without the good of use, are not anything . . . Love . . . in wisdom is formed to something; and this something to which it is formed, is use.

Somewhat. *Quoddam.*

H. 39. An inmost and supreme somewhat . . . J.25⁵.

Somnolence. Under SLEEP—*somnus.*

Son. *Filius.*

See under ISRAEL, and SON OF GOD.

A. 55². The fruits thence, which are truths, are called 'sons.'

261. 'Sons' = truths. 264, Ill. 668. 742. 906. 1434. 1458². 2015⁵. 2567⁵. 2781⁶. 2928⁵. 3373. 3583. 4139. 4185. 4187. 4434⁴. 5376³. 5536^e. 6680. 6919. 7023.

7935. SoSo. 8902⁵. 8904⁵. 8982. 9666⁶. 9807. 10651. 10652. E.175⁹. 275¹⁹. 2827. 315⁵. —⁸. 316⁴. 357¹¹. 433⁴. 438⁵. 444⁹. 494^e. 710⁴. —²⁴. 799¹¹. 1083.

264². 'Sons' = the goods and truths of faith. Ill.

289. 'Sons' = truths of faith.

489. 'Sons and daughters' = truths and goods. Ill.

518. '(Enoch) begat sons and daughters' (Gen.v.22) = doctrinals concerning truths and goods.

532. 'Sons and daughters' (ver.31) = the conceptions and births of such a Church.

568². 'Sons' = the things of the understanding; and, when there is no understanding of truth, phantasies.

790^e. 'Sons of the stranger' (Ps.cxliv.7) = falsities. E.376¹².

1147. 'Sons born to them' (Gen.x.1) = doctrinals derived thence.

— . 'Sons' = truths of faith, also falsities, consequently doctrinals . . .

1214. 'The sons of Ham' = derivations of doctrinals and worships from corrupt internal worship.

1226. 'The sons of Shem' = things of wisdom. Ex.

1234. 'The sons of Aram' = Knowledges thence.

1336. 'Begot sons and daughters' = doctrinals. 1341.

1344. (= doctrinals which are rituals. 1346.) (= rituals. 1348. 1350. 1352. 1354.)

1372. 'Son and daughter' = truth and good; in the opposite, falsity and evil.

1434. In Heaven they know not what a son is, but the spiritual state which is relatively as a son.

1799. They live from the Lord's life . . . and hence are called 'sons.'

1945. 'Thou shalt bear a son' (Gen.xvi.11) = the truth, namely of this Rational. 1960.

2015⁶. 'Son,' here, = the Lord, who is called 'Son' because He is truth itself, and all truth is from Him.

2066. 'I will give thee a son from her' (Gen.xvii.16) = a Rational; (for) 'son' = truth; and, as all the Rational begins from truth, by 'son' is here signified a Rational. 2082. 2139. 2194.

2159. He was no longer the son of Mary.

2231. 'Sons' = all in truths. 2232. 2390.

2320. 'He hath given all judgment unto the Son' (John v.22): 'the Son' means the Divine Human.

2388². Hence the 'sons' of Lot were not saved.

2567¹⁰. 'Sons' = truths of doctrine.

2623. 'A son' (Gen.xxi.2) = the Divine Rational. 'A son' = truth; and as truth is the chief thing in the Rational, 'son' = the Rational . . . 2628. 2772.

2643. 'Sons' = truths, here, those in the Rational.

2657. 'Son' (ver.10) = the truth of the mere human Rational.

2661³. The celestial are called 'heirs' . . . the spiritual, 'sons.'

2798. Isaac is called 'his son' (Gen.xxii.6) because the Lord's Divine Human was not only conceived, but was also born from Jehovah.

2827. 'Thou hast not withheld thy son, thine only one, from Me' (ver.12) = the union of the Human with the Divine through the last of temptation. 'Thy son,' namely, Isaac, = the Divine Rational, or the Divine Human, for this begins in the Rational. 2844.

2947. 'The sons of the people' (Gen.xxiii.11) = those first initiated into truths.

3038^e. 'The Son' = the Lord's Divine Human.

3061. The Lord as to the Divine Human is called 'the Son.'

3212^e. 'This is My beloved Son' (Matt.xvii.5) = the Divine Human.

3243. 'All these were sons of Keturah' (Gen.xxiv.4) = as to doctrinals and worships thence. 'Sons' = truths and doctrinals.

3263. 'The sons of Abraham' (Gen.xxv.12) = those in truths from the Lord.

3266. 'The names of the sons of Ishmael' (ver.13) = the qualities of the doctrinals of the spiritual. 3269.

3494². Both the good and the truth in the external man is a son, a son, namely, of the internal man. Ex.

3574. 'To kiss the Son' (Ps.ii.12) = conjunction with the Divine Human by the faith of love. See 9309^e.

3703². Lower or derived goods and truths are relatively as daughters and sons. —⁶, Ill. 3908.

3704². Divine truth is what is called 'the Son.' —⁸.

3762. 'To the land of the sons of the east' (Gen.xxix.1) = elevation to the truths of love.

3907. 'Give me sons' (Gen.xxx.1) = the desire to have interior truths; interior, because from Rachel.

3913. These general states (of regeneration) are what are designated by these twelve sons. Ex. 3926. (See 4601^e.-4609.)

3922. 'Hath given me a son' (ver.6) = that this truth was acknowledged. Ex.

3926. 'A second son to Jacob' (ver.7) = the second general truth.

3933. 'Zilpah . . . bore a son to Jacob' (ver.10) = the acknowledgment of external truth. 3937. 3947.

3959. 'Leah . . . bore a sixth son to Jacob' (ver.19) = the reception and acknowledgment of truth.

4009. 'Gave them into the hand of his sons' (ver.35) = that these things were given to truths.

4063. 'The words of Laban's sons' (Gen.xxxi.1) = the truths of (that) good.

4104. 'He lifted up his sons' (ver.17) = the elevation of Truths.

4207. 'The Son' = the Divine truth which is from Divine good.

4215. 'Kissed his sons and his daughters' (ver.55) = the acknowledgment of these Truths, and of the affections of the same.

4257. 'Sons' (in relation to their mother) = the truths of the Church.

4270. 'Male children—*nati*,' or 'sons,' = truths. 4342. 4357. 4359. 4360. 4361. 4377. 4383.

4303^e. 'Sons' (of Israel) = truths.

[A.] 4424^e. 'Sons of the kingdom' (Matt.viii.12)= those in a vastated Church.

4431. 'Son,' here, = interior truth. 4447.

4440. 'His sons' (Gen.xxxiv.5) = his descendants. (=the truths of faith which belonged to him and his descendants. 4441.) 4503.

4589. 'Thou shalt have this son also' (Gen.xxxv.17) = spiritual truth, (because it was Benjamin). 4592, Ex.

4763⁵. 'The king's sons' (2 Sam.xiii.28-31) = truths from the Divine.

4781. 'All his sons' (Gen.xxxvii.35) = those in falsities.

4821. 'She conceived and bare a son' (Gen.xxxviii.3) = falsity of the Church.

4823. 'She conceived again, and bare a son' (ver.4) = evil which is from falsity.

4825. 'Again she bare a son' (ver.5) = what is idolatrous.

4835³. As marriage represented these things, sons and daughters represented and also signified truths and goods. 4843. (=affections of good and truth, and also the goods and truths which are from the former as parents. 5023.)

5044¹³. 'Sons' (Ps.xlv.16) = the truths of the Spiritual Kingdom.

5110^e. This Divine, in Heaven, is 'the Son.'

5348. 'To Joseph were born two sons' (Gen.xli.50) = derivative good and truth.

5403. 'Jacob said to his sons' (Gen.xlii.1) = perception concerning truths in general.

5414. 'Sons of Israel' (ver.5) = spiritual truths.

5436. 'Sons of one man' (ver.11) = truths from one origin.

5542. 'The two sons of Reuben' (ver.37) = the two doctrines of the Church, that of truth, and that of good.

5912. 'Thou, thy sons, and thy sons' sons' (Gen.xlv.10) = spiritual good . . . truths in the Natural, and the truths again born and derived.

6138. 'Whoever loveth son and daughter more than Me is not worthy of Me' (Matt.x.37) = the things which are proper to man by actuality.

6366. 'The sons of thy father shall bow themselves to thee' (Gen.xlix.8) = that truths will of themselves submit themselves. Ex.

6385. 'To bring thy sons from far' (Is.lx.9) = those in truths. (=truths with the gentiles. 6740^e.) E.242¹⁷. (=the gentiles who receive truths. E.294³.)

6418. 'The son of a fruitful one' (Gen.xlix.22) = fructification from truth.

6492. After a son becomes his own master. Ex.

6583. 'Sons of the thirds' = derived things.

6584. 'Sons, and sons' sons' = derived things. 7634.

6676. 'Son' = truth. 7839. 8081. 9000. 10494. R. 543, Ex. and Ill. E.242¹⁶. 449³. 724³.

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

6719. 'She bare a son (Moses)' = the Law Divine in its origin.

6751. 'He was unto her as a son' (Ex.ii.10) = hence came its first truths.

6794. '(Zipporah) bare a son' = the truths thence.

7035. 'My son, My first-born, is Israel' (Ex.iv.22) = that those in spiritual truth and good are adopted. Ex.

7045. 'The son' (of Zipporah) = the truth of the representative Church.

7293⁶. 'The 'son' whom the woman brought forth (Rev.xii.) = the Divine truth disclosed at this day.

7662. 'Sons' = the truths which are of the Church.

8127. 'The Only-begotten Son' = the Lord as to Divine truth. 8573^e. 8705³.

8571. 'Sons' = interior truths of faith.

8649. 'Sons,' here, = goods of truth. Ex. 8655. 8661.

8876. 'Visiting the iniquity of the fathers upon the sons' = the proliferation of falsity from evil . . . 'Sons' = falsities.

8890. 'Nor thy son' (Ex.xx.10) = the man's Intellectual . . . in the internal man.

8904⁷. 'Sons,' here, = falsities.

9079. 'Son' = the truth of faith.

9139⁴. 'A son of oil' (Is.v.1) = the external good of love of the celestial Kingdom.

9185^e. From interior good as a father, and interior truth as a mother, are conceived and born exterior truths and goods, which are therefore called 'sons and daughters.'

9224. 'The firstborn of the sons' = all things of faith of the Church.

9231². 'Sons' (Matt.xv.26) = those within the Church.

9281. 'Son of a handmaid' (Ex.xxiii.12) = those in the affection of external truth.

9295⁴. 'The sons of the kingdom,' who are 'the good seed' (Matt.xiii.38) = the truths of faith of the Church. 'The sons of the evil kingdom,' who are 'the tares' = the falsities of faith of the Church. 9807⁸. E.683⁶.

9807. 'The sons of Aaron' = Divine truth proceeding from Divine good. Ex. 9813. 9946. 10000. 10012.

—. 'Sons,' in the spiritual sense, are those who are born anew from the Lord, thus those who are in truths from good.

9813. 'Sons' = the things which are born from another as a father; thus the things which proceed.

9818^e. 'The Son' (Matt.xxviii.19) = that Divine Itself in a human form. (=the Divine Human. E.183¹³.)

9950^e. The derivative Divine truth is as a son.

9960⁶. 'Sons of delights' (Micah i.16) = truths Divine. (=genuine truths of the Church from the Word. R. 47⁴.)

10017. 'His sons' = the things which proceed, thus which succeed in order. Ex.

10053^e. 'The Son' (John xvii.1) = the Divine Human. 10370³.

10067⁴. 'No one knoweth the Son but the Father'

(Matt.xi.27), because by 'the Son' is meant the Divine truth, and by 'Father' the Divine good, both in the Lord, and the one cannot be Known except by the other . . .

1006S. The Divine of the Lord in the lower Heavens is represented by the sons of Aaron . . . because the lower Heavens are born from the higher ones, as sons from a father. By the lower Heavens are meant the Spiritual Kingdom.

1011S. 'The sons of Aaron'=the Lord as to Divine spiritual good. 10239.

10132. 'The sons of a year'=the quality of infancy in which truths are implanted.

10402². 'Sons'=truth; in the opposite, falsities.

10623. 'Visiting the iniquity of the fathers upon the sons, and upon the sons' sons' (Ex.xxxiv.7)=the rejection and damnation of evils and the derivative falsities in a long series.

—². 'Sons'=truths or falsities; for good is the father of truth, and evil, of falsity.

H. 3S2a. 'Sons and daughters'=the truths and goods which are procreated.

L. 22. See SON OF GOD.

30^e. 'The Son,' alone, after the Lord's Human was glorified, means the Divine Human.

P. 122. Man cannot be purified if he looks to the Son as a mere man.

R. 139. 'I will kill her sons with death' (Rev.ii.23) =that all the truths from the Word with them will be turned into falsities. . . It also signifies to condemn their falsities. (=that thus falsities are extinguished. E.166.)

543. 'A male son' (Rev.xii.5)=the doctrine of the New Church. . . Or, truth conceived in the spiritual man, and born in the natural. D.6101². 6110²⁸. E. 724.

613. Whenever the Lord speaks of 'the Son,' He means the Divine truth of the Divine wisdom.

890. 'He shall be to Me a son' (Rev.xxi.7)=that in Heaven they shall be in the Lord, and the Lord in them.

—^e. That they who approach the Lord immediately are His 'sons,' is because these have been born anew from Him, and therefore He called His disciples 'sons.' Ill.

M. 120. The offspring from the Lord as a Husband and Father, and from the Church as a wife and mother, are all spiritual, and in the spiritual sense of the Word are meant by 'sons and daughters,' 'brothers and sisters,' etc. Ex.

202. See OFFSPRING—*proles*.

T. 167. The 'Son' whom Mary bore, is the Body of that Divine Soul.

D. 4340. 'The Son'=truth.

E. 64². 'This is My beloved Son' (Matt.xvii.5)=His Divine Human; and, as the Divine truth is from Him, it was said out of the cloud, 'in whom I find pleasure; hear ye Him.' (=that He is the Divine truth, or the Word. 594².) Ath.146.

131¹⁰. 'Sons and daughters'=Knowledges of truth and good.

175⁴. 'Sons'=affections of truth; 'daughters,' affections of good.

239¹⁰. They are called 'sons' who receive truths; 'daughters,' who receive goods.

240⁵. 'Sons'=all falsities in general.

340¹³. 'Sons round about thy tables' (Ps.cxxviii.3)=truths of good thence.

349⁷. 'The Son'=the Lord's Divine Human, (which 'has life in itself.') 401⁹.

357¹⁰. 'The sons who are an heritage of Jehovah' (Ps.cxxvii.3)=the truths through which is intelligence. (=those in truths from good. 710¹³.)

365²⁴. 'Sons,' in the Word,=those in truths from good.

—³⁷. 'Thou shalt see thy sons' sons' (Ps.cxxviii.6) =truths of doctrine, and their multiplication to eternity.

391²⁴. 'Sons'=falsities of evil.

409⁹. 'If the Son shall make you free, ye shall be free indeed' (John viii.36). By 'the Son' is meant the Lord, and also the Truth.

411¹⁸. 'Sons'=falsities. 555²⁰. 724³⁴. Ill. 768²⁴.

412³². 'Sons hard in faces' (Ezek.ii.4)=those in truths without good; abstractedly, truths without good.

