

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

and in **space** just as (here), still the Angels have no notion or idea of place and **space**.

[H.] 195^e. (Thus) **spaces** are exactly according to the states of the interiors with the Angels ; and therefore the notion and idea of **space** cannot enter into their thought, although there are **spaces** with them equally as in the world. 266³.

196. This may be illustrated by the thoughts of man, in that there are no **spaces** to them . . . Neither does the sight take account of **spaces** except from the intermediate objects . . .

198. (Thus) although in Heaven there are **spaces** as in the world, nothing is estimated there according to **spaces**, but according to states ; consequently, the **spaces** there cannot be measured as in the world ; but can only be seen from the state and according to the state of the interiors of the Angels.

C. J. 14^e. Spiritual light . . . does not advance through **spaces** like the light of the world, but through affections and perceptions of truth . . . From these are the appearances of **spaces** in that world.

W. 7. That the Divine is not in **space**. Gen.art. T. 30.

— . This cannot be comprehended by a natural idea, because there is **space** in it ; for it has been formed from such things as are in the world, in each and all of which . . . there is **space**. All magnitude there is of **space** ; all length, breadth, and height are of **space** ; in a word, all measure, figure, and form are of **space** ; and therefore . . . it cannot be comprehended by a natural idea that the Divine is not in **space**, when it is said that it is everywhere.

—². Still, man can comprehend this in natural thought, provided he admits into it something of spiritual light. . . A spiritual idea does not derive anything from **space** ; but everything from state. State is predicated of love, life, wisdom, affections, joys . . . and a truly spiritual idea of these things has nothing in common with **space** ; it is higher, and regards ideas of **space** as beneath it . . .

—³. But as Angels and Spirits (also) see with their eyes, and objects cannot be seen except in **space**, therefore, in the Spiritual World . . . there appear **spaces** like the **spaces** on earth, but still they are not **spaces**, but appearances ; for they are not fixed and stated as on earth ; for they can be elongated and contracted, changed and varied ; and, as they cannot be determined by measure, they cannot be comprehended there by any natural idea, but only by a spiritual idea ; which, in relation to the distances of **space**, is the same as it is in relation to the distances of good or of truth, which are affinities and similitudes according to their states.

—¹⁰.

—⁹. They who are not willing (to elevate the thoughts of their understanding into spiritual light) cannot think except from **space**, even about God ; and to think about God from **space**, is to think about the extense of nature.

51. I entreat you not to confuse your ideas with time and **space** ; for in so far as there is what is of time and **space** in your ideas when you read the things which

follow, you will not understand them ; for what is Divine is not in time and **space**, as will be clearly seen in the continuation . . .

69. That the Divine infils all the **spaces** of the universe without-*absque*-**space**.—There are two things proper to nature : **space**, and time. From these, man, in the natural world, forms the ideas of his thought, and thence his understanding. If he remains in these ideas, and does not elevate his mind above them, he can never perceive anything spiritual and Divine ; for he involves them in ideas which partake of **space** and time ; and, in proportion as he does this, the lumen of his understanding becomes merely natural. To think from this lumen in thinking about spiritual and Divine things, is like thinking from the thick darkness of night about things which appear only in the light of day. . . But he who knows how to elevate his mind above the ideas of thought which partake of **space** and time, passes from thick darkness into light, and relishes spiritual and Divine things, and at last sees the things which are in them and from them . . . Every man who has understanding is able to think above the things which are proper to nature . . . and he then affirms and sees that the Divine, being omnipresent, is not in **space**.

70. All who die and become Angels put off those two things proper to nature : **space**, and time ; for they then enter into spiritual light, in which the objects of thought are truths, and the objects of sight are like those in the natural world, but are correspondent to their thoughts. The objects of their thought . . . derive nothing from **space** and time ; but the objects of their sight do appear as if in **space** and time, but still they do not think from them. The reason is that the **spaces** and times there are not stated as in the natural world, but are mutable according to the states of their life. Hence, instead of them, there are in the ideas of their thought states of life ; instead of **spaces** such things as relate to states of love ; and instead of times such things as relate to states of wisdom.

—^e. As the thoughts of the Angels derive nothing from **space** and time . . . they do not comprehend when it is said that the Divine infils **spaces** ; for they do not know what **spaces** are ; but they do clearly comprehend, when, without the idea of any **space**, it is said that the Divine infils all things.

71. That the merely natural man thinks about spiritual and Divine things from **space**, and the spiritual man without **space**. Examp.

81. Abstract **space**, and deny a vacuum, and then think about the Divine love and the Divine wisdom, that they are the essence itself when **space** is abstracted and a vacuum is denied. Then think from **space**, and you will perceive that the Divine is the same in the greatest and in the least things of **space** ; for in essence abstracted from **space** there is neither great nor small, but what is the same.

III. See IDEA.

130. Exterior thought is in **space**, but not interior thought ; and where [the thought] is not in **space**, as in the Spiritual World, still it is in the appearance of **space**.

—². But these things can be but little understood by a man who thinks about God from **space**; for God is everywhere, and yet not in **space**; thus He is both within and without an Angel . . .

134. The reason man does not know his home from any quarter in himself, is that he thinks from **space**, thus from the quarters of the natural world . . .

155. Creation itself cannot be apprehended unless **space** and **time** are removed from the thought . . . Remove them . . . and keep the mind in an idea abstracted from **space** and **time**, and you will perceive that the greatest of **space** and the least of **space** do not at all differ . . . 283². 285.

156. Creation . . . cannot be said to be effected from **space** to **space**, nor from **time** to **time**, thus progressively and successively; but from eternity and infinity; not from an eternity of **time** . . . nor from an infinity of **space**, because there is no such thing . . .

160. As the lowest things of nature . . . are dead . . . and are fixed, therefore there are **spaces** there . . . (Thus) **spaces** are proper to nature. And, as the **spaces** there are not appearances of **spaces** according to the states of life, as they are in the Spiritual World, they, too, may be called dead.

300^e. These things cannot be comprehended unless **spaces** are removed from the ideas. P.46². 48.

P. 49. Many will say, How can anyone comprehend anything . . . without **space** and **time** . . . But think interiorly whether love . . . wisdom . . . or thought is in **space** and **time**, and you will find they are not; and, as the Divine is love and wisdom itself, it follows that it cannot be conceived in **space** and **time**, thus neither can the infinite. Ex.

50. As Angels and Spirits are affections . . . and the derivative thoughts, therefore neither are these in **space** and **time**, but are only in the appearance of them. They have the appearance of **space** and **time** according to the states of their affections and derivative thoughts; and therefore when anyone thinks from affection about another, with an intention that he wants to see him, or speak to him, he is at once presented. . . **Space** and **time** effect nothing towards the presence, because affection and the derivative thought are not in **space** and **time**, and Spirits and Angels are (these). (From experience.) T.64.

—⁴. Everybody knows this from what is implanted in him; for when I have said that I have spoken with any dead man in Asia, etc., no one has ever thought about any distance of **space** . . .

51. (Thus) the infinite and eternal, thus the Lord, are to be thought of without **space** and **time**; and such thought is possible; and those have such thought who think interiorly in the Rational; and then the infinite and eternal are the same as the Divine. . . From thought abstracted from **time** and **space**, there is a comprehension of the Divine omnipresence and omnipotence, and also of the Divine from eternity; but none at all from thought in which inheres an idea from **space** and **time**.

R. 937². For **spaces** there are not anything but

appearances according to the likeness of minds, that is, of affections and the derivative thoughts . . .

947². In its purely spiritual sense, the Word does not derive anything from an idea of **time**, nor from an idea of **space**; for although the **times** and **spaces** in Heaven appear like the **times** and **spaces** in the world, still there are none there; and therefore the Angels cannot measure the **times** and **spaces** which are there appearances, in any other way than by states, as these proceed and are changed.

M. 50. For in the Spiritual World there are no **spaces**, but appearances of **spaces**; and these are according to the states of their life; and *these* are according to the states of their love.

158. Those things which from their origin are celestial, and those things which from their origin are spiritual, are not in **space**, but are in appearances of **space**. This is known in the world . . .

—². (Thus) the souls and minds of men are not in **space** . . . and, as they are not in **space**, they can be conjoined as into a one.

328². To think spiritually is to think without **time** and **space**; and to think naturally is to think with **time** and **space**; for to every idea of natural thought there adheres something from **time** and **space**; but not to any spiritual idea. The reason is that the Spiritual World is not in **space** and **time**, as is the natural world, but is in the appearance of these two things . . . And therefore you can think about the essence and omnipresence of God from eternity . . . because you think about (the former) without **time**, and about (the latter) without **space** . . .

—³. I once thought about the essence and omnipresence of God from eternity, that is, about God before the creation of the world, and as I could not as yet remove **spaces** and **times** from the ideas of my thought, I became anxious . . . But I was told to remove the ideas of **space** and **time**, and I should see . . . and from that time I have been able to think about God from eternity, and not at all about nature from eternity; because God is in all **time** without **time**, and in all **space** without **space**; whereas nature in all **time** is in **time**, and in all **space** is in **space**; and nature with its **time** and **space** could not but have a beginning and origin; but not God, who is without **time** and **space**; and therefore nature is from God, not from eternity, but in **time**; that is, together with its **time** and **space** both at once. T.31³.

I. 5⁴. As God is one, so also is the spiritual Sun one; for the extension of **space** is not predicable of the derivations of that Sun; and essence and manifestation —*existentia*—without **space**, are everywhere in **spaces** without **space**. Thus the Divine love is everywhere . . .

T. 27. There are two things proper to the natural world, which cause all things there to be finite, one is **space**, and the other is **time**; and as . . . **spaces** and **times** were created together with this world . . . it is proper to treat of their two beginnings, which are Immensity and Eternity; for the immensity of God has relation to **spaces**, and His eternity to **times**.

29. That God, since He was before the world, thus before **spaces** and **times** originated, is infinite. Ex.

[T. 29]. In the natural world there are times and spaces, and in the Spiritual World also, not actually, but apparently; and the reason times and spaces have been introduced into the worlds, was that one thing might be distinguished from another . . . and that, by means of them, the senses of the body might be able to distinguish their objects, and the senses of the mind theirs. Times were introduced into the natural world by the rotation of the Earth . . . and by the progression of these rotations . . . And spaces were introduced into it by the Earth's being massed into a globe, and filled with matters, the parts of which are distinct from each other, and are at the same time extended. But in the Spiritual World there are no material spaces, and times corresponding thereto, but still there are the appearances of them, and the appearances are according to the differences of the states in which are the minds of the Spirits and Angels there; and therefore the times and spaces there conform themselves to the affections of their will and the derivative thoughts of their understanding; but these appearances are real, because they are constant according to the states of the Spirits and Angels.

—². The common opinion about . . . Souls . . . is that they are not in any extense, consequently, not in space and time . . . when yet they are substantial men, and live together like the men (here) upon spaces and in times, which are determined according to the states of their minds. If there were no spaces and times, that whole World . . . might be drawn through the eye of a needle, or concentrated upon the point of a hair, which would be possible if there were no substantial extense there . . . But the times there are not distinguished into days, months, etc., because the Sun does not appear to rise and set . . . They have spaces there, because all the things in that World are substantial, which in the natural world are material.

—³. (Thus) spaces and times make finite each and all things which are in both the worlds . . .

30. That God, since the world was made, is in space without space, and in time without time. Ex.

—². The reason God is present in space without space, and in time without time, is that He is always the same, from eternity to eternity; thus . . . in God and before God there were no spaces and times before the creation, but after it; and therefore as He is the same, He is in space without space, and in time without time. Hence it follows that nature is separate from Him, and yet He is omnipresent in it. Ex.

31. The infinity of God, relatively to spaces, is called immensity; and relatively to times, eternity . . . yet there is nothing of space in His immensity, and nothing of time in His eternity. Ex.

— . In God there is nothing of space and time; and yet the beginnings of these are from God.

—². As man cannot think otherwise than from ideas derived from such things as are of space and time, he cannot perceive anything of the immensity of God before spaces, nor of His eternity before times . . .

64². The reason Angels and Spirits (can become present with one another in this way) is that every

affection . . . and thought . . . is in space without space, and in time without time . . .

D. 2338. Sometimes so many appear in the same space, that if they were all there, one must be within another.

3476. Therefore the notion of time and of space is not given to Spirits, except only to those who are corporeal . . .

3481. I asked them whether there is anything of space outside the universe; and also if there is space outside the universe does it not extend ad infinitum? for no terminus can be conceived if space is conceived. Thus how can there be space without space, or what is infinite, which cannot be predicated of space? . . . They then reasoned about that non-space outside the universe, that it is without end; and therefore they seemed to themselves to advance further, until at last they saw (the statues) there, who (threatened to swallow them). They were those who in the bodily life had been in such a phantasy, and had confused the Divine infinite with the infinite of space, so that they could never conceive the infinite of the Lord except by the infinite of space; and, as they cannot conceive the infinite of space, they do not admit the infinite of the Lord. D. Min. 4609.

3482. I was delivered from (this phantasy) by thinking of infinite space as not being space outside the universe . . .

3484. Forms almost without boundaries, thus without spaces and times.

3605^e. For an idea is not finite without space . . .

3973. The Angels do not know what space is; for those who are at the end of the universe are present in a moment.

4016. In the other life there is no space, nor time; thus all are so present that they are close together even if they were at the end of the universe.

5623. That in the other life they do not know what time and space are. Ex.

5624. (Still) there are spaces and times; but it is for these reasons that (the Angels) have no notion of them.

5625. (Thus) natural thought, and especially sensuous thought, cannot recede from the notion of space and time; and if it does recede it can scarcely think; for the natural man cannot think abstractedly from times and spaces.

5627. They see all things there as in the world; but still they do not perceive them according to spaces; but according to their states of life.

D. Min. 4609. The idea of the infinite and eternal [derived] from space and time, altogether perishes so as to become nothing; and hence comes disbelief in the Divine.

— . The more interiorly anyone is elevated into Heaven, the more he is elevated from the idea of time and space; and the more deeply [he is lowered] from Heaven, the more [is he lowered] into the idea of time and space; thus the more he is removed from the idea of the infinite and eternal, and consequently from faith.

Time and **space** are the things which bound human ideas, and make them inwardly natural; and they adhere to other ideas, of which man is unaware; and they constitute the natural man who reasons . . .

E. 514¹⁰. 'Breadth of spaces' (Is.xxxiii.21)=truths from good in multitude and extension.

870. **Spaces** and times appear in Heaven quite similarly as in the world; but they are only appearances of the states with the Angels; for the states of their affection and the derivative thought are presented apparently before their external senses as **spaces** and as times: but still they are not **spaces** and times as in the natural world.

1131². As nature is not life, so the two properties of nature, which are times and **spaces**, are not of life . . .

1212⁵. There are two things proper to nature: time, and thence what is successive; and **space**, and thence what is extended; but these things do not exist in the Spiritual World as things proper to it; for there they are appearances of the states of their life. Hence plants there grow in a moment, and also disappear in a moment . . .

1218². The reason why, in the natural world, there are **spaces** and times, and why, in the Spiritual World, these are appearances, is that all things which appear in the Spiritual World are immediately from the Sun of Heaven . . . whereas all things which appear in the natural world are from the same by the medium of the sun of the world . . . Hence all things in the Spiritual World are spiritual . . . and all things in the natural world are material; and material things are in themselves fixed, stated, and measurable . . . whereas in the Spiritual World all things are as if fixed, as if stated, and as if measurable; yet in themselves are not so; for they come forth according to the states of the Angels, and are permanent according thereto . . . but vary as they do, especially in the World of Spirits, but not so much in Heaven and Hell . . .

1219². As there are like things in Heaven to those here, there are **spaces** and times in the Heavens; but the **spaces** there, like the earths and the things on them, are appearances; for they appear according to the states of the Angels; and the extensions and distances of the **spaces**, according to the likenesses or unlikenesses of the states . . .

—³. But still the **spaces** in the Heavens appear extended similarly to the **spaces** of our Earth; but as the **spaces** there are from an exclusively spiritual origin . . . and therefore appear according to the states of the Angels, the Angels cannot have the idea of **spaces**, but instead have an idea of their own states . . . It is the same with the times; for progressions through **spaces** are also progressions through times.

—⁵. But the idea of state, and the derivative idea of the appearance of **space** and time, exist solely in the ultimates of creation there, and from them; the ultimates of creation there being the lands upon which the Angels dwell. The **spaces** and times appear there, and not in the spiritual things themselves from which the ultimates have been created; and not even in the affections themselves of the Angels, unless the thought

from them advances to ultimates. It is different in the natural world, where the **spaces** and times are fixed, stated, and measurable, and therefore enter into the thoughts of men, and bound them, and distinguish them from the spiritual thoughts of the Angels.

1220². That **spaces** and times must be removed from the ideas, in order that the omnipresence of the Lord with all and each, and His omniscience of present and future things, may be comprehended. **Ex.**

De Verbo 3⁷. Therefore the speech of men in every word partakes of **space**, time, and what is personal and material.

D. Love iii. The presence of the Lord is not like that of man, which infills **space**; but it is presence without **space**, which is that He is in the greatest and the least things; thus Himself is in the greatest things, and Himself is in the least things . . .

D. Wis. vii. 5². Hence there are **spaces** and times (in the Spiritual World) . . . but they are appearances. **Ex.** . . . When they see **spaces**, they do not think about them from **space**.

xii. 3². The presence of the Sun of Heaven is not in an extense of **space** and time; but that of the sun (here) is in that; for the extense of **space** and time was created with nature. Hence it is that the presence of the Sun of Heaven is omnipresence.

Can. God iii. 13. It is vain to think what there was before the world, and also what there is outside the world; because before the world there was no time, and outside the world there is no **space**.

Holy Spirit ii. 2. Before the creation, God was not in external **space**, thus neither after the creation to eternity.

5 **M.** 17. The light and heat (of our sun, cause that love and wisdom may have) as it were times and **spaces**; (yet) love and wisdom have them not, but only affect those who are in times and **spaces** . . .

Inv. 11. The Lord is in **space**, and in an extense; but not by **space** and the extense.

Spade. *Rutrum.* E.1154².

Span. *Spithama.*

A. 9603^o. Occurs.

9862. 'A **span** the length thereof, and a **span** the breadth thereof' (Ex.xxviii.16)=equally as to good and as to truth.

E. 629¹⁰. 'Meted out the heavens with the **span**' (Is.xl.12)=to ordinate the Heavens. . . By 'the **span**,' etc., is signified the like as by measures, and also by the hand, namely, the quality of the Thing, and Own power.

Spaniards. *Hispani.*

M. 104. (Opinions of **Spaniards** concerning the origin of conjugal love and its potency.)

D. 3867. Like the butcherings by the **Spaniards** in America, when they hunted the nations with dogs, and cruelly butchered them.

Spare. *Parcere.*

A. 2253. 'Wilt Thou spare it for fifty righteous?' (Gen. xviii. 24) = intercession from love.

2262. 'I will spare it for those' (ver. 26) = that they will be saved.

D. Min. 4630^e. The faithful think they should be spared on account of the good which they have done; and, if they were spared, they would glory . . .

E. 340¹⁵. The continual avoidance of evils and falsities is signified by, 'thine eye shall not spare them' (Deut. vii. 16).

386². Falsity destroying good, is meant by 'a man shall not spare his brother' (Is. ix. 19).

573¹¹. 'Spare ye not her young men' (Jer. li. 3) = the destruction of confirmed falsities.

710⁴. 'Their eye shall not spare sons' (Is. xiii. 18) = that their perverted understanding will devastate all the truth of the Church. 724¹⁵.

Spark. *Scintilla.***Sparkling, A.** *Scintillatio.*

A. 1808². From the reddish glow and sparkling of the stars (there) it may be evident of what kind they are.

M. 161². Some spark of it may pass into us.

I. 11⁷. If there were a spark of life in man of his own . . .

T. 159. The particles of smoke become little sparks-*scintillulac.* Ad. 2/2055.

E. 365³⁸. Occurs. 504²⁶.

Sparkle. *Rutilare.***Sparkling, A.** *Rutilatio.***Glittering.** *Rutilus.*

A. 1526. A reddish glow of diamond light.

1621. There are atmospheres which resemble the sparkling of all the precious stones.

1808². See SPARK.

4529². The flowers there sparkle. . . This sparkling there is something of intelligence and wisdom . . . from which they have the *sparkling-rutilum*.

6601². (The rays are diffused) according to the *sparkling-rutilum*—and flaming in the object.

6907³. With those who are in falsity from evil, this light is *glowing-rutilans*. . . The glory of the world, which is from the love of self, kindles it, and causes its *glowing-rutilum*.

8813. 'Lightnings' = the *glowing-rutilatio*—and resplendence of those truths; for Divine truths shine and glow from the flaming of the light . . .

H. 159. The Lord was seen as a Sun, at first *glittering-rutilus*—and coruscating in such splendour . . . (This) *glittering-rutilum*—and coruscating began to grow dim. D. 4639.

W. 85². That Sun appeared (to me) fiery like our sun, but *glowing red* more.

182. The light of the higher Heavens is so shining white . . . and also so *glowing red* . . .

P. 166². Celestial light is a flaming *glowing* light . . .

169. *Glowing* with the colour of the human face.

M. 268². It glistened like the shell of a snail.

T. 73⁴. The *glow-rutilum*—from (that golden light) enlightened their temples . . .

Sparkling. *Micans.* A. 9391².**Sparrow.** *Passer.*

T. 375². Compared to butterflies on which a sparrow darts.

D. 3581. There was represented a *sparrow* . . . If I should reason from its viscera as to whether the *sparrow* is alive . . .

E. 548¹⁰. 'Five *sparrows*' (Luke xii. 6, 7) are mentioned, because there is meant what is few and small relatively to men.

Spathe. *Spatha.*

A. 7093³. The good of faith is signified by '*spathes* of palms' (Lev. xxiii. 40). (= the internal truths of this good. 9296⁶.)

Spawning. *Egestio.*

W. 347. The subjects of the animal kingdom are propagated by seeds in an egg, or in a womb, or by *spawnings*.

B. 62^e. Stomachs are excited to *vomiting*.

Speak. *Loqui, Alloqui, Multiloqui.***Speech.** *Loquela.***Speaking.** *Loquutio.*

See under CONVERSE, SAY, TONGUE, VOICE, and WORD.

A. 5. It has been granted me to *speak* with Spirits and Angels. 68. 70. 322. 4923^e. etc.

11. In the fifth state (of regeneration) the man *speaks* from faith . . .

69. Man . . . could have *spoken* with Spirits and Angels . . .

174. To *speak* by the province of the mouth is common to the celestials. It was granted to perceive their cogitative *speech*. 180.

180. The celestial Angels, who sat at my head . . . did not *speak*, except tacitly . . .

202^e. Yet the celestial Angels *speak* together, like others, about various things; but with celestial *speech*, formed and derived from love, which is more ineffable than the *speech* of the spiritual Angels.

241. The sight (of the Most Ancients) was merely an instrumental thing: hence their *speech* was such . . . For if anyone pays close attention to the meaning of the words of a *speaker*, he . . . as it were does not hear the words . . .

322². Spirits *speak* together so acutely, subtly, sagaciously, and distinctly . . .

607². The Most Ancients *spoke* not so much by words . . . but by ideas, like the Angels, which they could express by innumerable changes of the countenance, especially of the lips, in which there are countless series

of muscular fibres which at this day are not set free . . . They could express in a minute what would now require an hour . . . and that more fully and clearly . . . than is possible by words . . . Many others, not of this Earth, now **speak** in a like manner.

608. With external respiration came the **speech** of words, or of articulate sound, into which the ideas of thought are determined. 1120.

831³. Sirens can **speak** exactly as if from me. 1983. D.2744. 2752. 2764^e. 3728.

904. 'God **spake** to Noah' (Gen. viii. 15) = the presence of the Lord with this man of the Church.

— . The Lord **speaks** with every man ; for whatever a man wills and thinks that is good and true is from the Lord. . . Everything good and true which the Angels with man inspire is of the Lord ; thus the Lord is continually **speaking** with man ; but quite differently with one man than with another. With those who suffer themselves to be led away by evil Spirits, the Lord **speaks** as if absent, or from afar, so that it can scarcely be said that He is **speaking** ; but with those who are being led by the Lord, He **speaks** more presently ; which may be sufficiently evident from this : that no one can ever think anything good or true except from the Lord.

—³. In proportion as the Lord is present, in the same proportion He **speaks** with man . . .

940². (This Jew) applied himself to my left ear . . . as if he would **speak** with me ; but he did not **speak** with a sonorous voice, but inwardly in himself, yet so that I heard . . .

950. (The Spirits from Gehenna) **spoke** undulatorily . . .

957. Those who have contracted the nature of **speaking** one thing and thinking another (are expelled, racked, knocked backwards and forwards, with a violent collision of the parts, and rent asunder, so that they believe themselves torn into little bits).

968. They had the idea that they must not **speak** with the devil, but flee from him. But they were instructed that it does no harm to those whom the Lord protects. Ex.

1114. Angels and Spirits, when the Lord concedes it, can meet all whom they have Known or heard of . . . and **speak** with them. Des.

1118. The **speech** (of the Most Ancients) was not articulate . . . but tacit ; and was produced not by external, but by internal respiration. . . By such **speech** they could much more fully express their sentiments and ideas than can possibly be done by articulate sounds . . . 7361. D.3317. 3322.

1119. Their internal respiration inflowed silently into a certain external **speech**, and thus into a silent **speech**, which was perceived by the other in his interior man.

1378. Much more is this the case with the **speech** of Spirits, which is interior **speech**.

1384². (Therefore the celestial Angels) do not admit **speech** about truth ; but say that it is so . . . But the spiritual Angels . . . **speak** about truth and good.

1388. His quality is known, even if he **speaks** nothing

. . . Even men know what another is thinking, from his **speech**, etc. although his **speech** witnesses differently.

1391. Communications (between Spirits) are made both by their **speech** together, and by ideas accompanied with representations . . .

1410. When anything was true, they said, 'Jehovah said,' or 'Jehovah **spake**,' which signified that it was so. But after significatives had been turned into representatives, the Lord did actually **speak** with them ; and when it is then said, 'Jehovah said,' or '**spoke**,' with anyone, it = the same as before.

1505. (Self) reigns in all the particulars of his **speech**, etc.

1580. The internal man here **speaks** to—*alloquitur*—the external.

1634. On the **speech** of Spirits and Angels. Gen.art. 1757, Continued.

— . It is known from the Word that many have **spoken** with Spirits and Angels . . . but now it is not believed that anyone can **speak** with them . . . 1636, Examp.

1635. The **speech** of Spirits with me has been heard and perceived as distinctly as is **speech** with man ; nay, when I have **spoken** with them in a company of men, I have observed that just as I heard the men sonorously, so did I hear the Spirits, insomuch that sometimes the Spirits have marvelled that their **speech** with me was not heard by others ; for there was no difference whatever between them as to the hearing . . . Human discourse passes in through the ear . . . but the discourse of Spirits . . . by an internal way, into the same organs. 4652². H.248, Ex.

1637. The **speech** of Spirits with man is in his vernacular, which they **speak** as readily and skilfully as if they had been born in the same land. (Continued under TONGUE.) 1876. D.2137.

—². All Souls can at once understand the **speech** of all in the universal world, exactly as if they had been born in those countries ; for they perceive whatever a man is thinking.

1638. The words with which (Spirits) **speak**, that is, which they excite or take from the memory of the man, and suppose to be their own, are well chosen and clear, full of meaning, distinctly pronounced, and applicable to the subject . . . They choose the words better and more promptly than the man himself . . . They know the various meanings of the words, and apply them in a moment, without any premeditation ; for the reason that the ideas of their language inflow into no other words than those which are fit . . . almost as when a man is **speaking**, and thinks nothing about the words, but is solely in the meaning of the words ; then, according thereto his thought falls readily and spontaneously into words : it is the internal meaning which produces the words. In such an internal meaning, but still more subtle and excellent, consists the **speech** of Spirits ; and by this a man, although unaware of the fact, communicates with Spirits.

1639. The **speech** of words is the **speech** proper to man, and in fact is that of the external memory ; whereas

the **speech** of ideas of thought is the **speech** of Spirits, and in fact is that of the interior memory . . . From this memory I have often **spoken** with Spirits, thus in their Own language, that is, by ideas of thought . . . 1876.

[A.] 1640. Spirits have **spoken** with me from the various situations in which they were according to their situation in the Grand Man, that is, according to their state.

—². From their **speech** I could perceive their quality; for from their **speech** . . . it is manifestly evident of what genius and disposition they are; also of what persuasion, and of what affection; so that if they are deceitful, even if there is no deceit while they are **speaking**, yet the genus and species of the deceit are perceived from every word and idea . . . so that there is no need of much exploration; for in every word and idea there is an image of it.

—³. It is also perceived whether the idea of their **speech** is closed, or open; also, what is from themselves, what from others, and what from the Lord . . .

—^c. Before a Spirit **speaks**, it is known from the thought alone what he intends to **speak**; for the thought inflows more quickly than the **speech**.

1641. Spirits **speak** together—*colloquantur*—as men do; and those who are good, with all the familiarity of friendship and love . . . and this in their own **speech**, by which they express more in a minute than a man can in an hour. For their **speech** is the universal of all languages, being by ideas, which are the primitives of words. They **speak** upon subjects with marvellous acuteness and perspicuity, by as many series of reasons following in order . . . They adjoin persuasion and affection.

—². Sometimes they **speak** by representations. Des.

—³. Spirits are not aware that they **speak** with one another with **speech** of such surpassing excellence . . . unless it is given them by the Lord to reflect upon it; for this **speech** is natural to them . . . as with a man who fixes his attention on the meaning . . . and who sometimes does not know with what **speech** he is **speaking**.

1642. The **speech** of angelic Spirits is still more universal and perfect (than that of Spirits); and the **speech** of Angels is more universal and perfect still. Ex. D. 2139.

1643. The **speech** of Angelic Spirits is incomprehensible . . . The Thing [spoken of] is presented representatively in a wonderful form. Des. 1876.

1645. The **speech** of Angels is ineffable . . . and is not intelligible to man in any way . . . nor to Spirits . . . Their **speech** is not of Things represented by any ideas like those of Spirits or angelic Spirits; but is of ends and the derivative uses, which are the beginnings and essentials of Things. The angelic thoughts are insinuated into these, and are varied there with indefinite variety; and in each and all things of that **speech** there is interior delight and happiness from the good of mutual love from the Lord, and beauty and delectation from the derivative truth of faith . . .

1646. The **speech** of the Angels sometimes appears

in the World of Spirits, thus before the interior sight, like a vibration of light, or of resplendent flame; and this with a variation according to the state of the affections of their **speech**. It is only the generals of their **speech** . . . which are thus represented.

1647. The **speech** of the celestial Angels is distinct from the **speech** of the spiritual Angels, and is even more ineffable and inexpressible. It is the celestial things of ends into which their thoughts are insinuated, and they are therefore in happiness itself; and, wonderful to say, their **speech** is much more abundant; for they are in the very fountains and origins themselves of the life of thought and **speech**. 2157².

1648. There is a **speech** of good Spirits, and of angelic Spirits, which is a simultaneous **speech** of many, especially in gyres, or choirs. Des. . . Such was the form of Songs anciently; and such is that of the Psalms of David.

1649. A flowing way of **speaking**, like the rhythmical or harmonious form of Songs, is natural to Spirits. They **speak** so among themselves, although they are not aware of it. Souls come at once into the habit of **speaking** in this way. I have been initiated into similar **speech**, and it has at last become familiar. The reason their **speech** is such, is that they **speak** in Society, which for the most part they are unaware of: a very clear indication that all are distinguished into Societies; and that all things are consequently in the forms of the Societies.

1680^c. There are many who can **speak** well [of others] from a habit contracted in the world; but it is instantly perceived whether the mind accords . . .

1707³. Unless there were this influx (of truths from the Lord) man could not think, and so could not **speak**.

1745². When in a state of temptations, the Lord **spoke** with Jehovah as with another; but in so far as His Human essence was united to His Divine essence, He **spoke** with Jehovah as with Himself. . . An Angel (also) sometimes **speaks**, not from himself, but from the Lord; and he then knows not but that he is the Lord . . .

1757. The **speech** of Spirits with man is effected by means of words; but the **speech** of Spirits among themselves, by means of ideas . . . not obscure ones like those of man, but distinct ones, like those of **speech**. . . After death, the ideas of thought become discrete, so as to serve for distinct forms of **speech** . . .

1758. The **speech** of Spirits is diverse: each Society or family of Spirits can be distinguished from others by the **speech**; nay, every Spirit can; much as it is with men; not only by the affections which make the life of the **speech** . . . and by the accents; but also by the tones, and by other marks not so easily described.

1759. The **speech** of celestial Spirits cannot easily inflow into the words with man; for it cannot be fitted to a word in which there is anything which sounds harshly, or in which there is a doubling of the harder consonants, or in which there is an idea from memory knowledge—*scientifico*; on which account they rarely inflow into the **speech** otherwise than by affections, which soften the words like a flowing stream or aura.

— . The **speech** of Spirits who are intermediate

between the celestial and spiritual is sweet, flowing like the gentlest atmosphere, soothing the recipient organs, and softening the words themselves: it is also rapid and sure. The flowingness and pleasantness of the **speech** is from the celestial good in their ideas . . . and there is nothing dissentient between the **speech** and the thought. All the sweet harmoniousness in the other life is from goodness and charity.

—^e. The **speech** of the spiritual is also flowing; but is not so soft and gentle. It is especially these who **speak**.

1760. There is a flowing **speech** of evil Genii also, but solely to the hearing outwardly; inwardly it is strident, because from the simulation of good . . . There is also a **speech** of such Genii devoid of the flowing quality, in which the dissent of the thoughts is perceived as a silent creeping.

1761. These Spirits . . . inflow not only with **speech**, but also with the reply. Ex. (See SPIRIT.)

1762. There are Spirits who do not **speak**; but who have expressed their sentiments by changes induced on my face. Des.

1763. There has also been heard a simultaneous **speech** of many Spirits, undulating like a roll, and inflowing into the brain with a varied determination.

— Also a **speech** of certain Spirits which is terminated in a fourfold manner, as if to the tone and sound of threshing . . .

— There have been heard those who **spoke** with a sonorous voice, but as it were inwardly in themselves; but still it came to the hearing as **speech**.

—². Others **spoke** by a belching forth of the words as from the belly: they are such as wish to give no attention to the sense of a Thing; but are forced to **speak** by others. 4656, Ex.

— I have heard some who **spoke** with a raucous or cracked sound . . .

— And also those who could not **speak** sonorously; but as if they had a cold: they are from those who elicit the secrets of others with an injurious end . . .

—³. There are little Spirits, who, although few, **speak** like a vast multitude, as it were thundering . . .

—^e. But these species of **speech** are comparatively rare. These, wonderful to say, are heard as loudly and sonorously by one who has the internal organs of hearing open . . . as are the sounds and **speeches** of men on Earth; but not one whit by those in whom they are not opened.

1764. Once Spirits **spoke** with me by means of mere visual representatives: flames of various colours, lights, clouds rising and falling, etc.

1822. Perception is nothing but a certain internal **speech** . . . All internal dictate, and also conscience, is nothing else.

1876. The **speech** of Spirits among themselves is not one of words, but of ideas, such as are those of human thought without the words; and therefore it is the universal of all languages. But when they are **speak**ing with a man, their **speech** falls into the words of the man's language . . . When Spirits are **speak**ing together—*colloquuntur*—among themselves, they cannot

utter a single word of human language . . . Some have retired, and tried; but on returning they said that as those words are grossly material they are below their sphere . . .

1886, Pref.^e. For in the other life hearts **speak**, and not lips. 2122. 4689². 8944. 9394².

1925. Angels . . . **spoke** through the prophets; yet what they **spoke** was not from the Angels; but through them . . . As soon as they had done **speak**ing, they returned into their former state, and **spoke** as from themselves.

—³. In order that the **speak**ing—*loquutio*—may come to man by words . . . the Lord makes use of the ministry of Angels . . .

—⁴. As the Lord **speak**s through Angels when He **speak**s with man . . .

1953. The ear cannot know, still less perceive, the **speech** which it takes in; it is the interior hearing which . . . apprehends, and the interior sight or view which perceives; thence, through the hearing, there is apperception of the sense of the **speech**.

1970^e. All confirmed by living **speech**, exactly as by human **speech**.

1972. The sight of my spirit has rarely been opened to me so far (as the Second and Third Heavens); but it has been given me to know what they were **speak**ing by a certain perception . . . and frequently through intermediate Spirits. (See 3346, and 3886, below.)

1980. (Dreams excited by what angelic Spirits were **speak**ing about among themselves.) 1981.

2097. 'To **speak**,' and 'to say,' = to perceive. 2104.

2129². The **speech** of the Spirits penetrated distinctly through these sounds.

2271. 'He added to **speak** unto Him' (Gen. xviii. 29) = thought; for to **speak**, or **speak**ing—*loquutio*—is nothing but that which flows from thought . . . Thus to think is signified by to **speak**.

2287. 'To **speak**' = to think; but here, to perceive, because predicated of Jehovah.

2294. Spirits lead the infants to think and **speak** . . . H. 343.

—^e. (This is) to train them . . . not to think and **speak** from others.

2301. Infants of celestial genius think, **speak**, and act more softly . . . but those of spiritual genius, not so softly; but (with) something vibratile as of wings.

2303. Angelic Spirits . . . **spoke** with me in angelic **speech**, not distinguished into words.

2304^e. He **spoke** with his brother who had died adult . . .

2470. When Angels and Spirits are **speak**ing with a man, their ideas—by which they **speak** among themselves—*inflow* into the words of the man's language, and so conjoin themselves with them that they know not but that they are **speak**ing the vernacular proper to the man . . .

2476. From the interior memory one can **speak** . . . (there) with all in the universe.

2477. For Spirits **speak** among themselves about

such things in a manner far surpassing what man can believe, or even conceive; but each according to his own affection.

[A.] 2588⁷. Speeches which are heard refer themselves to a certain interior sight, into which they are transmuted.

2593^e. The mode of thinking and speaking (with the Ancients), was (representative).

2603². When (these Gentiles) were in their state of affliction, their speech was attended with a sort of collision, and thus was distinct from that of others. But when . . . they were taken up to the paradises, they no longer had such speech, but one almost angelic.

2619. 'To speak' = to think. (See SAY, here.) 2929.

2626. 'As God had spoken' (Gen. xxi. 2) = as He willed; for 'to speak' = to think; and for the Divine to think is to will.

2733. The speech of Spirits is illustrated by representatives, which fully express the sense, and many things in a moment.

2745. (Such wives) begin by speaking much.

2751. They supposed I was a Spirit, because I spoke with the speech of Spirits.

2799²¹. When anyone there speaks what he knows to be false, there at once come down over his head as it were little swords, and terrify. D. 4309.

2896². All things (to the Most Ancients) were representative . . . and from them they thought of celestial and spiritual things: in this way . . . they were able to speak with the Angels . . .

2951. 'To speak' = to think, and also to will; thus to inflow. 2965.

3037. 'To speak' = to perceive; and also to will.

—². When it is said of Jehovah that He 'speaks,' in the internal sense it means that He wills; for whatever Jehovah speaks, He wills.

3076. 'To speak' = to will. 3510.

3151. 'To speak words' (Gen. xxiv. 33) = to instruct. 3152.

3167². Only what could enter through chinks, and give the faculty of thinking and speaking.

3213. From these representations upright Spirits are able to know what the Angels are speaking among themselves. . . Angelic ideas and speech cannot be presented before Spirits in any other way . . .

3336². From this is man's thought; and, from thought, his speech.

3342. All the speech of Spirits and Angels is effected also by means of representatives. Ex.

—². All the speech perceived by the ear, when it ascends towards the interiors, passes into ideas not unlike those of visual things, and from these into intellectual ones; and thus there is effected a perception of the meaning of the words. (This shows) that man has such speech after the separation of the body; because he is in the same while he lives [here] . . .

3343. The speech of the Angels of the interior

Heaven is still more beautifully and pleasantly representative; but the ideas . . . are not expressible in words . . . Spiritual things are expressed by modifications of heavenly light . . . and celestial things, by variations of heavenly flame . . . Man comes into this interior speech after the separation of the body, provided he is in spiritual good . . . for he has this speech interiorly in himself, although unaware of it.

3344. The speech of the Angels of the Third Heaven is also representative, but is such as cannot be apprehended by any idea . . . This idea also is inwardly in a man who is in celestial love . . . and, after the separation of the body, he comes into it, as if born into it . . .

—². In a word, by representatives adjoined to ideas, speech becomes as it were alive; least of all with man, because he is in the speech of words; but more so with the Angels of the First Heaven; still more so with those of the Second; and most of all with those of the Third . . .

3345. Thus there are speeches more [and more] interior, in order, but such that one comes forth from another in order, and one is in another in order. The speech of man is known, and also the thought from which this speech is . . . The speech of . . . the Angels of the First Heaven, and the thought from which it is, are more interior . . . The speech and thought of the Angels of the Second Heaven are still more interior . . . And the speech and thought of the Angels of the Third Heaven are inmost . . . And although they are all such speeches that they appear as if different and diverse, still the speech is one, because the one forms the other, and the one is in the other; but that which comes forth in the exterior is representative of the interior. 3347, Ex.

3346. For many years it has been granted me to speak with Spirits and Angels almost continually; with the Angels of the First Heaven in their own speech; sometimes with those of the Second Heaven in theirs; but the speech of the Angels of the Third Heaven has appeared to me only as a radiation of light, in which there was a perception from the flame of good which was in it.

3347. The Angels compared (human) thought and the derivative speech to the external form of man (and the various degrees of internal speech to the innumerable forms which are within it, in successive order).

3393². (Thus) man's speech and gesture are only images of the things which come forth within man . . . so that the speech and gesture are the thought and will in form.

3419². Those of the Ancients who understood representatives . . . were 'the wise;' for thereby they could speak with Spirits and Angels; for the angelic speech, which, being celestial and spiritual, is incomprehensible to man, when it descends to man . . . falls into representatives and significatives such as are in the Word.

3482. The speech in the Word . . . is the angelic speech itself, but ultimate; for angelic speech which is spiritual, when it falls into human words, cannot fall into any other speech than such as that . . . The Ancients had no other speech, because they had communication with Spirits and Angels . . .

3489². For in the other life they think and speak according to their internals alone . . .

3573⁴. For it is believed to be of civil prudence to speak, etc. differently from the thought and intention . . . which, with the Most Ancients, was an enormous crime.

3610². There is nothing of the Divine in their life except that they can think and speak.

3632². (Thus) the speech which flows from the thought . . . is not such as is in the thought.

3679³. A sensuous man supposes that the mouth and tongue speak from themselves . . . when yet it is the thought which speaks through the organs; for the speech is nothing else than the thought speaking.

—⁵. Hence the speech (of Spirits and Angels) is not from the forms of words, as with man, but from the forms of Things.

3727. Man's thought, speech, and action, which are ultimates of order, are nothing else than truths from good . . .

3741². (Thus) thought inflows into the organic forms of the tongue, and produces speech.

3767². But speech in Heaven is effected by means of Things without the idea of persons, thus by universals; and this for the reason that in this way they comprehend innumerable things; and especially because they attribute all good and truth to the Lord . . . so that the ideas of their speech are determined to the Lord alone.

3792. 'To speak,' in the historicals of the Word, = to think. 5000. 5227. 5259. 5272. 5423. 5446. 7222.

3857⁶. The Lord spoke according to their concept.

3862. (Thus angelic) speeches, being thence, are variegations or modifications of heavenly light in which is heavenly heat, and therefore they are ineffable, and of such variety and fulness as to be incomprehensible.

3869². For the interiors of a Thing are sometimes within the words of man's speech (as in the word *hearken*), because it is the spirit of man which . . . perceives the meaning of the words of speech; and his spirit is in a certain communion with Spirits and Angels, who are in the beginnings of words.

3886. The speech—*sermo*—of the celestial Angels is not heard by the spiritual Angels, but is perceived under the form of a beating of the heart, and this for the reason that the speech of the (former) is not intelligible to the (latter); for it is effected by means of affections, but that of the spiritual, by means of intellectual ideas.

4044. How the thought can act into the organs of speech . . .

4046². When I asked who they were, they did not want to speak. . . They do not speak willingly. At last they were compelled to speak. (They were Spirits of the *dura mater*.) From speech with them it was given me to know their quality. 4047. D.1691.

4048. Interior Angels spoke through him.

4051². (In that Society) all speak unlike, but think alike. 5189. D.3822.

4104². When a regenerated man dies, he comes into like thought, and can think and speak with the Angels, and this without instruction, which would be impossible unless he had had such interior thought here.

4126. 'To speak from good even to evil' (Gen.xxxi. 24)= to speak good and think evil.

4180^e. For human speech is not adequate to express these things.

4197². 'To speak with the language of Canaan'= to apply one's self to the Divine.

4221. When it was granted me to speak with this (self-worshipper) there exhaled as it were a corporeal sphere from him. His speech was not like that of Spirits, but like that of a man still living; for the speech of Spirits is distinguished from that of men in being full of ideas, or in having what is spiritual within it, and thus what is alive . . .

4264². When the speech of Angels has fallen into the World of Spirits, it has fallen into various numbers. 6175.

4292⁴. The speaking—*loquutio*—of man represents his thought; and his action, his will; the speaking and action are externals, and the thought and will are internals, of man.

4327. With the evil . . . there is no longer any involuntary sense which manifests itself in the speech, etc.; but there is a Voluntary which counterfeits the Involuntary . . .

—². At this day (these) are the most wicked of all . . . they are very numerous . . . they speak sweetly as if endowed with charity . . .

4387^e. Correspondences are circumstanced almost as when anyone is speaking in a foreign language, and the other instantly understands his meaning . . . So is it with the internal sense . . . which coincides completely with the universal language, in which are the Angels, or with the spiritual speech of their thought. Their speech is spiritual, because their thought is from the light of Heaven.

4406. (Correspondences in man's ordinary speech.)

4442. 'To speak with him' (Gen.xxxiv.6)= to consult.

4478. 'To speak'=to will; also to inflow; here (ver.20) to persuade.

4495². When I have spoken with Angels, I have seen numbers as it were written before the eyes . . . and have perceived that the very Things of which they have spoken fall into such numbers.

4528². These paradisiacal things . . . are representatives which descend from a higher Heaven, when the Angels (there) are speaking among themselves intellectually about truths of faith. The speech of the Angels there is effected by means of spiritual and celestial ideas, which to them are forms of words, and continually by means of series of such representations of inexpressible beauty . . .

4652. The thought of a man while speaking is nothing but the speech of his spirit; and the apprehension of the speech is nothing but the hearing of his spirit. While man is speaking, thought does not

appear to him as **speech**, because it conjoins itself with the **speech** of the body, and is in it . . .

—². That it is the spirit which **speaks** and hears, has been very evident to me from colloquies with Spirits: when their **speech** was being communicated to my spirit it fell into my interior **speech**, and thence into the corresponding organs, and there ceased in an endeavour . . . Hence their **speech** has been heard by me as sonorously as the **speech** of man. . . Hence it is evident how Spirits **spoke** with the prophets . . .

[A.] 4657^e. Whispered **speech** is heard there louder than open **speech**. D.1149.

4658. They were logicians and metaphysicians . . . who had not perfected their Rational thereby: their **speech** was slow, and sounded mutely.

—³. I told him that a little boy **speaks** more philosophically, analytically, and logically in half an hour, than he could describe in volumes; for the reason that all things of human thought and the derivative **speech** are analytic, the laws of which are from the Spiritual World.

4677¹⁰. Each and all things which the Lord **spoke** were representative of Divine things, consequently of the celestial and spiritual things of His Kingdom, and thus were adapted to the apprehension of men at the same time as to the understanding of Spirits and Angels; and therefore the things which the Lord **spoke** infilled and do infil the universal Heaven.

4799. Spirits from another orb . . . said that they had **spoken** among themselves by means of variations of the face, chiefly by means of variations around the lips; and that they had expressed affections by means of the parts around the eyes . . .

— . That **speech** in general can be expressed by means of the lips, appears evident to me from the manifold series of muscular fibres folded together which are in the lips . . .

—². Such **speech** prevails there because they cannot dissemble . . .

4803. They who correspond to the mouth want to be continually **speaking**; for in **speaking** they find the highest pleasure. While they are being perfected, they are reduced to this: that they **speak** nothing else than what is advantageous to their companions, to the community, to Heaven, and to the Lord. The delight of **speaking** in this way is increased with them in proportion as the desire of regarding themselves in their **speech** perishes . . . D.669.

4807. The Lord **spoke** by means of representatives and significatives . . . For to **speak** by means of these is to **speak** before the world and Heaven at the same time . . . Such **speech** is Divine, because it is universal, and hence is proper for the Word.

5006⁴. I have **spoken** with almost all I had known . . .

5056. He **spoke** in a cracked way.

5121. All revelation is either from **speech** with Angels through whom the Lord **speaks**, or from perception.

—². Very many have had revelations from **speech** without perception, even those not in good.

5128². See ACTION. —⁴.

5182. See SOCIETY.

5187². They are forced to **speak** faster than they can think. Ex. The slow are thus inaugurated into thinking and **speaking** more quickly. D.1014. 1015. 1030. 1124a.

5125^e. Hence angelic **speech** is unlimited and relatively universal. 5253², Ex. 5287.

5228. Perception is . . . the **speech** or thought of the Angels who are with the man; when this **speech** or thought inflows, it becomes a perception that it is so, or is not so . . .

5249². Many may wonder what the Angels **speak** about among themselves . . . Such things as are in the internal sense of the Word. Enum.

5302. Man is not man because he can **speak**, etc.

5337². Thought may be said to proceed when it becomes **speech**. . . Thought puts on a different form when it becomes **speech**, but still it is the thought which so proceeds; for the words and sounds which are put on are mere additions . . .

5378. (The renal) Spirits . . . were silent; yet afterwards they **spoke**; not as a number, but all as one.

5380. They **speak** in a hoarse voice, as if cracked.

5383. (They explore other Spirits) by leading them to **speak**, which is done there by means of an influx . . . If the train of the induced **speech** is easy, they judge that they are such . . .

5388. He could captivate minds by **speaking** for favour, and assenting . . . His character was not at first evident from his discourse; he could **speak** volubly, like a flowing stream, like a good Spirit; he was found out by his not loving to **speak** about the things of faith and charity . . .

5432². When they **speak** these things they do not **speak** them from their interior man . . .

5434². (Unless all things are abstracted from the idea of persons) the thought and derivative **speech** cannot be universal, and comprehend many things simultaneously, as with the Angels.

5464. When **speaking** with others they see these things; but when **speaking** with themselves, thus with their interior man . . . they see the contrary.

5481. 'Returned and **spake** to them' (Gen.xlii.24) = influx.

5492^e. (Thus) angelic thought and **speech** are spiritual; and human thought and **speech** are natural.

5557. There are Spirits through whom others **speak**, and who scarcely understand what they are saying; yet they **speak** much. Those become such who (here) have only babbled, and have thought nothing about what they were saying, and have loved to **speak** about all things. There are troops of them. Some of these female Spirits relate to the membranes . . . some to the cuticles . . . for they are only passive forces. D.1721-1726.

5561. Other Spirits **speak** through those (who relate to the bones), and they themselves know but little what they are saying; but still they **speak**, placing delight in this alone. Into such a state are reduced those who have led an evil life, and yet have had some remains of good stored up in them . . .

5568. These (infernal) gnash the teeth when they speak.

5578. The (Hebrew) text was continuous, in imitation of heavenly speech.

5653. 'To speak to him' (Gen. xliii. 19) = consultation from doctrinals.

5718. (Spirits who want to dominate) spoke with me from above . . . Their speech was like a flowing stream, because they had excelled in fluency.

5721². Such speak there as in the world, with authority and gravity, and as if from what is just . . .

—⁴. When this appearance of what is just is taken away from them, they speak with another tone.

5752. 'To speak' = influx. 5754. 5797. 5970. 6447. 6511. 6984. 7003. 8128. 8824. 9817. 10691.

5862. The things which are determined from the thoughts into speech flow ordinately by general influx, according to the correspondences with the Grand Man . . . and therefore the Spirits who are with man have nothing in common with them, and thus do not speak through the man's tongue, etc., for this would be obsession. 6192. 6211.

5977². Genii place delight in being silent ; but Spirits in speaking.

6000. Revelations take place (also) by means of speech within man, or by speech outside of him from Angels seen, or by speech outside him from Angels not seen.

6040². For spiritual speech is such ; for so the ideas of thought are abstracted from persons, and are determined to Things . . . 6653. 6804².

6078. If food is taken between speaking and hearing, the vessels which receive the chyle are opened . . . 8352³.

6202. These Spirits speak among themselves about such things as are adverse to the man, (causing) him to feel troubled, sad, anxious . . . D.4597. 4644. 4645. 5570. 5778. 5942.

6211. I have wondered why speech and action are not ruled through particular Spirits, as thought and will are ; but have been instructed that speech follows from thought . . . and that this flows from order, thus through general influx ; but still Spirits have been allotted to every member of speech . . . but they are not aware of it. H.296, Refs. D.2800.

6212. With some (of the prophets there was an influx from the World of Spirits) into the speech itself . . . and then they did not speak from themselves . . . but from the Spirits who occupied their bodies. —⁴, Des. —⁵.

—^e. There were other influxes with the prophets . . . the Spirits merely speaking to them ; for the most part inwardly in them . . .

6319. Thus when man speaks of bread, etc., the thought of the Angels is about goods . . .

— . I once dreamed a common dream, (which) coincided with what the Angels had spoken about among themselves.

6486. I heard Angels speaking among themselves about the Providence of the Lord. The things they

spoke I understood, but can describe but few of them, because their speech was continually joined to heavenly representatives . . .

6495². To prevent (such a man) from speaking as he thinks, he is kept in bonds . . .

6513. 'Speak, I pray' (Gen. i. 4) = solicitation.

6566. 'To speak' = influx and thence reception.

6578. 'To speak upon the heart' (ver. 21) = . . . influx into the will, and thus trust.

6598. Such speak much from the memory, and thus appear to others as wise.

6609. The thoughts and speeches of the Societies within which was my thought have sometimes been represented to me by clouds . . .

6617. Angels perceive the life with a Spirit or man the moment they hear him speaking.

6618². An Angel spoke with them by means of changes of state ; but they could not understand the things which he spoke . . .

6695. I have spoken not only with the inhabitants of other Earths, but also with the Spirits and Angels from them . . . To everyone who longs for it, it is conceded to speak with them.

6810. Many of the inhabitants of Mercury speak with Spirits . . .

6814. The speech of words, being material, the Spirits of Mercury are averse to ; and therefore I could speak with them only by means of a species of active thought. D.1455.

6921. The Spirits of Mercury are more ready and rapid than others in seeing, thinking, and speaking ; because they love Things abstracted from material things.

6923. The Spirits of Mercury spoke with me, but through intermediate Spirits ; for their speech is as quick as thought, and does not fall into human speech except through intermediate Spirits. They spoke in a volume, and yet so readily and quickly. Their speech, being that of many together, was apperceived as an undulation ; and, what is remarkable, it fell towards my left eye, although they were to the right. Ex.

6943. Naked spiritual things cannot be expressed in the words of human speech.

6982. 'I am not a man of words' = that (truth Divine) has not speech. . . For, in order to be heard, what is Divine must become human (by) passing through the Heavens, and (then) it is presented in a human form, and becomes speech, which speech is uttered by means of Spirits, who, in that state, are called the Holy Spirit . . .

6985. 'For I am heavy in mouth, and heavy in tongue' = that the voice and speech from the Divine is neither heard nor perceived. . . 'Tongue' = speech, because it is the organ of speech. . . To be heard, is predicated of the voice ; and to be perceived, of the speech.

6987. The mouth, with the lips, corresponds to in-

terior speech, which is of thought. . . Man has active thought while he is speaking; it may be called thought speaking; whereas the thought is passive which man has when not speaking. . . and it is the active or speaking thought which is signified by the mouth. . . Moreover this thought speaks in its own way, and by the activity of this speech it excites the corresponding organs of the body.

[A. 6987]². It appears as if the words of speech were in the thought, but this is a fallacy: it is only the sense of the speech which is there, and this sense can scarcely be known to the man, for it is the speech of his spirit, which speech is the universal speech, such as is the speech of Spirits. When this speech inflows into the corresponding organs of the body, it presents the speech of words, which is exceedingly different from the thought which produces it, as may be evident from the fact that a man can think in one minute what he utters—*eloquitur*—or writes in a long space of time, which would not be the case if the thought were one of words, as is the speech of the mouth. It is from the correspondence of the speech of the thought and the speech of the mouth, that after death. . . man knows how to speak in the universal language. . . and also that he then scarcely knows but that he is speaking there just as he did (here); when yet the words of their speech are not such words as man has in the body, but are the ideas which had been of his thought, and there are very many things in one idea; and therefore a Spirit can utter—*eloqui*—in a moment things which a man can scarcely utter in half an hour; and after all there are many things in the same idea which can never be expressed in corporeal speech.

—³. Moreover, the Angels in Heaven speak differently from Spirits; the former have a speech from intellectual ideas. . . whereas Spirits have a speech from the ideas of imagination. . . Hence in one idea of the thought of the Angels there are very many things which Spirits cannot utter—*eloqui*—by many series of their own ideas, besides many things which they cannot express at all.

—^e. But, when a Spirit becomes an Angel, he is in angelic speech; just as a man, when he becomes a Spirit, is in the speech of Spirits, from a like cause.

6996². Even if man heard his attendant Spirits speaking with each other, he could not perceive [the meaning]; for the speech of Spirits is devoid of human words, being the universal of all languages. What is more, Spirits cannot hear Angels [speaking among themselves]; and if they heard them they could not perceive [the meaning]; for the angelic speech is still more universal. Nay, the Angels of the Inmost Heaven can be still less heard and perceived, because their speech is not a speech of ideas, but is one of affections of celestial love. Now as these speeches are so remote from man that they cannot possibly be heard or perceived by him, what must the Divine speech be, which is infinitely above the speeches in the Heavens! It is called Divine speech, but the Divine truth which proceeds from the Lord's Divine Human is meant. It is therefore evident that, in order to be heard and perceived, this must pass to man through mediations, the last of which is through a Spirit who is with the

man, who either inflows into his thought, or speaks by an audible voice.

—³. For the things which man speaks are presented quite differently with Spirits; and the things which Spirits speak, quite differently with Angels. . .

6999. 'I know that speaking he will speak' (Ex. iv. 14)=preaching; for 'to speak,' when said of doctrine, here represented by Aaron, =preaching, for this belongs to doctrine.

7008. 'To speak'=confession and preaching.

7063. 'Aaron spoke all the words which Jehovah spoke to Moses' (ver. 30)=the derivative doctrine from the Divine; for 'to speak,' when predicated of doctrine. . . =utterance and preaching.

7072. The very speech of Spirits and Angels is full of representations.

7077. The angelic Spirit spoke (with the Spirits of Mercury), by means of angelic ideas, much more readily than they. . . Afterwards, I saw another Angel speaking with them. . . and afterwards he spoke with them by means of changes of state, which they said they did not understand. . .

7089². The Word in the internal sense is still more profound; for most things which are thought and said in the Heavens do not fall into the words of human speech. . . Yet, as material things correspond to them, they can be set forth by means of material things, thus in natural speech, but not in spiritual speech, for spiritual speech is not one of material words, but of spiritual words, which are ideas modified into words, in the spiritual aura, and represented by variegations of heavenly light.

7215. 'Moses spoke thus. . .' (Ex. vi. 9)=exhortation by the law Divine; (for) 'to speak'=exhortation, because he spoke to them that which had been commanded him by Jehovah.

7220. 'Speak to Pharaoh. . .' (ver. 11)=admonition to those who infest; (for) 'to speak,' when from Divine command, =admonition. 7228. 7243.

7222. 'Moses spake with Jehovah' (ver. 12)=the law from the Divine and the derivative thought; (for) 'to speak'=thought.

7226. 'Jehovah spoke to Moses and to Aaron' (ver. 13)=instruction anew from the law Divine, and at the same time from doctrine; (for) 'to speak'=instruction anew. 7241.

7240. 'Jehovah spoke to Moses. . .' (ver. 28)=command. 7286.

7243^e. 'All that I speak to thee' (ver. 29)=the things which inflow from the Divine.

7270. 'Thou shalt speak all I command thee, and Aaron shall speak to Pharaoh' (Ex. vii. 2)=the reception of the Divine influx, and communication. Ex.

7357. Those in Hell. . . can speak nothing but things false; and therefore when any such Spirit speaks, as happens when they appear in the World of Spirits, it is at once known that it is false. III.

—^e. For everyone speaks according to the affection of his love; and no one can speak contrary to it except

from simulation . . . as the evil are wont to do when they speak truths. But these truths, which are spoken in this way, are falsities with *them*. On the other hand, those in truth from good cannot help speaking truths.

7359. Spirits (from Mars) applied themselves to my left temple, and there breathed their speech on me ; but I did not understand it . . . It was like a very soft aura . . . When it entered through the mouth . . . and through the Eustachian tube into the brain . . . I understood their speech . . . I observed that while they were speaking with me my lips were moved, and also the tongue a little, which was on account of the correspondence of interior speech with exterior speech. Exterior speech is that of articulated sound, which falls upon the external membrane of the ear, and, by means of little organs, membranes, and fibres within the ear, is conveyed into the brain. D.1541.

7360. (Thus) the speech of the inhabitants of Mars is different from the speech of the inhabitants of our Earth, namely, in that it is not sonorous, but almost silent, insinuating itself into the interior hearing and sight by a shorter way ; and, being such, it is more full and perfect, fuller of ideas of thought, and thus approaches nearer to the speech of Spirits and Angels. Moreover, the affection itself of their speech is represented in their faces, and its thought in their eyes . . .

7361. Such also was the speech of the Most Ancients on this Earth . . .

7381^e. Hence it is that the things which the Angels speak among themselves are incomprehensible to man, and are also ineffable.

7390. In the other life, it is from a law of order that he is presented present with whom anyone wants to speak . . .

7498. 'To speak' = communication.

7618, 7619. 'As Jehovah spoke by the hand of Moses' (Ex.ix.35) = according to the prediction by the medium of the law from the Divine. . . 'To speak by the hand' of anyone = mediately. Ill.

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

7745. Spirits from Mars are skilled in speaking among themselves in such a way, that the Spirits present do not understand, or perceive, what they are speaking. I marvelled that such speech is possible ; since all Spirits have one speech ; and all speech flows from thought, and this consists of ideas . . . and ideas, together with the thought itself, before it becomes speaking, are clearly perceived in the other life. But . . . those Spirits form ideas by the lips and face which are not intelligible to others ; and at the moment they begin to speak by means of them among themselves, they withdraw their thoughts from others, being especially careful that nothing of affection manifests itself. . . It is those inhabitants of Mars who place heavenly life in Knowledges alone . . . who have invented such speech . . . and, when they become Spirits, they retain it. It is these Spirits who are signified by the bird of stone. Ex. D.3880-3883.

7746. Nevertheless, angelic Spirits perceive everything which (these Spirits of Mars) are speaking, because no thought can be withdrawn from them . . . D.3884.

7747. The Spirits of Mars . . . afterwards spoke openly with me, saying that the inhabitants of their Earth speak in a similar way among themselves. They were then told that that is evil, because they thus obstruct internal things, and recede from them to external things, which they also deprive of their life ; and especially because it is not sincere to speak so : for they who are sincere want to speak nothing . . . except what others may know . . . whereas those who do not want others to know what they are speaking judge concerning others, feel evilly about them, and well about themselves . . . D.3885-3889.

7802. It is common in (Jupiter) for Spirits to speak with the inhabitants . . .

—². To speak with Spirits and Angels, was also common on this Earth . . .

7809. (In Jupiter) Spirits speak with man ; but not man with Spirits, except only these words . . .

7830. 'Speak to all the assembly . . .' (Ex.xii.3) = influx, with information.

7933. 'As Jehovah hath spoken' (Ex.xii.25) = according to the promise in the Word.

7959. 'As ye spake' (ver.31) = according to their will. 7961.

8021. The speech (of one of the chastising Spirits of Jupiter) was harsh-*stridens*, the words being very little discrete from one another . . . (Compare 8027.) D.1648, Ex.

8022. I could perceive from the speech (of the Angels of Jupiter with me) that they are quite different from (our) Angels ; for their speech was not effected by means of words, but by means of ideas, which diffused themselves on all sides through my interiors ; whence they had an influx into the face, so that it concurred with every particular . . . The ideas which were instead of words were discrete, but only slightly so. They said that they speak in this way with their own [associates] on that Earth ; and that the speech also is of the face, beginning from the lips. 8247. D.1649.

8023. They afterwards spoke with me by means of ideas still less discrete, so that scarcely any interval was perceptible. In my perception it was like the sense of the words with those who attend solely to the sense abstractedly from the words. This speech was more intelligible to me than the former, and was also fuller. It inflowed into the face in a similar way to the former ; but the influx was more continuous, in accordance with the quality of the speech ; but it did not begin from the lips, but from the eyes. They said that they speak in this way also with their [associates] on that Earth ; but with those there who excel in interior sense and apperception. D.1650.

8024. They afterwards spoke still more continuously and fully, and now the face could not concur with an accordant motion ; but I felt an influx into the brain, and that it was acted upon in a similar way. D.1651.

[A.] S025. Lastly, they spoke so that the discourse fell solely into the interior understanding. Its volubility was like that of a thin ether. I perceived the influx itself, but not distinctly its particulars. They said that there are men on that Earth with whom they speak in this speech; and that they are those who are carried into Heaven immediately after death. D.1652.

S026. These kinds of speech are circumstanced like fluids; the first kind like flowing water; the second like a thinner water; the fourth like the atmosphere; and the fourth like a thin aura. D.1653.

S031. The Spirits of our Earth speak many things, and think little . . .

S128^e. Thought from perception is internal speech, to which external speech corresponds; and therefore, in the internal sense, the former is meant by the latter.

S167. 'To speak' = influx and consequent reception, thus also thought.

S180. 'To speak' = influx and consequent perception.

S248. The inhabitants of Jupiter use also the speech of words, but not so sonorous as with us. The one kind of speech assists the other; and life is insinuated into the speech of words by means of the speech of the face.

S249. The first kind of speech in every Earth has been by means of the face; and this from two origins therein, the lips, and the eyes. Ex. . . In this way the affections and ideas could be presented to the life, and fully. In this way they also appeared to the eye, as in a form, and very many things all at once; and therefore this speech surpassed the speech of words as much as the sight (of a thing) does hearing about it. Moreover, such speech was in agreement with the speech of the Angels, with whom men then had communication; and besides, when the face speaks, or the mind through the face, there is angelic speech with man in an ultimate natural form, and there is a presence of the internal sight or thought of the one person in that of the other; but not when the mouth speaks by means of words.

—^e. It is evident that the Most Ancients could not have the speech of words, because the words of language were not infused immediately, but were invented and applied to Things, which could not be done except in course of time.

S250. So long as there was what is sincere and right with man, such speech remained; but as soon as the mind began to think one thing and speak another, which was when man began to love himself and not the neighbour, then the speech of words began to grow, the face being either silent or counterfeiting . . .

—². It is not allowable there to speak one thing and think another. S383^e. H.498. P.231⁴.

S261³. Hence angelic speech is harmonic, falling into numbers.

S383^e. The Spirits of Jupiter were astounded . . . that it is possible for men to speak one thing and think another, which with them is impossible.

S441. 'To speak' (Ex.xvi.10) = instruction through influx. S444. S446. S493.

S443³. The angelic speech of the higher Heavens appears to those below as light, and also as the resplendence from light; whereas the speech of the Angels of the lower Heaven appears as a bright cloud, in various forms . . .

S632. Their Angels do not even speak harshly.

S733. As the Spirits of Jupiter relate to the Imaginative of thought, they speak little, and think much; and, when they speak, their speech is cogitative, which differs from the speech of others in not being so much terminated in what is sonorous, but as it were in a soft murmur, which inwardly is voluble. The thought itself thus evolves itself with them into speech. The reason is that they are of a genius intermediate between the spiritual and the celestial; for the spiritual speak sonorously, and inject everything of their thought into their speech, whence, in order to know their thought, it must be collected from their words; whereas with the celestial it is not so; for what is of their will rolls itself by means of somewhat of thought into what is like a wave, which affects and moves the will of the other according to the state of the Thing.

S734. The speech of Spirits in general is formed from the ideas which are of thought, which fall into words according to their fulness and affection; and, as the entire idea of a Thing is thus presented and communicated, Spirits can set forth more within a minute than man can within an hour; for every idea of the Thing, such as it is in the thought, is fully transmitted into the thought of the other.

S772. 'To speak,' when from the Divine, = influx. S777.

S782. 'The speech (of Jehovah)' = Divine truth.

S834^e. Angels speak so; for they attribute thought to truth from good, abstractedly from person . . . (Thus) angelic speech is the speech of wisdom.

S868³. In the other life everyone who speaks, plainly perceives what is stored up in the words of his speech; as, whether there is what is closed therein, or what is open; also the quality of the affection which is in it . . . and so on.

S870². They who speak otherwise than they think . . .

S885⁴. For they learn from infancy to speak differently from what they think . . .

S920. 'To speak' = influx and communication, hence also reception.

—³. (Refs. to passages on angelic speech.)

S931. 'I have spoken with you from Heaven' (Ex. xx.22) = all things of the Word through influx from the Divine through Heaven . . . For that which Jehovah speaks is Divine truth, thus is the Word which is in the Church; and that which He speaks passes through Heaven. Ex.

S948. Granted to speak with the Spirits of Saturn.

S949. When the inhabitants of Saturn come of age, they speak with Spirits . . .

S985. Abstract speech is angelic speech. Ex.

9013⁷. In the other life the evil are allowed to speak what is evil and also false; but not what is good and

true; since all there are compelled to **speak** from the heart . . . Those who do otherwise are . . . hidden away in the Hells.

9049⁷. The Lord, when in the world, **spoke**—as everywhere in the Old Testament—at the same time for the Angels in Heaven and for men in the world; for His **speech** was in itself Divine and heavenly, because from the Divine, and through Heaven; but the things which He **spoke** were presented by such things in the world as corresponded.

9086². For whatever the Lord **spoke**, He **spoke** from the Divine; and, when [**speech**] is from the Divine, there is an internal sense in every particular. 9166^e. 9198². 9212^e.

9104. Conjunction is effected by a state of longing to **speak** with another.

9202. Not only thoughts, but especially affections which are of good and truth, **speak** in Heaven . . . and, if ardent, they cry out. D.4821.

9213^e. He who incites another to confirm his [the inciter's] truths, causes him not to think or **speak** from himself, but from him; and, when anyone thinks and **speaks** from another, the truths which are with him are disturbed, and yet he is not amended . . .

9235. The inhabitants of the moon do not **speak** so much from the lungs as those of other Earths, but from the abdomen, from some air there collected; because the moon is not encompassed with an atmosphere like that of other Earths. D.3242a.