504³¹. See FATHER.

532¹¹. 'Son'=the truth of the Church.

555⁶. 'Sons'=those in the truths of the Church. 768⁶.

—⁷. 'Sons and daughters'=the falsities and evils of the Church.

—¹⁷. 'Sons'=those in falsities of doctrine; here, those in falsities.

586⁴. 'To sacrifice sons and daughters' (Ps.cvi.37)=to destroy the truths and goods of the Church through evil cupidities.

617³⁰. 'They shall eat the flesh of sons and daughters' (Lev.xxvi.29); 'the fathers shall eat the sons, and the sons shall eat the fathers' (Ezek.v.10) . . . 'Sons'=the truths of the Church; and, in the opposite, its falsities. 724²⁹.

622³. 'Sons'=those in the affection of truth.

624⁸. 'Sons and daughters'=those in the spiritual affection of truth and good.

—¹⁰. 'Sons and daughters shall fall by the sword' (Amos vii.17)=that the truths and goods of the Church will perish through the falsities of evil.

638¹³. 'Thy sons as olive plants' (Ps.cxxviii.3)=truths born from the affection of truth, (through which) are produced the goods of love and charity.

650¹³. 'Sons of a raven' (Ps.cxlvii.9)=natural men, who are in darksome lumen from fallacies concerning Divine truths . . .

652²⁴. 'Sons'=those in truths of doctrine.

654⁶⁸. 'Sons and daughters'=truths and goods.

659²¹. 'Sons and daughters'=exterior truths and goods.

[E.] 695¹⁶. 'Thy sons shall come again to their own border' (Jer. xxxi. 17) = that spiritual truths will come forth with those who will be of this New Church.

721⁵. 'Sons' = truths from the Lord through the Word.

724⁵. 'Sons' = the truths of the Church and of doctrine. Fully ill.

821⁴. 'Sons of thunder' (Mark iii. 17) = truths from celestial good.

850³. 'Thou art My Son, this day have I begotten thee' (Ps. ii. 7) = the Divine Human, which also is the Son of God.

852². 'The Son' = the Divine Human. —^e. Ath. 4.

907². 'The Son' = the Divine truth.

922⁶. 'Sons of Zion' (Joel ii. 23) = those in wisdom from Divine truth.

1073. The Angels in the Third Heaven are called 'the Lord's sons' . . . those in the Second, 'sons of the kingdom,' and 'sons of the king.'

1119^e. 'He who seeth the Son, and believeth in Him, shall have eternal life' (John vi. 40). 'To see the Son' = to see the Lord in spirit.

Ath. 32. A Son born from eternity. Refuted. 78. Can. Trinity v. 4.

75. They think of the Son as a common man.

Can. Holy Spirit i. 7. As the Father is the soul and life of the Son, and the Son is the human body of the Father . . . they are consubstantial, and subsist conjointly.

Son of God. *Filius Dei.*

See under SON.

A. 51^e. The celestial man is called 'a son of God' (John i. 12).

570. 'The sons of God' (Gen. vi. 2) = doctrinals of faith. Ex.

1608². Those with whom there is love and the derivative faith are they who are born of God; and as these have been born of God, they are called sons of God' (John i. 12).

1733². As to the external man, relatively to Jehovah, it is said 'Son of God'; but relatively to the mother, 'Son of Man.'

1737^e. Hence all these are called 'sons of God' from the Lord, who was the only Son of God.

2159². He (then) put on the Divine Human, from which He called Himself 'the Son of Man,' and also 'the Son of God'; and by 'the Son of Man' He signified the truth itself, and by 'the Son of God' the good itself, which belonged to His Human essence when made Divine. 2813. 3952².

2628². The Divine Human was not only conceived, but also born, from Jehovah; hence the Lord as to the Divine Human is called 'the Son of God,' and 'the Only-begotten.' Ill.

2649². No longer the son of Mary, but the Son of God, both as to conception and as to birth. 2657^e.

2813⁵. The Son of God, or the Lord as to the good in the Divine Human, could not be tempted. Ill.

3704². 'Son of God,' and 'Son of Man' = the Lord as to Divine truth. Refs.

3960. See DIVINE HUMAN.

7499. The Lord is called 'Son of God' as to Divine truth; for Divine truth proceeds from Divine good as a son from a father, and is said to be 'born.'

8409³. 'Sons of God' (John i.) = the regenerate. (= those who believe in the Lord. L. 18⁵.) E. 745^e.

9643^e. 'Sons of God' (Job xxxviii. 7) = truths Divine.

H. 86, app. 5. The Son of God from eternity was Divine truth in Heaven. Refs. N. 305².

L. 19. That the Lord as to the Divine Human is called 'the Son of God.' Gen. art.

—². That the Lord's Human conceived of Jehovah the Father, and born of the virgin Mary, is 'the Son of God.' Ill.

—⁸. In the Jewish Church, by 'the Son of God' was meant the Messiah. Ill.

21^e. From these passages it is evident that 'the Son of God' is Jesus conceived of Jehovah the Father, and born of the virgin Mary.

22. Where it treats of His Divinity, of His oneness with the Father, of His Divine Power, of faith in Him, of life from Him, the Lord calls Himself 'the Son,' and 'the Son of God.' 26².

32⁷. The Human itself from this Divine is the 'Son of God.'

35. That the Lord . . . put on a Human from the Divine in Himself, which is the Divine Human, and the Son of God. Ex.

Life 17². 'To believe in the name of the Son of God' = to believe in the Word, and live according to it.

51². They are called 'sons of God' who are not in the proprium of their own will.

R. 520³. That the Messiah is the 'Son of God.' Ill.

618. They cannot think of the Son as God.

961⁶. By a Son of God born from eternity, I understood His birth foreseen from eternity . . .

T. 92. That the Human by which God sent Himself into the world is the Son of God. Gen. art.

—². The Human is actually the Son of God, because conceived from Jehovah God as the Father, according to Luke i. 32, 35. He is called 'the Son of God,' 'the Son of Man,' and the Son of Mary; and by the 'Son of God' is meant Jehovah God in His Human; by the 'Son of Man,' the Lord as to the Word; and by the Son of Mary, the mere human . . .

—². The Divine which the Lord had was from Jehovah the Father, and the Human He had was from the mother: these two united are the Son of God. Ill.

94². The Council of Nice, therefore, to vindicate the Lord's Divinity, invented a Son of God born from eternity . . . 637^e.

101². By the Son of God is properly meant His Human. 135⁴.

171². That a Son of God begotten from eternity descended and assumed the Human, may be compared to fables . . . (See R. 743.)

342. The First of faith in the Lord is the acknowledgment that He is the **Son of God**; and thus God from God. Ill. 379.

379^e. The first characteristic mark of faith, which is that the Lord is the **Son of the Living God**, is like the morning star to all who enter His Church.

729^e. They who receive the Lord, that is, have faith in Him, and are not in evils of life, are called '**sons of God**,' etc. Ill.

D. 4774². Hence they might know that the **Son of God** was from eternity, and that He was the same with the Father, but in a human form.

5668a. The Mohammedans who are on the mountains . . . think of the Lord as the **Son of God**.

5927. Thus the Lord in the world could not be called the **Son of God**; but His own Son.

6045^e. Some (there) see a **Son of the Father** . . .

E. 684⁵. 'Thou art the **Son of God**, the King of Israel' (John i.49). As 'Messiah,' 'Christ,' 'Anointed,' and 'King,' are synonyms, so is '**Son of God**,' and each of these names = the Divine truth. . . The reason He is called also '**the Son of God**,' is that 'sons' = truths; hence '**Son of God**' = the Divine truth. Ath. 149. 156.

740¹⁴. In the time (of Job) the Angels were called **sons of God**, because by '**sons of God**,' equally as by 'Angels,' were meant Divine truths. 746⁹, Ex.

852³. (Thus) the Lord's Human is what is called '**the Son of God**;' for it is said that '**the Holy Thing which shall be born of thee shall be called the Son of God**.'

—⁵. '**The Son** can do nothing of Himself, except what He seeth the Father doing; for the things which He doeth, these also the **Son** doeth in like manner. As the Father raiseth the dead, and quickeneth them, even so the **Son** quickeneth whom He will. . . He that honoureth not the **Son**, honoureth not the Father who hath sent Him. Verily I say unto you, The hour cometh, when the dead shall hear the voice of the **Son of God**, and they that hear shall live. For as the Father hath life in Himself, so hath He given to the **Son** to have life in Himself' (John v. 19-26). That by '**the Father**' is here meant the Divine in the Lord, which was His life, as is the soul of the father in every man; and that by '**the Son**' is meant the Human, which lived from the Divine in Him, and thence also was made Divine; consequently that the Father and the **Son** are one, is evident from these words . . .

—¹³. That by '**the Son of God**' is meant the Lord's Divine Human, has been manifested in other passages; as in . . . 'Unto us a **Son** is given, and the government is upon His shoulder, and His name is called, Wonderful, Counsellor, God, Hero, Father of eternity, Prince of peace' (Is. ix. 5); and 'a virgin shall conceive and bear a **Son**, and His name shall be called '**God with us**' (Is. vii. 14).

1025³. The Divine Human born in time is meant by the **Son of God**.

1069². As He was conceived from Jehovah, He is so often called '**the Son of God**.'

Ath. 62. The **Son** from eternity was the Divine Human from eternity, and it was the Divine proceed-

ing, from which is Heaven, thus the Divine forming. Ill. 149.

132. The Divine Human is the **Son of God**; the Divine Proceeding, which is the Word, is the **Son of Man**.

149. Hence those are called '**sons of God**' who are recipients of Divine truth.

150. The Lord was conceived from the Divine Itself, and was afterwards born from It, for that which was born from Mary the Lord expelled by His Divine, and hence assumed a Human corresponding to His Divine, and thus . . . the Divine assumed to itself a Human. Thus He was not only conceived, but was also born, from Jehovah, according to: 'Jehovah hath said unto Me, 'Thou art My **Son**, this day have I begotten Thee' (Ps. ii.); and hence it is that He is the **Son of God**.

215. If, therefore, the Lord is the **Son of God**, as a Man, it follows that the Lord as a Man is God. Ex.

De Just. p. 10. When Calvin mentioned the **Son of God**, he did not understand Jesus Christ as to the Human.

Can. Redeemer v. 3. The Lord's Human (by which He sent Himself into the world) is called '**the Son of God**,' from the Divine truth and Divine good in Him, which is the Word; and '**the Son of Man**,' from the Divine truth and good from Him, which is the doctrine of the Church from the Word thence.

Son of Man. *Filius Hominis*.

A. 49. By '**Man**,' and '**Son of Man**,' in the supreme sense, is meant the Lord; in the internal sense, wisdom and intelligence; hence everyone who is regenerate. Ill.

—³. Called **Son of Man**, or Man, which is the same.

264^e. Hence, the Lord, being Himself the seed, called Himself the '**Son of Man**,' that is, the faith of the Church.

477³. Those are called '**sons of man**' (Deut. xxxii. 8) who have been in faith in the Lord. (= those who are in truths of faith. 1259⁶.)

1313. 'Which the **sons of man** were building' (Gen. xi. 5) = the sons of the Church inventing.

1607². For by '**the Son of Man**' is meant His Human essence, which when united was Divine . . . —³. 1729.

1733². See **SON OF GOD**. 2159². 3704². T. 92. Ath. 132. Can. Redeemer v. 3.

2813. The Lord often said that the **Son of Man** would suffer, but never the **Son of God**. Ill.

—². In all these passages, by '**Son of Man**' is meant the Lord as to truth Divine, or as to the Word in the internal sense.

2814. It is rational truth, such as is with the Angels, consisting in appearances of truth, which is called '**the Son of Man**,' but before the glorification.

3869⁴. 'To hear the voice of the **Son of Man**' = to have faith in the Lord's words, and to will them.

4060⁵. 'Then shall appear the sign of the **Son of Man** in heaven' (Matt. xxiv. 30) = the appearing then of truth Divine; '**the Son of Man**' = the Lord as to truth Divine. (= the truth Divine proceeding from the Lord. 8427⁴.)

[A.] 4230. The time of the end of the old Church and the beginning of the New is meant by 'the coming of the **Son of Man**.'

4287^e. The truth which is from good is called . . . also 'son of man.'

4334⁷. 'So shall the coming of the **Son of Man** be' (ver. 39)=that they will not receive the Divine truth. 'The coming of the **Son of Man**' is the Divine truth which will then be revealed.

4809. 'When the **Son of Man** shall come in His glory' (Matt.xxv.31)=when the Divine truth will appear in its light, which happens to every man when he dies; for he then comes into the light of Heaven, in which he can perceive what truth and good are, and thus his own quality. 'The **Son of Man**,' in the internal sense, is the Lord as to Divine truth; thus the Divine truth which is from the Lord.

6432⁷. 'The **Son of Man**' (Rev.i.)=the Divine truth.

8902⁴. 'A son of man' (Is.xiii.9)=truth from good; in the supreme sense, the Divine truth proceeding from the Lord. Refs.

9295⁴. 'He that soweth the good seed is the **Son of Man**' (Matt.xiii.37). 'The **Son of Man**'=the Lord as to the truths of the Church.

9372⁷. That they would do in like manner with truth Divine itself, is signified by, 'so shall the **Son of Man** also suffer of them' (Matt.xvii.12). 'The **Son of Man**'=the Lord as to truth Divine.

9405². The advent of the Lord and His presence in the Word, is meant by 'to see the **Son of Man**' (Matt.xxiv.30).

9684³. 'The **Son of Man**'=the Lord as to the Divine truth from His Divine Human. 9807², Ill.

9807³. 'To desire to see one of the days of the **Son of Man**' (Luke xvii.22)=one of the states of truth Divine which is genuine. E.63⁴.

—⁴. 'When the **Son of Man** cometh shall he find faith upon the earth?' (Luke xviii.8)=when truth Divine shall be revealed out of Heaven it will not be believed. 'The **Son of Man**'=the Lord as to truth Divine, or truth Divine proceeding from the Lord.

—⁶. 'Henceforth ye shall see the **Son of Man** sitting at the right hand of power, and coming upon the clouds of heaven' (Matt.xxvi.64). 'The **Son of Man**'=the Divine truth proceeding from the Lord. Further ex.

—⁹. 'No one hath ascended into heaven, but He that descended out of heaven, the **Son of Man** who is in the heavens' (John iii.13). From this it is evident that 'the **Son of Man**' is the Divine truth in the Heavens . . . for no one can ascend into Heaven, unless the Divine truth in him has descended from Heaven . . . and as the Lord is this truth, He calls Himself 'the **Son of Man** who is in the heavens.'

—'. 'The **Son of Man** hath not where to lay his head' (Matt.viii.20). 'The **Son of Man**'=the Divine truth, which at that time had no place anywhere, or with any man.

—¹⁰. That 'the **Son of Man** should suffer, and be killed' (ill.) involves that so it would be done with the

Divine truth, consequently with the Lord, who was the Divine truth itself.

—¹¹. As 'son of man'=the Divine truth proceeding from the Lord, the prophets, through whom it was revealed, were called 'sons of man.' Ill.

—¹². 'Son of man,' in the opposite, = falsity opposite to truth. Ill. E.63^e.

9818²⁷. 'To say a word against the **Son of Man**' (Matt.xii.32)=against the truth Divine not yet implanted or inscribed on the man's life. 'The **Son of Man**'=the Divine truth.

10019⁷. 'The **Son of Man**'=the Lord as to Divine truth. 10604⁴.

10053. 'The **Son of Man**,' which the Lord called Himself, is not the Son of Mary; but the Divine truth.

10655². 'To glorify the **Son of Man**' (ill.)=to make the Human Divine.

H. 1². 'The sign of the **Son of Man** in heaven' (Matt.xxiv.30)=the appearing of the Divine truth. S. 14².

L. 16^e. 'The **Son of Man**'=the Lord as to the Word. 19, Gen.art. S. 49².

22. Where it treats of Passion, Judgment, Advent, and, in general, of redemption, Salvation, reformation, regeneration, the Lord calls Himself 'the **Son of Man**.' The reason is that He Himself as to the Word is then understood. 23. 24, ill. 25, ill. 26, ill. 27, ill. —², ill.

28. The reason 'the **Son of Man**'=the Lord as to the Word, was that the prophets also were called 'sons of man;' and the reason the prophets were so called, was that they represented the Lord as to the Word, and thence signified the doctrine of the Church from the Word . . . for the spiritual signification of 'prophet,' and also of 'son of man,' is the doctrine of the Church from the Word; and, when concerning the Lord, the Word itself. Ill.

50^e. 'Blasphemy against the **Son of Man**'=something against the Word, by differently interpreting its meaning; for 'the **Son of Man**'=the Lord as to the Word.

R. 44. 'In the midst of the seven candlesticks one like the **Son of Man**' (Rev.i.13)=the Lord as to the Word, from whom is the New Church. (=the Lord from whom is everything of Heaven and of the Church. E.63.)

—'. As the Lord represented Himself before John as the Word, He who was seen by him is called 'the **Son of Man**.'

273^e. 'The **Son of Man**' (ill.)=the Lord as to the Divine Human, and this is the Word, which 'was God,' and 'was made flesh.'

522. That the **Son of Man**, who is the Lord as to the Divine Human, is the Almighty, the Alpha and the Omega, etc.

642. 'Upon the cloud one sitting like unto the **Son of Man**' (Rev.xiv.14)=the Lord as to the Word. Ex. E.906.

910. By 'man' is signified intelligence and wisdom from the Word . . . Hence the prophets were called 'sons of man,' and the Lord Himself called Himself

'the Son of Man;' and 'the Son of Man' is the truth of the Church from the Word; and, when said of the Lord, it is the Word itself from which is the Church.

T. 85². Nothing but the Divine truth is meant by, 'Messiah,' 'Son of Man,' etc.

E. 36². 'The Son of Man'=the Lord as to Divine truth. 131. 297. 504³. 750²². 850⁰.

62². 'The Son of Man'=the Lord as to the Divine Human, from which is the Divine truth, which is the all in all of Heaven and the Church.

63. 'The Son of Man'=the Lord as to the Divine Human, and also as to the Divine truth, because this proceeds from His Divine Human. —², III.

77³. 'The Son of Man'=the Lord as to the Divine Human. 113³. 146². 151.

130⁴. 'The angels of God ascending and descending upon the Son of Man' (John i. 52)=that Divine truths were in Him and from Him.

267^e. 'The Son of Man'=the Divine truth proceeding.

280¹². 'The son of man'=the doctrine of truth.

294⁵. 'Sons of man'=those in Divine truths; abstractedly, Divine truths.

298⁶. 'Son of man'=one intelligent through Divine truth.

331⁸. 'Sons of man'=those in spiritual truths and goods.

376²³. 'Sons of man'=the truths of the Church. 455¹⁷. 653⁵. 714¹⁷. 750¹⁷.

431¹⁰. 'Sons of man'=those in truths from good. 458⁷. 724²⁶.

507⁵. 'Man'=man as to wisdom; 'son of man' (Is. li. 12)=man as to intelligence.

654³⁶. 'Sons of man'=those in Own intelligence.

655¹⁰. 'The Son of Man'=the Divine truth, which is the Word. 907².

684¹⁴. 'Sons of man'=those intelligent in Divine truths.

724²³. 'Sons of man' (Ps. xlix. 2)=spiritual truths which are from the Lord through the Word; 'sons of man-viri'=rational and natural truths which are from the understanding; thus the understanding of the Word.

778³. 'The Son of Man' (Matt. xii. 32)=Divine truth such as is on earth; thus the Word such as it is in the natural sense. (Thus) 'to say a word against the Son of Man'=to interpret the natural sense of the Word, which is the sense of its letter, according to appearances.

911³. 'The Son of Man'=the Lord as to the Word.

—⁶. 'He that soweth the good seed is the Son of Man'=Divine truth from the Lord.

1029⁸. 'The Son of Man'=the Lord as to the Divine Human, and as to the Word.

Ath. 178. Hence the proceeding Divine is the Lord in the Heavens, and is called 'the Son of Man,' and also 'the Holy Spirit.'

Can. Holy Spirit v. 9. The reason why he who

speaks a word against the Son of Man is forgiven, is that he [may] deny this or that to be Divine truth from the Word in the Church, provided he believes that in the Word and from the Word are Divine truths. 'The Son of Man' is the Divine truth from the Word in the Church, and this cannot be seen by all.

Q. 1. The Lord called Himself 'the Son of Man' because He was the Word, or Divine truth, even as to His Human; for the title 'Son of Man,' in the spiritual sense,=the truth of the Church derived from the Word. The same was signified by the term 'prophet' . . . and therefore the Lord, who was the Prophet, and also the Word, and thence Divine truth, called Himself, as to His Human, the Son of Man . . .

Son-in-law. *Gener.*

A. 2388². Hence the 'sons-in-law,' and 'sons' (of Lot), by whom were signified such truths (without good), were not saved.

2389. That 'sons-in-law'=truths associated with affections of good and truth; here, which were to be associated, is (because) 'sons-in-law'=Knowledges of truth with which are associated affections of good, which are 'the daughters,' (and) Lot's sons-in-law had not yet married his daughters.

2400. 'Lot spake to his sons-in-law, that were to marry his daughters' (Gen. xix. 14)=with those who were in truths to which affections of good could be conjoined. 'Sons-in-law'=Knowledges of truth, consequently, truths. . . It here treats of the third kind of men within the Church, namely, those who know truths, yet live in evil. . . These are signified by the 'sons-in-law.' They are especially those who teach. . . Such have no belief in the truth, except a kind of persuasive one . . . and are here described by the sons-in-law, in that they believed nothing of the overthrow of Sodom, but laughed at it. 2403.

8643. As a son-in-law represents truth . . .

H. 382a(r). 'A son-in-law'=truth associated with the affection of good.

Song. Under SING.

Song. *Jubilum.* M. 17. T. 502².

Song of Songs. *Canticus Canticorum.*

A. 1756². All the books of the Church of those times were written (by representatives) . . . and, in imitation of them, such is Solomon's Song of Songs.

3942². As to the book in which (this passage) is found, and which is called the Song of Songs, it is not among those called Moses and the Prophets, because it has not the internal sense; but it was written in the ancient style, and is full of significatives gathered from the books of the Ancient Church, and of many things which in that Church signified celestial and spiritual love, and especially conjugal love. That this is the character of the book, is evident from the fact that in the sense of the letter there are many things which are indecorous, which is not the case with the books called Moses and the Prophets. But as it contains such things as are significative of celestial and conjugal love, it appears as if it had a certain mystic meaning.

[A.] 994⁵. In imitation of these books (of the Ancients), because from them, is the **Song of Songs** by Solomon, which book is not a sacred book, because it does not contain interiorly heavenly and Divine things in a series.

Sonorous. Under SOUND.

Soot. *Fuligo.*

Sooty. *Fuliginosus.*

Chimney-sweeper. *Fuliginarius.*

H. 429. Dusky and as it were sooty caverns.

585. An exhalation from the Hells (when opened) . . . like the soot which comes from a chimney on fire. . . Smoke and soot correspond to the falsities therefrom.

W. 357. Above the Sensuous . . . there appeared a covering . . . in some black like soot.

R. 153^e. Some devils appear black like soot.

M. 264. Their loins were black like soot.

T. 61^e. Like a chimney-sweeper sticking in a dusky chimney.

209³. The Word appears to him . . . as if covered with soot.

331⁴. Like a servant with his face and clothes defiled with soot . . .

E. 803³. Hence (their goods) appeared either burnt, or sooty.

Soothe. *Mulcere.*

Soothing, A. *Mulcimen.*

A. 1759². Soothing the recipient organs, and softening the words . . .

2045. A certain pleasure and delight which soothes . . .

T. 159⁴. The soothing of an odoriferous aura.

381². (Such preachers) soothe the ears.

394. Softness delights the skin.

D. 3704^e. Such a skin suffers itself to be deceived by external soothing appliances.

3952. A woman . . . wanted to stroke my cheek.

4821. When I put my hand to my temples to stroke them . . .

E. 920². As delight soothes-*permulcet* . . .

Soothsayer. Under AUGUR, and MOUNT-BANK.

Sop. Under MORSEL.

Sophi. *Sophi.*

A. 4442². The ancient Sophi (derived their style of writing) from the Ancient Church.

6313. This elevation from sensuous things was known to the Ancient Gentiles, and therefore their Sophi said . . .

7729⁸. That the ancient Sophi were in the knowledge of (significatives) . . .

S. 115³. The ancient Sophi (did not take from them-

selves what they wrote about God and the immortality of the soul); but from others to whom it had been handed down from those who first knew it from the Word.

P. 324³. That the mind of man cannot die, was seen by the Sophi, or ancient wise ones . . .

M. 73. An account of the iron age . . . may be gathered in part from the historical records of the lives of some of their kings, judges, and wise ones, who were called Sophi, in Greece and elsewhere.

130. This was the wisdom of those who were called Sophi.

151a. The Olympian Gymnasia where the ancient Sophi assemble.

T. 695². I was brought into a Society of Heaven where were the Sophi, who in the Ancient ages had excelled in learning from writing and meditation about such things as were of reason and at the same time of use . . . I was introduced into their Assembly . . .

D. 4627⁷. The ancient Sophi, among the Gentiles, knew this . . .

Sophism. *Sophisma.*

Sophistical. *Sophisticus.*

A. 3182^e. No longer suffers the natural man by any sophistry-*sophisticum* . . .

T. 375². Reasonings from various sophisticalities.

E. 581⁸. The seduction of many by sophisms, with which this faith is confirmed. Sig.

1002. Persuading by fallacies and sophistical things. Sig.

1029¹⁵. Falsification of truth . . . by sophistical things from fallacies.

Soporific. Under SLEEP-*sopor*.

Sorcery. *Praestigia.*

Sorcerer. *Praestigiator.*

Sorceress. *Praestigiatrix.*

A. 824. On the Hells of sorceresses. Gen.art.

831². These are they who there become witches-*magae*, or sorceresses, some of whom are called Sirens. Fully des.

—^e. These sorceresses, or Sirens, are grievously punished. Des. D.232, des.

1380. Sorceresses and magicians there by phantasies induce others to believe that when in one place they are at the same time in another, and even in many places.

1983. Sirens, who are interior sorceresses . . .

3242³. Falsifications are signified by 'sorceries in the hand' (Num.xxii.7).

3698^e. Others who were called sorcerers, etc. were among those who studied natural magic . . .

6978^e. 'Witchcrafts' (Nahum iii.4)=falsifications.

7296. 'Pharaoh called the wise ones and the sorcerers' (Ex.vii.11)=an abuse of Divine order. . . 'Sorcerers'=those who pervert Divine order, thus the laws of order. That sorceries and magic are nothing else, is evident

from the sorcerers and magicians in the other life, where they abound. (Continued under MAGIC.)

7297. 'Sorceries,' and 'enchancements,' in the Word, =the art of presenting falsities so that they appear like truths, and of presenting truths so that they appear like falsities, which is done especially by means of fallacies. Ill. 7298.

—^e. These phantasies are a species of sorceries, for they too are abuses and inversions of Divine order.

9188. 'A sorceress thou shalt not cause to live' (Ex. xxii. 17)=those with whom anything of the Church has been conjoined with the falsities of the evil of self love; for 'sorceries'=the falsities of the evil of the love of self conjoined with such things as are of the Church. Ex.

—². It is this conjunction which, in the internal sense, is signified by 'sorceries.' Ill.

—⁴. That 'sorcerers'=those who conjoin the falsities of the evil of self love with the truths of faith, and thus perish, is evident from the several things here, regarded in the internal sense.

—⁵. The false doctrinals of their Church are called 'sorceries,' because they destroy the truths of faith.

—⁶. That those are 'sorcerers' who are learned from themselves, and trust only in themselves to such a degree as to love themselves, and to desire to be worshipped as divinities. Ill.

—⁸. 'Sorcerers,' etc. =those who destroy the truths and goods of the Church by scientifics wrongly applied, thus those who learn and teach from Own intelligence, and by means of falsities from the evils of the loves of self and of the world; and thus who do so from the cupidity for gain and honours.

R. 114. That Balaam was a sorcerer. Ill. E. 140.

926². I said to the sorcerer, Is this your fane? I then opened his interior sight, and he saw the same things as I. T. 187.

M. 155³. They who have withdrawn themselves from the snares of the world . . .

488². If a meretricious wife be skilled in sorceries—*praestigiis aut veneficiis* . . .

T. 137⁴. Nothing but the rods of sorcerers.

D. 269. On sorceries, etc., their origin. Ex.

2740. On sorceries in the other life.

2742. They who suppose that they can do everything from themselves, are accounted among sorcerers and sorceresses; of such there are genera and species . . .

2750. Interior sorceries, and grosser sorceries. Ex.

2814. Such constitute what is called sorcery—*trulldom*. Ex.

2864. On those who use sorcery—*trulldom*, or sorceries.

2905. On sorcery—*trulldom*.

3009. A sorceress, inspected, was turned into a glome of serpents.

4283. On sorceresses.

E. 140⁵. His sorceries availed nothing against them.

355²³. 'Sorceries'=the falsities of evil by which [they acted].

768²³. 'Sons of the sorceress' (Is. lvii. 3) = falsities from the Word falsified.

Sorcery. *Veneficium*.

See POISON.

R. 800. 'By thy sorcery were all the nations seduced' (Rev. xviii. 23)=their wicked arts and cunning, by which they have led away minds from the holy worship of the Lord to the profane worship of living and dead men and idols. E. 1191.

M. 488². See *SORCERY—praestigiū*.

D. 5496. On the Hell of poisoners—*veneficorum*.

E. 659⁵. To poisoners nothing is more delightful than a cadaverous stench.

1191. 'Sorcery,' in the Word, means almost the same as 'enchantment' . . .

Sore. Under ULCER.

Sorrow. Under PAIN—*dolor*, and SAD.

Sorrow. *Maestitia, Maeror*.

A. 5551. 'In sorrow to the grave' (Gen. xlii. 38)=without hope of resuscitation; for when there is no longer any hope, there is sorrow.

6500. Sorrow. Sig. and Ex.

6510. That the states of sorrow had been passed through. Sig.

W. 188². The Angels are in sorrow on account of the darkness on Earth . . .

E. 992³. The Angels feel no sadness after the act.

1004⁴. From this endeavour man puts off all senile sadness, etc.