9237. Spirits and Angels often **speak** with the inhabitants of the moon . . .

9283. The things of the mouth = those of the thought, because man's **speech** flows from the thought; for man has **speaking** thought, and thought not **speaking**. It is the **speaking** thought with which the **speech** makes a one; and it is the thought not **speaking** with which the **speaking** thought and the derivative **speech** makes a one with the sincere and just, but not with the insincere and unjust. For the thought not **speaking** is man's higher or interior Intellectual proceeding from his will itself; whereas the **speaking** thought is his exterior Intellectual formed by the interior . . .

9333². Whatever man **speaks**, etc. from his earliest infancy, adds itself to his life, and makes it; and it cannot be exterminated, but only removed.

9396². For at this day scarcely anyone **speaks** with Angels and Spirits . . . when yet . . . to **speak** with Spirits and Angels was common with the Ancients and Most Ancients, because they were interior men; for they thought in the spirit almost abstractedly from the body; whereas modern men are exterior, and think in the body almost abstractedly from the spirit . . .

9398. 'All things that Jehovah hath **spoken** we will do and hear' (Ex.xxiv.7)=the reception of the truth proceeding from the Lord's Divine Human, and obedience . . .

9407². Take human **speech** as an example. This, in its first origin, is the end which the man wants to manifest by the **speech**: this end is his love . . . and from it flows the man's thought, and at last the **speech**

. . . That the end is the first of **speech** . . . the thought the second of **speech** . . . and that thence follows the **speech** of words. Ex. Moreover, a man who attends to the **speech** of another, does not attend to the words of the **speech**, but to the sense . . . and he who is wise attends to the end . . . These three are presented in the **speech** of man, and to these the **speech** of words serves as an ultimate plane.

—¹³. Divine truth (may be supposed to be circumstanced) as is the **speech** which proceeds from a man; but it is not **speech**; but is the Divine infilling the Heavens . . .

9438. Those in Heaven can **speak** and have intercourse with Angels and Spirits not only from the Earths in this solar system; but also with those from the Earths outside this system . . . and also with the inhabitants themselves whose interiors have been opened, so that they can hear them **speaking** from Heaven. In like manner can a man while he lives in the world to whom it has been granted by the Lord to **speak** with Spirits and Angels; for a man is a Spirit and an Angel as to his interiors.

—². But it is granted to no one to **speak** with Angels and Spirits as a Spirit and Angel, unless he is such that he can be consociated with them as to faith and love; nor can he be consociated unless his faith is in the Lord, and his love is to the Lord; for (when he has been thus conjoined with Him) he is safe from the attack of evil Spirits. . . This is why there are few at this day to whom it is granted to **speak** with the Angels.

9457. 'Jehovah **spake**' = information . . . 10702. 10707.

9522. 'To **speak**,' when by Jehovah, =influx; thus also conjunction; for where there is influx, there is also conjunction.

9543. (In the Celestial Kingdom) they **speak** among themselves by means of the goods which are of love, and not by means of the truths which are of faith, as do those in the Spiritual Kingdom.

9905³. It is said, in the angelic languages, because the Angels **speak** among themselves from the essence itself of a Thing perceived inwardly in themselves, thus according to its quality; and the discourse thence flows forth into what is conformably sonorous, being audible solely to the Angels. Examp.

9968². They who are on high . . . can not only see those who are below, but can also **speak** with them.

10177⁴. Hence from the **speech**, etc. of the Angels, is clearly perceived their quality as to love.

10215. 'To **speak**,' when by Jehovah to Moses, = illustration from the Lord through the Word. 10234. 10250a. 10328.

10234. When anything new and distinct . . . is to be set forth, it is said, 'Jehovah **spake** unto Moses.'

10237^e. Spirits and Angels **speak** by spiritual ideas . . .

10280. 'To **speak** and say,' when by Jehovah, = instruction. Refs. 10525.

10362. 'To **speak** a word' (Is.lviii.13)=to think such (evil) things.

[A.] 10384^e. In this Earth, where bodily and earthly things are so much loved . . . it would be dangerous to them to **speak** with Angels.

10409^e. Their **speech** falls between the teeth with some hissing.

10418. 'To **speak**,' when by Jehovah, = perception and instruction. Refs.

10444. 'To say,' and 'to **speak**,' when concerning confirmation by the Divine, = foresight and providence.

10551. 'To **speak** with Moses' (Ex. xxxiii. 9) = to clearly perceive from within, (because) Moses was in the Tent.

10554. 'Jehovah spoke to Moses face to face' (ver. 11) = Divine things conjoined in the Word; for 'to **speak** face to face' = to be conjoined . . . for 'to **speak**' = perception, and 'face to face' = mutually.

10587. Concerning their **speech** in (the Fourth) Earth, they said that they join in conversation through an internal way, and not, like others, through an external one; and this by the medium of the atmosphere, and of the sight, which is done in this way: they think within themselves, and the ideas of their thought are communicated to the other by a certain inflowing—*illapsus*—into the interiors of the ears, through a way . . . called the Eustachian tube . . . through this canal the respiratory air inflows—*illabatur*—with a thin sound, and so the **speaking** thought is communicated. . . . When they are **speaking** among themselves in this way, they also move the lips, both in general and in particular, and these little motions advance towards the eyes, especially towards the left eye, and there their interior thought and its life manifest themselves. (So that their **speech** is effected by means of both the atmosphere and the sight.) D. 3278.

10604². Between (spiritual and natural) ideas there is a correspondence; and, through the correspondence, the former are turned into the latter when a man **speaks**, of which the man is unaware, because he does not reflect upon it.

10614². Interior things in order are in the external . . . as, with man, will is in thought, and thought in **speech**.

10697. 'To **speak**' = instruction.

10699. 'Jehovah spoke' = what was revealed.

10704. 'To go forth and **speak**' = communication.

10708. The inhabitants (of the Fourth Earth) said, further, that they have not articulate **speech**, as with me; but that it ceases in what is sonorous with some **speaking**—*loquutione*—as it were articulate. This *quasi* articulate **speaking** is not by words, but by ideas, such as are in the proximate thought in which man is when he is **speaking** . . . From this sonorousness thus modified by ideas, discourse is perceived more fully than discourse by words; for the general affection which is in the sound of man's **speech**, being thus modified by ideas, gives a more interior, and thus a fuller, **aperception**.

10709. They said, further, that when they are **speaking** among themselves, they advance, for the most part, to the ninth use; and that there are some in the

universe who, in **speaking**, advance to the fifth use; some to the seventh; to the tenth; to the fifteenth; to the twentieth; and even to the fiftieth. Ex. and Examps. Wonderful to say, when anyone **speaks** in this remote way, they at once know to what degree without counting it. They who are in cogitative **speech**, in which are the inhabitants of that Earth, and many others who in like manner **speak** by means of the face and lips, and by what is sonorous varied according to the ideas of thought, at once perceive of what subject it is so said; for the thought itself explicates and publishes itself more fully by such **speech** than by the **speech** of words, which is relatively material. D. 3901, further ex.

H. 2. For everyone in Heaven **speaks** from thought; for there is cogitative **speech**, or thought **speaking**, there.

143^e. For there are many things in human **speech** from the Spiritual World. Examps.

168. The Angels who **speak** with men never **speak** by the natural ideas proper to the man . . . but by spiritual ideas . . . but these are turned into natural ideas when they inflow with men; neither the Angels nor the men being aware of this.

209. This is why the Angels of a lower Heaven cannot **speak** with those of a higher one.

234. On the **speech** of the Angels. Chapter.

— The Angels **speak** among themselves exactly as do men, (about . . . things domestic, civil, moral, and spiritual). There is no difference, except that they **speak** together more intelligently. (Continued under ANGEL.)

235. Angelic **speech** is equally distinguished into words as human **speech**; it is also uttered and heard equally sonorously . . .

236. Hence the Angels know the quality of another from his **speech**. (Continued under ANGEL.) W. 280.

238. As the **speech** of the Angels corresponds to their affection, and the love of Heaven is love to the Lord and towards the neighbour, it is evident how elegant and delightful must be their **speech**; for it affects not the ears only; but also the interiors of the mind. (Continued under ANGEL.)

239. The **speech** of the Angels is also full of wisdom, because it proceeds from their interior thought . . . Love and wisdom conjoin themselves in their **speech**, which is consequently so full of wisdom that they can express by one word things which man cannot in a thousand. (Continued under ANGEL.)

240. As the **speech** of the Angels proceeds immediately from their affection . . . they can express in a minute things which a man cannot in half an hour; and can also present in a few words things which have been written on many pages. 269.

241. The Angels in the Celestial Kingdom **speak** in like manner as do those of the Spiritual Kingdom; but the former from a more interior thought. As the celestial Angels are in the good of love to the Lord, they **speak** from wisdom; and as the spiritual Angels are in the good of charity towards the neighbour . . .

they speak from intelligence . . . Hence the speech of the celestial Angels is like a gentle river, soft, and as it were continuous. But the speech of the spiritual Angels is a little vibratory and discrete. Moreover, the speech of the former sounds much from the vowels *U* and *O*; and the speech of the latter from the vowels *E* and *I*. . . The speech of the former is also devoid of hard consonants, and rarely passes from one consonant to another except by the interposition of a word which begins with a vowel.

242. In angelic speech there is a certain musical harmony—*concentus*, which cannot be described; and which arises from the fact that the thoughts and affections from which is the speech, put themselves forth and diffuse themselves according to the form of Heaven . . .

243. A speech like that in the Spiritual World is implanted in every man; but in his interior intellectual part. But as this speech with man does not fall into words analogous to the affection as it does with the Angels, man is not aware that he is in it. Yet it is because of this that when man comes into the other life, he is in the same speech with the Spirits and Angels there, and that he knows how to speak so without anyone teaching him.

244. In Heaven all have speech, but it varies in the speech of the wise being more interior, and fuller in variations of affections and ideas of thoughts; and in the speech of the less wise being more exterior, and not attended with such an impletion. The speech of the simple is still more exterior, and consequently consists of words from which the sense is to be drawn in the same way as when men are speaking among themselves. There is also a speech by the face which ceases in what is sonorous modified by ideas; a speech in which the representatives of Heaven are mixed with ideas, and also from ideas to the sight; a speech by gestures which correspond to the affections, and which represent like things as do their words; a speech by generals of affections and by generals of thoughts; a thundering speech; and others.

245. The speech of evil and infernal Spirits is in like manner [perfectly] natural, because from affections, but from evil ones and the derivative filthy ideas. . . The speeches of Hell are opposite to the speeches of Heaven; and therefore the evil cannot endure angelic speech, nor the Angels infernal speech, which to them is like an evil odour which afflicts the nostrils. The speech of hypocrites . . . is like the speech of Angels as to the words; but as to the affections and derivative ideas is completely opposite; and therefore their speech, when its interior quality is perceived . . . is heard as a grating of teeth, and strikes horror.

246. On the speech of the Angels with man. Chapter. —. See ANGEL, here.

—². I have told the Angels that they may suppose they are speaking with me in my vernacular, because it is so apperceived; when yet it is not they who are speaking, but I, as may be evident from the fact that Angels cannot utter a single word of human language . . . (Their reply.)

—³. I have spoken with Spirits about the same

thing; but they did not want to believe that the man speaks; but that they speak in him . . .

249. To speak with Spirits is rarely granted (now), because it is dangerous. (Continued under SPIRIT.)

250. To speak with Angels of Heaven is conceded only to those who are in truths from good, in the first place to those who are in the acknowledgment of the Lord and of the Divine in His Human . . .

251. The influx of the spiritual Angels with man is into . . . all that part of the head beneath which is the cerebrum . . . but that of the celestial Angels is into that part beneath which is the cerebellum . . . and all the speech of Angels with man enters through these ways into his thoughts. By this I have apperceived what Angels have spoken with me.

252. They who speak with the Angels also see the things in Heaven . . . and through them the Angels see the things on Earth. (Continued under ANGEL.)

—². As (the Most Ancients) acknowledged the Divine under a human form, thus the Lord, they spoke with the Angels as with their own [associates] . . .

253. Rarely, since those times, has anyone spoken with Angels; but some with Spirits. Ex.

254. The Lord did not speak with the prophets, as with the Ancients, by an influx into their interiors, but by Spirits who were sent to them. Ex. (See L. 52.)

255². When Angels or Spirits turn themselves to a man, they can speak with him at any distance: they have spoken with me from afar equally as sonorously as when near. But when they turn themselves away from the man, and speak among themselves, the man hears nothing of what they are speaking, even if it were close to his ear.

—³. Many of them can simultaneously speak with a man, and a man with them (by an emissary). Ex.

256. No Angel or Spirit is allowed to speak with a man from his own memory. (Fully quoted under MEMORY.)

266². The speech of the Angels is a speech of wisdom; for it flows immediately and spontaneously from their thought, and this from their affection; so that their speech is their thought from affection in an external form. Hence it is that nothing draws them away from the Divine influx . . .

269. The speech of the Angels is consonant with the affections, and every word—*vox*—with the ideas. (Continued under VOICE.)

292². If Spirits knew they were with man, they would speak with him . . . When they are not speaking with man, they do not know that the things they think, and also those which they speak among themselves, are from him; for they speak among themselves from man . . .

299. These Spirits love things undigested . . . and they speak there among themselves from their evil affection: the affection of their speech inflows with the man . . .

327. Their speech was like the sound of a pipe; of one tone . . .

331. Infants there speak without any practice; but

at first from general affections not yet much distinguished into ideas . . .

[H.] 334. They learn to **speak** from their educatress ; their first **speech** being only a sound of affection, which by degrees becomes more distinct as ideas enter ; for ideas of thought from affections present all angelic **speech**. M.411.

355. The scientifics in the natural memory are (there) quiescent, and only the rational things thence serve for thought and **speech**.

438^e. As soon as any Spirit **speaks** to—*alloquitur*—them, they vanish.

489⁶. When (the sincere and open) **speak** in Heaven, their bright faces become somewhat obscured ; but, after the **speech**, the same things which they have **spoken** appear simultaneously in their faces.

503^e. (In the second state after death, will and **speech** almost make one.)

504. Spirits . . . **speak** from their affection ; for their **speech** is from it.

551². When let into their internals . . . they can no longer **speak** truths, but only falsities, because they **speak** from evils ; for to **speak** truths from evils is impossible . . .

—(f). That all in Hell **speak** falsities from evil. Refs.

552. The quality of a Spirit is then Known from his **speech**, etc.

553². The **speech** of the infernals is as from anger, hatred, or revenge ; for each one **speaks** from his own falsity, and utters sound from his own evil.

U. 23. Affectations of elegance of discourse and erudition hide the Things themselves . . . for the **speaker**—*loquens*—keeps the mind in them . . .

38. For everyone in the other life **speaks** spiritually, or by spiritual ideas, in proportion as he has believed in God ; and materially, in proportion as he has not believed in Him.

S. 21. The Most Ancients . . . spoke with the Angels, and spoke with them by means of correspondences.

97³. The Lord **speaks** with man only in what is full ; and the Word in the sense of the letter is Divine truth in fulness. Sig.

Life 15. It is because (the understanding can be elevated into the light of Heaven) that man can **speak**.

F. 48. With a man (whose understanding has been closed by religion) an Angel cannot **speak** ; because the one does not understand the **speech** of the other.

W. 26. As . . . all things of Heaven relate to one God, the angelic **speech**, by a certain harmonious concord flowing from that of Heaven, ceases in a one . . . T.8², Ex.

70². (It is because the Angels have ideas derived from states instead of from space and time) that spiritual thought and thence spiritual **speech** differ from natural so much that they have nothing in common except in respect to the interiors of Things, all of which are spiritual. 163^e.

247. From this faculty of rationality it is that man can . . . **speak**.

255². As beasts cannot think analytically, and see a lower thought from a higher one, they cannot **speak**, but only utter sounds in accordance with the knowledge of their love.

257². Man, by his natural mind elevated to the light of Heaven, can think, nay **speak**, with Angels ; but then the thought and **speech** of the Angels inflow into the natural thought and **speech** of the man ; and not contrariwise ; and therefore the Angels **speak** with the man in a natural language.

295. (It was found) that there was not a word of spiritual **speech** which was like a word of natural **speech** . . .

418. (Thus) no one is to be judged from wise **speech** . . . that is, not by wise **speech** separated from life, but by wise **speech** conjoined with life.

427². Those in spiritual (as distinguished from celestial) love, have wisdom inscribed on the memory, and therefore *they speak* about Divine truths.

—³. As (those in the Third Heaven) do not **speak** at all about the truths of wisdom . . . they appear simple ; yet when they hear anyone **speaking**, from the sound they perceive all things of his love, and from the **speech** all things of his intelligence.

P. 50⁴. When I have told that I have spoken with a dead person in Asia . . .

104^e. Unless man had an external and an internal thought . . . he could not **speak**, but only make a sound, like a beast.

134. No one is reformed by **speech** with the dead. Gen.art. 134a.

135. Still, **speech** with Spirits is possible—*datur*, but rarely with Angels . . . and, when it exists—*datur*, they **speak** with the man in his vernacular, but only a few words. But those who **speak** by the Lord's permission never **speak** anything which takes away the freedom of reason, nor do they teach . . .

194². Therefore from the tone of a man when **speaking** is Known the affection of his love ; and, from the variation of it, which is **speech**, his thought . . .

224³. In the Spiritual World, there is a communication of the affections, and derivatively of the thoughts, from which it is that no one can **speak** otherwise than as he thinks . . . Sometimes hypocrites may **speak** otherwise than they think, but the sound of their **speech** is heard as quite discordant with the interiors of their thoughts . . . (Compare 231⁴.)

227. Whatever a man **speaks**, etc. from the will, is appropriated to him, and remains. Ex.

231⁴. The fourth kind of profanation is by those who **speak** pious and holy things . . .

279⁸. The state of the lungs in **speaking** and singing. Ex. . . The sound corresponds to the affection, and the **speech** to the thought.

285. (Thus) the Lord's presence . . . is in the most singular things . . . of **speech** . . . Remove (rationality and freedom) from any smallest singular, and you could not . . . **speak** it as a man. —².

287. Everything which man . . . **speaks** is from influx . . . 292.

308². As all **speech** flows from thought, as an effect from its cause . . . it follows that all *that* also inflows which man **speaks** . . . although derivatively, or mediately.

321³. A few, who from the heart long for it, sometimes receive some answer . . . by means of silent **speech** in the thought, rarely by open **speech**. (The nature of this answer.)

R. 5. For no Angel ever **speaks** with man separate from Heaven; for there is such a conjunction there of each with all, that each one **speaks** from the communion, although the Angel is not conscious of it. For Heaven . . . is as one man, whose soul is the Lord; and therefore the Lord **speaks** with man through Heaven . . . 943².

294. In the natural world, man has a double **speech**, because a double thought, exterior and interior; for a man can **speak** from interior, and at the same time from exterior, thought; and he can **speak** from exterior thought (alone) . . . But, in the Spiritual World, a man has not double, but simple, **speech**; for there he **speaks** as he thinks; otherwise the sound of it grates on the ear . . .

—². They said that not to be able to **speak** except as one thinks . . . must be hard upon those who have not thought rightly about God and the Lord. (This was denied by the Protestants and Papists present; but it was found they could not **speak** the words, One God, Jesus, Divine Human. Des.) T.111.

462². See ENCHANT.

463³. The interior operations of [the act of] **speech**. Ex.

472³. For the **speech** of the Lord through the Heavens, when it falls down to lower parts, is heard as thunder; and, as He **speaks** through the whole of Heaven at once, thus fully, they are called 'seven thunders.'

692^e. A sensuous man **speaks** in a lofty tone about worldly and civil things; but he cannot **speak** about God and Divine things except from the memory only.

816². When Angels **speak** with man, they never **speak** with him from Heaven: the voice which is heard thence is from the Lord through Heaven. When Angels are permitted to **speak** with a man, they send one from their Society, who is near the man, and they **speak** with the man through him . . . as was the case with the one who now **spoke** with John.

831². To **speak**, or inflow, from Divine zeal. Sig.

872^e. Its being said that 'death and Hell were cast into the lake of fire,' is in accordance with angelic **speech**, in which the person is not named; but that which is in him, and makes him.

875². (So) **speech** is nothing else than a form of sound; (and) the sound corresponds to the affection, and the **speech** to the thought . . .

—³. The Angels **spoke** about these things spiritually; and spiritual **speech** embraces thousands of things which natural **speech** cannot express, and which cannot even fall into the ideas of natural thought.

943². For the Lord **spoke** with John through Heaven,

and He **spoke** with the prophets through Heaven; and through Heaven He **speaks** with everyone with whom He does **speak** . . .

—³. I will explain this mystery. The Lord **speaks** through Heaven, but the Angels there do not **speak**; for they do not even know what the Lord is **speaking**, unless some of them are with the man, and though them the Lord is openly **speaking** from Heaven, as with John . . . For the Divine influx through Heaven is like that of the soul through the body . . .

M. 5. (In these various rooms they **spoke** about various subjects respectively. Enum.)

36. Therefore **speech** . . . does not flow forth from the thought, but from the love through the thought.

42⁵. When the husband **spoke**, he **spoke** at the same time from his wife; and when the wife **spoke**, she **spoke** at the same time from her husband; for such was the union of their minds, from which **speech** flows . . .

75⁶. The Angel said, Hear now the **speech** of the Angels of this Heaven: that it is a **speech** of wisdom; because they **speak** from causes.

153^e. After death, they **speak** openly in favour of adulteries.

153^{b2}. Then **speech** with God ceased.

218. (The difference between women and men as to **speech**.)

267. The Angels said, You are meditating on what we are **speaking** about.

—⁴. Those are in the phantasy of their concupiscence who . . . indulge their imagination too much, by **speaking** with themselves.

268². Their **speech** had a hissing sound.

293⁵. Of these we never **speak**.

444⁷. I **spoke** to this evil Spirit from behind him (and he heard the opposite things to what I said).

500⁶. The light of Heaven . . . opened the interiors of their minds, by which they were made to **speak** as they thought interiorly . . .

510³. Their **speech** is dry, parched, and sad.

514³. As they are mere concupiscences they do not love to **speak**; and if they do **speak**, they only mutter and murmur various things . . .

521². I strained my ear to hear what the satyrs were **speaking** together about; for, in the Spiritual World, **speech** can be heard at a distance . . .

I. 7³. Influx into **speech** is effected from the will through the understanding . . .

15⁵. The reason man can think and **speak**, is solely because his understanding is separable from his will, and is capable of being elevated into the light of Heaven; for the understanding thinks, and thought **speaks**. T.588².

—⁷. Hence (a beast) cannot **speak**.

B. 52. For, before God and the Angels, man's **speech** sounds from the affection of his love and faith.

T. 147. As spiritual things are seated in their minds lowest, and nearest the **speech**, they **speak** from them . . . and then know not but that they **speak** and teach from a belief in them . . .

[T.] 371⁷. The conjunction of thought and speech (is not alternate, but mutual). Ex.

565². Sensuous men reason skilfully, because their thought is near their speech, almost in it . . . and because they place all intelligence in speech from the memory only.

593^e. From one speech they know his thought, as to whether it is infernal or heavenly . . .

Hist. Crea. iii. 1. Spiritual speech. Des. Ad.475. A species of song; but not rhythmical. Ad. 3/23.

Ad. 3/7187. The speech of many Spirits together. Des.

D. 155. On the speech of the Angels. 448, Ex. 1146. 1221a. 1221b. 1894. 1917. 2697. 2806, etc. (See below.)

289. On the harmony of the Angels, even as to the simultaneous speech of many.

481. On the speech of Spirits.

— For speech is only a series and composition of ideas, which with a man in the body falls into words such as belong to his idiom . . .

— That the apostles could speak in every speech was from Spirits. Ex. (See 205a. 972. 990.)

528. To speak by the face . . .

540. The speech in Jupiter.

624^e. Genii speak little; but think. 639.

894. On the speech of the Angels of the interior Heaven.

934. Swords and sharp points appear whenever a Soul speaks differently from what he thinks. Ex.

1031. A kind of quadrupedal speech. 1127.

1105. For some weeks, celestials with me . . . have not spoken, but only thought . . . they rarely speak . . . Now they have spoken with me . . . but inwardly, without sound. It is a speech like [common] speech without its sound; and indeed now by means of words, which is rare, a sign that in this way they begin to speak with Souls, after death . . .

1108. The speech of the celestials, when they are speaking from Heaven through Spirits is gently flowing . . .

1109. When Spirits are speaking from the celestials, it is very distinctly heard whether they are speaking from Heaven, or with anything from themselves along with it. Des.

1123. The speech of this Earth is scarcely intelligible to the Spirits of Jupiter. Ex.

— As these are celestial . . . they have an as it were imaginative speech. Ex.

1124. Spirits who are only speakers—*loquentes*—cannot emulate those who only think; because all their thought is in their speech, both while they are speaking, and also while they hear others speaking . . .

1124a. There are also those who both think and speak; but when the speech is dissident from the thought, the fact is clearly perceived . . . and therefore the first thing to be done is to unite them by various methods of torture.

1146. Although Angels do not manifest themselves to man by means of speech . . . I have heard them speaking . . . but through good Spirits . . . Their discourse was quick, flowing like soft water. There are indeed words, but as it were continuous. Des. When I answered, I noticed that my speech was broken . . .

1148. When Spirits afterwards spoke, in speech distinguished into words, the difference was so great that they were suffused with shame . . . When they were assisted by the Angels, so that they might speak in consort with them, there was as it were a stream which encompassed them . . .

1168. There are Spirits who can speak as volubly as celestial ones, and yet are evil. Ex.

1169a. Such are they who speak otherwise than as they think.

1315. Angels sometimes speak with those in the deepest Hell. Ex.

1342. Uninstructed Spirits suppose they speak with me with their lips. Ex.

1470. On the speech of the celestial Angels. Gen.art. 5554.

1524. The inhabitants of Saturn have almost no speech; but signify what they think and will by the face, especially by the eyes; and thus instruct the little children.

1587. That it is common and proper to man to speak with Spirits and Angels. Ex. 2541.

1647. The things I have learned . . . from speech with Spirits and Angels are from the Lord alone. Ex. (See 4034, below.)

1657. On the speech of Spirits of Jupiter with me by means of the lips and gums. Ex.

1658^e. The sound of the speech inflows through the Eustachian tube.

1659. They wanted to be called Angels because of the nature of their speech; but were shown that evil Spirits also can speak in this thin and imperceptible way . . .

1661. An Angel spoke with me through Spirits, which was done from the interior towards the exteriors . . . in order that they might know that speech, so long as it is [by] Spirits, is by a way from what is exterior; and that the speech of the Angels is by a way from what is interior . . .

1662². Souls (suppose) that they have spoken from their own memory; and, indeed they do sometimes so speak, but from the interior memory, through which are excited the things in the corporeal memory.

—^e. As (Spirits) speak from the life of their loves . . . many things can be so excited by other Spirits . . .

1770. When a Spirit fixes his attention on the walking of a horse, and speaks at the same time, he is heard exactly as if the hoofs of the walking horse were speaking . . . To whatever sound they apply their attention and direct their hearing with imagination, as to the blows of hammers, and other things, the speech is heard in like manner; not that the speech is there; but such is the fallacy that it cannot be known other-

wise than that it **speaks**. (See Ad.3/7535, where the **speaking** of Balaam's ass is explained in this way.)

1888. There are very many species of the **speech** of Spirits. Particular kinds of **speech** are as indefinite in number as are Spirits; for every one can be known by his own **speech**, as can men; and the individual [kinds of **speech**] of each Spirit are also many, because they are changed according to the spiritual states . . .

1889. (Four kinds in general of the **speech** of Spirits, both evil and good. Des.)

1957. On the **speech** of Spirits with Moses and the prophets. Ex.

2046. Thus all the affections can be Known by the Angels from the **speech** alone.

— The **speech** of the deceitful is tacit; in every sound is an image of the deceit . . .

2099. Men and Spirits are compelled to think and **speak** what the Lord permits; for whether I have wanted it, or not, I have had to think and **speak**; and in like manner Spirits, who are compelled to **speak** contrary to what they think; nor is it possible for them to desist; for they are associated in a Society with others, and are thus carried away as in a stream of thinking and **speaking** . . . When it is not given to reflect, everyone supposes, whether man, Soul, or Spirit, that he **speaks** from himself . . .

2100. They to whom perception is given . . . can know who within the Society, and who without it, inflow into the thoughts and **speech** . . . and to whatever word of the **speech** a number may concur; but a Spirit to whom it is not granted . . . supposes that he alone is **speaking** . . . and, to convince him, the nearest Spirits who concurred, and **spoke** through him, show themselves; and, when these latter suppose that they **speak** from themselves, others, more remote, must show themselves, who confessed that they have **spoken** through them; so that there is a kind of chain—as in the body—of many forces (which concur) to a single word . . . And the case is similar with every man. 2966. 2969. 3495 (more fully). 4041.

2137. That all languages derive their origin from the **speech** of Spirits. Ex.

2138. Thus the **speech** of Spirits is a universal **speech** . . .

2139. And thus the **speech** of Angels, which is still more universal, is as it were the mother of the **speech** of Spirits . . . 2142a.

2140. It follows that there is a still more universal **speech**, to wit, that of the more interior and the inmost Heaven, which is not intelligible to Angels of the interior Heaven, still less to Spirits, and men . . .

2141. And thus the Lord alone is **Speech-sermo**, and the Word.

2142. Continuation concerning the **speech** of Spirits.

— Spirits **speak** by means of the primitive ideas of words . . . Such as is our thought, apart from words, such is the **speech** of Spirits among themselves. Ex.

—^e. But Spirits cannot observe that they **speak** with a spiritual **speech** . . .

2145. They **speak** also in simultaneous Society. All the **speech** of Spirits and Angels is in Society. Ex.

2146. While a Spirit **speaks** (he supposes) that he alone is **speaking**, yet there are others who are **speaking** the same things simultaneously. It may be called simultaneous **speech** . . .

2172. On the sweet **speech** of celestial Spirits. Ex.

2180b. The things which are **spoken** in Heaven fall into those things with men which correspond. Ex.

2210. Angels cannot **speak** with man except through intermediate Spirits. Ex. 2285.

2227. Angels can know the quality of others . . . from affections without **speech**; for they often **speak** by means of affections alone. Ex.

2251. I have **spoken** with Spirits by means of ideas alone, and they understood as well as with words. Examps. . . Sometimes [I have **spoken**] merely by means of subtle thoughts, and they were better perceived than if I had **spoken** in words. Some do not love to **speak**; but they are so quicksighted that they at once perceive the meaning . . .

2285. The **speech** of Angels is not one of words, names, and such things, which are particulars; and it is not intelligible to Spirits; because it contains only those things which the **speech** of words involves. Nor could Angels understand me when **speaking**, except through intermediate Spirits, through whom the ideas of particulars were transferred into universal ones.

2308. Spirits supposed that they **speak** articulately among themselves . . . but they do not **speak** by means of articulations of words, still less by means of sound; but by means of ideas like those which are formed by means of words . . .

2309. As they **spoke** with me sonorously and with words, they supposed that their **speech** with each other was similar; but it is not so. Ex.

2341. Sometimes I have **spoken** . . . without perceiving what I was saying, which is a sign that I was not **speaking** in the Society [I was in], but in some other Society of Spirits; for he who is in the Society perceives what is said . . .

2371. They **spoke** with me by means of mere cupidities, and their variation; thus silently.

2382. Those afar, hear and perceive the things I **speak** more exquisitely than those who are near. Ex.

2419. I wondered how it happened that now this Spirit **spoke**, now that, at various distances, one taking up what another ended; and sometimes [doing so] in the middle of his discourse. Ex.

2607. That men and Spirits are not those who **speak**; but they suppose it is themselves who are **speaking**. Ex.

2608. They all **speak** my vernacular . . . and it seems to them that they know my language from themselves . . .

3631^e. The mode of **speaking**, in the Word, is natural, not artificial . . . as if the person himself were **speaking**; and it is not said that he **spoke** thus . . .

2632. The **speech** of interior Spirits appears to my view like little blue and white clouds. Ex.

2697^e. The **speech** and ideas of the Angels are the

continual beginnings of the speech and ideas of interior Spirits; and, through this, of the speech and ideas of lower Spirits, or of men.

[D.] 2752. Spirits can speak from man, from his material, and from his natural, memory . . .

2758. On the speech of the Spirits of the interior sphere. 2797.

2786. The Lord speaks in Heaven with the Angels, with different ones distinctly, in person, and thus with a number simultaneously. Ex.

2797. When (the good Spirits in the interior World) spoke among themselves, I could not understand anything; but there was with me a delightful silence attended with the perception that they were speaking among themselves. . . I (then) spoke with them in silence, so that nothing from the sphere of evil Spirits came to them . . .

2799. How the speech of man is ruled by means of Spirits. Ex. . . The speech follows from the thought . . .

2806. I have heard the speech of the Angels, although I have not perceived [the meaning of] it. A certain Spirit spoke, and with his speech there followed a gentle speech, like a stream of speech not understood, (which contained in it) innumerable ideas of Angels speaking, in one simple word . . . and I was told that this was the speech of the Angels, and that the speech of the Spirit was a kind of General in which was contained the angelic discourse . . .

2868. Speaking-*loquutio*-among-*cum*-Spirits exists in various ways. There is a speech very like human speech and language with a manifest action into the tongue and organs of speech; also a cogitative speech, like thought speaking, up to this purer speech, which is of the interior thought, the thought of which I have not perceived [the meaning of] except by a kind of exhalation as it were . . . Thus there are very many intermediate kinds of speech, in many of which I have spoken.

2869. As to this exhalative speech, the Spirits who are very high above the head perceived it very distinctly, and spoke the things so thought. Moreover, they perceive that there was with me an exhalative of speech, and I observed that the Spirits were led to speak by it; thus and no otherwise could they speak . . . and when I told them that they can speak nothing else than what they are led to speak, thus not from themselves, they were indignant.

2937. The speech of Spirits is a speech of the thoughts; thus is a speech of the interiors.—In the other life, thoughts speak, thus the interior man, as my thought has spoken during the whole time for more than three years; and if a single word should be said which dissents from the thought, it is at once perceived . . . especially by the interior Spirits, who have a speech still more interior, namely, of the intentions.

2957. Spirits have spoken through me, exactly as if they were I.—It has often happened that when anyone has spoken with me, Spirits have spoken through me. (It is just as if) I perceive another man speaking through me. . . The Spirit has confessed that he spoke through me, nor did he know otherwise than that he was my body . . .

2966. Spirits do not speak from themselves. Ex.

2969. The cause why spirits suppose that they speak of themselves (when they really speak from others). Ex. 2970.

3015. On an ideal speech of sleep.—They spoke with me in a state midway between sleep and waking, by such ideas as cannot possibly be expressed . . . This speech of sleep belongs to evil Spirits of the interior World, or to interior evil Spirits in sleep, and therefore it is inexpressible, but contains nothing in it. Rep.

3046. For cogitative heavenly speech is insinuated by the Lord . . .

3050. The true speech of Spirits. Gen.art.

— The speech of words is not the speech proper to Spirits; but it is proper to men, or to the corporeal memory. But the true speech of Spirits is proper to the interior memory. . . It is thought, communicative thought. Ex. . . In a word, it is a communication of ideas, a single one of which cannot be set forth in many words . . . Such is the speech of Spirits among themselves. In a word, it is not words, but the ideas of words; for every word has an idea which is of much extension. Ex.

3051. Among themselves, Spirits do not know that there is such a speech. Ex.

— I now perceive that this speech of Spirits is in man, and that it rules the speech of words. (Why man does not know this.)

—^e. I also perceive that in company such speech of Spirits appears as if it were the faculty of speaking by words.

3052. The case is the same with angelic speech in a higher degree. Ex.

3071. Choirs are such that all speak together . . .

3072. The case is different with Subjects who speak. Ex.

3073. (When) one speaks with another, it is perceived as if he speaks into whom the thought and attention [are directed].

3096. They who relate to the saliva, speak tacitly with a certain splitting (or cracking). Ex.

3128. On speech among-*cum*-Spirits.—Speech among Spirits appears to them exactly like the speech of men among themselves . . . Yet there is a difference such as is that between the speech of the mouth and the speech of the thought . . . besides that speech among Spirits is fuller . . .

3130. Therefore the speech of Spirits flows into the [hearing] of man from within, and therefore no man hears it, although it appears to him and to the Spirits that it is similar, thus that men might hear it . . .

3134. Spirits speak those things which others think interiorly. Ex.

3171. He said that in evil life he had been cautious in speaking . . . and therefore ought not to have to undergo such a penalty . . . But he had been cautious for the sake of his own honour . . .

3176. When Angels speak through Spirits, the Spirits are as it were in a stream of ideas, so that few

of the heavenly ideas can come to me into words and through words. It is according to the Spirits.

3332. A Spirit shown that he could not **speak** from himself, but only according to the object presented to him through my thought.—When I fixed my gaze on a fly, he had to **speak** about a fly . . . and was thus instructed that he does not **speak** from himself; and so, next, that he could not desist from **speaking**.

3356. That the thoughts and **speeches** of Angels and of angelic Spirits fall into parables. Ex.

3402. (This Spirit) did not want to **speak** . . . But when I thought and **spoke**, he excited all the men or Spirits whom I had Known . . .

3408. When (this Spirit) **spoke** . . . he was not thinking at all about the things of which he **spoke**; but **spoke** them as if not thinking . . . so that he did not know what he was **speaking** . . . There are such men in this world, who, while they **speak**, scarcely know what they are **speaking**; but the words flow from their mouths, while they are thinking of quite different things, as of men whom they destroy, cheat, or mislead; not those with whom they are **speaking**, but others, quite unknown, whom they remember from the idea of their own **speech**, or that of others, while they are **speaking**. It is now insinuated that there are many such, and the inhabitants of our Earth begin to be such that they can **speak** about Things of which they are not thinking, and think about other things, so that men never know that they are thinking about other things.

3423. Spirits and Angels **speak** metrically, so that their discourse flows spontaneously without retardation. They use familiar words, nor is a word introduced which multiplies the sense, or draws it away. They also [take care] that nothing of the love of self from an artificial elegance and combination of words flows in; for these things cause disturbance. (Further des.) These things are for the sake of the simultaneous **speaking-loquutionem**—of many Spirits; for otherwise many could not **speak** together; and therefore there must be what is rotund. Ex. Metrical **speech** passes from the interiors towards the exteriors, through mediate ends so called, all of which are unities. How the harmony of the **speaking-loquutionis**—of Spirits differs from the harmony of the **speaking** of Angels, it has not yet been allowed me to observe.

3485. For all **speech** is of particulars.

3490a. (These Spirits) did not **speak** by the lips.

3532. As to the **speech** (of these common people), many were held in **speaking** together, and not one differently from another . . . in order that they might thus be initiated. I afterwards heard from them . . . a sonorous **speech** in Society, but grosser; and then also a quicker one . . .

3558. Sometimes . . . others were **speaking**, and what they **spoke** was conveyed to me, not by **speech** . . . in a certain general way . . .

3631. The **speech** of the interior Spirits could not be communicated to me without Subjects. Ex.

3633. As a Subject supposes that he **speaks** from

himself, he supposes that those who **speak** through him are nothing . . . And they who **speak** through him . . . suppose him through whom they **speak** to be nothing . . .

3637. There is a **speech** of words to which the man who is **speaking** or hearing does not attend, but only to the sense of the words . . . In this **speech** are the lower Spirits among themselves, and they know no otherwise than that they **speak** by words, when yet it is by ideas . . .

—e. Therefore the **speech** of Spirits is universal, such as is the thought of man apart from the **speech** of words.

3701. Sirens, when near me, could **speak** as if they were elsewhere . . .

3759. There are vessels in man's memory . . . and therefore Spirits cannot **speak** otherwise than according to the direction of the vessels. Ex. Moreover, Spirits are vessels, and they then excite man to **speak**, and they are excited by interior Spirits.

3857^e. Therefore with those who **speak** to themselves, and think abstractedly, that is, **speak** in thought, Spirits know no otherwise than that (the things so thought of are actual facts). (The effects of this.)

3883. I perceived that I too could **speak** by such things that others could not understand, [in the same way as do some of the people of Mars], and also have so **spoken** with angelic Spirits . . . But this is done when the ideas are withdrawn from the forms, so that it was only sometimes that I was permitted so to **speak**; but afterwards not: afterwards, when I **spoke**, it was a **speech** of representatives with ideas, so that it was understood by others.

3889. I compared (this private **speech** of the people of Mars) to the **speech** of soothsayers on this Earth, who **speak** with their fingers, or with inverted words . . .

3976. When a Spirit **speaks** differently from what he thinks, it is at once perceived, and therefore he is driven to **speak** nothing but what he thinks; for otherwise he cannot be among any Society, but is at once cast out, and mutilated. . . If a Spirit thinks evilly, he is allowed to **speak** evilly . . . for thus he **speaks** what is true . . .

4018. The representation of angelic **speech** by clouds. Examps.

4034. Evil Spirits are held in **speaking** those things which are to be observed by me. Examp. . . Some female Spirits wanted to abstain from **speaking** (but could not) . . . So that even those things which I have learned through evil Spirits I have learned from the Lord alone, although the Spirits **spoke**. It is otherwise when good Spirits have **spoken**; for they have said openly how the case is.

4035a. (The mucus Spirits) **spoke** with me also as if in the gullet, without sound, and solely with a vibrating wind; and said that such was their **speech** with man inwardly.

4041. The deceitful Spirits above the head, by mere thought and its circumduction, led the Spirits above me to **speak**, which they supposed to be altogether from

themselves . . . It was thought alone [which did it], that is, a mere direction of the vessels of the memory, which caused them to speak as of themselves. From this it was evident how Subjects are acted upon to speak, by thought alone, which follows the Subject, and he speaks it out. This was shown by others, who led the deceitful also to speak . . .

[D.] 4042. While the vessels of the memory are being directed, the Spirit who is speaking cannot speak otherwise. Ex.

4102. The Spirits around me spoke together the whole night . . . so that there was a perpetual speech, and reasoning, so that I could not help being awakened . . . and their speech inflowed through things which were represented in a dream . . .

—e. On other occasions, they seem to speak together among themselves exactly like men; for they do not reflect that it is done by ideas. With me they speak exactly as does one man with another.

4128. In my sleep, angelic Spirits spoke with me by representations such that in my sleep I plainly perceived what they signified; so that I was altogether in the same speech, which was not speech, but a vision attended with a manifest perception of the matter . . . and I answered by a like intuitive speech. But when awake I could not understand a whit . . . I wanted to remember it, but could not, because they were such things as do not fall under the sense which is expressed by means of speech. 4567a, Examp.

4146. The speeches of the Angels fall into representations such as are in the Word. Examps.

4184. On the Word of the Lord from angelic speech. —Angelic speech is such that each thing which they think and speak is alive. Ex.

4190². When anyone thinks and speaks within the sphere of generals, it is as if he did it from himself . . . But when one thinks and speaks that which does not pertain so much to a general sphere, it is not as if from himself; and, according to the differences of the removal of the sphere, it is perceived and heard as more or less remote from him . . .

4194. They who suppose themselves abler than others . . . are sent among those who constitute the cartilaginous skin of the left ear . . . and are compelled to speak from them . . . They then speak in a cartilaginous way, with an unvarying sound, and sometimes foolishly . . .

4201. What the Spirits spoke (about the Divine Providence) cannot be described; for their speech is at the same time representative . . .

4208. On the speech of angelic Spirits. Gen.art.

— The speech of angelic Spirits was perceived, but not heard or understood: it was perceived only by the sense of sight as a resplendent vibration. Ex.

4209. All the speech of the evil Spirits of the interior sphere is closed. Hence there is nothing living in it: it is a speech as of closed ideas . . .

4210. It was granted to speak with angelic Spirits, but through intermediate ones . . . but only the generals reached me. It was also granted to speak with them

by generals . . . but they perceived the distinct and singular things in them.

4211. As to the speech of the Spirits in the World of Spirits, they have their ideas founded on material and corporeal things . . .

4212. The interior Spirits do not make their ideas material in this way; but they make the Things themselves material, and then they adjoin ideas to them, which is a speech of ideas so wonderful that it can scarcely be described.

4256. The speech and thought of the Angels are ineffable . . . they are from uses, which are ends . . . 4267.

4264. Man thinks and speaks . . . according to all the most secret analytical rules; and, when he is in thought, he thinks not a whit about rules . . . and therefore the unlearned can think and speak as well, and often better, than the learned . . .

4279. Evil Spirits also can speak what is good, and thus be of service. Ex.

4281. The speech (of these female Spirits of ancient times) was that of those who had very little life left; it was as if uttered through a pipe of one tone, quite like organs through which others speak . . .

4310. A certain one wondered, because a Spirit had spoken well about faith, and was then grievously punished; but he was told that in the other life no attention is paid to what anyone speaks, but to what he thinks . . . There is there a cogitative speech which is perceived, and which affects those who are present . . .

4316. There was an evil Spirit, who, when he said what is good, could do it only in so low a voice that he scarcely spoke at all. The reason was that he was thinking about what is good . . . When a Spirit is thinking about any Thing, if it does not coincide with his nature, he cannot speak out. If he speaks out, it is at once heard as if he were absent, or far away, and the Angels perceive how far away. Therefore speech is of the animus and nature. But if they do not think, then they can speak out, which is then not from the heart or nature; but only from the mouth.

4318. Spirits have more excellent faculties than men. . . . Their speech is the cogitative speech of men, even if it is malignant.

4335. Spirits speak among themselves from the interior memory only, which had been that of their Rational while they lived in the body; whereas man . . . speaks from the memory of the body. Hence it is that Spirits can speak among themselves, and also all Souls, of every land, region, and language can . . . speak together. It is this speech which falls into the speech of words with me; and it is not unlike the Rational of man from which he thinks: *it* in like manner falls into words; for when he is thinking it falls spontaneously into the speech of words.

4342. On the interior memory, and the speech from it.—The language or speech of Spirits is the universal one of all languages. When they are speaking among themselves, they cannot produce the name of any man, nor a word of human language; yet when they are

speaking with me, they suppose it is from themselves; but it is from my corporeal memory, in which their ideas inflow into names and words. They tried to utter the name *Abraham* among themselves, but could not, for their speech is not of words, but of the ideas which have been formed in the originaries of the words. (Thus) nothing whatever of a word, and still less of the name of any man, kingdom, or region, can pass to Spirits; but it perishes with man; and only the sense passes, which is such that while it may be obscure to the man, with the Spirits it becomes distinct and divided up into ideas. When Spirits [are thinking or speaking] about any person, city, or the like, of which they had had an idea in the world, they merely present the idea of it—that is, they present all things which they had heard, seen, or conceived about that man, kingdom, or city—and this idea is sometimes simultaneous, and is sometimes divided up into many parts—and thus comes their speech, and also a full perception. In this way I also have often spoken with Spirits, in their speech, and have distinctly perceived all things, more things in a moment than could be uttered in an hour, because it comprehends in its bosom as much as does the internal sight and the thought . . .

4345. Spirits are not aware that they speak from the interior memory. I asked a certain Jew what his name had been, and where he came from. He cogitated, and said he did not know, and was indignant.

4365. Whom he delicated with his poisonous speech.

4382. Angelic Spirits spoke with me . . . in angelic speech, not much distinguished into words.

4405. For the speech of Spirits is such that while they express anything, they also present such things [as they are speaking of] as it were to be seen, but in ways which cannot be described. They present affections . . . by variations of lights, and so on. This speech is perceived very quickly, so that more can be expressed in a moment than by human speech in hours.

4411. The speech of Angels is very expressive and very significant, and is effected also by wonderful variations of light. Ex. . . I have sometimes spoken with them in this speech.

4567a^e. There is such a speech with man (as that of angelic Spirits) as to his interior thought, of which he is unaware; and he comes into such speech after death; and innumerable things can be expressed and apprehended by it which can in no way be expressed by the speech of the body.

4670. I have spoken with those in the Third Heaven, whom I could understand in part, because the Angel was then with me. The speech there is quite different from the speech of the Angels of the Second Heaven; for it is a perceptive speech from affections, thus from the changes of heavenly heat assisted by the light there. This speech cannot be expressed . . . nor can a Spirit know the quality of it, except those of a celestial genius, or one to whom it is given by the Lord to apperceive it. It contains innumerable things all together, so that the things which can be expressed in half an hour by the Angels of the Second Heaven can be expressed there in a moment; and very many things

which cannot be expressed in the speech of the Second Heaven.

4744. (Wolff) spoke slowly with a kind of heaviness. Ex.

4821. Once when I had spoken with a certain Spirit, and wanted to signify it by an affection of love, he said that he heard me speaking many things, when I had not thought, nor uttered a word, nor had had any idea. He said he had heard me speaking many things about that matter, expressed in words sonorously. Afterwards, when I put my hand to my temples to stroke them, I was told from Heaven that that also was heard there as speech according to all the affection which was in me at the time. . . The reason was that in the [Second] Heaven they think and speak by ideas made words, or by forms of ideas flowing down into words; and because in the Third Heaven they speak by affections, in an inexpressible manner, and this sonorously. . . All the affections of a good man are heard in Heaven . . . And silent thought, when it is from what is good and true, is better heard in Heaven as sonorous speech, than thought speaking aloud.

4861. Those become Genii who in the world have spoken little, but have loved to think . . .

4865. The speech of Spirits and Angels is articulate, and of words, but still it is, so to speak, an entirely natural language. Ex. . . Such corresponding affections are felt manifestly, in the bodies of Spirits and Angels; and, when they speak, they enunciate the words articulately according to their meaning from those affections, and thus the speech and the affections make a one.

4866. Spirits know this speech from themselves; for, as said, it is entirely natural. The articulate words are composed, like those of human language, from the things which are in the alphabet, especially do they employ the vowels, with much variety of each one. An example was given me. Lasciviousness was excited in me, which was felt in the part below the abdomen in the usual way; and this was perceived by the bystanders, who said *Rua raha*, which meant the excitation of the lasciviousness of that part. Afterwards, I fixed my eyes on others, and they were affected by my gaze, which was felt by me in the part round the eyes, and, in agreement with this sensation, they uttered *Ura raha*, which means the excitation of the gaze-aspectus. So in everything else. From this is evident what is the quality, and what the origin, of the speech of Spirits among themselves.

4867. But Angels, . . . who apperceive innumerable things with themselves and with others in a single affection, and also in a single idea of a Thing, enunciate according to the likeness of the affection . . . so that all things which they feel and think are simultaneously included. This angelic speech is not perceived by Spirits, except by a certain General apperceptible in the sound. Hence it may be evident how elegant, beautiful, delicious, and delightful is the speech of the Angels; for the affections with them, which are expressed by their speech, being from the Lord, are heavenly.

4868. But in Hell the speech is ugly, shameful, and filthy, because so do they feel the affections in themselves.

[D.] 4869. Spirits can commit their **speech** to paper (both written and printed) . . .

4871. Infernal **speech** is not intelligible to the Angels, because the affections in Hell, from which is their **speech**, are opposite and most filthy. Not a single one of their words can be enunciated by the Angels . . . (See D. 5559, below.)

4997. Spirits who take away from others the faculty of **speaking**.

5102. There are three kinds of **speech**: celestial, spiritual, and natural; and the one inflows into the other, and forms it. Natural **speech** is that of men, and into it inflows the spiritual **speech** which is with man, and . . . which inflows through the interiors of man in Heaven. In such **speech** are the lowest Spirits with man when he is **speaking** with himself, and when he **speaks** with them, as happens to some.

—². Spiritual **speech** is such as is proper to the Spirits and Angels . . . in the Spiritual Kingdom: this **speech** is such as is the interior thought of man . . . without words of human **speech**, for man thinks without them . . . In the other life this thought becomes **speech** with him . . . hence it is that all Spirits can be consociated as to **speech** . . . It is sonorous, and as it were of words, but the words are what are called intellectual ideas. It is thought **speaking**, such as is the interior thought from hearing when it passes into visual thought. When Spirits are in this **speech**, they know nothing about natural **speech**; and, when they are in natural **speech**, they know nothing about spiritual **speech** . . . This **speech** can be written. I have seen papers made from this **speech**, and letters (of the alphabet); but I could understand nothing of them unless I was in the spirit separate from the body. The letters are similar [to ours]. This spiritual **speech** corresponds to the pulmonary respiration; for this **speech** passes out from the affections of Spirits, but from those spiritual ones which correspond to the respiration; and thus it flows spontaneously out of the Spirits, and is natural and universal . . .

—⁴. Celestial **speech** is that of the affections of love, and corresponds to the cardiac, as spiritual **speech** does to the respiratory things. But this **speech** is incomprehensible, and yet is the universal **speech** of all: it is in man, in his inmosts when these have been opened to the Lord by love. Ex. But, as said, their **speech** is incomprehensible as to the interior affections; but still is intelligible as to the derivative words; for the will **speaks** through the understanding; and what is intellectual affects the spiritual . . .

5112. On angelic **speech**.—When the spiritual Angels **speak**, their words, which are intellectual ideas, have an affinity with the vowels *e* and *i*, and when they use *a* there is something of *e* in it, or *ae*, and when *u*, there is something of *i* or *y* in it; (for) when their **speech** falls into human **speech**, it falls into such words as contain these vowels. But the words of the celestial Angels have an affinity with *a*, *o*, and *u*, and therefore their **speech** falls into such words as contain these vowels; and therefore when a man is **speaking** with them, he is bent from words which contain *e* and *i*, to those which contain *a*, *o*, and *u*. 5113, Ex.

5116. I was admitted among the celestial . . . They **spoke** nothing, but continually acted. Des. . . They **speak** among themselves in this way, and also by intellectual ideas, not by such as are with the Spiritual Angels, but by such as make a one with the affection in which they are, with ineffable variety. [The meaning] is apparent from the sound in general, and from the sound of the single words, and the variation therein. 5519. 5587^e.

5143. To these corresponded some below who desired nothing else than to **speak**; they were in the itch of **speaking**, on every subject: to **speak** was the delight; and it made them believe that they are wiser than others. They injected an uncomfortable cold into my left nostril . . .

5519². The celestial do indeed **speak** among themselves, but by a cogitative **speech** which enters by an internal way, and thus becomes audible in a certain way.

5521. Their **speech** is not sonorous as with the spiritual; but is like a soft undulatory [tremor] which is audible.

5554. On the **speech** of the celestial Angels.—It has been granted me to understand their **speech** by an example. A certain woman loved her husband; but was withheld by others by means of **speaking**—*loquelas*, sometimes persuasive ones which bound only the affections of others, which is done by withholding, by insinuating other affections, and by impeding the communication, and by substituting other affections which inflowed more strongly into the exteriors . . .

5557. On the **speech** of Spirits and Angels.—The **speech** of the celestial and that of the spiritual Angels differs exceedingly; and also the **speech** of Angels and that of Spirits. These differences may be evident from the nature itself of their **speech**, in that they express themselves from ideas in natural [as distinguished from artificial] sound, which sound is as it were their love; so that when they are **speaking** from their ideas, they do so from themselves; it proceeds from the whole of them, not merely from the thought, but also from the whole body; for the whole of a Spirit is his own love. Hence comes their **speech**.

5558. From this may be evident the quality of the **speech** of the Angels who are in celestial love, that it is most delightful and most beautiful, for they **speak** from their love; and also the quality of the **speech** of the wise Angels, that it is full of ideas of wisdom which do not fall into the ideas of Angels not so wise; and also the quality of the [**speech**] of the simple when not in the company of the wise.

5559. From this also may be evident the quality of the **speech** with those in Hell, that it is filthy, from their ideas, and that it cannot have any conjunction with the **speech** of the Angels; for ideas such as are in Hell cannot fall into angelic ideas: and that the **speech** there is varied according to the genera and species of the loves; for everyone's love is what thinks and **speaks**, because the whole Spirit, as to interiors and exteriors, is as his love . . . The differences are such that the infernals can scarcely understand angelic **speech** . . . whereas the Angels can understand the infernals. By this, too, Heaven is separated from the Hells.

5564. Spiritual speech is universal, from ideas; but its sound, or Articulate, flows from the affection itself which is natural to the [speaker], so that the affection expresses itself by the sound, that is, the Articulate, with them, just as every affection has natural gestures with it. Consequently, the sound of the speech, that is, their words, flow from the whole Spirit. The ideas are of the affection; and these too are in like manner formed in the Spiritual of his body.

— . But the things which Spirits speak among themselves, cannot, for the most part, be expressed in natural language or speech; for it does not fall into the words, nor into the sensuous ideas of thought which man has when in the body. In the body are generals.

5565. The like is the case with the speech of the celestials relatively to the speech of the spirituals. In the speech of the celestials there is such wisdom that it cannot be expressed in the spiritual speech, nor even an idea in it be apprehended. A certain person (it was the London *Spectator*) who doubted this, was sent into the company of the celestials, and he then perceived the things they were speaking; but when he returned to his own [associates], who were spiritual, he could not express anything, not even by ideas of thought. He said that the things they had spoken were most full of wisdom.

—^e. It has also been found that spiritual speech does not fall into the natural speech which is with man.

5585. On the speech of Spirits.—The speech of Spirits is natural [that is, not artificial]. It is from their interior memory, the ideas from which become words such as accord with the Things themselves, and which are the initiations of natural words. There are such ideas with man, although he is unaware of it, and he speaks from them in the other life. This, therefore, is the universal language; for everyone can speak in it with another, without previous instruction.

—². This speech is heard as sonorously as speech in the world; but solely by a Spirit, and not by a man.

—³. This speech falls into the words of human language while a Spirit is speaking with a man; just as [a man's] interior ideas fall into the speech of his words.

—⁴. When a Spirit turns himself to such a man, spiritual speech perishes; and he (knows only) the man's speech; nor is he aware that there is any other speech.

—⁵. Some [men] also speak from ideas, but now more rarely, for the quality of their good and truth is then perceived. But if anyone has genuine truths in a connected form, he can speak from ideas dexterously; and the better anyone is instructed, the better he can do it. But beware of this speech: it is interior. I have sometimes spoken with Spirits and Angels in such speech by ideas.

5586. A certain Spirit turned himself to me, and spoke in my language, and, when he had spoken to Spirits in the spiritual language, he observed the differences in that the speech of angelic Spirits is sweet . . . because their interior ideas are full of truths from good. When they are speaking together from ideas, evil Spirits do not understand their speech.

—². The speech of the evil is filthy, and good Spirits do not want to hear it.

—³. The speech of the celestials is external; for they do not speak about anything else—*aliter*—than those things which they see, and not those which they hear. 5587, Ex.

—⁴. These things have been written in the presence of a Spirit who had no ideas, but spoke solely from the interior memory without ideas; so that I am not able to describe them from thought . . .

5587. On the speech of the celestials and of the spirituals. Gen. art.

5588. The speech of Spirits is from the ideas of the speaking thought, which ideas, with man, are devoid of words; for when a man is speaking he thinks only the sense of the Thing he is speaking about. This speaking thought . . . when divided up into ideas, presents the speech of Spirits, and it is from the interior natural memory. For with the spiritual there are internals which are closed, and they therefore speak about truths and goods.

5589. This (interior natural) memory is pictorial—*imaginativa*, being formed from the visible things in the world, and when it is made active through the influx of light from Heaven, it presents that speech. Ex. . . Hence it is that the speech of Spirits is natural speech, and also universal speech . . . Into this speech every man comes of himself immediately after death; and, when he speaks then, he knows not that he has ever spoken in any other way; so that the common speech of Spirits is in every man. . . This speech is one of words, but of entirely different words, which are formed according to the nature of the Thing, and articulated by sound, so that the articulated sound is the expression of everything which belongs to the Thing; and it differs from the speech of brutes in that this is continuous, whereas that of Spirits is discrete. Ex.

5589a. (Spiritual speech) can be expressed in sound in the world, distinctly and articulately, but no one there can understand it, because it is the Spiritual of speech, and not the Natural in which man is.

— . This speech differs from the interior thought of the man, and even of the Spirit; for it is exterior . . . and therefore, in the other life, those who are rational . . . and those who speak from the memory only . . . speak similarly . . .

5589b. Preachers, too, speak so, from their doctrine, without interior ideas . . . just as in the world . . .

5589c. In a word, their speech is equally as natural as are hearing, sight, etc.

5590. The speech of Spirits with a man falls into the man's words. Ex.

5591. All can be together and speak by means of the common speech of Spirits, the celestial with the spiritual, and the spiritual with Spirits of every kind . . .

— . The thought does not shine forth otherwise than through the speech of words, just as in the world.

— . Angels cannot endure infernals when speaking . . . and infernals cannot endure Angels when speaking. Ex.

5592. There is, besides, a speech by ideas accompanied

[by words], and also [one] devoid of ideas accompanied [by words]. . . The (former) is sonorous, and exists in either (natural) or (spiritual) words. The (latter) is also twofold, both kinds being silent and devoid of words; one of these is of the thought, and the other is of the affection. When intellectual ideas of thought are presented, all things the man or Spirit knows about that Thing appear; but in the middle, and thus in the light, is the Thing which is the subject. Ex.

[D. 5592]². When a man or Spirit speaks, all things he knows about that thing are presented present in an order according to the form of Heaven in which he is if he is good . . . whence such speech extends itself widely if the man or Spirit knows much, and if the things he knows are truths from good. . . But, if they are not, the speech extends itself towards Hell, and its form is different . . .

—³. But speech from affections without intellectual ideas is still more full. Ex. . . Such speech is obscure to man, and also to the spiritual. . . It differs according to the quality of the affection as derived from truths. Ex.

5593. By that speech from ideas and from affections one Spirit cannot have converse with another unless he is in like truths and like affections from truths. Ex.

— Such speech is very beautiful in Heaven, because it is from the whole Angel. Ex.

— In Hell the speech is of hatred and revenge, or is the delight of adultery . . .

—^e. Few are in this speech, because there is contrariety; and also because few have thought rationally and spiritually from real truths and goods in the world.

5594. By the silent speech of ideas I have often spoken with Angels and others; and I could express even material things without words, by merely thinking about them . . . and they at once knew everything. Ex.

5595. Spiritual speech is in many words of human speech. Ex.

— The speech of the Most Ancients was such . . .

5596. When a Spirit turns himself to another Spirit, or to a man who is speaking fully or cogitatively from ideas or affections, he is altogether in the like perception and meaning. Ex.

5630². We answered that the speaking native to man is by the speech of ideas. . . and not by the speech of terms.

5643. Spiritual speech. Examps.

—^e. Such is the speech of ideas, when genuine; and therefore the evil cannot endure it, because they have a contrary speech of ideas . . .

5770. On the speech of Spirits and Angels.—When Spirits have spoken with me, in my own vernacular, or in other languages in which I am skilled, they did not know that they speak differently among themselves, because their speech falls, with me, into my language, and is thus presented in words; when yet they themselves, with themselves, are thinking from their own speech . . . But, when they turn themselves from me, they speak among themselves in their own speech without reflecting about it, because it is natural and implanted . . .

5771. But . . . some speak more fully from ideas, and some less fully. Ex.

5772. (Although Spirits cannot enunciate any word, or name, of natural language) they can enunciate them in their own speech, which is of the Thing or thought about the person; the ideas about him, when collated together, present the word . . . It is the idea about that person which is enunciated.

5773. All their speech flows from the Thing itself, and from the affection of the Thing, and is expressed as in the world; and, as there is the like speech with all, it therefore comes from the inmost of every man, and is produced according to his idea of the Thing. But still it is the affection speaking, that is, the affection varied, formed, or divided up, which is the speech; and all affection is from the interior life.

—^e. The evil cannot speak about the Things of Heaven, and express them in words from internal affection . . .

5778³. When Spirits and Genii were speaking among themselves in their own language, I heard nothing of what they said; but only when they spoke with me . . .

5785. For the Rational is what speaks in the other life.

5787. On the speech of Spirits.—The speech of Spirits is according to the nature of the Thing, and the words and the sound in like manner; for the nature of each Thing is inscribed on man; as the nature of the ether on the eye, and so on . . . for man has been created according to the image of all things of the world, and the nature of the Thing and that of a sound according to it is consequently in some words of language in the world . . . hence it is that in the other life everyone can speak with others. Moreover, the vowels, as *a, e, i, o, u*, are according to the nature of the Thing, as is evident from the celestial Angels; *u* involves all things, and so on. The reason men do not speak in the world according to the nature of the Thing, but by various and diverse languages, is that man is not born into the nature of the Thing, but into ignorance of all things; and he learns to speak, which cannot be done according to the nature of the Thing. Ex.

—². The Angels in the Heavens speak according to the nature of the Thing in Heaven; but those who are in externals, according to the nature of the Thing in the world; and still they are understood, because there is a correspondence. But this latter speech is on that account material.

5883. Hence it was evident how innumerable are those who attend solely to the speech, and not at all to the reasons . . .

5941². When (those of the Celestial Kingdom) are by themselves, they speak little; and, when they want to say anything, they first show it. Ex.

5943. On the exterior and interior speeches of the Angels.—When I have been in Society with the Angels, and it has been given to know their kinds of speech by experience, [I have found that] there are four kinds of speech, just as there are four kinds of Angels: a material speech of visual things, and an interior speech of visual things; these are speeches of the understanding, or of the thought: there is a speech of the affections of the body,

and a speech of the affections of the heart ; these speeches are of the will, or of the affection. Des.

— They who could be in the speech of affections of the body have spoken with me. Des. I, being in the Natural, did not hear the words, but I perceived the affections which they enunciated in words. This speech is not intelligible to those who are in visual things alone.

— They were told that there is also a speech of the heart, which is a speech of love to the Lord ; and [they who speak it] afterwards spoke with them, and they said that they could not hear the words, but that they perceived the things which were spoken in their affection, as I had done when the former spoke.

—². As to the former speech, it [is] indeed like the speech of visual things as to its consonant literal words, but still each letter is enunciated differently, namely, according to the affection ; and it also differs in the fact that other words are not intelligible to those who are in visual things only.

— The speech of visual things is to speak and express those things which are seen with the eyes, and to describe them, and this according to visual and intellectual ideas ; as houses, palaces, gardens, etc. This speech is both exterior and interior ; the exterior is material, or sensuous ; the interior is natural, or intellectual.

—^e. I afterwards heard Spirits speaking with Angels of the interior Heaven. They said they heard the speech with their ears, but did not perceive it, because in their words were expressed the things of interior wisdom ; and, as they did not understand these, they did not understand the words.

6063. On writings and speech in the Spiritual World.—That the speech and writing there are quite different from those in this world, may be evident from, 1. When they write there, one letter signifies an entire word, and it is a general word which embraces many things in itself . . . For example, in the word *bono*, the *b* signifies glory and majesty ; *o*, with ; *n*, the evil . . . when *n* signifies the good, there is a pointing above it. 2. All the vowels signify something which conjoins, as *with*, *in*, and so on. The vowel *i* signifies what is from the interior, and so on. 3. They speak in the same way. For example *Vita vallem* signifies Stand off far, Be off, and so on. (Compare J. (Post.)324.)

6084. On the speech of the Third Heaven.—Spiritual speech cannot be understood at all by anyone who is in a natural state ; but natural speech can be understood by Spirits who are in a spiritual state, but solely according to correspondences ; and in like manner conversely, but in that case spiritual speech falls into natural speech . . .

—². The spiritual cannot understand celestial speech, or that of the Angels of the Third Heaven, because their speech is the speech of the affections. When I wondered at this, an Angel thence spoke with them, and they did not understand anything, by which it was confirmed that the Angels of the Third Heaven have a higher speech.

6090. On spiritual language or speech.—That this has nothing in common with human languages, has been evident to me from the words of that language, which

are not at all intelligible to any man . . . It is implanted in his spiritual man, and not in his natural man, as may be evident from these two words. They say, *Vita vella*, Be far away ; and Be off quick ; and also from the word *Scapuleja*, which signifies to cast out of doors. I have not yet learned whence come the words of that language ; they do not derive them from the sound of the affection, but from the significations of the vowels and letters ; the ideas of thought fall into such unfoldings of the lips. Their writing is discrepant from their language.

D. Min. 4557. Spirits speak among themselves by ideas. Ex. 4617, Ex. 4647, Ex.

4665. The speeches of men pass into those of Spirits, which are incomprehensible to men, although they have them in themselves, for they think in that way when they are thinking abstractedly from natural ideas and words. So the speech of the interior Angels is incomprehensible to Spirits, although they have it in themselves, and, when they are thinking abstractedly from the ideas in which they speak, they think in that way. The spiritual speech of the Angels of the Third Heaven is not comprehensible to those of the Second, although they have it in themselves, and they think by it when they are thinking abstractedly from their own ideas. And so with the celestial Angels, the inmost speech is in like manner incomprehensible to them . . . It is effected by the inmost affections, and is most copious, so that things of which scarcely a hundredth part can be enunciated by the spiritual Angels can be expressed by it in a moment. Lastly, it is infinite . . .

E. 8. For that which an Angel speaks is from Heaven ; for when an Angel speaks with a man such things as are of Heaven and the Church, he does not speak as a man does to a man when bringing out of his memory the commands of another ; but that which the Angel speaks inflows with him continually, not into his memory, but immediately into his understanding, and thence into words. Thus all things which the Angels said to the prophets are Divine, and not at all from the Angels.

14². Therefore the celestial Angels do not speak about the Things of faith . . .

140⁵. The ass did not speak, but Balaam did hear the speech as if from it. (I too) have heard horses as it were speaking.

148⁵. For spiritual speech is not like human speech : there all things are expressed according to the ideas about the Things and the persons [spoken of], and these ideas fall into words.

325⁶. (Why 'much speaking—*multiloquium*' (Matt. vi. 7) was forbidden by the Lord.)

326. Why there is a certain musical harmony in all angelic speech. Ex.

556. The Persuasive resides in the Sensuous . . . for a sensuous man is in self-confidence and faith . . . and in all things he speaks are this confidence and faith ; and, as his speech sounds from these, it fascinates and infatuates the minds of others. . . This is very manifest in the Spiritual World, where a man speaks from his spirit . . . and his spirit speaks from affection . . . J. (Post.)26.

587⁶. 'To speak,' and 'to go' (Jer. x. 5) = to live . . . spiritually.

[E.] 696². The reason the Angels have a **speech** which is incomprehensible to man, is that their **speech** is from a view of the Thing and the consequent wisdom when abstracted from such things (as person, space, time, and matters), and thus is indeterminate relatively to the things of the natural world.

794. 'To **speak** great things' (Rev. xiii. 5) = to teach evils which destroy the goods of the Word. . . 'To **speak** blasphemies' (id.) = to falsify the truths of the Word.

810². I have heard the lovers of Falsities **speak** exactly like those who are studious **speakers** of truths. Ex.

817. 'He **spake** as a dragon' (Rev. xiii. 11) = with like affection, thought, doctrine, and preaching to those who separate faith from charity. 'To **speak**' = affection, thought, doctrine, and preaching. Ex.

— . Affection itself alone cannot **speak**, it can only make a sound, and sing; neither can thought itself alone **speak** except as an automaton; for affection vivifies every word of **speech** . . .

825³. When a man shuns evils because they are against God . . . he is taught by the Lord every day what to do, and **speak** . . .