Sort. Under LOT—*sors*.

Soul. *Anima*.

See under IMMORTALITY.

A. 3. The internal man is the soul.

5. On the state of Souls after death.

41. The things from the Lord have life in them, because they have faith in Him, and are therefore signified by 'the living soul' (Gen. i. 20).

44^e. The things of the will are signified by 'the living soul which the earth brings forth' (ver. 24).

48. The things man produces (in the sixth state of regeneration) are called 'the living soul,' and 'the beast.'

75. The life of the celestial man is described by the 'breathing into him of the breath of lives' (Gen. ii. 7). (The word used is *spiraculum*, in 94.) See I. 8².

94. 'Man became a living soul' (id.)=that the external man also became living.

180. How the celestial Angels begin to speak to the Souls (being resuscitated).

182. But if the Soul is such that . . .

314. (Experiences of a resuscitated one, or Soul. See RESUSCITATE. 315.) 316.

[A.] 320. The nature of the life of the soul, or spirit. Gen.art.

— . Souls, or recent Spirits, do not know they are in the other life . . . being exactly like men as to senses, cupidities, and thoughts . . . 444.

443. Opinions about the soul, or spirit. Gen.art.

444. He now was a Soul, or Spirit.

—². If the soul, or spirit, were only thought . . .

547. The Souls who come into the other life are all ignorant of what Heaven is . . .

670. 'The living soul' (Gen.vi.19)=the things of the understanding . . . By 'living soul,' in the Word, is signified every animal in general; but here, because the words 'all flesh' are adjoined, the things of the understanding are signified; because the man of this Church was to be first regenerated as to intellectual things.

794^e. Every man thus forms for himself as it were a soul . . . 2256². 3748.

815. Such desire to destroy also the soul, which the Lord has redeemed.

1000. That 'the soul'=life. . . 'Soul,' in the Word, =in general all life, both that of the internal and that of the external man. And, as it=all life, it=such life as is that of the man of whom the soul is predicated. Hence it is predicated of the life of the regenerate man, which is separate from the man's will . . . Here, therefore, 'the flesh with the soul thereof' (Gen.ix.4), which they were not to eat, =that they should not mingle this new life . . . with evil . . . that is, with the proprium.

1001^e. The blood may be called the corporeal soul. Ex.

1005. 'Souls,' in the opposite, =those who inflict violence. Ex.

—^e. 'Soul'=life in a threefold sense.

1008. 'Will I require the soul of man' (ver.5)=to avenge profanation.

1026. 'With every living soul that is with you' (ver.10)=in general all the things with man which have been regenerated. 1040, Ex. 1056.

1050. 'Every living soul of all flesh' (ver.15)=the universal human race. . . Every man is called a 'living soul' from what is alive with him . . . that is, something of innocence, charity, and mercy . . . as remains.

1143. The internal sense is like the soul . . . 1405. 1408. 2311. 4857^e. S.4.

1273. Souls recently from the world. (Their experience.) 1381. 1389. 1630. 1876. 1886, pref. 2121. 2122.

1277. Men as to their souls, are bound to some Society . . .

1436. 'The soul they had gained in Haran' (Gen. xii.5)=every living essential which could be given in that obscure state.

— . 'Soul,' in the proper sense, =that with man which lives, thus his very life. That in man which lives is not the body, but the soul, and the body lives through the soul. The life itself of man . . . is from celestial love . . . therefore by 'soul' here is signified

the good which lives from celestial love, which good is the living essential itself.

1458². 'To draw out the soul to the hungry, and to satisfy the afflicted soul' (Is.lviii.10)=the goods of charity in general.

1477. 'That my soul may live because of thee' (Gen. xii.13)=that thus the Celestial could be saved. 'Soul' =the Celestial, because this is the soul itself, because the very life itself.

1594⁵. The spirit or soul is the interior man who lives after death; and it is organic; for it is adjoined to the body while the man is living in the world . . .

1614^e. This is the soul of Heaven. Ex.

1622². Certain Souls, recently from the world . . .

— . The Souls who are being introduced into Heaven . . .

1632. Hence is the vegetative soul, or life.

1637². All Souls can at once understand the speech of all in the universal world . . . for they perceive whatever a man is thinking.

1641². Into this faculty come Souls immediately after death. 1649.

1742. 'Give me the soul' (Gen.xiv.21) = that He should give them life.

1807³. (So) the body exists and subsists through its soul, and therefore each and all things in the body are representative of its soul: the soul is in the use and end; but the body is in their exercise.

1815. The soul or life is from the father . . . 2005.

1921³. Jehovah . . . cannot be divided like the soul of a human father.

1982. Souls recently from the world who longed to see the glory of the Lord . . . 2041.

1984. So different are the functions of the soul, that even if disclosed they would not be acknowledged.

2005. The soul with the body make a one; for the soul is of the body, and the body is of the soul.

2018. (The soul and the body) are sometimes so distinct, that the one fights with the other, as in temptations . . .

2025⁴. The soul of man is in him; and, being in him, it is in his veriest singulars . . . of thought and action. Whatever has not his soul in it, is not his. The Lord's soul was life itself, or Esse itself, which is Jehovah . . . and thus was in His veriest singulars . . .

2058. 'That soul shall be cut off from his people' (Gen.xvii.14)=eternal death; for 'soul'=life.

2209². Souls, after death, converse together.

— . All Souls at once know how to speak.

2228^e. The soul, after death, is such as is its love.

2416. 'Escape for thy soul' (Gen.xix.17)=that he should take care for his life to eternity.

2424. 'To make alive my soul' (ver.19)=to save him.

2432. 'My soul shall live' (ver.20)=so perchance he would be saved.

2576². The things which are inmost in man are those of his soul . . . the inmost things of man are goods and truths, from which the soul has its life ; otherwise the soul would not be a soul.

2603^e. (Negroes) know that their souls are white.

2621². The soul is the very esse of man, and the Sensitive or Corporeal is the existence of it . . .

2702¹⁵. 'Every living soul which creeps' (Ezek. xlvii. 9) = their delights.

2930. 'If it is with your soul' (Gen. xxiii. 8) = if from the affection of truth from the heart.

— . 'From the heart and from the 'soul,' in the Word, = from the will and the understanding. . . The new understanding is what is called 'the soul.' Ill.

—³. 'Soul' = the affection of truth. Ill.

—⁴. 'The hungry soul' = the longing for good ; 'the soul thirsting for drink' (Is. xxxii. 6) = the longing for truth.

— . 'Soul' = the life of the affection of good and truth.

—^e. 'Soul,' in the universal sense, = all life ; for, in this sense, 'the soul' is that from which another thing is and lives ; thus the soul of the body is its spirit, for from this the body lives ; but the soul of the spirit is its still more interior life, from which it is wise and understands.

2967³. 'Soul' = all life which is from the Lord.

2973⁴. Man's soul is in the midst, or in his inmost, and the body is in the circuit.

—⁵. With those in celestial and spiritual love, good from the Lord inflows through the soul into the body. 3128². 3995².

2997. The internal man is the spirit of man, and is called his soul.

3207⁵. Good is the soul or life of truth.

3219^e. The body does not inflow into the soul.

3299^e. Both (good and truth) are called the soul ; but still good is principally the soul.

3539⁵. Mutual love is the soul from the life of Heaven.

3570³. The end is as the soul ; and the Natural is as the body of that soul ; such as the soul is, such is the body.

—⁴. The soul of man has its beginning in the ovum of the mother, and is afterwards perfected in her womb, and is there encompassed with a tender body, that through it the soul may be able to act . . . So when man is being regenerated : the new soul he then receives is the end of good, which has its beginning in the Rational . . . the tender body is the Natural and the good there . . .

3644. As to their souls, or, what is the same, as to the spirit which will live after death . . .

3646. When spiritual light inflows into the souls of brutes . . .

—². The souls of men are in a higher degree, and in a more perfect state, and are such that they can look upwards . . . and therefore the Lord can adjoin them to Himself, and give eternal life. But the souls of brutes

are such that they cannot but look downwards, thus solely to earthly things, and thus can be adjoined only to these ; and therefore they perish with the body.

3747. (Ignorance of the learned about the soul) . . . when yet the simple know that the soul is the internal man, and that it is his spirit which is to live after death . . . and also that it is the real man . . .

4149². The life which inflows through the soul.

4224². How the case is with his internal man, which is called his soul.

4235. The very essence of life, which with man is called the soul, was thence, and was Himself.

4299. 'My soul is delivered' (Gen. xxxii. 30) = that he sustained . . .

4373. See BODY.

4502². 'Soul,' in the Word, is predicated of life.

4622⁶. I know that those will not believe who have thought and investigated much about the soul, and have not comprehended that the soul is man's spirit, and that his spirit is his very man which lives in the body ; for these can apprehend no other notion about the soul, than that it is a thinking, or flamy, or ethereal something, which merely acts into the organic forms of the body, and not into the purer forms which are of the spirit in the body, and thus that it is of such a character as to be dissipated with the body.

4641. The Divine was to Him for a soul, and consequently the inmost of His life. 10052². 10053.

4658⁶. (Aristotle's idea of the soul or spirit.) D. 3954.

4727². Like the soul of man, which is his interior essence : this as it were creates or effigies a body in the image of itself. . . The soul is as the cause in which is the end ; consequently the soul is the all in the body . . . He who had Jehovah Himself for a soul could have no Human but a Divine one.

4733. 'Soul' = life ; here, the life of religion.

4747². That which is inrooted in the life of the understanding and the life of the will cannot be rooted out, since the very soul of man, which lives after death, is formed of these, and is such that it never recedes from them.

5084⁶. It is a fallacy thence that the living [principle] itself with man, which is called the soul, is merely an ethereal or flamy something, which is dissipated when the man dies ; and that it resides either in the heart, the brain, or in some part of it, and thence rules the body like a machine . . .

5293. What nourishes the soul.

5511³. The soul is nothing else than the internal man . . . being the man himself . . .

5573². Business had been as it were their soul.

5689^e. That which gives essence is like a father ; for essence is soul.

5835. 'His soul is bound in his soul' (Gen. xlv. 31) = the conjunction close ; for 'soul' = life.

5847. The Lord's life is received variously, according to the quality which a man, by his life, has induced on his soul . . . Man induces a form on the purest sub-

stances of his interiors, so that it may be said that he forms his own soul, that is, its quality. 6467.

[A.] 5949². Even the soul should be only a mediate end; a man should care for it not for its own sake, but for the sake of the uses he may perform in both worlds.

6053. On the intercourse of the soul with the body. Gen.art. 6466, continued. 6598.

— (Various ideas as to what the soul is, and where.) 6400².

6054. The soul is nothing but the man himself who lives in the body; that is, it is the interior man, who through the body acts in the world, and who gives to the body to live. This man, when loosed from the body, is called a Spirit. Des. This, then, is the soul of man which lives after death. D.4618. 4844^e.

—². Lest by the use of the word soul the idea should fall into an unknown something . . . it is better to say the spirit of man, or, if you prefer it, the interior man . . . D.4618.

6077². Good is as the soul of truths. 6344. 7056. 8459^e. 9174.

6115³. In man, the most general universal, which contains the singles, is the soul; thus it is also the Divine truth proceeding from the Lord; for this continually inflows, and causes the soul to be such [as it is].

6138². The proprium of man is signified by 'soul' in, 'he that loveth his soul shall lose it; but he that hateth his soul in this world shall save it in life eternal' (John xii.25). 9050^e. Life 99.

6319^e. The soul or spirit of man is in the Spiritual World, and the body in the natural; thus (their intercourse) is according to correspondences.

6338². Unless the soul inflowed universally and singularly into the viscera of the body, nothing ordinate and regular could come forth in the body . . .

6354. 'Into their secret let not my soul come' (Gen. xlix.6). . . It is said 'my soul,' because by 'soul' here is signified the life of good, which is spiritual good.

6373. Could rule over the Souls which came from the world.

6385⁴. 'Creatures in the sea having souls' (Rev. viii.9) = scientific truths with goods.

6468^e. That the soul of man in the womb can so wonderfully form the body . . .

6574³. It is the delight of their life to destroy anyone as to the soul.

6641. 'All the souls' (Ex.i.5)=all things. 'Soul' in the general sense, =man; here, the man of the Spiritual Church. But in the internal sense 'soul'=truth and good, because from these man is man.

6716². For the inmost of life of every man, which is called the soul, is from the father . . . (and) the soul, which is from the father, continually wills to make the external which is from the mother an image of itself.

6929. *That* of man which will live after death they do not call the spirit, but the soul . . .

7021. 'All the men are dead who sought thy soul' (Ex.iv.19)=the removal of the falsities which endeavoured to destroy the life of truth and good. .

— By 'soul,' in the Word, is meant every living thing; it is attributed also to animals; but 'soul' is properly predicated of man, and this in various senses. Man himself is called 'soul,' because his life in general is so called; and also his intellectual life in special, or understanding; and also his voluntary life, or will. But in the spiritual sense by 'soul' is meant the life of the truth which is of faith, and of the good which is of charity; and, in general, man himself as to his spirit which lives after death. Ill.

7324³. 'Pools of the soul' (Is.xix.10)=the things which are of intelligence from Knowledges.

7756. The good which is of charity enters through the soul; truth, through the hearing.

7836. 'Soul' is predicated of spiritual good.

7907. 'Soul'=man.

8293. 'My soul shall be filled' (Ex.xv.9)=delight.

8469. 'The number of your souls' (Ex.xiv.16)=a quantity sufficient for all in the society.

8603². The interior pulp (in seeds) contains the first form, as a soul . . .

8694². Their soul, that is, their internal man, is in consort with Angels.

8988³. How the men of the Church appear as to their souls in Heaven.

9048. 'Soul for soul' (Ex.xxi.23)=a law of order . . .

9050. That 'soul'=spiritual life, is evident from the signification of 'soul,' as being the life of man, but the life of his faith, which is spiritual life.

— (In the expression) 'heart and soul,' in the Word, 'heart'=the life of love, and 'soul' the life of faith; for man has two faculties which receive life . . . —⁴, Ill. 9300².

—². 'Soul,' in the Original, is said from the respiration . . .

—⁵. 'Soul' is here said from the Divine truth, which is of faith with man.

9213³. 'Soul'=the life of faith from charity. 9231⁵. 9818⁶.

9269. 'Soul,' when predicated of those who long to be instructed in the truths of faith, =longing and life; for 'soul'=life from faith . . .

9281³. As respiration corresponds to the life of faith, the life of faith is signified by 'soul,' from the animation, which is respiration.

9293. From the will they have their soul, or life.

9398. Obedience from the soul is obedience from the understanding, thus from faith.

9812³. As the end is the soul of the cause . . . so celestial good is the soul of spiritual good . . . That which is the soul . . . in something else, is in it as endeavour is in motion, or as will is in action. That will is the soul and the all in action, is evident . . .

9936⁴. 'With all thy soul' (Deut.vi.5)=from the understanding where is the truth of faith, thus from faith.

10044. 'Soul,' in the Word, =the whole man. Ex. and Ill.

10076². For man has no Knowledge of his soul, nor that the body is formed after its likeness, and hence that the whole man is such as is his soul.

—⁴. The soul itself of man is his will.

10099³. Such was the idea the ancients had about the soul of man.

—⁴. But this idea about the soul and spirit of man . . . has disappeared, because of there being no just idea of successives. Ex.

10125². Every man has from his father the esse of his life, which is called his soul; thus the Divine good of the Divine love was in the Lord's Human as the soul of a father is in his son; and, as with man nothing lives except his soul—for the body without the soul does not live—and as everything of the body is produced from the soul, thus to a resemblance of it, that the soul may be in a state adapted and accommodated to functions in the ultimates of order, it follows that the Esse itself in the Lord's Human was Jehovah, which is the Divine good of the Divine love . . . —³, Ex. 10738³. —⁴. 10823. H. 316. L. 29, Ill.

10490⁷. That the things proper to man, which are evils and falsities . . . are meant, is evident, for it is said that he must 'hate his own soul' (Luke xiv. 26).

10492⁹. Many of the intelligent think about the soul from some hypothesis in the learned world, from which they take no other idea than as of breath or wind, in which perchance there is what is alive; while the simple good think from no such idea, but solely from the idea that the soul is the man who lives after death. H. 86^e.

10592. This internal is what is called the soul. N. 224.

10740. Such as is the life, thus such as is the love, such is the whole man as to soul and as to body.

10795. Priests are not to claim any Power over the souls of men . . .

H. 55^e. They gasp for breath. 481⁶. W. 183.

88. Without a perception of what correspondence is . . . nothing can be known in the light about the spirit of man, which is called the soul, and its operation into the body.

456. Ideas of the learned about the soul. P. 310³.

475^e. Love and will are the very soul itself of a deed . . .

552². He then draws his breath freely.

602^e. When yet the soul is nothing but the life of man, and the spirit is the man himself.

C. J. 6. Separate thyself from the idea about the soul that it is like breath—*halitus* . . .

31. (The 'souls under the altar.') Ex. and seen. R. 325, Ex. E. 392, Ex.

L. 32. That the Divine operated through the Human as the soul through the body. Ill.

35². The Divine united itself to the Human as the soul to its own body . . .

47. The life from the respiration of the lungs is what is properly meant by the spirit, and also by the soul . . .

S. 84^e. 'Heart' is predicated of the good of love; 'soul' of the truth from that good.

Life 46. Like pulmonary breathing without its life from the heart.

86^e. 'The heart' = the will and its love; 'the soul,' and 'the spirit,' the understanding and its wisdom. F. 19.

W. 14. See BE.

—^e. That the soul can exist without the body . . . is an error; for every soul of man is in a spiritual body after (death).

61². The vegetative soul is use.

310². Use is said to be like a soul, because its form is like a body.

346³. The soul of all animals is natural affection, and appetite.

379^e. As love is the life of man, and the soul transacts its life in the body by the blood, the blood, in the Word, is called 'the soul.'

383. As the understanding corresponds to the lungs, and thought to the respiration, by 'soul,' and 'spirit,' in the Word, is signified the understanding. Ill.

—³. The word spirit derives its origin from the animation, and therefore when a man dies it is said that he gives up the ghost—*emittat animam*. Hence man believes that the spirit is wind . . . and in like manner the soul.

394. From the correspondence of the heart with the will, and of the understanding with the lungs, all things may be known . . . about the soul of man. Gen. art.

— . Many have laboured in investigating the soul, but because they knew nothing about the Spiritual World, and about the state of man after death, they could do nothing but build hypotheses . . .

—². The soul of man, which lives after death, is his spirit; and is a man in perfect form; and the soul of this is the will and understanding; and the soul of these is love and wisdom from the Lord . . .

395. As the soul, as to its very esse, is love and wisdom . . . two receptacles have been created with man . . .

P. 34. Their soul, which is the affection of good and truth . . .

162. The Lord is in the universal angelic Heaven as the soul is in man; in like manner in each Society, and in each Angel; for the soul of man is not only the soul of the whole, but also of every part. 163, Ex.

193³. As the soul of the will is love, and the soul of the understanding wisdom . . . it follows that love is the life . . .

199^e. The soul, which disposes the interiors, disposes also the actions from them. The soul of man is nothing else than the love of his will, and the derivative love of his understanding . . . Therefore, if he attributes all things to himself and nature, the soul becomes the love of self; whereas if he attributes all things to the Lord, the soul becomes the love of the Lord.

277³. Whence comes this likeness? The soul of everyone is from his father . . . Examp.

296¹⁴. The arcane operations of the soul in the body. Enum.

R. 59. The Divine and Human in Him are as soul and body. 294⁷. 341. 613². 743². T.98.

341. Who goes to a man's soul? . . . T.107.

405. 'Having lives' (Rev.viii.9)=to be able to be reformed, and receive life. E.513.

507. 'The heart and soul'=the will and understanding.

556. 'They loved not their life even unto death' (Rev.xii.11)=who had not loved themselves more than the Lord. 'To love their life'=to love self and the world; for by 'the life' is signified the proper life of man which everyone has from birth, which is to love self and the world above all things. Ill. E.750.

611². In Hell they can draw their breath.

640. That they who afflict their soul . . . on this account, will have peace in the Lord. Sig.

681. 'Every living soul died in the sea' (Rev.xvi.3) =that every truth of the Word, and thence of the Church and of faith, was extinguished. . . For 'the living soul'=the truth of faith.

— By 'soul,' in the Word, where man is treated of, is signified his spiritual life, which is the life of his understanding; and, as the understanding is the understanding from truths, and truths are of faith, by 'the soul' is signified the truth of faith. 794³.

— When 'heart and soul' are mentioned . . . 'soul' =the life of the understanding from the truths of wisdom or of faith. Ill.

781. 'And bodies and souls of men' (Rev.xviii.13)=the goods and truths of the sense of the letter. Ex. See E.1156.

846. 'The souls of those smitten with the axe' (Rev.xx.4)=men after death who have been rejected . . .

871. Everyone will be judged according to the quality of his soul, and the soul of man is his life, for it is the love of his will, and the love of the will is exactly according to the reception of the Divine truth . . .

961³. In the Lord are the Divine Esse . . . to which the soul in man corresponds; the Divine Human, to which the body; and the proceeding Divine, to which the activity corresponds. This trine is a one . . .

—⁵. See LIFE.

962¹⁰. Comparatively as all the activity proceeds from the soul through the body.

M. 8⁵. This deliciousness inflows . . . into the soul, and descends through the higher and lower things of the mind into all the senses of the body . . .

44⁶. Love at once conjoins souls, afterwards minds, and thence enters bosoms . . .

69. Its inmost deliciousnesses, which are of the soul, into which first inflows the Conjugal of love and wisdom . . . are imperceptible . . .

75⁵. I observed the unity of their souls in their faces. . . The husband said, We are two bodies, but one soul . . .

76⁶. These represent unity of souls; these, conjunction of minds . . .

101. There are three things of which man consists, and which follow in order with him: soul, mind, and body. His inmost is the soul . . .

156a. On the conjunction of souls and minds by marriage . . . Chapter.

158. Every man consists of soul, mind, and body; the soul is his inmost . . . the soul, being the inmost of man, is from its origin celestial; the mind, being middle, is from its origin spiritual; and the body, being the ultimate, is from its origin natural . . .

172. In the Prolific of the husband is his soul, and also his mind as to its interiors which are conjoined with the soul. This has been provided from creation, in order that the wisdom of the husband, which makes his soul, may be appropriated to the wife . . .

178². The union of their souls and minds is felt in their flesh, because the soul constitutes not only the inmosts of the head, but also the inmosts of the body; and in like manner the mind, which is intermediate between the soul and the body . . .

179. Love truly conjugal . . . is a union of souls, a conjunction of minds . . . Ex.

180^e. Innocence and peace are of the soul, tranquillity of the mind, and so on.

183². These three proceed as a one from the Lord, and thence as a one inflow into the souls of men, and through their souls into their minds . . .

—⁴. In the seed of a man is his soul in a perfect human form, covered over with substances from the purest things of nature . . .

—⁵. All propagation, etc. are . . . from the immediate influx (of love, wisdom, and use) from the Lord into the souls of men; from mediate influx into the souls of animals; and from an influx still more mediate into the inmosts of plants.

—⁷. These nuptial sports of love and wisdom in the soul are not at all perceived by man . . .

192. That marriages induce other forms on souls and minds. Ex.

— Spirits and Angels are nothing but minds and souls in human form, stripped of the exuviae . . .

198. This formation is effected through the reception of the propagations of the husband's soul . . . Ex.

204. The Conjugal of good and truth has been implanted from creation in the soul of everyone, and also in the sequents from the soul . . .

206. Because the soul of the offspring is from the father, and its clothing from the mother. Ex. 238.

220². The masculine soul, being intellectual, is truth . . . and therefore when the soul descends, truth descends; (for) the soul, which is the inmost of man and of every animal, and which in its essence is spiritual, from an implanted effort for self-propagation, follows in the descent, and wills to procreate itself; and, when this takes place, the entire soul forms itself, and clothes itself, and becomes seed; and this can be done thousands of times, because the soul is a spiritual substance, which has not extension, but impletion, and from which there is no taking away of a part, but a production of the whole, without any loss of it: hence it is that it is as fully in the smallest receptacles, which are seeds, as it is in its greatest receptacle, which is the body. As, therefore, the truth of the soul is the origin of the

seed, it follows that men have abundance according to the love of propagating the truths of their wisdom . . .

238. That the very origin of conjugal love resides in the inmosts with man ; that is, in his **soul** . . .

244². Many causes conjoin lower minds, yet do not conjoin **souls** . . .

245. How the **soul** is propagated from the father, although it is not conjoined with the **soul** of the mother. Ex.

246. For the **soul** of every man derives life from the marriage of good and truth . . .

260. The **soul** and the mind are in both the head and the body ; for the **soul** and mind are the man ; for both make the spirit which lives after death . . .

315³. What is the **soul**? and what is its quality? Discussed there. T.697.

—¹⁰. The **soul** is a form of all things of love and of all things of wisdom . . .

—¹¹. You are all **souls** . . . and because you are forms of love and wisdom from God, you cannot die to eternity. The **soul**, therefore, is the human form, of which no whit can be taken away, and to which no whit can be added ; and it is the inmost form of all the forms of the universal body ; and, as the forms which are without receive both essence and form from the inmost things, you, as you appear before yourselves and us, are **Souls**. In a word, the **soul** is the man himself, because it is the inmost man ; and therefore its form is fully and perfectly the human form. But it is not life, but is the proximate receptacle of life from God, and thus is the habitation of God.

355⁴. The **soul** itself of man, being in the marriage of good and truth, is not only in the perpetual effort for this union, but is also in the perpetual effort for the fructification and production of its own likeness . . .

372^e. In what region of the mind does jealousy reside with men—*viros*? They replied, In their **souls**, because it is a protection against adulteries . . .

482. The conjugal love of one man with one wife . . . unites their **souls**.

483². What is more detestable than for a man to mix his **soul** with the **soul** of a husband in his wife? Do you not know that the **soul** of a man is in his seed?

I. Title. On the Intercourse of the **Soul** and the Body. D.4616, Gen.art.

8. That these two, heat and light, or love and wisdom, inflow conjointly from God into the **soul** of man, and through this into his mind . . . Ex.

— . The things which inflow from God, inflow proximately into man's **soul**, and through the **soul** into the rational mind, and through this into the things which make the body.

—². For the **soul** is not life in itself ; but is a recipient of life from God . . .

—³. As the inmost or first of the receptacles in man is his **soul** . . .

—⁴. For the mind is subordinate to the **soul** ; and the body to the mind . . .

—⁵. The human **soul**, being a higher spiritual substance, receives influx immediately from God ; but

the human mind, being a lower spiritual substance, receives influx from God mediately through the Spiritual World . . .

11³. The organic body with which the **soul** clothes itself . . . invests the **soul** ; and the **soul** also withdraws itself from it, and casts it off . . . The body grows old . . . but not the **soul** ; because this is a spiritual substance, which has nothing in common with the changes of nature . . .

—⁴. They who do not consider the body as the clothing of the **soul**, which in itself is dead, and only adapted to receive the living forces flowing into it through the **soul** from God, cannot avoid concluding, from fallacies, that the **soul** lives of itself, and the body of itself, and that there is, between their respective lives, a pre-established harmony ; or, also, that the life of the **soul** inflows into the life of the body, or the life of the body into the life of the **soul** . . .

—⁵. It is believed by many that the **soul** is life, and that man therefore, as he lives from his **soul**, lives from his own life . . .

12. The **soul** clothes itself with a body as a man clothes himself with a garment ; for the **soul** inflows into the human mind, and through this into the body, bearing with it the life which it continually receives from the Lord, and thus transfers it mediately into the body, where, by the closest union, it makes the body as it were live.

—⁴. The reason man lives . . . after death, is that his **soul** is then clothed with a substantial body, just as in the world it had been clothed with a material one.

14². Love and wisdom proceed unitedly from the Lord, and in like manner inflow unitedly into the **souls** of Angels and men . . .

T. 8. There is a universal influx from God into the **souls** of men : that there is a God, and that He is one. Ex.

— . The reason this influx is into the **souls** of men, is that the **soul** is the inmost and supreme of man, and the influx of God is into it, and thence descends into the things which are below . . . Truths . . . indeed inflow through the hearing, and are thus implanted in the mind, thus below the **soul** ; but by these truths the man is merely disposed to receive the influx from God through the **soul** . . .

11³. The faith of God enters into man through the prior way, which is from the **soul** into the higher things of the understanding . . .

63. From this Sun He sends forth heat and light, which produce the life of men and animals, and also the vegetative **soul**, which is in every germ upon the Earth.

79⁵. Whence are your **souls**? . . . Were they from nature ; or were they also in that great chaos? . . . The (philosophers) concluded that the human **soul** is nothing but ether . . . But some said : **Souls** originated when the ether massed itself together from that great chaos, and then in the highest region divided itself into innumerable individual forms, which infuse themselves into men when they begin to think from the purer air ; and these are then called **souls**.

[T.] S2^e. The soul being from the father, and the body from the soul . . . the Lord had His soul and life from Jehovah God; and, as the Divine cannot be divided, the Divine of the Father was Itself His soul and life. . . What therefore can be more ridiculous than that the soul of our Lord was from the mother Mary, as both the Roman Catholics and the Reformed dream?

92. That the Son of Mary means the merely human, is evident from the generation of men; in that the soul is from the father, and the body from the mother; for in the seed of the father is the soul, and it is clothed with a body in the mother . . .

99². Such is the reciprocal conjunction of soul and body.

103. The soul which is from the father is the man himself; and the body which is from the mother is not in itself the man, but is from him. . . The soul is of such things as are in the Spiritual World. Every man, after death . . . retains (only) the Spiritual which he had from the father, together with a kind of border from the purest things of nature around it . . . —².

110³. The Lord when in the world had a soul like every other man. He had this soul from God the Father. . . A mother cannot conceive a soul . . . Nor can God the Father impart a soul from Himself, and then recede from it . . .

112⁵. Every man may say in relation to his soul and body: All thine are mine, and all mine thine; thou in me, and I in thee; he who sees me, sees thee; we are one as to person, and as to life. The reason is that the soul is in the whole and in every part of man; for the life of the soul is the life of the body; and there is what is mutual between them. Thus the Divine of the Father is the soul of the Son, and the Human of the Son is the body of the Father. Whence is the soul of a son but from the father? and whence is his body but from the mother?