828³. The reason the Angels of the Third Heaven appear simple, is that they cannot **speak** about the things of Heaven and the Church; for with them these things are not in the memory, whence is all **speech**, but in the life, and thence in the understanding not as thought, but as the affection of good in its own form, which does not descend into discourse; and if it were to descend, it would not **speak**, but only make a sound.

831². As spiritual love is the love of truth (the Angels of the Second Heaven) **speak** about the things of Heaven and the Church . . .

—³. These **speak** Divine truths, because they are inscribed on the memory with them; and thought from the memory **speaks**.

855. All in the Celestial Kingdom **speak** from love . . . and such **speech** . . . is heard (below) as thunder. . . . But all in the Spiritual Kingdom **speak** from thought which is of the understanding . . . and such **speech** . . . is heard (below) either as a voice, or as a musical harmony; or else it appears before the eyes as a bright white cloud, or as a flaming like that of lightning.

874². I have heard many there **speaking** so wisely that I believed they were from the interior Angels of Heaven, yet they became devils. Ex.

959^e. All (in the Spiritual World) **speak** from the heart . . . 985^e.

1050². Active thought . . . corresponds to **speech**; the **speech** is a correspondence . . . The action of the thought into the **speech** and the organs of **speech** is influx.

1202^e. As man can think rationally from his spiritual mind, he can also **speak**; for to **speak** is of the thought from the understanding, which can see truths in spiritual light . . .

1216. In the **speech** of man there are two things together: the sound, and its articulation into words. The sound is of the affection of his will; and the articu-

lation of the sound is of the thought of his understanding. These two are conjoined in human **speech** . . .

J. (Post.) 268². In the north (of the London there) dwell those who are not lettered, and who are in the highest freedom of **speaking**, which they love.

De Verbo 3². When I have been sent among the spiritual Angels, and have **spoken** with them spiritually, what I have **spoken** I have retained in my memory; but when I returned into the natural state, and wanted to bring it forth . . . I could not . . . there were no words, nor even ideas of thought, by which I could express it . . . And, wonderful to say, while I was in that Heaven, and **spoke** with the Angels, I knew no other than that I was **speaking** in like manner as I **speak** with men. Yet it was afterwards found that the thoughts and **speeches** were so unlike that they could not be approximated, consequently that there is no ratio between them. —⁵.

—³. There is a like difference between the Spiritual and the Celestial. (Shown by some Angels of the Middle Heaven who **spoke** with some of the Third.)

—⁴. It has sometimes been granted me to be among Angels of the Middle and of the highest Heaven, and to hear them **speaking** among themselves. Ex. . . Afterwards, it was given me to understand that although I could not **speak** out or describe those things by any spiritual or celestial word, I could describe them in the words of natural language, even to rational apprehension; and I have been told that there are not any Divine arcana which cannot be perceived and expressed naturally, although more generally and imperfectly . . .

—⁷. As to these kinds of **speech**: the **speech** of men is like their ideas of thought; for these become words when they go forth into **speech**; and therefore the **speech** of men in every word partakes of space, time, and what is personal and material. The **speech** of the Angels of the middle Heaven is also like their ideas; for the words of their **speech** express them. And the **speech** of the Angels of the highest Heaven is all from the variation of affections. But while they are **speaking** with the spiritual Angels, they **speak** similarly; but not when among themselves. (Thus these) **speeches** differ so that they have nothing in common. They differ so that a man cannot understand any word of an Angel; nor an Angel any word of a man. I have heard the **speech** of the Angels, and have retained the words; and have afterwards examined to see whether any word coincides with any word of the **speech** or languages of men, and there has not been one. This spiritual **speech** is present in all; it is implanted in every man, and he comes into it as soon as he becomes a Spirit. (Continued under WRITE.) D. Wis. vii. 5³.

26. The Spiritual Angels enunciate or utter the words of their **speech** according to the ideas and from the ideas of the Things which they signify; as, when they enunciate *horse*, or *chariot*, they enunciate them by a word which signifies, as *horse* from ideas of the understanding; and *chariot*, from ideas of doctrine from the Word . . . so that they **speak** from correspondence concerning the things which they see, in like manner as men. In a word, they impose names on them from correspondence.

—². Therefore it is now disclosed to them that they

have correspondences in the words of their **speech**, which previously they had not known . . . In a word, the words of the **speech** of their language are all formed from correspondences. (For instance) they write *horses harnessed to a chariot* merely with an *l*: this letter expresses it; (and) they write *the understanding of doctrine* in like manner by an *l*, but they are then in higher thought. Hence it is evident that there are correspondences in the words of their language. But few of them attend to this, as do few in this world attend to spiritual light when the light of the understanding is spoken of, etc.

D. Wis.x.5. (That the life of the will co-operates with the life of the understanding) in sound and its **speech**. Ex.

5 M. 19. The **speech** of the Lord with the Angels there, was inspiration.

Inv. 42. (In the Spiritual World) no one can **speak** with anyone else unless he looks directly at him . . .

Spear. *Hasta.*

A. 1664³. 'Beat their **spears** into sickles' (Is.ii.4). . . 'Spears' = things of such [spiritual] wars. E.734³.

8313³. 'They lay hold of bow and **spear**' (Jer.vi.23) = they fight from false doctrine.

9141⁴. '**Spear**' (Ezek.xxxix.9) = interior power of truth from good.

D. 4198². The point of a **spear** is vibrated before their left eye . . . and then the **spear** revolves them . . .

E. 257. '**Spear**,' etc. = all things which are of doctrine.

357¹⁹. '**Spear**' = falsity of evil destroying good.

—²⁸. That there shall be no combat from any falsity of evil, is signified by 'He shall cut off the **spear**' (Ps. xlv.9).

401¹⁷. 'The thunderbolt of thy **spear**' (Hab.iii.11) = fatuous goods which in themselves are evils of falsity.

734³. 'Sword,' and '**spear**' = falsities from evil fighting against truths from good; and the converse.

—⁷. 'The **spear**' (Ps.xxxv.3), because it protects all things of the body, = protection in general.

Spear. *Lancea.*

A. 878⁶. The Jews attributed power to the **spear** of Joshua (Josh.viii.18,26). . . It = the Lord's omnipotence. 7673².

2799²¹. Whenever 'a **spear**' is mentioned, it suggests to the Angels truth combating.

E. 557³. '**Spears**' = truths combating.

Special. *Specialis.*

Special, In. *In specie.*

Specially. *Speciatim.*

A. 1404. In general . . . In **special** . . .

1476. Scientifics in **special** and particular . . .

1511. Many things which cannot be told **specially**.

4364. 'Camps' = the derivative **special** things. Ex.

—³. Unless this is confirmed by **special** things, it is not accepted.

4720. 'Dothan' = the **special** things of doctrine. Ex.

4721. That they were in the **special** things of false principles. Sig. and Ex.

—². These are the **special** things of the principle of faith alone.

— . Then all these **special** things would fall to the ground.

7833. According to the **special** good of each. Sig. and Ex.

7836². The **special** Societies are as many as the viscerules . . . The particular ones are as many as the lesser parts of these.

9303². They attribute **special** and particular offices to each Divine Person.

H. 308(e). The Church in **special** is where the Word is . . .

517². Therefore all the **special** and singular uses are good . . .

543. By a **special** afflux from each Heaven . . .

554. The evils of which they are **special** forms . . .

T. 245. Doctrine does not make the **special** Church which is with the individual man . . .

D. 5529. Never without **special** permission from the Lord.

E. 1093². In general, in **special**, and in particular . . .

D. Wis.xii.3². The presence of the sun of the world is **special** for the natural world.

Species. *Species.*

A. 29. 'According to its **kind**' (Gen.i.11,12). 42.

5135⁶. Species of falsity. Sig.

5721⁴. Seduce by an outward appearance of what is just.

7211². 'Nor seen His shape' (John v.37). . . Unless they had an idea of a human shape in relation to God, they would have none . . . E.200^e.

8705⁵. (Such) present to themselves an idea of the Divine under a human **shape**.

8781. That (this revelation) shall be made in the most natural **form**. Sig. and Ex.

8783. Truth Divine is not received . . . unless it appears in a natural **form**—*forma et specie*.

9348¹⁰. They are scandalized because the Divine appeared . . . in a despised **garb**.

9356. No one can believe in and love a God whom he cannot comprehend under some **form**. E.200^e.

10756. For all things of the animus are presented in some natural **form** in the body; thus in the **form** of conjugal love when . . .

H. 82. It is implanted in every man . . . to think of God under a human **form**.

373. Whatever descends from the spiritual man into the body presents itself there under a different **form** . . .

511². Induced to believe, by external looks, that they were not evil.

M. 86². The reception (of the influx) because it is

according to the form, causes every species (of plants) to remain its own species.

[M.] 430. Every delight . . . is presented to the sight under various appearances . . . The appearances under which lascivious delights are presented are dirt, etc. . . The appearances under which chaste delights . . . are presented are gardens, etc.

T. 512. A species of anxiety which they call contrition.

D. 2103. Societies consist of those of one genus with its species. Ex.

E. 573¹⁰. 'The appearance of a great people' (Is. xiii.4)=an appearance-*apparentiam*-as of truth from good.

1029². They want, under some pretence, to transfer His Divine Power to themselves. —⁴.

Specific. *Specificus.*

Specifically. *Specifice.*

A. 9466. The specific things (in this sphere) are presented by objects variously coloured.

H. 508. I shall adduce some specific things only.

588². Each of these evils contains so many specific differences, and so many differences still again specific or particular . . .

P. 12^e. Everyone may confirm these generals by specific things . . .

T. 343. Generally in the Christian world, and specifically in its ecclesiastical order . . .

E. 1049^e. There are many specific differences of this profanation.

Specimen. *Specimen.*

Scia. Title. A Specimen and Sketch of the Doctrine of the New Church . . .

Specious. *Speciosus.*

A. 949. Under some specious pretence.

H. 505^e. 'Whited sepulchres which without appear good-looking.'

Speckled. *Punctatus.*

A. 3993. 'Speckled' (Gen. xxx. 32)=mixed with evil. —⁵. 'Speckled and spotted' are from black and white. Black=evil; in particular, what is man's own . . . White = truth, . . . in the opposite, man's own righteousness or merit . . . Thus 'speckled'=good with which evil is mixed.

—⁷. Thus 'speckled,' or that which is marked and divided up into points of black and white, =good with which evil is mixed. 3995. 4006. 4020. 4079.

3995^e. 'Speckled' (in the Hebrew) is expressed by a word which means a herdman. Ill.

Spectacle. *Spectaculum.*

D. 1250^e. They are delighted with such a spectacle.

Spectacles. *Perspicilla.*

T. 176. With spectacles on nose.

Coro. 30². These comparisons (are) like spectacles . . .

Spectator. *The London.*

D. 5565. See SPEAK, here.

Spectre. *Larva.*

A. 443. He thought of a Spirit as being a spectre. D. 3890.

4527². Believed that men after death would be like phantoms, in which opinion they had confirmed themselves by the spectres-*spectris*-of which they had heard.

H. 578. The delight (of these Genii) is to render themselves invisible, and fly around others like phantoms . . . P. 310⁴. M. 514³. D. Min. 4818.

S. 60^e. Like one who sees spectres in a shadow.

W. 267³. Truths then can be seen only like spectres in the night time.

P. 274⁵. Who thinks that (his dead wife and children) are spectres?

R. 451³. Faith without charity is a phantom.

M. 182⁷. He had said . . . If anything of man lives after death, must it not be like a spectre? How can a spectre eat and drink, etc. . . Spectres, which are aerial effigies, appear as if they are, and yet are not.

T. 37³. Thence conceive chimeras, and bring forth spectres.

133. The natural man regards spiritual things as spectres and phantasms in the air. 381.

160⁴. The fourth said . . . when a man has died, he becomes a spectre and is dissipated . . .

232^e. Like one who sees spectres in bed when he awakes.

335. On awakening in the twilight, I once saw spectres in various shapes. Ex.

375. May be likened to the aerial man who is called a spectre, such as Fame was depicted . . .

379⁴. There is then faith no longer, but only the ghost of faith . . .

616². (Such a man would be) like a spectre standing in vision . . .

676^e. In a mausoleum, where there are . . . spectres of the night flying beneath the roof.

D. 4468. She appeared pendulous, like a kind of spectre.

5950. The profane . . . become like spectres, and seem to themselves to fly in the air . . .

E. 972^e. Their sincerity and rectitude are only a spectre . . .

988³. The notion that man after death is . . . an unformed spectre of ether.

Spectre. *Phasma.*

T. 606. Like one who sees spectres in the night, and believes them men.

Spectre. *Spectrum.*

A. 4527². See SPECTRE-*larva*.

W. 424². When the phantasy is removed, the Sirens appear as spectres.

T. 71. A confused din as of spectres in forests, heard.

389⁶. Dead faith is nothing but a spectre. I call it a spectre, because . . .

511^e. Would not spectres infest him there like furies.

Specular. *Specularis*.

M. 443. Specular stones . . . T.192. 320².

T. 80³. Specular windows.

Speculation. *Speculatio*.

W. 365. He perceives there is speculation within his forehead . . .

D. 678. The spiritual angelic choir . . . distinguishes its pleasant speculations, and separates them into ideas . . .

679. The word speculation may serve to denote the more interior things; (and is thus intermediate in its meaning between imagination and thought).

680. So that there are a thousand things in a speculation of the more interior Angels which appear as simple to those of the interior Heaven.

987. Man's thoughts, speculation, and imagination . . .

3258. This part of the memory . . . thus passes to speculation, and constitutes it. Ex. 3265.

3464². I have been introduced into such respirations . . . by intense speculations, in which the respiration becomes quiescent. In no other way is an intense speculation of truth possible.

J. (Post.) 22. The continual thought and speculation of the Dutch about trade.

Spegel. D.4461.

Spelt. *Zea*.

A. 333^e. Wheat, barley, beans, lentils, millet, spelt, are such things as = bread, but with a specific difference. Bread in general = good, thus different species of good are signified by the things mentioned; more noble species of good by wheat and barley, and less noble by beans and lentils, as is also evident from these words in Ezekiel: 'Take thou to thyself wheat and barley, and beans and lentils, and millet and spelt, and put them into one vessel, and make them into bread for thyself' (iv.9,12,13).

3941⁵. 'Wheat, barley, beans, lentils, millet, spelt' (id.) = kinds of good and thence of truth.

7601². These goods and truths which are reserved are signified by 'remains' . . . These are treated of in these two verses, and are signified by 'the flax and barley being smitten . . . and the wheat and spelt not being smitten, because they were hidden' (Ex.ix.31,32).

7605. 'And the wheat and spelt' = the good of the interior Natural, and its truth. . . 'Spelt-*zea vel spelta*' = the truth of the interior Natural corresponding to the good which is signified by 'wheat.' Ex.

10669⁴. 'Barley' = the good of love of the external man; 'spelt' = its truth.

E. 374⁹. 'Wheat' = good; 'barley,' truth; and 'spelt,' Knowledges.

Spermatic. *Spermaticus*.

A. 5391. To prevent the spermatic vessels . . . from carrying off all the purer blood. D.968.

D. 960. Therefore the spermatic vessels descend from the emulgents.

972. This (anxiety) is represented in the renal capsules, when what is prolific and good is carried off from the blood by the spermatic vessels; for, after too much despoiling of it by the spermatic vessels, sadness is wont to supervene, the cause of which may be traced to the fact that the better blood is then deficient in the mass of blood which is carried to the heart.

1138. The Spirits who constitute the province of the spermatic vessels. Ex.

Spew out. *Exspuere*.

See VOMIT.

A. 1513. He was among those who are to be 'spewed out.' Des.

2269³. If they should endeavour to conjoin themselves, the one would spew out the other; that is, good would spew out evil as poison, and evil would spew out good as something nauseating.

3116^e. Then by reason of the good he would be spewed out from Hell, and by reason of the evil, from Heaven.

Sphere. *Sphaera*.

A. 925². The correspondence (of odours) may be evident from the spheres in Heaven . . . There are spheres of love and faith there which are manifestly perceived. The spheres are such that when a good Spirit, or an Angel, or a Society, approaches, their quality as to love and faith is at once perceived, even from afar . . . To these spheres correspond the spheres of odours in the world . . . for spheres of love and faith (can be) turned into spheres of sweet and pleasing odours. 950. 1514.

1048. A sphere exhales from (a man's, or a Soul's) nature-*indole*, that is, from all the several things in him. This sphere is such that from it is perceived the faith and charity in which he is. This sphere . . . becomes visible as a rainbow. 1053, Ex.

1080. They thus acquire two spheres . . . one interior, full of hatreds; the other exterior, simulative of good. These spheres fight with each other, (and) when the exterior sphere is taken away . . . they rush into all wickedness. When it is not taken away, hatred lurks in every word; this is perceived; hence their punishments.

1124. There exhaled from (the antediluvians) a sphere of a cadaverous stench . . .

1270^e. When (the antediluvians) were in the World of Spirits, the constitution of the sphere there was changed.

1316². That which is regnant in a man manifests itself (there) by a sphere, which is perceived by all around him. This sphere is such because it exhales from all the several things in him. The sphere of one who regards himself in everything . . . absorbs everything which is of advantage to him, thus all the delight of the Spirits around him, and destroys all their freedom . . .

1383. On spheres in the other life. Gen.art. 1504, continued. D.3333, Gen.art.

[A.] 1397. Hence evil Spirits cannot approach a sphere . . . where are good ones. Des.

1398. The (evil) Spirits could not stay in the sphere of the Angel . . . Yet the sphere of that Angel had been tempered by consociations of others, (otherwise) they would all have been dissipated.

1504. The sphere (of the unconscious activity of a man's interiors) extends to a distance; and sometimes . . . is presented before the senses.

1505. How these spheres . . . are acquired. Examp. —. This makes a sphere (there), which is perceived . . . when the Lord permits.

—. Therefore there are as many spheres as affections, and compositions of affections.

—^e. One's sphere is his image extended outside of him: it is an image of all things in him. Ex.

1506. One who had acquired a sphere of (self) excellence. The Spirits fled . . . and he himself filled the whole surrounding sphere . . .

1507. (Another) had contracted a sphere of supereminence and authority. A dark cloud was seen to go forth from him, and cover the Spirits over. . . They could not stay; for they were deprived of all freedom . . .

1508. Those endowed with high rank cannot help acquiring a sphere of authority . . . In those gifted with faith and charity, this sphere of authority is wonderfully conjoined with a sphere of goodness . . . But these have not a sphere of commanding; but only the sphere natural to them . . . which they (afterwards) put off . . . (See D.2699, where this sphere is further des., and Solomon is mentioned as an example.) D.3167.

1509. (A sphere of doing nothing from the luxurious. Des.) The effect of their sphere on me was to . . . induce torpor. Des.

1510. Every Spirit, and still more every Society . . . has its own sphere . . . which is a sphere of principles and persuasions. Genii have a sphere of cupidities.

—. The sphere of principles and persuasions is such that when it acts into another it makes truths as falsities . . . 1511.

—². Such spheres are denser according to the nature of the Falsities.

—. These spheres cannot at all agree with the spheres of Spirits who are in truths: if they approach each other, there arises a repulsion. If the sphere of falsity . . . prevails, the good come into temptation . . .

—. A sphere of incredulity. Des. D.3335. 3520, Ex.

—. Also a sphere of those who believe only what they apprehend by the senses.

1511. So Genii, by their sphere, produce exactly the effect that evil is good.

1512. Spheres of phantasies . . . appear like clouds. Des.

—. From those in hatred and revenge exhale spheres which cause swooning, and vomiting. 1513, Examp.

—^e. These spheres are . . . poisonous. Their poisonousness and grossness are tested by dull blue bands: as these vanish, the sphere is diminished.

1514. (Examps. of the odours of various spheres. See ODOUR, here.) 1517. 1519.

1515. (The deadly stench of the sphere of Sirens. Des.)

1519. Spheres of Angels are sometimes presented visible as beautiful atmospheres . . .

1520. The spheres of Spirits are not constantly perceptible. They are also tempered in various ways, in order that the quality of Spirits may not always be exposed.

1614^e. This is the sphere which reigns in the universal Heaven.

1631^e. They exhale a sphere of stinking teeth.

1666. Unclean things exhale from them when they approach a sphere of good Spirits.

1667⁴. Until man acquires spheres (of cupidities and Falsities) evil Spirits serve; but as soon as he acquires them, they pour in upon him . . . for they are then in his very sphere . . .

1695². From the very sphere of a man who is confirmed in truth and good, evil Spirits know . . . what answer they will get . . .

1876². The words were below their sphere.

1983³. How powerful in its effects is the sphere of Sirens.

2027². Their sphere is one of self-regard—*intuitiva sui*.

2034⁵. The interiors are there manifested by the sphere diffused from them.

2121. (The state of the interior sphere of the World of Spirits before the Last Judgment.)

2122^e. Such fill the exterior and interior sphere of the World of Spirits.

2196². Divine things are above the sphere of the understanding of human rational truth.

2295. When the infants are in . . . the angelic sphere, they cannot be infested . . .

2307^e. I perceived from his sphere his disposition to domineer, etc.

2333². When the sense of the letter ascends . . . to the sphere in which Angels are . . . 3954.

2343⁶. They filled the sphere with mere scandals.

2401³. An impious sphere exhales from the life of their will and derivative thought . . .

2466². When celestial and spiritual things descend from Heaven into a lower sphere . . . they present a marriage. 2728^e. 2729.

—. But, when they are perverted in the lower sphere . . .

2489. The things of the interior memory manifest themselves there by a certain sphere, by which the Spirits are Known at a distance . . .

—. This sphere comes forth from the activity of the Things in the interior memory.

2551. The Angels are encompassed by a celestial and spiritual sphere which is full of the Lord; (thus) they are in Him.

2694². (How a sphere of perception is acquired.)

2851¹². There is an interior sphere in which such Spirits and Genii are. Sig.

3216. When Angels are speaking about doctrine, the idea of a city appears in a lower sphere . . . (See also 3217. 3218.)

3398². When infernals approach a sphere where are good and truth, they feel their own Hell . . . 3938⁶.

3489². When the Lord is named (there), a sphere of contempt and aversion is exhaled from them . . .

3645. I have perceived the Divine sphere of ends and uses. . . Everything flows forth from this sphere, and is ruled through it.

3646². Thus man can be in the Divine sphere of ends and uses, which . . . constitutes Heaven; but beasts can be in no other sphere than one of earthly ends and uses.

3660^e. Hence they are in the Divine sphere of the Lord, and of His ends and uses.

3938⁶. Love to the Lord and the neighbour makes all the sphere of life . . . there; (and these) cannot breathe in such a sphere . . .

4041. The heavenly form in the lowest sphere. Des.

4054. The brain, like Heaven, is in the sphere of ends which are uses . . .

— . As soon as (these Spirits) approach, their sphere operates. Des.

4126². All thought is (there) communicated by a certain sphere—a spiritual sphere—which proceeds from the other, and manifests the quality of his . . . will and thought; and therefore conjunction is effected according to the sphere.

4221. A corporeal sphere exhaled from him.

4299². The misty and dark sphere which exhales from the evils and falsities of the infernals, appears like a mountain, or rock, under which they are hidden.

4311². A sphere exhales from such a man's interiors which Spirits perceive as plainly as a man does a stench . . . 4464².

4330³. When they came into the sphere of their thoughts, they began to breathe with difficulty.

—^e. For there are spheres of thoughts and affections there, which are mutually communicated according to presence . . .

4464². If a man's life has been in . . . hatreds, revenges, adulteries, avarice, deceits, luxury, etc. the spiritual sphere which encompasses him is as foul as is the sphere of the odour from carcasses, ordure, etc. The man who has led such a life carries this sphere with him after death; and, as he is wholly in this sphere, he cannot be anywhere but in Hell . . .

—³. But those who have had delight in benevolence, charity, and most especially . . . in love to the Lord, are encompassed with a grateful and pleasant sphere, which is the heavenly sphere itself, and therefore they are in Heaven.

— . All the spheres which are perceived (there) arise from the loves and derivative affections in which they had been . . .

— . A man's ends determine his life . . . thence,

especially, is his sphere. This sphere is perceived in Heaven most exquisitely; because the universal Heaven is in the sphere of ends.

4626. When any Spirit is approaching, even distantly and secretly, his presence is perceived, when the Lord grants, from a spiritual sphere; and from it is known the quality of his life, affection, and faith . . . 5189, Examp.

— . These spheres, when the Lord pleases, are turned into odours. Ex. 4628, Examps.

4750. The sphere of the love of the celestial Angels is tempered (by other Angels), otherwise it would cause those to whom they are sent to swoon; for the sphere of their love penetrates to the marrows.

4949^e. The sphere which encompasses such appears like thick sediment.

4951. They are covered with a cloud, which is the sphere of wickedness exhaling from them.

5061^e. When they perceive the sphere of one whom they had hated, they become infuriated.

5130². All are there Known, as to their faith and love, from their spheres . . .

— . That which reigns universally with anyone produces this sphere . . .

— . A sphere of faith from charity is the sphere which reigns in Heaven . . .

5179. Their sphere induced anxiety (because) it did not agree with the spheres of the Spirits with me.

— . A conversation about spheres.

— . There are many spiritual spheres around a man . . . Some spheres from the Spiritual World are around a man which agree with his life, and through these spheres he is in Society with Spirits of a like affection. Hence arise many things . . . for example, what is ascribed to fortune, (which is really) from a spiritual sphere.

5199². The good and truth of the Angels . . . are also perceived from the spheres which are from them.

5207². (The law which governs the proximity of the sphere of falsity in the other life. See FALSITY, here.)

5221. Scarcely anyone can know (this), unless he is in a spiritual sphere . . .

—^e. Angels and good Spirits are in a spiritual sphere (and therefore) to think of such things is delicious to them; whereas to one who is in a natural sphere, and still more to one in a sensuous sphere . . . such things are irksome.

5246². The sphere which encompasses one in temptation, or vastation, appears like a mist exhaled from dirty places.

5249². To think of such things is very delightful to them, for they are in the Divine sphere of the Lord, thus as it were in Him. Des.

5387. Who and of what quality anyone had been, is plainly perceived there from the sphere of the life of their affections and thoughts. Examp. 5432³, Examp.

5689². (A thing) is clothed for use in a lower sphere . . . with such things as are in the lower sphere, in order that the internal thing from which it proceeds may act in the lower sphere.

[A.] 5707². For what is interior is in a purer sphere, and what is exterior is in a grosser one; and that which is in a purer sphere is capable of receiving distinctly a thousand things more than that which is in a grosser sphere. Examp.

5714^e. When his sphere operated, it induced a great oppression in the stomach.

5715. An unclean sphere corresponding to the disease at once adjoins itself . . .

— Through those Spirits was communicated the sphere of the exhalations from (their Hells). (Its effect on the body.)

5949³. The sphere of a man's whole life which exhales from him is from (what is regnant in him). Examp.

6159². This (deceitfulness) is perceived from their sphere.

6200. The Spirits who were in a more subtle sphere . . .

6203. The Hell in the sphere of which the man then is . . .

6206². When a man appropriates an evil, he acquires a sphere of that evil, and to this sphere there adjoin themselves Spirits from Hell who are in a sphere of the like evil.

— The spiritual sphere with a man or Spirit is an exhalation flowing forth from the life of his loves . . .

— All (there) are conjoined or dissociated according to the spheres, even Societies. Opposite spheres collide, and repel each other. Hence the spheres of the loves of evil are all in Hell, and the spheres of the loves of good are all in Heaven; that is, those who are in them.

6312. There are Hells which are in a more subtle sphere. Des. . . This sphere inflows into the external sensuous sphere from the back part where are the involuntary things. Hence the sensuous sphere is so strong.

6365. (An infernal) cannot endure the sphere of celestial love . . . To him this sphere is like a burning fire.

6477. For years I have observed a general sphere of influxes around me. Ex.

6493. When an evil accident happens, it is because the sphere of such Spirits has prevailed. Evil Spirits have found out how to produce a sphere which causes misfortunes . . .

6495^e. In the Spiritual World, man is in the sphere of his interiors.

6571^e. This is evident from the sphere which exhales from such from afar; for their quality is perceived from it. This sphere is like a spiritual evaporation from all the several things of the life.

6602. That the spheres of the thoughts and affections extend themselves around into the spheres of remote Societies. Examp.

6603. These thoughts and affections enter (merely) the universal sphere of the affection and derivative thought of those Societies. . . For the spiritual sphere

in which all Societies are is various with each, and when thoughts and affections enter into this sphere, the Societies are not affected. All thoughts and affections enter into the spheres of Societies with which they agree. Ex.

6612. (This) may be evident from the density of the sphere in which are sensuous Spirits; and from the purity of the sphere in which are Angels.

6657. Around every man, and every good Spirit, there is a general sphere of endeavours from Hell, and a general sphere of endeavours from Heaven. Ex. . . These are general spheres: there are also particular spheres around every man. Ex. . . Hence man is in equilibrium . . . 8209, Ex.

6926. They go outside the sphere of this solar system . . . 6927.

7358. Outside the sphere where are Spirits of our Earth.

7454². Every Spirit, and still more every Society, is surrounded by a sphere of its own faith and life—a spiritual sphere. By this sphere their quality is known; for it is perceived by those in perception, sometimes at a considerable distance, even when they are hidden, and not communicating by thought or speech.

— This spiritual sphere may be compared to the material sphere which encompasses a man's body, which is a sphere of effluvia . . . and is smelled by keen-scented beasts.

—³. (Thus) if infernals were near those in Divine worship, they would infest them by their sphere; for (the latter) would perceive something abominable.

— From what has been said about (this) spiritual sphere . . . it is evident that there is nothing hidden . . . of whatever a man had thought, spoken, or done (here); for these are the things which constitute that sphere.

— Such a sphere pours from a man's spirit even while he is in the body; and his quality is thereby Known. Ill.

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

7678^e. (The Divine truth) may be illustrated by the sphere of charity and faith which proceeds from the Angels . . . 9407¹³.

8063. Every truth has its own extension, which is sometimes manifested by a sphere . . . The sphere of the extension (there) is to the surrounding Societies. Wherever the sphere extends itself, so far there is communication. (Continued under EXTEND.)

8067. The things a man . . . entirely believes and loves are perpetually in his thought and will . . . as manifest from the spiritual sphere around a Spirit. Ex.

8206. Falsities and evils cannot enter into the sphere where are good and truth. Sig.

8210². The falsities pouring from their evils then constitute a sphere around them, which appears like a dense cloud, or water.

8630. Spheres, called spiritual spheres, continually emanate from every Society; they pour out. These spheres are from the activity of their affections and derivative thoughts.

—². The consociations (there) are all made according to the **spheres**. Ex.

— . Each province in the Grand Man has its own distinct **sphere** . . .

—^e. Hence there is an oppugnancy between the **spheres**.

8750². In the inmost **sphere** of Heaven there is a certain progression according to the Divine heavenly form . . .

8794. Extension into Heaven (only) to the spiritual **spheres** of good. Sig. and Ex.

—³. Every Angel, Spirit, and man has a spiritual **sphere**, which is according to his extension into Societies . . . not into the Societies themselves, but into the **spheres** of their good.

—^e. The dominant love constitutes the **sphere** of everyone's life, and it extends itself according to its quality and quantity.

8837. By the spiritual **sphere** of good ceasing below. Sig. and Ex.

8945⁵. When the **sphere** of their life does not agree (with the Societies into which they are admitted) conflict ensues . . .

9109. When a (merely) natural man comes into the spiritual **sphere**, which is the **sphere** of life of the internal man, he is insane. —².

—^e. Such are in pain and blindness when elevated into the spiritual **sphere**.

9297^e. Their truths are Known from their faces . . . and the good itself . . . also from the **sphere** pouring from them.

9303⁵. Three things with an Angel make a one: his internal . . . his external . . . and the **sphere** of the life of his affections and thoughts, which pours out from him to a distance.

9407¹³. The Divine **sphere** which proceeds from the Lord, called the Divine truth, is universal, filling the universal Heaven . . .

9466. A **sphere** of affections of good and truth is presented before (their) eyes by colours, the specific things by objects variously coloured; and also before the nostrils, by odours.

9498. The power of the Divine **sphere**. Sig. and Ex.

— . The Divine truth . . . must be conceived as a **sphere** from the Sun, decreasing in ardour . . . as it recedes . . . Within this **sphere**, but far from the Sun . . . is the angelic Heaven. This **sphere** extends itself also outside of Heaven, even into Hell; but those there . . . turn it into the contrary.

9499. 'The sides of the ark' = the Divine **sphere** encompassing Heaven in its ultimates. Ex.

9502. Through the Divine **sphere** of good and truth which encompasses and encloses Heaven in general and particular has Heaven been created . . . and through the same it is conserved . . .

9533. The termination of the **sphere** of good from the Divine good. Sig. and Ex. 9535.

9534². The Divine **sphere** which encompasses and guards Heaven is a **sphere** of Divine truth conjoined

with Divine good; but the **sphere** which guards Hell is a **sphere** of Divine truth separated from Divine good. Ex.

—³. (Thus the former) **sphere** ceases where Heaven ceases; and (the latter) **sphere** begins where Hell begins; and in the intervening space there is a conjunction. Sig.

9538. Firmness is in the natural **sphere**. Sig. and Ex.

9606. The conjunction of the one **sphere** with the other. Sig. and Ex.

— . In Heaven, **spheres** conjoin; for **spheres** proceed from every Society, and from every Angel. These **spheres** exhale from the life of each one's affections of good and truth, and pour themselves out thence to a distance . . . The Angels and Societies are conjoined, and also disjoined, according to these **spheres**. Ex.

—^e. So far as these **spheres** derive from the Lord, they conjoin; so far as from an Angel's proprium, they disjoin.

9608. Plenary conjunction in the ultimates of the **spheres**. Sig. and Ex.

9623. Plenary conjunction of one **sphere** with the other. Sig. and Ex.

9728. The **sphere** of good through which there is conjunction. Sig. and Ex.

9735. The power of the **sphere** of Divine good. Sig. and Ex.

9874². Not only Heaven, but all the Societies, and also each Angel . . . are encompassed with the Divine **sphere**, which is the good and truth proceeding from the Lord . . .

9882. The **sphere** of Divine good through which there is conjunction from the higher part of Heaven. Sig. and Ex.

9883^e. The conjunction of the **sphere** of Divine good in the extremes of Heaven. Sig. and Ex.

9896. The conjunction and conservation of all things of Heaven through the **sphere** of Divine good in the externals of the Spiritual Kingdom. Sig. and Ex.

9931. What is perpetual and impressed on hearts according to the heavenly **sphere**. Sig. and Ex.

10130². The love constitutes the whole man there, and the derivative **sphere** of life flows forth from him like an exhalation or vapour, and encompasses him, and makes as it were himself around him . . . like the effluvium around plants . . . and beasts . . . Such an effluvium pours out of every man . . . But (after death) this effluvium . . . is not material . . . but is a spiritual effluence from his love, which forms a **sphere** around him . . .

—³. As this **sphere** is communicated to others, and is transferred into them . . . and is received by them according to their love, it gives rise to many wonderful things there. Enum.

10177⁴. From the **spheres** of their affections . . . their quality as to love is perceived.

10187. For evils cannot endure the **sphere** of good. Des. and Sig.

10188. The **sphere** of Divine good through which there is conjunction and conservation. Sig. and Ex.

[A. 10188]². The **sphere** of Divine good infills universal Heaven, and extends itself into Hell; for it is like the **sphere** of the sun's heat . . .

— This Divine **sphere** has been likened to radiant circles . . .

— They who suffer themselves to be led by the Lord . . . are in the **sphere** of Divine good . . . (others) are in the same **sphere**, but their interiors are closed so that they do not feel the influx . . .

— Hence the external **sphere** of Divine good is dulled in Hell, yet the internal **sphere** remains, which is not received . . . but still the Lord rules the Hells through it.

—³. The reason why there is a **sphere** of Divine good. Ex.

—⁴. Moreover, from every Angel proceeds a **sphere** from his love; and also from every good or evil Spirit, according to their loves; but the **spheres** proceeding from these do not extend themselves far; but the Divine **sphere** into the universe; for it proceeds from the inmost, which is the all in all the successives.

—^e. Concerning these **spheres**. Refs.

10190. Thus the Divine **sphere** round about is a **sphere** of the good of love from the Lord as a Sun from the east even to the west, and a **sphere** of truth from good from the south to the north. Thus the **sphere** of Divine good in the midst is like an axis, and the **sphere** of Divine truth thence proceeding is on both sides. Sig.

10312. Anxiety was felt, arising from a collision of the **spheres**. Ex.

H. 17. Spiritual **spheres** of life proceed from every Angel and Spirit . . . by which their quality is known. Ex.

— The **spheres** which go forth from the Angels are so full of love that . . .

49. All the Societies communicate by an extension of the **spheres**.

— The **sphere** of the life is a **sphere** of the affections which are of love and faith. This extends itself into the Societies. Des.

—(b). A spiritual **sphere**, which is a **sphere** of the life, flows forth from every man, Spirit, and Angel. Refs.

76. The things above the **sphere** of nature.

79². When elevated into the interior **sphere** of Heaven.

384². The **sphere** exhaled from Hell is like a perpetual endeavour to dissolve and violate marriages.

409. When good Spirits perceive this delight . . . from the **sphere** of an Angel's love . . . they come into a sweet swoon.

494. (Spirits recognise others) by the **sphere** of their life, when they approach.

538. The **sphere** of falsity from evil flowing from Hell. Des.

— From Heaven was perceived a **sphere** of truth from good bridling (it). Hence an equilibrium.

— This **sphere** from Heaven was perceived to be from the Lord alone, although it appeared to be from the Angels. Ex.

574. From each Hell is exhaled a **sphere** of the cupidities in which are those there. When this **sphere** is perceived by one in like cupidity . . . he is filled with delight. Ex.

591. A spiritual **sphere** encompasses everyone, which pours forth from the life of the affections and derivative thoughts . . . Hence such a **sphere** of life flows forth from every Heavenly Society, and from every infernal one, consequently from all of them together, that is, from the whole Heaven, and the whole Hell. (The equilibrium thence resulting. Ex.)

595. The **sphere** flowing from the Hells is wholly a **sphere** of endeavours to destroy the Divine of the Lord . . .

—². The Divine **sphere** proceeding from the Lord is a perpetual endeavour to save all . . .

S. 97⁵. The Divine external **sphere** of the Word. Sig.

— The **sphere** of the Word from the Lord's Divine good and truth. Sig.

W. 291². The spiritual Sun is like the **sphere** . . . which encompasses each Angel, whereby his presence is presented . . . and which is not the Angel himself, but is from each and all things of his body, from which substances continually emane in a stream . . . These substances . . . excite the atmospheres . . . and thus present a perception as of his presence . . .

— Thus it is not a different **sphere** of affections and derivative thoughts . . . which goes forth and is continued . . .

—^e. There is such a **sphere** around every Angel, because there is one around the Lord; and that **sphere** around the Lord is in like manner from Him, and is their Sun.

292. (The **spheres** around Angels and Spirits, and the general **spheres** around Societies, I have seen as thin flame, gross fire, bright cloud, and black cloud; and I have perceived these **spheres** as odours) by which I have been confirmed that a **sphere** consisting of substances set free from their bodies encompasses everyone in Heaven and in Hell.

293. A **sphere** pours forth (also) from every thing in the Spiritual World. Enum. It is similar in the natural world. Ex. The natural world derives this from the Spiritual World, and the Spiritual World from the Divine.

305. (Natural substances and matters) have brought [with them] by continuation from the substance of the spiritual Sun . . . the **sphere** which encompasses the Lord; (and) from this **sphere**, by continuation from the Sun . . . have originated the substances and matters from which are earths.

P. 196. The delight of these affections . . . encompasses everyone there as his atmosphere; and all are conjoined according to these **spheres** exhaled from their affections through their thoughts . . .

R. 232. The Divine **sphere** which encompasses the Lord is from His Divine love and Divine wisdom simultaneously; and is represented in the Celestial Kingdom as rubescent . . . in the Spiritual as cernulescent . . . and in the Natural as viridescent . . .

462². (In the second kind of enchantment) the spiritual

sphere of their mind dispelled the spiritual sphere of the other's mind, and suffocated it.

M. 44⁴. The virgins perceive from their sphere, etc. their quality as to the love of the sex.

92. A universal conjugal sphere proceeds from the Lord, and pervades the universe . . . The reason such a sphere of the marriage of good and truth proceeds from Him, is that it is also a sphere of propagation . . . and this is the same as the Divine Providence for the conservation of the universe . . . 222, Gen. art.

—². As this universal sphere . . . inflows into its subjects according to their form . . . the male receives it . . . in the understanding, and the female . . . in the will . . . and, as this sphere is also a sphere of procreation, it follows that thence is the love of the sex.

140². That a sphere of lasciviousness pours out from the unchaste, is evident from the Israelitish statutes . . .

171. A wife is conjoined with her husband through the sphere of her life which goes forth from her love. Ex.

— . From every man there pours out a spiritual sphere . . . which applies itself to the natural sphere which is from the body, and they conjoin themselves.

— . A natural sphere continually flows out from the body . . . from man, beasts, trees, fruits, flowers, and metals . . . So in the Spiritual World ; but the spheres . . . there are spiritual . . .

— . The spheres which emanate from Spirits and Angels are inwardly spiritual, because the affections . . . and derivative interior perceptions and thoughts are in them. This is the source of all sympathy and antipathy, and of all conjunction and disjunction ; and presence and absence there are according to them . . . and therefore these spheres cause the distances there.

— . What these spiritual spheres operate in the natural world is known to some. The inclinations of married partners towards each other are from this origin. Unanimous and concordant spheres unite them ; and adverse and discordant ones disunite them . . .

—². Every part both within and without man renovates itself . . . and thence is the sphere . . .

— . This sphere encompasses a man . . . thinly on his back, and densely on his breast ; and the latter conjoins itself with his respiration. (The effect of this on consorts.) 224.

—³. The spheres which go forth from every part of a man, and which are continued amply around him, conjoin or disjoin consorts not only from without, but also from within . . .

—^e. The sphere of love going forth from a wife who is tenderly loved, is perceived in Heaven as sweetly fragrant . . .

222². Many spheres proceed from Him. Enum. . . But the universal of them all is the conjugal sphere. Ex.

—³. This conjugal sphere infills the universe, and pervades it from primes to ultimates. Ex.

—⁴. This sphere is more universal than the sphere of (natural) heat and light. Ex.

223. This sphere is received by the female sex, and through it is transferred into the male. Ex.

224. Where there is love truly conjugal, this sphere

is received by the wife, and by the husband through her alone. Ex. (This is the test of this love. —^e.)

225. Where there is love not conjugal, this sphere is received by the wife, but not by the husband through her. Ex.

— . This conjugal sphere . . . is Divine in its origin ; in its progress into Heaven . . . is celestial and spiritual ; with men is natural ; with beasts and birds animal ; with worms merely corporeal ; and with plants is devoid of life. Moreover it is varied in each subject according to its form.

— . As this sphere is received immediately by the female sex, and mediately by the male, and is received according to the forms, it follows that this sphere, which is holy in its origin, can, in the subjects, be . . . turned into the opposite. The sphere opposite to it is called meretricious with such women, and seortatory with such men ; and, as these are in Hell, this sphere is thence. But this sphere, also, is of much variety . . . and every man attracts such a species of it as is incongruity with himself . . .

—^e. Thus a man who does not love his wife, receives this sphere from some other source . . . yet this also is inspired by her . . .

238². This propagative or plastic force in seeds . . . and in souls . . . is from the conjugal sphere . . .

321². The sphere of love from the wife, and the sphere of understanding from the husband, constantly flows forth ; and this [sphere] perfects the conjunctions, is around them with its pleasantness and breathing, and unites them.

355⁵. For a universal sphere of generating and propagating the celestial things of love, the spiritual things of wisdom, and the derivative natural things of offspring, proceeds from the Lord, and infills the universal Heaven and the universal world ; and this heavenly sphere infills the souls of all mankind, and descends through their minds into their bodies down to the ultimates, and gives the force of generating . . . with those who suffer themselves to be restored to the primeval state.

386. Two universal spheres proceed from the Lord to conserve the universe . . . a sphere of procreating, and a sphere of protecting the things procreated.

— . The proceeding Divine is called a sphere, because . . .

— . All that which flows forth from a subject, and encompasses and environs it, is called a sphere ; as the sphere of light and heat around the sun ; the sphere of life from a man ; the sphere of odour from a shrub ; the sphere of attraction from the magnet.

—². The universal spheres here treated of are from the Lord around Him, and proceed from the (spiritual) Sun. (Thus) proceeds a sphere of heat and light, (that is,) a sphere of love and wisdom, to operate ends which are uses. This sphere is distinguished by various names, according to the uses. Enum.

387. These two universal spheres make a one with the sphere of conjugal love and the sphere of the love of infants. Ex.

388. These two spheres inflow universally and sin-

gularly into all things of Heaven and of the world, from primes to ultimates. Ex.

[M.]391. The sphere of the love of infants. Ex. D.1906.

392. This sphere affects both the evil and the good. Ex.

393. This sphere affects, principally, the female sex . . . Ex.

394. This sphere is also a sphere of innocence and peace. Ex.

395. The sphere of innocence inflows into infants, and through them into the parents. Ex.

396. It also inflows into the souls of the parents, and conjoins itself with the same sphere in the infants . . . Ex.

400. The sphere of the love of procreating progresses in order . . . Ex.

434. There is a sphere of scortatory love, and a sphere of conjugal love. Ex. 435, Ex.

436. These two spheres meet each other in both worlds; but do not conjoin themselves. Ex.

437. Between these two spheres there is equilibrium; and man is in it. Ex.

439. Each sphere bears delights with it. Ex.

455. The sphere of the lust of fornicating . . . is intermediate between the sphere of scortatory and the sphere of conjugal love, and makes an equilibrium. Ex.

T. 29³. His Sun . . . consists of the Divine essence, which goes out as a sphere from Him. I.5.

44. The Divine love is Known from its sphere, which pervades the universe . . .

— This universal sphere affects . . . those who receive this love of God . . .

—². The same Divine sphere operates into inanimate things . . . but through the (natural) sun . . .

56. His omnipotence operates within the sphere of the extension of good, which sphere is infinite; for this sphere infils the universe from the inmost. (Its operation ex.)

308. There continually proceeds from the Lord a Divine celestial sphere towards all who embrace the doctrine of His Church, and obey Him . . . and want to be instructed by Him.

— From this celestial sphere arises a natural sphere, which is one of love towards children; which sphere is most universal, affecting (both animate and inanimate things). Ex.

— From the influx of that celestial sphere into the natural world come forth (the wonders of plant life, and the singing of birds). Ex.

331. The reason evil and good cannot be together . . . is that in the Spiritual World there exhales from every one the sphere of his love, which . . . causes sympathies and antipathies. By these spheres the good are separated from the evil. D.1847.

410³. The affections and thoughts there make a spiritual sphere around them, which is felt in various ways. But (here) this spiritual sphere is absorbed by the material body; and it encloses itself within the natural sphere, which then pours out of the man.

433². The spiritual sphere which reigned in those feasts (of charity) was a sphere of love to the Lord and of love towards the neighbour. (Its effects on them.)

— For there emanates from every man a spiritual sphere . . . which interiorly affects his associates, especially at feasts; it emanates through the face and respiration.

499². (Metals, etc.) absorb the ether, breathe out their native [qualities], reject the obsolete things, and redintegrate themselves with new ones; and hence there is a magnetic sphere round the magnet, an iron one round iron, a coppery one round copper, a silver one round silver, a golden one round gold, a stony one round stone, a nitrous one round nitre, a sulphurous one round sulphur, and a various one round each particle of . . . earth from which the inmost of seeds are impregnated. Ex. D.1846. 1847.

521. If you could feel the sphere of life pouring from everyone's native disposition . . .

619. (Effect of) the spheres (there) which flow forth from modern Christianity . . .

—². One sphere . . . takes away faith in the Divine of the Lord's Human. Ex.

—³. A second sphere, which takes away faith, is like a black cloud in winter. Ex.

—⁴. A third sphere is that of the conjunction of faith and charity, which is so strong that it cannot be resisted; but at this day is abominable. Ex. This sphere invades men (here) also, and extinguishes the conjugal torches between truths and goods. Des.

—⁵. The Angels complain of these spheres, and pray to the Lord to dissipate them; but . . . they cannot be dissipated so long as the dragon is 'on the earth' . . .

—⁶. These three spheres are like tempest-driven atmospheres . . . and, being spiritual, they invade minds and drive them.

—^e. The spheres of spiritual truths there are as yet few . . . which is the reason why those Truths are so inconspicuous with men . . .

652³. There is a sphere elevating all to Heaven which continually proceeds from the Lord, and infils the universal spiritual and natural worlds; it is like a strong current . . . which secretly carries along a ship. All who believe in the Lord and live according to His precepts enter this sphere or current . . . But they who do not believe, do not want to enter it . . .

Ad. 957. See GYRE.

D. 152. On the general sphere of Spirits (before the Last Judgment). Ex.

— The sphere of Spirits is now so perverted . . .

—³. How this general sphere operates into human minds.

167. (This) general life . . . diffuses itself, and constitutes a sphere, which is called the sphere of activity, and [extends] itself into the more subtle things of nature. Every Genius and Spirit has his own sphere of activity . . . so, therefore, have all of them together . . .

210. On the general spheres . . . from the things of God Messiah's Kingdom. Ex.

— The rational sphere.

211. There are also **spheres** of evil Spirits, (which) are turned into infernal ones at the Last Judgment. Des.

255. On the more interior **sphere**. Des. 258.

262. Tranquil **spheres**, to be called **spheres** of ignorance. Ex.

297. There is a certain **sphere** exhaling not concordant with my thought. Ex.

973. On **spheres** of activity of Spirits and Angels. Gen.art. 976. 977. 978. 979. 980.

1584. A **sphere** of spiritual effluvia (from Spirits).

1839. On a circumfused spiritual **sphere**, and its operation into Spirits. Ex.

— . A number of Spirits, or Societies, together form a general **sphere**. Examp.

1846. That activities of **sphere** encompass men. Ex.

— . There is not the smallest particle which has not its own **sphere** around it; and the conformable parts constitute a general **sphere** conformable to the parts.

— . There are **spheres** of all things . . .

1847. The **sphere** of the Lord . . .

1886. On the **sphere** of hearing. Ex.

1900. On the **spheres** of Spirits. Ex.

1901. (The amending of a person's **sphere**.)

2002. There can be no particular without a general . . . Thus it is the general **sphere** which affects . . . Man cannot speak, etc., unless there be a certain universal **sphere** of thoughts. Ex. 2003, Ex.

2004. Whence are the **spheres** which rule the thoughts. 2005. 2007.

2006. There are indefinite varieties of general **spheres** . . . 2008.

— . The **spheres** proper to Angels, etc., are not mixed with the Lord's **spheres** . . .

2087. (There is a **sphere** of Spirits round man, he being like a solid point in the middle of it, just in the same way as the terraqueous globes are surrounded by their atmospheric **spheres**. But when the corporeal things are laid aside, man is in that **sphere** in the same way as is a Spirit.) Further des.

2089. In the atmospheric **sphere**, incongruous things are dispelled, and so the **sphere** by its own forces reduces all things to equilibrium. Examp. Spiritual **spheres** are the cause of this. (Examp. of a spiritual **sphere** being purged in the same way.)

2150. There are **spheres** which have limits, which Spirits cannot pass. Ex.

2323. The **sphere** of their activity does not extend far: but ceases at once at a small circumference. Ex.

2532. Deceits occupy this interior **sphere** . . .

2565. Insanity reigns in the interior **sphere** of the World of Spirits. Gen.art.

2651. In the interior **sphere** of upright Spirits.

2685. All the genera and species of Spirits have their own **spheres**, into which only like ones can enter. Ex.

—^e. All are distinguished not only according to such exterior **spheres**, but also according to their interior ones . . .

2691. A bloody **sphere**. Des. 2692. 2694, Ex.

2703. In order that a man or Spirit may be in an Angelic **sphere**, it is necessary that . . .

2740. On the **sphere** of those who are worldly (there), and desire to command others. (Its potent effects on others).

2745. Within the **sphere** of the speech, that is, in the **sphere** of the thoughts within the speech, in which are interior Spirits . . . They can transmit themselves into that interior **sphere**, and thus get out of the society of those in the exterior **sphere**.

2758. On the speech of the Spirits of the interior **sphere**.

2760. In the interior **sphere** of nature are thousands of such as are evil . . . as to the interiors of nature.

— . In the interior **sphere** are the ends which cease in the world and self . . .

2764. On a **sphere** of persuasions of evil exercised by some Spirits. Ex. 2765.

2766^e. Thus the **sphere** of a certain love conjoins chickens with their mother.

2902. Persuasion forms a **sphere**, into which evil Spirits cannot enter. Examp.

2976. On general **spheres**. Gen.art.

— . The four **spheres** of faith, enum. The opposite **spheres** are also four. 2977. 2978.

2979. One general **sphere** contains other general **spheres**. Ex. 2986, Ex.

2981. One **sphere** also succeeds another.

2982. Of the Spirits in one place, each can be in a different **sphere** . . .

2983. The corporeal **sphere**. Ex.

2992. On the **sphere** of activity of infants.

3132. **Spheres** . . . are presented by odours. Ex.

— . **Spheres** of terror, sadness, etc.

3133. Evil Spirits cannot bear a **sphere** of faith; and therefore the perception of **spheres** is taken away, diminished, or increased by the Lord . . .

—². When they want to explore the angelic **sphere** . . . it so penetrates into the interiors of the Spirit that he is turned into such things . . .

3180. Certain Spirits, or Societies, cannot live in the next purer **sphere**. Ex.

3333. On **spheres**. Gen.art.

— . The only **sphere** known to man is odour . . .

— . Another **sphere** known to man, is that he desires this or that food . . .

3334. But in the other life there are spiritual **spheres** so perceptible that . . .

— . Such **spheres** are innumerable, being as many as there are Spirits, and Societies.

— . A general mixed **sphere** of a number of Spirits is at once discriminated by the Angels . . .

3336. There is a perceptible **sphere** of every phantasy; and while a Spirit is mute, and hardly thinks at all, it is perceived by others. They are not aware that they have such a **sphere** . . .

3338. When I was extracting what I had written about **spheres**, not being in perception from a **sphere**,

I did not know what a **sphere** is, neither did the Spirits around me . . .

[D.] 3339. Animals sensate from **spheres** what they would never perceive in any other way; so that there are **spheres** in the nature of Things which are quite unknown to man, but which reign with beasts. Thus a dog . . . Knows his master among a thousand from a **sphere** of subordination and of friendship . . . This is ascribed to effluvia . . .

—^e. Animals have a **sphere** of knowing the quarters of the world . . . 3340.

3340. Animals have also a **sphere** of gladness . . .

—^a. All animals have **spheres** of knowing what to eat . . .

—^e. Animals have a **sphere** of times; as swallows, etc.

—^a. Birds have a **sphere** of building their nests . . . They have a **sphere** of bringing up their young.

3341. Such (corporeal and natural) **spheres** reign with animals; but do not exist with man, because he is in phantasies, (otherwise) he would have these lowest **spheres**, and also a **sphere** of Knowing his associate the moment he saw him, that is, his quality . . .

3342. As to the **sphere** of faith, he would Know their quality as to faith, like a Spirit, at their first coming . . . These **spheres** are human.

3343. Such **spheres** are of the Lord alone; for they descend from the **sphere** of faith in Him; from and through this, all the other **spheres** are distinguished, and they flow forth from it; and therefore **spheres** of odour correspond . . .

3344. There are also visual **spheres**, distinct from those **spheres** which are of odour; (as) a **sphere** of grace (visible) as a golden yellow atmosphere . . .

3345. A **sphere** seen as of mere human flesh. (It was) one of human affection; thus truly human.

3349. Angels do not know they are in a **sphere** of the perception of faith, unless the Lord grants them to perceive it. (This is) because they are in it, (just as) gardeners do not perceive the **sphere** of the odour of flowers . . .

3350. The odours of those in outermost things . . . are **spheres** flowing forth from them. Examp.

3395. On a **sphere** of persuasion.

3405. By his phantasies he perverted the **spheres**.

3485. (The extraordinary **sphere** of Dippel.) Des.

3489. They perceived my previous quality from my **sphere**.

3540. On the general **sphere** of those who suppose Spirits to be like the atmosphere. Des.

3546. One infant, or Angel, can drive away myriads of Spirits; for they cannot endure the **sphere** of mutual love . . .

3637. Man's interior man is in this **sphere**.

3640. The evil who are in the interior **sphere** . . .

3660. (His sufferings) when he came into the **sphere** of angelic Spirits.

3727. The bodily fluids have not their up and down according to the **sphere** outside the body . . .

3799. A **sphere** of abominable adultery exhaled from them.

3817. When I smelled the dung of horses, upright Spirits complained . . . because there at once occurred a **sphere** of reasonings from natural things . . .

—^a. Thus . . . the objects of odours and of the other senses, and also the objects of various thoughts, as also phantasies, all form **spheres**, to which correspond spiritual and celestial things, consequently their **spheres** which affect Spirits according to their quality; for **spheres** are as it were the atmospheres in which Spirits live.

3821. Evil Spirits want to throw me under the wheels of carriages . . . the **sphere** of their endeavour is constantly such . . .

3894. When I ate butter, certain Spirits . . . could not bear it, because . . . it gave rise to a **sphere** of goods . . . So (tea pleased them) solely because they derived thence a **sphere** of there being what is less spiritual. So with many other things I ate and drank . . .

4127. How the evil in the interior **sphere** are infested and tortured.

4128^e. The state of the happy in the interior **sphere**.

4140². So also various and manifold **spheres** are formed from Things; as various **spheres** of goodness . . .

4173. A **sphere** was represented as an aura of uses . . . In such a **sphere** he began to flee.

4195. Every Spirit, and still more every Society, exhales a **sphere** of itself, which is from its life of principles; (with) evil Genii, from the life of cupidities. Hence their **sphere**, which is a **sphere** as it were of derivative instincts. This **sphere** is a certain General operating, and when it acts into the memory of a man, it excites thence whatever is accordant . . . When such a **sphere** reigns, all things which are excited, however false, appear as true, and confirm . . . 4202, Ex.

4196. (Various visible **spheres**. Des.)

4202. The quality of the **spheres** of Spirits which arise from dissent, or consent . . . Ex.

—^a. Such a force of persuading is a general **sphere** . . .

—². When such **spheres** were shown me by colours . . .

—^a. The great density of the **sphere** which has to be dissipated . . .

—^e. A **sphere** of good and truth which cannot yet penetrate through the **sphere** of persuasions. Rep.

—^a. The amount of the **sphere** may thus be observed.

4203. Round everyone in falsity and evil there are such dense **spheres** . . .

—^a. These **spheres** appear as in clear day to good Spirits and Angels, whose **spheres** cannot possibly accord . . . and therefore they are dissociated. If they come together, those who have a **sphere** of falsity and evil around them are greatly tortured; and if, by permission, the **spheres** of falsity and evil prevail, the good come into temptation, anxieties, and anguish. The respiration is as it were taken away, so that one cannot live in the **sphere** of the other unless they are miraculously tempered.

—^e. There is a spiritual **sphere** around everyone,

as there is a natural sphere, and also a corporeal one. That everyone has this latter, may be evident from the effluvious expiration, which is like a sea around a man.

4220. Hence comes that sphere of self-honour.

— How men acquire spheres. 4226, Ex.

—². Such spheres are things which are manifestly perceived (there). Ex.

— Such spheres are wont to be turned into spheres of odour . . .

—^e. They are also wont to be turned into visible spheres, and appear as forms of a sphere . . .

4225. Their sphere is continually of adulteries . . . Their sphere is turned into an intestinal sphere . . .

4226^e. Hence come spheres of faith.

4268. Spheres are such that they affect all who are like them. Examp. 4280.

4280. On spheres of affection.

— Certain Societies . . . were affected by a sphere of the Lord's affections . . . while other Societies, in the same sphere, could not (be).

—^e. Every sphere of affection is attended with there being a certain General . . .

4308². Very many Spirits transfer themselves into a more subtle sphere . . . and, when they come into it, it is their interiors which operate . . . Unless a Spirit is amended before he comes thither, his evil is continued there . . . and therefore Spirits who are being vastated are not permitted to come into that second sphere until they have been vastated . . . Very many of the infernals are in this sphere.

4336. When such discourse in the interior sphere . . . it produces, in the World of Spirits, a sphere of fornication and adultery, and the evil gather to it . . . and infil the sphere with adulteries, etc.

4337. (The Spirits with a man) think just as the man does, which gives rise to a sphere of thought and affection . . . in which are all the other Spirits; and, while in it, they speak and are affected variously according to the sphere, each according to his own state. Therefore such Spirits gather to the man as he is himself, and they remain in that sphere, and augment and change it, and excite corresponding things in the man . . . Such as is the sphere, such are the Spirits . . .

4588. Through the whole night I was in a spiritual sphere . . . and in an opposite sphere . . . The latter sphere continually inflowed, and wanted to destroy the other sphere, but could effect nothing . . . In such a sphere are those Spirits kept who are being initiated and confirmed in this truth. Ex.

4608. Hence there is a spiritual sphere around a man, not only from the ideas and affections . . . in the brain, but from . . . the whole body . . .

4872. In his sphere, I began to doubt concerning the Divine . . .

4918. In the descent they are deprived of the holy sphere . . . which they have on the mountain. . . They have that sphere of the Lord around them, and they are inside that sphere with their pride, hatreds, etc.; whereas Angels have the sphere of the Lord within them . . .

5121. When spiritual Angels enter into that (celestial) sphere, they become as if insane . . . And when Genii . . . come into their sphere, they are direfully tortured . . .

5122. From the varieties of objects (the celestial) perceive the presence of the sphere of others; and so from the kind of the affections, they perceive the sphere of the Heaven in which they are.

5123. The spheres of consociations extend themselves almost through the whole Heaven; but with indefinite variety. There are celestial spheres there in which they can be with an affection of joy and love; others in which they can be with another kind of affection of joy and love; and others in which they cannot be. They fall into sadness there. The terminations of their spheres at the sides are there . . . Thus are the Societies distinguished.

5202. (The Divine sphere which constituted the general advent of the Lord. See LAST JUDGMENT, here.)

5898. The sphere of the Lord's Divine encompassed those whom the Lord protected. This sphere evolved itself towards those who were attacking; some of whom ventured to enter it, but they were suddenly smitten with such anxiety of heart . . .

5899. Those who appear like cats can be in the sphere of the Lord's Divine without being tortured . . . Such can ascend into some of the Heavens, and cannot be driven away, like others, by the angelic sphere. Ex.

D. Min. 4548. On a certain person's sphere which . . . poured forth poisonous sarcasms . . .

4549. His sphere was rolled round him like a roll. Des.

4581. The reason (they are thus magically bound) is that the Genii . . . form a sphere about the man, and thus adjoin infernals . . .

4668. The Divine sphere of ends and uses. Ex.

4676. The abominable sphere of the love of self. Ex. (Its effects on me. 4678.)

4798. An inundation by various spheres of the Hells, which spheres are directed by the Lord, and then produce anxieties and temptations . . .

4829. A conversation about spheres.

E. 65. A sphere proceeds from every Angel and Spirit . . . they have garments according to this sphere.

342¹⁰. These spheres are turned into such appearances.

392². Around every Angel is a sphere . . . which pours out to a great distance . . . it is the extension of his life outside of him, and this extension is effected by means of the spiritual atmosphere . . .

— But around the Lord is a Divine sphere, which near Him appears as a Sun . . . This sphere is the Divine which proceeds from Him, which in its essence is Divine truth. 941.

707. For the life of everyone . . . forms a sphere around him . . . Hence by 'the woman encompassed with the sun,' is signified . . .

822³. When man is in the exercise of charity, the sphere of all his affections and thoughts is like thin water. . . In this sphere are all things of his mind in the

complex. Ex. . . The same spiritual **sphere** manifests itself before the sight in (other) representative forms. 865.

[E.] 889³. All things in the world . . . pour out a **sphere**, which is sometimes sensated from afar, as that from animals in forests, which dogs keenly scent . . . But (all) these are natural exhalations. In like manner in the Spiritual World. Ex.

—⁴. There is not a single thought of a Spirit or man which does not communicate with some Society by this **sphere** . . .

902². Two opposite **spheres** encompass man ; one from Hell, the other from Heaven. Ex. 1014², Ex. Ath. 201, Ex.

926². When they descend into the lower **sphere** in which Angels are as to their bodies . . .

1076³. A **sphere** flowing from his love encompasses every man and Angel. Ex. . . This **sphere** has extension into the Heavens . . . or into the Hells. Ex.

—^e. But the **sphere** of the Lord's love has infinite extension, and creates the Heavens themselves.

1174². Man acquires this **sphere** in the world . . .

Ath. 154. There is an extension of the **sphere** from the Divine into the universe . . .

— . The **sphere** proceeding from Angels extends itself into much of Heaven.

191. The proceeding Divine . . . is formed successively into **spheres**, the last of which is the (natural) atmosphere.

Q. 5. The Holy Spirit is the same as the Divine **sphere**, if by this is meant the Divine love and wisdom . . .

Spherule. *Sphaerula*.

W. 432². (Three degrees of globules or **spherules** in the brain. etc.) E. 775². D. Wis. iii. 4.

D. Wis. ii. ³. See SPINAL MARROW.

Sphincter. *Sphincter*.

A. 5389. (The **sphincter** of the bladder.) D. 867.

D. 4281. The **sphincter** of the anus.

4283. The **sphincter** of the urethra.

Sphinx. *Sphinx*.

T. 274. These appear (there) like **sphinxes** . . .

320. Apes or monkeys clothed like men.

Spice. *Aroma*.

Aromatic. *Aromaticus*.

Perfumer. *Aromatarius*.

A. 175. An **aromatic** odour as of an embalmed corpse.

— . What is cadaverous is then smelled as **aromatic**. 1518. H. 449². D. 1100.

925³. What '**spices**' signify.

1171⁴. '**Spice**' = charity.

1519. Spheres which are perceived as odours of **spices**, etc.

2567¹⁰. '**Perfumers**,' mentioned.

4748. '**Camels bearing spices**' (Gen. xxxvii. 25). . . '**Spices**,' etc. = interior natural truths conjoined with good. Ex.

—². '**Spices**,' etc. = in general, interior truths in the Natural which are from the good there. Ex.

—⁴. As the Natural is perfected and also amended through such truths, healing is ascribed to **spices** of this sort. Ill.

5620. **Aromatics** = such things as are of truth from good.

5621. These **spices** (**aromatic** wax, and stacte) are purer than resin and honey . . .

— . All **spices**, because sweet-scented, = truths which are from good. Ex.

9474. '**Spices** for the oil of anointing' (Ex. xxv. 6) = the internal truths which are of the inaugurating good ; for '**spices**' = interior truths, which are the truths of internal good.

—². The oil was rendered scented by **aromatics** that it might represent what is grateful. . . As all the perception of good is through truth, **spices** were employed, which = interior truths.

—³. **Spice** = internal truth.

—^e. The **aromatic** of the oil of anointing = what is grateful of internal perception ; but the **aromatic** of the incense, what is grateful of external perception. Ex.

9475. '**For the incense of spices**' (id.) = for grateful perception ; (for) '**spices**' = truths of faith which are grateful because from good. Ex. 10199, Ex.

10137⁷. '**To multiply perfumes**' (Is. lvii. 9) = to multiply incense, by which are signified adorations.

10199⁵. '**A city of perfumers**' (Ezek. xvii. 4) = where is the doctrine of interior truth. E. 281².

—⁶. '**The chief of spice**' (Ezek. xxvii. 22) = what is grateful from interior truths.

—^e. (Thus) interior truths, which are grateful, and are signified by '**spices**,' are those which are from the good of love and of charity.

10251. '**Take to thyself chief spices**' (Ex. xxx. 23) = from the Word truths with goods, which are gratefully perceived ; for '**spices**' = truths conjoined with goods, which are grateful.

10254. '**Aromatic cinnamon**' (id.) = the perception and affection of natural truth . . . because by '**aromatic**' is signified grateful perception ; (and this) is from affection . . .

—³. All the **aromatics** of the oil of anointing belong to the celestial class . . . but those of the incense to the spiritual class . . . and therefore in the Hebrew these two kinds of **spices** are from different words . . . —⁷, Ex. 10291, Sig. and Ex.

—⁴. The **spice** here named = the perception and affection of celestial truth. Ill.

10256. '**Aromatic calamus**' (ver. 25) = perception and affection of interior truth ; (for) '**aromatic**' = the perception and affection of it.

10291. '**Take to thyself fragrant spices**' (ver. 34) = the affections of truth from good which must be in Divine worship ; for '**spices**' = perceptions and affections of truth and good.

10350. '**The incense of spices**' (Ex. xxxi. 11) = a representative of worship from truths . . . '**Spices**' = truths and their affections.

10540⁶. '**Spice**' = Divine truth as to its Perceptive.

M. 266³. An aromatic odour from the sphere of those Angels.

E. 242¹³. 'Spices' = truths which are grateful because from good. Refs.

1150². The spices (of the oil of anointing) = the Divine wisdom. Ex.

Spider. *Aranca.*

A. 5984. They station their emissaries as a spider places its web. D.2376. 4269.

W. 338. Evil uses are spiders, etc.

P. 107^e. Infernal love and its concupiscences may be compared to a spider and its web.

286. Like a little spider—*araneola*—in its web . . .

M. 231⁴. Involve it in reasonings as a spider does its prey with threads.

T. 178^e. As many as the little spiders—*araneolae*—in the little ball made by one mother spider—*arachnipara*.

335³. Does the spider think in its little head . . .

611². Evils are joined together like the progeny of a spider . . .

785^e. The internal and external of a spider. Ex.

D. 4735. On spiders. Gen.art. 4889. 5199.

— . A diabolical Spirit who appeared like a great and horrible spider (was drawn down by his web from the interior Heaven) and crushed. Des. (Those who appear thus des. 4736.)

4889. A spider seen descending from the Third Heaven by its thread. Ex.

—^e. Such appear like spiders. Ex.

4890. Spiders of a larger and more ugly form were seen to descend from the middle Heaven. Ex.

5199. I saw many females who appeared like spiders letting themselves down by threads when they were cast out of Heaven. It was their affections which thus appeared. These women des.

E. 581⁴. Deceitful falsities are signified by 'the spider's webs which they weave' (Is.lix.5).

J. (Post.) 170. (A solifidian Spirit) ordained a Society as a spider does its web, placing himself in the middle. . . . All such want to get into the Heavens . . .

Spike. Under EAR, and POINT—*spiculum*.

Spinal Marrow. *Medulla spinalis.*

A. 4325. See MEDULLA OBLONGATA. W.366².

5717. Such Spirits rush . . . by continuity even into the spinal marrow. D.1781.

8593. These Genii belong . . . also to that part of the spinal marrow which emits fibres and nerves to the involuntary things.