119. The Lord Himself is the soul and life of this Grand Man.

126^e. While a man suffers as to the body, his soul does not suffer, but only grieves.

137⁹. Whence was the soul of the Lord our Saviour? If you say, From the mother, you talk insanely; if from Joseph, you profane the Word; but if from the Holy Spirit, you say rightly, if by the Holy Spirit you mean the Divine proceeding and operating, so that He is the Son of Jehovah God.

139. Like these three: soul, body, and proceeding, which together make one essence . . .

154⁶. This may be illustrated by the mutual intercourse of the soul and the body, which are two distinct things, but are reciprocally united. The soul acts in the body and into the body, but not through the body; whereas the body acts from itself from the soul. The reason the soul does not act through the body, is that they do not consult and deliberate together; nor does the soul command or request the body to do this or that . . . nor does the body ask the soul to give anything; for everything of the soul is of the body, mutually and reciprocally. It is the like with the

Divine and the Human of the Lord; for the Divine of the Father is the soul of His Human, and the Human is His body . . .

166. These three Essentials of the one God make a one, as do the soul, body, and operation with man. Ex. Can. Trinity ii.

— . For man begins from the soul, which is the very essence of the seed: this produces (everything else).

167. That His soul was from Jehovah the Father, can be denied only by Antichrist . . . The Divine of the Father, like the soul in man, is therefore His first Essential, (and) the Son whom Mary brought forth is the body of that Divine soul; (and) the operations make the third Essential, because they proceed from the soul and body together . . .

188¹⁰. As with man, whose activity does not proceed from the soul through the body; but from the body from the soul. Ill.

310. 'Murders,' in the spiritual sense, mean all modes of killing and destroying the souls of men. Ex.

366. It is the same soul in the infant as in the old man.

371⁷. The conjunction of soul and body is not alternate, but mutual. Ex.

494. The spiritual things of the Church dwell in the highest region of the mind, because they are proper to the soul and regard its eternal life; and the soul is in the highest things, and its nutrition is from spiritual food.

498. (Thus) free will itself in spiritual things resides in the soul of man in all perfection; and from that . . . it inflows into his mind . . .

— . For there are three degrees of life with man: the soul, the mind, and the sensuous body . . .

583. For man is born spiritual as to his soul, and is clothed with what is natural . . . and when this body is laid aside, his soul comes clothed with a spiritual body into a World where all things are spiritual.

585². The vegetative soul . . . or its prolific essence, is from the heat of the Spiritual World.

695³. Some (of the learned) believe the soul to be a particle or drop of ether; some that it is a little ball or spark of light; others that it is some entity which hides itself in the brain. . . By what is spiritual they mean a purer natural.

712. Hence there are three things in man as to his internal: the soul or mind, the will, and the understanding: these three are the receptacles of those three universals; the soul or mind is the receptacle of the Lord, for thence it lives . . .

769. As to the state of Souls after death, the Churches believe . . . that human souls are ghosts . . . some, that souls are ethereal or aerial forms, thus phantoms: some of which dwell in the air, some in the forests, and some in the waters; but others think that the souls of the dead are transferred to the stars . . . but the greater part that they are reserved for the time (of the Last Judgment).

787. The New Church will worship one visible God in whom is the invisible, like the soul in the body.

Ad. 88. The highest life, or rather faculty, of man, is that which is properly called his soul; the second, which succeeds it, is called his intellectual mind . . . 131, Ex.

522². As we have so slight and obscure a Knowledge of the soul . . .

643. By no one is man not distinguished into soul and body; by the soul is meant his internal, and by the body his external.

— The inmost of man's faculties is the soul itself, properly so called; which also is the first one in man, for it is in him from conception itself. This is the first and inmost substance from which man is formed in the womb, and also after birth: (from) his soul itself, or his first substance, man derives (his human quality). From this soul flows his second faculty, which is called the rational mind . . .

—⁴. There are therefore four faculties which follow each other: the soul; the higher or intellectual mind; the lower mind, or animus; and the sensations which are called external. All these are real substances . . . 653. 812. 917. 923.

649. The highest faculty in man, which is properly called his soul, and is not only the soul of the body, but is also the soul of his intellectual mind, is open to Jehovah God alone. Hence is the life of man . . .

918. The essential parts of brute animals are three: the soul, which is their principal essence; the natural mind, or animus; and external sensation. . . In place of an intellectual mind is their soul, which rules their natural mind, and this the body.

919. Man differs from the brutes in this: that to him is given a soul which is purely spiritual, and super-celestial; but to brute animals a soul which is lower than Heaven, and partakes of what is spiritual and natural. Hence comes the human eminence above animals; for the man soul is in the higher Heaven, and is near the Messiah Himself, and is thus immortal . . .

922. That men in this respect are viler than the brutes, is because of the fall of Adam; for then the way between the soul and the rational mind was closed, so that they cannot view Heaven . . .

925. The simplest substance of man is his soul itself, which also is the first, and the highest one. From this is born the second substance . . .

927^e. The soul is a real substance; in like manner the soul which is below it, which is called the intellectual mind, or, properly, the rational soul; and also the soul below this, which is properly the natural soul; and also the rest which are the lowest things, the life of which is properly the corporeal soul. These may be called so many souls, which succeed one another. Hence the soul, in a general sense, as in the Divine Word—*passim*, is the same as life.

982. In the first man, the Divine love . . . inflowed through the soul into his intellectual mind . . .

1457. (Thus) the soul, which is in the seed of the

parent, cannot but breathe into the form of this body . . .

D. 348. Innumerable Souls, Spirits, and Angels . . .

400. That the Souls of the dead receive many faculties . . . 2252.

413. There are three general differences between men and Souls. Ex.

815. On the first entrance of Souls into the other life. Ex.

979. Every soul thus coheres . . .

981. Souls do not know to whom they are adjoined . . .

1111. The Souls of those who had been known to me, have often confessed that they had never believed there would be such a state (there) . . .

1243. Souls suppose themselves to be in the body. Ex.

1495. They desire to destroy the souls of men. 1490. 4908. E.991⁶.

1710. As man lives from his soul, that is, from the Lord through the soul . . .

1903. Souls do not know they are in the other life, without reflection being given them. Ex. 1939. 2031.

1932. That Souls recognize the things known to them (here), while they are represented to them. Ex.

1939. Souls are Spirits . . .

2027. Such as the soul (of fierce beasts) is, such is their derivative nature . . . whereas man, his soul, or more interior and inmost, is that everyone loves his neighbour as himself; but his interior or natural mind, and his corporeals, are quite contrary.

2034. (Thus) Souls think exactly as they are wont to do in the body.

2042. That Souls who are in faith can be at once among the celestials.

2201. On the exploration of Spirits and Souls.

2287. That Souls greatly marvel that they are Spirits.

2293. That Souls, Spirits, and Angels learn Truths, in a state both of delight and of sadness.

2323. In the World of Spirits, especially that of Soul's . . . the bond is sometimes loosened . . .

2355. That Souls and Spirits carry corporeal things with them into the other life.

2547. That Souls are at first as it were wanderers.

— Those are called Souls who have not as yet been allotted a place in the Grand Body.

2756. On the soul.

— If by the soul is meant life, then the Lord alone is life; but if by the soul is meant the interior minds of man, then all those organic substances which are proximate, and their beginnings which follow in order, may be called souls; for instance, the natural mind is the proximate soul of the things which are properly of the body; and the spiritual mind is the soul of those things which are of the natural mind; and there is a still more interior soul in man, which is the soul of the things which are of the spiritual mind, and of which man is not aware.

[D.] 2757. Therefore that which is interior is the **soul** of the exteriors; for which reason each and all things which are in the world may be said to have a **soul**, which is the beginning: hence the **soul** in each thing of plants; the **soul** of a Thing, and so on.

2766. That . . . the **souls** of brute animals cannot possibly live after death. 2769.

2794. Everyone's corporeal and natural **soul** is formed in the life of the body, so that everyone has his **soul** formed by himself from the life of the body. But the spiritual and celestial **soul** is formed by the Lord: this is more interior and inmost, and cannot be formed by man in the life of the body . . .

2829. The life of the human **soul**, namely, that of his inmost and more interior mind, is not of man, but is of the Lord . . .

2837. Every (man) forms for himself his natural **soul**, consequently a certain natural instinct . . . The **soul** which he forms for himself is the natural mind, which has obtained dominion over his spiritual mind . . .

2846. On the ways by which **Souls** ascend from the Lower Earth . . .

4016. (Thus) the **soul** of man, or his inmost, can be everywhere present in its little body . . .

4259. That **Souls** and **Spirits** do not know who they have been . . . except from others who have that idea. They are then excited, and so know, but presently they do not know. (The reason for this.)

4437. On the state of **Souls** after death, from a dream.

4471. Evil **Souls**, or evil **Spirits**, first return into their own life . . . but when they surpass the delight of their life they are punished . . . which may take place to 20, 50, 100, 200 times, or more. But it is provided . . . that they shall not do evil to the good . . . When they have led this life for some years . . . they become nothing but the evils of their own kind . . . and they precipitate themselves into the Hell where such are . . .

4485. **Souls** do not come at once into their consociations . . . This is why some **Souls** are long in the Lower Earth . . .

4616. Various ideas as to what the **soul** is. 4627. 4628.

5244². This is derived from the **soul** of the Father . . .

5556. The **soul** is a man. If you say that the **soul** is the life itself which inflows from the Divine, this [life] is in the human form; for whatever is from the Lord is human in form . . .

6110⁶³. The seed dispersed through the body is received by the **soul** (of the wife) which is in her whole body . . .

E. 26. The Divine . . . which He had as a **soul** from the Father . . . was His life; for the **soul** of everyone is his life.

70³. 'The **soul** of man'=the truth of life. (=the truth of faith as to Knowledge. 355¹².)

152². With beasts, their interior life, which also is called their **soul** . . .

183¹¹. For nothing can proceed from the body except

from the **soul** through the body, since all the life of the body is from its **soul**.

309. The Divine which was in Him from conception He had as a man has his **soul** from his father; and the **soul** of everyone operates through the body . . .

313¹⁴. The inmost of anything whatever is what is called the **soul** . . .

328¹⁴. By 'soul,' in the Word, is signified the life of faith; and by 'heart,' the life of love. 622^e. 696⁷. 745².

376¹⁵. 'The **soul**'=spiritual life. 518³⁵.

386²⁵. 'The **soul**'=the intelligence of truth instructing.

401³⁴. 'The **soul**'=the life of truth. 813³.

419⁴. 'The **soul** of lives,' and 'the living **soul**' (Gen. ii.)=spiritual life . . .

617¹⁰. 'Soul'=life. 741⁶.

622⁷. 'Soul'=the exterior thought of truth. —⁸.

696⁷. For by the **soul** is meant the animation or respiration of man, which is also called his spirit (or breath). 745².

706²⁴. 'They that sought his life' (Jer. xlv. 30)=those in falsities.

721⁷. 'To breathe out the **soul**' (Jer. xv. 9)=to perish as to all truths.

750². What is meant by the **soul** is but little known . . . hence it is believed that the **soul** is a cogitative something, ethereal in its essence, and that when separated from the body it is without motories and sensories until it is again conjoined with the body . . . It is important, therefore, to illustrate from the Word what is meant by the **soul**. By 'the **soul**,' in general, is meant man; and, in special, the life of man; and as in every man there are three degrees of life, there are so many degrees of the **soul**. But as all the life of man resides in . . . his will and understanding . . . and as by the **soul** is meant the life, it follows that there is a **soul** of the will and a **soul** of the understanding; and that the **soul** of the will is the affection which is of love, and the **soul** of the understanding the derivative thought. But by 'the **soul**,' in the Word, is properly meant the life of man's understanding, which is thought; and by 'the heart,' the life of the will, which is affection; and, as the respiration of the lungs corresponds to the life of the understanding which is thought . . . by 'the **soul**,' in the natural sense, is meant the life of the respiration; whence it is said of the dying that they let out their **soul** or their spirit . . .

—³. That 'soul,' in general, =man. III.

—⁴. That 'soul,' in special, =the life of the body. III.

—⁵. That 'soul'=the life of man's spirit, which is called his spiritual life. III.

—⁶. That 'soul'=that faculty which is called the life of man's understanding. III.

—²⁴. As by 'soul,' where the Lord is treated of, is signified Divine truth, by 'soul' is also signified spiritual life from truth. III.

—²⁷. That by 'living **soul**' is signified life in general. III.

900³. 'I lay down My life' (John x. 17). Ex.

1004². Inmost unition is like that of the soul and the heart; the husband is the soul of the wife, and the wife is the heart of the man; the husband communicates and conjoins his soul to the wife by actual love; it is in his seed; and the wife receives it at the heart; hence the two become one . . .

1104³. They suppose that the Lord's . . . rational soul was from the mother alone, when yet every man is rational from the soul which is from the father.

— . They do not think that the Lord's Divine is in His Human as the soul in the body . . . —⁴. —⁵, Ill.

1112³. Every Angel is a man: he has a soul, a body, and a proceeding . . .

1164. Grief of soul and grief of heart are distinguished as are truth and good . . .

1199². That every animal has a soul is known; for they live, and life is a soul; and therefore they are called 'living souls.' That the soul in its ultimate form, which is corporeal . . . is the animal, (may) be known from the Spiritual World, where are seen beasts of every kind, (which) are appearances of affections, (and) their soul is nothing else. 1200⁴.

1201³. The soul of beasts, regarded in itself, is spiritual; for affection . . . is spiritual . . . But the souls of beasts are not spiritual in that degree in which the souls of men are; but they are spiritual in a lower degree . . .

1206². Nothing can exist unless it has a soul; all that is called soul which is essence . . . Thus is it with nature: its essence, from which it exists, is the Spiritual . . . This essence may be called a soul; because all the Spiritual is alive . . .

1207². That nature serves as a clothing to the Spiritual, is evident from the souls of beasts, which are spiritual affections, in that these are clothed by materials which are in the world.

1212². That both animals and plants have the same origin, and thence the same soul, the difference being only in the forms which receive the influx. Ex.

—³. That the vegetative soul is from the same origin as the soul of beasts, birds, and fishes . . . is manifestly evident from (those) seen in the Heavens and Hells . . . there being a plenary correspondence with the affections there, insomuch that an animal can be changed into an accordant plant, and *vice versa*.

1214². As the vegetative soul, from its spiritual origin is affection, it is also use.

—⁴. As use is the vegetative soul . . .

De Dom. 70. Every man is born ignorant of truth, and desirous of evil, because his soul from the father is an evil affection; but the Lord alone was born with an appetite for good and a longing for truth, because His soul from the Father was the Divine Itself, thus the affection of the Divine love, or Divine love, from which He mastered the external which was from the mother. Ath. 220.

Ath. 30⁶. The Divine received to itself the Human; (for) the soul and body with every man are not com-

mingled; but the soul clothes itself with the body, and thus receives to itself that which is called the human.