D. 3607. How (the fibres) are united in the spinal marrow.

4571. The middle Spirits who are directly . . . under the spinal marrow . . . infuse a feverish heat.

4952. A place near the lower part of the spinal marrow . . .

D. Min. 4705. A crowd ascended along the spinal marrow . . .

E. 775². The nerves by which the cerebrum, cerebellum, and spinal marrow form the whole body . . .

D. Wis.ii³. All the organs, etc. are mere contextures of fibres and nerves flowing out of both brains and the spinal marrow . . .

— . Around about the cerebrum, and within it, and in the cerebellum, and in the spinal marrow, there are spherules like molecules called the cortical and cineritious substances and glands, and all the fibres . . . proceed from these spherules . . . These are the initial forms . . .

v². See BRAIN.

Spiral. *Helix.*

See SPOON.

A. 5989. He was more deceitful than they, which he showed by rolling himself into the form of a spiral.

P. 211^e. Like raising a weight by screws.

319². See VORTEX.

M. 13². The trees . . . ran . . . in gyres as of a perpetual spiral: it was a perfect arboreal spiral . . .

183. Palms and laurels planted in the gyres of spirals.

T. 578^e. As the spiritual organism of the mind consists of perpetual spirals, it would coil itself up into spires, and would writhe like a serpent . . .

D. 2318. Such is the flux of the endeavours and forces . . . by spirals from left to right towards their centres . . .

4098. She showed herself . . . in a long form of a spiral; (and then) as a long solid spiral; by which it was shown that she was among the more deceitful. 4424.

Spiral. *Spiralis.*

Spire. *Spira.*

A. 5060². Spiral windings around the feet represented a desire to insinuate themselves . . . D.4082.

5559. The cuticles (with such) consist of spires . . .

W. 254². The closing of the spiritual degree is like the retorsion of a spire into the opposite . . . 263², Ex. M.203².

263³. But if the spiritual mind is opened . . . it reverses the spire in which are the action and reaction of the natural mind. Ex.

—⁴. The state of the natural mind before reformation may be compared to a spire winding downwards; but after it to a spire winding upwards . . .

P. 319³. With the good, these (organic forms) are spirated—*spiratae*—forwards; with the evil, backwards . . .

M. 264. His turban was wound in spires like a snake . . .

461^e. A bright light wound down in spiral windings . . .

T. 258^e. The fibril of the nerve coils itself into a spire.

578^e. See SPIRAL—*helix*.

D. 1233. The cloud wound itself into the form of a spiral—*spiralis seu heliis*.

2846^e. Those who are elevated . . . as it were into a spire [do] the best.

3222. (The spiral twistings of a murderer.)

3482. The intestinal spires. Ex.

3495^e. The Spirits (through whom the influx came in succession) formed—*agerent*—a kind of circular spire; so that the influxes of the Lord's life inflow as it were through a form perpetually spiral.

3968. The most deceitful (acted by) spiral windings.

4992. She had a chamber drawn out into a spire, and she entered through the spire, and sat in the middle, and ruled thence on all sides.

D. Min. 4581. (This magic) is done with a spiral figure in deceitful ways . . .

Spirit. *Spiritus*.

See ANGELIC SPIRIT, EVIL SPIRIT, GOOD SPIRIT, HEAVEN OF SPIRITS, HOLY SPIRIT, and WORLD OF SPIRITS.

See also under ANGEL, ANIMAL SPIRIT, AFTER DEATH, BODY, BRAIN, GENII, INSPIRE, NOVITIATE, OBSESS, SIREN, SOCIETY, SOUL, SPEAK,* SPIERE and SUBJECT.

A. 5. (E.S. constantly with Spirits and Angels.) 59².

—². I have been instructed about different kinds of Spirits.

19. 'The spirit of God' (Gen.i.2)=the mercy of the Lord. 24. (=the Divine truth. R.200².) . . .

34. Spirits in knowledge without love are in such a frigid life and obscure light . . .

50. Man is ruled . . . through Angels and Spirits.

— . With every man there are at least two Spirits, and two Angels; through the Spirits he has communication with the World of Spirits, through the Angels, with Heaven. Without (this) communication, he could not live. (Continued under ANGEL.) (Compare 697.)

69. Man . . . could have spoken with Spirits and Angels . . . for he is one with them, because he is a Spirit clothed with a body.

— . As soon as corporeal things recede, the way is (again) opened, and the man is among Spirits, and shares life with them.

97. Spirit, or life, likened to 'wind.' Ex. and Ill.

171. (During resuscitation) I was removed from communication with Spirits in the World of Spirits, because they supposed I had departed from the life of the body.

185. He is then made aware that he is a Spirit. (His first experiences as such.) H.450.

196². What (such) believe concerning the Spirit. (Fully stated.)

— . Thus they deny there is a Spirit. 206.

— . Philosophers speak about the Spirit in terms they do not understand. Des. 446^e.

318². He was translated among celestial Spirits. Des.

320. On the life of a soul, or Spirit. Gen.art.

— . When told that he is a Spirit, he is astounded, both because he is exactly like a man . . . and because he had not believed there is a Spirit, or that a Spirit could be such.

321. A Spirit has much more excellent faculties. Des. But Spirits are not aware of this until reflection is given them. 1389.

322. (The exquisite bodily sense of Spirits, fully des.) 1514.

—². (The excellence of their mental faculties and speech, fully des.)

—^e. It is the Spirit which sensates in the body. Ex 447^e.

443. He had believed that the Spirit would live an obscure life. Des.

444. One who had believed that the Spirit is not extended . . . I asked what he thought now about himself . . . He said that the Spirit is thought. (E.S. shows him that even thought implies an organic substance.)

445. The learned believe that a Spirit is abstract thought. Ex. Thus that it will vanish when they die.

446. I spoke with Spirits . . . that men do not believe in a Spirit because they do not see it . . . or apprehend it . . . thus deny its extension, and that it is a substance . . . that it is in a place, consequently in the human body . . . The Spirits, who were simple, marvelled . . .

447. A recent Spirit asked me, What is a Spirit? supposing himself a man. I told him there is a Spirit in every man, and that as to his life man is a Spirit. Ex. . . I told him that he was now a Soul, or Spirit, which he might know from the fact that he was over my head . . . He then fled away, crying, I am a Spirit, I am a Spirit. D.2288.

—². A Jew, when shown that he was a Spirit, persisted that he was a man, because he could see and hear. 941².

537. A Spirit applied himself to my left side, asking how he could enter Heaven . . .

— . (Another) recent Spirit desired Heaven. (His anguish on feeling it.) (See also 538-548. 1398.)

573. 'My Spirit shall not reprove man . . .' (Gen. vi.3)= . . . an internal dictate . . . also the influx of truth and good.

597². The Most Ancient Church had . . . consort with Spirits and Angels.

643². 'No breath in the midst of it' (Hab.ii.19)= nothing celestial and spiritual.

661^e. 'The breath of lives.' Ex. (Compare A.94.) 805.

739². 'A wind of storms' (Ezek.xiii.11)=the desolation of falsity.

784². (Since the most ancient times) many have spoken with Spirits and Angels, as Moses . . . but in an entirely different way.

* All statements relating to the speech of Spirits among themselves, and to man's speech with Spirits, are fully quoted under SPEAK, from beginning to end.

830². Whatever a **Spirit** thinks, those near at once know . . .

938. At first (such) do not know they are **Spirits**.

950. A phalanx of **Spirits** rising from Gehenna . . .

958. Cohorts of **Spirits** wander about, whom other **Spirits** greatly fear. Des.

969. Suppose **Spirits** to have no sense . . .

978. **Spirits** (also) have an external, (an interior, and an internal man). 1718^e.

1008³. A **Spirit** is known from his ideas. Des.

1111². **Spirits** can give others heat.

1121. Their interior man, or **Spirit**, was joined to Heaven by internal respiration.

1266^e. If the Lord had not come . . . no **Spirit** could have been with man; yet he cannot live a moment unless **Spirits** and Angels are with him.

1270³. Otherwise these **Spirits** would have been suffocated, although they would have revived, but after torture.

1274³. All **Spirits** and Angels are near enough to be seen, but no more come into view than the Lord permits.

—⁴. **Spirits** of whom others are thinking . . . when the Lord permits, are present. Des.

1275. The **Spirits** around me (then) appeared to be removed, and were seen below me, yet I could hear them.

1286². 'The breath of His lips' (Is.xi.4)=doctrine.

1376. I spoke with **Spirits** about the idea of place and distance with them. Ex.

— . **Spirits** to whom bodily and earthly ideas adhere . . .

— . Such **Spirits** can scarcely be brought to believe that they are not living in the body.

—^e. All **Spirits** and Angels keep constantly in their own situation . . .

— . **Spirits** appear in a place where they are not. Ex.

1378. **Spirits**, as **Spirits**, as to the organic things which constitute their bodies, are not in the place where they are seen, but may be far away. Ex.

1379. (Thus) the walkings and translations of **Spirits** . . . are nothing but changes of state. Ex.

1380. **Spirits** can be translated on high in a moment . . . and in the same moment deep down; and also from one end of the universe to the other. Des.

1383. The perception of **Spirits** and Angels. Gen.art.

1385. **Spirits** of the sear-skin. Des.

1386. So long as **Spirits** suppose that they (do everything) from themselves, they cannot have perception.

1388². Man derives (this) from the nature—*indole*—of **Spirits**, thus from man's **spirit**, and its communication with the World of **Spirits**.

—^e. Hence such a perception reigns universally among **Spirits**.

1390. There is (such) a communication that one **Spirit** supposes he has known what another knows . . . Some **Spirits** retain it; others do not.

1396. A **Spirit** who wanted to arrogate merit (was detected) from afar. Des.

1399. Every **Spirit** has communication with the interior and the inmost Heaven, although quite unaware of it; otherwise he could not live. His interior quality is known by the Angels who are in his interiors, and through those Angels he is ruled by the Lord. Thus there are communications of his interiors in Heaven, as of his exteriors in the World of **Spirits**. Ex.

1480. Man's **spirit** is greatly delighted with knowledge . . . It is its food . . .

1506. See SPHERE. 1510. 1520.

1516. **Spirits** said they have not the sense of taste. Ex.

1521. **Spirits** and Angels have every sense, except taste, far more perfect than man ever has. (Their world des.) 1880. 1973.

1524. See ANGEL.

1533^e. (Yet) unless **Spirits** were organic, and Angels were organic substances, they could not speak, etc.

1628^e. The things there are adapted to the senses of **Spirits** and Angels; for **Spirits** cannot see a whit of the things (here).

1629². As **Spirits** are perfected, their abodes are changed into more beautiful ones. Des.

1630. **Spirits** are very indignant at (the ideas men have about them). 1881.

1634. On the speech of **Spirits** and Angels. Gen.art. (Fully quoted under SPEAK, from 1635 to 1649. And also from 1757 to 1764.)

1636. Certain (learned) **Spirits** . . . were brought into a state of thought similar to what they had had here. . . They then said that it is a phantasy to believe that anyone can speak with **Spirits**. (This shows) how difficult it is for men to believe that speaking with **Spirits** is possible . . . The reason is that they do not believe there are **Spirits**, still less that they themselves will come among them . . .

1640. I perceive . . . where the **Spirits** are . . . over head, or below; at the right, or the left; at the ear, or at some other point near or inside the body; and at what distance. Ex.

1643^e. These (angelic representatives) are the things which inflow into the ideas of **Spirits**.

1673². For every man is ruled by the Lord through **Spirits**. 2025^e. 2121².

—³. This kind of persuasions is not so deadly, yet they cause much discomfort to **Spirits** . . .

— . Such **Spirits** excite in man nothing but confirmations of falsity. Des.

—⁴. How man may know whether he is ruled by such **Spirits**.

—^e. Such is the influx of **Spirits** with man.

1680. All **Spirits** (there) are distinguished in this way. Ex. (So also) man can know among which kind he is.

1761. **Spirits** who do not inflow in a stream-like way, but by vibrations and reciprocations as it were linear. (Continued under SPEAK.)

1763. These **Spirits** are separated from others: they

induce a pain in the head, as if from the suction of an air-pump.

[A.] 1769. A **Spirit** came to me not long after his decease, (for) he did not know he was in the other life . . . He was taken up on high . . . and spoke with me thence . . . I was reading (the Word). He said he perceived nothing of the sense of the letter; but (in describable) wonders in the spiritual sense. Des.

—⁴. Other (incredulous) **Spirits** were taken up, and confessed it was so. Des. 1771. 3474. D. 2053.

1773. **Spirits** who (here) had been delighted with the Word, have a delightful heavenly heat. Des.

1774. **Spirits** who do not want to hear about the interiors of the Word. Des.

1815. The interior man, or **spirit** itself, is from the father . . .

1873. **Spirits** spoke about the internal sense . . .

1876. (The speech of **Spirits** among themselves, and with men. See **SPEAK**, here, and at 2470. 2477. 2733. 2751. 3342. 4652. 6996². 8734. D. 1888. 2142. 2308. 2868. 2869. 3050. 3128. 4335. 4342. 4865. 4866. 5557. 5585. 5588. 5772. 5787.)

1880. **Spirits**, and still less **Angels**, cannot see anything in this world . . . with the sight of the **spirit**. Ex.

—². But **Spirits** and **Angels**, when the Lord pleases, can see the things in this world through the eyes of a man (whom the Lord permits) to speak with them. Examp. 1954.

— . I was forbidden to tell (people that their departed friends saw them through my eyes) because . . . at heart they did not believe there are **Spirits** . . .

—³. **Spirits** and **Angels** were astounded when they first saw through my eyes, and were affected with a new joy on account of this communication . . .

— . With other men, **Spirits** and **Angels** do not see a whit . . . but only perceive the thoughts and affections of those with whom they are.

1882. Being carried by the **spirit** into another place. Ex. 1884, Ex.

1886, Pref.³. Man is a **Spirit** clothed with a body. 1970.

1931². Common **Spirits** perceive man's thoughts (and memory) better than the man himself; angelic **Spirits** the still more interior things of his thoughts; and **Angels** . . . the causes and ends . . . 2488, Ex.

1937². (Useless **Spirits** who hang down their hands. Des.)

1967. **Spirits** who induce illusory visions. Ex. D. 1752.

1968. The visions of enthusiastic **Spirits**. Ex.

1970². When the internal sight is opened . . . not only the representatives, but also the **Spirits** themselves are seen, together with a perception of who they are, etc.

1972. Through intermediate **Spirits**.

1973. How **Spirits** are affected by the things which they see; and how evil **Spirits** are tortured when they cannot see and hear as others do. 1974, Examp.

—². **Spirits** have no sense of taste; but instead an appetite for learning, which is their food. Their anguish when this food is taken away. 3114.

1980². (Dreams are according to the state of the **Spirits** around us. (See **DREAM**, here.)

1992⁸. In the Ancient Church, **Spirits** who reproved and afterwards comforted were often heard. They called them 'God Shaddai.' Ex.

2121². The **Spirits** who are with man are (now, before the Last Judgment,) more excited than ever to bring malignant things upon him; inasmuch that the **Angels** can scarcely avert them, but are compelled to inflow into man more remotely.

2123. For man is ruled through **Spirits**, with whom those in the World of **Spirits** have communication.

2125. There appeared **Spirits** so black in a black cloud that I was horrified; and afterwards, others not so horrible. Ex.

2129. Such **Spirits** are driven into a state . . . in which they do not think in Society. Des. and Ex.

2294. Such a desire (to lead others to think and speak) is innate in **Spirits**.

2469. The interior memory is proper to the **spirit** of man.

2477. Would it be advantageous for **Spirits** to use the exterior memory? (Fully quoted under **MEMORY**, here, and at 2478. H. 256.)

2479. A recent **Spirit** indignant because he could not remember more. (Fully ex. under **MEMORY**.) 2481.

2491. **Spirits** who relate to the interior memory.

2588⁷. Sight is (really) of the **spirit**, which sees through the eye. Ex.

— . The things of the body cannot enter into those of the **Spirit**; but the reverse, (because compounds cannot enter into simples).

2599. **Spirits** reason much more fully and acutely than men . . .

2625. For recent **Spirits** have with them the idea of natural things . . .

2682³. While man is in the body, he lives in Heaven as to his **spirit** . . .

—^e. For few believe they have a **spirit** which will live after death.

2702^e. To be born of the **Spirit**' (John iii. 5) = of the Celestial of faith.

2733. A **Spirit** who had been a general, and an adulterer. Des.

2746. A lascivious **Spirit** who had extinguished in himself all desire for marriage and offspring.

2748. Adulterous **Spirits** seeking a house into which to insinuate themselves. Des.

2752. (Such **Spirits**) are kept in Hell lest they should come among those **Spirits** who are with men.

2762. Such representatives are continual with **Spirits**. Des.

— . **Spirits** from another orb. 3348. 4799.

2763. The Most Ancients were together with **Spirits** and **Angels**.

2796. All things are disposed through the **Spirits** and **Angels** with man.

2832⁷. 'Seven **Spirits** sent forth into all the earth' (Rev.v.6)=holy preachings of Divine truths.

2891. Recent **Spirits** torment themselves about . . .

2930³. 'Soul'=affection of truth ; 'spirit,' affection of good.

3110³. This Divine disposition is made by the Lord, by means of **Spirits** and Angels.

3212³. The body is only the covering of the **spirit**, and when it is put off, the **spirit** appears ; but in a quite different form when the man has been regenerated. Des.

3215. The representatives with **Spirits**. Ex.

3219. **Spirits** falling upon me. Ex.

3224². **Spirits** who are solely in the things of the light of the world . . .

3293². For a **Spirit** also has a natural life ; for his spiritual life is terminated in a natural one. Ex.

3342². For man is a **Spirit** clothed with a body. 3527.

—^e. How man may know that he has a **spirit** in him.

3425³. 'The **spirit** of (such a one) is bright and beautiful . . . But the **spirit** of (such a one) is black and ugly.

3482. The Ancients had communication with **Spirits** and Angels. (See SPEAK.)

3527. Man knows these things (from) the life of his **spirit** . . . He has such knowledge from the perception of his **spirit**.

3607. There are **Spirits** in the way who reject the ideas of evil and falsity . . .

3633. All **Spirits** and Angels appear to themselves as men. (The reason ex.)

3634. As to his **spirit** he is in Heaven.

3647. (Sailor and rustic **Spirits** like machines. Their restoration to human life by the Angels.)

3660³. Such things are adapted to the apprehension . . . of Angels, and also to that of **Spirits** ; for their thoughts are not interrupted (by) earthly things. Des.

3679⁵. But **Spirits** and Angels do not think like man. Ex.

— . (Thus) there are **Spirits** who are rational, who think spiritually ; and (the reverse).

—⁶. According to the idea of **Spirits**, this is called . . .

3726⁴. **Spirits** themselves are forms, that is, they consist of continuous forms, equally as do men, but from purer things . . .

— . Hence is the insanity of our age : that men do not believe they have a **spirit** in them which will live after death . . . when yet it is a substance much more real than the material substance of its body ; nay, the **spirit**, after being loosed from corporeal things, is that very purified body which many say they will have at the Last Judgment.

—^e. That **Spirits**, or, what is the same, Souls, have a body. Des.

3748. A **Spirit** who . . . supposed he knew everything . . .

— . Such as **Spirits** had been (here), such they are there. Ex.

3749. A **Spirit** who came unawares and inflowed into my head . . .

— . **Spirits** are known by their influx into different parts of the body.

— . This **Spirit** had been taken from the **Spirits** with a learned man still living (here). . . Communication was given through this intermediate **Spirit** with the thought of that man (and the **Spirit** tells E. S. what that man's ideas are about Heaven, etc.).

3750². One of these **Spirits** (over head) let himself down to me. He had been a pope. (He states his ideas about the keys, etc.).

—³. (**Spirits** can easily be let into the state of life they had had here.)

3812⁶. 'The **Spirit**' which entered into the dry bones (Ezek.xxxvii.)=the Lord's life, which when it inflows into the good of a man which he seems to himself to will and do from proprium, causes the good to be vivified . . .

3893. For **Spirits** and Angels have a sonorous voice. (Their singing, des.)

3938². For men, **Spirits**, and Angels are nothing but . . . forms recipient of life from the Lord.

—³. What proceeds from the Lord . . . is not in Him, but from Him, and causes men, **Spirits**, and Angels to come forth . . .

3957². (By death) man passes from shade to light, because . . . from the things of the body to those of the **spirit**.

3969¹⁷. The Divine Spiritual which proceeds from Him is called 'the **Spirit** of truth.' It is holy truth, and is not of any **Spirit**, but of the Lord through a **Spirit** sent by Him. Ill.

3993³. How the Lord reduces the Natural to correspondence with the man of man's interior, that is, with that which will live after death of the body, and is then called the man's **Spirit**, which when loosed from the body, has with it all things of the external man, except the bones and flesh.

4046. **Spirits** of the dura mater. Des.

4047². All **Spirits** and Angels may be known from the Lord's prayer. Ex.

— . These **Spirits** could serve the Angels as mediums ; for there are intermediate **Spirits** between the Heavens, through whom is communication. Des.

4048. Tranquil **Spirits** of the sinuses of the brain. Des.

4049. The **Spirits** of the ventricles of the brain. Des. 4050.

4051. The **Spirits** of the isthmus of the brain . . . said they were men. I replied that they were not men endowed with bodies, but **Spirits**, and thus also men. Ex. 5189, Des. D. 3822-3837.

4077³. **Spirits** lament that man does not know . . . that they are with him . . . Yet (everything) of his thought and will comes through them . . . and through them the Lord rules the human race . . .

4096⁶. Doubts and denials are excited by the **Spirits** adjoined to the man.

4099². So far as man is initiated into heavenly things . . . the **Spirits** in worldly things are removed, (otherwise) truths are dissipated.

[A.]4110². Good, middle, and evil **Spirits** are adjoined to a regenerating man. Ex. (Continued under SEPARATE.)

4186². As soon as **Spirits** come to man and enter into his affection, they know no otherwise than that all things of his affection and thought are theirs. Thus are **Spirits** conjoined with man, through whom he is ruled by the Lord.

4221. A **Spirit** with a corporeal sphere. (See SPEAK, here.)

4227². **Spirits** act more subtly than men. Ex.

—³. These **Spirits** correspond to the corruptions of the purer blood . . . Des.

4249². The things which come forth with the **Spirits** and Angels with a man are perceived by the man just as if they were in himself. Ex.

4307. The presence of **Spirits** with man is according to his loves. Ex. . . Thus everyone may know the quality of the **Spirits** with him, provided he observes that of his loves, or ends.

4329. The **Spirits** of the general voluntary sense. Fully des. (See GENERAL, here.)

—². An intermediate **Spirit**.

4330. **Spirits** of this Earth relate to the external man. (See SOCIETY, here.)

—¹. **Spirits** from this Earth (infested) the **Spirits** who relate to the internal sensuous. Des.

—³. The external sensuous **Spirits** (could not breathe in the sphere) of the internal sensuous ones. Des. and Ex.

4345³. The corporeal things are the most general of those which belong to the **spirit**; (and) exist and subsist from the things of the **spirit**: thus the things of the **spirit** are relatively particular. (This is made evident when the man becomes a **Spirit**); and, when the same **Spirit** becomes an Angel, . . . the things he had previously seen and felt in general . . . he sees and feels in particular. Ex. and Sig.

4364¹. That man is a **Spirit**, and is clothed with a body. Ex.

—¹. His **Spirit** is himself . . .

4403. (**Spirits** are Known by their situation relatively to the human body. See SITUATION at A.3639.)

—¹. **Spirits** seen near me are mostly Subjects of entire Societies. (See SUBJECT.)

—². (Ten classes of **Spirits**, and their correspondence with various parts of the body. Enum.)

4406. For man's **spirit** is in the light of Heaven; his body in that of the world.

—¹. It is the **Spirit** which lives in the body, and thinks.

4407^e. For man's **spirit** is in society with **Spirits** and Angels, (and so the man knows this truth).

4416. **Spirits** (are Known) from the light in which they are. Ex.

4417. (A conversation with **Spirits** about life.)

—^e. The withdrawal of delight is effected (there) by the separation of the **Spirits** in whose society they are. (The effect of this.)

4459². Not knowing that the life of their body is from that of their **spirit** . . .

4464¹. That the soul or **spirit** is the man who lives after death . . .

4527. They marvelled that **Spirits** have eyes . . .

—¹. **Spirits** appear to themselves exactly like men, see each other, hear, speak, feel their members by the touch, more exquisitely than (when here). Ex. 4622², Ex.

—^e. Man can see **Spirits** only with the eyes of his **spirit**; he sees them when the Lord opens his internal sight, as was done with the prophets . . .

4545⁶. (The representatives) affected the **Spirits** who were with (the Israelites) . . .

4572². This combat arises among the **Spirits** who are with the man. Ex.

4577². The Divine truth is 'the **Spirit** of Truth.' III.

4622. For all things there are adapted to the sensations of **Spirits** and Angels . . .

—². (How men might easily come into right ideas about the **Spirit**. Ex.)

—³. It is not the body which sees, etc. but its **spirit**; and therefore when the **spirit** puts off the body, it is in its own sensations, in those in which it had been in the body, and indeed in much more exquisite ones. Ex. and Des.

—⁴. As soon (after death) as a man observes that he has more exquisite sensations, especially when he begins to speak with other **Spirits**, he notices that he is in the other life, and that the death of his body had been the continuation of the life of his **spirit**. (Two examp. of this.)

4623. The sensitive life of **spirits** is twofold, real, and not real. Ex. . . Whatever comes from the proprium of a **Spirit** is not real. Ex.

—³. Beware when you come into the other life; for evil **Spirits** present illusions, and if they cannot deceive, they try to persuade thereby that nothing is real . . .

4652. The correspondence between . . . the things of the **spirit** which is within man, and those of the body. (Ex. under SPEAK, here.)

4653. (The **Spirits** of the ears. Fully quoted under EAR.) 4653a. 4654. 4655. 4656. 4657. 4658.

—¹. For the **spirit** of man is among the **Spirits** who are in the other life, and thinks there . . .

4653a. Substantiated things which are nearer the **spirit**, and which at last are in the **spirit**.

4658². Aristotle had followed obediently the things which his **spirit** had dictated.

—⁵. A woman often appeared to Aristotle, who stroked his cheek with her beautiful hand. Such women were sometimes seen by the ancients, who called them Pallases, and the one who appeared to him was from the **Spirits** who as men in ancient times had been delighted with ideas . . .

4659. It might be supposed that the **spirit** dwells within the body, and that the body as it were clothes it; but it is to be known that the **spirit** of man is in the body, in the whole, and in every part of it; and that it is its purer substance, in both its motory and its sensory organs, and everywhere else; and that the body is what is material everywhere annexed to it . . . This

is what is meant by man being a **Spirit**, and the body serving him for uses in the world; and by the **spirit** being the internal of man, and the body his external. From this it is evident that after death man is in similar active and sensitive life; and is also in the human form, as (here), but in a more perfect one.

4676. For the internal man, or **spirit** of man, knows not what old age is; but, as the body, or external man, grows old, the former passes into newness of life: the **spirit** of man is perfected in age as his Corporeal decreases, and still more so in the other life . . .

—². Although the **spirit** knows not what old age is, (and) the **spirit** is what thinks in the body, and the body has life from it: (yet) this thought of the **spirit** cannot be communicated to the body, and so cause man to know that he lives after death, for the reason that so long as the **spirit** remains in the body, it cannot think otherwise than from the principles which the natural man has imbued . . .

4682². 'I will pour My **Spirit** upon them' (Joel ii.28) = to instruct about truths.

4744³. 'The unclean **Spirit**' (Matt. xii.43) = the uncleanness of life with man; and also the unclean **Spirits** who are with him; for unclean **Spirits** dwell in the uncleanness of man's life.

4792. How **Spirits** and Angels are nourished. (See Food, here.)

4793. No **Spirit** or Angel is permitted to inflow into man's taste. (Ex. under TASTE.) Yet there are wandering infernal **Spirits** . . . who study to do so, and (thus) possess the man's interiors. At this day very many are possessed by them; for there are interior obsessions now. (The signs of them.)

—⁴. These pernicious **Spirits** try to loosen all internal bonds. Ex. When these have been loosed, the man is obsessed by such **Spirits**. (Continued under OBSESS.)

—⁵. How these **Spirits** are driven away. When they supposed that they were penetrating to the interiors of the head, they were conveyed away through excrementitious ways . . . They correspond to the filthy cavernules where the itch is.

4794. A **Spirit** . . . has all the sensations he had while (here), except taste: in place of this he has something analogous which is adjoined to smell. Ex.

4800^e. To what province they are allotted is hidden from **Spirits**; but not from Angels.

4804. (The Societies of friendship) turn the **Spirits** who are with others to themselves, and thus transfer the delight of the other to themselves.

4882. It appears to **Spirits** and Angels that they too move from place to place. Ex.

—³. Every **Spirit** and Angel sees the good to the right, and the evil to the left. Ex.

5056. (A **Spirit** from another Earth who ardently desired to be admitted into Heaven. Des.) 8847.

5061. (Some **Spirits** who had hated me when in the body. Des.)

5078³. Man rises immediately after death, and then appears to himself in a body exactly as in the world, with the same kind of a face, members, arms, hands,

feet, breast, belly, loins; and, when he sees and touches himself, he says he is a man just as in the world; yet it is not his external . . . which he sees and touches, but his internal, which constitutes that very human itself which is alive. Ex. . . That I might be certain of these things, it has been granted me to touch **Spirits** themselves, and to speak with them often about this subject. —⁵, Ex.

5094³. A rational natural man comprehends that there are **Spirits** and Angels who are invisible; but a sensuous man does not comprehend it.

5141. When man is in interior thought from affection . . . he is almost in his **Spirit** . . . But when he is in pleasures . . . his life is in the body . . .

5160. 'By water and the **Spirit**' = by faith and charity.

5165³. The faces of **Spirits** and Angels are formed from the exterior Natural.

5172. The **Spirits** of the thymus gland. Des.

5174. The first agitations of **Spirits**. Rep.

5180. The Genii and **Spirits** of the receptacle and ducts of the chyle. Des.

5181. The provinces of **Spirits** and Angels as known from the gyres. Examps.

5187. The **Spirits** of the gall bladder. Des.

5188. The **Spirits** of the sores called tubercles. Des.

5210. In the degree of such clearness or obscurity (of truths), **Spirits** are awake or asleep.

5222. 'His **spirit** was troubled' (Gen. xli.8) = disturbance. . . 'The **spirit**,' here, and elsewhere, means the interior affection and thought, which in fact are the **spirit** of man. The ancients called these the **spirit**: but by the **spirit**, in special, they meant the interior man who will live after death.

— . But by 'the **spirit**,' at this day, when read of in such a sense, is meant the mere thinking principle, without any other subject than the body. Examps.

5223². Therefore many of the magi communicated with **Spirits** . . .

5229. Hence Angels and **Spirits** can meet all whom they ever heard of.

5246². When man is being tempted, unclean **Spirits** are near him. Ex.

5247. The hair of **Spirits**. Des.

5248. The garments of **Spirits** and Angels. (See GARMENT, here.)

5307. 'The **Spirit** of God' (Gen. xli.38) = good from the interior, thus from the Divine; for 'the **Spirit** of God' is that which proceeds from the Divine, thus from good itself . . . and that which proceeds from it is truth in which is good; and this is what is signified in the Word by 'the **Spirit** of God.' The **Spirit** itself does not proceed, but the truth in which is good . . . the **Spirit** being the instrumental through which it is produced.

5323. In that state (of humiliation) there is a deficiency of the **spirits** . . .

5342^e. 'To be born of the **spirit**' = the good of life.

[A.] 5378. (The **Spirits** of the peritoneum infested by those of the kidneys, ureters, and bladder. Des.) See also 5379.

5380. The **Spirits** of the kidneys, ureters, and bladder. Des. 5381. 5382. 5383. 5384.

5383². As soon as any **Spirit** comes to another, and still more to a man, he at once knows his thoughts and affections, and all he had done, thus all his present state . . . But some **Spirits** perceive the interior things, and some only the exterior ones . . .

5386. The over-conscientious **Spirits** and their correspondence. Des.

5387. A piratical **Spirit** of the urine. Des. (See also 5388.)

—². The **Spirits** who correspond to the voiding of the urine.

5389. The wandering **Spirits** of the neck of the bladder. Des.

5396. A disorderly crowd of **Spirits** reduced into order. (See **CHOIR**, here.)

5427². Mediate **Spirits** and their use. Ex.

5470. With every man, there are two **Spirits** from Hell and two Angels from Heaven; (otherwise) man (as now born) could not live. (Continued under **ANGEL**.)

5553. The **Spirits** of the skins and integuments. Des. 5554. 5555. 5556.

5557. (Female **Spirits** through whom others speak. (Des. under **SPEAK**, and at 5561.)

5558. **Spirits** who say it is so, experimentally. Ex.

5560. The **Spirits** of the cartilages and bones. Des. 5561-5564.

5565. The **Spirits** of the teeth. Des. 5566-5568.

5569-5573. **Spirits** as characterised by the hair. Des.

5660². The like happens with **Spirits** who are being initiated into good through truths.

5713-5724. The **Spirits** of diseases. Gen.art.

5716. **Spirits** who infuse unclean colds . . . The same induce things which disturb the mind. They also induce swoons.

5717. How **Spirits** destroyed whole armies. Ex. D.1783.

5718. **Spirits** who excite enmities among others in order to dominate. Des.

5719. The **Spirits** who despise the Word . . . are kept separate from others . . . and communicate only with those of the same character.

5720-5722. **Spirits** who had been hypocrites. Des. . . . When applied to man they induce great tedium. Des. . . . They want to be called devils, provided they are allowed to command the Hells. Ex. . . . They are afterwards rejected out of the World of **Spirits**.

5723. **Spirits** with me who induced an unendurable oppression in the stomach. . . . When they were removed, it at once ceased. Such **Spirits** are those who (here) had lived in filthy idleness. Des. . . . The sphere of such with the sick induces a torpor on the members and joints.

5846. On the Angels and **Spirits** with man. Gen.art. 5976, continued.

5847. No man, **Spirit**, or Angel has life from himself, thus cannot think and will from himself. Ex.

5848. In order that the Lord's life may inflow . . . there are Angels and **Spirits** continually with man . . . two of each. Ex.

5849. The two **Spirits** adjoined to a man cause communication with Hell, and the two Angels, with Heaven. . . . If these communications were taken away, the man would fall down dead. (Shown by experiment.)

— . Few believe there is any **Spirit** with them, or that there are any **Spirits**. (The cause of this.)

5850. As men are not in order . . . there is particular influx into them, that is, there are Angels and **Spirits** with them, through whom there is influx. (Otherwise) men would rush into every wickedness. Ex.

5851. The **Spirits** with a man are changed according to his state. Ex.

— . The **Spirits** with a man are such as he himself is: there are avaricious **Spirits** with a miser, and so on. . . . Man summons **Spirits** from Hell according to his life.

5852. While evil **Spirits** are with a man, they are in the World of **Spirits**. (See **EVIL SPIRIT**, here.)

5853. The **Spirits** who flow to a man enter into all his memory. (Fully quoted under **MEMORY**.) 5857. 5858. 5859. 5865². 6192. 6200.

5854. **Spirits** inflow into the thoughts and voluntary things of man; but Angels into the ends. Ex.

5855. Before it was opened to me to speak with **Spirits**, I supposed that no **Spirit** or Angel could know my thoughts . . .

—². A **Spirit** knows not only the thoughts which the man himself knows, but also the least things of his thoughts and affections, which the man does not know . . . 6214².

5856^e. The **Spirits** and Angels who are with a man are (Subjects). Ex. 5983.

5857. **Spirits** are learned with the learned, stupid with the stupid, etc.

5858. Whatever **Spirits** think or speak from the man's memory, they suppose to be their own. Des. . . . They have their own scientifics as well, but are not allowed to use them.

5859. **Spirits** who supposed they had always been with me. Des.

5860. The **Spirits** with a man put on his persuasions also. . . . Thus the **Spirits** with those who are in heresies are in the like, and so on. This is in order that man may . . . not be disturbed by anything proper to the **Spirit**.

5861. Thus man . . . as to his **Spirit** is in consort with other **Spirits**, and is so joined to them that he cannot think or will anything, except together with them. . . . Thus only can he be led by the Lord. (Continued under **SOCIETY**.)

5862. The **Spirits** with man do not know they are with him; only the Angels know this; for they are

adjoined to his soul or spirit, and not to his body. (Continued under SPEAK.)

—^o. With me, however, **Spirits** have known that I was a man in the body, and (they could) see through my eyes, and hear those speaking to me.

5863. If evil **Spirits** were to perceive that they are . . . separate **Spirits** from the man . . . they would try to destroy him. (Continued under EVIL SPIRIT.)

5864. As evil **Spirits** have heard that there are **Spirits** with man, they have supposed they could meet those **Spirits**, and man together with them . . . but in vain.

5865. A **Spirit**, not evil, was permitted to pass to a certain man . . . He said that there appeared to him a black inanimate something. Ex.

—². An evil **Spirit** was let into the state of the body. Ex.

—^o. Usually **Spirits** are not allowed to look into the corporeals of man . . . When **Spirits** look into the things of the light of the world, they appear to them as mere darkness.

5874². When a man becomes a **Spirit** he is not allowed to use his scientifics, and yet he thinks and speaks about truth and good much more distinctly and perfectly.

5883². When man dies . . . the Internal which lives after the separation from the external, is what is then called a **Spirit**, but it is the man himself who had lived in the body, and he appears to himself and others as a man . . . endowed with the same faculties . . . and, when he does not reflect . . . he supposes that he is in his body in the world. 6054, Des.

5887. The breath . . . relates to the things of the understanding.

5888. Sadness of the spirit, or understanding. Sig. and Ex.

5951². Fibres from the brain full of spirit.

5954². Truths clothe good, as . . . fibres the spirit.

5962². Morning, noon, and evening with **Spirits** and Angels. Ex.

5972. 'The spirit of Jacob revived' (Gen. xlv. 27) = new life.

5977. The reason there are two **Spirits** and Angels with every man, is that there are two kinds of **Spirits** in Hell, and two kinds of Angels in Heaven . . . The first kind of **Spirits** are called simply **Spirits**, and act into intellectual things; the second kind are called Genii, and act into voluntary things. Ex. (Continued under GENII.)

5986². The **Spirits** were very indignant at this experience; for every one of them wants to think and speak from himself.

5990. At this day there are very many **Spirits** who want to inflow not only into man's thoughts and affections, but also into his speech and actions, thus also into his corporeals; when yet these are exempt from the particular influx of **Spirits** and Angels, and are ruled by general influx. Ex. . . The **Spirits** who want this are such as had been adulterers. Ex. . .

VOL. V.

Such are not allowed to go into the World of **Spirits**. Hence there are no external obsessions now; but there are internal ones. Ex.

5991. **Spirits** who are to be called corporeal, seen. They appeared as if in a gross body. Who they had been (here).

6119². 'The breath of his lips' (Is. xi. 4) = Divine truth from which is Judgment.

6167. These things are known even to simple **Spirits**.

6191. For many years all my thoughts and affections . . . have inflowed through **Spirits** and Angels as media, as I have perceived evidently. Des. (This shows how man is ruled through them.) 6197, Des.

6192. When **Spirits** come to a man they put on all his memory . . . The **Spirits** suppose these things to be their own. Thus they act with the man as if they were the man. But they are not allowed to enter farther with the man than to the things of his thought and will, and not to those of his actions and speech . . . They do not know that they are with a man. Ex. 6193, Ex.

6194. I have sometimes thought and spoken without reflecting that **Spirits** were present; but they at once addressed me, and told me that they did not know it was not they who were thinking. The nearest **Spirits** believed it was themselves altogether; the more remote ones less so; and those still more remote, still less so.

6195. **Spirits** have long been with me, neither very good, nor very evil, who could inflow inwardly into the affections . . . and they so bound themselves to me that it seemed as if they could scarcely be separated. Des. (This shows that it is loves which conjoin.)

6196. **Spirits** are associated to a man according to his loves. . . As soon as I have begun to love anything intensely, **Spirits** were present who were in such love, and they were not removed until the love had ceased.

6198. **Spirits** have been with me who supposed it was they who lived . . . thus that they were I; and when they were told that they were separate **Spirits**, and that I too was a **Spirit** as to the interiors, they could not believe it. Des. 6199.

6200. As for nine years I have continually been in consort with **Spirits** and Angels, I have carefully observed how the case is with influx. Ex.

—^o. The **Spirits** who were in a more subtle sphere . . .

—². When I have thought about a man known to me . . . that whole man, as he existed in my thought and affection, appeared in a moment with the **Spirits**. So when I have thought of any city . . . the **Spirits** knew in a moment everything I had seen or known about it. It is the same with matters of knowledge. Ex.

6201. Thus did my thought appear with **Spirits** when I was a little withdrawn from sensuous things; but (not) when my thought was in sensuous things. . . To the sensuous are adjoined like **Spirits**; and these **Spirits** apprehend scarcely any more things with a man than those which come to his sensation; for they are grosser than the rest.

—². When I have been let down into what is sensuous . . . the **Spirits** who are in that grosser sphere

infused shocking and scandalous things . . . At this day such **Spirits** abound . . . and the influx from them with man causes him to be self-indulgent, and live for himself and the world . . . To be elevated from them, man must think about eternal life.

[A.]6202. There is another influx, which is not through the **Spirits** with the man, but through others sent from some infernal Society into the sphere of the man's life; and these speak among themselves about such things as are adverse to the man, (causing him to feel sad, etc. See **SPEAK**, here.)

— . Such **Spirits** have often been with me. (Fully des.)

—². See **TEMPT**.

6211. Why speech and action are not ruled through particular **Spirits**, as thought and will are. (Ex. under **SPEAK**, here.)

— . **Spirits** are allotted to every member of speech and of action; but these **Spirits** are not aware of it.

6212. (The prophets then spoke and acted) from the **Spirits** who occupied their bodies. Des. I was shown how they were acted upon by the **Spirits**. Des.

—⁴. The **Spirits** occupied their bodies, insomuch that there was scarcely anything left except that they knew they existed. There were certain **Spirits** for this use, who did not want to obsess men, but merely to enter into the corporeal affections of the man, (and thus) into all things of his body. The **Spirits** usually with me said that I was absent from them while in that state.

—⁵. The **Spirits** who possessed my body . . . afterwards told me that they had (supposed) they had life as in the body.

6214. How difficult it is for man to believe that **Spirits** know his thoughts. . . Before I spoke with **Spirits**, it happened that a certain **Spirit** said a few words to me about what I was thinking of. I was astounded . . . Then, when I began to speak with **Spirits**, I was indignant that I could think nothing which they did not know of . . . but the use of a few days made it familiar to me.

6251. When **Spirits** have inquired anything from me, they have received an answer by merely looking into my thought.

6317. (Ideas of the learned about **Spirits**.) They could not be brought to believe that **Spirits** enjoy any sense; and everything else they had thought about **Spirits** was devoid of all quality. The reason was that they had placed life in the body. Ex. . . But the unlearned, who have been in the good of faith, are not such . . .

6319². Before the **Spirits** with a man, objects do not appear as the man sees them with his eyes, nor are words apprehended as the man hears them with his ears; but [they appear and are apprehended] as the man thinks [of them]. Ex.

6321. There are malignant **Spirits** who have devised arts to prevent (in part) the angelic influx. Des.

6322. It is the sense of the **spirit** which sensates through the external sense . . . 6948³.

—². I have seen **Spirits** separated from an angelic Society because they believed . . . in physical influx.

6324. **Spirits** who reason much, perceive little of what is true and good. Des.

6400³. When such think about the **spirit** or soul, they can have no idea of it than as of the invisible things in nature . . . some as of a mere thinking principle . . .

6423. That good . . . may protect **Spirits** who have recently come from the world. . . it acts through truth.

6470. Every **spirit** thinks and speaks from others; and these others from others; and so on. 6471, Examp.

6479. **Spirits** who continually injected doubts. Ex.

6493. I have often spoken with **Spirits** about fortune . . . Accidents happen because such **Spirits** are present. Ex. 6494. D.4562.

6612. They who think exteriorly . . . communicate solely with the grosser **Spirits**; but they who think interiorly . . . with the Angels. (The difference ex.)

6614. How angelic ideas inflow into those of **Spirits**. (See **IDEA**, here.) 6615.

6618. Certain **Spirits** gloried [in the idea] that they know all things. These **Spirits** relate to the memory. Ex. (See 6696. 6808.)

6620. **Spirits** who deny that there is anything interior in the Word.

6624. Ideas of thought are the words of **Spirits**; and ideas of still more interior thought are the words of Angels.

6653. **Spirits** and Angels think and speak abstractedly. Ex.

6663. **Spirits** in like evils and falsities are present.

6696. The **Spirits** of Mercury. Tr. 6807, Gen.art. 6921, continued. 7069, continued.

6701. **Spirits** and Angels from other Earths are all separate from each other according to the Earths. Ex. . . . Nor are they consociated in the Heavens, except in the Third.

6809. **Spirits** can search the memory with the utmost skill. 6811.

6810. In Mercury many men speak with **Spirits**, and hence possess Knowledges of spiritual Things . . .

6812. The memory of **Spirits** is much more perfect than that of men. Ex. 6931.

6914³. In order that (evil men may be kept in the simulation of what is honourable and just) **Spirits** who are in simple good are joined to them . . .

6928. The **Spirits** of our Earth, especially when recently in the other life, love corporeal and worldly things . . . and desire to know such things there. They are therefore . . . kept in the Lower Earth until they are averse to such things; and are then elevated into Heaven.

6987². A **Spirit** can utter in a moment things which a man can scarcely utter in half an hour. (Fully quoted under **SPEAK**.)

6996². (The speech of **Spirits** is unintelligible to man;

and that of Angels is unintelligible to Spirits. (Fully quoted under SPEAK.)

7004. For the Word which is uttered by a Spirit or Angel proceeds from His Divine Human.

7055³. The prophets wrote as the Spirits dictated from the Divine . . .

7069. All Spirits whatever have been men . . . and the Spirits themselves are exactly such as they had been while they lived in the world.

7078. The Spirits of other Earths do not appear within the sphere in which are the Spirits of our Earth, but outside it, some at a greater, and some at a lesser distance, and towards different quarters. Ex. 7358, Ex. 7800.

7111. 'Directors' = intermediate Spirits.

7171. (Our) sun does not appear to any Spirit, nor anything of its light; it is thick darkness to them. (Continued under SUN.)

— . Positions of the planets in the ideas of Spirits and Angels. 7247. 7800.

—^e. Spirits appear near their own planet, but outside of it.

7172. Spirits of our Earth speaking with those of Mercury. Des.

7217. 'Straitness of spirit' (Ex.vi.9) = a state near despair. Ex.

—^e. To the merely natural such appear weak and sick in spirit, but they are strong; whereas the merely natural . . . are quite weak as to the spirit, because they are spiritually dead.

7218. (The times of the day with Spirits. Ex.)

7246. The Spirits of Venus. Gen.art.

7358. The Spirits of Mars. Gen.art. 7475, continued. 7620, continued.

7359. The speech of the Spirits of Mars. (Fully quoted under SPEAK, and at 7745. 7747.)

7362. The respiration of the Spirits of Mars. Des.

7475. The Spirits of Mars appear to themselves as men such as they had been in the world, and therefore they appear in the same way to others; for everyone there appears to others as he appears to himself, because the perception is communicated. . . They had known they were Spirits clothed with a body, and had thought chiefly about the life of their spirit in their body. (Continued under MARS.)

—². All Spirits are in the human form; but not in so prominent a one as that in which are the Spirits of Mars.

7476. The Spirits of Mars are among the best of all Spirits from our solar system . . .

7482. In the sphere of the Spirits of Mars the Spirits of our Earth became as if insane. Ex. (See also 9108.)

7648^e. For the spirit, regarded in itself, is the affection in form . . .

7799. The Spirits of Jupiter. Gen.art. 8021, continued. 8242. 8371.

7801. There are many kinds of Spirits from Jupiter. Three kinds of them des.

7802. In (Jupiter) Spirits speak with the inhabitants, and instruct them, and also chastise them. The reason Spirits speak with them is that they think much about . . . the life after death . . .

—². To speak with Spirits and Angels was also common on this Earth in ancient times, from a like cause . . . but this living communication with Heaven was closed as man became external. Ex.

7803. The speech of Spirits with the inhabitants of Jupiter. Ex.

— . The chastising Spirits of Jupiter, des. 8021, Des. 8027.

7804. The instructing Spirits of Jupiter, des. 7806.

7805. The angelic Spirits of Jupiter, des. 7807. 7808.

7806. When the face in the window was seen the Spirit instantly departed.

7809. The men of Jupiter are not allowed to speak back to the Spirits; nor to mention to anyone that a Spirit has spoken to them. . . These Spirits of Jupiter, when with me, at first supposed they were with a man of their earth . . . 8385.

8028. When Angels are about to come, a Spirit is sent before who prepares the way. Ex.

8029. When Spirits of Jupiter become Angels there appear horses as of fire . . .

8031. The Spirits of Jupiter are altogether unwilling to be in the company of Spirits of our Earth. Ex. 8115.

8043². 'I will pour My spirit' (Is.xliv.3) = the good of charity.

8131². The temptations of Spirits. Des.

8409². 'Spirit' (Is.xxxi.3) = what is alive.

8542. (Such inhabitants of Jupiter) are deprived of respiration, and thence of life, by Spirits . . .

8629. A Spirit from the Lower Earth came to me. Des.

8630^e. The Spirits and Angels of Jupiter relate to the Imaginative of thought, and thus to an active state of the interior parts; whereas the Spirits of our Earth relate to various functions of the exterior parts of the body; and the Imaginative of thought cannot inflow into these functions while they want to dominate . . .

8733. (The speech of the Spirits of Jupiter fully des. under SPEAK, here.)

8788². Thus the mere externals of the Israelites could communicate with Spirits, and through them with Angels. 10602^e.

8849. (A Spirit of Jupiter who had a very tender conscience. Des.)

8865². Such Spirits and Angels are with a man as is his universal Regnant. Ex.

8869². As there is nothing of spiritual life in such, it is said 'there is no breath in them' (Jer.x.14).

8882³. By 'the unclean Spirit,' when he went out, it meant the acknowledgment and belief of truth. . . By his return with seven others, a state of profanation. N.172², Ex.

8918. The soul or spirit of man is in Heaven, and his body in the world . . .

[A.] 8947. The **Spirits** of Saturn. Gen.art. 9104, continued.

8949. The inhabitants of Saturn, when they come of age, speak with **Spirits**, by whom they are instructed about the Lord . . . and how to live.

8950. When any want to seduce the **Spirits** of Saturn . . . they say they want to die . . . **Spirits** of our Earth sometimes deride them . . .

8953. The inhabitants and **Spirits** of Saturn relate to the intermediate between the spiritual and the natural sense, acceding to the spiritual . . . Hence these **Spirits** often seem to themselves to be rapt into Heaven, and afterwards let back . . . 9107.

9104. Some **Spirits** of this Earth passed over to the **Spirits** of Saturn, who . . . appear at the end of our solar world. (The conversation between them. 9105.)

9105. The **Spirits** of Saturn then spoke with me through intermediate **Spirits** . . .

9106. The **Spirits** of Saturn are visited by those of Mercury. Des.

9107. The **Spirits** of our Earth relate to the natural and corporeal sense; thus to the external man; but the **Spirits** of Saturn to the internal man . . .

9166. When Angels converse about two discrepant truths, two disputing **Spirits** are presented below who are the Subjects of many Societies . . .

9213. For when an Angel or **Spirit** is in externals, he is in shade; but when in internals he is in the delights of heavenly loves . . .

9232. The **Spirits** of the moon. Gen.art.

— . The simpler **Spirits** with me laughed at them. Ex.

9237. **Spirits** and Angels often speak to the inhabitants of the moon . . .

9278⁶. That the world cannot receive the **Spirit** of Truth, because it does not see him, nor know him = that it will not acknowledge the Lord with faith of heart, because external things will obscure.

9281³. As respiration corresponds to the life of faith, (the latter) is called 'breath;' as in [the expression] drawing the **breath** and letting out the **breath**; and hence too, **Spirits**, in Hebrew, are so called from 'wind,' and in the Word are compared to 'wind.' Ill. 9818¹⁵.

9297^e. Hence **Spirits** and Angels are forms of their own use . . . Hence too it is that the quality of **Spirits** is Known as soon as they are present. Ex.

9325². 'To be born of water and the **spirit**' = through truths of faith and the good of love. 9454^e. (Compare 9818¹¹. 10237a^e. 10388.)

9358. In every other Earth truth Divine is manifested orally through **Spirits** and Angels. . . But this is done within the families, (and therefore a new revelation is constantly necessary).

9396². At this day Heaven is closed; for scarcely anyone speaks with Angels and **Spirits**. (Continued under SPEAK.)

9435². How far Moses was admitted into Heaven, was shown me representatively by means of a **Spirit**. Des.

9438. On the men, **Spirits**, and Angels of the Earths in the starry heaven. Gen.art. (See SPEAK, here.)

—². (Why so few are now allowed to speak with **Spirits** and Angels. (Fully ex. under SPEAK, here.)

9440. Through changes of state, Angels and **Spirits** can be translated from one place to another; from one Earth into another; and even to Earths at the end of the universe. In like manner a man as to his **spirit** . . . 10734.

9457⁵. **Spirits** who are in the First Heaven.

9481². There are always **Spirits** and Angels with man . . . Through them man is connected with the Lord; and thus subsists the human race and also Heaven.

9578. The **Spirits** of (the First Earth). 9693, Gen.art. 9793.

— . For **Spirits** remain near their own Earth. 9968, Ex.

9582^e. In that gulf appeared very many men, who were **Spirits**. . . These were guards, to prevent **Spirits** from this system from passing, without permission, into any other.

9817². '**Spirits**,' in the Word, = the life of the intellectual part; 'heart,' that of the voluntary part. 9818³, Ill.

9818. 'Filled with the spirit of wisdom' (Ex.xxviii.3) = with Divine truth. Ex.

—². '**Spirit**' often occurs in the Word, and, when man is treated of, by his '**spirit**' is signified the good and truth inscribed on the intellectual part, consequently, the life of this; (for) man, as to his interiors, is a **Spirit**, and as to them is together with **Spirits**. —³, Ex. and Ill.

—³. Hence by '**Spirit**,' when the Lord is treated of, is meant the Divine truth proceeding from His Divine good; and this, when . . . received by man, is 'the **Spirit** of Truth,' 'the **Spirit** of God,' and 'the Holy **Spirit**' . . . —¹³, Ill.

—⁹. That '**spirit**,' in a general sense, = the life of man's respiration. Ill.

—¹⁰. Thus '**spirit**' = the life of man. That, in special, it = the life of truth, which is the life of the intellectual part, and is called intelligence. Ill.

— . 'The **Spirit**,' here, = intelligence and wisdom.

—¹². The life from Divine truths is '**Spirit**.'

—¹⁷. The Divine truth, consequently the Divine wisdom and intelligence, are called 'the **Spirit** of Jehovah;' here, 'the **spirit** of wisdom and intelligence, the **spirit** of counsel and might, the **spirit** of knowledge and of the fear of Jehovah' (Is.xi.2). Further ill. 9857⁴. 10196², Ex. 10570⁷.

—¹⁹. That 'the **Spirit** of Jehovah' = the Divine truth, and the derivative heavenly life for the man who receives it. Ill.

—²¹. '**Spirit** of judgment' = Divine truth. (= wisdom from Divine truth. 9857³.)

—²². '**Spirit** of holiness' = the Lord as to Divine truth, thus the Divine truth which is from the Lord.

—²³. 'To make angels **spirits**' (Ps.civ.4) = receptions of Divine truth.

9827². When intelligence and wisdom are taken away from **Spirits**, which happens when the angelic Societies

are removed from them, their head covering appears to be taken away, and they then become stupid . . .

9952. All **Spirits** and Angels appear clothed in garments according to their state of truth.

9954¹⁷. 'The breath of the nostrils'=the heavenly life itself which is from the Lord.

9968. The **Spirits** of the Second Earth. Gen.art.

9987. 'The breath of His mouth' (Ps.xxxiii.6)=the life from Divine truth.

10049^e. 'The spirit breatheth where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh and whither it goeth; so is everyone who is born of the spirit' (John iii.8): 'the spirit'=the life of charity through faith. (=the Divine truth which inflows from the Lord through the internal of man into his external, whence the regenerating man has the life of faith. 10240.)

10053⁶. 'The Spirit of truth' (John xvi.13)=the Divine truth proceeding from the Lord. 10151⁴.

10099². (The spirit is not continuous with the body.)

10194². Around **Spirits** who are in truths from good appear most beautiful representatives. Des. . . But around those in truths (only), appear rocks, marshes, etc.

10219². Unless **Spirits** and Angels were with man, through whom the influx is effected, he could not live a moment . . . 10483².

10227^e. With **Spirits** below the Heavens, there are riches according to their reception of truth and good from the Lord.

10237^e. **Spirits** and Angels think by spiritual ideas, and also speak by them . . .

10283¹³. 'Spirit' is opposed to 'flesh,' because by 'Spirit' is signified life from the Lord; and by 'flesh,' life from man. Ill.

10284⁵. Among **Spirits** are very many who imitate Divine things . . .

10298⁴. **Spirits** are nothing but their own truths and goods which they had put on in the world; and yet are human forms . . .

10311. The **Spirits** of the Third Earth. Des. 10378. 10384.

— They could not be with the **Spirits** of our Earth. 10312, Ex. 10381. 10517, Ex. 10710.

10312. For **Spirits** are consociated and dissociated according to the affections and the derivative thoughts. 10585^e.

10314. Therefore the **Spirits** of that Earth do not appear in a well-defined human form; but as clouds. Des.

10330. 'I have filled him with the spirit of God' (Ex. xxxi.3)=influx and illustration from the Divine truth which is from the Lord's good.

10379. These **Spirits** keep themselves at a distance, because their correspondence is . . . with man's interior things.

10381². (I told him) that what he reprehended was not mine, but belonged to the **Spirits** around me; for

what I think I do not think from myself, but from them, by influx.

10406⁶. As there is nothing Divine in them, it is said 'there is no breath in them' (Jer.x.14).

10420³. **Spirits** turn themselves according to their loves. Ex.

10422². **Spirits** go nowhere else than to those with whom they are consociated by love; hence the quality of **Spirits** as to truth is known from the ways and streets in which they go; for all truth leads to its own love.

10585. The **Spirits** of the Fourth Earth. Des. 10710. — I was not conveyed to the Fourth Earth; but the **Spirits** of it were brought to me.

—². How **Spirits** of quite another genius may be associated with **Spirits** with whom there is to be conjunction. Ex.

10593. The External (of man) which is accommodated to uses in the other life together with the internal (of man) is called a **Spirit**; a good **Spirit** and Angel if the man had been good; and an evil **Spirit** if he had been evil.

10594. The spirit of man appears (there) in a human form exactly as (here). (His faculties enum.)

10604². These ideas are of man's spirit . . . and he comes into them when he becomes a **Spirit**, and by them converses with other **Spirits**.

— Those who think in their spirit abstractedly from their body . . .

—^e. As to his spirit, man is in society with **Spirits**, and, as to his interior thought . . . with Angels. Hence man has the faculty of thinking.

10608². Angels and **Spirits** . . . have faces, arms, hands, feet . . . dwellings; and live together exactly as do men, upon an earth. Des.

10735. A **Spirit** with me who had been a very pathetic preacher. Des. 10736.

10736. The **Spirits** of the Fifth Earth. Des. 10751. — **Spirits** from our Earth visit them. Des.

10751. All **Spirits** know about their own Earth, when their natural memory is opened . . .

— The **Spirits** said that when leave is given they appear to the inhabitants of their Earth, and speak with them as men; which is effected by their being let into their natural memory . . . and the inhabitants suppose them to be men (until) they vanish. Ill. This rarely happens now on our Earth, lest men should be compelled to believe . . .

10754. The preacher took hold of the hand of a woman on that Earth; but, as she perceived that he was a **Spirit** . . . she hastened away.

10758⁴. Every man is a **Spirit** as to his interiors, and it is that which lives in the body . . . and it is the spirit of everyone from which he has the human form, consequently which is principally the man, and in a like form . . . visible (only) before the eyes of **Spirits** . . .

—^e. On my asking **Spirits** . . . whether they wanted to be re clothed with their earthly body, they fled far away . . .

[A.] 10783. Many **Spirits** and Angels from our Earth accompanied me (to the Sixth Earth).

—^e. Only in two places (on the way) did I see **Spirits** . . .

10785. The **Spirits** of the Sixth Earth. Des. 10808, Gen.art. 10833.

10809. The spiritual Sun appears only to the Angels, and not to the **Spirits** who are below. Ex.

10812. Monkish **Spirits** seen with a crowd of **Spirits** of the Sixth Earth, mostly evil. Des.

10813. For **Spirits** and Angels dwell in the same way as they had done (here). Ex.

—^e. **Spirits** and Angels . . . can see the things in the world through the eyes of a man to whom the Lord grants to speak with **Spirits** and Angels . . .

H. 77. Upright **Spirits** . . . grieved at the ignorance within the Church about **Spirits** and Angels; and indignantly told me to relate that they are not minds without form, nor ethereal spirits-*pneumata*; but in form are men; and that they see, hear, and feel as well as those who are in the world. 456, Ex.

95^e. The pulmonary **breath**=the understanding, and the truth of faith.

99². The spirit . . . in some who were beautiful in face (was seen to be) deformed, black, and monstrous, . . . But in some who were not beautiful, it was lovely, fair, and angelic. And the spirit of a man appears after death such as it had been in the body.

123². The interiors make the face of an Angel and a **Spirit**.

— . Man, too, as to his spirit, turns in the same way. Ex.

203³. A **Spirit** who believed that he thought from himself. Des.

246. When an Angel or **Spirit** comes to a man, and, by conversion to him, is conjoined with him, he comes into all his memory, insomuch that he scarcely knows but that he knows from himself all the man knows . . .

—². At this day there is no longer such conjunction with Angels, but with **Spirits** not in Heaven.

—³. **Spirits** will not believe it is the man who speaks, but they in him; (and) that all the man knows is from them . . .

247. Another reason why Angels and **Spirits** conjoin themselves so closely with man that they suppose the man's things to be their own, is that there is such a conjunction between the spiritual and the natural world with man that they are as it were one. But, as man had separated himself from Heaven, it was provided . . . that there should be Angels and **Spirits** with every man, and that he should be ruled by the Lord through them. This is the reason for so close a conjunction. Otherwise, man could have been ruled through the general influx from Heaven without having **Spirits** and Angels adjoined to him. 296, Ex.

249. To speak with **Spirits** is rarely granted (now), because it is dangerous; for the **Spirits** then know they are with a man . . . Refs.

— . Some who lead a solitary life sometimes hear **Spirits** . . . without danger; but the **Spirits** with them

are removed . . . at intervals, to prevent their knowing they are with a man. For most **Spirits** do not know there is any other world . . . and therefore the man is not allowed to speak back to them, otherwise they would know.

—². They who think much about religious things, (so as) to see them in themselves, begin to hear **Spirits** speaking to them. Ex. . . But such are visionaries and enthusiasts, and whatever **Spirit** they hear they believe to be the Holy **Spirit**, when yet they are enthusiastic ones. Such **Spirits** see falsities as truths . . . and therefore they persuade those with whom they inflow. As these **Spirits** began to persuade evils also . . . they have been removed by degrees. (Continued under ENTHUSIASM.)

253. Rarely, since those times, has anyone spoken with Angels . . . but some with **Spirits**. Ex.

254. The Lord spoke the Word to the prophets through **Spirits**, whom He filled with His aspect. Ex.

—². A **Spirit** filled with the Divine . . . knows not but that he is the Lord, and that what he speaks is Divine . . . Afterwards, he perceives he is a **Spirit** . . . Such was the state of the **Spirits** who spoke to the prophets . . . The **Spirits** believed themselves to be Jehovah. D.1957.

256. No Angel or **Spirit** is allowed to speak to a man from his own memory. (Fully quoted under MEMORY.)

257. There are **Spirits**, called natural and corporeal **Spirits**, who, when they come to man, do not conjoin themselves with his thought, like other **Spirits**, but enter into his body, and take possession of all his senses, speak through his mouth, and act through his members, supposing, then, that all things of the man are theirs. These are the **Spirits** who obsess man; but they have been cast into Hell, and quite removed . . .

292. (The good and evil **Spirits** with man. Fully ex. under EVIL SPIRIT, and at 293. 295.)

294. All **Spirits** in the World of **Spirits** have communication with Heaven or with Hell. (Continued under SOCIETY.)

295. The **Spirits** with man are changed according to the changes of his affections: hence some **Spirits** are with him in infancy; others in childhood; others in adolescence and young manhood, and others in old age. (These four classes of **Spirits**, and the Heavens with which they communicate. Des. and enum.)

296². As to his speech and actions, man is ruled through general influx, and therefore the **Spirits** adjoined to him have nothing in common with these.

297. The influx through **Spirits** is called mediate.

298. The **Spirits** with man (whether good or evil) never inflow from their own memory and derivative thought . . . Still, through them there inflows with man, good or evil affection. (Continued under INFLUX.)

299. **Spirits** not yet in conjunction with Hell (who) love undigested things . . . are present where there are such things in a man, and speak there together from their evil affection; and if this affection is contrary to the man's, it becomes in him sadness and melancholy anxiety; but if it is in agreement, it becomes in him

gladness and cheerfulness. These **Spirits** appear near the stomach. Des.

302. Yet man cannot think one whit without **Spirits** adjoined to him; and his spiritual life depends upon it.

355^e. It is the spirit which thinks in the body. 432.

363. For the spirit of man is altogether such as is his love; moreover, the body of every **Spirit** and Angel is the external form of his love exactly corresponding to the internal form which is that of his mind . . . 527².

395^e. And that which is in the spirit of a man when he leaves the body remains after death; for he then lives a **Spirit** man.

411. Certain **Spirits**, not evil, fell as it were into sleep, and were translated, as to their interiors . . . into Heaven; (which) can be done with **Spirits** before their interiors have been opened. (What they saw, des.)

422. When, with a **Spirit** man, good has been conjoined with truth, he comes into Heaven . . . But when, with a **Spirit** man, evil has been conjoined with falsity, he comes into Hell.

431. When **Spirits** are mentioned, those who are in the World of **Spirits** are meant . . .

432. Every man is a **Spirit** as to his interiors. Gen. art. 436. 437.

—^e. (Thus) whatever lives with man is his spirit. 433.

433. It follows that the spirit is the man himself; or, that man, regarded in himself, is a **Spirit**, and is in a like form; for whatever lives and feels in man is of his spirit, and everything in man . . . lives and feels; and therefore when the body is separated from its spirit . . . the man remains a man, and is alive. Some think even in their cold body, while it is lying on the bier. 453, Ex.

434. (Thus) the spirit of man is equally in a form . . . and equally enjoys sensories and senses when separated from the body; and everything . . . of the life of sense which man has, is not of his body, but of his spirit . . . Hence **Spirits**, equally with men, see, hear, and feel . . . The spirit sensates naturally while in the body, through what is material added to it; yet it sensates spiritually at the same time, by thinking and willing.

435. (Thus) man, regarded in himself, is a spirit; and the Corporeal which is added to him . . . is not the man; but is only the Instrumental of his spirit. (The Spiritual which beasts have. Ex.)

438. Every man, even while in the body, is as to his spirit in society with **Spirits**. Ex.

441. Being carried by the spirit into another place. Ex.

446. The inmost communication of the spirit is with the respiration and with the motion of the heart; its thought, with (the former), and its affection with (the latter); and therefore when these two motions cease, there is at once a separation. . . The spirit is then left to itself; and the body, being devoid of the life of its spirit, grows cold and putrescent.

447. The spirit remains a while in the body after the separation, but only until the total cessation of the heart, which takes place with variety according to the state of disease which was the cause of death. (Continued under RESUSCITATE—*resuscitare*.)

449². (The drawing of the spirit out of the body. Ex.) —^e.

453². Man is man from his spirit. (Continued under BODY.)

—³. The reason the spirit does not appear in its human form (before the natural sight). Ex.

—^e. **Spirits** (then) appear in their own form, not only the **Spirits** who are in the Spiritual World, but also the spirit (of a man), which, being in that World, is still in the body.

454. The reason the form of the spirit is the human one, is that man as to his spirit has been created after the form of Heaven. Ex.

456. That the spirit of man, after its solution from the body, is a man, and in a like form. (From experience.)

457. When the spirit of a man first enters the World of **Spirits**, which takes place shortly after his resuscitation, he has a like face and a like tone of voice, because he is then in the state of his exteriors . . . But afterwards his face becomes quite different; it becomes like his reigning love . . . in which his spirit had been in the body; for the face of a man's spirit is very different from that of his body, the latter being from his parents, whereas the face of his spirit is from his affection . . . Into this comes the spirit after (death) in the third state. 459, Ex.

—². Recent **Spirits** I have Known from their face and speech; but not afterwards . . . For, regarded in himself, the spirit of a man is nothing but his own affection, the external of which is the face. . . Hence all who have Known each other (here), Know each other in the World of **Spirits**; but not in Heaven, nor in Hell.

461. That (**Spirits**) possess all sensation, memory, thought, affection . . . Gen. art.

—². A **Spirit** man . . . sees, hears, speaks, etc. as before; he has appetite, longing and desire; thinks, reflects, is affected, loves, and wills, as before; and he who is delighted with studies, reads and writes as before. In a word, when a man passes from one life into the other . . . it is as if he had passed from one place to another; and he carries with him all things which he possesses in himself as a man . . . W. 176.

462. Yet the difference between the life of man (as a **Spirit**) and his life here, is great. Ex.

463². Everything which a man has thought, willed, spoken, and done, and also which he has heard and seen, is inscribed . . . on his spirit, and on the members of its body; so that the spirit has been formed according to the thoughts and acts of its will. Fully ex.

464². When the spirit is in the Spiritual World, it does not think naturally, but spiritually. Hence the natural memory, as to material things, is then quiescent, and those things only come into use which the man has thereby imbibed and made rational. Ex.

[H.] 469. **Spirits** and **Angels** have a memory equally with men. (Fully quoted under **MEMORY**.)

479³. All **Spirits** can be led wherever one pleases, provided they are kept in their reigning love. They cannot resist it. Ex.

—⁵. A **Spirit** is his own reigning love. Ex.

492. Every man as to his **spirit** has exteriors and interiors. The exteriors of the **spirit** are . . . The interiors of the **spirit** are . . .

495. The life of recent **Spirits**. Des.

502. The **Spirit** man is then let into the state of his interiors. Ex.

—^e. Therefore, when the **Spirit** man is in this state, he is in himself . . . 503, Ex. 504, Ex. 505, Ex. 507.

504. For **Spirits** not only think, but also speak, from their own affection.

517. For the memory of **Spirits** is in their life . . . For **Spirits** are affections, and are in a human form like their affections.

519. After **Spirits** have been prepared for Heaven by instructions . . . they are clothed in angelic garments . . .

540. For men are ruled . . . through **Spirits** who are in the World of **Spirits**.

548². (Thus) the Lord draws away every **Spirit** to Himself through **Angels**, and also through influx from Heaven; but **Spirits** who are in evil resist . . .

552. He is then no longer a **Spirit** man, as he was in his first state; but is truly a **Spirit**, (that is) he has a face and body which correspond to his internals. Des.

576. The excellence of **Spirits** in comparison with men. Ex.

—². The **spirit** of a man, while he lives (here) is bound to the body, and through it is in the natural world, and therefore what it then thinks spiritually inflows into natural ideas . . . But when the **spirit** is loosed from the body, and comes into its spiritual state . . . its state as to thoughts and affections immensely excels its former one.

577. For the **spirit** of man, when loosed from the body, is in its own good, or evil. Ex.

582. An **Angel** or **Spirit** cannot see anything in the natural world . . .

583². **Spirits** who avert themselves become invisible.

598³. What is not of the love or will of a man is not of his **spirit**; for the esse of the **spirit** of a man is love or will.

600. The conjunction of man with Heaven and with Hell is not immediately with them, but mediately through **Spirits** who are in the World of **Spirits**. These **Spirits** are with man, and none from Hell itself, or Heaven itself.

601. The **Spirits** adjoined to man are Subjects. Ex.

602. The simple have an innate idea that a **Spirit** is a man.

603. (Refs. on the subject of the **Spirits** through whom communications are effected.) N. 196.

N. 31. The will and understanding make the **spirit** of man . . . The body is only obedience.

40. An internal merely natural man . . . is a **Spirit**, and not an **Angel**; and, while he lives in the body, is in society with **Spirits**, but with those in Hell.

113. For that only remains in the **spirit** of a man which has entered into his love. After death all other things are regarded as alien. J. 36².

J. 9⁷. **Angels** and **Spirits** are with man, and in his affections . . . but they do not know with what men they are; as neither do the men know with what **Angels** and **Spirits** they cohabit. The Lord alone knows and disposes this . . .

—⁸. So when a man . . . dies, then, being a **Spirit**, he does not subsist upon his own proper basis; but upon the general basis, which is the human race.

—⁹. No **Angel** or **Spirit** can subsist without man; and no man without a **Spirit** and **Angel**. The conjunction is mutual and reciprocal.

32. A **Spirit** in his first state does not know that (he is bound to a Society) . . . While he is such, he goes hither and thither . . . and he appears in many other places. (Continued under **SOCIETY**.)

36. For the **spirit** of man . . . is formed from his will, and from his thought in so far as it proceeds from his will.

62. The cunning (of the Babylonians) is more malignant there, because they are **spirits**; and all wickedness stores itself up in the **spirit**; for the **spirit** of man is what thinks, wills, intends, and machinates.

C. J. 16^e. Thus they do these things in **spirit**.

U. 1². All **Spirits** and **Angels** are from the human race.

50. The quality of any **Spirit** manifests itself there by influx, which is the communication of his affection. Des.

84². **Spirits** and **Angels** rarely come to the men of Jupiter after they are thirty years old, because they then no longer suffer themselves to be led by them.

W. H. 10². **Spirits** also perceive the Word in its internal sense in so far as their interiors are open into Heaven.

L. 46⁴. They then receive the idea that the Holy **Spirit** is the presence of the Lord with man through **Angels** and **Spirits**. W. 150, Ex.

47. That by 'spirit' is meant the life of man. Ex. —², Ill.

—⁷. Man is said to 'emit his **spirit**,' when he dies; and therefore by '**spirit**,' in this sense, is meant the life of the respiration. Hence, in Hebrew, there is one word for '**spirit**,' and '**wind**' . . . It is the life from the respiration of the lungs which is properly meant by '**spirit**,' and also by '**soul**.'

48. The life of man is various according to its state, and therefore by '**spirit**' is meant the various affection of the life with man. Enum. and Ill.

—⁷. (By '**spirit**' are also meant) the infernal **spirits** themselves. Ill.

49. By '**spirit**' is meant the life of the regenerate, which is called spiritual life. Ill.

—². By 'spirit' is meant spiritual life with those in humiliation. Ill.

50. Where 'spirit' is mentioned in relation to the Lord, His Divine life is meant, thus the Lord Himself. Ill.

51. By 'spirit,' where the Lord is treated of, is meant in special the life of His wisdom, which is Divine Truth. Ill.

52. When the prophets were in vision, they were not in their body, but in their spirit. Ill. P.134.

S. 69. (Thus) in the Word alone . . . there is spirit and life. Ill.

70. That Angels and Spirits are men like men here . . . with the sole difference that they are spiritual . . . T.240.

Life 30². 'God' and 'spirit'=life from the Lord.

F. 19. 'To emit the soul'=to animate no longer; and 'to emit the spirit'=to respire no longer.

W. 38^e. 'They are spirit and they are life'=(the Divine wisdom and the Divine love).

90. As to the interiors of his mind, every man is a spirit.

92. Angels and Spirits are in a totally different light and heat from men. . . They are not within nature, but entirely above or outside it, and in their own world. . . They are together with man, conjoined with the affection and thought of his spirit. For man is a Spirit; from this he thinks and wills; and therefore the Spiritual World is where man is, (who) as to the interiors of his mind is in the midst of Angels and Spirits.

126. As to his spirit, man is in a certain quarter of the Spiritual World.

129. For, as to his mind, man is a spirit; and, if he is in love and wisdom, he is an Angel; and therefore after death . . . he becomes a Spirit or an Angel.

140. Every Spirit turns himself to his reigning love. Ex.

— . So long as he stays in the World of Spirits, he is called a Spirit . . .

—^e. All the Spirits in the World of Spirits are adjoined to men . . .

183^e. The Spirits below the Heavens appear as if in a cloud—*nimbo*.

257⁶. Hence it is that there is no Spirit or Angel who was not born a man.

285². Such is the state of Spirits and Angels, who are men, even as to their bodies: they appear in the place where their thought is.

382². No one can think unless the pulmonary spirit (or breath) concurs and accords. Ex. . . If he hold his breath, he cannot think, except in his spirit, from its respiration.

386. The mind of man is his spirit, and the spirit a man; the body being the external through which the mind or spirit sensates and acts in its world. Gen.art. P.181². 296¹⁵.

388. (Origin of the human form of the spirit.)

390. The conjunction of the spirit with the body is

through the correspondence of its will and understanding with its heart and lungs; and the disjunction is through their non-correspondence. Gen.art. 391^e.

— . The spirit (also) has a pulse and respiration, (which) inflow into those of the body, and produce them. 391.

—^e. The spirit then goes away and continues its life in the Spiritual World.

391. When questioned, Spirits and Angels have said that they are as much men as men in the world; that they have a body, and feel the beating of the heart in the breast, and of the arteries on the palm, just as well.

—². That the spirit of man respire in his body, shown by experience.

—³. I have sometimes been reduced to the respiration of my spirit alone . . .

— . Then I was in the spirit, outside the body . . .

397². When a man is alone, he thinks from his spirit.

404³. Man is in manifest thought when his spirit thinks in the body . . . But when he is in the affection of understanding . . . he is in the thought of his spirit . . .

412⁵. The respiration of the spirit depends on fibres from the brains; that of the body on the blood-vessels . . .

P. 50. As Angels and Spirits are affections . . . and thoughts . . . they are not in space and time; but only in the appearance of them . . .

—². Hence it is that with every man there are spirits present who are in like affection . . . and they are as really present as if the man were included in their Society.

— . Spirits and Angels are affections and derivative thoughts.

61. Every spirit of a man is affection and the derivative thought; (therefore) every spirit is his own love and thence his own understanding; (so that) when a man is thinking solely from his own spirit . . . he thinks from the affection of his love; (and it follows) that when a man becomes a Spirit . . . he is the affection of his own love . . . And as all Spirits and Angels are affections, it is evident that the universal Heaven is the love of all affections of good, and the derivative wisdom of all perceptions of truth. 196.

96⁶. So also can one Spirit be infilled by another, even until he knows not but that he is the other.

101². They still do the evils in their spirit; for it is the spirit of man which thinks and wills.

103. As it is the spirit of man which wills and understands . . . it follows that this external and internal of thought are the external and internal of the spirit of man. What the body does is only an effect from the internal and external of his spirit; for the body is only obedience.

120. For the internal of man's thought, or his internal man, is his spirit itself; and in it are things more infinite and innumerable than there are in his body; for the spirit of man is man in his own form; and all things of it correspond to all things of man in his body. 145³.

[P.120]². So neither does man know how the Lord operates into all things of his mind or soul, that is, into all things of his **spirit** . . . But still the Lord cannot purify man from any concupiscence . . . in his **spirit** or internal man so long as the man keeps the external closed . . . by evils.

124. Hence it is that the **spirit** of man—which is his mind in the body—is a man in all its form . . .

—². For the mind of man is his **spirit**; and, according to the conjunction with the Lord, it is an Angel; and the body is obedience.

134⁴. Visions induced by enthusiastic **Spirits**, and visionary ones . . .

134a². Speech with the dead would produce an effect like that of miracles . . . But this happens only when the **Spirits** bring in something dogmatic of religion, which is never done by any good **Spirit** . . .

135. Still, speech with **Spirits** is possible, but rarely with Angels. (Continued under SPEAK.) They never teach.

210. Like one with his breath held.

220². Hence it is that no Angel or **Spirit** was created immediately; but all were first born men.

296. The **spirit** (of an infernal) is itself an evil . . .

—⁹. It is inhaled with full breath.

299. Man's mind is his **spirit** which lives after death, (which) is in the whole form in which is Heaven, or Hell: there is no difference, except that one is the greatest, and the other the least . . .

307². For man as to his **spirit** is in the Spiritual World, and in some Society there. (Continued under SOCIETY.) 317.

312³. One **Spirit** can infuse his thoughts and affections into another **Spirit**, and the latter know no otherwise than that what is infused is of his Own thought and affection. This is called thinking from another, and thinking in another. I have seen it a thousand times, and have done it a hundred; and yet the appearance of distance was great. But as soon as they knew it was another . . . they were indignant, and averted themselves. . . Evil **Spirits** have often injected into my thought evils and falsities . . . and I have inquired who injected them . . . and they were at a great distance from me.

314. It is the mind or **spirit** which (sensates in the body). . . But still the mind or **spirit** of man does not sensate of itself, but from the Lord.

321³. Those instructed by influx what to believe and do, are not instructed by the Lord, nor by any Angel; but by some enthusiastic **Spirit**, Quaker, or Moravian, and are led astray.

322³. By this, **spirit** comes into his civil and moral things, and they live; otherwise, there is no **spirit** in them . . .

324³. He then becomes a **Spirit** in human form: his mind is that **Spirit**.

338⁵. The **spirit** of man cannot be anywhere else than in the delight of his life, because this makes its life, and even its very respiration and the pulsation of its heart. It is otherwise (here).

R. 14. 'The seven **spirits**' (Rev.i.4)=all in Divine truth; in the abstract sense, the Divine Truth itself. (=the Divine in Heaven. E.24.) R.155. E.183. R.237-272. E.318.

36. 'I was in the **spirit**' (ver.10)=a spiritual state. Ex. and Ill. 228. 722. (=a spiritual state with revelation. E.53,Ex.) 266.

50^e. 'Of water and the **spirit**'=through truths, and a life according to them.

87. 'What the **spirit** saith unto the churches' (Rev. ii.7)=what the Divine truth of the Word teaches those who will be of the New Church. 118,etc. E.108.

128. 'Angels **Spirits**' (Ps.civ.4)=those in truths; 'angels ministers,' those in goods.

224. I saw a company of **Spirits** on their knees . . .

458. For every man is conjoined with **Spirits** as to the affections, insomuch that they make a one.

510. 'The **spirit** of life from God' (Rev.xi.11)=spiritual life. (=Divine truth proceeding. E.665.)

558². The conjunction of man with **Spirits** in like affection and derivative thoughts is such that if the copula were loosed for a single moment the man would fall down dead.

602. 'To give **spirit** to the image of the beast' (Rev. xiii.15)=to confirm it from the Word. (=something of spiritual life by conjunction with the Word. E.831.)

640. 'Yea, saith the **spirit**' (Rev.xiv.13)=that the Divine truth of the Word teaches. (=asseveration that it is true. For 'the **spirit**,' like 'angel'=truth from the Lord. E.900.)

702. 'Three unclean **spirits** like frogs' (Rev.xvi.13)=mere ratiocinations and cupidities of falsifying truths. By '**spirits**' are here signified the like as by 'demons.' (=falsities of evil from Hell. E.1000.)

757. 'The hold of every unclean **spirit**' (Rev.xviii.2)=evils of will and thence of act. . . By '**spirit**' is signified everything which is of affection or will, and thence of deed. See E.1099.

819. 'The testimony of Jesus is the **spirit** of prophecy' (Rev.xix.10)=that it is the whole of the Word and of doctrine thence.

896. 'He carried me away in the **spirit**' (Rev.xxi.10)=that he was translated.

945. An Angel was sent to John in order that he might be kept in a state of the **spirit** . . . No one can come into this state . . . except through Angels who are closely adjoined to the man. Ex.

—². When the prophets spoke the Word, they were not in the **spirit**, but in the body. . . But when they were in the other state, they say that they were 'in the **spirit**.' Ill.

955. 'The **spirit** and the bride say, Come' (Rev.xxii.17)=that Heaven and the Church long for the advent of the Lord. 'The **spirit**'=Heaven . . . because the angelic **Spirits** are meant from whom is the New Heaven.

M. 2. I was in the **spirit**, and in this stood on a hill . . .

10⁴. The third said . . . When I came into my own light and heat, my **spirit** and my heart returned to me.

28. As to the affections and thoughts of his mind, man is in the midst of Angels and **Spirits**, and is so consociated with them that he cannot be divorced from them without dying.

30. That Angels and **Spirits** are men, may be evident from those seen by Abraham, etc. . . the eyes of whose **spirits** were then opened . . .

31. See **SPIRITUAL**.

35^e. The interior man, which is the same as the **spirit** which lives after death, is the form of his own love . . .

39². It is impossible for any Angel of Heaven to descend, or for any **Spirit** of Hell to ascend, and speak with any man, except those who have the interiors of their **spirit** opened by the Lord . . .

46. For love is properly of the **spirit** of man, and is of the body from the **spirit**; and after death man becomes a **Spirit**, and so carries his love with him. 47.

47. The externals are properly of the body; and the internals are properly of the **spirit**.

51^e. When conjugal love becomes of the **spirit** . . .

55. There were many **Spirits** around me . . .

145. The ardour proper to the body is not yet mitigated by the love of the **spirit**.

—². Spiritual purification compared to that of natural **spirits**, which is called defecation, etc. . . And wisdom purified compared to alcohol, which is **spirit** most highly rectified.

153. This is not chastity, unless there is abstinence in the **spirit**. The **spirit** of man, by which is here meant his mind as to the affections and thoughts, makes what is chaste and unchaste. (Continued under **BODY**.)

—². They still commit adulteries in the **spirit**. T. 316².

186. The internal form of man, which is that of his **spirit** (is continually changing). Ex.

260. The soul and the mind are the man; for both make the **spirit** which lives after death.

264³. For the **spirit**, after it has been separated from the body, comes into full freedom of acting according to its affections and thoughts.

267². As soon as he comes into company, he inverts his **spirit** . . .

—⁴. They who indulge their imagination too much . . . almost separate their **spirit** from connection with the body . . . Into this delirium is every man let after death who has abstracted his **spirit** from the body . . .

273. Angels and **Spirits** have internal and external affections equally with men; (but) both are with them reduced into correspondence. . . They have internal and external affections, because they have a mind and a body . . .

295. Thus his **spirit** is convinced; and the things in which the **spirit** is convinced are allotted a place above those which enter from (mere) authority.

299^e. Consent initiates the daughter's **spirit** into love; but extorted consent does not initiate the **spirit**, although it may the body . . .

303. By betrothing . . . there is effected a marriage of the **spirit** before one of the body.

310. All things done by man in the body inflow from his **spirit** . . .

315². I was in the **spirit**, that is, in a state like that in which are the men of the Spiritual World, who are called **Spirits** and Angels.

—¹¹. You are called **Spirits** and Angels; and in the world you believed that **Spirits** and Angels are like winds . . . but now you clearly see that you are truly men . . .

321⁷. (With those who had lived in love truly conjugal) the **spirit** of a deceased partner dwells constantly with the **spirit** of the (other) . . .

326. I became in the **spirit**, and in the **spirit** went out to them . . .

—². When I let my **spirit** into the body, you no longer saw me; but when I let it out of the body, you saw me.

—⁴. (The words of spiritual language are not understood by **Spirits** themselves when they are with men. Shown by experiment.)

328. (**Spirits**) are in principles (or beginnings) and thus in singulars; but (men) are in principiates and composites; (the former) are in particulars; (the latter) in generals . . .

354. A **Spirit** thinks himself to be what the garment he wears indicates.

440. The delights of scortatory love are of the flesh even in the **spirit**; but those of conjugal love begin in the **spirit**, and are of the **spirit** even in the flesh. Ex.

— For the **spirit**, and not the flesh, feels the things which happen in the flesh. (So with the other senses.)

I. 19². A **Spirit** with a torch rose up . . .

T. 29². **Spirits** and Angels supposed to be *pneumata* . . . Yet they are substantial men, and live together like men . . . upon spaces and in times, which are determined according to the states of their minds.

64. An Angel or **Spirit** can in a moment become present to another, provided he comes into a like affection and thought. Examps.

69^e. As to his **spirit** (such a man) is actually in Heaven with the Angels.

76. I became in the **spirit**.

99². Such is the reciprocal conjunction of the soul and the body, and of the **spirit** with the organs of the body.

110. A **Spirit** seen falling from Heaven like a thunderbolt. Ex.

118². The souls and minds of the good are connected with the souls and minds of Angels; and those of the evil, with the souls and minds of infernal **Spirits**. They have such a union, that if they were removed from man, he would fall down dead; and neither could Angels and **Spirits** subsist if men were withdrawn from under them.

137⁸. I said, I know that all [the **Spirits**] here are consociated with their like in the natural world; tell me . . . with whom you are consociated. He replied, in a grave tone, . . . With a famous man, a leader . . . in the Church. . . He lives near Luther's tomb . . . I said, Inspire your famous man with this . . . He replied, 'I cannot, because he and I, as to this matter, make almost

one mind ; but he does not understand the things which I say, while I clearly understand all he says.' For the Spiritual World enters into the natural world, and perceives the thoughts of men there ; but not the reverse. This is the state of the consociation of **Spirits** and men.

[T.137]¹². (Another **Spirit** said,) I, too, am consociated with a man in your world, who is in a place of high honour. This I know, because I speak from him, as he does from me. . . He resides at Gottenburg ; and I once thought from him that your doctrine savours of Moham-
medanism. . . I turned to the latter consociated **Spirit**, and said, Tell him at Gottenburg, if you can, to read (Rev.iii.18 ; ii.16).

143². 'A new heart'=the will of good ; 'a new **spirit**'=the understanding of truth. Ill.

144^e. 'Water'=truth in the external man ; '**spirit**' (John iii.5)=truth from good in the internal man.

149². 'The **spirit** of prophecy' (Rev.xix.10)=the truth of doctrine from the Word.

156. That a man's **spirit** is his mind, and whatever proceeds from it. Gen.art.

— . As man's **spirit** thinks from the understanding, and acts from the will ; and as the body . . . thinks and acts from the **spirit**, it follows that by man's **spirit** is meant his intelligence and affection of love, and whatever proceeds and operates from them.

—². That 'the **spirit**' of man=such things as are of the mind. Ill.

157. As 'the **spirit**' means the mind, 'to be in the **spirit**' means a state of the mind separate from the body. . . The prophets were then in a state such as is that of **Spirits** and Angels . . . In this state, the **spirit** of man . . . can be transferred from place to place, the body remaining in its own place. This is the state in which I have been for 26 years, with this difference : that I have been in the **spirit** and at the same time in the body ; and only sometimes out of the body. That (the prophets) were in this state. Ill.

160². The way from this world seen crowded with **Spirits**. Ex.

185. The boreal **Spirits**. Des.

339². When God is thought to be a **Spirit**, and a **Spirit** is thought to be ether . . .

354³. See SIMPLE.

380². I fear that (Arianism and Socinianism) lie concealed at this day in the general **spirit** of the men of the Church. . . (The reason is that) there is with every man a consociate **Spirit** ; for without this man cannot think . . . and every man summons to himself a **Spirit** similar to the affection of his will and the derivative perception of his understanding ; (either an Angel from Heaven, or a **Spirit** from Hell). Ex.

443². These (four) periods of life are those of man's **spirit**, and not likewise of his body. Ex.

454. The internal man is in the Spiritual World . . . Man was so created that he can be associated with **Spirits** and Angels in their World, and thereby think analytically . . . As the internal man is in company with **Spirits** and Angels in their World . . . it is evident that man can be consociated with **Spirits** of Hell, and also

with Angels of Heaven. . . The internal man is his **spirit**, which acts by the external.

470³. The **spirit** of man also is created from finite things. What is the **spirit** of man but a receptacle of the life of the mind ? The finite things from which it is, are spiritual substances which . . . are also brought-
collatae—into our earth, and stored up therein . . .

475. The mind of man is his **spirit** which lives after death ; and the **spirit** of man is constantly in company with its like in the Spiritual World ; and, through the material body with which it is encompassed, his **spirit** is with men in the natural world. The reason man does not know that as to his mind he is in the midst of **Spirits**, is that the **Spirits** with whom he is in company . . . think and speak spiritually ; whereas the **spirit** of man . . . thinks and speaks naturally . . . But when the **spirit** of man is in society with **Spirits** . . . he is also in spiritual thought and speech with them, for . . . he communicates with **Spirits** by his interiors, but with men by his exteriors. By this communication, man perceives Things, and thinks of them analytically . . .

—³. In the middle of this interspace is every man as to his **spirit**. 476². 497³.

482³. For the life of the **spirit** of man consists in his free will in spiritual things.

497². The will and understanding constitute man's **spirit** which lives after death . . .

504. I was in the interior spiritual sight in which are the Angels of the higher Heaven, and I saw two **spirits** (one of whom was conjoined with Heaven, and the other with Hell). Des.

561^e. The Reformed, as to their **spirits**, are among their like, who introduce such things into their ideas.

568². (The Angels say to the novitiates) You are now **Spirits**, in a substantial body, and the **spirit** is your internal man. It is this in you which thinks and wills . . .

—^e. The Angels said to them, You will . . . enter into the internal in which your **spirit** is now.

569. Every love breathes out delight proximately into the **spirit** . . .

601. 'A new **spirit**'=a new understanding.

607. Men, Angels, and **spirits** know not of the conjunction between them, because man . . . is in a natural state, and an Angel and a **Spirit** are in a spiritual one.

767. Every Angel sees the Lord in front of him . . . It is the same with a man . . . as to the sight of his **spirit** ; but this state of his **spirit** is not known . . .

777². The eyes of the **spirit** cannot be opened with anyone who is in evils and falsities.

779. E. S. was filled with the Lord's **Spirit** . . .

816^e. For the mind of man is his **spirit**, or the posthumous man . . .

Ad. 648. These are called heavenly **Spirits**, higher **Spirits**, also Angels of God . . .

656². The world . . . subject to **Spirits** who had become natural and infra-celestial. Their prince, etc.

661. Lives or essences which are called heavenly **Spirits** and Angels.

941. In the heavenly sphere, there are other **Spirits** and **Genii** than the celestial and truly spiritual ones . . . These **Spirits** are malignant . . .

943. Men are ruled through **Spirits** . . .

1149. Heavenly **Spirits** have so ruled the actions of my whole body . . .

2/134, 135. **Spirits** know no otherwise than that they themselves are the man . . .

143. How **Spirits** operate into men.

514. Tricks of **Spirits**.

1133. **Spirits** do not know what they are going to say until they have said it.

3/1101. Evil **Spirits** are not deliberately deceitful, but weave their poisonous wiles as it were unknowingly; thus their nature acts. D.253. 1043.

3/5021. How evil **Spirits** can personate others.

D. 7 (Index). **Spirits** induce dreams; and, when man sleeps, they dream in like manner. 664. 1882. 2436.

18 (Index). **Spirits** speak freely with man if he does not reflect upon the nature of it. They cannot bear that **Spirits** coming from some other place should speak with the man. One knows not of the presence of another. When they are not spoken to, they know no otherwise than that they are the man.

68 (Index). It displeases **Spirits** that man should answer and explore their genius, and should rule them. 3563.

78 (Index, under *Memoria*). **Spirits** and **Angels** have their sensuous memory from the man with whom they are.

120 (Index). The **Spirits** with a man are as the man; learned with the learned, stupid with the stupid . . .

123 (Index). There are many **Spirits** around a man, of whom one does not know another. Each thinks himself the man. They come; go away; but whence, to whom, and from whom, they know not. They think they shall always remain there.

152. On the general sphere of **Spirits**.

156. All the rest are called **Spirits**.

157. On the perturbation of the understanding by the dissension of **Spirits**.

159. When I was thinking in my ordinary state, the **Spirits** believed it was they who were thinking; but those more remote believed this less and less . . .

160. With a man who thinks inwardly there are many **Spirits** present; but very few with one who thinks externally.

164. On the state of the **Spirits** with man when he is in his ordinary state.

—e. But when I reflected upon the **Spirits**, they returned to themselves, and perceived that they were . . . separate from the man.

165. There are many states of **Spirits**. (Two des.)

167. For **Genii** and **Spirits** are classified . . .

— Each **Genius** and **Spirit** has his own sphere of activity . . .

178. On the food and drink of **Spirits**.

180. On **Spirits** of various kinds.

185. When a man indulges in external things, he is removed from the manifest company of **Angels**, and is ruled by **Spirits**, and these by **Angels** . . .

187. On **Spirits** when separated and conjoined. . . Separate **Spirits** speak as it were from themselves. Ex.

188. On **Angels** and **Spirits** in general. **Angels**, evil **Spirits**, and intermediate **Spirits**.

190. **Spirits** do not always perceive what is thought by the man; but only that which agrees with their own states.

192. On the species of representations among **Spirits**.

194. All **Spirits** and **Angels** act and speak from others who are more interior. Ex. 195.

199. On the operation of **Spirits** and **Angels** in connection with human thoughts.

203. On the state of **Spirits** and **Angels** in perceiving the things of the body and the world.

206. The inmost and more interior **Angels** . . . said they knew nothing of what I was doing, as the nearest **Spirits** did . . .

207. On the general state of **Spirits** with men.—The **Spirits** with men do not speak or reflect to them; not that they suppose themselves to be those men with whom they are, but only that they are men . . . For every **Spirit** supposes himself to be a man . . . having ears, eyes, and senses such as men have . . . 296. 355. 481.

—². **Spirits** can be present, and speak with me, and perceive my thoughts, and yet see nothing of what I do.

229. On the fear felt by **Spirits** who are still free.

254. That myriads of **Spirits** and **Angels** concur to one human thought . . .

263. On the quickness with which **Spirits** learn.

266. A Society of **Spirits** of whom some are in the head of man, and some outside it. Des.

267. That the **Spirits** who are sent to a man suppose themselves to be the man to whom they come. . . They can put on everything of the man in a moment. 819. 1938. 2401.

281. (**Spirits** personated Abraham, Jacob, etc. to me. Ex.) 890.

354. Souls and **Spirits** seem to be transported from one place to another, sometimes with the velocity of lightning. Ex.

355. On the form of **Spirits**. . . They seem to themselves to wear garments.

364. It is wonderful that Souls and **Spirits** have senses exactly as in the body . . .

460. On the adroitness of **Spirits** in inventing things like the truth.

479. That **Spirits** are signified by the wind. . . **Spirits** have often come to me with wind, which . . . moved papers, etc. 2392.

481. On the speech of **Spirits**. That **Spirits** Know each other . . .

482. **Spirits** are far more clever than men: how they prove the quality of other **Spirits** by leading them to speak.

[D.] 518. On **Spirits** speaking to men in Jupiter. 539. 541. 543. 544. 545. 570. 572.

557. On the communication of **Spirits** with man.—**Spirits**, while with man, stand at his back, supposing that they are altogether men; and, if permitted, they could, through a man who speaks with them, but not through others, be completely in the life of the world, so as to communicate their thoughts by words through another man, and even by letters; for they have often directed my hand when writing . . . and, if permitted, they could write in their own style . . . but this is not permitted.

598, 599. On **Spirits** properly so called, who are not **Genii**, but speaking **Spirits**. . . They want to be called intelligences, or knowledges; and suppose that they alone know, and rule, all things. In every degree there are such **Spirits** . . . When any object occurs . . . they at once suppose that they know what it is . . . and say it is this, or that, and describe it as if they knew all about it. Thus one after another describes it in a different way . . . And they at once persuade themselves that it is so . . . They also love to lead me while I am writing.

635. That man is ruled through **Spirits** and **Angels** . . .

641. On **Spirits** who lie concealed.

664. On the dreams of **Spirits**.

684. On the superior excellence of the faculties of **Souls** or **Spirits**. 2548, Ex.

696. Each **Spirit** has his own instinct of life. Ex.

720. When I have gone through the streets . . . and did not reflect upon the **Spirits** around me . . . they have told me that they have seen or heard nothing, but had been intent on the thought of my mind. Upon whatever **Spirit** I reflected, he was as it were excited . . . From this I could conclude that the **Spirits** in a man in whom the interiors have not been opened towards the Lord through faith, cannot speak to the man, nor see through his eyes; and that they enjoy only the memory and reasoning of the man . . .

735. **Spirits** remain without any reflection, and therefore know not but that they are men, and in the world, as before; and therefore they remain in their phantasies . . . 736.

778. On the sleep of **Spirits**.

782. On the state of **Spirits** immediately after death. Gen.art.

792. On the amazement of **Spirits** who had not believed in the life after death.

796. How **Spirits** can excite from man's memory the things which are in accordance with themselves.

797. **Spirits** can as it were read what is in man's memory. 1077.

817. That the appetite of eating, etc., can be induced upon **Spirits**. 1563. 2024.

821. That **Spirits** are instructed by means of man.

842. That man is quite unaware that he is led by **Spirits**, and through **Spirits**.

— One **Spirit** is led by others, and, successively, by others . . . yet the **Spirit** is not aware of it . . .

— So a **Spirit** can be led by a man while he is a **Spirit** . . .

857. **Spirits** are to be instructed according to . . . their faith in their lifetime.

859. **Spirits** sometimes suddenly vanish when they hear what they do not perceive.

887. The memory of **Spirits**. Ex.

983. On the **Spirits** who relate to the external ligaments.

987. On the communication of man's ideas with **Spirits**.

997. On **Spirits** who know no otherwise than that they are the **Souls** of others.

1050. How **Spirits** communicate their thoughts to each other.

1055. All **Spirits** as it were hunger and thirst to know . . .

1077². Hence **Spirits** have so many privileges above men . . .

1080. How filthy loves are manifested with some **Spirits** in the Heaven of **Spirits**.

1110. **Spirits** whom I opined to be good, because they were in the company of the good . . .

1137. The province which conveys the **spirit** . . .

1164. A man can lead **Spirits**, and even **Angels**, to be of the same opinion . . .

1166. So that the **Spirits** could not speak with me . . . **Spirits** cannot speak with a man who is devoted to worldly and corporeal cares.

1204. The **Spirits** adjoined to a man are such as his phantasies are.

1250. On **Spirits** within a triangular space.

1252. On the multitude of **Spirits** who concur to a single action of man.

1254. Each **Spirit** was the Subject of the representations of other like **Spirits**, so that they are never alone, but are the centres of the action of many; and therefore each **Spirit** is a cohort; so that there are as many centres as there are **Spirits**.

1259. A deceitful **Spirit** who prayed to be liberated, and was admitted among the good. He restrained himself in order to remain there, but could not do so long. He was sent back to his former associates, who cast him down. He was let down to the Lower Earth, and began to dig a pit, and was discovered to be a poisoner. His punishment. 1269. 1288. 1296. 1299. (A.817.)

1305. The ideas of **Spirits** fall into the words of any language . . .

1342. **Spirits** suppose they speak with me with their lips. Ex.

1370a. Vastation of a very self-confident **Spirit**. Des. (He had been of such a character for 17 centuries. 1377.) (Although he despised me, he desired to mix himself up with the things I have written. 1389.) (A female **Spirit** of this character. 1410-1414.)

1407. That I was led by **Spirits** through ways, and streets, in gyres . . .

1482. No Spirit or Angel can think anything which all near cannot understand and perceive . . .

1484. No Spirit can ever be quite alone . . .

1533. When I had been writing, a Spirit thanked me for having helped him to write: he thought that he was I . . . Such are the co-operations of Spirits with man.

1569. The Spirits of the small cutaneous glands. Des.

1581. They assumed that a Spirit can enter into the body of a man, and so live corporeally . . . from the fact that a Spirit with a man supposes that he is the man . . . for, as the Spirit then thinks, apprehends, and wills in like manner with the man, and the acts follow, he supposes that he is the man. But this does not last long . . .

1582. It is impossible for a Spirit to pass into a man's body, and live in it. Ex. 1750.

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

1586. Spirits can be carried as it were out of themselves and see themselves as they really are.

1587. That it is common and proper to man to speak with Spirits and Angels. 2541.

1593. That when a Spirit is taken up into Heaven, he is as it were taken away from Spirits.

1612. They spoke with me through Spirits . . .

1622. That Spirits lie.—When Spirits begin to speak to man, he must beware of believing them; for they will say almost anything. Des. . . Therefore the state of speaking with Spirits in this Earth is very dangerous unless one is in true faith. They induce so strong a persuasion that it is the Lord Himself who is speaking, and commanding, that the man cannot but believe and obey.

1647. That the things I have learned from . . . speaking with Spirits and Angels are from the Lord alone.

— Thus have I been instructed; by no Spirit, or Angel . . . (T.779.)

1656. A Spirit is sent to prepare the way for the coming of Angels to a man.

1668. Spirits who are entirely unwilling to have been in the body. Des. 1684.

1706. On an indeterminate state of Spirits. 1707, Ex.

1708. Spirits have often charged me with having no life . . .

1719. The notion that Spirits are devoid of senses, refuted.

1721. Spirits through whom others speak . . . (They are very numerous. 1722.) (Most of them are women. 1726.)

1731. All Spirits and Angels . . . may be known from the Lord's prayer . . .

1734. Genii are the meninx; Spirits are the fibres . . .

1742. On the entrance of Spirits into the other life.

1752. Then Spirits keep his mind fixed on . . .

1775. On the impression with Spirits that their bodies are alive.

1776. That Spirits are persuaded of things of which the man with whom they are is persuaded. 1853.

1778. If Balaam had cursed the Israelites, some Spirits would have been so persuaded that they would have excited many crews against them.

1795. The malevolence of Spirits in not only inducing thoughts and speech on man, but also the answer . . .

1805. These Spirits . . . deprive the blood of its liquids and spirits.

1811. Such Spirits seat themselves in the mind—*animo*, as if their thought were the interior thought of the man, so that the man cannot know that such Spirits are present . . .

1852. That Spirits know no otherwise than that they are the man.

1853. That Spirits are persuaded from externals concerning internals.

— Whatever is in the phantasy of the man comes into that of the Spirits. Examp.

1854. So when Aaron washed, etc., the Spirits believed he was holy.

1855. On the heat of Spirits and Angels.

1890. That Spirits persistently burn to have man subject to them.

1900. On the spheres of Spirits.

1902. That little credit is to be given to Spirits speaking.

1905a. By reflections, Spirits saw through me. . . As men do not believe that they are ruled through Spirits, such a reflection cannot be given them; and therefore Spirits do not see through man, but only know from his interiors. (With me) Spirits could see the several objects in the world, and those in the imagination, and those in the thought. While the mind is thus open towards Heaven, there is a certain continuous reflection, and thus a communication of the Spirits with the man, and they know thence that they are not the men with whom they are. 2247.

1907. (The influence Spirits have over the will, as exemplified in the ease or difficulty felt in walking.)

1928. That Spirits are excited by a man who are of like quality and affection with himself.—Man's states change every moment; (but) into whatever state a man comes, Spirits with whom a like passion had been dominant in their lifetime, correspond and co-operate; thus not the same ones, but very many, and they all suppose themselves to be the man . . .

1938. On the Spirits who are with men.—The Spirits with me have been astounded that they were thus with man, and, with me, exactly as if they were in the world, in the body . . . For they cannot know otherwise than that they are the men with whom they are, for they at once come into possession of all things which belong to him . . . while, nevertheless, the man is left to himself, because he too is a Spirit, and so is in their society. 1939, Ex.

1944. That the permissions of evils from Spirits are represented by a remission of their endeavour.

1958^e. For Spirits cannot know what Angels think unless it is communicated to them.

[D.] 1959. That it is dangerous for Heaven to be opened into any Spirit . . .

1962. On a certain Spirit who desired to come into Heaven. 2049.

1984. As a Spirit can speak in a man, and does not know that he is not the man, he (must suppose) that he has the memory of sensuous things . . .

1985. That the situation where Spirits appear is only apparent.

1992. How good is turned into evil by Spirits.

1996-1998. On the effect of music and singing on Spirits.—It has twice happened that I heard music in the street, which so soothed the Spirits that they (supposed) they were in Heaven . . . They are so changed by it that they are scarcely the same. I therefore joked with them, saying it was no wonder the evil Spirit of Saul was so changed . . . They said they were in such a state that they could now neither think nor do anything evil . . . The Angels were also gladdened, but only when I paid less attention to it, so that I did not mingle the gladness of the Spirits as communicated to me . . . 2090. 2108. 2231. 2403.

2019. On the difference in general between the state of men and that of Spirits.

2047. It is very common for Spirits to speak through other Spirits . . .

2075. On the more subtle Spirits.

2087. On the sphere of the Spirits round about man.

2099. Spirits are compelled to speak contrary to what they think. (See SPEAK, here.)

2100. When many Spirits concur in any speech, they know each other distinctly; but the Spirit through whom they speak thinks that he alone speaks; and, to convince him, the nearest Spirits showed themselves, who also think that they speak from themselves; and then others, more remote, showed themselves; and so on. 2966. 2969. 3495 (more fully). 4041.

2106. That Spirits could recognize themselves from my face as seen in a mirror. 2205.

2137. That all languages derive their origin from the speech of Spirits. 2138. 2142.

2146. While a Spirit speaks . . . others are speaking the same things . . .

2150. That Spirits cannot do the least thing from themselves . . .

2166. On Societies of Spirits.

2169. That there are Spirits of every genus and species.

2171. There are also genera and species of Spirits who are continually thinking about inflicting evil on man . . .

2176. For the nature of Spirits is that . . .

2197. That to every composite idea with man, and to the ideas of which they are composed, correspond Spirits, and Societies of Spirits.

2199. That memory exists with Spirits.

2201. On the exploration of Spirits and Souls.

2203. That when Spirits manifest themselves they are wont to vary their faces, and yet to retain their own.

2206. On the things which restrain the indecencies of Spirits.

2221. That merely from the faculty of reflecting of Spirits and Angels, it may be evident that they are only organic powers.

2229. That Spirits fly to one like an eagle . . .

2251. I have spoken to Spirits by ideas alone. (Continued under SPEAK.)

2265. On the wisdom of Spirits, especially of Angels.

2272. On the action of Spirits into the prophets.

2281. Spirits who were possessing my body . . .

2302. That there is no need to revere any Spirit.

2304. The state of Spirits is such that they are not allowed to act from license, or free will.

2312^e. The thoughts of Spirits are excited and disturbed by the disturbance of wakefulness, and therefore the perception is not so subtle then as on first awaking.

2321^e. Every Spirit supposes that he can act according to his own phantasy.

2322². Such is the state of the Spiritual World that if a single Spirit thinks otherwise than in order, his neighbours are at once disturbed . . .

2330. It is the spirit in the body which lives . . .

2332. When the Lord concedes it, Spirits are at once present, even if 10,000 miles distant . . . sometimes so near that they appear close to the ear, to the head, and also within the man. The same happens if they are in the most distant planet. 2333, Des.

2334. Spirits appear in a fixed quarter according to their quality. Ex.

2352. From the least idea of a man, the Angels know what Spirits are near.

2355. The life which is felt in the body is that of the spirit, and therefore Spirits take it with them . . . 2367². 2386.

2357. On the situation of Spirits relatively to the body.

2366. That Spirits are in a place.

2367. As a Spirit is substance, and, in fact, a subtle organic one, which is the subject of thought, a Spirit speaks . . . in a living and clear voice.

2378. Therefore animals have no need to have any Spirit with them.

2379. When there are no Spirits near a man, still there is influx from some Societies. . . A man who is not in order cannot be without Spirits adjoined to him . . .

2382. That the Spirits who are far away hear and perceive more exquisitely . . .

2386. On the sense of touches with Spirits.

2390. For Angels cannot inflow manifestly into a man's thought except through subordinate or mediate Spirits . . .

2392. On the manifest operations of Spirits.

—^e. Spirits in the body, or Spirits separated from the body, are real substances, and are such substances

in man as are conjoined with the material things of his body . . .

2393. Why **Spirits** do not manifest themselves before men, and instruct them about the existence and quality of **Spirits**. Ex.

2406. (Men are much more left to themselves than **Spirits** are.)

2408. (Some **Spirits** always act in the persons of others.)

2419. Now this **Spirit** speaks, now that, at various distances. Ex.

2421. (Bodily insanity as caused by **Spirits**.)

2427. **Spirits** apprehend these things much better than men.

2429. **Spirits** are permitted to lead, persuade, and induce cupidity on those who trust in themselves and their own prudence. 2430. (Compare 2431, 2432.)

2435^e. Distant **Spirits** hear better when I think tacitly.

2436. That **Spirits** also sleep.

2440. That my representations are seen by **Spirits** as it were alive.

2447. **Spirits** seem to themselves to inhabit well-furnished houses . . . according to the genius of each one ; and thus are bent to good . . .

2448. Some **Spirits** do not want such things, but money. I told them that they do not need to buy anything there. Ex. 2449.

2463. Certain from the families of **Spirits** thought . . .

2480. The **Spirits** around man are such that as soon as any truth comes forth . . . they feel a repugnance.

2514. They take with them there a high **spirit** (and want to be greater than others).

2524. On the interior thought of **Spirits**.

2531. They thus become interior **Spirits**.

2534. On interior **Spirits**. 2565, Ex. 2577, Ex.

2535. The difference between exterior and interior **Spirits**.

2538. After some delay, **Spirits** are brought by the Lord into this interior state, as it were through sleep . . .

2540. **Spirits** have often wondered that they were in the other life . . .

2541. If men were in faith in the Lord, Heaven could be thus opened to them . . . almost as in me, and thus there would be an intercourse of Souls, **Spirits**, and Angels with men in the world . . . so that **Spirits** would know what is going on in the world, and men what is going on in Heaven. Thus they would live together, both ways. (It has been ordained by the Lord from eternity that there should be such an intercourse. 2542.)

2544. I told the **Spirits** that they are not near me, although they seem to be . . . so near as to touch me. . . It is a most certain experience that they cannot be here, but sometimes 10, 100, 1000, 3000 miles distant . . . But the **Spirits** did not want to believe it . . . See 2887.

2549. The **Spirits** said they do not know they have such superior faculties . . .

2550, *et seq.* **Spirits** thrown down upon me, having been ejected from the society of Angels for being in a false idea.

2557. That **Spirits** perceive quite fully the thoughts of man.

2559. That **Spirits**, too, are at once carried into doing evil when the reins are slackened.

2569. The **Spirits** (of the interior sphere) do indeed inflow into the thoughts of man, but do not perceive them ; but only his intentions ; and therefore when such (evil) intentions are absent, they cannot understand ; and then good **Spirits** take them up, who are also interior **Spirits** . . .

2571. These interior **Spirits** cannot be where there are good interior **Spirits**, just as they cannot be together in this world. Ex.

2574. The **Spirits** in the interior sphere use the **Spirits** in the exterior sphere . . .

— . In the life of the body, although the **Spirits** are distinct, they appear to them to be a one . . . (and thus) they put on the man himself, because such **Spirits** are with him as suppose themselves to be the man.

2582. That there is a great multitude of **Spirits** who take delight in inflicting injury on others.

2590. That **Spirits** know from reflection that they are present.

2591^e. How the first man existed without **Spirits** and Angels.

2669. So with **Spirits** : although myriads concur to one idea, or word, each one supposes that he alone does it.

2686. That **Spirits** who are of the same genus and species can be induced to believe that they are the same. . . And they induce other **Spirits** to believe they are the same. . . Such **Spirits** have been with me, and have wanted to persuade me, because they themselves were persuaded, that they were those same persons. 2860.

2687. Therefore let those to whom it is granted to speak with **Spirits** beware of believing that they are those whom they say they are . . . for those who are like in genus and species . . . conduct themselves in the same way . . . (Moreover) such **Spirits** are in general associated with those who are like him, and, while with him, they know no otherwise than that they are the same. 2860.

2696. An idea of interior **Spirits** is inexpressible ; yet is intelligible to those who are separated from the world while they live in the body . . .

2697^e. The speech, ideas, and felicities (of the Angels) are the continual beginnings of those of the interior **Spirits** ; and, through this, of those of the lower **Spirits**, or of men.

2744. **Spirits** who are wizards and witches : they spoke with others as if it were I.

2745. They are proud of being subtle, and within the sphere of speech . . . in which are the interior **Spirits** . . .

- [D.] 2746^e. But a **Spirit** cannot be dissolved and perish.
2755. So that no **Spirit** may lose anything of what belongs to his natural mind and memory.
2758. On the speech of the **Spirits** of the interior sphere.
2764. **Spirits** who can induce others to believe whatever they like.
2784. Although **Spirits** do not see natural objects, a certain sense comes from them to them. Ex.
2789. Such persuasions have the effect that they cannot be with other **Spirits**.
2787. A **Spirit** who had committed a crime, and caused the surrounding **Spirits** to believe themselves guilty of it.
2799. How the speech of man is ruled through **Spirits**.
2801. On the quality of the **Spirits** who at this day come from the world.
2839. Such need more **Spirits**; those who are led according to order, fewer.
- ^e. The operations of the internal viscera do not need the immediate aid of **Spirits**, because they are according to order.
2845. That **Spirits** see all the thoughts of man, and what he has thought, and his intentions, and yet do not know that they are not the men. 3351^e.
2852. Every **Spirit** takes out of the memory that which belongs to his own nature; and thus man is rent, suffers, . . . just as unclean **Spirits** have seen things I have not seen myself, and have directed my eyes to filthy things . . . of which I must have remained wholly ignorant, unless such **Spirits** had known, felt, and thus seen them. The reason is, that they remove, and thus do not see, all things which do not accord with their unclean delights.
2862. On traveller **Spirits**, whom other **Spirits** flee from: they make a sound as of little bells. 2972.
2895. Persecution by interior **Spirits** . . .
2914. That **Spirits** are found and affected by my looks—*intuitions*.
2915. On the other hand, **Spirits**, by their looks into me, take out of my memory . . .
2917. On the bodies of **Spirits**.
2925. The **Spirits** associated with man. 2926.
2927. **Spirits** appropriate all the knowledges of man. . . . Whatever a man is skilled in, the **Spirits** possess as their own. Examp. 2928.
2930. These stationary **Spirits** kept me half way between sleep and waking . . . 2931^e.
2933. These **Spirits** supposed they were living in the body.
2938. That **Spirits** cannot assail persuasions with man; they are as it were in the like persuasion . . .
2939. That some **Spirits** do not at once put on the memory of man.
2942. That the interior **Spirits** have a subtle perception . . .

- . When permitted, **Spirits** can, unknown to me, take many things from my memory.
2951. With what difficulty man can be persuaded that he is ruled through **Spirits**.
2952. That **Spirits** converse together exactly as men do.
2954. When I was in a shop, the **Spirits** infused a desire that I should buy this or that . . . which I did not perceive; for, as is my wont in company, I was devoid of reflection upon **Spirits**. It was then given to the **Spirits** to reflect upon their state, in that they had caused me to buy (something) and change it; and they said that it was exactly as if they had done it . . . So that **Spirits** have a life with men exactly as if they were the man . . .
2956. That **Spirits** have no power, and yet their life is happy.
2957. It has often happened that when anyone has spoken to me, **Spirits** have spoken (and laughed) through me. Des.
2962. That the style of my writing is varied according to the **Spirits** associated with me.
2964. On the bonds in which **Spirits** are held.
2966. That **Spirits** do not speak from themselves.
2969. (See 2100.)
2967. On the dragon changed into the form of an interior **Spirit**.
2969. How and wherefore **Spirits** suppose that they think from themselves, and are not kept in bonds.
2989. That if **Spirits** enjoyed the corporeal memory, they could not be in a spiritual state.
3010. On **Spirits** who want to be believed to be the Lord.
3014. That **Spirits** have no life unless they are allowed the things they desire.
3019. That some **Spirits** exceedingly desire to be men, and to occupy their bodies.
3020. How the influx of **Spirits** takes place into man.
3022. Man is the ultimate of order . . . and all ideas, even those of **Spirits**, are terminated in man's memory . . . A **Spirit** cannot but think that his ideas begin in himself . . . when yet his ideas are in the ideas of the man in which they are terminated, as may be evident from the fact that they appropriate to themselves each and all things of the man . . .
3024. Each kind of **Spirit** seizes in an idea that which accords with themselves . . .
- a. The more that ideas are closed by man . . . the less can **Spirits** infuse into him evils in addition to what he has already acquired. But with him who is in faith, the less his ideas are determined to one thing, the better it is. Ex.
3043. In speech with **Spirits** the idea in a word is most exquisitely observed. Examp.
3050. On the true speech of **Spirits**.
3056. On some **Spirits** who supposed it to be a phantasy that I have converse with **Spirits**, and that there are any **Spirits**. 3057.

3060. The effect on **Spirits** of the phantasies of others. Des.

3060a. How dangerous it is for any learned person who is imbued with phantasies to speak with **Spirits**.

3064. That the quality of a **Spirit** may be Known from a single word.

3081. That one **Spirit** is led by another into almost the like thoughts.

3101. **Spirits** suppose they can carry off the things they see. Examp.

—^e. (Evil **Spirits**, although shown that they are **Spirits**, at once forget it; but good **Spirits** have reflection given them, so that they continue to know it.) 3102, Examp.

3103. The first cause why a **Spirit** supposes himself to be a man, is that no reflection is given him while he is with a man who does not speak to him, or answer him; for speaking with a **Spirit** is conjoined with their reflecting upon him who speaks; thus that they are not man, but separate from man, and thus **Spirits**.

3104. (Another reason) is that the **Spirit** puts on the man's memory, thus he puts on the man . . . But they do not possess the interior memory; this is possessed by the Angels who rule the **Spirits** who are below. . . When a man reaches the point that his interior memory is ruled by the interior **Spirits**—which is never permitted—the man can live no longer.

3114. **Spirits** suppose that they could have been led differently and thus have become better . . .

3117. That the bodies of **Spirits** are beheld in a fixed attitude as well as in a fixed place.

3128. On speech with **Spirits**. (See **SPEAK**, here.)

3129. Therefore **Spirits** are in a more perfect state . . .

3134. That **Spirits** speak those things which others think interiorly.

3143. That **Spirits** retain in the interior memory the things they hear, see, and perceive . . . but they cannot recall them; the Lord alone can.

3155. How it is that a **Spirit** seems to lose everything of his own.

3157. That a **Spirit** supposed himself to be completely me; and that he was endowed with a body.

— . When I stretched out my hand, another **spirit** supposed . . . that he took hold of it . . . And when other **Spirits** insisted that they were as it were my body, I told them that my body is adjoined to my **spirit**, so that it is the body of my **spirit**, and that the bodies of their **spirits** are dead; so that they inflowed only into my **spirit**, as one **Spirit** does into another; and that when my **spirit** acts with my body, they suppose that they act with my body; but it is impossible for another **spirit** to possess another body, except by acting as one obsessed; for no **spirit** squares with my body except my own . . . There is a connection of my **spirit** with my body which can never exist between another **spirit** and my body.

3180. See **SPHERE**.

3223. A little **Spirit** flew from him, (which) was said to be his interior **spirit**.

3234. Thus **Spirits** retain whatever they hear . . .

3323. Such is the respiration of **Spirits**.

3332. **Spirits** cannot speak from themselves . . . When I fixed my gaze on a fly, the **Spirit** had to speak about the fly. (See **SPEAK**, here.)

3351. How greatly the knowledge and intelligence of **Spirits** surpasses that of men.

3353^e. The **Spirits** fled, crying that they could not endure so cadaverous an odour.

3398. These (**Spirits**) have their head in their World of **Spirits**, and their feet in man; whereas those recently from the world appear to themselves as men; but evil **Spirits** have their head in the tail, and the feet upwards. (See **ANGEL**, here.)

3400. A **Spirit** seen who could change his situation, and also that of almost all in the sphere. 3401. 3402, Des. 3404 (his bright stings).

3403. Thus there are **Spirits** who can excite such things from the ideas of others as the thinker is not aware of. Examp.

— . Thus there are **Spirits** who excite all things whatever which are in the idea of a man; some, the nearest things; some, the more remote ones; some, the most remote ones; and some even the consequents.

3423. **Spirits** and Angels speak metrically, use familiar words, and none which distract the attention. (Fully quoted under **SPEAK**.)

3422. On the ideas of **Spirits**.

3423. On the metrical thought of **Spirits**.

3427. On the drunkenness of **Spirits**.

3470. On **spirit**, that it is an extense.

3471. If **spirit** were mere thought, what need would man have of so large a brain . . .

3472. We spoke about the form which **Spirits** have . . .

—^e. Therefore the forms of **Spirits** are much more perfect . . . But what the forms of **Spirits** are like . . . it is not given to know.

3473. If I were to write according to the understanding . . . of **Spirits** and Angels, it would be so obscure to man that he would see scarcely anything . . . That which is clear to man would be obscure to **Spirits**, who understand the ideas of thought; and, in like manner, that which is clear to **Spirits** would be obscure to Angels; from which it follows that what is obscure to man is clear to **Spirits**; and what is obscure to **Spirits** is manifest to Angels.

3476. Thus the notion of time and space is not given to **Spirits**, except to those who are corporeal.

3488. On the best **Spirits**; of another Earth (Mars).

3495. How one **Spirit** leads another to think and speak.

3524. Thus **Spirits** exquisitely perceive the changes of affections and persuasions.

3525. With every man there are two angelic **Spirits** at his head, through whom the Lord protects the man, and whose office it is to moderate and rule the evil **Spirits** who come to him, besides other things . . .

There are, besides, **Spirits** who suppose themselves to be the man, one, two, or three, who are Subjects of the World of **Spirits** . . . and which **Spirits** are changed according to the general changes of the man's state, and are ruled by angelic **Spirits** of whom they are entirely ignorant. Angelic **Spirits**, without reflection, know no otherwise than that they are the man, but the interior man; they act into the interiors of his thoughts . . .

[D.] 3529. That although **Spirits** see and perceive nothing through man's senses, they know what he thinks, and perceive what he desires.

— The **Spirits** know the taste of the things I eat and drink, although they have not taste . . . They are as it were the thoughts and cupidities of the man, and whatever enters through the senses, he at once draws into his thought and cupidities, and thus he draws it to them, so that they have no need to see and hear it.

3540. On the very sad sphere of those who suppose **Spirits** to be like air.

3564. That Knowledges are the food of **Spirits**.

3566. The **Spirits** with a man enjoy their (spiritual) food along with the spirit of the man, while his body is enjoying its food.

3567. **Spirits** have every sense except taste . . . They are delighted with spiritual food when with men, thus with the Knowledges of truth and good; but they do not insinuate themselves into the taste . . .

3605. When I removed into the next room, there was a quiet among the **Spirits**, as if they did not know where I was. . . **Spirits** want to have the idea of place joined, (otherwise) the idea is not determinate; and one place has an advantage over another, from the neighbourhood of the **Spirits**, who seem to themselves to haunt it . . . They drew back the foot when places were thought of, a sign that . . . places and material things are the fulcra on which they stand. 3608, Des.

3608. That the ideas of **Spirits** are attached to a place and to the things of the place. . . In the ideas of some **Spirits** are books; in those of others, furniture; in those of others, lights, etc. . .

3609. So when I put on a different garment, I seemed to **them** so much like a different person that they scarcely recognized me.

3610. Thus the ideas of **Spirits** are terminated in material things, the ultimates of order, upon the removal of which they do not know where they are, and they disappear, until they have fixed their ideas in other material things. So with the Word . . .

3618. A certain **Spirit** had put on the persuasion that in the other life he should have a sweet sleep. (Continued under SLEEP.)

3620. On seeing boys fighting, I perceived the greatest delight inflowing from certain **Spirits** . . .

3624. There are various objects of the thoughts, which . . . while the man's reflection is kept fixed upon them by **Spirits**, create much trouble. Examps. (Hence the melancholy of many, weaknesses of the mind, deliriums, insanities, and phantasies. 3625.)

3626. Some are led so far by **Spirits** that they cannot

return into truths . . . These are called open insanities. Examps.

3627. For **Spirits** are such that when a man thinks himself to be in some other city . . . the **Spirits**, being still more devoid of reflection, suppose . . . themselves to be there, in the streets; nay, they have followed my image about, not knowing but that it was myself. It is the same with other things of which a man thus thinks. Examp.

3628. They who are in faith are delivered by the Lord, however they may be infested with such insanities by **Spirits** . . .

3630. The great curiosity of **Spirits**.

3631. That the speech of the interior **Spirits** could not be communicated to me without Subjects.

3633. Thus it may be seen how it is that every **Spirit** supposes himself to live and think, and thus to be the man, whom they do not know to be separate from themselves. Thus, in the eyes of **Spirits**, men are nothing; and even if they know one to be a man, and also a **Spirit**, still they behold him as an inanimate machine; while the man supposes himself to live and think, and a **Spirit** to be nothing.

3637. The speech of the lower **Spirits**.

3685. **Spirits** were seen around me, as if not in any Society, but as it were flowing freely, which is from the phantasy of those who suppose **Spirits** to be like an invisible atmosphere . . .

3698. A **Spirit** said something to me . . . and in an instant seemed to me to answer. He said I had answered . . . but other **Spirits**, one after the other, said it was from them . . .

3717^e. That they might not inhere in my memory and thus be seen by **Spirits**.

3748. For they who suppose a **Spirit** to be nothing, in the other life nothing appears to them except a kind of emptiness . . . 3754.

3751. A **Spirit** continually inflows into the thoughts (of the Quakers), and confirms them . . .

3753. That **Spirits** terminate their ideas in material things. . . There were two small white cups . . . and some **Spirits** wanted me to use the one, and some the other . . . Other **Spirits** then suggested that I should break one of the cups, at which the **Spirits** who preferred that one began to lament, and besought me not to do it, because they then could no longer be present. . . There are also **Spirits** who have my four books, in which I write this [Diary] for their ultimate of order; some one, and others another.

3759. See SPEAK. 3976. 4102. 4211. 4212. 4318.

3762. They said they were **Spirits** from eternity . . .

3767. The influx of the **Spirits** (of the Quakers) who caused the convulsion of the bodies . . .

3768. In this way **Spirits** lie with their women; for [otherwise] **Spirits** never so rule man that they act the man in the things which are corporeal . . . **Spirits** act only into the thoughts and cupidities.

3775. For their **Spirit** can speak only according to the doctrinal things of their memory . . .

3781. Hence it is evident how dangerous it is, in this

Earth, for **Spirits** to speak with men; or for men to attend to the operations of **Spirits** in themselves, if they are not in faith in the Lord: if they are in faith, it does no harm, for the Lord delivers them; but if they are not in faith . . . they are not only persuaded that it is the Holy Spirit, but are also excited and irritated to wicked things; for almost the whole world of **Spirits** is wicked, and enthusiastic, and desires most studiously to obsess man . . . 3815.

3782. It has often happened that **Spirits** have infused cupidities and persuasions, and I knew no otherwise than that it was from myself. (But) the **Spirits** with a man cannot infuse persuasions unless he was in them before; but they can infuse cupidities, and thus persuasions from them . . . Moreover, they can not only excite cupidities, but also inflame them greatly, sometimes to shameful anger and insanity . . . and then the **Spirits** are in their delight, or life . . .

3783. The reason **Spirits** cannot induce persuasions, is that they do not enjoy the corporeal memory, but put on that of the man; for if **Spirits** retained their corporeal memory, they would altogether obsess man . . . and the human race would perish. Nor are **Spirits** allowed to have the memory of past things. This is proper to man; although each and all things which they had previously seen and heard remain with **Spirits**, but they are not permitted to recall anything of them. The Lord alone sometimes grants that they should recall things they have seen and heard; as, with some, that they have suffered, and how often.

3784^e. For when **Spirits** cannot know the secrets of others they cannot endure them; for they are very curious; and therefore the Quaker **Spirits** live separate from others.

3786. While **Spirits** are speaking or thinking through another, they infuse their cupidities and persuasions into the other Spirit, so that the other Spirit supposes that he is speaking and thinking from himself . . . and the **Spirits** speaking through him consider him through whom they speak as nothing . . . for they can use him as a mere dead instrument . . . (But the case is quite different with those who are in faith. Ex. 3787.) 3789.

3852. **Spirits** who care nothing for natural things. Des.

3857. That **Spirits** suppose things to be just as the man thinks.

—². The **Spirits** who are nearer the man, as Subjects, have reflection like the man, as the reflection of place, persons, etc.; and therefore those who speak to themselves . . . become angry, etc. by mere thought, being so excited by the **Spirits**.

3858^e. Yet it is altogether forbidden that the function of eating and of taste should be occupied by any Spirit.

3877. One kind of dreams inflows from **Spirits**, who act the persons seen in the dream.

3890. Dippel's belief concerning **Spirits**.

3894. When the ordure of horses was seen, certain **Spirits** could not endure the sphere thence arising, namely, that of reasonings among the evil . . . So when I ate butter on my bread, certain **Spirits**, or a Society of **Spirits**, were so indignant that they tried to do harm

to my tongue . . . because butter signifies what is celestial. Other examp.

3895. Lascivious female **Spirits** who would have nothing to do with men; and who went to the boundaries of the universe to practise their wickedness.

3900. They become **Spirits** almost devoid of sense.

3902. These **Spirits** . . . from their not reflecting, observed nothing of the objects before my eyes . . . although they could see through my eyes; which shows the quality of the **Spirits** who are with men . . .

3917. What confusion would arise if **Spirits** were to retain the memory of particulars.

3920. A Spirit might be held as it were suspended from his evil . . .

3952^e. So that the woman was not a Spirit, but the representation of a woman.

3957. Those who relate to the ears, differently from other [**Spirits**], change their situation as the man does the position of his ear.

3962. If a Spirit were to use his own memory, he would no longer suppose himself to be the man, but himself . . .

3963. With me, the **Spirits** have been as if they were in the world . . . for with me they have been as it were men not only as to their lower mind and memory, but also as to sense . . . They could lead me, see through my eyes, hear others speaking through my ears, and, if it had been permitted, they could have spoken with them in their own speech, written to them in their own style, and touched others through my hands. . . (If others were possessed by **Spirits** as I am) they would not be master of themselves . . . Therefore he who is in faith can be so; but others would at once perish. The world at this day is such that when anyone is possessed, he at once incurs peril for his life; so great is the internal hatred which reigns.

3966. On **Spirits** who excite delights, and closely follow everything in their thought, in order to destroy.

3974. On the operation of **Spirits** into the tongue.

3976. That **Spirits** have to speak as they think.

3998. I spoke with **Spirits** about the sense of taste, which they do not perceive . . .

4001. See MEMORY. 4041. 4042. 4044. 4114a. 4115. 4120. 4125. 4167. 4168. 4195. 4253. 4259. 4313. 4324. 4335. 4342. 4398. 4430. 4431. 4469. 4716. 4765. D.Min.4550.

4001. It is granted to no Spirit to teach man, nor to lead him, except from cupidity . . .

4002. In these things I was held by **Spirits** to utter weariness . . .

4010^e. These things were thought with **Spirits**, through **Spirits**, from Angels.

4017. A Spirit is where his idea is; for a Spirit is not separated from his idea; without the idea he would not be a Spirit; it is his life; therefore, where his life is, there is the Spirit.

4055. When a Spirit tries to rush outside those things which he had in his life acquired by actuality . . . he at once incurs the penalty.

[D.] 4060. Certain **Spirits** were permitted to pass from me to a man, and thence to speak to me . . . The man appeared to them as a kind of black inanimate mass . . . Such is the relative character of the corporeal life.

4070. When **Spirits** cherish the idea that they are a general atmospheric something, wandering about in the universe, they appear as a general empty something . . .

4088. If all the reasonings of **Spirits** were to inflow, man would be in an obscure general dully painful [state].

4090. Hence **Spirits**, and still more Angels, continually speak together, and are as much in life as men, reasoning, speaking, thinking about various things, according to the influx, and knowing no otherwise than that it is from themselves; when yet they flow in from every side; for every one is as it were a centre . . .

4100. **Spirits** cannot bear the expression that they are nothing. But they were told that they are always something . . . from the Lord . . .

4114a. On the two lives of a **Spirit**.

— . The marvellous way in which **Spirits** reason, and adduce confirmations. 4115.

—². To those who do not speak with **Spirits**, such **Spirits** apply themselves as are of an almost like persuasion . . . When a man changes his persuasions, other **Spirits** are applied to him; and therefore such as is the persuasion of the man, such is that of the **Spirit**; the **Spirit** continually excites things which confirm; and besides, the **Spirit** with a man is drawn into his persuasion, and puts on a like one . . . The life of cupidities is distinct . . . 4115.

4118. The life of cupidity remains to **Spirits**, and excites various cupidities with the man . . .

4119. With man are **Spirits** who are in a like persuasion and in a like cupidity, which **Spirits** may be called the Subjects of many; for the persuasion and cupidity with a man at once excite those who are like . . .

—². When his persuasion and cupidity are changed . . . then other **Spirits** succeed.

4126. (**Spirits** can personate anyone. Des.)

4132. Relatively (to the Lord) the state of **Spirits** and Angels is a state of sleep . . .

4139a. That **Spirits** may appear present, and operate as if they were so, although they are far away.

4143. (How the change of a word may cause a change of **Spirits**.) **Spirits** succeeded who indulge in words, the former ones in thoughts only. . . These two kinds of **Spirits** cannot be together . . .

4144. **Spirits** are indignant when they perceive that another is leading them . . . but care nothing about it when they do not notice it . . . Quite different is the condition of the Angels . . .

4150. On **Spirits** who think about future things.

4159. On the sight of **Spirits**.

4161. On the proprium of **Spirits**.

4163. How **Spirits** remember others.

4166. That **Spirits** have more excellent faculties.

4167. On the nature of **Spirits**. 4469.

4187. On the life of **Spirits** and Angels.

4207. **Spirits** who desire to return into the body . . . 4225.

4209. The **Spirits** of the interior sphere. 4212.

4214. On representation with **Spirits**.

4224. A **Spirit** runs through all possible states, and when he comes into a state familiar to him, he comes into his own life . . .

4225^e. These **Spirits** are not permitted to come to man.

4250. On the life of **Spirits**.

— . I told him that he was a **Spirit**, which it was granted to show him by the fact that when he wanted to touch me with his hand he passed through mine; but afterwards he did not do so . . .

—^e. It is in this state of interior wakefulness that **Spirits** live, nor do they know otherwise than that they are men; not only while the man is asleep, but also when he is fully awake . . .

4253. On the instinct of **Spirits** . . .

4257. How **Spirits** act upon man.

4268. How **Spirits** are reduced into order.

4284. On the sleep of **Spirits**.

4300. That certain **Spirits** suppose themselves to be man. 4301.

4302. Such **Spirits** cannot be with man; for they would obsess him.

4320. A **Spirit** who had been known to me (here).

4337. On the **Spirits** who are with man. . . They think just as the man does . . .

4362. On the Judgment of a **Spirit**.

4390. That **Spirits** perceive the ideas of thoughts . . .

4399. That **Spirits** and Angels dwell in the affections of man.

4420. They laboured to cast out my **spirit** . . .

4424. On a female **Spirit** who supposed she was living in the body.

4434. That **Spirits** can do nothing whatever, and therefore are nothing.

4465. **Spirits** who can speak and think like men. 4469. 4474.

4473. Wanting to inject herself into my **spirit** . . .

4530. (A female **Spirit** who prompted me to stab myself. This was before I spoke with **Spirits**.)

4531. On the universal genius of **Spirits**.

4571. Such **Spirits** rush where their sphere is: nothing goes on with man except through **Spirits**.

4614. **Spirits** who are almost invisible . . .

4633. I observed that such a **Spirit** was present.

4668. There are many **Spirits** who want to return into the world . . . Such become such **Spirits** . . . But such are sent far away from the **Spirits** who are with men . . .

4683. The **Spirits** (who surround a man) do not know that it is a man. Des.

4716. On the state of **Spirits** relatively to that of men.
4726. That I was in the state of **Spirits**.
4763. Charles xii. had spoken with **Spirits** for years.
4769. These **spirits**, of men who are living, are seen to the right.
- 4792^c. With Quakers there are Quaker **Spirits**; and so on. 6043². E. 1182¹. J. (Post.) 48. 58. De Verbo 13².
4818. That a **Spirit** may appear to himself present where another is.
4869. The writings of **Spirits**.
5003. The use man is to **Spirits** and Angels.
5092. The cities which appear with **Spirits**.
— The **Spirits** with man do not see the world through his eyes, yet they see it in him, from his ideas. . . . Hence the **Spirits** who are with the men of one city have the idea of the same city.
5095. On the intelligence of **Spirits**.
5102. On the speech of **Spirits** and Angels. 5585.
5116. The **Spirits** of the Celestial Kingdom.
5177. **Spirits** and Angels reflect little upon the states of their life. Ex.
5252. When a **Spirit** dissents he disappears.
5312. **Spirits** making themselves appear in many places.
5596. When a **Spirit** turns himself to another **Spirit**, or to a man . . .
5645. That the **spirit** of man appears there.
— Nor do **Spirits** know anything about man . . .
5646. On the forms of **Spirits**, and that **Spirits** are appearances. 5720².
5778. The effect on man of **Spirits** conversing together. 5942.
5897. That a **Spirit** cannot desist from doing what his love leads to.
5901. **Spirits** from Utrecht . . .
5926. That a **Spirit** is not a **Spirit** except from his own good, or evil.
5947. The ears of these **Spirits** were opened to hear singing on earth . . .
5981. Many **Spirits** want to obsess other **Spirits** . . .
6000. That a **Spirit** is his own affection.
- D. Min.** 4597. Then **Spirits** are associated correspondently.
4648. **Spirits** come who correspond to the disease.
4658. The pains which **Spirits** induce.
4661. **Spirits** who infuse affections.
4686. **Spirits** neither good nor evil.
4693. On **Spirits** entering into the corporeals of man.
— **Spirits** do not know where men are; they seek, but cannot find them . . .
— When **Spirits** light upon men during their sleep . . .
4699. On the **Spirits** with man.
4724. They sensibly perceived the influx of **Spirits**.
4733. On **Spirits** who induce diseases.

E. 10². 'The **spirit** of prophecy' = the life and soul of doctrine.

—³. The **spirit** of man, in which the life of man primarily resides, is nothing but his will or love, and thence his understanding and faith. 105². 740. 837. 864⁶.