46. In the Creed of Athanasius they state that His Human consists of a rational soul and a body, as if the soul of every man were from the mother; but everyone's soul is from his father, and its clothing from his mother. . . . The soul of the Lord was the Divine Itself . . . and, as the body is not the man without the soul, nay, everything of the body lives from the soul, hence such as is the soul, such is the body, and the body is formed to the likeness of the soul . . . It is first said that He is Man from the rational soul and the body, as if the soul were from the mother; and afterwards that as the soul and body are one man, so the Divine and the Human are one Christ. Here is manifest contradiction. 59. 156. 192.

D. Love iv. The Divine life applies itself to the uses themselves in every series, and thereby gives life to every form; hence man has a life which is called his soul.

x³. Natural affections are the souls of animals; and the uses of the affections are the souls of plants.

D. Wis. iii. 2. As the beginning of man is seed, and this is a twinned receptacle of life, it is evident that the human soul is not life from life, or life in itself . . . It is also evident that there is a continuity of the reception of life (through the fibres from the brains into all things of the body), and that thus the soul is not here nor there, but is in every form from them, no otherwise than as the cause is in the things caused, and the beginning in the derivatives. vii. 2^e.

vi⁴. By the *breath-animam seu spiritum*-of the lungs, is signified the understanding . . .

—⁶. If he entirely holds his breath, he cannot think, except in the spirit and its respiration.

xii. 5. That souls of life, and living souls, and vegetable souls, are animated by the life which is from the Lord through uses and according to them. Ex.

Can. God viii. 7. God is the soul of the whole, from which all people and all things live and move.

Redeemer iv. 6. Divine good made His soul, and Divine truth His body. (Compare Trinity iv. 2.)

7. Consequently in the Lord when recently born these two were distinct, as are soul and body; but they were afterwards united.

x. That the Divine from eternity, and the Human in time, united like soul and body, are one Person, which is Jehovah. Chapter.

Inv. 2. When man is being regenerated, the light of Heaven is instilled into natural light, and at the same time the heat of Heaven, which make as it were a new soul, through which the man is formed by the Lord.

13. That at this day the union of soul and body is not known, is proved by the hypothesis of the learned, especially of Des Cartes and others, that the soul is a substance separated from the body, in some nondescript place; when yet the soul is the inmost man, thus is a man from head to heel. Thence it is, according to the ancients, that the soul is in the whole and every part; and that in the part where the soul is not inmost, there is not the life of man. From this union it is that

all things of the soul belong to the body, and all things of the body to the soul; as the Lord said concerning His Father: 'All Mine are Thine, and all Thine are Mine.' Hence it is that the Lord is God even as to the flesh (Rom. ix. 5; Col. ii. 9) . . .

[Inv.] 14. The human mind is of three degrees: celestial, spiritual, and natural. In the first degree is the soul; in the second is the spirit or mind; in the third is the body. It is the same whether you say that the mind of man is of three degrees, or that the man is . . .

15. (Thus) the body comes forth—*existat*—through the soul, as a tree does from its seed . . . As, therefore, the soul of Christ is from His Divine essence, it follows that His body is also.

48. That the soul is the inmost man, and thence, according to the ancients is in the whole and in every part of the body, is because the beginning of life resides in the soul . . . Therefore there is a reciprocal union, and hence the body acts from the soul, not the soul through the body. Whatever proceeds from God is of the human form . . . especially the soul, which is the first of man.

Sound. Under HEAL.

Sound. *Clangere.*

Clang. *Clangor.*

See under TRUMPET.

A. 8815. 'God has gone up with a **clang**' (Ps. xlvii. 5); 'a **clang**'=the truth of spiritual good; 'the voice of a trumpet,' the truth of celestial good.

R. 398. 'The . . . Angel **sounded**' (Rev. viii. 7)=exploration and manifestation of the quality of the state of the Church. 'To **sound**'=to explore and manifest. 402. 407. 412. 419. 442. 519.

E. 502. 'The . . . Angel **sounded**'=influx of Divine truth from Heaven, and thence a . . . change with the evil. 509. 516. 524. 531. 534. 566. 611.

—⁴. The reason they **sounded** on days of gladness, etc., and over the sacrifices, was that the Divine truth descending from Heaven gladdens, and makes what is holy of worship. The reason they also **sounded** for wars and battles, signified that the Divine truth flowing down from Heaven with the evil—who are 'enemies'—strikes terror of death, puts to flight, and disperses.

624. The end of the Church is described by the **sounding** of the seventh Angel; its state next before the end, by the **sounding** of the sixth Angel.

681. 'The seventh Angel **sounded**' (Rev. xi. 15)=the influx of Divine truth through the Heavens from the Lord, and the consequent last changes.

Sound. *Sonus, Sonitus.**

Sound, To. *Sonare.*

Sonorous. *Sonorus.*

Sonorously. *Sonore.*

Noisy. *Sonans.*

A. 418^e. The voices or sounds of such instruments . . .

420^e. Angels and Spirits distinguish sounds according to differences as to good and truth, not only those of songs and instruments, but also those of voices; and they admit none but those which are in accord, so that there may be a concordance of sounds, and consequently of instruments, with the nature and essence of the good and truth.

1378. If man did not know by the discriminations of sound learned by use from infancy, and did not see the speaker at a distance, he would believe that he was speaking close to his ear.

1395. There was an image of the deceit in every tone of the voice.

1635. As I heard the men **sonorously**, so did I hear the Spirits. 4652². H. 248. D. 5589.

1758^e. Each Society, and Spirit, can be distinguished from others . . . by the tones. D. 2181.

1759. The speech of celestial Spirits cannot easily flow into articulate sounds or words with man; for it cannot be fitted to a word in which there is anything sounding harshly . . .

1763. A speech . . . as if to the tone—*tonum*—and sound of threshing.

—². Some speak with a raucous or cracked sound.

2128². The Sound of those advancing . . . was heard by them variously; by some as the Sound of armed horsemen . . .

2129². A threefold sound of murmurs heard.

2429². Truth without good . . . is only a sounding something. 2689⁴.

2595. I heard a **sonorous** gyre, grosser than usual . . . it was from gentiles.

4523. See EAR.

4657^e. A whisper is heard more noisily than open speech.

5396. I heard a soft sound, angelically sweet. D. 1176.

6159². This is manifestly heard from the sound of their speech. 6616.

6612^e. Like the difference between the extension of sound, and that of light.

6624. Ideas are **sonorous** there.

7360. Speech in Mars is not **sonorous** . . .

8248. Speech in Jupiter is not so **sonorous** as with us.

8337². (Correspondence of sounds with affections.) Ex.

8733. (The speech of the Spirits of Jupiter) does not terminate in what is **sonorous** . . .

—¹. The spiritual speak **sonorously** . . . but not so the celestial . . . D. 5521.

8764⁴. 'The sound as the sound of great waters' (Ezek. i. 24)=the quality of Divine truth in Heaven.

8823. Like a sound on high, where the atmosphere is purer, which is tacit; but when it descends to where the atmosphere is grosser, it is greater, and more **noisy**.

9926⁸. The sound from bells is here called 'a voice'; elsewhere the sounds and clangs from trumpets and

* *Sonitus* is distinguished by the use of a capital S

thunders are so called, and by them are signified Divine truths. The **sounds** of musical instruments=like things; those which give out a stridulous and discrete **sound**=spiritual Divine truths; those which give out a continuous **sound**, celestial Divine truths.

10454². For the **sound** whether of speech, singing, or shouting, proceeds from the interior affection and thought, which are in the **sound**, and are also perceived by those who pay attention . . . and in the other life so exquisitely, that the quality of anyone as to his interiors is perceived by Angels from the **sound** of one word. II.269².

10708^e. (In the Fourth Earth) they have not articulate speech . . . yet it ceases in **what is sonorous** . . . From this **sonorousness**, modified by ideas, discourse is perceived more fully . . . for the general affection which is in the **sound** of man's speech . . . gives an interior apperception. 10709^e.

10755². They hear from the very **sound** of the speech whether it is from the heart.

H. 235. Angelic speech . . . is uttered and heard equally **sonorously** . . .

236. The **sound** of speech (in Heaven) corresponds to their affection . . .

255². Spirits have spoken with me far off equally as **sonorously** as when near.

269. What the Angels do not express by their words, they supply in the **tone**, in which there is an affection of the Things in their order . . .

457. A (novitiate) Spirit has a like face and a like **sound** of speech.

W. 23. From the mere **sound** of the words in the ear . . .

280. The Angels know a man's love from the **sound** of his speech; and his wisdom from the articulation of the **sound**. 427².

372. Affection in thought is circumstanced as is **sound** in speech . . .

P. 130^e. Like a **sound** continually in the ear.

194². **Sound** is not anything unless there is something in it which distinguishes it. **Sound**, moreover, corresponds to the affection with man; and as there is always something in it which distinguishes it, therefore from the **sound** of a man when speaking is known the affection of his love; and from the variation of it, which is speech, his thought. Hence it is that merely from the **sound** of one speaking the wiser Angels perceive his life's loves, together with some of the affections which are derivations.

224^e. (Thus) the internal lies hidden in the **tone**, etc., of the external.

279². The **sound** corresponds to the affection, and the speech to the thought.

— The first changes and variations of the state and form of the **sound** take place in the lungs; the second in the trachea and larynx; the third in the glottis by means of the various apertures of its orifice; the fourth in the tongue by its various applications to the palate and teeth; and the fifth in the lips by their

various forms. (Thus) the mere changes and variations of the state of the organic forms, continued successively, produce **sounds** and their articulations, which are speech and song. (The correspondence of this with the production of affections and thoughts.)

R. 224¹. When we looked down from Heaven into the world, we saw nothing, but only heard **sounds**, for the most part unharmonious.

484. I heard a **sound** as of a mill.

655⁶. For affection **sounds**, and thought speaks.

792. By 'voice' is meant **sound**, and every **sound** corresponds to an affection which is of love, because it originates thence. It is from this that the **sounds** of harps, etc., from their correspondence, signify affections. Ex.

875². Speech is nothing but the form of **sound**; (and) **sound** corresponds to affection, and speech to thought; therefore affection **sounds**, and thought speaks. . . Take away the **sound** from speech, and how much speech will there be? (So with thought when affection is taken away from it.)

M. 33. Origin of the harsher **sound** [of the voice] with men. 218.

56^e. The life of wisdom from the wife was heard in the **sound** (of her husband's voice).

140. The **sound** of the speech is from the affection of the will . . .

207. In the Spiritual World, a variety and commixture of affections is perceived in a **sound** distinctly.

273². The internal affections (of Spirits and Angels) are perceived in the **sound** of their speech.

I. 14¹. Without this separation (of the understanding from the will) man could only **sound** his affection.

T. 324. They utter falsities . . . in a **tone** emulative of spiritual affection . . .

365³. The **sound** of the voice and speech of man is heard as only a simple **sound**; yet when Angels hear it, they perceive in it all the affections of his love . . . 593^e. 778.

472. **Sound**, which is an activity of the atmosphere, is not creatable; but its organ is.

504. From their **tones** and replies I gathered . . .

D. 2181. On a spiritual idea . . . from the **sound** of the words.

2248. Where a bell **sounded** every hour . . . and I did not attend to the **Sound** of the bell, I could never know that it had **sounded** . . .

2981. See INSTRUMENT.

2986². The **sound** (of speech) is from all the consonant osseous system, and that of the body, according to the affinities with the proximates.

3064. Indications of two kinds: from the **sound**, and from the idea. The **sound** has its differences *ad indefinitum* . . .

3160. Spirits who **sounded** together as many . . .

5592. Speech by ideas also is **sonorous**.

E. 323. **Sound** corresponds to affections; and in Heaven affections are perceived from **sounds** . . .

[E. 323]. Discrete **sounds** excite affections of truth . . . and continuous **sounds**, affections of good.

—⁹. Various kinds of **sounds** (in the Word).

— . All affection, being of love, when it falls into **sound**, **sounds** in accordance with itself . . .

326¹². For there are affections which produce varieties of **sounds** with men . . .

353². The Voluntary presents itself by **sounds**.

— . **Sounds**, in the world, increase when they descend from heights . . . whence come thunders. (The correspondence of this.)

393. Every affection, whether of grief or joy, expresses itself by **sounds**.

588^e. **Sounds** enter the will and the affection.

817. The affection itself is expressed by the **sound** of the speech.

828³. If the affection of good were to descend into discourse, it would not speak, but would only **sound**.

837. When man becomes a Spirit . . . the **sound** of his speech is the **sound** of his affection.

839. By the angels of the Third Heaven, a man's quality is Known from the **sound** of his speech, etc.

855. From the Celestial Kingdom there are not heard words of speech, but **sounds**. Ex.

1202^e. A beast, which has no thought from the understanding, but only knowledge from affection, can do nothing but **sound**, and vary the **sound** of its affection according to its appetite.

1216. In the speech of men there are two things together: the **sound**, and its articulation into words. The **sound** is of the affection of the will; and the articulation of the **sound** is of the thought of the understanding . . . and the affection is known from the **sound**, and the thought from the words, which are the articulations of the **sound**.

— . The **sound** of the speech of the Angels in the higher parts of Heaven is heard below variously, for it increases as it progresses . . . The **sound** of the spiritual Angels is heard as the **sound** of roaring waters; and the **sound** of the celestial Angels as the **sound** of thunders.

D. Wis. x. 5. **Sounds** which derive little from the understanding are the **sounds** of singing and of music; those which derive more from the understanding are the interior **sounds** of speech; and those which derive still more from it are the exterior **sounds** of speech . . . There is a correspondence of **sounds** and speech with the life of the will . . . and of the understanding; (for) from the **sound** may be perceived the quality of the affection . . . The correspondence of the **sound** itself is with the general affection of love in the understanding; the correspondence of the variations of the **sound**, such as are those of singing and music, is with the variations of the affections which are from the love of the will in the understanding; the correspondence of the variations of **sound** which derive very little from the understanding, is with perception; that of those which derive more is with the variation of perceptions; and that of those which derive much, is with thought and its variations.

C. 110. There is a twofold form of **sound**; one of

song, and the other of speech. In like manner with the affection of truth from good.

Sound through. See PERSONATE.

Sour. *Acetosus, Acescens.*

See under SEVERE, and VINEGAR.

W. 342. **Sour** wines.

T. 41³. The man becomes like **sour-acescens**-soil.

South. *Auster.*

A. 9642. See SOUTH-*meridies*. 9742.

9668³. To the **south** are those in the light of truth.

9684. '(The candlestick) . . . on the side of the habitation towards the **south**' (Ex.xxvi.35) . . . = in Heaven where the Divine truth proceeding from the Lord's Divine Human is in the greatest light.

—⁴. The **south** in Heaven is where the Lord appears as a Moon.

9742^e. Hence the court, relatively to the habitation, was made to the **south**.

E. 281⁸. 'Expand her wings towards the **south**' (Job xxxix.26) = to lead one's self into the light of intelligence.

355⁹. 'The **south**' (Zech.vi.6) = clearness of truth.

644²⁰. 'When ye see the **south** wind blowing' (Luke xii.55) = preaching concerning His advent.

South. *Meridies.*

Southern. *Meridianus, Meridionalis.*

A. 402¹. Those in 'the **south**' = those in the light of truth. 1678².

1401. 'Towards the **south** into Egypt' (Gen.xii.) = the Lord's fifth state.

1458. 'Towards the **south**' (ver.9) = into goods and truths, thus into a lucid state as to interiors. Ex.

— . 'The **south**,' here = intelligence, which is acquired by means of Knowledges; and these are celestial and spiritual Truths, which are so many radiations of light in Heaven . . . As the Lord was now being imbued with Knowledges, in order that as to His Human essence also He might become the light itself of Heaven, it is said that 'Abram journeyed towards the **south**.'

—². That 'the **south**' = these things. Ill.

— . From heat 'the **south**' = good; from light, truth.

1548. 'Towards the **south**' (Gen.xiii.1) = into heavenly light. 'The **south**' = a lucid state as to the interiors.

1555. 'From the **south** even to Bethel' (ver.3) = from the light of intelligence into the light of wisdom. Ex.

1605. See EAST.

— . 'The **south**' = those who are within the Church, that is, those in light as to knowledges; in like manner the light itself.

1970. Are seen in a day clearer than the **meridian** day of the world.

2196¹⁰. It surpasses by a thousand times the **noonday** light of the world. H.126.

2468³. 'The king of the **south**' (Dan.xi.40) = those in goods and truths. (= truths. 3448³.) (= those in the light of truth. 3708^e. 9642⁷. (= truths from good. 6385⁵. E.31⁴. 355²¹.)

2500. 'Abraham journeyed towards the land of the south' (Gen.xx.1)=the progression of the Lord into the goods and truths of faith. Ex.

2781². Those are called 'beasts of the south' (Is.xxx.6) who are in Knowledges of good and truth, but make them not of life but of knowledge. 3048³. 10227⁵. E.650⁶⁷. 654⁴¹.

3195. 'He dwelt in the land of the south' (Gen.xxiv.62)=in Divine light. . . 'The south'=light, in fact, the light of intelligence, which is wisdom.

3693². 'Sun-set at noon' (Amos viii. 9)=obscurity with those in Knowledges.

3708. 'The south'=truth in light.

—¹¹. The land of the south—*austru seu meridici*' (Zech.vi.6)=those in the good and truth of Knowledges.

4769³. 'The south'=a state of light.

5643. 'They shall dine with me at noon' (Gen.xliii.16)=conjoined when with the medium. . . for 'noon'=a state of light, thus the spiritual state which is signified by the medium. 5672.

5692². It is noon with Angels when they are in the light of Truths.

6000⁹. 'The death which wasteth at noonday' (Ps.xci.6)=the evil in which men live openly, by which truth is destroyed. 7102¹⁰. 9642⁵.

6110. When it is noon (with the Angels) truths are furnished them (as food). 8108². 8426³.

—⁶. Noon (in Hell) is the itch of Falsities.

8750². Hence there is a correspondence there. . . of a state of truth of faith with noon. 8812³.

9340⁹. 'They of the south—*meridionales*' (Obad.19)=those in the light of truth.

9642. 'For the angle of the south towards the south—*austrum*' (Ex.xxvi.18)=even into the interior and inmost things where truth is in light. . . for by 'the south' is signified a state of light, which is a state of intelligence from truths, thus also an interior state. . . 9742.

—². 'I will say to the south' (Is.xliii.6)=to those who are in light from the knowledges of good and truth, who are those within the Church; and therefore it is said to these 'Keep not back.' (Further ill.) E.724²⁰.

—⁸. As 'the south'=truth in light, the tribes of Reuben, Simeon, and Gad were to encamp towards the south. Ex.

9648. There are four states to which the four quarters correspond. . . the south corresponds to the state of truth in its light.

9927⁶. 'The south'=the state of the truth of faith in the internal man.

10134. Hence in the Word. . . by 'noon' is signified a state of light in clearness.

—⁷. In like manner the second state of the Church is called 'noon,' in the Word.

10135. When the angels are in a state of light, it is noon with them.

10179. By the south and the north is signified truth from one boundary to the other. . . In Heaven, those in the clear light of truth are in the south.

10189². In Heaven at the right are those in the light of truth, thus those in the south.

10261⁰. Those are said to be 'in the south' who are in the light of truth.

H. 141. In the world that is called the south where the sun is at its greatest altitude. . . thus all the quarters are determined from the south. . . But in Heaven. . . the south is to the right. . . no matter how they turn. 142.

148. All in the Heavens dwell distinct according to the quarters. . . to the south and north dwell those in wisdom; to the south, those in the clear light of wisdom. 149.

150. Hence the south, in Heaven,=wisdom and intelligence in clear light.

151. The south, with infernals, is on the right.

—⁰. Those in falsities of evil dwell from their south to their north.

155². Noon with the Angels, corresponds to the state of their wisdom in clearness.

—⁰. Hence, in the Word, 'noon'=wisdom in its light.

513. Instructions are given by Angels of many Societies, especially by those which are in the northern and southern quarter; for these angelic Societies are in intelligence and wisdom from Knowledges of good and truth.

587². Thus the atrociousness of the Hells decreases from the northern to the southern quarter.

—⁴. There are many Hells in the northern and southern quarter: in these are they who have been in the love of the world. . .

596. The Kingdom (in Hell) which is opposite to the Spiritual Kingdom, is in the northern and southern quarter.

J. 48. The Dutch were towards the east and south. C.J.48.

— . Some of the Papists appeared in the southern quarter.

58². Most of the Papists dwelt in the south and west. . . . In the south dwelt those who had been influential by their talents, and had confirmed themselves in their religiosity. D.5346.

61. The Judgment on the Babylonians in the southern quarter. Des.

C. J. 42. In the southern quarter (of London) dwell the wise. . .

W. 73⁰. 'Noon,' in the Word,=the fulness of the Church.

121. Those in a higher degree of wisdom dwell in the south. . . Hence, by 'the south,' in the Word, is meant wisdom in light.

125. Those more in wisdom see the Lord obliquely to the right. . . These are in the south.

129. That the Angels constantly have the south on the right, etc. Gen.art.

R. 351². 'The south'=wisdom from love.

442². These live in the southern quarter in the abyss.

875. An Angel from the south of Heaven, des.

[R]. 901. 'On the south three gates' . . . By 'the south' is signified wisdom and the affection of truth in a higher degree, thus more . . . because the Lord is the Sun . . . and at His sides are the south and the north, at His right side, the south . . . and therefore those who are . . . in wisdom from the affection of truth, more, dwell in the south; and those who are in them less, in the north.

906². Every man who is in the goods and truths of the Church from the Word is consociated with the Angels, and dwells with them as to the interiors of his mind . . . those who are in the truths of wisdom, in the south and north of Heaven.

M. 2. I stood upon a hill in the southern quarter. 56.

3⁵. (Two companies of talented Spirits from the southern quarter deliver their sentiments concerning eternal happiness.) —⁶.

11^e. (All in that Heaven are employed until noon.)

55⁶. (Sentiments of those who stood on the south concerning conjugal love.)

75³. Let us bend our way to the south, where are the wiser of these (Most Ancients).

76. A hill in the confines between the east and the south.

77⁵. Whoremongers are cast into the fatuous lights of the south.

79. (Those of the age of iron mixed with clay) dwell in the confines between the south and the west; but at a great distance . . . and also deeper down.

155a⁴. The wives looked to the window in the quarter of the south.

T. 160². In front, in the south, are Societies of those who are more intelligent than the rest.

461. I was conveyed into the southern quarter, into a certain paradise . . .

476. As a child learns the rudiments of religion, he recedes from the north to the south.

D. 5233. Those in the mountains to the south were those in the greatest lumen of nature, by which they confirmed themselves against the Divine . . .

5484. In the southern quarter towards the east are those who are imperious, and who are in great offices, and do not know anything of what is certain; towards the west there, are those who are cunning through affections, as Sirens.

5503. Those who were conducted to the south, were those who had led a moral life, from the Knowledges about it, so that they had lived morally and not spiritually, because they had no Knowledges concerning the truths of faith . . . so that they were accepted.

5673. To the south (in the other life) are those who are in external light, in worldly things, and who are in riches.

E. 21. When Asia is named, the Angels perceive the south.

223². 'The south' = a state of light.

—¹⁷. 'The cities of the south' = truths of doctrine with those in the Spiritual Kingdom.

239¹⁰. 'The south' = where the truth of faith is in clearness.

298. 'The south' = Divine truth in light.

316¹⁵. 'The south' = where truth is in light.

357. 'The south' = the light of truth.

401¹⁶. 'Noon' = where are Knowledges of good.

405²³. 'The south' = where are they who are in truths of good, because in light.

412²⁹. 'The forest of the south' (Ezek. xx. 47) = falsity within the Church, consequently those in falsities there. The Church is signified by 'the south,' because it can be in the light of truth from the Word. 504³⁴.

—⁴. 'The south' = the interior or first things of the Church, and 'the north,' the exterior or last things of the Church . . . because in the Spiritual World those are in the southern quarter who are in the light of truth from the Lord; and under these, in the Hells there, are those who are in natural lumen by means of which they have confirmed themselves in falsities . . .

417². In the southern quarter (of the universal Spiritual World) dwell those who are in the clear light of truth.

418². Into the two quarters, southern and northern, the Lord inflows with Divine truth more strongly than with Divine good, whence these are more in wisdom and intelligence.

419²⁵. Those winds which are from the south disperse truths with those who are in falsities.

422³. Those Angels and Spirits who are in truths from the good of love dwell in the south and north . . . Hence those who dwell in the south and in the north, which quarters are on both sides, are in the light of truth; those in the south, in the clear light of truth . . . The light of truth is intelligence and wisdom. 600⁹.

—⁴. In the southern and northern quarter (as determined from the Lord as a Moon) are those in truths from the good of charity, which are called the truths of faith.

439³. Illustration is signified by 'the south' (Deut. xxxiii. 23).

449⁵. 'The south' (Jer. xvii. 26) = those in spiritual good and thence in the light of truth.

652². They who are in the clear perception of truth, dwell in the southern quarter of the cities, and also walk there.

734¹⁶. The endeavour to destroy truths openly, is signified by . . . 'Let us go up at noon' (Jer. vi. 4).

750¹¹. 'Thy thick darkness shall be as the noonday' (Is. lviii. 10) = that to those in ignorance but still in longing shall be given the understanding of truth and good.

971. The Spiritual Kingdom consists of the Heavens and Angels who are in Divine truth, and these Heavens are in the southern quarter and in the northern quarter.

J. (Post.) 268. See LONDON.

Coro. 38. (The Hell from the Most Ancient Church) lies in the middle southern quarter . . .

Sow. *Serere, Conserere.*

See under SEED.

A. 1666^e. Cities **sown**—*conserere*—with salt. Ex. 2455^e.

2781⁴. They who **sow** beside all waters' (Is.xxxii.20) = those who suffer themselves to be instructed in spiritual things.

3941³. 'To **sow** wheat' (Jer.xii.13) = the goods which are of love and charity.

6154. 'To **sow**' = to implant.

9182⁵. 'A land not **sown**' (Jer.ii.2) = defect of truths.

9262⁴. 'Neither ploughed nor **sown**' (Deut.xxi.4) = not cultivated with the truths and goods of faith, on account of ignorance.

9272. 'Six years thou shalt **sow** the land' (Ex.xxiii.10) = the first state, when the man of the Church is being instructed in the truths and goods of faith. Ex.

—³. That 'to **sow** the land,' or 'a field,' = to teach and learn the truths and goods of faith which are of the Church. Ill.

9274. 'Not to **sow** the land' (in the seventh year) (ver.11) = not to be led by means of truths, as before.

E. 374⁹. 'To plough and **sow**' = to learn.

386²¹. 'To **sow** the fields' (Ps.cvii.37) = to be instructed, and to receive truths.

653^e. 'It is not **sown**—*conseretur*' (Deut.xxix.23) = no receptibility of the truth of the Church.

706¹⁷. 'To **sow** and reap' = the implantation of good and its reception.

Space. *Spatium.*

See under PLACE, and TIME.

A. 1382. Men cannot but confound the infinite Divine with the infinite of space; and they apprehend the infinite of space as nothing, as it is.

2625. Two things (here) appear essentials, because they are proper to nature, namely, space and time. Hence, to live in space and time, is to live in nature. But these two become null in the other life. In the World of Spirits they do appear as something, because Spirits fresh from the body take with them the idea of natural things; but they afterwards perceive that there are no space and time there; but, instead of them, state; and that the states (there) correspond to the spaces and times in nature; to spaces, states as to being; and to times, states as to manifesting—*existere*.

—². Supposes that if he were to put off the idea of space and time, and, still more, space and time themselves, he would become utterly null, and that nothing would be left him from which he could feel and think . . . when yet it is quite the contrary. 2654⁶.

2654⁶. Life is more heavenly in proportion as it is further away from the things of space and time.

3356. In the other life there is no idea of space and time, but in place of them there is state; yet all things there appear as if they were in space, and succeed one another as if they were in time; but, in themselves, these are changes of state, for this is their source. Ex.

3387³. Thus whatever is said in the Word about places

and spaces . . . is an appearance of truth . . . for the idea of space and time is in almost everything of the thought with man, so long as he is in the world, that is, in space and time. Ill. 3404^e. 3857².

3938. Without an idea . . . from the things of space and time, man can comprehend nothing of Divine things . . . Without an idea of space and time, man cannot think anything at all; for, as to the body, he is in time . . . But the Angels, because they are not in time and space, have ideas of state; and hence it is that, in the Word, spaces and times = states. 7381³, Ex. 8918, Ex.

—². There is a state which corresponds to space, and a state which corresponds to time; the former is state as to being; the latter as to manifesting. These are the two things which make man. Ex. 4814³. 6983.

4043. See FORM.

4482. 'Broad in spaces' (Gen.xxxiv.21) = extension as to truths. Ex.

5146. When the idea of space is put off, as takes place in Heaven, and also in the interior thought of man, there is put off the idea of height and depth . . .

6983. There are two things which are proper to nature which do not exist in Heaven, still less in what is Divine, namely, space and time . . . In the Divine which is above the Heavens . . . instead of space there is infinity, and instead of time eternity. To these two, the spaces and times which are in the world correspond.

7381³. The ideas of space come forth from a measuring by times; therefore where there is one there is the other.

8325². There are no spaces and times in Heaven, but states instead of them; states of good, or of being, for spaces; and states of truth, or of manifestation, for times. 8397^e. 8898^e, Refs.

8918. This notion of space (between the angelic Societies) comes from the distance from the good and truth which are from the Divine.

9261². For spaces, as also times, in the Spiritual World, are states, so that distances are diversities of states. Yet before the external sight there, states appear as spaces, and their diversities as distances.

9440. The spaces and distances . . . which appear in the natural world, in their first cause and origin are changes of the state of the interiors . . .

9579. A Spirit is not conveyed through spaces, but through variations of the state of the interior life, which appear to him like progressions through spaces.

10771. They concluded these things by angelic ideas, whereby the measures of spaces and times are at once known in a just proportion relatively to the spaces and times elsewhere.

H. 17². Spaces there are circumstanced according to the states of their interiors.

169. The natural man may believe that he would have no thought if the ideas of time, space, and natural things were taken away; for upon these is founded all the thought which man has. But the thoughts are limited and confined in proportion as they derive from time, space, and what is material . . .

191. On space in Heaven. Chapter.

— . Although all things in Heaven appear in place