78³. **Spirits** cannot die, and therefore . . .

86². For the **spirit** is formed and composed of those things which the man thinks and wills . . .

108. 'The **spirit**' = the Divine truth.

121. All **Spirits** are conjoined with the Hells or Heavens.

157². The form in which the **spirit** appears.

167. The conjunction of the **spirit** with the body is by the respiration and pulsation.

183. 'The **spirit** of God' = the Divine truth proceeding from Him. —⁸, Ill. 294¹⁵. 518⁷. —²². 740¹⁰.

— 'Spirit,' when said of man, = truth Divine received in life, thus his spiritual life; but when said of the Lord, it = the Divine which proceeds from Him. Ill.

—³. 'Spirit,' in the opposite, = falsity. Ill.

—⁴. 'Heart and **spirit**' = the will and understanding. Ill.

193. All things in the **spirit** of man remain with him to eternity; but those things not in his **spirit** are dissipated after death. Ex.

198². The **spirit** of man is such as is his life.

204³. Love forms the **spirit** of man . . . 213.

257⁷. 'The seven unclean **Spirits**' = all the falsities of evil.

274. 'The seven **spirits** of God' = all the truths of Heaven and the Church from the Lord. 318.

275¹¹. 'The breath of His mouth' = the Divine truth proceeding from Him.

294⁴. 'Spirit' = life according to Divine truth. 419⁶. 475⁸.

304²⁵. 'The breath of His lips' = the truth in the spiritual sense. 727⁷.

—⁴⁰. 'The **spirit** of Jehovah' = the Divine truth. 409². 507⁶. 696¹⁷. 923⁵.

324. The **spirit** of man is actually in the Spiritual World.

329²³. 'The **spirit** of judgment' = the Divine truth.

375²¹. 'The breath of His nostrils' = the heavenly life which is from Him.

405³. 'Spirit' = life from these things.

418³. 'Prophecy unto the wind' = spiritual life, which is life according to the truths of the Word. 419³.

419². Hence **spirit** is named from the same word as wind. Ill.

427⁴. In its essence, the **spirit** is nothing but its affection and thought . . .

475¹⁰. 'Spirit' = the Divine truth proceeding from Him; 'the **spirit** of judgment' (Is. iv. 4) = the understanding of truth thence; 'the **spirit** of expurgation' = the affection of spiritual truth.

[E.] 481³. 'Their blast' (Is. xxv. 4)=the cupidity of destroying.

483¹¹. 'The unclean Spirit' (Zech. xiii. 2) = evils springing from falsities of doctrine.

537². Every man is conjoined with Spirits who are in the World of Spirits, (and not with Spirits from Hell), who are like himself, and, through them, with the Hells . . .

— . All Spirits are first in the World of Spirits, and are then with men who live in the world, evil Spirits with the evil, and good Spirits with the good; and through these man has communication and conjunction either with the Hells, or with the Heavens.

556¹⁷. Such was the deaf and dumb Spirit whom the Lord cast out. Ex.

586². Every man is in company with Spirits. Ex.

587⁵. 'No breath in them' (Jer. x. 14)=no spiritual life.

618. Spirits and Angels have taste equally with men, but their taste flows from a spiritual origin . . .

624⁸. 'I will pour out My spirit' (Joel ii. 28)=the Divine truth proceeding from Him.

629¹⁵. 'He giveth not the spirit by measure' (John iii. 34)=the Divine truth, and the derivative intelligence and wisdom.

654⁴². 'Not spirit' (Is. xxxi. 3)=no life from the Lord.

665^e. 'Spirit'=the reception of the influx of Divine truth, and the derivative spiritual life. Ill. 666³.

684³². 'The breath of our nostrils' (Lam. iv. 20)=the life of the perception of good and truth.

727²². 'The spirit of scortations' (Hos. iv. 12) = the cupidity of falsifying.

730²³. 'The spirit poured upon us from on high' (Is. xxxii. 15)=influx from Heaven into them.

731^e. 'The unclean Spirit going out of the man'=the removal of evils and falsities from the man who performs repentance.

732². See NEW CHURCH.

741⁶. 'With my spirit in the midst of me have I waited for Thee in the morning' (Is. xxvi. 9)=the life which is in the light of truth.

750²³. 'The spirit' which 'Jehovah will give to them that walk on the earth' (Is. xlii. 5)=life according to Divine truth.

757². For man can think about spiritual things no otherwise than as the Angels and Spirits with him think . . .

759³. Every man is in the Spiritual World as to his spirit . . .

798¹. For all Angels and Spirits are affections and the derivative thoughts . . .

832³. When man is alone it is his spirit which thinks . . .

1057². 'Forming the spirit of man in the midst of him' (Zech. xii. 1)=his reformation and regeneration.

1070³. 'The Spirit of Truth'=the Divine truth.

1115⁴. Man is in the idea of his spirit when he is thinking abstractedly . . .

1142². All men are Spirits as to the interiors . . .

1153^e. 'The wind bloweth where it listeth . . .' Ex.

1182⁴. On the speech of Spirits with man.

—⁵. The danger of speaking with Spirits.

1183. But if those whom the Lord leads hear speech from Spirits, which sometimes happens, they are not taught, but are led, and with such providence that the man is still left to himself.

1218³. But Spirits do not reflect upon these changes . . .

J. (Post.) 316-324. (The spiritual body, clothing, houses, scenery, etc. of Spirits and Angels.) Fully des.

De Verbo 3⁹. Nor can Spirits and Angels live a moment unless they are with men. Ex.

6⁴. An Angel can see a Spirit grosser than himself; but this Spirit cannot see the Angel purer than himself . . .

13². For every man is in society with Spirits of the same religion . . .

14. A man remains of the same religion when he becomes a Spirit.

Abom. 31. Paris performed his miracles through Spirits who entered into man's memory.

D. Wis. vii. 2. The heart and lungs of the spirit. Ex. 3.

—⁴. The spirit of man is not a substance separate from the viscera, organs, and members of the man. Ex.

4. There is not a fibril . . . where the human of the spirit is not together with that of the body.

—². The respiration of the spirit still continues . . .

5. The difference between a man and a Spirit. Ex.

viii. There could be no Angel or Spirit who had not been born a man. Ex.

—⁷. Spirits and Angels have taken with them from the inmost things of nature a medium between the Spiritual and the Natural (which enables them to live to eternity, and to be adjoined and conjoined with the human race).

Inv. 14. In the first degree is the soul; in the second is the spirit, or mind; and in the third is the body.

Q. 5. The spirit of God distinct from the Holy Spirit.

Docu. 246. It is sometimes granted to a Spirit to enter and communicate some truth to a man; but still leave is not given to the man to speak with him mouth to mouth. This is most dangerous, because the Spirit enters into the affection of the man's own love . . .

—^e. As to the man who is infested by Spirits . . . this was caused by a state of meditation in which he indulged; but no danger is to be apprehended from them, because he is protected by the Lord. The only means by which he can be cured is conversion, and supplication to the Lord our Saviour Jesus Christ.

Spiritual. *Spiritualis.*

Spiritually. *Spiritualiter.*

Spirituality. *Spiritualitas.*

See DIVINE SPIRITUAL, SECOND HEAVEN, SPIRITUAL CHURCH, SPIRITUAL KINGDOM, SPIRITUAL WORLD, etc.

See under ANCIENT CHURCH, CELESTIAL,* INTERNAL MAN, ISRAEL, LUNGS, MIND, NATURAL, PEOPLE, SILVER, SHEEP, WATER, and WINE.

A. 12. He now becomes a **spiritual** man, who is called an 'image.' His **spiritual** life is delighted with . . . 48^e. 51.

46². By 'the Assyrian' is signified the **spiritual** man.

51. In this chapter it treats of the **spiritual** man . . .

52. So long as man is **spiritual**, his dominion proceeds from the external man to the internal. Sig.

53. Love, in the **spiritual** man, follows.

54². In the **spiritual** man they called the understanding the male, and the will, the female.

55. By 'man' is here meant the **spiritual** man, who is called also 'Israel.'

—^e. When man is **spiritual**, as while he is becoming **spiritual**, he is in combat. Sig. 59.

56. The **spiritual** man is delighted with **spiritual** meats. Sig. 57.

61. All those things are called **spiritual** which belong to the Knowledges of faith . . . thus to the understanding.

81. The **spiritual** man acknowledges **spiritual** and celestial truth and good, but from faith, from which he acts, and not so much from love.

—². The ends of the **spiritual** man regard eternal life, and so the Lord.

—³. The **spiritual** man is in combat, but always conquers. The bonds which act upon him are internal, and are called the bonds of conscience.

82. That the man has now become **spiritual**, inasmuch that he is 'the sixth day.' Sig.

89^e. Reformation, in the **spiritual** man, begins from the external man. Sig.

99. Such is the order of life with the **spiritual** man . . .

— . Thus the order which has been inverted in the **spiritual** man is restored in the celestial.

104. The **spiritual** man has no perception, but conscience.

141. With the **spiritual** man the proprium appears similar . . .

286. At last they became **spiritual** men. Tr.

459. The **spiritual** are they who have received charity from the Lord through the Knowledges of faith . . .

484. The **spiritual** man of the sixth day. Sig.

— . The likeness (of *this* 'Seth') was to the **spiritual** man of the sixth day, which is, that love was not so much the principal thing, but still faith was conjoined with love.

653^e. Thus is it with the regeneration of the **spiritual** man . . .

— . The **spiritual** or intellectual man.

765. Thus a **spiritual** man is not one who believes

faith without charity to be saving; but is one who makes charity the essential of faith, and acts from it.

784. The **spiritual** man cannot have such communication (with Heaven) as the celestial man, because the Lord is in love, and not so much in faith. Sig.

790. 'Waters' = what is **spiritual**, that is, intellectual, rational, and scientific.

875. How the regeneration of the **spiritual** man is effected. Fully ex.

—⁴. Voluntary and intellectual things are not united with the **spiritual** man. . . All the good of charity he does is of the Lord alone, not through his will, but through conscience . . .

—⁵. It is similar with the truth which the **spiritual** man thinks and speaks . . .

—^e. Thus the regeneration of the **spiritual** man is the separation of his intellectual part from the voluntary through conscience . . . 895.

880. The **Spiritual** is truth . . .

1000. The new life which the regenerate **spiritual** man receives . . .

1001. The new Voluntary which the regenerate **spiritual** man receives . . . is charity.

—². See CELESTIAL. 1005.

1013^e. (Thus) every regenerate **spiritual** man, from love or charity, which is from the Lord alone, is His 'image.'

1024. Noah and his sons = the regenerate **spiritual** man. 1036^e.

1042. The state of the regenerate **spiritual** man is like the 'rainbow.' Ex.

—². In the regenerate **spiritual** man there is an intellectual proprium, into which the Lord insinuates innocence, charity, and mercy . . . 1043, Ex.

1043. That 'the cloud' = the obscure light in which is the **spiritual** man relatively to the celestial. Ex. (Continued under CELESTIAL.)

1044². These two parts in the **spiritual** man are opposite.

1404. Isaac = the **spiritual** man. 1409³.

1443. Intellectual, rational, and scientific things are called man's **spiritual** things; and they are in this order. Ex. 1866². 2504^e.

1502^e. These things involve arcana . . . concerning man's instruction and regeneration, that he may become **spiritual**, (and also celestial).

1628^e. **Spiritual** things correspond to those who are **spiritual**.

1695^e. This is evident with the regenerate **spiritual** man . . .

1727. 'Wine' = **spiritual** things and recreation thence.

1759^e. See SPEAK.

1782. 'Turtle-dove,' and 'young pigeon' = the **spiritual** things of the Church. 1826. 1830.

1823². 'Birds' = **spiritual** things. 1826. 1832.

1832. **Spiritual** things mean all things of faith, consequently all doctrinal things . . . Between these and

* For the difference between the Spiritual and the Celestial, and many other important passages relating to what is spiritual, see CELESTIAL, from beginning to end.

the Lord there is no parallelism and correspondence. Sig. and Ex.

[A.] 1901². This intellectual truth ('Sarai') is the **Spiritual** itself which inflows through . . . an internal way . . .

1997. The affection of truth is predicated of the **spiritual** man . . .

2048. 'Bought with silver' = the **spiritual**, thus those within the Church. 2101. 2114.

—². Those are called the **spiritual** who are in love towards the neighbour, and thus in the truth of faith. Such was the Ancient Church.

2054^e. The **spiritual** are like the lungs.

2069^e. The Lord appears to the **spiritual** as a Moon. (See MOON.)

2085. The **spiritual** are characterized by charity, and are here signified by 'Ishmael.' 2088.

2087. Those who are rational from truth, or the **spiritual**. Tr.

2088³. (At first all were celestial) but afterwards, when love to the Lord was no longer so great, the **spiritual** succeeded; and they were called **spiritual** men when they were in love towards the neighbour. Ex.

2089. The **spiritual**, through the truths which appear to them as truths, receive from the Lord charity, and, through this, conscience.

2187². Grapes, and whatever is from them, = what is **spiritual**.

2411². How man comes into a **spiritual** idea.

2515. Thoughts from conscience are lower, and exist with the **spiritual**; that is, with those who are in the good of charity and of faith as to life and as to doctrine. To think contrary to conscience is to them impossible . . .

2528. 'God' is mentioned when **spiritual** things are treated of.

2577^e. (Good makes man **spiritual**; not truths alone.)

2661. The Lord came to save the **spiritual** . . . 2716.

2666. The **spiritual** also are 'seed;' but from the son of the handmaid.

2669³. 'Other sheep' = the **spiritual**.

2674. 'Water' = the **Spiritual**, or truth.

—^e. The first state of those who become **spiritual**. Sig. 2678, Ex.

2675. With those who become **spiritual**, good and truth are implanted by the Lord in the affection of knowledges. Sig. and Ex.

2678. The first state of those who become **spiritual** is that they suppose they think truth and do good from themselves . . . and when told that all good and truth are from the Lord, they do not reject it, but do not acknowledge it at heart, because they do not sensibly feel it . . .

2685. 'A bow' is predicated of the **spiritual** man. 2686², Ex.

2689. The state of the desolation of truth . . . with those who become **spiritual**. Sig. and Ex.

—³. Who can become **spiritual**, and who cannot. Ex.

2691^e. Man's **Spiritual** is born from the affection of the Knowledges of truth from doctrine.

2706. The presence of the Lord with the **spiritual**. Sig. and Ex.

—^e. The **Spiritual** does not exist without a subject.

2708. The state of the **spiritual** compared with that of the celestial. (Fully quoted under CELESTIAL, and at 2715.)

2712. The life of the **spiritual** man as to good. Sig. and Ex.

2715. That the good of the **spiritual** man is relatively obscure; and that this obscurity is illuminated by the Lord's Divine Human. Sig. and Ex. 2716. Ex.

—⁴. For the **spiritual** man does not know what is true from any perception . . . but from instruction . . . and doctrine . . . and when he adds anything from himself, the Sensuous and its fallacies, and the Rational and its appearances, for the most part prevail, and cause him to be scarcely able to acknowledge any pure truth . . . Still, in these seeming truths the Lord implants good . . . but the good becomes obscure from them.

—⁵. (Thus) the **spiritual** man does not know what evil is . . .

—⁶. (Thus) the **spiritual** man . . . does not know that good is the essential of faith . . .

2718^e. Still, the **spiritual** can come from obscurity into light, provided . . .

2763^e. Loathing felt when what is **spiritual** and celestial is mentioned.

2765. The Salvation of the **spiritual** by the Lord's Divine Human. Tr. 2807². 2833. 2848.

2776³. It is the Lord's Divine Human which illuminates both the sight and the understanding of the **spiritual** . . .

2826. 'The fear of God' = worship from the good of faith, when predicated of the **spiritual** regenerate.

—⁶. The **Spiritual** of the Church, or the good and truth of faith. Sig.

2830. 'Behold a ram' = the **spiritual** from the human race. 2833.

—². For by **spiritual** things man is introduced into celestial ones . . .

2831. That the **spiritual** are held entangled in the Scientific Natural as to the truths of faith. Sig. and Ex. 2832, Ex.

— . The **spiritual** have not perception of good and truth, as the celestial have, but in its place conscience, which is formed from the goods and truths of faith which they have imbibed from infancy . . . —², Ex. —⁵, Ex.

2834. The sanctification and adoption of the **spiritual**. Sig. and Ex.

2836. The quality of the state of the **spiritual** from the Lord's Divine Human—that they are saved who are in the faith of charity. Sig. 2839, Sig. 2848.

2841². That the **spiritual** will be multiplied as the stars, and as the sand . . .

2848. 'Seed' = those of the human race who are in the faith of charity, that is, the **spiritual**.

2849. The spiritual are called 'stars' in the Word *passim*, because they have Knowledges and not perceptions, (and because) the spiritual have light which is relatively like the nocturnal light of the moon and stars.

2861. Those in good within the Church are those who can be truly spiritual, because they have the Word; for man becomes spiritual through truths of doctrine conjoined with good of life: all the Spiritual is thence; but the gentiles, not having the Word, even if in the good of charity, are not truly spiritual until they have been instructed in the truths of faith.

2869. The third class of the spiritual who are saved. Sig.

2928⁵. The reason truths are predicated of the spiritual, is that the spiritual are initiated into good through truths, that is, into charity through faith; and, as they do good from the affection of truth, not knowing that it is good from anything else than that they are so instructed, their conscience is founded in these truths of faith.

2930. But with the spiritual, or in the Spiritual Church, the Intellectual is separated from the Voluntary; and the man is reformed by the Lord as to the Intellectual, and in it is formed a new will and a new understanding.

2935². They who are being regenerated, and are becoming spiritual, are in the greatest obscurity as to truth. Good does indeed inflow with them from the Lord, but not so truth. Sig. and Ex.

2937. The spiritual are said to be 'bought with silver,' that is, redeemed through truth. For they are regenerated, that is, introduced to good, through the truth of faith; for the spiritual man has no perception of good . . .

2954². For the spiritual have nothing of the will of good, but instead of it are endowed with the faculty of understanding what good is . . . The spiritual, therefore, are introduced into . . . good through truth; but not into anything of the will of good from themselves, because the will of good with them has been lost; but into a new will, which they receive from the Lord; and, when they have received this will, they are called, in special, the redeemed.

2979². In the regeneration of the spiritual man, he is first instructed in truths, and is then kept by the Lord in the affection of truth. The good of faith . . . is at the same time insinuated into him, but so that he scarcely knows it; for it lies concealed in the affection of truth. Further ex.

2991. Natural things represent spiritual things. Ex.

3080². Thus it is the Spiritual in the Natural which affects.

3094^e. As the light of Heaven (comes) through the Divine truth in His Human, it penetrates not only to the celestial, but also to the spiritual . . .

3108. Those not in good, and thence in faith . . . do not know that there is what is spiritual . . .

3122². But the spiritual do think about the things of faith; and, when being reformed and regenerated, they are introduced into charity through them . . .

3166. Spiritual things thence for natural good. Sig. and Ex. (And for natural truth also. 3167.) 3168^e. 3171.

3167. The internal man is the same as the spiritual man. (See INTERNAL MAN, here, *et seq.*)

— . In Heaven there are none but spiritual things.

3187. 'Seed' = those who are called the spiritual. Des.

3240². As there are (these) two classes of the spiritual—those more in good, and those more in truth—they have two kinds of doctrinals—those of charity, and those of faith. Sig.

3246. 'The sons of the concubines' = the spiritual who are adopted by the Divine Human. These have allotments in the Spiritual Kingdom. Sig. and Ex.

—². The spiritual are from the same father (Divine good); but not from the same mother (Divine truth) as the celestial. Ex.

— . (Therefore) the spiritual do not know what truth is from any perception, but call that truth which has been told them by their teachers; and therefore in them there is not the marriage of good and truth; but still the truth which they thus believe is adopted by the Lord for truth when they are in the good of life.

3248. That the spiritual have life from the Divine Human. Refs.

—^e. Life is given to the spiritual through the good of faith. Tr.

3264. The birth of the spiritual man from the Divine influx into the affection of knowledges. Sig. and Ex.

—². For the Spiritual has no existence except in the Rational, and therefore the spiritual man and the rational man are almost the same. Ex.

3266. The qualities of the doctrinals of the spiritual. Sig. and Ex.

3293². The life of the Spiritual (of a Spirit) is terminated in the Natural . . . for man, immediately after death, cannot think spiritually, except from the things which are of his Natural.

3310. Without doctrinals, the good of life is not yet truly spiritual . . .

3325⁷. They are called spiritual from love to the neighbour.

3330. The reason why in the spiritual man truth dominates at first, is principally that in his first state there are delights of the love of self and of the world which he believes to be goods, and which apply themselves to his truths, and for the most part make the affection of truth with him . . . Intelligence and wisdom come in time; but in the meantime he is introduced through these things into good, that is, into charity; and, when he is in this, then for the first time he perceives what good is, and acts from good, and then judges and concludes about truths from this good, and calls falsities and rejects those things which do not accord with it; thus dominating over truths as a master does over his servants.

3332². In (these verses) is described . . . the progress with the spiritual man when being regenerated: he first learns the doctrinals of truth; then is affected with them . . . afterwards, by looking into doctrinals he is

affected with the truths which are in them . . . at last, he wills to live according to them. . . When he is in the good of life the order is inverted, and from this good he regards the good of truth; from this the good of doctrinals; and from this the doctrinals of truth. Thus does man, from being sensuous, become spiritual; and this is his quality when he becomes spiritual.

[A.] 3342. All spiritual things whatever can be representatively presented . . .

3343. Spiritual things, which are of truth, are expressed by modifications of heavenly light . . . and celestial things, which are of good, by variations of heavenly flame or heat.

3374. 'I will give all these lands' = spiritual things . . . for spiritual things are nothing else than truths from the Divine.

— . By the Spiritual, in the genuine sense, is meant the light itself of truth which is from the Lord . . . and as this light inflows into both the Rational and the Natural, the Spiritual is predicated of both. 4675^e.

3385. The first class of the spiritual. Tr. and Des.

3390. The reception of truth by the spiritual. Tr.

3394. As the spiritual have not perception . . . they do not know that Divine truth becomes rational truth with man when he is regenerate. They do indeed say that all good and truth is from the Lord; yet as these come forth in their Rational they suppose them to be their own . . . for they cannot be separated from their proprium, which wills it to be so. Sig. —³, Ex.

—³. It here treats of the regenerate spiritual man, who has received the Divine good in a new will, and the Divine truth in a new understanding.

3413. From these loves they cannot possibly see spiritual things, that is, the things which are of the light of truth from Him.

3424. Relatively to the spiritual, the Word is not a 'fountain,' but a 'well.'

3648. Unless the Spiritual from the Lord continually acted within . . .

3679⁴. The man then thinks spiritually . . . He then cannot think spiritually . . .

3886. The pulsations of the spiritual are strong and vibratory, and are to those of the celestial as 2 to 5. (See BEAT, here.)

3906. Spiritual affection.

3909². The internal sense is accommodated to the apprehension of the spiritual man.

3913³. (The spiritual man contrasted with the natural man.)

—⁴. For man to become spiritual, the things of the external man must be reduced to compliance . . .

3921³. In these verses the regeneration of the spiritual man is treated of. (That is, the regeneration of man till he becomes spiritual. 3971.) 4402.

3923. 'Joseph' = the spiritual man himself. Ex. 3969³, Ex.

3951^e. He who is a spiritual man does not despise (riches, food, and its pleasures, etc.) Ex.

3969³. There are two things which constitute the spiritual man, namely, charity and faith . . . Charity from which is faith . . . is represented by Joseph; and faith in which is charity . . . by Benjamin . . .

—⁵. The spiritual man is in the good of faith, that is, in the good from which there is truth; but before he becomes spiritual he is in the truth of faith, that is, in truth in which there is good.

—¹⁰. The Salvation of the spiritual. Ill.

3971. The acknowledgment of the Spiritual. Sig. and Ex.

— . For the Spiritual, because it is from the Lord, is what makes the spiritual man, and the Spiritual Kingdom.

4015. The power and disposing of the spiritual man in the natural. Sig. and Ex.

4044. Representations are the images of spiritual things in natural ones. . . He who does not know what the spiritual is . . . would say, How can what is spiritual act into what is material? Ex. 4053^e.

4046³. See DURA MATER, here. D.1692.

4279³. The Word in the Second Heaven is spiritual . . .

4286³. The celestial spiritual are those who above are called the spiritual . . .

—⁸. Temptations and victories in them are what make man spiritual, (or, what make the spiritual man).

4360². For spiritual things are founded upon natural ones, and are represented in them.

4366². They separate spiritual life from civil . . . when yet no idea about spiritual life can be had except from the things which are in civil life.

4378. Spiritual things nascent in the Natural. Sig. . . . For in the state of infancy, when man is being regenerated, spiritual things are in potency; for spiritual life comes forth successively . . . as from an egg . . .

4402². The spiritual man is not the interior rational man, but the interior natural man. (4585⁴. —^e.) . . . Man becomes spiritual by this: that with him truths are conjoined with good, that is, the things of faith with the things of charity, and this in his Natural: there exterior truths are first conjoined with good, and afterwards interior truths.

—³. The spiritual man is so called from this: that the light of Heaven . . . inflows with him into the things which are of the light of the world, and causes the things of the former to be represented in the latter . . . For, regarded in itself, the Spiritual is the Divine light itself which is from the Lord, consequently, it is the intelligence of truth, and the derivative wisdom. But, with the spiritual man, this light falls into those things which are of faith with him, and which he believes to be truths . . .

4480. Everything in the Word is spiritual. Ex.

—^e. Thinking spiritually. Ex.

4630. Such are invisible where there is a spiritual sphere. Ex.

4669. The Spiritual in its essence is nothing else (than the Divine truth which is from Him in Heaven and the Church).

4944. Lot of those who have led a good moral life, but have cared little for **spiritual things**.

4946. There are some who have imbued [the notion] that man ought not to care about . . . **spiritual things** . . . because interior things disturb the delights of life. (The effect of this upon them.)

4982^e. See HOUSE.

5006². At the mere mention of **what is spiritual**, something of darkness and sadness comes over them, and excites nausea . . . 8783². 9109².

5008⁷. When this ultimate spiritual truth is withdrawn, the **spiritual man** has no longer anything with which to defend himself against the natural man. Sig. and Ex. 5022, Ex. 5025, Ex. 5028, Ex. 5036⁴.

—^e. For from natural light it is impossible to see the things of **spiritual light** . . .

5013. The **Spiritual** with man and in the Church is compared to 'heaven;' and the Natural to 'earth,' because the **Spiritual** is prior, interior, and higher, and nearer the Divine

5025². That the use and the end make a thing **spiritual**, or not **spiritual**. Ex.

5036². Temptations come forth especially when man is becoming **spiritual**; for he then **spiritually** apprehends the truths of doctrine. Ex. and Tr. —⁵, Examp.

—⁶. Such is the origin of **spiritual anxieties**.

5081^e. Those of the Internal Church are **spiritual** . . . and the truly **spiritual**, or internal, can exist only within the Church.

5113¹⁵. The Intellectual of the **spiritual man** is made new and regenerated by the truth which is solely from the Lord. Sig.

5114². From this, man has civil, moral, and **spiritual** life.

5117². See GRAPE.

5131. There is a correspondence of natural with **spiritual things**; and of **spiritual things** with celestial ones . . .

5150^e. Man is celestial if he receives Divine good in the will; **spiritual**, if in the understanding.

5173^e. This force, or conatus, in action, or motion, is **what is spiritual** in what is natural; for to think and will are **spiritual**, and to act and be moved are natural.

5196. Scientifics are the ultimates of the **spiritual things** of the Lord's Kingdom.

5208². How the correspondence between the **Spiritual** and the Natural with man is effected.

5223^o. **What is spiritual** is at this day denied, unless thereby is meant what is interiorly natural.

5232. (Thus) there are two things which make man **spiritual**, and consequently blessed (there): charity and faith.

5247. They who have become rational men, that is, **spiritual ones** . . .

5307². The Celestial is good from the Divine; the **spiritual** is truth from that good, thus it is the truth of good from His Divine Human. The Lord was this while He lived here.

5323. The intermediate where the **Spiritual** is conjoined with the Natural, thus where the knees are . . . 5328.

5326². But, with the man who is being regenerated, the **spiritual** becomes everything. (Continued under NATURAL.)

5328^e. By the **spiritual** is meant that in the Natural which is of the light of Heaven . . .

5344. The interior things of the interior Natural are those things there which are called **spiritual**; and the **spiritual things** there are those which are from the light of Heaven . . . In the **spiritual things** there, are stored up truths adjoined to good. The **spiritual things** there are those which correspond to the angelic Societies in the Second Heaven . . .

5459^e. **Spiritual worship**, and celestial worship.

5614^e. Thus does the Natural becloud the **Spiritual**.

5620⁴. 'Fine flour' = **what is spiritual**.

5637. **Spiritual things** in the Natural. Sig. and Ex.

5639². What the **spiritual** is relatively to the Natural Ex. . . In its essence, the **spiritual** with man is the affection itself of good and truth for the sake of good and truth, and not for the sake of self; and also the affection of what is just and fair for the sake of what is just and fair, and not for the sake of self. When a man feels in himself delight . . . from these things, that is the **Spiritual** with him . . . This, then, is the **Spiritual**, which, when it reigns with a man, affects and as it were tinges everything he thinks, wills, and does, and causes his thoughts and his acts from the will to partake of **what is spiritual**, until at last (as after death) these also become **spiritual** with him. In a word, the affection of charity and faith . . . and the delight . . . thence, which are felt interiorly with the man, and cause him to be a truly Christian man, are the **Spiritual**.

—³. The reason most in the Christian world are ignorant of what the **Spiritual** is, is that they make faith the essential of the Church, and not charity . . . and he who is not in the affection of charity can never know what the **Spiritual** is. Ex.

—^e. But . . . in the general sense, the **Spiritual** means the affection both of good and of truth. Hence Heaven is called the **Spiritual World**; and the internal sense . . . the **spiritual sense**; whereas, in special, that which is of the affection of good is called celestial, and that which is of the affection of truth, **spiritual**.

5682. The self-humiliation of the **spiritual**, and of the celestial, compared.

5965². That is called **spiritual** which is in the light of Heaven; for that which is in this light has in it the affection of good and the perception of truth . . .

6104. The inmost of the **Spiritual** in the natural mind. Sig.

6256. The **spiritual**, being in obscurity, put truth first. Sig. and Ex. 6269.

6289². That the **spiritual** are in obscurity. Ex.

6296. That the **spiritual man** will increase more (than the celestial). Sig. and Ex.

—². For the Voluntary of man has been continually

made depraved . . . and, lest man should perish, the Lord has provided that he may be regenerated as to the intellectual part . . . Hence there are few with whom there is anything entire in the voluntary part, thus few who can become celestial men, but many who can become **spiritual** men.

[A.]6299. That the **Spiritual** may be in the truth of the Intellectual and the good of the Voluntary. Sig. and Ex.

6332. The Celestial Church of the **Spiritual**. Tr.

6361. Extermination from the **Spiritual**. Sig. and Ex.

6373². That the **spiritual** were saved by His advent. Ex. 6427².

6422. 'An archer' = the **spiritual** man; here, one who fights with the **spiritual** man.

6431. For scientifics with their delights are in the Natural, and make its life, especially with the **spiritual** man. Ex.

6685. The **Spiritual** in its first origin is the Divine truth proceeding from the Lord's Divine Human, which truth has Divine good in it . . . This Divine truth, in which is Divine good, is the **spiritual** itself in its origin, and is the life itself which infils . . . the universe . . . In the subjects which accord with good, it presents **spiritual** life; but in those which are discordant with good, it presents a life contrary to **spiritual** life.

6854². In this and the following verses is a still greater mystery . . . Those who are called the **spiritual**—who are those who cannot be regenerated except only as to the intellectual part, and not as to the voluntary part; and in whose intellectual part there is therefore implanted by the Lord a new will, which will is according to the doctrinals of faith which belong to their own Church—these, namely, such **spiritual** ones, have been saved solely by the advent of the Lord into the world. The reason is that the Divine which passes through Heaven . . . could not reach them, because the doctrinals of their Church were for the most part not truths, and therefore the good of their will was not good. As **these** could be saved solely by the advent of the Lord, they could not be any sooner elevated into Heaven, and therefore they were kept meanwhile in the Lower Earth, (where) they were much infested, yet were guarded by the Lord. But after the Lord came . . . and made the Human in Himself Divine, He delivered (them) and elevated them into Heaven, and of them formed the **Spiritual** Heaven. Sig.

—³. (Refs. to passages on the subject of the **spiritual**.)

6858. The region to which the **spiritual** were elevated. (See REGION.)

6915^e. Where there is **spiritual** neediness.

— . These (false scientifics) chiefly infest the **spiritual**; for their thought is within scientifics, and but little above them.

6943. The **spiritual** things which are of Heaven cannot otherwise be presented to men; for man does not apprehend naked **spiritual** things . . . and therefore **spiritual** things have been described by corresponding natural ones . . . 6948⁴.

6971. That instead of being a **spiritual** and rational

man, they would become non-**spiritual** and non-rational. Sig. and Ex.

— . For the acknowledgment and faith of truth, and the life of good, are the veriest **Spiritual** itself in the Rational; for these are from the Divine.

7016. Elevation to a more **spiritual** life in the Natural. Sig. and Ex. 7029.

7030. Mediums of power from the **Spiritual** then. Sig.

7223. That the **spiritual** ('the sons of Israel') have not received the things announced to them. Sig.

7231^e. Charity is the **Spiritual** itself of the Church; and is represented by 'Levi.' 7506².

7490. In proportion as man is in the loves of self and the world . . . he does not know what the **Spiritual** is . . .

7847. For all the **Spiritual** is alive, because it proceeds from the Lord.

8043. For the faith of charity makes the **Spiritual** of man . . .

8078⁴. These things make faith **spiritual**.

8106^e. The **Spiritual** rests on the Natural. (See NATURAL, here.)

8257. The **spiritual** or Christian life defined.

8352². The natural man contrasted with the **spiritual** man.

8399. The good of the **spiritual** man before and after regeneration. Sig. and Ex.

8400². 'Manna' = the good of truth, which is the life of the **spiritual** man.

8522^e. By these (natural delights) the **spiritual** man is introduced . . .

8680. The sacrifices = **spiritual** things, that is, those of the truth of faith; (the burnt-offerings, celestial things).

8676^e. They are then in **spiritual** delight.

8733. The speech of the **spiritual**. Des.

8794. Extension into Heaven no further than to the **spiritual** spheres of good. Sig. and Ex.

—⁴. For the **spiritual** cannot come to the first threshold of the good in which are the celestial. Refs.

8812². The heat and light which come forth from the Sun of Heaven are called **spiritual**, because they have life in them . . .

—^e. For natural things come forth from **spiritual** ones as effects from their causes.

8953. The intermediate between the **spiritual** and the natural sense.

8961. If good conquers (in temptations) the **spiritual** man dominates over the natural.

8981. Good from the **Spiritual** adjoined to truth when in combat. Sig. and Ex. 8983.

— . For all that is called good which comes from the **Spiritual**; because the **Spiritual** itself is the good of charity.

8995². And when the **spiritual** man dominates, the man looks upwards.

9152. See LIFE. 9188.

9383. Why the state of the internal man is called **Spiritual**.

9550. For all the **Spiritual** comes forth from the Celestial.

9551. **Spiritual** things in the Natural. Sig.

9554. From the **Spiritual** which is from celestial good. Sig.

9569. 'Its seven lamps'=the holy **spiritual** things thence.

9596^b. To form a new Intellectual in which is a new Voluntary, which is the Heaven itself of the **spiritual** man, in which the Lord dwells with that man. Sig.

9730². But with **spiritual** and celestial men the determination of the thoughts and affections is towards Heaven, and also alternately towards the world.

9918². When scientifics enter the memory which is in the **spiritual** man . . . they are called **spiritual**.

9942³. The **Spiritual** which is from the Celestial. Ill.

9993. See INTERNAL MAN, here.

10099⁴. They who think from the present erudition do not know what the **Spiritual** is, and that it is distinct from the Natural; for they who have an idea of successives as of what is continuous, cannot apprehend the **Spiritual** otherwise than as a purer Natural; when yet they are distinct from each other as prior and posterior; thus as that which begets and that which is begotten. Hence the difference between the internal or **spiritual** man and the external or natural man is not apprehended by such . . .

10156³. But when man becomes **spiritual**, his interiors, which see from the light of Heaven, are opened, and then the man looks upwards, which is effected by an elevation by the Lord . . .

10237. Man has an external and an internal . . . the internal is called the **Spiritual**, and also the **spiritual** man, for the reason that the internal of man is in the **Spiritual** World . . .

10296. For with the **spiritual** all the Voluntary has been destroyed; but the Intellectual is conserved entire by the Lord, and in it is implanted a new Voluntary through regeneration by the Lord. This Voluntary is conscience with them, which is a conscience of truth . . .

10604². The ideas of thought of the Angels are . . . **spiritual**. Ex.

— Interior ideas are called **spiritual**; and, by the learned, immaterial . . .

H. 87. For he who loves self and the world above all things . . . does not look to **spiritual** things, because these gratify the internal senses . . .

112^e. Therefore in proportion as a man is **spiritual**, he is a medium of conjunction (between the two worlds).

116. But the **Spiritual**, in which is Heaven, is above nature, and entirely distinct from the Natural; nor do they communicate together except through correspondences.

172. The things which come forth from the Sun of Heaven are called **spiritual** . . .

356². Man thinks both **spiritually** and naturally,

but does not appereive the things he thinks **spiritually** . . . But when he comes into the **Spiritual** World, he perceives (only) the things he had thought **spiritually**. N. 39, Ex.

—³. (Thus) man becomes **spiritual** through Knowledges and knowledges . . .

461. When what is **spiritual** touches and sees what is **spiritual**, it is exactly as when what is natural touches and sees what is natural . . .

529. See LIFE, here. 531.

—^c. The will is the **Spiritual** itself of man.

530. Almost all exercise sincerity and justice in externals . . . and the **spiritual** man ought to live in the same way, which he can do as easily as the natural man; but with this difference only, that the **spiritual** man believes in the Divine, and acts sincerely and justly, not merely because it is according to civil and moral laws, but also because it is according to Divine laws. For, because when he acts he thinks about Divine things, the **spiritual** man communicates with the Angels, and is in the same proportion conjoined with them, and thus his internal man is opened, which, regarded in itself, is the **spiritual** man. (The effect upon him des.)

567³. For what is natural does not exist and subsist except from what is **spiritual**.

N. 38^e. The **spiritual** man is he who is called 'alive;' the natural 'dead.'

41. The interiors with those who are **spiritual** men have actually been elevated towards Heaven . . .

48. Refs. to passages on the subject of the Natural and the **Spiritual**.

112. To will truth because it is truth is the very **Spiritual** itself of man; for it is abstracted from what is natural, which is to will truth . . . for the sake of self-glory, etc. Truth abstractedly from such things is **spiritual**, because it is from the Divine; and that which proceeds from the Divine is **spiritual**; and this is conjoined with man through love; for love is **spiritual** conjunction. J. 36.

125. In proportion as a man loves what is good and true and what is just and sincere for their own sake, he is **spiritual**, and so also is his worship . . . But in proportion as he does not so love them, he is natural . . .

J. 24. Hence they knew not that the **spiritual** man which every man has in his natural one, is equally in the human form; (nor) that the natural man derives his human form from his **spiritual** man . . .

—². The **spiritual** man is he who thinks and wills; for the natural man cannot do this from himself; and thought and will are the all in all of the natural man; for the natural man is actuated as the **spiritual** man wills, and speaks as he thinks . . . (Thus) the **spiritual** man is truly the man, and is in each and all things of the natural man . . .

— But the **spiritual** man cannot appear before the natural man; for the Natural cannot see the **Spiritual**; but the **Spiritual** can see the Natural, because this is according to order . . . For there is an influx of the **Spiritual** into the Natural, and therefore a sight . . .

[J. 24²]. The **spiritual** man is what is called the spirit of man . . .

25. The **Spiritual** of every man is in conjunction with the Divine, because it can think about and love the Divine, and be affected with all things which are from the Divine . . . and that which can be thus conjoined with the Divine can never die, because the Divine is with it, and conjoins it with itself.

—³. The **Spiritual** of beasts cannot be separated from their Natural after death, so as to live by itself, as can the **Spiritual** of man.

27³. For **spiritual things** are there effigied . . . in an appearance as it were natural, each one with infinite variety; for the **Spiritual** so greatly surpasses the Natural that the things are but few which can be produced to natural sense; for natural sense does not apprehend one out of thousands which the **spiritual** mind apprehends; and all things which belong to the **spiritual** mind are also presented in forms before their sight. Hence it is that the **Spiritual World** cannot be described . . .

38. And truths which regard faith only, and not life, cannot make man **spiritual**.

65. The Word is **spiritual**, and therefore treats of **spiritual things**; and **spiritual things** are those of Heaven and the Church.

Life 15. The reason a man who is not **spiritual** can think and speak rationally, like a **spiritual** man, is that the understanding can be elevated . . . but not the will. Hence truth and love do not make a one with a man unless he is **spiritual**. . . It is through this (elevation) that man can be reformed and become **spiritual**; but he does not become **spiritual** until the will is elevated too.

16. In what follows . . . they who do what is good from the Lord will be called **spiritual** men, because with them what is moral and civil is **spiritual** as to its essence.

42. That in proportion as anyone shuns evils as sins . . . he is **spiritual**. Gen.art.

81. Cunning and deceit insinuate themselves even into the **spiritual** mind . . .

86. The natural mind and the **spiritual** mind. Ex. (See **MIND**, here; and at F.32. W.239, *et seq.*)

109. See **MORAL**, here.

F. 3. It is a common saying that no one can comprehend **spiritual** or theological things, because they are supernatural; but **spiritual** truths can be comprehended equally with natural ones; and, if not so clearly, still, when they are heard, they fall into the perception as to whether they are true or not, most especially so with those who are affected with truths. . . From these (experiences) many with me have been convinced that **spiritual things** can be comprehended equally with natural ones; but when they are heard, or read; but with difficulty by a man himself when he is thinking from himself. The reason **spiritual things** are comprehended, is that as to the understanding man can be elevated into the light of Heaven, in which light no other things appear than **spiritual** ones, which are the truths of faith.

W. 69. Man can (then) never perceive anything **spiritual**.

84^e. All the **Spiritual** which relates to good and truth, can arise from no other source than the Divine love and the Divine wisdom . . .

85. So that man does not know what the **Spiritual** is.

90. As the Angels are **spiritual**, they cannot live in any other heat or light than **spiritual** . . .

100. The heat and light which proceed from the Lord as a Sun are what are called, by eminence, the **Spiritual** . . . It is from this **Spiritual**, that that whole World is called **Spiritual** . . . The reason this heat and light are called the **Spiritual**, is that God is called a Spirit; and God as a Spirit is this Proceeding . . . 101. 102.

158². The earths are dead, yet all and each are encompassed with **spiritual things** which proceed from the **spiritual** Sun; (otherwise) they could not be actuated . . .

163. The men in the **Spiritual World** . . . are **spiritual**; and, being **spiritual**, they think **spiritually** and speak **spiritually** . . . and **spiritual** thought and speech have nothing in common with natural.

176^e. As the Angels are **spiritual** . . . it follows that those atmospheres are **spiritual**; and they are **spiritual** because they originate from the **spiritual** Sun . . .

185². Without a Knowledge of these degrees, nothing can be known about . . . the difference between the **Spiritual** and the Natural.

237. (The opening of the **spiritual** degree. See **DEGREE**, here, and at 238. 248. 252. 253. 254.)

248. That if the **spiritual** degree is not opened, man becomes natural and sensuous. Ex.

249². For the natural man is a servant, and the **spiritual** man a master.

251. What the natural man is, and what the **spiritual** man. Ex.

—². The **spiritual** man also loves the natural world, but only as a master loves his servant . . .

—³. The **spiritual** man loves **spiritual** truths . . . and the natural man loves to speak and do them . . . This subordination is from the conjunction of the (two worlds). . . Thus the **spiritual** man is quite distinct from the natural man; and there is no other communication between them than such as there is between cause and effect. 252.

260^e. (The **spiritual** man the same as the **spiritual** mind.)

295^e. Thus the **Spiritual** and the Natural differ according to degrees of height, and do not communicate together except through correspondences.

330. For a man cannot be conjoined with the Lord unless he is **spiritual**; and he cannot be **spiritual** unless he is rational; and he cannot be rational unless his body is in a sound state . . .

333. Uses for receiving the **Spiritual** from the Lord. Enum. 336.

334. The Angels have a body, a Rational, and a **Spiritual**, just like men . . .

340. It is the **spiritual** which derives its origin from

the Sun and proceeds to the ultimates of nature, which produces the forms of plants and animals . . . and packs them with matter . . . to give them fixity. 344^e.

343^e. A **Spiritual** is then present which gives a soul, and a **Material** which gives a body. Moreover in all the **Spiritual** there lies an endeavour to clothe itself with a body.

345. The ultimate **Spiritual** separated from its higher [degrees] operates these evil uses. Ex.

— Thus the ultimate **Spiritual**, which is called the **Spiritual Natural**, can be separated from its higher degrees; and it is so separated with the men from whom is Hell . . .

346². All animals derive their origin from the **Spiritual** in the ultimate degree, which is called natural: man alone from all the three degrees . . .

350. Hence they could not think otherwise than that the **Spiritual** is a purer **Natural**.

374. What the **Spiritual** is, and what its correspondence with the **Natural**, have not been known; but both could have been known. Ex.

416. There is natural love, and there is **spiritual** love. (Continued under **LOVE**.)

P. 83. From natural to become **spiritual** is to be regenerated. 84⁶.

84^e. Yet he becomes **spiritual** only so far as he is in truths . . .

147. Then the Lord opens the **spiritual** mind . . .

189. Become **spiritual** by the acknowledgment of God . . .

222. That man can be let into the wisdom of **spiritual** things, and also into the love of them, and still not be reformed. Gen.art.

322. He who is civil and moral can also become **spiritual**; for the Civil and Moral is the receptacle of the **Spiritual**. Ex.

338⁴. This . . . is from ignorance of the **spiritual** state, which is altogether different from the natural. Ex.

R. 1. It is known that there is the **Spiritual** and the **Natural**; and that the **Spiritual** inflows into the **Natural**, and presents itself to be seen and felt in the forms which fall into sight and touch; and that without these the **Spiritual** is not perceived otherwise than as affection and thought . . . (Thus) there is a perfect union of **spiritual** things and natural things in man. So is it in each and all things of the world. There is there the **Spiritual**, which is the inmost of the cause; and there is the **Natural**, which is its effect; and the two make a one; and the **Spiritual** does not appear in the **Natural**, because it is in it as the soul is in the body . . . So is it with the **Word**: interiorly, this is **spiritual**, because it is **Divine** . . . But as the **Spiritual** does not appear in the sense of the letter . . . the **spiritual** sense has been hitherto unknown . . .

7^e. And **spiritual** things are Things; and natural things are the forms of them.

168. That he who is reformed becomes **spiritual**. Sig.

— All those become **spiritual** who are in truths and a life according to them.

392. **Spiritual** worship. Sig. and Ex.

444². There are three things which make the man of the Church: the **Spiritual**, the **Rational**, and the **Natural**. . . The **Spiritual** of the Church was signified by Canaan and its rivers; the **Rational**, by Assyria and its river; and the **Natural**, by Egypt and its river.

721. Insane in **spiritual**, that is, in theological things. Sig.

M. 29^e. The state of (such) a man becomes more blessed and happy after death than before it, (because) the man is then **spiritual**; and a **spiritual** man feels and perceives **spiritual** delight, which surpasses natural delight a thousand times.

31. Man after death is not a natural man, but a **spiritual** man, and yet appears to himself exactly alike, insomuch that he knows no otherwise than that he is still in the natural world. Des. . . He is indeed actually not alike, because he is **spiritual**, thus an interior man; but the difference does not appear to him, because he cannot compare his state with his previous natural state; for he has put off the latter, and is in the former; and therefore I have often heard them saying that they know no otherwise than that they are in the former world, with the sole difference that they no longer see those whom they have left behind there, but those who had departed out of that world. (For) a **spiritual** or substantial man sees a **spiritual** or substantial man just as a natural or material man sees a natural or material man . . .

—². The reason man after death is a **spiritual** or substantial man, is that this man had lain hidden in the natural or material man, which had been to it as a clothing, or exuviae, on the casting off of which the man comes forth **spiritual** or substantial, thus purer, more interior, and more perfect. That the **spiritual** man is still a perfect man, although he does not appear to the natural man, is plainly evident from the Lord as seen to the apostles after the resurrection, in that He appeared, and presently did not appear; and yet He was a man like Himself both when seen and when not seen. They said, moreover, that when they had seen Him their eyes had been opened.

37. That with those who come into Heaven—who are they who become **spiritual** on earth—conjugal love most especially remains. Ex.

38. The love of the sex is with the natural man; and conjugal love with the **spiritual** man. The natural man loves and longs only for external conjunctions, and the pleasures of the body from these; but the **spiritual** man loves and longs for an internal conjunction, and the blisses of the spirit from it . . .

48². But conjugal love is a **spiritual** love, and is proper to men because they have been created in order to become **spiritual**; and therefore, in proportion as a man becomes **spiritual**, he puts off the love of the sex, and puts on conjugal love.

52. The reason marriages in the Heavens are (attended with) **spiritual** procreation only . . . is that with those who are in the **Spiritual** World, the third [successive], which is the **Natural**, is lacking; and this is the containant of **spiritual** things, and **spiritual**

things without their containant have no consistence. Regarded in themselves, **spiritual things** relate to love and wisdom, and therefore these are what are born from their marriages. Ex.

[M.] 54². Consorts, of whom one is **spiritual** and the other natural, are separated after death, and to the **spiritual** one there is given a suitable consort, but the natural one is relegated to his like in the places of lasciviousness.

55⁷. A conjunction of minds, and not at the same time of bodies . . . is **spiritual** love, and thence is chaste love; and this love exists solely with those who are in love truly conjugal . . . Hence they have the chaste love of the sex, which, regarded in itself, is interior **spiritual** friendship . . .

59^e. But with those who are **spiritual**, the first state of marriage is an initiament to perpetual blisses, which advance in proportion as the **Spiritual** Rational of the mind, and, from this, the Natural Sensuous of the body, of the one, conjoin and unite themselves with those of the other. But these are rare.

78². These (wild beasts) rush at all who are **spiritual**, because the inhabitants are natural.

94. Every man is born corporeal, and becomes more and more interiorly natural; and, in proportion as he loves intelligence, he becomes rational; and afterwards, if he loves wisdom, he becomes **spiritual**. Ex.

130². The things of the Church, which are called **spiritual things**, reside in the inmosts with man . . . because they conjoin themselves with Heaven, and through Heaven with the Lord . . . These make the head, and the sequents under them, called civil things, the body; and the ultimates, called natural things, the feet . . . Thus **spiritual things** inflow into civil ones, and, through civil ones, into natural ones; and, as **spiritual things** are in the light of Heaven, they illustrate the sequents in order with their light, and animate them with their heat . . .

—⁴. In proportion as man becomes **spiritual**, he is in love truly conjugal; for he becomes **spiritual** through the **spiritual things** of the Church.

145. The reasons why, with those who become **spiritual** from the Lord, conjugal love is more and more purified, are . . . 2. Because man from natural successively becomes **spiritual**; for he becomes **spiritual** in proportion as the Rational—which is the medium between Heaven and the world—begins to derive a soul from the influx from Heaven, which takes place in proportion as it is effected and gladdened with wisdom . . .

148. The internal (Conjugal) is **spiritual**, and the external, natural. Man first comes into the latter; and, as he becomes **spiritual**, he comes into the former. Des.

149. For, without religion, man does not become **spiritual**, but remains natural.

164. (**Spiritual** virtues as distinguished from moral. Enum.)

233⁶. Into such, heavenly light cannot inflow, but only something **spiritual** through the world, whence they have the faculty of confirming.

240. The evils which reside within them . . . are, in general, hatreds, and the consequent intestine combats against everything **spiritual**; for all the things of the Church, which they reject, are in themselves **spiritual**; and, as love truly conjugal is the fundamental love of all **spiritual** loves, they feel an internal hatred against it . . .

280. These conjugal simulations, with a **spiritual** man conjoined with a natural one, savour of justice and judgment. Ex.

281. See MARRIAGE LOVE here.

— . By a consort who is **spiritual**, is meant one who loves **spiritual things**, and thus is wise from the Lord . . .

282. For a **spiritual** man who is (married) to a natural one, intends nothing else than amendment of life. Ex.

294³. For in every man who is not **spiritually**, but only naturally, rational and moral, there is cold to his wife . . .

—⁴. This cold is from the insanity of the men in **spiritual things**; and everyone who is insane in **spiritual things**, is inmostly cold to his wife, and inmostly warm to harlots.

313³. The reason a different state (of marriage), from a different order, is formed with the **spiritual** . . . is that the **spiritual** proceed in a just order, and the natural in an unjust one; for the **spiritual** look to the Lord . . . whereas the natural look to themselves . . .

326. (I said) I am in a natural state, and at the same time in a **spiritual** state—in a natural state with the men of the Earth, and in a **spiritual** state with you; and, when I am in a natural state, I do not see you; and, when I am in a **spiritual** state, I do see you . . . T.280.

—³. When he heard of the difference between the **Spiritual** and the Natural, he said, What is this difference? Is it not like that between what is more pure and less so? What is the **Spiritual** unless it is a purer Natural? I replied, The difference is not such; but is like that which there is between what is prior and what is posterior, between which no finite ratio is possible; for the prior is in the posterior as a cause is in its effect; and the posterior is from the prior as an effect is from its cause. Hence it is that the one does not appear to the other . . . You are in a **spiritual** state when with your associates, but in a natural state when with me; for you speak with them in the **spiritual** language . . . and with me in my vernacular . . . In order, therefore, that you may know the difference between the **Spiritual** and the Natural in respect to languages . . . withdraw to your associates, and speak something there, and retain the words, and, with these in your memory, come back, and utter them before me. He did this . . . and he did not understand one word. (Continued under TONGUE.)

—⁵. (A similar experiment made with writing, which showed that) the **spiritual** man thinks things which are incomprehensible and ineffable to the natural man, and that these things cannot be put into any but **spiritual** writing.

—⁶. As the bystanders did not want to comprehend that **spiritual** thought so far surpasses natural as to be

relatively ineffable, I said, Withdraw into your spiritual Society, and think some Thing, and retain it, and come back and bring it forth before me. They did so . . . but could not bring it forth ; for they did not find any idea of natural thought adequate to any idea of spiritual thought. (Continued under IDEA.)

—7. (Thus) spiritual wisdom is the wisdom of wisdom, and is therefore imperceptible to any wise man in the natural world. (Continued under CELESTIAL.)

327. I said, From these three experimental proofs, you see what is the difference between the Spiritual and the Natural ; and also the reason why a natural man does not appear to a spiritual one, nor a spiritual man to a natural one ; although they are consociated as to the affections and thoughts and the derivative presences.

— The Angels, also, had not previously known the differences between the Spiritual and the Natural, because there had been no opportunity before of comparing them together, by any man's being in both worlds at the same time ; and without a comparison these differences are not known.

328. (I continued,) These differences come forth, because you who are in the Spiritual World, and are thence spiritual, are in substantial things, and not in material ones ; and substantial things are the beginnings of material ones. You are in beginnings, and thus in singulars ; but we are in derivatives and composites. You are in particulars ; but we are in generals ; and, as generals cannot enter into particulars, so neither can natural things, which are material, enter into spiritual things which are substantial, any more than . . . a nerve can enter into one of the fibres of which it is composed . . . This is known in the world ; and therefore the learned are agreed that there is no influx of the Natural into the Spiritual ; but of the Spiritual into the Natural. This, then, is the reason why a natural man cannot think the things which a spiritual man thinks . . . and therefore Paul calls the things he heard from the Third Heaven unspeakable (2 Cor. xii. 2, 4).

— Add to this that to think spiritually is devoid of time and space . . .

345^e. (There is no hereditary evil) in the spiritual man ; because man is born into this man from the Lord.

347. That a polygamist . . . cannot become spiritual. — To become spiritual is to be elevated from what is natural ; that is, from the light and heat of the world into the light and heat of Heaven. (Continued under NATURAL.)

380¹¹. The things which are of life are called spiritual ; whereas the things which proceed from the natural sun are containants of life, and are called natural.

405. The love of children with spiritual consorts and with natural. (Fully quoted under CHILDREN.) 408, Ex.

— For the spiritual are spiritual in proportion as they partake of innocence.

426. What it is which discriminates the spiritual man from the natural, and which excites the latter against the former. Ex.

— The spiritual man is that into which everyone

is introduced through the love of doing uses, which love is also called charity ; and therefore in proportion as anyone is in this, he is spiritual ; but in proportion as he is not in this, he is natural . . .

432. He who is in love truly conjugal becomes more and more spiritual ; and in proportion as anyone is more spiritual he is more a man.

443. For no others than spiritual men are in conjugal love ; and the spiritual man is in wisdom ; and he therefore embraces no other delights than those which accord with spiritual wisdom.

482². Conjugal love . . . with those who are made spiritual by the Lord. Des.

532⁵. (From these two suns) comes the difference between the Spiritual and the Natural.

I. 1². Spiritual influx. Ex. (See INFLUX, here.)

5. Spiritual things cannot proceed from any other source than love . . .

9⁴. They who know nothing about the origin of spiritual things from their own Sun . . . can scarcely do otherwise than confound spiritual and natural things, and conclude that spiritual things are nothing but pure natural ones . . .

11. That the Spiritual clothes itself with the Natural, as a man clothes himself with a garment. Ex.

— The Spiritual, being a living force, is an active ; and the Natural, being a dead force, is a passive. It follows that whatever from the beginning has come forth in this solar world . . . is from the Spiritual through the Natural . . .

—². (As) the principal cause and the instrumental cause together make one cause, so do the Spiritual and the Natural. The reason why in producing effects these two appear as a one, is that the Spiritual is within the Natural as the fibre is within the muscle, and the blood within the arteries ; or as thought is within speech, and affection in tones ; and through these, it causes itself to be felt through the Natural.

12. That spiritual things, thus clothed in man, enable him to live rational and moral ; thus spiritually natural. Ex. —⁴.

17². (The notion that the Spiritual is a thin Natural.)

T. 103^e. For the soul is spiritual from its origin ; and the Spiritual has nothing in common with space ; and therefore it is like itself in a small volume as in a great one.

147². As from infancy they have learned the spiritual things of the Church . . . but put them below natural things . . . and as they have a seat in the mind nearest to speech, they can speak from them . . .

200^e. That at the time of the Lord's advent, the Scientific, the Rational, and the Spiritual would make a one, and that both (the latter) would serve the Spiritual. Sig.

280². The Natural can never by subtilization approach the Spiritual so as to become it. Ex.

339. For faith in its essence is spiritual. but in its form natural ; and therefore with man it becomes

spiritual natural; for everything spiritual is received in what is natural in order to be anything with man. The naked Spiritual does indeed enter into man, but is not received . . .

[T.] 360. The difference between natural and spiritual faith and charity. Ex.

— . The heat and light from the spiritual Sun are the things from which are all spiritual things . . .

—². Thus as spiritual light is within natural light . . . and spiritual heat within natural heat, so is spiritual faith within natural faith, and spiritual charity within natural charity . . .

—³. Thus when man is in spiritual faith, he is also in natural faith . . .

— . The contrary happens if the Spiritual is not within the Natural, but the Natural is within the Spiritual. Ex. 361, Ex.

381⁵. With consummate hypocrites there is intestine enmity against truly spiritual men . . .

420. The Spiritual mind and the natural mind. Ex. (See MIND, here, and at 603.)

—². (Thus) the man who primarily regards the world and self is an external man, because he is natural not only as to body but also as to mind; and the man who primarily regards the things of Heaven and the Church is an internal man, because he is spiritual in both mind and body. The reason he is spiritual as to the body also, is that his actions and speech proceed from the higher mind which is spiritual, through the lower mind which is natural . . .

479. That man has free will in spiritual things. Gen. art. 483. 485. 615.

494. The spiritual things of the Word and the Church which a man imbibes from love, and which his understanding confirms, remain with him; but not in like manner civil and political things; because spiritual things climb into the highest region of the mind, and form themselves there. Ex.

501. All in the Christian world since the advent of the Lord can become spiritual; and one becomes spiritual solely from Him through the Word; (whereas) miracles deprive man of free will in spiritual things; and everything compulsory in such things betakes itself into the natural man, and shuts up the spiritual man as with a door, and bereaves this of all power to see any truth in light; and therefore he would afterwards reason about spiritual things from the natural man alone, who sees everything truly spiritual inversely. (Continued under MIRACLE.)

503⁵. They replied, In our universal theology there is not anything spiritual which reason apprehends. (Continued under FAITH ALONE.)

571. In the second state (of regeneration) man becomes spiritual natural . . . and in proportion as the good of love then acts the first part, and the truths of faith the second, the man is spiritual, and a new creature.

597. Besides, through victory over the external man, man becomes spiritual, and he is then consociated by the Lord with the Angels, who are all spiritual. 599.

604. The new will is above the old one, in the

spiritual region; and in like manner the new understanding.

607. For man was born to become spiritual . . .

—². When it is said that through regeneration man becomes spiritual, it is not meant that he becomes spiritual as an Angel is in himself; but that he becomes spiritual natural, that is, that inwardly in his Natural is the Spiritual, as thought is in speech . . .

— . The Natural, regarded in itself, is passive, or is a dead force; but the Spiritual is active, or a living force . . .

612^e. As man, as to the interiors of his mind, has been born spiritual . . .

695³. But by the Spiritual they mean a purer Natural.

—^e. The several things of nature are like tunics, sheaths, and clothings, which engird spiritual things . . .

774. The Lord's perpetual presence . . . renders men able to become spiritual . . .

796⁵. Confirm themselves against the spirituality of charity. See T. 361².

Ad. 246. The Spiritual and the Natural in man. Ex. 642.

2/1281. How dangerous it is to explore spiritual and celestial things through natural knowledges. Of the Divine mercy it has been given to me that I dare do these things. Ex.

3/5525. The Celestial cannot be conjoined with the Natural except through the Spiritual . . .

D. 241⁴. Nay, the Spiritual itself, without the inmost as it were infilling it, is broken . . .

1057. Spiritual things (as distinguished from celestial) are represented by sharp and vibrating things; by fluxions as it were lineal and reciprocal; by striate things; and also by dead white, and bright white things . . .

1058. In the human body . . . spiritual things are represented by the striated bodies, the as it were medullary ones, which are especially of a dead white; and the grossly spiritual things, by the more visible ducts so conjoined and placed as to relate to a striated body; thus by all the ducts . . . in which any liquid is secreted . . . 1075, Ex.

1059. Cortical substances relate to celestial things . . . Spiritual things relate to these, and flow forth thence. They are the beginnings of spiritual things . . . and they are of a different colour . . . bright white, or red. 1075, Ex.

1060. Thus the membranes, and also the muscular textures, are to be referred to the class of spiritual things.

1061. In like manner are spiritual and celestial things distinguished in Heaven . . . The male sex pertains to the classes of spiritual things, and the female to those of celestial things . . .

1106. The time when a newly resuscitated Soul comes among the spiritual. Ex.

1159. The infernals who pertain to the class of the **spiritual**. Ex.

1161. That the **spiritual** are averse to butter. Ex.

1163. But the **spiritual** are exceedingly delighted with milk, especially when uncooked . . .

1394. That there is a **Spiritual** in the Natural ; and the Natural appears as nothing. Ex.

1734. For, as the fibres originate from their organic beginning, so do **spiritual things** from celestial ones.

2299. When there was discourse about **spiritual things**, a certain Spirit perceived (them) materially as small dead white lines, which is a sign that **spiritual things** are conceived of materially ; which yet are not material, because they are forces from substances. When, therefore, those who, from physical things or the derivative philosophy, want to enter into things which are **spiritual**, and of faith, their material ideas remain, and are thus represented.

2301. But it is never forbidden to confirm . . . **spiritual things** by the Things in nature . . . For no one can have any idea of purely **spiritual things**, except through the things which are in the world . . .

—e. But such want to see **spiritual** and celestial things from natural ones, which is impossible ; for how can that which is composite, so to speak, enter and penetrate the things which are component . . . 475⁸², Ex.

2476. Those who want to deduce **spiritual things** from things they have collected together, confuse themselves . . .

2635. Neither can **spiritual things** be translucent except from celestial ones ; nor are celestial things celestial, except from the Lord.

3118. That natural things come forth from **spiritual things**. Ex.

3544. The infants who are **spiritual** are Known by . . .

3839^e. He inspired another person not to care for **spiritual things**, nor for confirmatory natural ones.

3856. Those who care for **spiritual things** only. Rep.

3863. It is not allowable to proceed from **spiritual things** to celestial ones. (See FACE, here.)

4066. As the **Spiritual** is the beginning and origin of natural things, natural things cannot possibly come forth, nor subsist, without the influx of **spiritual things** . . . Thus there must necessarily be **spiritual things** with which natural ones may correspond.

4136. The pulsation of the **spiritual**.

4522. The **spiritual** are such that the Involuntary continually draws them down every moment ; but the Lord continually elevates them . . .

4719. With the **spiritual**, conjugal love begins from externals, thus from a certain lasciviousness. (Continued under MARRIAGE LOVE, and also under CELESTIAL.)

5163^e. (After death) the man comes successively into such things as are of the other life, and are called **spiritual**.

5519. (The celestial said) that they could not express the thousandth part by **spiritual** ideas.

5555. The **spiritual** apprehended these things well, and with delectation, because they are intelligences ; but the celestial not so well, until something from a **spiritual** idea came into their idea, which is interior, and yet founded upon a **spiritual** idea : it is more general . . .

5574². They who are such become Genii, and lead any of the **spiritual** by their thought ; for the **spiritual** are bent hither and thither according to various things . . .

5580. The celestial Angels saw and understood the **spiritual** writing . . .

5588^e. For the internals which are with the **spiritual** are closed, and therefore they speak about truths and goods.

5591. Through the common speech of Spirits, all can be together and speak, both the celestial with the **spiritual**, and the **spiritual** with Spirits of any kind . . .

5597. The celestial do not see rational things within themselves, as the **spiritual** do. (See CELESTIAL, here.)

5603. The **spiritual** are exceedingly delighted with songs.

5620. All harsh-*aspera*-letters pertain to **spiritual things**.

5626. **Spiritual** wisdom increases in proportion as one is removed from a material notion. Ex.

5851. Otherwise with the **spiritual** : the things they hear enter into the memory . . .

5905. Many of the **spiritual** cannot see those in the interior Heaven, or they see them in obscurity. (They see like birds of night, such as the nightingale. 5906.)

5933. How man becomes **spiritual**. Ex.

6049. Thinking **spiritually**. Ex.

6069. The **Spiritual** thinks of quality, and the Natural of quantity ; thus the **Spiritual** is not bounded and terminated as is the Natural . . .

— . What is **spiritual** cannot by any method be thought naturally ; but still it inflows into the Rational Natural as a cause does into an effect. See 6035.

D. Min. 4644. These are called the **spiritual**.

4714. The Spirits of the provinces of the cerebellum and cerebrum are completely separated from each other for the sake of the **spiritual**. Ex.

E. 30². For all **spiritual things** cease in natural ones ; and in these have their ultimate plane.

92². Man becomes **spiritual** when he acknowledges the Divine, and, in special, the Lord, and loves to live according to the precepts in the Word ; for, when he does this, he is conjoined with Heaven ; and then there is a correspondence of the **Spiritual** with the Natural with him.

112⁴. Charity is the only source to man of what is **spiritual**.

116². Therefore the will is the **Spiritual** itself of man . . .

126². (Thus) Knowledges from the Word, and a life according to them, alone make man **spiritual** . . . 193^e. 195². 196.

148. With those who live according to the Lord's

precepts, and acknowledge the Divine in His Human, the interior mind is opened, and the man then becomes spiritual.

[E.] 150. 'Thyatira' = those of the Church with whom . . . the spiritual and the natural man make a one. Ex.

182³. Spiritual life distinguished from moral life. 187. 189. 195².

183². Good and truth united in a man make his life spiritual.

189^o. The proceeding Divine is called the **Spiritual**; and it is the Divine truth in Heaven; and, as all the Angels are receptions of it, they are **spiritual**; and so are men who receive the Divine truth in faith and life.

190². For to become **spiritual** is to imbue one's own spirit with truths from the Word. Ex.

274³. When the understanding of truth is from the good of the will, the whole man is **spiritual**. Sig.

275²¹. What is in the **spiritual** man does not come to the perception of the natural man, until he comes into the Spiritual World . . .

356⁴. No one can become **spiritual** without doctrine from the Word. Ex.

— . For man becomes **spiritual** through a life according to Divine truths . . . and through the removal of evils and falsities . . . Man becomes **spiritual** through regeneration, which is effected through truths and a life according to them.

404. That the **spiritual** man has been closed. Sig. and Ex.

409. 'Every bondman, and every freeman' = the natural man and the **spiritual** man (were destroyed).

—⁷. With those who love the Lord and Heaven above all things, the internal or **spiritual** man is open, and the external or natural man serves it . . . But with those who love themselves and the world above all things, the **spiritual** man is closed, and the natural man is open . . .

475⁴. To purify the **spiritual** man. Sig.

483^o. For the Divine inflows through the **spiritual** man into the natural man; but not into the natural man when the **spiritual** man over it is closed; and the **spiritual** man is opened through truths and a life according to them.

513¹⁶. At that time there were not any **spiritual** men . . .

—²⁰. Then the **spiritual** mind, which is called the **spiritual** man, is closed . . .

543⁴. The **spiritual** man is closed from infancy, and it is opened and formed only through Divine truths received in the understanding and will; and, as it is opened and formed, so are the evils of the natural man removed, and goods are implanted in their place. . . But in proportion as man commits and confirms himself in evils, the **spiritual** man is kept closed; and, when it is closed, the natural and sensuous man denies the Divine things of Heaven and the Church . . .

559². If a man is **spiritual**, all things of his understanding and will become **spiritual**; if a man is only natural, they all become natural and not **spiritual**; if sensuous, they all become sensuous.

—³. Hence **spiritual** men rarely think from sensuous things; for they think from rational and intellectual things.

569⁷. It is one thing to be rational, and another to be **spiritual**. Ex.

—⁸. The Rational does not introduce anyone into the **Spiritual** . . . for the **spiritual** inflows into the Natural by the mediumship of the Rational, and thus introduces. For the **Spiritual** is the Divine inflowing; for it is the light of Heaven, which is the Divine truth proceeding through the **spiritual** mind . . . into the natural mind, and it conjoins this with itself; and, through this conjunction, causes the natural mind to make a one with the **spiritual** mind.

— . As it is contrary to Divine order for man to enter into the **Spiritual** through the Rational, in the **Spiritual** World there are Angel guards to prevent this being done. Sig. and Ex.

—¹². The influx of **spiritual** things into rational things; and that of rational things into natural things. Sig.

582^o. In the **Spiritual** World there are both interior and exterior **spiritual** things. Interior **spiritual** things are all these which are of affection and the derivative thought . . . and exterior **spiritual** things have been so created that they may clothe interior **spiritual** things . . .

585^o. The **Spiritual** (that is, the Lord through **spiritual** influx), which regenerates, inflows through the Rational into the Natural, and so the latter is regenerated. Sig.

617¹⁵. With the Most Ancients there was **spiritual** influx, from the **spiritual** mind into the natural . . . **Spiritual** things with them were quite distinct from natural ones; **spiritual** things resided in their **spiritual** mind, and natural things in their natural mind, so that they did not immerse anything **spiritual** in their natural mind, as **spiritual** natural men are wont to do; and therefore if they had committed **spiritual** things to the natural memory . . . they would have begun to reason from the natural man about **spiritual** things, and to infer **spiritual** things thence, which [such] never do. . . They would have extinguished all their celestial life, and would have formed natural ideas about **spiritual** things. Sig. (by eating of the tree of knowledge).

619¹⁰. For all good inflows through the **spiritual** man, or mind, into the natural . . .

650¹⁹. For from creation it has been given to the **spiritual** man to see all things of the natural man, and at the same time to perceive the agreement or disagreement thereof with the **spiritual**, in order that he may be able to rule him . . . and thus to become **spiritual** even as to effects . . .

654². Man's **spiritual** thought, which is conjoined with the affection of truth, or of falsity, does not appear until man has put off the natural body . . . He then thinks **spiritually**, and speaks **spiritually** . . . Thought with the merely natural man after death is still **spiritual**, but gross, without intelligence of truth and affection of good; for it consists of ideas which correspond, which indeed appear like material ones, but are not so.

—⁴. Every man has an Internal, which sees from

the light of Heaven, and which is called the internal **spiritual** man, or the internal **spiritual** mind; and an External, which sees from the light of the world, and which is called the external natural man, or the external natural mind. With every man of the Church . . . the internal **spiritual** man must be conjoined with the external natural man; and, when they have been conjoined, the **spiritual** man, being in the light of Heaven, dominates over the natural man who is in the light of the world . . . But when the natural man is not conjoined with the **spiritual**, nor subordinate thereto—which is especially the case when the **spiritual** man has been closed, as it is with those who deny the Divine things of the Word and of the Church, for they then see nothing from the light of Heaven—then the natural man is in blindness as to **spiritual** things, and by his Rational perverts all the truths of the Church. Tr.

—¹⁵. And if man does not become rational he cannot become **spiritual**. Ex.

—³³. As every man of the Church has a **Spiritual**, a Rational, and a Natural, Solomon built three houses; the temple for the **Spiritual**; the house of the forest of Lebanon for the Rational; and the house of the daughter of Pharaoh for the Natural.

—⁵⁷. When man is natural, he is in Egypt; when he becomes rational, he is in Assyria; and when he becomes **spiritual**, he is in the land of Canaan, thus in the Church.

—⁶². Every man is born natural, and therefore the natural man is first to be cultivated, to the end that he may at last serve as a basis for the man's intelligence and wisdom. And then, through the knowledges which have been implanted in the natural man, the Intellectual is formed, in order that the man may become rational. But in order that from rational he may become **spiritual**, he must undergo temptations; for through these the Rational is mastered . . . Finally . . . he becomes **spiritual**; for the Rational is the intermediate between the **Spiritual** and the Natural; and therefore the **Spiritual** inflows into the Rational, and through this into the Natural . . . Memory is of the natural man; understanding, of the rational; and will of the **spiritual** . . . Rep. (by Israel in Egypt, in the wilderness, and in Canaan).

677². These were not merely natural, but were also somewhat **spiritual**. Sig. and Ex.

708. In the body of the Grand Man, from the breast to the loins, are those in love towards the neighbour: these are called **spiritual** . . .

714². Every man is born sensuous, and through life in the world becomes natural more and more interiorly, that is, rational, according to moral and civil life, and he thence acquires a lumen. But afterwards this man becomes **spiritual** through truths from the Word, or from doctrine from the Word, and through a life according to them.

— For knowledge, and the faculty of reasoning, do not make man **spiritual**; but the life itself. Ex.

724⁴. The goods and truths which procreate are in the **spiritual** man, and the truths and goods procreated are in the natural man . . .

— Thus the **spiritual** man is continually enriched

by the elevation of truths and goods out of the natural man, which will procreate anew as parents.

730³¹. When man has become rational, he can be led by the Lord and become **spiritual**, which is done through the implantation of the Knowledges of truth from the Word, and at the same time through the opening of the **spiritual** mind, which receives the things which are of Heaven, and through the calling out and elevation of those Knowledges from the natural man, and through conjunction with the **spiritual** affection of truth. This opening and conjunction are not possible without temptations . . . —³⁶, Rep.

739³. If he advances further . . . the interior degree is opened, and he becomes **spiritual**; but no further than in so far as he is affected with truths, understands them, wills them, and does them . . . For the **spiritual** man is in Heaven. Ex.

754. For all that which proceeds from the Lord is called **spiritual** . . .

763³. But no one thinks and reasons **spiritually** unless he is in illustration from the Lord, and thence in the affection of **spiritual** truth; for these are in the light of truth . . . which is called **spiritual** light; and consequently they who are in this light are **spiritual**. But those who are in falsities, however acutely they may think and reason, are not **spiritual**, but natural . . .

790⁶. The **spiritual** mind is primarily opened by the man's abstaining from doing evils because they are contrary to the Divine precepts. Ex. 798⁶.

—⁸. So much for the opening of the **spiritual** mind; now, as to its formation: it is formed from the things which are in the man's memory from the Word. Ex. . . The **spiritual** mind can be formed from *genuine* truths only . . . The truths elevated into the **spiritual** mind are not in a natural form, but in a **spiritual** one. Truths in a **spiritual** form are such as are in the **spiritual** sense . . . Hence, after death, when the **spiritual** mind is opened, the man no longer thinks and speaks naturally, but **spiritually**. But while he lives (here) he does not know what he thinks in his **spiritual** mind, but only what he thinks from that mind in the natural one. (Fully quoted under MIND.)

798⁴. Then faith is **spiritual**. 800², Ex.

832³. All love becomes **spiritual** through truths from the Word . . .

846^e. For the Natural cannot enter into the **Spiritual**; but the **Spiritual** can enter into the Natural . . .

902. How **spiritual** life is acquired. Ex.

1196². All that proceeds from the Sun which is Divine love is called **spiritual**; and all that proceeds from the sun which is fire is called natural. The **Spiritual**, from its origin, has life in it; but the Natural, from its origin, has nothing of life in it. And as, from these two fountains of the universe, all things in both worlds have come forth and subsist, it follows that there is a **Spiritual** and a Natural in every created thing; a **Spiritual** as a soul, and a Natural as a body . . . or a **Spiritual** as a cause, and a Natural as an effect. Ex. 1197², Ex. D. Wis. xii. 1.

1203². The soul of plants also is **spiritual**. Ex.

[E.] 1206². That nothing in nature comes forth except from the **Spiritual**, and through it. Ex.

1207². That nature . . . has been created in order that the **Spiritual** may be clothed from it, and be terminated in it. Ex.

1208². That there are two general forms . . . a **spiritual** form such as is that of animals, and a natural one such as is that of plants. Ex.

1209². That there are three forces in everything **spiritual**; a force of acting, a force of creating, and a force of forming. Ex. 1211⁴.

1210². That from the **Spiritual**, through these forces, come forth plants, and also animals, both those which appear in Heaven, and those which appear in the world. Ex.

—^e. This ultimate of the **Spiritual** is in the Earth, in its earths and waters; and from this ultimate the **Spiritual** produces plants of every kind . . . in which the remaining **Spiritual** manifests itself only in a certain likeness to animals.

1211^e. The difference is, that the earths *there* are **spiritual** from their origin, but here they are natural; and that the productions from our earths are effected from the **Spiritual** by means of nature, but in those earths, without nature.

1212². Affections appear formed into animals by the **Spiritual** in its mediates; and into plants by the **Spiritual** in its ultimates, which are earths there; for the **Spiritual** from which [they are], in its mediates is alive, but in its ultimates is not alive. In its ultimates, the **Spiritual** retains no more of what is alive than is sufficient to produce a likeness of what is alive . . .

1214². (**Spiritual** uses, and natural uses.)

1215³. Nature merely serves the **Spiritual** which proceeds from the Sun as a producing means . . .

J. (Post.) 249. Those in the delight of the love of commanding cannot become **spiritual** . . .

271. They speak **spiritually**, write **spiritually**, and think **spiritually**; but they are not aware that they do not do all naturally; and therefore they were instructed that there is no ratio between the **Spiritual** and the Natural, thus no conjunction by continuity, but by what is discrete, which is by correspondences . . . They were further shown by ascent to the Third Heaven that there is a like [relation] between the Celestial and the **Spiritual** as there is between the **Spiritual** and the Natural—that there is no ratio, that is, that the Natural cannot by continual purification become **spiritual**, nor the **Spiritual** celestial . . . but it is as between cause and effect . . . De Verbo 3².

De Verbo 6³. Everyone has some natural idea about **spiritual things** . . .

—⁴. (**Spiritual** theology, and natural theology.)

19. For natural things are effects from **spiritual things**; and **spiritual things** are effects from celestial ones. —³, Ex.

D. Love iv². Uses . . . are **spiritual**; and the forms of uses . . . are natural.

xvii^e. If a man, by combat against evils as sins, has

procured for himself anything **spiritual**, although it is a very little, he is saved. Sig.

xxi³. That the Lord . . . formed these things from His own **Spiritual**, which proceeds from Him as a Sun . . .

D. Wis. i. For what is Divine is **spiritual**, and not natural.

vii. 1. All the **Spiritual** in its essence is a man, thus everything of love and wisdom which proceeds from the Lord, for this is the **Spiritual**. Ex.

5. That then man from natural becomes **spiritual**. Ex.

—³. Hence it is that thoughts of **spiritual things** are quite different from thoughts of natural things, in like manner affections, and so different, that they transcend and do not fall into natural ideas, except a little into the interior rational sight . . .

—⁴. (Thus) the Natural and the **Spiritual** differ like shade and light.

— . For there are the **spiritual** sensuous, the **spiritual** rational, and the **spiritual** celestial; and there are the **spiritual** evil and the **spiritual** good . . .

—^e. Thus man from natural becomes **spiritual** as soon as the lungs and heart cease to be moved; and thereby the material body is removed from the **spiritual** body.

viii⁵. The first of an animal and a plant is natural . . . whereas the first of a man is **spiritual** . . .

—⁷. An Angel and a Spirit . . . takes with him from the inmost things of nature a medium between the **Spiritual** and the Natural . . .

xi. 5a². That a **spiritual** man is also a moral and civil man. Ex.

— . Many believe that those are **spiritual** who know **spiritual** truths, still more those who speak them, and still more those who perceive them with some understanding; yet they are not **spiritual** . . . These alone do not make man **spiritual**, for love from the Lord is lacking in them, which love is the love of uses, called charity: in this the Lord conjoins Himself with man, and makes him **spiritual**; for he then does uses from the Lord, and not from himself. Ill.

— . (The **Spiritual**, the Moral, and the Civil in the various commandments. Ex.)

—³. Then is the **Spiritual** in the Moral and Civil.

—⁴. (Thus) he who separates the **Spiritual** from the Moral and the Civil is not a **spiritual** man, nor a moral and civil one.

xii. 1. A **Spiritual** from their Sun is adjoined to the natural essence from our sun . . .

3. And **spiritual things** are those from which are natural things.

4. There is no ratio between the Natural and the **Spiritual**, but there is a conjunction by correspondences . . .

Coro. 30. A **spiritual** man is an erect man . . . (Further des. by comparisons.) Inv. 20.

Docu. 302. A^e. All things of nature are like sheaths around **spiritual things** . . . This is the cause of all the wonders in nature.

Spiritual Angel. *Angelus Spiritualis.*

See under SECOND HEAVEN, and SPIRITUAL KINGDOM.

A. 178. (The resuscitated) are then left to the **Spiritual Angels**. 181. 2119.

182. See CELESTIAL ANGEL, here. 418². 1013⁴. 1042. 1525^e. 2157. 3839². 3886. 6600². 9809. 10608². H.21. S.74. R.231. 896. M.64². E.240². 831². 1215. D. Wis. i².

201^e. The **Angels** and angelic Spirits who are called **Spiritual** are of a similar nature to the people after the Flood who were regenerated.

203. But the **Spiritual Angels** speak about faith, and also confirm the things of faith by intellectual, rational, and scientific things; but never form conclusions from them about faith . . . for these **Angels** also have a perception from the Lord of all things which are of faith, but not such a perception as the celestial **Angels** have. The perception of the **Spiritual Angels** is a kind of conscience . . . 393^e. 1384^e, Ex.

314. The **Spiritual Angels**, after light has been given to one resuscitated, perform for him all the kind offices he can ever desire in that state, and instruct him about the things in the other life . . . If he has been in faith, and longs for it, they also show him the wonderful and magnificent things of Heaven.

1042. The **Spiritual Angels**, who have all been regenerated men of the **Spiritual Church**, when presented to sight as such, appear with a rainbow about the head. Ex.

1273. When the Souls are about to leave the company of the **Spiritual Angels** . . . they are led about by the **Angels** to many Societies . . .

1529. The Lord appears to the **Spiritual Angels** as a Moon. 1531. 1861¹². 2069^e. 2776.

2069³. **Spiritual truth** is that which there is with the **Spiritual Angels** . . . and also love towards the neighbour.

2089. The **Spiritual Angels**, because in truths, are called 'Principalities.'

2249^e. This (purification of the ideas by the reading of the Word on earth) takes place more with the **Spiritual Angels** than with the celestial; for, according to the purification of their ideas they are perfected for the reception of celestial things.

2776³. If the Lord had not united the Human essence to the Divine . . . no **Spiritual Angel** would have had any capacity to understand and perceive good and truth, thus nothing of happiness, and consequently nothing of salvation.

3691⁴. They who are in charity towards the neighbour, so as to have a perception of charity, and not so much a perception of love to the Lord, are in a lower degree of good and truth, are in the interior or Second Heaven, and are thus more remote from the Lord, and are called **Spiritual Angels**.

3735³. The Lord's 'blood' = His Divine love, and the reciprocal with man, such as is the love with the **Spiritual Angels**.

3886^e. The **Spiritual Angels** belong to the province of the lungs.

4286². See SECOND HEAVEN, here. 5145². 8827. 9741. H.31.

5145⁴. With those who have conscience, as the **Spiritual Angels**, there are also terminations, but from the second or third degree to the ultimate; the first degree with them is closed. It is said, from the second or third degree, because conscience is interior and exterior. Ex.

5342². When the age of childhood begins . . . he is kept in a state of charity . . . which state lasts with many until adolescence: he is then among the **Spiritual Angels**.

8261³. The **Spiritual Angels** especially are affected with songs which treat of the Lord, His Kingdom, and of the Church.

H. 21. See CELESTIAL KINGDOM here. —(e). 25.

25(i). The difference between the Celestial **Angels** and the **Spiritual Angels**. Refs.

—(k). That the **Spiritual Angels** reason about the truths of faith, as to whether it is so, or not. Refs.

241. The speech of the **Spiritual Angels** des. (See SPEAK, here.) D.5112.

251. The influx of the **Spiritual Angels** with man is into his head from the forehead and temples to every part beneath which is the cerebrum, because this region of the head corresponds to intelligence.

N. 4. In the expanses under these are those who are called **Spiritual Angels**, many of whom are from the Ancient Church. Those who are there are called **Spiritual Angels** from spiritual love, which is charity towards the neighbour.

S. 64. The **Spiritual Angels**, that is, the **Angels** of the **Spiritual Kingdom** (see S. 63) are in the spiritual sense of the Word. (From experience.) 67, Ill.

R. 616. Confession of the Lord from joy of heart by the **Spiritual Angels** in the lower Heavens. Sig. and Ex.

T. 686. They who have been regenerated through the Divine truth of faith, go dressed in garments of white fine linen, and are called **Spiritual Angels**.

D. 5121. When the **Spiritual Angels** enter into the celestial sphere, they become as it were insane, and are affected with pain, and at once cast themselves out of it.

D. Min. 4711. But the **Spiritual Angels**, or the **Spiritual Heaven**, in which are the men of the Ancient and the present Church, have the Voluntary completely destroyed, and cannot be regenerated except only as to the Intellectual, in which a new will is formed by the Lord, and from which the will proper to them is completely separated.

E. 831³. The reason the **Spiritual Angels**, from the spiritual love which makes their life, are affections of truth, and not affections of good, is that they are . . . regenerated in a different way from the Celestial **Angels**. For the **Spiritual Angels** first admit truths into the memory, and thence into the understanding, which is thereby formed; and then, in so far as they are spiritually affected with Divine truths . . . they are perfected.

—⁴. But the **Spiritual Angels** do not admit any truth . . . unless they see it; for the **Angels** in that

Heaven see truth from the light of truth . . . These Angels are perfected in understanding in so far as they are in the love of truth for the sake of life . . .

[E. 831]⁵. As their love is the love of truth, they acknowledge as the neighbour truth in act, which is called spiritual good, thus the good of the Church, the good of the society in which they are, the good of their fellow citizens in the society, consequently the moral good which is called sincerity, and the civil good which is called justice; and therefore their love towards the neighbour consists also in the exercises of it, which are works. All there love uses, and are intent on works, whereby they keep their thoughts as it were at home, and withhold them from idleness . . . They know that none can be kept in spiritual love except those who perceive delight in works . . . (Continued under SECOND HEAVEN.)

1042³. But the Angels who receive the Lord's Divine truth more than His Divine good are called **Spiritual Angels**, because the **Spiritual Kingdom** is of them. 1228².

De Verbo 3². I have often been sent among the **Spiritual Angels**, and have spoken with them spiritually. (Continued under SPEAK.)

—⁷. The writing of the **Spiritual Angels** is, as to the letters, like the writing of men; but each letter signifies a Thing. (Continued under WRITE.)

8². When man is reading the Word holily, the **Spiritual Angels** perceive the truths therein according to the correspondences, and the **Celestial Angels** the goods; but . . . the **Celestial Angels** do not perceive the goods there immediately from the man, but mediately through the **Spiritual Angels**. Ex.

26. See SPEAK, here.

Spiritual Celestial. *Spiritualis Coelestis.* **Spiritual of the Celestial.** *Spirituale Coelestis.*

See under BENJAMIN.

A. 3969³. 'Benjamin'=the spiritual celestial man. Ex.

4585. That now there was the **Spiritual of the Celestial**. Sig. and Ex.

—'. 'Ephrath'=the **Spiritual of the Celestial** in a former state; and 'Bethlehem'=the **Spiritual of the Celestial** in a new state. 4594³. 6245. 6247.

—⁵. The intermediate between the internal of the Natural and the external of the Rational is what is meant by the **Spiritual of the Celestial**, which is signified by 'Ephrath' and 'Bethlehem,' and is represented by 'Benjamin.' This intermediate derives something from the internal of the Natural, which is 'Israel,' and the external of the Rational, which is 'Joseph' . . . In order that anyone from being spiritual may become celestial, he must necessarily advance through this intermediate . . . and the nature of the advance through this intermediate is here described by Jacob's coming to Ephrath, and Rachel's bringing forth Benjamin there . . . The **Spiritual of the Celestial** is this intermediate; which is called spiritual from the spiritual man—who, regarded in himself, is the interior

of the Natural—and celestial from the celestial man—who, regarded in himself is [the exterior] of the Rational. 4592.

4592³. The Lord alone was born spiritual celestial, and therefore He was born at Bethlehem . . . The reason He alone was born **spiritual celestial** is that the Divine was in Him. 4594².

4594. The resurrection of a new **Spiritual of the Celestial**. Sig. and Ex.

—². The reason the Lord was born a **spiritual celestial** man, was that He might be able to make His Human Divine, and this according to order, from the lowest degree to the highest . . . for the **Spiritual of the Celestial** is intermediate between the natural or external man, and the rational or internal man; thus below it was the Natural or external, and above it the Rational or internal.

5689. That the Divine is with the **Spiritual of the Celestial** also, which is the medium, because it proceeds from the **Celestial of the Spiritual**, which is truth from the Divine. Sig. and Ex.

6247. For the **Spiritual of the Celestial** is the truth of good, thus the affection of truth from good.

6372. 'A lawgiver from between his feet' is mentioned, in order that there may be signified the **Spiritual of the Celestial**, or the truth which is from good; for at that time the **Spiritual Kingdom** was not distinct from the **Celestial Kingdom** . . .

9406⁴. 'To find Him at Ephrata'=in the **spiritual celestial** sense of the Word.

D. 4627³. The medium between the external and the internal man is called the **Spiritual of the Celestial**.

E. 322². The Third Heaven is conjoined with the Second through intermediate Angels, who are called celestial spiritual and **spiritual celestial** Angels. These, together with the Angels of the Third Heaven, constitute the higher Heavens . . .

J.(Post.) 132. Evil Spirits cannot approach the Chinese (there), because they are of a **spiritual celestial** genius.

Spiritual Church.* *Ecclesia Spiritualis.*

See under ANCIENT CHURCH, CELESTIAL CHURCH, ISRAEL, JERUSALEM, SAMARIA, VINE, and VINEYARD.

A. 870³. The regeneration of the **Spiritual Church**. Tr.

895². Men now have to learn these things . . . for the man of the **Spiritual Church** knows nothing but what he learns . . . and if he learns what is false . . . he believes it, because he has no other perception than that it is so . . .

916². It is called the **Spiritual Church** when it acts from charity . . .

1013². After this Church perished the Lord created a new Church, which was not a **Celestial Church**, but

* For those passages which treat of the members of the **Spiritual Church** under the name of *the spiritual*, see under SPIRITUAL, from beginning to end. They are also treated of in many passages quoted under SPIRITUAL KINGDOM, and CELESTIAL CHURCH.

a **Spiritual Church**. This was not 'a likeness,' but 'an image,' of the Lord, (which)=spiritual love, that is, love towards the neighbour, or charity. Ex.

1043^d. When the Voluntary is wholly corrupt, a new will is formed in the Intellectual, as was done with the man of the Ancient Church, and as is done with every regenerated man of the **Spiritual Church**; and then his cloud is dense, for he has to learn what is good and true . . .

1062. Besides these three kinds of men (signified by Shem, Ham, and Japheth) there are no others who are to be called men of the **Spiritual Church**.

1069. 'A vineyard' (as that planted by Noah)=the **Spiritual Church**. Ex. and Ill.

—². 'Israel' in the Word, = the **Spiritual Church**.

—⁴. 'A vine,' also, = the **Spiritual Church**. Ill.

1071.

—⁵. The parables of the labourers in the vineyards = **Spiritual Churches**.

— . As the primary thing of the **Spiritual Church** is charity . . . the Lord describes the **Spiritual Church** in (the passage beginning), 'I am the true Vine' (John xv. 1-5, 12). From this it is evident what the **Spiritual Church** is.

1186⁷. In Is. xix. 23-25, it treats of the **Spiritual Church**, which is 'Israel;' its reason, 'Assyria;' and its knowledge, 'Egypt.' These three constitute the intellectual things of the man of the **Spiritual Church**, which succeed one another in the order indicated (in the words) 'A highway from Egypt to Assyria . . .' 2588¹³.

1949^e. 'Ephraim' = the Intellectual of the **Spiritual Church**.

2001. When the **Spiritual Church** is treated of, 'God' is mentioned.

2039⁵. 'Jerusalem' = the **Spiritual Church**. 2761⁵. 2781³.

2177. See MEAT-OFFERING, here.

2220². 'Samaria' = the perverted **Spiritual Church**, which, as to evils in general contrary to the good of charity, is called 'Sodom;' and as to falsities in general contrary to the truths of faith, is called 'Gomorrhah' . . .

2312. In Gen. xix., by 'Lot' is described the state of the **Spiritual Church** which is in the good of charity, but in external worship—how this **Church** decreases in course of time. (These states of decrease enum. 2313.)

2314. By the inhabitants of Sodom is described the state of those within the same **Church** who are against the good of charity. (Their successive states enum. 2315.)

2362. The affection of truth constitutes the **Spiritual Church**.

2454⁴. 'He who is in the field' = those in the **Spiritual Church**: 'let him not turn back to take his clothes' = not to turn away from good to truth . . .

2588¹³. 'The garden of God' = the **Spiritual Church**.

2612. The **Spiritual Church** is (now) represented by (Hagar) and her son. 2661, Ex. 2667^e. 2719.

2669. 'The son of the handmaid will I make a great

nation' = the **Spiritual Church**, which should receive the good of faith . . . that is, charity. . . The Lord's Kingdom is celestial and spiritual. Ex. 2699.

—^e. The good of faith is what makes the **Spiritual Church**; the truth of faith (only) introduces to it.

2697. For the man of the **Spiritual Church** seems to be regenerated through the truths of faith, and is not aware that it is through the good of truth . . .

2702. As the **Spiritual Church** is treated of, the Word is called 'a well;' not 'a fountain.'

2708. See CELESTIAL, here. 3240.

—^d. The **Spiritual Church** is here treated of, which, however much inhabited and cultivated, is called 'a wilderness,' relatively.

2709. 'He was an archer' = the man of the **Spiritual Church** . . . because he defends himself by truths, and disputes about them. Ill.

2710. See CELESTIAL CHURCH, here. 2954. 3118^e. 3246³. 5120⁵. 5733. 7120. E. 154².

2717. As the **Spiritual Church** is in the affection of truth, and is a Church from this affection, this affection is here signified by his 'mother.'

2718. 'A wife from the land of Egypt' = the affection of knowledges which appertains to the man of the **Spiritual Church**.

— . In this verse is described the man of the **Spiritual Church**, what his quality is as to good, that is, as to the essence of his life, namely, that the good with him is obscure, but that it is illuminated by the Lord's Divine Human; from which illumination there comes forth in his Rational the affection of truth, and in his Natural the affection of knowledges. (Continued under AFFECTION OF GOOD.)

—^e. (How the men of the **Spiritual Church** can come from obscurity into light.)

2719. These rational things are appearances, not from a Divine origin but from a human one, which are adjoined for the reason that without them the **Spiritual Church** would not comprehend doctrine, and thus would not receive it. For the man of the **Spiritual Church** is relatively in obscurity, and therefore doctrine must be clothed with such appearances as are of human thought and affection, but are not discrepant to such a degree that the Divine good cannot have in them some kind of a receptacle. Tr.

2764. In Gen. xxii. it treats of the Salvation of those who constitute the Lord's **Spiritual Church**, through the union of His human to His Divine essence. 2805^e. 2807².

2805^e. See RAM, here. 2830⁶.

2832. Both these classes are indeed in the Lord's **Spiritual Church**, but they are not of the Church.

—⁵. To multiply the truths of the **Spiritual Church**. Sig.

2861^e. The things which follow regard in a series the Lord's **Spiritual Church**, but that which is among the gentiles.

2901. In Gen. xxiii. a new **Spiritual Church** is treated of, which was raised up by the Lord after the former one had quite expired.

[A.] 2909⁴. See **HEBRON**, here.

2913. 'The sons of Heth'=those with whom there was to be a new **Spiritual Church**. Ex.

—³. It does not treat of any Church among the sons of Heth; but in general concerning the resuscitation of the **Spiritual Church** by the Lord, after a former one is consummated.

2930. With the spiritual, or in the **Spiritual Church**, the Intellectual is separated from the Voluntary, and the man is reformed as to the Intellectual, and therein is formed a new will and a new understanding. Refs.

2950. The Lord's joy on account of the good will of those who are of the new **Spiritual Church**. Sig. and Ex. 2952.

2959^e. For the **Spiritual Church** is reformed and regenerated through truth.

2960^e. (Thus) there is here described the man of the **Spiritual Church**, and the quality of his state while he is as yet immature; also what its quality is when he begins to be mature; and, finally, when he has matured.

3231. In Gen.xxv. it treats, secondly, of the **Spiritual Church**, which is represented by 'Ishmael,' and of its derivations. 3240. 3263.

3240. How the celestial Church differs from the **Spiritual Church**. Ex. . . Those who are of the **Spiritual Church**, and are called the Spiritual, are in faith, namely, in the good and truth of it. . . The good which is with the spiritual is charity towards the neighbour, and the truth which is with them is of faith. . . As there are two classes of the spiritual—those more in good, and those more in truth—they have two kinds of doctrinals. Sig. and Ex.

—⁵. In Jer.xxv.17-26 the desolation of the **Spiritual Church** is treated of; and the different classes of this Church are enumerated in order.

3241³. As those of the **Spiritual Church** have no perception—as have those of the Celestial Church—of what is good and true, but acknowledge as truths the things they have learned, and are on that account continually in dispute about them, and reasoning whether it is so, and each one remains in that doctrinal teaching, and calls it true, which is of his own Church, there are so many differences. Des. . . Still, they together form one Church, when all acknowledge charity as the essential. . .

3263². The Lord's **Spiritual Church** is throughout the whole world; for it is not confined to those who have the Word. . . but is also with those who have not the Word, and therefore are altogether ignorant of the Lord, and consequently know no truths of faith. . . For there are many among the gentiles who know, from rational light, that there is one God. (Continued under **NATION**.)

—³. (Thus) 'Ishmael,' and 'the Ishmaelites'=those of the Lord's **Spiritual Church** who as to life are in simple good, and therefore as to doctrine are in natural truth.

3267². The Lord's **Spiritual Church** is scattered through the whole world, and is everywhere various as to. . . the truths of faith. Sig. . . It is the same with

the **Spiritual Kingdom** in the Heavens. . . Yet it is one, because charity is the principal thing with all; for charity makes the **Spiritual Church**, and not faith, unless you call charity faith. (Continued under **CHARITY**.)

3268. (The twelve sons of Ishmael)=all things which are of the **Spiritual Church**, especially with the gentiles. Ill.

3272. The primary things of this **Spiritual Church**. Sig. and Ex.

3289. The struggle in the **Spiritual Church** as to the priority of good or truth. Sig.

3325³. (This dispute has existed) because the **Spiritual Church** is such that it must be introduced into good through truth, without having a perception of good, except such as lies concealed in the affection of truth, at which time it cannot be discriminated from the delight of the love of self and of the world. . .

—¹¹. See **FIRST-BORN**, here.

3391³. The prophecy of Deborah and Barak concerning the resuscitation of the **Spiritual Church**. Ex.

3399². They who are of the **Spiritual Church** cannot adulterate good so far as to profane it, because they cannot receive good so far as to have a perception of it. . . But they can profane truth, because this they can acknowledge. Yet in the last time of the Church they cannot acknowledge truth. . . 3402.

3401. A decree from the Lord in the **Spiritual Church**. Sig. and Ex.

3571². **Spiritual Churches**. Sig.

3580³. The vastation of the **Spiritual Church**. Sig.

3654⁴. These truths are called spiritual goods, and make the **Spiritual Church**. . .

3686. 'The Hittites'=the Lord's **Spiritual Church** with the gentiles.

3708⁴. A new **Spiritual Church**. Tr.

3720. By 'the temple' is signified the Lord's **Spiritual Church**. . .

3963². Whether you say the Church of faith in which is good, or the **Spiritual Church**, it is the same.

3969⁸. For there are two things which constitute the **Spiritual Church**: the Intellectual, and the Voluntary. (Rep. by Ephraim and Manasseh.)

—¹². 'Joseph'=the good of the **Spiritual Church**. (=the **Spiritual Church**. —¹⁴.)

4014^e. The scientific and rational things with the man of the **Spiritual Church**. Sig.

4292. Whether you say the spiritual man, or the **Spiritual Church**, it is the same. . .

4328. The Ancients, who formed the Lord's **Spiritual Church**, had the Voluntary completely destroyed, but the Intellectual entire, in which the Lord, by regeneration, formed a new Voluntary, and, through it, a new Intellectual. Refs. and Rep. 4601³.

4333². (There was a Last Judgment) when the **Spiritual Church**, which was after the Flood, and is called the Ancient, ceased.

4434⁹. In the **Spiritual Church**, the wife represents good; and the man, truth. . . S647.

4545². As 'Jerusalem' = the **Spiritual Church** . . . and the **Spiritual Church** is that which is in truth from faith and from charity, therefore . . . of Jerusalem is predicated 'garments.'

4823². In the **Spiritual Church**, the man is in truth, and the wife in the good of that truth. They are so actually, for man's interiors have undergone this reversal (from the state in the **Celestial Church**).

5113. The Intellectual of the **Spiritual Church**. Sig. . . . Where the **Spiritual Church** is treated of, its Intellectual is treated of, because with the man of that **Church** it is the intellectual part which is regenerated and made a **Church**.

—². That the intellectual part is regenerated with those of the **Spiritual Church**, may be evident from the fact that the man of that **Church** has no perception of truth from good—as had those who were of the **Celestial Church**—but he must first learn the truth which is of faith, and imbue his Intellectual with it, and thus, from truth, Know what is good; and, after he has thus got to Know it, he can think it, then will it, and at last do it, and then a new will is formed by the Lord in his intellectual part. Through this new will, the spiritual man is elevated by the Lord into Heaven, evil still remaining in his Own will, which will is then miraculously separated, by a higher force, whereby he is withheld from evil, and kept in good. (Continued under **CELESTIAL CHURCH**.)

5117⁷. The instauration of the **Spiritual Church**. Tr.

—⁹. 'Wine' is predicated of the **Spiritual Church**, (and therefore) wine was commanded for the Holy Supper. 5120⁵, Ex.

5620⁵. 'Tyre' = the **Spiritual Church** such as it was in its beginning, and such as it afterwards became; but as to the Knowledges of good and truth.

5622⁹. The tribe of Levi was chosen for the priesthood, because by it was signified charity, which is the essential of the **Spiritual Church**.

5803. See **ISRAEL**, here. 5837. 6277².

5922¹². 'Lebanon' = the **Spiritual Church**.

6240². The reason those of the Lord's **Spiritual Church** are interiorly natural, is that they acknowledge as truth only that which they have imbibed from parents and teachers, and have afterwards confirmed with themselves; and they do not inwardly see and perceive whether it is true from any other source than from the fact that they have confirmed it with themselves. It is otherwise with the celestial; and hence it is that these are rational, but the former interiorly natural. . . **Spiritual good**, which is represented by 'Israel,' is in the interior Natural.

6296. See **EPHRAIM**, here.

6384². Hence (those represented by Zebulon) are in obscurity more than all others in the **Spiritual Church**. Ex.

6417. 'Joseph the son of a fruitful one' = the **Spiritual Church**. Ex.

6418⁹. They who are of the Lord's **Spiritual Church**, which **Church** is here represented by 'Joseph,' from truth from the Word learn to know what is good, and thus through truth are initiated into good. Hence

their fructification, which is signified by 'a fruitful one.'

6419². For the **Spiritual Church**, which is represented by 'Joseph,' is continually being attacked, but the Lord is continually protecting it. Hence, in the Word, the things which are of that **Church** are compared to a city which has a wall, outworks, gates, bolts. Ill.

6422⁹. That those who are in falsities persecute with all hostility the man of the **Spiritual Church**. Sig.

6423. That (the man of the **Spiritual Church**) is safe by the combating truth of doctrine. Sig. and Ex.

6426. As the good of truth is the very essential itself of the **Spiritual Church** . . .

6427. The truth of faith in the Lord's **Spiritual Church** is various; for in one **Church** that is said to be truth which in another is said not to be truth, and this according to the doctrine of each. Thus doctrinals are what are called truths. These truths are what are conjoined with good, and make the good of the **Spiritual Church**; and hence the good becomes such as the truth is; for good has its quality from truths. (Thus) the good of the **Spiritual Church** is impure, and, being impure, the spiritual cannot be admitted into Heaven except through Divine means, the veriest of which is that the Lord came into the world, and made the Human in Himself Divine. Through this, the spiritual have been saved. But, as the good with them is impure, they cannot but be infested by evils and falsities, and thus be in combat; but the Lord provides that through these combats what is impure with them is gradually purified; for the Lord fights for them. Sig.

6434. That the **Spiritual Church** has spiritual good from the Natural. Sig. and Ex.

—^e. The **Spiritual Church** will have good from the natural or external man, but not from the rational or internal man; for the good of the man of the **Spiritual Church** is in the natural; it does not advance any further; whereas the good of the **Celestial Church** is in the rational man.

6435. That the **Spiritual Church** may come to celestial mutual love. Sig. and Ex.

— . What is meant by the mutual love, to which the man of the **Spiritual Church**, which is represented by 'Joseph,' will have enough to do to arrive at. (Fully quoted under **MUTUAL LOVE**.)

6437. For the man of the **Spiritual Church** is in the good of truth; and this good is interior, because it is in the interior Natural.

6440. 'Benjamin' = the truth of the good of the **Spiritual Church** which is 'Joseph.' Ex.

6461. 'The sons of Heth' = the **Spiritual Church** which was from the Ancient, (thus) those who receive truth, and, through truth, good; for thence is the **Spiritual Church**.

6497. In Gen. 1. it treats of the **Church**: that after the **Celestial Church** had perished, a **Spiritual Church** was instituted by the Lord: its beginning and progress are described; and, at the end of the chapter, the end of that **Church**; and that in place of it a **Church** merely representative was instituted among the descendants of Jacob. 6499.

[A.] 6499². 'Israel'=the good of truth, or spiritual good, and this good makes the **Spiritual Church**; and therefore this Church also is signified by 'Israel.' For this good to come forth there must be an influx from the Celestial Internal, which is represented by 'Joseph.' Ex.

6500. (Joseph's weeping over his father)=sorrow on account of the good of the **Spiritual Church**, because it cannot be elevated above the Natural. For the Lord inflowing through the Internal continually wills to perfect that good, and draw it towards Himself, but still it cannot be elevated to the first degree of the good which is of the Celestial Church; for the man of the **Spiritual Church** is relatively in what is obscure, and reasons about truths as to whether they are true, or confirms those things which are called doctrine, and this without a perception as to whether what he confirms is true or not; and, when he has confirmed it with himself, he fully believes that it is true, although it may be false. [For there is nothing which cannot be confirmed . . . and what is false more easily than what is true . . . As the man of the **Spiritual Church** is such, he cannot possibly be elevated above the Natural. (See 6501. 6502.)

6503. (Joseph's embalming his father)=a means of preservation, lest the good which is of the **Spiritual Church** should be infected with any contagion.

6507. (The Egyptians weeping for Israel)=sadness because the good of the (**Spiritual Church**) had left the scientifics which are the externals of the Church, when it ascended from them to the internal of the Church, which is the good of truth; for it then no longer regards scientifics as with itself, as previously, but below itself. For when the truth of the **Spiritual Church** becomes good, a reversal takes place, and it then no longer regards truths from truths, but from good.

6534⁵. 'Ohola'=the perverted **Spiritual Church**.

6551^e. As these words=, in a summary form, the instauration of the **Spiritual Church**, they are so often repeated.

6567. It treats in this chapter about the instauration of the **Spiritual Church**; and, here, about the submission under the Internal of those things which are in the Natural; concerning which submission it is to be known that the **Spiritual Church** cannot possibly be instituted with anyone unless the things which are of the natural or external man have been submitted to the spiritual or internal man. So long as the mere truth which is of faith predominates with a man, and not the good which is of charity, so long the external man has not been submitted to the internal; but as soon as good dominates, the natural man submits himself, and then that man becomes a **Spiritual Church**. (Further des.) (This is signified by Joseph's brethren falling down before him.)

6580. In the preceding verses of this chapter it treats of the **Spiritual Church** to be instaured; and, after the External or Natural has been completely submitted to the Internal or Spiritual . . . it now treats of that Church as instaured, which is described in these verses by Joseph's dwelling in Egypt, and by sons being born of Ephraim, and of Machir the son of Manasseh. With the man who is a **Spiritual Church**, there is life

from the Internal in the scientifics of the Church. Ex. 6643.

6589². That (there will come to the state of the Church in which the Ancients were) those who are signified by 'the sons of Israel,' who are all who are of the **Spiritual Church**, both those who have been, and those who are to come. Sig.

6641. 'The souls who come forth from the thigh of Jacob'=in the general sense, the men of the **Spiritual Church**.

—^e. The reason 'Jacob' here represents truths in general, is that it treats of the **Spiritual Church**; for this Church begins from truths in general, and, through them, is introduced to its good; for, with the man of the **Spiritual Church**, it is not known what spiritual good is, thus neither is it acknowledged, except through truth; for he has no perception from good of truth, as has the man of the Celestial Church. 6647.

6647². Therefore, when the man of the **Spiritual Church** is being regenerated, truths are excited by the Lord through the Angels who are with him, and he is thus led into good. But when this man has been regenerated, both truth and good are excited together, and he is so led. But, with the man of the **Spiritual Church**, the good is such as is the truth, and therefore such is the conscience—which to him is like perception—according to which he lives.

6649^e. By the land of Goshen is signified the middle or inmost in the Natural, thus the Church; for the **Spiritual Church** is in the inmost of the Natural.

6742. 'Damsel'=the truth of good, which is of the **Spiritual Church**. Ill.

6745⁴. When 'Jerusalem' is mentioned without 'Zion,' there is for the most part signified the **Spiritual Church**.

6851. Mercy towards those of the **Spiritual Church** after infestations by falsities. Sig. and Ex. 6862.

—^e. 'People'=those of the **Spiritual Church**.

6854. The Lord is said to 'descend' . . . when He comes to lower things, here, to those of the **Spiritual Church**, who are signified by 'the sons of Israel;' for the internal sense treats of them, how they are infested by falsities, and, then, undergo temptations; and how they are afterwards delivered, in order to be introduced into Heaven. (Continued under SPIRITUAL.) 6864². 6865.

6865². It is false knowledge—*scientificum*—which most infests those who are of the **Spiritual Church**. The reason is that they have no perception from good of truth; but only the Knowledge of truth from doctrine. They who are such are very much infested by scientifics. Ex. 6915.

6876. That the Divine of the Ancient Church should be with those who are of the **Spiritual Church**. Sig. and Ex. 6886.

6890. 'Gather together the elders of Israel'=the intelligent in the **Spiritual Church**.

6895. His advent to those of the **Spiritual Church**. Sig. and Ex.

6904². It treats here of the instauration of the

Spiritual Church, which is signified by 'the sons of Israel.' They who are of that Church are relatively in obscurity as to the good and truth of faith. Refs. The life of truth is the life which those of the **Spiritual Church** live; for the truth which they know from the Word, or from the doctrine of their Church, when made of the life, is called good; but it is truth in act.

6908. That the power of those who are of the **Spiritual Church** would not prevail against those (in falsities). Sig.

6914. A fear of those of the **Spiritual Church** felt by those in falsities. Sig. and Ex.

—⁴. After the Lord's advent . . . the evil Genii and Spirits who had occupied the lower region of Heaven were cast down, and, in their place, those of the **Spiritual Church** were elevated thither.

— . These simple good Spirits, who were separated from the evil, were adjoined to those who were of the **Spiritual Church** . . .

6939. In Ex. iv. it continues to treat of the deliverance of those who are of the **Spiritual Church** . . . that if they have not hope and faith they will be dragged down by falsities, evils, and profane things. These are the things signified by the three signs.

6941. Finally, it treats of that people—that they only represented the **Spiritual Church**.

6945². As to the fact that those of the **Spiritual Church** would not have faith, nor receive what the Word says, unless they saw signs, the case is this. Those who are of the **Spiritual Church** have no perception from good of truth . . . but acknowledge as truth all the doctrine of their Church which they have confirmed with themselves, and therefore they are relatively in obscurity. Refs. This may be evident from the fact that they do not at all apprehend how the Human of the Lord can be Divine. Ex. . . It may also be evident from the fact that they do not apprehend how man can live after death, and have senses . . . This shows in how much obscurity they are . . . And hence it is that no faith can ever be implanted in them, unless with a mighty force they are withheld by the Lord from falsities; and, as before His advent there was no such force . . . they could not be taken out of the Lower Earth, where they were infested by falsities, and be elevated into Heaven, until after His resurrection.

6949². This sign describes the state of those of the **Spiritual Church** if they have not faith; for then their internal will be closed, and no more of light will inflow, than to enable them to think, and thereby to speak, from a separated Sensuous.

6959. (The second sign describes) the further character of those of the **Spiritual Church** if they have not faith—that they would become profaners of truth.

—². They who are of the **Spiritual Church**, in their childhood, and afterwards in their adolescence, have faith in the doctrinal things of their Church, but they have faith then from their parents and teachers, and not from themselves; and therefore if they afterwards recede from faith, they do not profane truth except slightly. (Continued under PROFANE.)

— . Those of the Lord's **Spiritual Church** can profane truth, but not so much good.

6964. What would be the quality of those of the **Spiritual Church** if they had faith. Sig. and Ex.

6968^o. But with those who are of the **Spiritual Church**, 'flesh'=the good of truth (and not the good of love), for the good with them is from truth, and is according to the truth of the doctrine of their Church . . .

7008. 'Aaron shall speak for thee to the people'=that he will be doctrine for the **Spiritual Church**. 'Aaron'=the doctrine of good and truth.

7016^e. To dwell with the sons of Israel=life with those who are in the truth and good of the **Spiritual Church**; which life is a more interior and more spiritual (life in the Natural) than the previous one (with those in simple good). Sig.

7024. A new intelligence, which will be that of the life, among those who are in the **Spiritual Church**. Sig. and Ex.

7035. That those in spiritual truth and good—that is, those who are of the **Spiritual Church**—have been adopted. Sig. and Ex.

7038. As it treats of those of the **Spiritual Church**, who have been saved through the advent of the Lord, and of those of them who before His advent were in the Lower Earth, and were afterwards elevated into Heaven, and thus came into a state of the performance of uses, the words 'they shall serve Me'=elevation into Heaven to perform uses.

7066. 'That Jehovah had visited the sons of Israel'=those who are of the **Spiritual Church**—that they should be delivered and saved through the advent of the Lord; (for) those of the **Spiritual Church** have been adopted and saved through the advent of the Lord into the world. Refs.

7087. In Ex. v. it continues to treat of the infestation of those who are of the **Spiritual Church** by falsities.

7090. Here, and in what follows, it treats of those who being of the **Spiritual Church** have been saved through the advent of the Lord into the world, and who, before His advent, had been kept in the Lower Earth, and there had been harassed by falsities, that is, by infernals who are in falsities from evil. (Continued under LOWER EARTH.)

—². 'Jacob,' and 'Israel'=the **Spiritual Church**; 'Jacob,' the external, and 'Israel' the internal.

—⁴. Hence it is that the **Spiritual Church** is to be called militant.

7091. The reason 'the God of Israel'=the Lord as to the Divine Human, is that those who are of the **Spiritual Church** have natural ideas about everything spiritual and celestial, and also about what is Divine; and therefore unless they were to think about the Divine as a Natural Man, they could not be conjoined with the Divine by anything of affection . . .

7093. 'That they may hold a feast unto Me in the wilderness'=that from a glad mind they may worship the Lord in the obscurity of faith in which they are. . . That those of the **Spiritual Church** are relatively in obscurity of faith. Refs. 7313.

7097³. They who are in the Hells, and infest those of

the **Spiritual Church**, are most of them from such as have said that faith alone saves, and yet have lived a life contrary to faith . . .

[A.]7107. For those of the **Spiritual Church** are said to be in the truths of the Church.

7108. The multitude of those who are of the **Spiritual Church**. Sig.

7127². Such are the things which they object, and through which they infest those of the **Spiritual Church**.

7162. For the essentials of the **Spiritual Church** which is signified by 'the sons of Israel,' are charity and faith.

7186². Concerning this Divine law those of the **Spiritual Church** are now instructed, and that they will certainly be delivered by it when the time and state according to order has arrived.

7194. That those of the **Spiritual Church**, when in a state of temptations, did not think about the Divine things of the Church. Sig. and Ex.

7207. That those of the **Spiritual Church** will be added to those in Heaven who serve the Lord there. Sig.

7221. 'To let the sons of Israel go' = that they should leave those who are of the **Spiritual Church**, and not infest them.

7231. The reason why Reuben, Simeon, and Levi, with their sons, are here mentioned, and not the rest of the fathers of the tribes . . . is that it treats of the **Spiritual Church** . . . which **Church** begins with man through faith in knowledge and afterwards in understanding (Reuben); afterwards, when the Church grows with the man, that faith passes into the will, and from the will into act, and then the man wills the truth which is of faith, and does it, because it has been so commanded in the Word (Simeon); finally, in his will, which is new, there is apperceived the affection of charity, so that he wills to do what is good, not, as before, from faith, but from charity towards the neighbour. For, when the man is being regenerated so far as this, he is then a man of the **Spiritual Church**; for the **Church** is then in him; and this charity with its affection is represented by Levi. . . Aaron represents the external of **that Church**, and Moses the internal of it; this latter is called the law from the Divine, and the former the derivative doctrine. The law from the Divine . . . is also the Word in the internal sense; and the derivative doctrine is the Word in the external sense.

7233. The law Divine and doctrine, with those of the **Spiritual Church**, comes forth principally from the Word, but still with application to the faith and charity which existed with its founders. . . It is to be known that the doctrine of the **Spiritual Church** is not the doctrine of truth Divine itself, for the reason that those of the **Spiritual Church** have no perception of truth Divine, as have those of the **Celestial Church**; but instead of this perception they have conscience, which is formed from the truth and good, of whatever kind these are, which they have acknowledged within their own Church. Hence it is that everyone within the **Spiritual**

Church acknowledges as the truth of faith that which their founders have laid down, without inquiring further from the Word whether it is the truth itself. And even if they did inquire, unless they were regenerate and at the same time peculiarly illustrated, they would not find it. Ex.

—³. As the case is so with the **Spiritual Church**, it is not surprising that with most of them faith is the essential of the Church, and not charity, and that they have no doctrine of charity. Their having their doctrinals from the Word does not make them Divine truths; for any doctrinal thing may be hatched from the sense of the letter . . . but not if what is doctrinal is formed from the internal sense. Ex.

7236. But the goods of the **Spiritual Church** in their essence are nothing but truths . . .

7282. 'To bring out the sons of Israel' = to deliver those of the **Spiritual Church**.

7284. The state and quality of the law from the Divine with those of the **Spiritual Church**, at the first time of visitation. Sig.

7313^e. The sons of Israel were therefore brought into the wilderness, to represent the state in which were those of the **Spiritual Church** before the Lord's advent; and also that in which are those of **that Church** at this day, and are being vastated as to falsities.

7392². For those of the Lord's **Spiritual Church** laugh at mere falsities.

7439. 'Let My people go, that they may serve Me' = that they should leave those of the **Spiritual Church**, in order that they may worship their God in freedom. 7500.

7443. That they shall not be able to infest those of the **Spiritual Church** by falsities of malevolence, although they are near them. Sig. and Ex.

7445. The deliverance of those of the **Spiritual Church** from those who are in the Hells near. Sig. and Ex.

7474. That (the infesters) would not leave those of the **Spiritual Church**. Sig. and Ex.

— . The **Spiritual Church** which is here represented by 'the sons of Israel' is internal and external; those are in the internal Church who are in the good of charity, and those are in the external Church who are in the good of faith. Those in the good of charity are those who, from charity towards the neighbour, see the truths which are of faith; and those are in the good of faith who, from faith, look to charity; thus who do what is good, not from the affection of charity, but from the obedience of faith, that is, because it is so commanded. It is these latter who are here properly represented by 'the sons of Israel;' for these are they who in the other life are infested by those who are in falsities. For those who are in the affection of charity cannot be so infested. Ex. . . If these are infested, it is only as to the fallacies and appearances by which they had believed that to be true which is not true, and also as to such things as the doctrine of their Church had taught as truths, and which are not truths. These, in the other life, willingly reject falsities, and receive truths . . .

7512, 7513. That nothing of the goods and truths of faith perishes with those of the **Spiritual Church**. Sig.

7628. In Ex. x. it continues to treat of the vastation of those who infest those of the **Spiritual Church**.

7686^e. With this falsity (which was infused by the Nephilim) were those imbued, who, before the Lord's advent, infested those of the **Spiritual Church**.

7719. 'All the sons of Israel had light in their dwellings' = that those of the **Spiritual Church** would have enlightenment everywhere in their minds.

7763. Ex. xi. treats . . . of the transfer to those of the **Spiritual Church** of the scientifics of truth and good.

7768. That (the infesters) will have aversion for and shun those of the **Spiritual Church** whom they have infested. Sig. and Ex. 7771. 7952, Sig.

7784. That with those of the **Spiritual Church** there should not be the least of damnation and lamentation. Sig. and Ex.

7822. In Ex. xii. it treats of the deliverance of those of the **Spiritual Church**, and of the damnation of those in faith separated from charity. (These two things) are represented by 'the passover.' 7882.

7828. The beginning of the deliverance of those of the **Spiritual Church**. Sig.

—². It is the same afterwards with all those who are of the **Spiritual Church**, who could not possibly have been saved unless the Lord had come into the world, and glorified His Human . . . That those of the **Spiritual Church**, in general, have been saved by the advent of the Lord. Refs.

7835. It is said the good of truth, because it treats of those of the **Spiritual Church**; for the good of truth is truth in will and act . . . This is called spiritual good.

7836. It is said the truth of good, and thereby is meant the truth which is from good; for those who are of the **Spiritual Church**, when they are being regenerated, are introduced to the good of charity through the truth of faith; and when they have been introduced to the good of charity, the truths which are afterwards born from it are called truths of good.

7838. The reason the paschal lamb was a male, was that that lamb = the innocence of those who are of the **Spiritual Church**; and those who are of the **Spiritual Church** are not in any other good than that which is in itself the truth of faith.

7847³. By the 'new Temple,' in Ezekiel, is signified the **Spiritual Church**.

7884. The worship of the Lord according to the order of Heaven for those of the **Spiritual Church**. Sig. and Ex.

7889. That (he who appropriates falsity) shall be separated from those of the **Spiritual Church**, and condemned. Sig. and Ex.

7912. The illustration of the understanding of those of the **Spiritual Church** through the influx and presence of truth Divine. Sig. and Ex.

7914. For the good of innocence, which is the good of love to the Lord, is not received by the man of the **Spiritual Church**, unless he compels himself; for it can

with difficulty be believed by him that the Lord is the only God, and that His Human is Divine; and therefore, as he is not in faith, so neither can he be in love to Him, and consequently not in the good of innocence, unless he compels himself . . .

7931. That all this shall be according to the Divine order hereafter for those of the **Spiritual Church**. Sig. and Ex.

—². By this order is meant the order which was in Heaven from the time when the Lord began, from His Divine Human, to dispose all things in Heaven and on earth . . . According to this order, those of the **Spiritual Church** could then be elevated into Heaven . . . but not according to the previous order. Ex. 7932a. 7935.

7935. That in the minds of those of the **Spiritual Church** must be fixed this truth: that their Salvation is due to the Lord alone. Sig. and Ex. The perception of this truth is of conscience; for those of the **Spiritual Church** have not perception . . . Conscience with them is born and formed from the truths of the Church into which they have been born, which they have imbibed in childhood, and have confirmed in the life, and which have thus been made of faith . . .

7944. That those of the **Spiritual Church** will obey the truth Divine. Sig.

7957. For the **Spiritual Church** is distinguished from the Celestial Church in this: that through the truth which is of faith it is introduced into the good which is of charity; thus that it has truth for the essential thing. The initiation is effected through truth; for through it they are instructed what must be done; and, when they do this truth, this is called good; and then, from this good, when they have been initiated, they see truths according to which they must again act. (Thus) whether you say those of the **Spiritual Church**, or those who are in the truth through which is good, and in the truth which is from good, it is the same. 8234. 8321².

7966². These are the two states, in which those of the **Spiritual Church**, when in good, are kept by the Lord: the first, that from the good which is of the will they see and think truth; the second, that from this marriage of good and truth they produce truths, which, by their willing and doing them, again become goods; and so on continually. Such are the productions and derivations of truth with those who are of the **Spiritual Church**. Rep.

7975. For with those of the **Spiritual Church**, the case is that they have goods and truths which are genuine, and goods and truths which are not genuine; for the man of the **Spiritual Church** has no perception of good and truth, but acknowledges and believes as good and truth the things which the doctrinals of his Church teach; and he is therefore in very many truths which are not genuine, and consequently in the like goods. Refs. and Sig.

8039. (At the end of Ex. xiii. and in the subsequent history) it treats of the further preparation of those of the **Spiritual Church**, who were detained in the Lower Earth before the Lord's advent, before they could be introduced into Heaven. Ex. 8099. 8125.

8042. When faith is mentioned, there is meant all the

truth which the **Spiritual Church** has; and as there is meant all the truth of the Church, there is also meant the **Spiritual Church** itself; for the essential of this Church is truth. Good is indeed the essential of the Church, and is actually the first-born; but the good possessed by those of the **Spiritual Church**, is, in itself, truth. Ex. For to them the doctrinals of the Church are truths, and the doctrinals in Churches differ from each other, and consequently the truths; nevertheless, although they are so various, by the willing and doing of them, they become goods.

[A.] 8054. That the region of Heaven into which those of the **Spiritual Church** were to come, was, before the Lord's advent, occupied by evils and falsities. Ref. There was, as yet, no Spiritual Heaven . . . for those of the **Spiritual Church** had not yet been prepared . . .

8125. The first temptation of those of the **Spiritual Church**. Tr.

8137². The falsities from evil of those who have been of the **Spiritual Church** and have lived evilly, appear as waters . . .

8159². For those of the **Spiritual Church** could not be admitted into temptations before the Lord had glorified His Human: they would have yielded.

— 'The sons of Levi'=those of the **Spiritual Church**.

8194². Hence the man of the **Spiritual Church** is regenerated as to the intellectual part . . .

8205. Those of the **Spiritual Church** passing safely through Hell. Sig. and Ex.

8259. The second temptation of those of the **Spiritual Church**. Tr.

8261. A Glorification of the Lord by those of the **Spiritual Church** on account of their deliverance. Sig. and Ex.

8330². 'Sanctuary'=the **Spiritual Church**, etc.

8337. When the **Spiritual Church** is treated of, women represent good, and men truth . . .

—². It here treats of the **Spiritual Church**, which is 'the virgin of Israel.'

8346^e. Those of the **Spiritual Church** underwent temptations after the advent of the Lord into the world, and could not do so previously.

8351. The temptations which those of the Lord's **Spiritual Church** underwent after they had been delivered from infestations; and also the temptations which those of that Church *will* undergo, are described by the murmurings of the sons of Israel in the wilderness.

—². Faith can never be implanted in those of the **Spiritual Church** except through temptations; thus neither can charity. Ex.

8369. 'Palmtrees'=the goods of the **Spiritual Church**, which are goods of truth. 8432. 8458, Ex.

8397. For those of the **Spiritual Church**, when they undergo temptations, are brought from one temptation into another. Sig.

8457. For a new Voluntary is formed from good through truth with the man of the **Spiritual Church**, and it appears with him as conscience . . .

8464. 'Bread,' here, = spiritual good, that is, the good of the man of the **Spiritual Church**, which is the good of truth; and, as this bread was the manna, it follows that by 'the manna' this good was signified. Ex.

8526. (A memorial) for those of the **Spiritual Church**. Sig. and Ex.

8533. That it may be a measure for those of that **Spiritual Church** . . . namely, of how much good this Church was possessed. Sig. and Ex.

8593². The Hells of Genii are completely separated from those of evil Spirits . . . in order that they may be separated from the men of the **Spiritual Church**; for if they were to inflow from their own Hells, it would be all over with the man of that Church. Ex. 8622², Sig.

8604. 'When Moses lifted up his hand'=when the faith of those of the **Spiritual Church** looked towards the Lord.

8607. That now Israel overcame, and now Amalek, represented that those of the **Spiritual Church** cannot be in a faith which continually looks to the Lord; but are in a faith which alternately looks to self and the world; for those of that Church are in obscurity, and thence in infirmity, as to faith.

8625². They who were in the falsity of this evil could not be warded off from those of the **Spiritual Church** until the Lord came . . . for the man of the **Spiritual Church** is in obscurity as to the truth of faith, and acknowledges it as truth because the Church says so, and not because he perceives it to be truth. This truth, with them, becomes good, and thence of conscience; and if the malignant Genii were to inflow into this obscurity, they would in a thousand ways destroy conscience. Ex.

8643. In Ex. xviii. it treats of the ordination of truths with the man of the **Spiritual Church**, which is effected by Divine good through Divine truth . . . This ordination is effected with the man of the **Spiritual Church** when he begins to act no longer from truth, but from good; for this is his second state which comes forth after he has undergone temptations; for, when he acts from truth, he is tempted, in order that the truths with him may be confirmed; and, when they have been confirmed, they are reduced into order by the Lord; and, when they have been reduced into order, he then enters the second state, which is, that he wills truths and does them; whence they become of the life, and are called goods.

8648. In the first state of those of the **Spiritual Church**, good does not appear, but only truth. . . In their first state, when truth is acted from, good is as it were absent, and is like a dismissed wife; but in their second state, when good is acted from, good is present, and is like a wife conjoined with her man. Sig.

8649^e. Goods of truth are truths which have been made of the will and thence of the life, and constitute the new will with the man of the **Spiritual Church**.

8685. The disposition of truth Divine with those of the **Spiritual Church** in the state before it is from good. Sig. and Ex.

8690. That thence is then everything of the will with

those of the **Spiritual Church**, in every state. Sig. and Ex.

8707. For this is predicated of the understanding possessed by the man of the **Spiritual Church** from the immediate influx of truth from the Lord, by virtue of which there is not the apperception of truth, but there is light which gives the faculty of understanding.

8721. For if truth inflowed only immediately from the Divine, and not mediately through Heaven, the man of the **Spiritual Church** could be led through truth only, and not through good . . . and unless he were led through good, he could not be in Heaven, and thus the Lord could not have an abiding place with him . . . Sig.

8722. That those of the **Spiritual Church** shall be in good, and thus be led from good. Sig. and Ex.

— For those of the **Spiritual Church** are led by means of truth to good; and, when they come to good, they 'come to their own place in peace.'

8725. The choosing of the truths with which good could be conjoined with those of the **Spiritual Church**. Sig. and Ex.

8731^e. For the previous history treats of the prior state in which are those of the **Spiritual Church** while being regenerated, namely, while they are led by the Lord through truth. To this state succeeds the second, which consists in their being led by the Lord through good. It is this reversal, or change of the one state into the other, which is described in this chapter by 'Jethro.'

8755^e. For, in the prior state, the man of the **Spiritual Church** undergoes temptations. Sig.

8758. A disposition by Divine celestial good with those of the **Spiritual Church**. Sig. and Ex.

8762. The Salvation of those of the external and internal **Spiritual Church**. Sig. and Ex.

8764⁶. This prophecy (of the two 'eagles,' in Ezekiel) describes the instauration of the **Spiritual Church** by the Lord. Ex.

8770. 'Ye shall be to Me a kingdom of priests' = . . . the good of truth, that is, the good into which the man of the **Spiritual Church** is introduced through truth.

8772. And the **Spiritual Church** is with those who are in the good in which is truths. Ex.

8781. By 'Moses' is represented truth from the Divine which is of the **Spiritual Church**.

8782. That those of the **Spiritual Church** may apprehend Divine things. Sig. and Ex.

8794⁴. It is to be known that the extension of life of those of the **Spiritual Church** is to the angelic spheres in the Second Heaven; but not to the Third Heaven. The reason is that the man of the **Spiritual Church** cannot receive the Divine such as it is in the Third Heaven, except so generally that it comes to no perception of theirs. The reason is that the spiritual cannot come even to the first threshold of the good in which are the celestial. (This is signified by 'setting boundaries to the people' at Sinai.) 8818^e.

8797. 'Everyone that toucheth the mountain, dying he shall die' = that whoever of the **Spiritual Church** intrudes himself to the celestial will perish. Ex.

8805³. The people of Israel near mount Sinai, represented the **Spiritual Church** as to good, in which the truths of faith are to be implanted. For with those of the **Spiritual Church** there are two states, a previous one when they are led to good through truths, and a later one when they are in good, and in truths from it; here, when they are in good in which truths are to be implanted, which state is a middle one between the previous and the later one. The truths which are to be implanted in good, are contained in the things which were promulgated from mount Sinai. 8859, Tr.

8806². Those of the **Spiritual Church** who live a life of truth and thence a life of good, are withheld from evils, and kept in good, by the Lord; the good which is from the Lord is what is holy with them, and therefore in proportion as they receive good from the Lord they are holy; and they receive good from the Lord . . . in proportion as they live a life of good according to genuine truths of faith, and believe at the time that all the good they then think and do is from the Lord. Then, too, the evils with them are separated, so that they do not at all appear, especially those which they have derived hereditarily. Sig. . . Hence it is that all the Voluntary which they have hereditarily is destroyed; and on this account a new Voluntary is formed with them in the intellectual part by the Lord through truths of faith. This is why they, while being regenerated, are led through truths to good; and afterwards, when regenerate, are, from good, in truths of good. Refs.

8809². Those of the **Spiritual Church**, who are here represented by 'the sons of Israel,' are not in any Conjugal until truth has been implanted in good with them. Before this takes place there is indeed marriage, but it is not pure; for in their interiors there is not as yet the marriage of good and truth. Sig.

8819. The appearing of celestial good in the greatest obscurity . . . of faith such as belongs to those of the **Spiritual Church** relatively to those of the Celestial Church. Sig. and Ex.

8830. Lest those of the **Spiritual Church** should desire to ascend into the Heaven where is what is celestial. Sig. and Ex.

8928. 'Moses' = the truth Divine beneath Heaven conjoined with the truth Divine in Heaven . . . thus the truth of spiritual good; for this is the truth Divine beneath Heaven in which is the **Spiritual Church** which is represented by 'the sons of Israel.'

— 'Thick darkness' = truth Divine relatively to those of the **Spiritual Church** . . . The reason truth Divine is thick darkness to them, is that they are not in any light as to truths Divine.

—². Those who are of the **Spiritual Church** believe that they are in light; but, that they are in obscurity, nay, in thick darkness, as to truth Divine, is evident from the fact that they do not know from any internal perception that which the Church calls truth, but solely from the fact that the Church says so; and this they confirm with themselves whether it is false or true. And he who is not in internal perception concerning truth Divine is in thick darkness, or, what is the same, Divine truth is thick darkness to him. For example, they who are of the **Spiritual Church** do not know, and do not

want to know, that there is any internal sense in the Word; and if perchance they should believe it, it would not be from any internal perception that it is so, but from persuasion from some other source. Again, they who are of the **Spiritual Church** say that faith is the only means of Salvation, even without charity and its goods. They believe this because the Church says so; and they do not come into the light of the perception that there is no faith except where there is charity, and that the one belongs to the other as one married partner does to the other, consequently that charity is the essential of the Church, because it is of good. Hence also it is evident in what obscurity, or in what thick darkness, is the **Spiritual Church**. And, because it is in such darkness, they divide the Church into as many Churches as there are diverse doctrines about the truths which are of faith, which they would not do if they were in light . . . (See also A. 6289.)

[A.] 8974². In the **Spiritual Church** which 'the sons of Israel' represent, there are two kinds of men. There are those in the truth of faith, and not in the corresponding good of life; and there are those in the good of charity, and in the corresponding truth of faith. (The latter) are those who constitute the veriest Church itself, and are men of the internal Church. In the internal sense these are they who are called 'the sons of Israel.' These are free of themselves, because they are in good. . . But (the former) are men of the external **Spiritual Church**, and are meant . . . by 'the Hebrew servants.' Ex. 8979².

8979^e. (Hence) he who acts from the good of charity is a true man of the **Spiritual Church**, and is represented by 'Israel;' but he who does not act from the good of charity, but from the truth of faith, is not a true man of the **Spiritual Church**, but is relatively his 'servant.'

8981. 'The sons of Israel'=those who are true men of the **Spiritual Church**, that is, those who do what is good from the affection which is of love, or, what is the same, from charity.

9229^e. 'The bodies of the saints rising'=the elevation of those of the **Spiritual Church** into Heaven.

9277. The good of charity makes the **Spiritual Church**.

9396^e. 'The bound in the pit'=those of the **Spiritual Church** who were saved by the Lord's advent.

9404². When there is mentioned the good which is from truths, there is meant the **Spiritual Church** . . .

9489². 'A cedar in Lebanon'=the **Spiritual Church**. E. 283¹².

9548⁴. See ZERUBBABEL, here.

9688⁶. The **Spiritual Church** is called 'an eagle,' from perception.

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

9815². 'The beauty-*decus*-of Israel'=the **Spiritual Church**, which is called 'beauty'=from the resplendence and beauty of truth.

9950. 'For glory and for beauty-*decus*'=the truth of the **Spiritual Church**.

9960¹⁴. 'Corn'=the interior good of the **Spiritual**

Church; 'new wine,' its interior truth; 'wool,' its exterior good; and 'flax,' its exterior truth.

—¹⁶. The implantation of the truth and good of faith in the intellectual part, is described by Shem and Japheth putting the garment on their shoulders, walking backwards, and turning their faces backwards; for such is exactly the case with the truths and goods with the man of the **Spiritual Church**. 'Shem' and 'Japheth'=those of the **Spiritual Church** who have received the truths of faith in good which is charity; but 'Ham,' those who have not received them in good. . . 'Shem'=the man of the internal **Spiritual Church**; and 'Japheth,' the man of the external.

10123². 'The temple' (Rev. xi. 1) = the **Spiritual Church**.

10199⁵. The beginnings of the **Spiritual Church**, and its growth, and then its perversion and end, are treated of by 'the great eagle' in Ezek. Ex.

R. 316. 'Carmel'=the **Spiritual Church**, because there were vineyards there. E. 730⁷.

D. Min. 4713. The quality of the man of the **Spiritual Church** (as to the will, was shown by) that column being completely black, so that it cannot be diluted or tempered; and therefore this part is miraculously separated from the intellectual part. When the intellectual part is being regenerated, it appears altogether lucid, but not flaming; and this does not enter the black column. A smoke often exhales from that column, and that snowiness, and presents a pleasing colour. (How the Voluntary and the Intellectual are separated. Ex. 4714.)

E. 405¹⁵. 'A vine out of Egypt'=the **Spiritual Church**, which begins with man by means of scientifics and Knowledges in the natural man.

—²⁹. 'Lebanon'=the **Spiritual Church**.

—³⁷. The desolation and vastation of the **Spiritual Church**, which the Israelites represented; for the Jews represented the celestial Church. Tr.

448². The Lord's **Spiritual Kingdom** on earth is the **Spiritual Church**. This Church is what is signified by Jacob and his sons while they were in Egypt. Afterwards, by 'Joseph' is described the instauration of the Church which was to be represented by 'the sons of Israel' . . . and, so long as he was the lord of the land, by 'the land of Egypt' was represented the **Spiritual Church** in the Natural; and by Jacob and his sons, the **Spiritual Church**. But the end of the representation by 'Egypt' of the **Spiritual Church** in the Natural, took place when Moses was born, and began to lead the sons of Israel out of Egypt.

—⁷. 'The land of Joseph'=the Lord's **Spiritual Church** with those who are in the doctrine of truth from the Word, and in a life according to it. Ex.

—'. 'The precious things of the earth and of its fulness'=the external **Spiritual Church**, which is with those who live according to the Knowledges of truth and good.

799². A **Celestial Church** is distinguished from a **Spiritual Church** in this: that a **Celestial Church** is in love to the Lord, and in worship from this love; and a

Spiritual Church is in love towards the neighbour, and in worship from this love.

Spiritual Good. *Bonum spirituale.*

A. 217. 'A vine,' in the Word, = Spiritual good.

292. That the Lord instructed them in Spiritual good and in natural good. Sig.

419. Therefore by 'an organ' is signified Spiritual good.

2069^e. Spiritual good inflows with the spiritual man.

2184². 'Milk' = spiritual good. 2967⁹.

2204. When man is being reformed and regenerated, spiritual good is insinuated by the Lord, and what is worldly is tempered by it . . .

2227. Truth from good is spiritual good. (Fully ex. under CELESTIAL GOOD.)

2276⁵. Natural good is little relatively to spiritual good; and this is less relatively to celestial good. Rep.

2712. 'To dwell' is predicated of the good of truth, or of spiritual good, that is, of the good of the spiritual man. Ill.

2830⁷. Spiritual good after regeneration. Tr.

3268². 'Flock of Kedar' = spiritual good.

—⁴. 'Arabia' = spiritual good.

3309². The things taken by hunting, as rams, kids, she-goats, = spiritual goods.

3325¹⁰. 'Israel' is essentially the first-born, that is, spiritual good.

3332. 'Bread' = the good of truth; for this is spiritual good.

3343^e. Into this interior speech comes the man . . . who is in spiritual good, that is, in the good of faith, or, what is the same, in charity towards the neighbour, while he lives here.

3470². See NATURAL GOOD, here. 3504.

3581. Truths of good, which are spiritual goods. Sig.

3654⁴. Truths from the good of love to the Lord are the goods of charity themselves, which are called spiritual goods. Sig.

—⁶. 'Israel' = celestial truth, or spiritual good.

3778³. (Use of collateral good in procuring spiritual good.)

3902. In Gen.xxx. it treats of the conjunction of natural truth, through mediums, with spiritual good.

3923. A regenerate man is in spiritual good itself.

4138. 'Drum,' and 'harp,' are predicated of spiritual good. . . Spiritual good is what is called the good of faith; and is charity. 8337.

4149². Every spiritual good has its own truths . . .

4287⁵. 'Vir homo' = spiritual good, or the good of truth.

4538⁴. By good is meant spiritual good, which good, in the Word, is called 'charity;' and this good in general consists in willing and doing good to another from no selfish reason, but from the delight of affection. This good is spiritual good; and to this no man

can ever come except through the truths of faith. (Continued under GOOD OF TRUTH.)

4581⁴. 'Libation' = the good of truth, or spiritual good.

4599². 'Noble vine' = spiritual good.

4605². 'Reuben' = spiritual good, which is the same as the good of faith, such as is in the Second Heaven.

4696. 'Moon' = spiritual good, or truth.

4710. That it would teach Divine spiritual goods. Sig. and Ex.

4823². See CELESTIAL GOOD, here. 4982. 7257. 9277. 9338⁴. 9511. 9523. 9670. 9673. 9680. 9810. 9812². 9817². 9881. 9995. 10017². 10075². 10129². —⁹. 10270². H.23. 216. R.277. 726. E.283. 324⁴. —⁷. —²⁵. 331².

4922. 'Scarlet,' and 'double-dyed' = spiritual good, that is, the good of charity towards the neighbour. Ill.

5004. When in the work of conjunction with spiritual good in the Natural. Sig.

5025. By 'the Hebrew servant' is meant spiritual truth and good, which, here is 'Joseph.' Examp.

5035. By Joseph in the prison house is described the temptation of spiritual good in the Natural.

5117. 'Clusters' = the truth of spiritual good. Ill.

5351. 'Manasseh' = spiritual good in the Natural, thus the new Voluntary.

5443. That there was conjunction also with spiritual good. Sig. and Ex.

— Their 'father' (Israel) = spiritual good.

5450. The quality of truths unless conjoined with spiritual good. Sig.

5452. To be separated from spiritual good. Sig.

5526. For the truth of faith which is of doctrine, as soon as it enters the will, becomes the truth of life, and becomes truth in act, and is then called good, and also becomes spiritual good. From this good there is formed by the Lord a new will; which will causes truth to be good. Ex.

5595. Perception from spiritual good. Sig. 5616.

— The internal Spiritual Church is a Church from spiritual good. Spiritual good is truth which has been made good; for truth becomes good when the man lives according to it; for it then passes into the will, and from the will into act, and becomes of life; and, when truth becomes of life, it is no longer called truth, but good. But the will which transforms truth into good is the new will in the intellectual part. This good is what is called spiritual good. Spiritual good is distinguished from celestial good by this: that celestial good was implanted in the voluntary part itself.

5599. Spiritual good from which are the truths of faith. Sig.

5678. That it was well with spiritual good. Sig.

5680. Spiritual good is called 'father,' because from it as a father are the truths and goods in the Natural.

5803. See ISRAEL, here.

5817. Elevation to spiritual good. Sig.

[A. 5817]^e. In the interior Natural is the **spiritual good** which is 'Israel.'

5832. That **spiritual good** would perish, and thus the internal of the Church . . . if the truth represented by 'Benjamin' perished. Sig. and Ex. 5837.

5867. As (the internal man cannot conjoin himself with the external natural) except through **spiritual good** from the Natural, which is 'Israel,' he first prepares to adjoin that good to himself. Tr. 5879.

5906. That **spiritual good** is the father of the celestial Internal, although **spiritual good** is relatively external because from the Natural. Ex.

5912. **Spiritual good** and all things from it, and all things from these again (conjoined with the celestial Internal). Sig. and Ex.

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

—². The good in which the spiritual are, is called **spiritual good** . . . and **spiritual good** is the good of love towards the neighbour.

—¹². **Spiritual good**, which is charity. Sig.

5941. The accession of **spiritual good**, and of the truths of the Church, to the scientifics of the Natural. Sig. and Ex.

5957. What is given gratis to **spiritual good**. Sig. and Ex.

5960. Interior truth for **spiritual good** in the meanwhile. Sig. and Ex.

5965. Whether you say **spiritual good**, or the internal of the Church, it is the same . . . for **spiritual good** constitutes the internal of the Church.

5994. In Gen. xlvi. it treats of the conjunction of the celestial Internal ('Joseph') with **spiritual good** from the Natural ('Israel').

6014. For all **spiritual goods** are of charity towards the neighbour.

6030. Influx from the celestial Internal into **spiritual good** from the natural. Sig. 6082. 6106.

6035. The perception of **spiritual good** from the celestial Internal. Sig.

6061. In Gen. xvii. it treats, finally, of the regeneration of **spiritual good** from the Natural, which is 'Israel.'

6065. For **spiritual good**, which is represented by 'Israel,' is the good of truth.

6073. For works . . . are what are called **spiritual goods** . . .

6102. The life of **spiritual good** and of the truths of the Church from the celestial Internal. Sig.

6125². The Intellectual is . . . the recipient of **spiritual truth** and **good** . . .

6169. That **spiritual good** would live among the scientifics of the Church. Sig.

6185^e. In the relative sense, 'Isaac' = **spiritual good**.

6188. That natural truth, which is 'Jacob,' should be elevated to **spiritual good**, which is 'Israel.' Sig.

6225. New forces through **spiritual good**. Sig. and Ex.

6226. That **spiritual good** should turn itself to the things which are of the interior Natural. Sig. and Ex.

6253. That (the Intellectual and Voluntary of the Church) should accede to **spiritual good**. Sig.

6256. That the **spiritual good** which is represented by 'Israel' is in obscure perception; for it is from the Natural, where natural lumen dominates, and not the heavenly light in which is the **spiritual** and **celestial good** which is from the Rational. Sig.

— . When **spiritual good** from the Natural is mentioned, those are meant who are in **this good**, namely, those who are of the Lord's Spiritual Church.

6265. That the celestial Internal removed the good of the Voluntary, and the truth of the Intellectual, from **spiritual good**, that is, from the affection of love thereof. Sig. and Ex.

6288. That the celestial Internal ('Joseph') saw that **spiritual good** from the Natural ('Israel') was in error. Sig. and Ex.

6289². Still, this truth (in which the spiritual have faith, whether it is true or not) becomes good with them, when it becomes of the will, and thence of the life, and it is then that good which is called the good of truth, the good of faith, and also **spiritual good**, or the good of the Spiritual Church. The quality of the good which is from such an origin may thus be seen. But still, **good** from such truth, even with the Gentiles, is accepted by the Lord, when it has charity towards the neighbour as its principle, and in this charity there is innocence.

6294. When **spiritual good** is in illumination by virtue of influx from the celestial Internal, it apperceives that . . . good is in the prior place, and truth in the posterior . . . but it then places the priority in this: that truth must reign above good. Sig.

6299². (For) the **spiritual good** which is represented by 'Israel' is the Spiritual of the internal Church, whereas the truth and good which are represented by 'Ephraim and Manasseh' are of the external Church.

6302. The perception of **spiritual good** from the celestial Internal concerning the new life, and concerning the end of the representation. Sig. and Ex.

6340. A prediction concerning (the truths and goods in the Natural) by **spiritual good**. Sig. and Ex.

6350. That (faith alone) contaminated **spiritual good** in the Natural. Sig. and Ex.

6354. That **spiritual good** did not want to know the evils which were of their will. Sig. and Ex.

6434. That the Spiritual Church has **spiritual good** from the Natural. Sig. and Ex.

6447. Communication (with all truths and goods) through influx from **spiritual good**. Sig. and Ex.

6451. It here treats of the gathering together or manifestation—*existentia*—of the **spiritual good** which is 'Israel' in natural goods and truths which are his sons or the tribes named from them. Fully ex.

6499. The influx of the Internal into the affection of **spiritual good**. Sig. and Ex.

—². For **this good** to come forth, there must be an influx from the celestial Internal . . .

7760. SEE GOOD OF CHARITY, here.

7761. The distinction between spiritual good and natural good. (Fully ex. under NATURAL GOOD, here.)

7835. See GOOD OF TRUTH, here. 8521².

7836. 'Soul' is predicated of spiritual good.

7839. For spiritual good receives its quality from the truths of faith.

7857. All spiritual good proceeds either from faith, that is, through faith, or from love. While man is being regenerated, the good with him proceeds from the truth of faith. Ex. . . But afterwards, when he has been regenerated, he does good from affection, thus from love.

7978. See BREAD, here. 8464.

8307^e. (Thus) man cannot be endowed with spiritual good . . . unless he desists from evils.

8369. 'Palm trees'=spiritual good, or the good of truth. Ill.

8395. 'The manna'=spiritual good. And that this is given by the Lord continually, without any care or strength of theirs, is signified by their receiving the manna daily, and that if they gathered more, it bred worms. 8413².

8431². It is the state of morning there when spiritual good, or that of the internal man, is in clearness.

8522. 'Cake'=spiritual good.

—². Spiritual good is here described, whence and how it comes forth, and thus its quality; namely, that this good in its first origin is truth, and that it becomes good from the fact that, from the will, thus from affection, it comes into act; for whatever man wills from affection is apperceived as good. But this good cannot come forth except through delights which are of the natural man; through these the spiritual man is introduced; and, when he has been introduced, he has thence a sense of it. Sig.

8770. 'A kingdom of priests'=here, spiritual good, which is the good of truth; that is, the good into which the man of the Spiritual Church is introduced through truth.

8772. All Christian good, or spiritual good, has in it the truths of faith; for the quality of this good is from the truths which are of faith. The good which has not its quality from the truths of faith is not Christian good, but is natural good, which does not confer eternal life . . .

8794. An extension into Heaven no further than to the spiritual spheres of good. Sig. and Ex. 8837.

— . For 'the sons of Israel,' who are here 'the people'=those who are in spiritual good in which truth is to be implanted.

8800. That spiritual good also would perish. Sig.

8802^e. There is a general perception with those who are in spiritual good; and they can receive a general influx of the good of a higher Heaven; here, of the Inmost Heaven. Sig.

8832. That those in spiritual good, in which the Divine is, should be protected as to the interiors. Sig. and Ex.

8842. Lest those in spiritual good and truth should desire to ascend into the Celestial Heaven. Sig.

8889. For the good with man is not spiritual good until it has been formed by truths; but, when it has been formed, there is the heavenly marriage . . .

8906. That his spiritual goods are not to be taken away from anyone. Sig. and Ex.

8912. 'Maid-servant'=the affection of spiritual good.

8977³. For spiritual good is good not for the sake of gain or honour; but for the sake of the Church and the salvation of the neighbour. Such good cannot be conjoined with those who are in the externals of the Church; for it is the good of charity itself, and springs from the affection which is of love. Sig.

8981². The law from which this statute flows is that spiritual good cannot be conjoined with those who are in the externals of the Church from infancy, but only adjoined so long as they are in combat; and that, after combat, it recedes. Ex.

8986. The delight of the remembrance of spiritual goods. Sig. and Ex.

9034³. See SPIRITUAL TRUTH, here.

9206². Good conjoined with truth is what is meant by spiritual good; and therefore when truth perishes with man, good perishes also; and *vice versa* . . .

9277. 'Vineyard'=the Spiritual Church, thus spiritual good, which is the good of charity towards the neighbour; for this good makes the Spiritual Church.

9340ⁱ. 'Sons of Israel from the land of Egypt'=those who have been initiated into spiritual truths and goods through scientific truths.

9406². 'The glory of Lebanon,' or 'the cedar'=spiritual good and truth.

—⁷. 'Silver'=spiritual good, which is the good of faith in the Lord and of charity towards the neighbour.

9472. 'The cedar of Shittah'=spiritual good.

9476. (These precious stones)=spiritual truths and goods in general . . . For the stones of fillings were for the breastplate, and by the breastplate upon the ephod was signified the good of faith, or spiritual good.

9496². The lungs=spiritual good.

9596. 'Scarlet doubledyed'=spiritual good, or the good of truth . . . In such an order follow . . . the truths and goods with a man and Angel in the Second Heaven. First there is truth from a celestial origin ('fine linen'); then the love or affection of truth ('hyacinthine'); afterwards, the derivative love, or affection of good ('crimson'); and, finally, spiritual good ('scarlet doubledyed').

9671. The good of faith in Him is called spiritual good.

9684². This Divine good becomes spiritual good through the reception of Divine truth, as of light from the moon. Sig.

10106. The appropriation of spiritual good with those who are in internals from the Lord. Sig. and Ex.

10136. Spiritual good from what is celestial sufficient for conjunction. Sig. and Ex.

[A. 10136]. 'Fine flour'=here, truth from celestial good, which truth is called spiritual good.

10261⁵. 'Cedar'=spiritual good, which is charity towards the neighbour.

10270. (The anointing of) the table=the Divine of the Lord in spiritual good which is from what is celestial, which is of the Second Heaven. Ex.

10295. 'Which are fragrant'=affections from spiritual good.

10296. 'Pure frankincense'=inmost truth, which is spiritual good. Ex.

10355³. As the man of the (Ancient) Church was in spiritual good, which good is in its essence truth, those times were called the Silver Age; for silver=such good.

J. 38. At this day there is no faith because there is no charity; and, where there is no charity, there is no spiritual good; for this good is solely from charity. I have been told from Heaven that there is still good with some, but that this cannot be called spiritual good, but natural good, because Divine truths themselves are in obscurity, and Divine truths introduce to charity. . . . Hence it is that there is no spiritual good at this day, but, with some, only natural good. T.754.

Life 12. There are civil good, moral good, and spiritual good. . . . Spiritual good is that which man does from spiritual law. Through this good, and according to it, is a man a citizen in the Spiritual World. These goods follow in this order: spiritual good is the highest. . . .

13. The man who has spiritual good is a moral and also a civil man; but the man who has not spiritual good, appears as if he were a moral and civil man, but is not. . . . For spiritual good has an essence of good in it. . . . 14.

R. 277. Confession of the Lord's Divine Human from spiritual goods. Sig. and Ex. E.324.

—^e. 'Frankincense'=spiritual good. E. 491⁵.

E. 167⁷. Spiritual good, which in its essence is truth, and is signified, in special, by 'the kidneys,' is exterior good; but celestial good, which is signified in special by 'the heart,' is interior good.

283². The Second Heaven consists of those who are in spiritual good, or in the good of charity towards the neighbour; and, as celestial good is good in the highest place, and spiritual good is good in the second place, therefore the latter is around the former.

—⁴. 'Feathers with yellow of gold'=spiritual good from which are these truths.

325³. What is meant by worship from spiritual good Ex.

376. 'Wine'=spiritual good, which is the good of charity towards the neighbour, and the good of faith; and this good in its essence is truth. Ex. —⁴, III.

405¹⁴. 'Israel'=spiritual good, which is truth from celestial good.

435². The three tribes of 'Asher, Naphtali, and Manasseh'=those things which fully constitute spiritual good.

489a². When the Heavens are more interiorly and

closely conjoined with the Lord, those are separated with whom there is not any spiritual good; for spiritual good alone conjoins, and not any natural good which does not derive its essence. . . . from spiritual good. Ex.

—³. Spiritual good is formed by the Lord with man through truths and a life according to them; whereas external good separated from internal spiritual good is formed through a moral life which has self and the world as its end. . . .

491. The conjunction of celestial good with spiritual good, and thus the conjunction of the higher Heavens. Sig. and Ex.

492. The incensings represented worship from spiritual good.

— . Spiritual good is formed with man through truths; for the truth with him becomes spiritual good when he lives according to it; and therefore spiritual good in its essence is truth. 831⁴.

600³. 'The right hand'=spiritual good, which is truth in light; and 'the left hand'=spiritual truth, which is truth in shade. . . .

710³². This truth from good in its essence is spiritual good; for this good, in its form, is truth from good. Sig.

—³⁵. When these falsities from evil are removed, then, for the first time, truths from good, or spiritual good, inflows from the Lord, and is received by man. Sig.

865². Both 'the firstfruits,' and 'the firstborn'=the spiritual good first formed, which in itself is the truth from good which is from the Lord. Ex.

918². Charity, or spiritual good, is to do good because it is truth, thus it is to do truth. . . .

— . For spiritual good is from the Lord, and moral good is from man. . . .

923³. These have not any spiritual good; and this good, which is the good of charity from the Lord, alone opens the spiritual mind. . . .

1100⁸. 'A tree from a grain of mustard seed'=the man of the Church, and also the Church, which begins from a little spiritual good through truth. . . .

Spiritual Heaven. See SECOND HEAVEN.

Spiritual Kingdom. *Regnum Spirituale.*

A. 2362². (See CELESTIAL KINGDOM, here. 3635. 3654. 3960². *et seq.* where all the passages which treat of the Spiritual Kingdom as compared with the Celestial Kingdom, are fully quoted.)

2671. It treats, in Gen.xxi.13-21, in general, of the Lord's Spiritual Kingdom; and, in special, of those who become spiritual, and this in order. Ex. 2673. 2706^e.

2699. It is said 'a great nation' because the Spiritual Kingdom is the second Kingdom of the Lord; and as 'Ishmael' represents. . . . the Spiritual Church, he represents the Spiritual Kingdom of the Lord in the Heavens; for the image and likeness of the one is in the other.

2702¹⁵. It treats (in Ezek.xlvii.) of the New Jerusalem or the Spiritual Kingdom of the Lord. 2928⁴.

2761⁵. The City of 'Jerusalem' = the Lord's **Spiritual Kingdom** and Church.

2826⁴. The royalty represented the Lord's **Spiritual Kingdom**. Refs.

2830⁴. Where it treats of the New Temple and of the New Jerusalem, that is, of the Lord's **Spiritual Kingdom**. —⁵. 7839^e.

2832². The Lord's **Spiritual Kingdom**. Tr.

3187. The Lord's **Spiritual Kingdom** from the marriage of good and truth in the Divine Human, in which **Kingdom** there is charity and faith where previously there had been evil and falsity. Sig. and Ex.

—'. 'Seed,' in the universal sense, = all who constitute the Lord's **Spiritual Kingdom**, or, what is the same, that **Kingdom** itself. . . consequently, those who are in charity through faith.

3189. The form of His **Spiritual Kingdom** comes forth according to the ordination of the affections in His Divine Human.

3230. In Gen. xxv. it treats, first, of the Lord's **Spiritual Kingdom** and its derivations; and that it has been separated from the Celestial Kingdom.

3240. (Thus) in the Lord's **Spiritual Kingdom**, as in His Celestial one, there are good and truth, but with much difference. And those who are in the Kingdoms are distinguished from each other by the good and truth, for the reason that there are those who are more in good, and those who are more in truth; and hence come the derivations. The derivations of good in the Lord's **Spiritual Kingdom** are represented by the sons of Jokshan; and the derivations of truth there, by the sons of Midian. (Continued under SPIRITUAL.)

—³. 'Sheba and Dedan' = those who constitute the first class, that is, those in the Lord's **Spiritual Kingdom** who are in the good of faith, and who have doctrinals of charity. . .

3243. 'Keturah' = the things which are of the Lord's **Spiritual Kingdom**, the worship of which is according to doctrinal things.

3245^e. By the sons which Abraham had by Keturah, is signified the Lord's **Spiritual Kingdom**, as also by Ishmael.

3267². So in the Lord's **Spiritual Kingdom** in the Heavens, in which there is variety as to the things of faith, insomuch that there is not one Society, nor even one in a Society, who in the things which are of the truths of faith has an idea exactly accordant with [those of] others. Nevertheless it is a one, because charity is the principal thing with all. (Continued under SPIRITUAL CHURCH.)

3272³. The Holy City (in Rev. xxi.) = nothing else than the Lord's **Spiritual Kingdom**. Ex.

3274. See ISHMAEL, here.

3305⁷. 'Jacob,' and 'Israel,' in the representative sense, = the Lord's **Spiritual Kingdom** and Church. . .

3351. Those who then formed choirs were from the province of the lungs, thus from the Lord's **Spiritual Kingdom**.

3720. See TEMPLE, here.

3887. In the Grand Man there are two Kingdoms. . . The second Kingdom is called the **Spiritual Kingdom**, and is constituted of the Angels who are called spiritual; and *there* are those who have been in the good of charity towards the neighbour. They place the delight of life in this: that they are able to benefit others without a recompence. This is their recompence: that they are allowed to do good to others. In proportion as they will and long for this the more, in the same proportion they are in greater intelligence and happiness. . . This is the **Spiritual Kingdom**. . . All in the **Spiritual Kingdom** pertain to the province of the lungs. . .

3952^e. By 'Joseph' is signified and represented the Lord's **Spiritual Kingdom**, which is the heavenly marriage itself here treated of.

3969. 'Joseph,' in the internal sense, = the **Spiritual Kingdom**, or the good of faith. —⁴. 6417.

—³. By 'Joseph' is represented the Lord's **Spiritual Kingdom**, thus the spiritual man; for in every spiritual man there is that **Kingdom**. (Continued under JOSEPH.) —⁶, Ill.

—¹⁷. (Thus) the **Spiritual Kingdom** is the good of faith, that is, charity, which inflows from the Lord immediately, and also mediately through the Celestial Kingdom.

4286⁴. 'Israel,' in the internal sense, = the Lord's **Spiritual Kingdom** in Heaven and on earth. The Lord's **Spiritual Kingdom** on earth is the Church which is called the Spiritual Church. . .

5044¹³. 'The king's daughter' = the Lord's **Spiritual Kingdom**. His **Spiritual Kingdom** is so called from the Lord's Divine truth, which is here described. Ex.

5313¹². 'Jerusalem' (Jer. iii.) = the Lord's **Spiritual Kingdom**. This **Kingdom** is also meant by the New Jerusalem in Ezek.; and also by the Holy Jerusalem descending from Heaven, in the Revelation. The Lord's **Spiritual Kingdom** is where the principal thing is Divine truth in which is Good. 5922¹⁴.

5922². The **Spiritual Kingdom** is the Second Heaven. (Fully quoted under CELESTIAL KINGDOM, and also at 6366. 6417.)

6188². The people Israel, whose metropolis was Samaria, represented the Lord's **Spiritual Kingdom**. 6304.

6306². The infernals had then occupied a great part of Heaven; but the Lord, by His coming into the world. . . delivered Heaven from them, and gave it as an inheritance to those who were of His **Spiritual Kingdom**.

6426. That hence is all the good and truth possessed by the **Spiritual Kingdom**. Sig. and Ex.

—³. 'The stone cut out of the rock,' in the relative sense, = His **Spiritual Kingdom**.

6427. The **Spiritual Kingdom** consists of those who are in the truth of faith, but who make this truth of life, and thus good.

7016. 'The sons of Israel' = the Lord's **Spiritual Kingdom**, and the derivative Spiritual Church.

7184. Afterwards (in Ex. vi.) is described the Lord's

Spiritual Kingdom as to faith and as to charity, and then as to doctrine, and also as to the reception of the law Divine.

[A.] 7201. That the law Divine shall give those of the Lord's **Spiritual Kingdom** to apperceive. Sig.

7215. Exhortation by the law Divine to those of the Lord's **Spiritual Kingdom**. Sig. 7227.

7235. 'Lead ye the sons of Israel out of the land of Egypt'=that those of the Lord's **Spiritual Kingdom** should be delivered.

7240. A command through the law from the Divine to those of the Lord's **Spiritual Kingdom** while still in propinquity to those in the Hells. Sig. and Ex.

7573³. For by 'Jerusalem' is signified the Lord's **Spiritual Kingdom**, in which are those who are in good from truth, and in truth from good.

8330². 'The mountain of inheritance' = . . . the Heaven in which is the good of charity, which is that in which are the interior ones who are of the Lord's **Spiritual Kingdom**; and ('the sanctuary')=the Heaven in which is the truth of faith, which is that in which are the exterior ones who are of that **Kingdom**. Those who are interior, are those who are in charity itself, and thence in faith; and those who are exterior, are those who are in faith, but not yet in charity. The latter do what is good from obedience; but the former, from affection. III.

8468². The New Earth and the New Temple (in Ezek.)=the Lord's **Spiritual Kingdom**.

8469. The good of truth is signified by 'the manna' . . . It here treats of the good appertaining to those of the Lord's **Spiritual Kingdom**, which good is signified by 'the manna.' 8521², Ex.

8622². Hence those infernal Genii are removed, so that they may not communicate with those of the Lord's **Spiritual Kingdom**.

8625. Because (those in the falsity of interior evil) want to inflict violence on the Lord's **Spiritual Kingdom**. Sig. and Ex.

— . The reason 'the throne of Jah'=the Lord's **Spiritual Kingdom**, is that 'throne' is predicated of the Lord's royalty, and this corresponds to His **Spiritual Kingdom**. Ex.

8645. Perception of those Things which had been done to those of the Lord's **Spiritual Kingdom**. Sig. and Ex.

—^e. For Moses with the people represents the **Spiritual Kingdom**; Moses, as the head; and the people as those things which are subject to the head. Thus Moses also represents the Lord as to Divine truth; for from this is the **Spiritual Kingdom**.

8771. 'A holy nation'=thus the **Spiritual Kingdom**. . . . It is said 'a kingdom of priests,' and 'a holy nation,' and both=the **Spiritual Kingdom**; but with this difference: (the former)=those who are in good from truth, and (the latter) those who are in good and thence in truth. (The former) look upwards to the Lord through truths; but (the latter) are in the Lord, and look at truths from Him. Moreover [these two states] succeed one another with those who are being

regenerated, in whom the **Spiritual Kingdom**, that is, the life of Heaven, is being implanted by the Lord . . .

8797. For the people who were below mount Sinai represent the Lord's **Spiritual Kingdom**, which is the Middle Heaven. . . (And) those of the Lord's **Spiritual Kingdom** cannot inflow into the Celestial Kingdom, because this is higher or more interior . . . and when those in a lower Heaven try to ascend into a higher one, they are admitted, but suffer hard things. Sig. and Ex.

8994⁴. Knowledges are represented by men, and affections by women . . . This is the case with those who are of the Lord's **Spiritual Kingdom** . . .

9596³. 'Fine twined linen'=an Intellectual such as pertains to the spiritual man, or to an Angel who is in the Lord's **Spiritual Kingdom**.

—³. (Thus) with those who are of the Lord's **Spiritual Kingdom**, the Intellectual itself is 'the habitation,' in a restricted sense.

9603. That all the truths of faith in the **Spiritual Kingdom** have regard to good, and through good to the Lord. Sig. and Ex.

9684. 'The candlestick . . . '=the illumination of the **Spiritual Kingdom** through the Divine truth proceeding from the Lord's Divine Human to those who are in good. Ex.

— . The Lord as to celestial good; thus this good itself, from which and through which the Lord inflows into the **Spiritual Kingdom**, or into the Middle Heaven. Sig.

9789. That [this] is eternal for the **Spiritual Kingdom**. Sig. and Ex.

— . For the Lord's **Spiritual Kingdom** in the Heavens is the Spiritual Heaven; and on earth is the **Spiritual Church**.

9814. A representative of the **Spiritual Kingdom** adjoined to the Celestial Kingdom. Sig. and Ex. 9815.

— . Those in the Celestial Kingdom appear naked; but those in the **Spiritual Kingdom** appear clothed; from which it is again evident that Divine truth, or the Divine Spiritual, which appears as light, is what invests.

9819^e. For the **Spiritual Kingdom** is what is derived from the Celestial Kingdom, and is thus what covers it as a garment does the body. Sig.

9820. A representative of Divine truth in the **Spiritual Kingdom**. Sig.

9822. Divine truths in the **Spiritual Kingdom** in their order. Sig. and Ex.

— . For the garments of Aaron=the **Spiritual Kingdom** adjoined to the Celestial Kingdom . . . and this Kingdom is called the **Spiritual Kingdom** from the Divine truths there. . . Good reigns in the Celestial Kingdom, and truth in the **Spiritual Kingdom**, both from the Lord. And, as the garments of Aaron represented **this Kingdom**, and these garments were the ephod, the robe, and the coat, therefore by them are signified the Divine truths there, in their order.

9823. The ephod, upon which was this breastplate, represented the ultimates of the **Spiritual Kingdom**, consequently the ultimates of Heaven. 10006.

9825. 'The robe'=the middle of the **Spiritual Kingdom**. . . For the **Spiritual Kingdom** is distinguished into three degrees: an inmost, a middle, and an external. The reason (of this) is that the inmost there communicates with the Celestial, and the external with the Natural; and thus the middle is derived equally from each. Ex.

—². For 'the kingdom of Israel'=the Lord's **Spiritual Kingdom**. Refs.

—³. As 'the robe' represented the **Spiritual Kingdom**, it represented also the truths of that **Kingdom** in general, (which) are those called spiritual truths, and which are in the intellectual part. Ill.

9826. 'The coat' represented the inmost Divine truth in the **Spiritual Kingdom**, thus that which proceeds proximately from the Divine Celestial, which is the Lord's Divine good in the Inmost Heaven. Ex. 10004.

9834. The external of the **Spiritual Kingdom** from that good. Sig. and Ex.

9835. The Lord's **Spiritual Kingdom** is here treated of, and this **Kingdom**, as to all the truths and goods which are there, pertains to the intellectual part. . . .

9838. What is like and continuous from the external of the **Spiritual Kingdom**. Sig. and Ex. 9859.

9842. (The interior memory) on which are impressed the goods and truths of the **Spiritual Kingdom** as to all their quality. Sig. and Ex.

9849. (The conservation of good and truth) from merey for ever in the **Spiritual Kingdom**. Sig. and Ex.

9855. Conjunction with the good from which are truths, and thus the conservation of the **Spiritual Kingdom** by all exertion and power. Sig. and Ex.

9858. For the Lord's **Spiritual Kingdom**, which is represented by 'the garments of Aaron,' is the Intellectual of Heaven; as the Celestial Kingdom is its Voluntary.

9873⁴. 'The onyx,' in general, =the external of the **Spiritual Kingdom**.

9896. The conjunction and conservation of all things of Heaven through the sphere of Divine good in the externals of the **Spiritual Kingdom**. Sig. and Ex.

9899. All things of Heaven inseparable from the externals of the **Spiritual Kingdom**. Sig. and Ex.

9911. Divine truth in the internal form in the **Spiritual Kingdom** through the influx from the good of the Celestial Kingdom. Sig. and Ex. 9912, Ex.

9942. The inmost things of the **Spiritual Kingdom** which proceed from the truths of celestial love. Sig. and Ex.

—¹¹. 'To swear'=to confirm truths, which is done through the Rational and scientifics from the Word, in the **Spiritual Kingdom**.

9944. 'The belt'=the bond and separation from the externals of the **Spiritual Kingdom**. Ex.

9952. Such a state of the Divine good in the **Spiritual Kingdom**. Sig. and Ex.

9995. This Divine truth received in the **Spiritual Kingdom** by the Angels there, is called spiritual good.

10003. 'Thou shalt take the garments, and put them

on Aaron'=a representative of the Lord's **Spiritual Kingdom**.

10005. 'The robe of the ephod'=the middle of the **Spiritual Kingdom**, which is the Divine Spiritual that proceeds mediately from the Divine Celestial.

— (The two belts) signified that the things of the **Spiritual Kingdom** which were represented by the coat were distinct from those which were represented by the robe and ephod together.

10098. For the Lord's **Spiritual Kingdom** comes forth from his Divine there, which is called the Divine Spiritual.

10296. For the good with those in the Lord's **Spiritual Kingdom** is nothing but truth. Ex.

10614². But the Word in the internal sense is spiritual, because it is accommodated to the understanding of the Angels in the Lord's **Spiritual Kingdom**; for these Angels think spiritually.

H. 215. The government in the Lord's **Spiritual Kingdom** is called 'judgment,' because they are in spiritual good, which is the good of charity towards the neighbour, and this good in its essence is truth. . . . These, also, are led by the Lord, but mediately, and therefore these have governors, fewer or more according to the need of the Society; and these have laws also, according to which they live together. The governors administer all things according to the laws: these they understand because they are wise; and in doubtful matters they are illustrated by the Lord.

217. In the Lord's **Spiritual Kingdom** there are various forms of government; in one Society not the like as in another: the variety is according to the ministries which the Societies discharge. Ex.

S. 6. See CELESTIAL, here.

R. 167. 'They shall walk with Me in white'=that they will live with the Lord in His **Spiritual Kingdom**, because they are in truths from Him.

360. 'The tribe of Joseph,' here, =the doctrine of good and truth which is with those who are in the Lord's **Spiritual Kingdom**.

388. 'When he opened the seventh seal'=exploration by the Lord of the state of the Church and the derivative life of those who are in his **Spiritual Kingdom**, who are those who are in charity and its faith; here, who are in faith alone.

393. Propitiation lest the Angels of the Lord's **Spiritual Kingdom** should be injured by the Spirits of the Satanic Kingdom, who were beneath. Sig. and Ex.

D. 5102². See SPEAK, here. E. 855.

6011. Then the Angels in the Lord's **Spiritual Kingdom** feel joy.

E. 22. Those who receive Divine truth more than Divine good are in the Lord's **Spiritual Kingdom**, and thence are called the spiritual. . . . To those who are in the **Spiritual Kingdom** it is granted by the Lord to be in the affection of truth for the sake of truth; and this Divine is that which is called 'grace.'

205³. 1⁴ treats here (Zech. xii.) of the Lord's advent,

and the Salvation then of those who are of His **Spiritual Kingdom**.

[E.] 401²⁴. 'Joseph'=the celestial spiritual, who are the highest ones in the **Spiritual Kingdom**, and thence communicate proximately with those in the Celestial Kingdom.

1083². Ends are actually in the Celestial Kingdom; causes in the **Spiritual Kingdom**; and effects in the natural world.

1145⁴. Ezek. xxxvii. 16-20 = the conjunction of the Celestial Kingdom and the **Spiritual Kingdom** of the Lord through the good of love . . . 'Joseph, and the tribes of Israel his companions' = the Lord's **Spiritual Kingdom**; 'Joseph,' that Kingdom as to good, and 'the tribes of Israel his companions,' that Kingdom as to truth. 'Ephraim' = the understanding of truth; and, as those who are in the spiritual understanding of truth from good are in the Lord's **Spiritual Kingdom**, it is said 'the wood of Ephraim.' That these two Kingdoms are conjoined into a one by the Lord through the good of love to Him and the good of charity towards the neighbour, is meant by their being conjoined by the Lord the one with the other 'into one piece of wood, so that they are both one in the hand of Jehovah.'

De Verbo 8². See **SPIRITUAL SENSE**, here.

14². The Word in the **Spiritual Kingdom**. (See **WORD**, here.) 24.

—³. The Word in the Celestial Kingdom is much more excellent and wise than that which is in the **Spiritual Kingdom**. Ex.

24. These arcana (in the Word of the Celestial Kingdom) cannot be comprehended, nor even thought, by an Angel of the **Spiritual Kingdom**; and therefore they have been told that they cannot approach the wisdom of the Angels of the Celestial Kingdom; just as those who are in the natural sphere cannot approach the intelligence of the Angels of the **Spiritual Kingdom**. . . I have proved by experience that the intelligence of the Angels of the **Spiritual Kingdom** is ineffable and incomprehensible to those who are in the Natural Kingdom; and that the wisdom of the Angels of the Celestial Kingdom is incomprehensible and ineffable to those who are in the **Spiritual Kingdom**.

D. Wis. i². See **CELESTIAL ANGEL**, here.

Spiritual Love. *Amor spiritualis.*

A. 1025². See **CELESTIAL LOVE**, here. 1997. 2621². 2658⁶. 2714. 2906⁶. 3316³. 3941⁴. 4262³. 4352². 4750³. 6435⁷. 9868. 10606. W. 427. R. 395. M. 67. 270. E. 433⁴. 496⁶.

2722⁶. The people of the Ancient Church were in **spiritual love**, that is, in charity, which they made the essential of worship . . .

3235². To the spiritual the Lord appears as a Moon, because they are in **spiritual love**, that is, in charity towards the neighbour.

3325⁷. The Lord's Divine **spiritual love** is [mentioned] relatively to **spiritual love**, or those of the **Spiritual Church**, who are called spiritual from love to the neighbour.

—¹⁰. 'Joseph' = the Lord as to Divine **spiritual love**.

—'. 'Israel,' in the supreme sense, = the Lord as to Divine **spiritual love**; in the relative sense, those who are in **spiritual love**, that is, in charity towards the neighbour.

—¹⁴. 'The first-born' represented the Lord as to Divine **spiritual love**; and at the same time those who are in **this love**.

3952⁴. From **spiritual love**, that is, from love towards the neighbour . . .

4103⁶. Man is in Heaven . . . when he is in **spiritual love** and faith.

4288³. There was Divine worship in groves also, because groves = **spiritual love**; and, in the supreme sense, the Lord as to **this love**; and, when they held worship in groves, they were in their holy state, because they were then in **spiritual love**.

—'. 'The moon' = **spiritual love**.

4735². Divine **spiritual love** is represented in the Holy Supper by the blood, or wine.

5360. 'Wine' = **spiritual love**.

6024². 'The sons of Levi . . .' = **spiritual love**, and its doctrinals in general.

6804⁶. 'Blood' = conjunction through **spiritual love**, that is, through charity towards the neighbour.

7342². Hence the principles of the truth of faith effect nothing with man, unless the Lord insinuates the affection of **spiritual love**, that is, of love towards the neighbour.

7622. A bird = **spiritual love** and what is of it. . . **Spiritual love** is mutual love, and charity towards the neighbour.

9870. 'A cyanus, an agate, and an amethyst' = the **spiritual love** of good. . . The **spiritual love** of good is charity towards the neighbour; and the **spiritual love** of truth is faith from charity: of that good and this truth consists the second Heaven . . .

9872. 'A beryl, an onyx, and a jasper' = the **spiritual love** of truth, in which love the higher things cease.

—'. That 'a beryl' = the **spiritual love** of truth. Ill.

9873. The internal good of the **Spiritual Kingdom** is the good of charity towards the neighbour: this good is that which is meant by the **spiritual love** of good. And the external good of the **Spiritual Kingdom** is the good of faith: this good is that which is meant by the **spiritual love** of truth.

10207. Charity towards the neighbour is called **spiritual love**. . . **This love** reigns in the Middle and Ultimate Heaven.

H. 23. See **CELESTIAL KINGDOM**, here. P. 217⁴.

W. 428. But they who are in **spiritual love**, which is love towards the neighbour, have not wisdom inscribed on their life; but they have intelligence; for it is of wisdom to do good from the affection of good, but it is of intelligence to do good from the affection of truth. These do not know what faith is; and if faith is mentioned, they understand Truth; and when charity

is mentioned, they understand the doing of truth; and when it is said that we must believe, they say that that is a vain way of speaking; for who does not believe truth; for they see truth in the light of their Heaven; and therefore to believe what they do not see, they call either simplicity, or folly. These make the Pulmonic of Heaven. (This subject is continued under SPIRITUAL NATURAL, at W.429.)

R. 356. In this series (of the tribes) it treats of those in the Spiritual Kingdom. The love of these is called **spiritual love**, which is love towards the neighbour, and also charity.

392. By 'the altar' at which the Angel stood, and by 'the golden censer' which he had in his hand, is signified the worship of the Lord from **spiritual love**; which worship is from the good of charity through truths of faith. Ex.

394. The fragrance from these spices correspond to such things as are of **spiritual love**, or of charity and the derivative faith.

E. 204². (Thus) to love men from what is true, sincere, and just in them is **spiritual love**. Fully ex.

831². I will now say something about **spiritual love**, in which are the Angels of the Second Heaven. **Spiritual love** is the love of truth; and, in the supreme sense, the love of the Divine truth which proceeds from the Lord; thus also love to the Lord, but in a lower degree than that in which are the celestial Angels . . . for the spiritual Angels are in love to the Lord from the reception of the Divine *truth* from Him. The difference is like that between love in the will and love in the understanding; or like that between flame and its light . . .

— As **spiritual love** is the love of truth . . . these (Angels) speak about the holy things of Heaven and the Church . . .

—³. The reason the spiritual Angels, from the **spiritual love** which makes their life, are affections of *truth* . . .

—⁵. The Societies of the Third Heaven are above those of the Second, for the sake of the influx of celestial love into **spiritual love**; for **spiritual love** derives its essence from celestial love, through a mediate and immediate influx from the Lord.

832³. As man does not know how love becomes **spiritual**, it shall be briefly told. All love becomes **spiritual** through truths from the Word, in proportion as a man acknowledges them, and in proportion as he sees them with the understanding, and afterwards loves, that is, does them from the will. Fully ex.

—⁵. But the love with a man . . . does not become **spiritual** by his merely knowing and understanding truths. Ex.

—⁶. See LOVE, here.

859². For communication with Heaven is possible only through **spiritual love**, which is also called charity, thus through a life according to truths from the Word . . .

Spiritual Natural. *Spiritualis naturalis.*

A. 4742. The appearances of truth whereby the Spiritual of the Natural is Known. Sig. and Ex.

H. 31. See CELESTIAL NATURAL, here. W.233².

345. Infants who have died as such . . . have (only) a **spiritual natural plane** . . .

W. 429. But those who are in **spiritual natural love** have neither wisdom nor intelligence inscribed on their life; but they have something of faith from the Word, in proportion as this has been conjoined with charity. As these do not know what charity is, nor whether faith is Truth, they cannot be among those in the Heavens who are in wisdom and intelligence, but among those who are in mere knowledge. Yet those who have shunned evils as sins are in the Ultimate Heaven, and are there in a light like the nocturnal lunar light. But those who have not confirmed themselves in a faith of what is unknown, and who at the same time have been in some affection of truth, when instructed by the Angels, are, according to their reception of Truths, and a life according to them, elevated into a Society of those who are in **spiritual natural love** and the derivative intelligence. These become **spiritual**; and all the rest remain **spiritual natural**.

R. 565a. 'I stood upon the sand of the sea' = his **spiritual natural state** now, such as there is with those who are in the First Heaven.

I. 12⁴. (Thus) the Spiritual and the Natural united in a man cause him to live **spiritually natural**.

T. 571. See SPIRITUAL, here. 607². E.617¹⁵.

D. 209. On the **Spiritual Natural**.—That is called the **Spiritual Natural** which is in natural lumen, so that a man can reason in general . . .

4627³. (The **Spiritual Natural** the highest degree of the external man.)

—⁷. He is then in a lumen still more interior, namely, in the **Spiritual of the Natural** . . .

E. 375². They who remain in the sense of the letter and make doctrine thence, and live according to it . . . are not purely spiritual, as are the Angels of the higher Heavens, but **spiritual natural**; (and) are in the Ultimate Heaven . . .

411²¹. Most of those who have light from the Moon there, dwell upon rocks. Those who are **spiritual natural** dwell upon rocks which are covered on the surface with soil, whence are fields, groves, etc.; but not such as are upon the mountains and hills . . .

449. Those in the Ultimate Heaven are either **spiritual natural**, or celestial natural. The **spiritual natural** there pertain to the Spiritual Kingdom; and the celestial natural to the Celestial Kingdom; and therefore the **spiritual natural** communicate with the Second Heaven, where all are spiritual; and the celestial natural with the Third Heaven, where all are celestial.

629⁶. In the External Church are those in knowledges . . . and not in any interior intelligence and wisdom, and hence are in the lower Heavens. These are called **spiritual natural** . . . and they are meant by those who are in the *suburbs* of Jerusalem.

832⁶. The love in which are the Angels of the First Heaven is called **spiritual natural love**, and also celestial natural love.

834. Something shall now be said about the **spiritual**

natural love in which are the Angels of the First Heaven. This love is what is properly called charity towards the neighbour. (Continued under FIRST HEAVEN.)

Spiritual Sense. *Sensus spiritualis.*

See INTERNAL SENSE, throughout.

A. 2276⁴. The spiritual sense mentioned. 2686³. 2781^e. 2937.

2311. All the words have a spiritual sense. 4137³.

3482. With the Ancients, because they had intercourse with Spirits and Angels . . . there was a spiritual sense in every (word of their speech).

5147⁵. The Angels with the man understand these things according to the spiritual sense.

5639^e. Hence the internal sense of the Word is called the spiritual sense (and not the celestial sense).

5648². Into this spiritual sense is the natural sense at once transmuted.

6212³. The chariot in which was a man = the spiritual sense which was in the prophetic things.

6884. The sense of the letter, at the first threshold of Heaven, is turned into the spiritual sense.

6996³. The literal sense is significative of the Things in the spiritual sense, while this sense is not perceptible to man, except only in so far as it can be presented and set forth by means of such things as are of the world and of nature; and still less the angelic sense.

8420. In the very word 'walk' is the signification of the spiritual sense.

8943. For within all the several things of the Word there is a spiritual sense which treats of the Lord's Kingdom; and within this sense there is what is Divine; for the Word in its inmost sense treats of the Lord alone.

9093^e. And truths in the internal form are such as are those of the Word in the spiritual sense.

9280³. He is not aware that the Word is Divine from the spiritual sense, which does not appear in the letter; but still is in the letter; and that this sense is presented in Heaven while a man is reading the Word holily; and that in this sense it treats of the Lord and His Kingdom.

9407⁴. If he were told that in the sense of the letter there is a spiritual sense, which is of truth, and in this a celestial sense which is of good; and that these senses shine forth from the literal sense, he would be astounded . . .

9841⁴. For the Word in its spiritual sense treats only of such things as belong to the Lord and the neighbour . . . Hence the Word is alive.

10217. For the spiritual sense is the interior sense of words, and is very frequently within the words of languages, especially of the oriental ones.

10227¹⁰. Without the spiritual sense the Word cannot be called holy, and in very many places cannot even be apprehended. S. 16, Examps.

H. 114². If man were in the knowledge of correspondences, he would understand the Word as to its spiritual sense . . .

N. 7. This doctrine is from Heaven, because it is from the spiritual sense of the Word; and the spiritual sense of the Word is the same as the doctrine which is in Heaven.

258. That in the Word there is a spiritual sense, which is called the internal sense. (Refs. to passages.)

J. 1. They who have not known the spiritual sense of the Word, have not understood that . . .

28². By these words is meant that the Lord, when it is the end of the Church, will open the spiritual sense of the Word, and thus Divine truth such as it is in itself; thus that this is the sign that the Last Judgment is at hand.

40. It treats everywhere in the spiritual sense of the Word of the Spiritual World, that is, of the state of the Church both in the Heavens and on the earth. Hence is the Word spiritual and Divine . . .

57². There was then given them the Word which is in Heaven, in which there is not the natural but the spiritual sense.

73^e. As spiritual freedom has been restored to man, the spiritual sense of the Word has now been disclosed, and thereby interior Divine truths have been revealed; for in his previous state man would not have understood these; and he who would have understood them would have profaned them.

W. H. 1. The Word as to its spiritual sense, or internal sense, is described in the account of the 'white horse' (Rev. xix. 11-16).

L. 16⁶. That the Jews had dispersed all the truths of the Word, but not its spiritual sense. Sig. The Lord's 'vesture' = this of the Word.

S. 5. That in the Word there is a spiritual sense, hitherto unknown. Gen. art. T. 193.

— . What the spiritual sense is. The spiritual sense is not that sense which shines forth from the sense of the letter when anyone scrutinizes and explicates the Word to confirm some dogma of the Church. This sense is the literal sense of the Word. But the spiritual sense does not appear in the sense of the letter: it is within it, as the soul is in the body, as thought is in the eyes, and affection in the face, which act as a one, as do cause and effect. This sense especially causes the Word to be spiritual, not only for men, but also for the Angels; and therefore the Word, through this sense, communicates with the Heavens.

9. That the spiritual sense is in each and all things of the Word. Examps.

—^e. That the spiritual sense is to be opened at the end of the Church, is signified not only by the things said of the 'white horse' and him that sat on him, but also by 'the great supper . . .'

13⁴. It is to be known that in the spiritual sense all things cohere in a continuous connection . . . and therefore if a syllable is taken away, the connection is broken . . .

18. That it is from the spiritual sense that the Word is Divinely inspired, and is holy in every word. Ex. T. 200.

— . As the holiness of the Word does not appear

from the letter alone . . . it has now pleased the Lord to reveal the **spiritual sense** . . .

20. That the **spiritual sense** of the Word has been hitherto unknown. Ex. T.201.

25. The reason the **spiritual sense** of the Word has been at this day disclosed by the Lord, is that the doctrine of genuine truth has now been revealed; and this doctrine accords with the **spiritual sense** of the Word, and no other. This sense is also signified by the 'appearing of the Lord in the clouds of heaven with glory and power' (Matt.xxiv.30,31), in which chapter it treats of the consummation of the age . . . The opening of the Word as to its **spiritual sense** has also been promised in the Apocalypse; and it is there meant by 'the white horse,' and by 'the great supper,' to which all are invited.

—². That the **spiritual sense** will not be acknowledged for a long time; and that this will be solely owing to those who are in falsities of doctrine, especially concerning the Lord, and who therefore do not admit truths, is meant by 'the beast,' and by 'the kings of the earth,' who would 'make war with him that sat on the white horse.' By 'the beast' are meant the Papists; and by 'the kings of the earth,' the Reformed who are in falsities of doctrine.

26. That the **spiritual sense** of the Word will not henceforth be given to anyone except to him who is in genuine truths from the Lord. Ex. T.208.

— . The reason is that no one can see the **spiritual sense** except from the Lord alone, and unless he is in genuine truths from Him; for the **spiritual sense** of the Word treats of the Lord alone and of His Kingdom; and this sense is that in which are His Angels in Heaven; for it is His Divine truth there. A man can violate this if he is in the knowledge of correspondences, and through it wants to explore the **spiritual sense** of the Word from his Own intelligence; for, from some correspondences known to him, he can pervert its sense, and draw it into the confirmation of what is false, and this would be to do violence to Divine truth, and also to Heaven; and therefore if anyone wants to open this sense from himself, and not from the Lord, Heaven is closed, and then the man either sees nothing, or is spiritually insane. Ex. 56.

—². Lest, therefore, anyone should enter into the **spiritual sense** of the Word, or should pervert the genuine truth which is of this sense, guards have been placed by the Lord, which are meant by 'the cherubs.' (Represented to me by purses of silver lying open, but guarded.)

39. The **spiritual sense** is 'the spirit' of the Word; and the celestial sense is its 'life.'

— . The **spiritual sense** and the celestial sense are not the Word without the natural sense, which is the sense of the letter; for they are then like spirit and life without a body; and like a palace without a foundation.

40. The naked truths themselves . . . are in the **spiritual sense** of the Word; and the naked goods are in its celestial sense.

41². For the light of Heaven, in which is the **spiritual sense** of the Word, inflows into the natural light in

which is the sense of the letter, and illuminates the Intellectual of the man . . . and causes him to see and acknowledge Divine truths, where they stand forth, and where they lie hidden. These Divine truths, together with the light of Heaven, inflow with some; sometimes even when they are unaware of it.

42. See CELESTIAL SENSE, here. 63. 64. So, and all the rest of the extracts.

56. It may be believed that the doctrine of genuine truth can be procured through the **spiritual sense** of the Word, which is given through the knowledge of correspondences; but doctrine is not procured thereby, but is only illustrated and corroborated; for no one comes into the **spiritual sense** of the Word through correspondences unless he is previously in genuine truths from doctrine . . .

—². Besides, the **spiritual sense** is not given to anyone except by the Lord alone, and it is guarded by Him, as He guards Heaven; for Heaven is in it.

58. The reason the Word shines and is translucent with these, is that in each thing of the Word there is a **spiritual** and **celestial sense**; and these senses are in the light of Heaven; and therefore the Lord, through these senses, and through the light of them, inflows into the natural sense . . .

63. The Angels of the Spiritual Kingdom are in the **spiritual sense** . . . 64. 67.

80. The things in the **spiritual sense** relate chiefly to the Church . . . and to the Divine truth . . .

112. Therefore it has now pleased the Lord to reveal the **spiritual sense** of the Word; and to manifest that the Word, in this sense, and, from it, in the natural sense, treats of the Lord and the Church, and of these alone.

P. 264. (Why the **spiritual sense** has been hitherto unknown.) Gen.art.

—². That if the **spiritual sense** had been revealed previously, the Church would have profaned it, and thereby the holiness itself of the Word. Ex.

—⁴. That neither were genuine truths, in which is the **spiritual sense** of the Word, revealed by the Lord until after the Last Judgment . . . and the New Church was about to be instaurated. Ex.

—⁵. (Thus) the **spiritual sense** of the Word was to be revealed for the New Church . . .

—⁶. (Thus) it is of the Divine Providence that the **spiritual sense** has been hidden from the world until the present age, and meanwhile has been reserved in Heaven with the Angels, who derive their wisdom from it. This sense was known among the Ancients, and was carefully studied. But because their descendants turned the correspondences . . . into idolatry, and magic, it was closed; first with the sons of Israel, and afterwards with Christians . . . and it is now opened for the Lord's New Church.

R. 1. What the **spiritual sense** is, has been hitherto unknown. It is in every thing of the Word; and, without it, the Word in many places cannot be understood. This sense does not appear in the sense of the letter; for it is in it as the soul is in the body. Ex.

—². But as the Spiritual does not appear in the

sense of the letter . . . the **spiritual sense** has been hitherto unknown. Nor could it be made known until genuine truths had been revealed by the Lord; for in these is **this sense**.

[R]. 24. That the Lord would open the **spiritual sense** at the end of the Church. Sig. and Ex.

— . 'The glory,' in which they should see Him, = the Word in the **spiritual sense**.

26. 'Blood and water' (John xix. 14) = Divine truth **spiritual and natural**; thus the Word in the **spiritual sense and natural sense**.

96^e. As the **spiritual sense** is abstracted from persons.

231². All precious stones in Heaven derive their origin from the ultimates of the Word; and their transparency from the **spiritual sense** of the ultimates.

246. The Divine wisdom in the Word in the natural sense from its **spiritual sense and celestial sense**. Sig. and Ex.

256. (The 'Book written *within*' = the **spiritual sense**.)

414. Divine truth in the **spiritual sense** of the Word is like the light of the sun in the daytime; and Divine truth in the natural sense is like the light of the moon and stars at night. Moreover, the **spiritual sense** inflows into the natural sense as the sun with its light inflows into the moon, and presents the light of the sun mediately. So also does the **spiritual sense** enlighten men—even those who do not know anything about **this sense**—while they are reading the Word in the natural sense; a spiritual man, as the light of the sun does his eye; and a natural man, as the light from the moon and stars does his eye. Everyone is enlightened according to the spiritual affection of truth and good, and at the same time according to the genuine truths, through which he has opened his Rational.

658. But 'anger,' etc. are not attributed to God in the **spiritual sense**; for in this sense there is not appearance and correspondence; but Truth in its light.

768³. They wanted to know whether there is this **spiritual sense** in these words (about Peter and the keys): whereupon the Word which is in Heaven was given them, in which there is not the natural sense, but the **spiritual sense** . . . and, when they read it, they saw that 'Peter' was not mentioned there; but instead '*Truth from good which is from the Lord.*'

803, Pref. The opening of the Word as to the **spiritual sense** for the New Church (is treated of in Rev. xix. 11-16).

804². This (obstruction of the Lord's influx by the Babylonians and Reformed in the World of Spirits) is likewise the cause, that not until after the Last Judgment was the **spiritual sense** of the Word revealed . . . 825. E. 1094.

820. 'I saw heaven opened, and, behold, a white horse' = the **spiritual sense** of the Word revealed by the Lord, and, through this, the interior understanding of the Word disclosed, which is the Advent of the Lord.

— . That this is the advent of the Lord, is because through **this sense** it manifestly appears that the Lord is the Word; and that the Word treats of Him alone; and that He is the God of Heaven and earth; and that the New Church comes forth from Him alone.

824. That the quality of the Word in its **spiritual sense and celestial sense** no one sees except the Lord, and he to whom He reveals it. Sig. and Ex.

897. 'Having the glory of God . . . ' = that in the New Church will be the Word understood, because translucent from its **spiritual sense**.

— . With these, the Word as it were shines when read: it shines from the Lord by means of the **spiritual sense**; because the Lord is the Word; and the **spiritual sense** is in the light of Heaven which proceeds from the Lord as a Sun . . . 911.

932. 'A pure river of the water of life . . . ' = the Apocalypse now open and explicated as to its **spiritual sense**, wherein Divine truths in abundance have been revealed by the Lord for those who will be in His New Church. Ex.

M. 532. The Lord has revealed arcana . . . I. That in the Word, in each and all things of it, there is a **spiritual sense** corresponding to the natural sense, and that through **this sense** there is conjunction of the men of the Church with the Lord, and consociation with the Angels; and that the holiness of the Word resides in it.

T. 85². Hence there is in the Word a **spiritual sense** in which Divine truth is in light; and a natural sense in which Divine truth is in shade.

192. Every man who is unaware that there is a certain **spiritual sense** in the Word, as the soul is in the body, cannot judge about the Word except from the sense of the letter; when yet this is like a case which contains precious things, which are its **spiritual sense**. Ex.

193. The Word in its bosom is spiritual, because it has descended from Jehovah the Lord, and has passed through the angelic Heavens; and the Divine—which in itself is ineffable and imperceptible—was in the descent adapted to the perception of the Angels, and finally to that of men. Hence is the **spiritual sense**, which is within the natural sense, as the soul is in man, the thought of the understanding in speech, and the affection of the will in action. (Other more external comparisons used.)

206. The reason the knowledge of correspondences—through which is given the **spiritual sense** of the Word—has not been disclosed since those Ancient times, is that the Christians in the primitive Church were very simple men . . . And after their times, darkness spread over all the Christian world . . . and as all things of the Word have been applied to confirm this erroneous faith, the **spiritual sense** could not be disclosed; for, if it had been, they would have applied **this sense** also to that faith, and thereby would have profaned the holiness itself of the Word, and thus would have completely closed Heaven against themselves, and would have removed the Lord from the Church.

207. The reason the knowledge of correspondences—through which is given the **spiritual sense** of the Word—has been revealed at this day, is that now the Divine truths of the Church are coming forth into the light, and of these the **spiritual sense** of the Word consists; and, while these are in a man, the sense of the letter cannot be perverted.

209. Wonderful (phenomena seen in the Spiritual World) from the spiritual sense. Des. and Ex.

244. But the things in the spiritual sense lie hidden, and do not appear except to those who love truths because they are truths, and do goods because they are goods. Before these is manifested the treasure which is covered and guarded by the literal sense; and these are the things which essentially make the Church.

258. For the spiritual sense is opened while passing from man to Heaven; and all things of the spiritual sense are genuine truths; and therefore when a man is in falsities, and applies the sense of the letter to them, (it causes) truths to be dissipated.

294. (The spiritual sense of the commandments given; as distinguished from the celestial sense of them.) 298. 302, etc.

667. That without Knowledge of the spiritual sense of the Word, no one can know what the two Sacraments involve and effect. Ex. 669.

668. The spiritual sense has been revealed at this day, because the Christian Church, such as it is in itself, is now first commencing . . . 700.

669. The spiritual sense has been disclosed at this day for the New Church, for the sake of its use in the worship of the Lord.

698. Therefore he who knows correspondences can know the spiritual sense.

780. In order that the Lord may be constantly present, He has disclosed to me the spiritual sense of His Word, in which Divine truth is in its light, and in this light He is continually present. For His presence in the Word is solely through the spiritual sense. Through the light of this, He passes into the shade in which is the sense of the letter . . .

Ad. 23. The spiritual sense mentioned. 27. 289, Ex. 505, Ex.

D. 5964. Many Societies in Heaven have the Word written as to many things according to the spiritual sense; where, instead of the names of persons, kingdoms, and places, there are words which only their wiser ones understand. Ex.

E. 16. If (our Word) were written according to the spiritual sense, it would not be understood by the Angels; for they perceive all things of the Word according to correspondences.

117². The spiritual sense itself does not inflow from Heaven with man; but it inflows into his affection; and, through this, into the Knowledges which are with him; and thus enkindles his desire; and then, in proportion as he can see from the literal sense, in the same proportion he receives the genuine truths of the Church.

195⁴. All things in the Word are Divine through their having in them a spiritual sense, and through this sense communicating with Heaven . . .

283⁸. 'To walk upon the wings of the wind' = the spiritual sense which is in the literal.

294. Ends are what are meant in the spiritual sense.

376³. Why the spiritual sense has not been disclosed to Christians. Ex.

— . Henceforth no one will be admitted into the spiritual sense, unless he is in genuine truths from good; and no one is in (these) unless at heart he acknowledges the Lord alone as the God of Heaven and earth.

— . Why the spiritual sense is now published with safety. Ex.

543^e. The spiritual sense of the Book of Job. Ex.

697. That which the Angels think, is the spiritual sense of the Word; for the spiritual sense is for the Angels, and also for men who are spiritual.

653¹⁰. The abstract sense is the genuinespiritual sense. 768⁹. 1077.

778³. 'The Holy Spirit' = . . . the Word such as it is in the spiritual sense; for this is the Divine truth in Heaven.

—⁴. In the spiritual sense are genuine goods and genuine truths . . .

790⁸. Truths elevated into the spiritual mind are not in a natural form, but in a spiritual one. Truths in a spiritual form are such as are in the spiritual sense of the Word . . .

831^e. The spiritual Angels know nothing of the sense of the letter, but its spiritual sense, in which sense is the Word which is read by everyone there . . .

916². Truth in the spiritual sense as compared with that in the letter.

950². The reasons why the spiritual sense has now been disclosed are, 1. That the Churches have falsified all the sense of the letter . . . whereby Heaven has been closed; and, in order that Heaven may be opened, it has pleased the Lord to reveal the spiritual sense, in which sense is Divine truth such as there is in Heaven . . . 2. That the falsities which have inundated the Church . . . cannot be dispelled except through genuine truth opened in the Word . . . 3. That the New Church is conjoined with Heaven through the Divine truths of the Word which are in its spiritual sense.

De Verbo 5. On the spiritual sense of the Word. Gen.art. 7, Gen.art.

—^e. The doctrine of the Church is not to be confirmed by the purely spiritual sense; for by this sense there is no conjunction with Heaven and through Heaven with the Lord; but by the sense of the letter; for the Divine influx of the Lord through the Word is from primes through ultimates.

7². The spiritual or internal sense is nothing else than the sense of the letter evolved according to correspondences . . .

—⁷. For to interpret the Word as to its spiritual sense, from falsities of doctrine, closes Heaven . . . But to interpret the spiritual sense from truths of doctrine opens Heaven; because this sense is that in which are the Angels; and therefore a man through this sense thinks together with the Angels; and thus conjoins them with himself in his intellectual mind. Whereas if a man is in falsities of doctrine, and wants to explore the spiritual sense from some knowledge of correspondences, he falsifies it. It is otherwise if a man is previously in genuine truths: this sense accords with truths, and

appears from truths, because **this sense** is in the light of Heaven . . . The **spiritual sense** of the Word is meant by the Lord's 'vesture,' which was without seam, and which the soldiers were not allowed to divide . . .

[De Verbo]8². As there is a marriage in the Word, there are in it a **spiritual sense**, and a celestial sense; a **spiritual sense** for those in the Lord's Spiritual Kingdom, who constitute all the lower Heavens; and a celestial sense for those in the Lord's Celestial Kingdom, who constitute all the higher Heavens. The Angels of the Spiritual Kingdom are in the truths of the Word; and the Angels of the Celestial Kingdom are in its goods; and therefore when a man is reading the Word holily, the spiritual Angels, according to the correspondences, perceive the truths therein, and the celestial Angels the goods; but the celestial Angels do not perceive the goods therein immediately from the man, but mediately through the spiritual Angels. Ex.

— . The marriage of the Lord with the Church also comes forth in the Heavens through the Word; for, in the **spiritual sense**, the Word treats of the Church, and in the celestial sense of the Lord; and therefore the spiritual Angels apply all things to the Church, and the celestial Angels to the Lord . . .

18³. The **spiritual sense** without the natural sense accompanying it does not communicate with Heaven. The reason is that the Lord inflows from primes through ultimates; thus from Himself into the natural sense of the Word, and thence calls forth or evolves its **spiritual** and **celestial sense**; and thus illustrating them He teaches and leads the Angels; and therefore the Lord is called 'the First and the Last.'

19. On the quality of the natural sense without the **spiritual** and **celestial sense**; and conversely.

—⁵. See NATURAL SENSE, here.

20². In the **spiritual sense** without the sense of the letter there is no power; but in the sense of the letter in which is the **spiritual sense**; and therefore when Spirits bring anything forth from the sense of the letter, it effects manifest communication with Heaven; but not if they bring anything forth from the **spiritual sense** without the sense of the letter.

21. No one can see the **spiritual sense** except from the doctrine of genuine truth. From this the **spiritual sense** can be seen when there is some knowledge of correspondences. He who is in the doctrine of what is false cannot see anything of the **spiritual sense**: he draws the correspondences which he sees to the falsities of his doctrine; and therefore he is able still further to falsify the Word. And therefore the truly **spiritual sense** of the Word is from the Lord alone. This is why no one in the natural or the Spiritual World is allowed to investigate the **spiritual sense** of the Word from the sense of its letter unless he is entirely in the doctrine of Divine truth, and in illustration from the Lord. And therefore the **spiritual sense** can be seen from the doctrine of Divine truth confirmed from the sense of the letter; but doctrine can never be first seen from the **spiritual sense**. *He* thinks falsities who says to himself, I know many correspondences, I am able to know the true doctrine of the Divine Word; the **spiritual sense** will teach it me. This cannot be done; But let him say

to himself, I know the doctrine of Divine truth; I now can see the **spiritual sense**, provided I know correspondences; but even he must be in illustration from the Lord, because the **spiritual sense** is the Divine truth itself in its light, and is meant by 'glory.'

Coro. li. In place of miracles there has been revealed the **spiritual sense** of the Word . . .

Inv. vii. The New Church has not been instaurated and established by miracles, but by the revelation of the **spiritual sense**, and also by . . .

44. The **spiritual sense** of the Word has been disclosed by the Lord through me, which was never revealed before since the Word was written with the sons of Israel; and this is the very Sanctuary of the Word: the Lord Himself is in it with His Divine; and He is in the natural sense with His Human. Of this, not one jot can be opened except by the Lord alone. This surpasses all the revelations which have existed hitherto since the creation of the world. Through this revelation there is an open communication of men with the Angels of Heaven; and a conjunction of the two worlds has been effected; for, when man is in the natural sense, the Angels are in the **spiritual sense**.

Docu. 238. The rulers of the Church who flock into that World after death, are first taught concerning the Sacred Scripture, that it contains a **spiritual sense**, which in the world was unknown to them; and they also told, that the Angels of Heaven are in that sense, while man is in the sense of the letter; and further, that a translation or change of the latter sense into the former is effected with man, while he reads the Word in a state of holiness: that there is then a kind of unfolding or unswathing, like the breaking of the shell enclosing an almond; whereupon the shell is dispersed, and the naked almond passes into Heaven, and is received by the Angels . . .

Spiritual Truth. *Verum spirituale.*

A. 425. 'Silver' = **spiritual truth**.

1551². 'For iron silver' = for natural truth **spiritual truth**.

1876^e. **Spiritual truths** and celestial goods (alone remain with angelic Spirits).

1911. Intellectual or **spiritual truth**. 2507.

2069³. See CELESTIAL TRUTH, here. 5897⁹.

2507. 'Sarah his wife' = **spiritual truth** conjoined with the Celestial. 2517.

2553. That they would have no respect for **spiritual truth** in that state. Sig. and Ex. 2554, Ex.

2557. That the Rational is from celestial good as a father, but not from **spiritual truth** as a mother. Sig. and Ex.

—³. For if **spiritual truth** were to inflow from the interior, as good does, man would be born into the whole Rational and Scientific. (Thus man in his present state) would adulterate and falsify the truths which flowed in.

2558. That **spiritual truth** has been conjoined with the Celestial by means of rationality. Sig. and Ex.

2574². That the Lord alone had perception from **spiritual truth**. Sig. and Ex.

— . As He implanted rational truth in rational good, so He implanted **spiritual truth** in celestial good . . .

2576. Rational truths are as clothing to **spiritual truths**.

2588. That **spiritual truth** might be conjoined with celestial good. Sig. and Ex.

— . Whether you say **spiritual truth** and celestial good, or the Lord, it is the same. Ex.

2665. That He should act according to **spiritual truth**. Sig. and Ex.

2672. 'The boy' (Ishmael)=**spiritual truth**.

2684. To 'go away from the boy'=removal from **spiritual truth**.

2686³. 'Arrows=*tela*'=**spiritual truths**.

2702¹². 'Waters' = truths **spiritual**, rational, and scientific.

2967⁹. 'Wine'=**spiritual truth**.

3175. Still less is man born into any **spiritual truth**: as, that there is a God . . .

3203³. With men, **spiritual truths** are at first scientific; for when doctrinal things are being learned . . . they are nothing else . . .

3268². 'The rams of Nebaioth'=**spiritual truth**.

—⁴. 'The princes of Kedar'=**spiritual truths**.

3310⁴. This is the case also with **spiritual truths**, which are called doctrinals, and are still more interior commandments; for doctrinals are the interior truths which belong to the natural man. Ex.

3316^e. 'Meal put into the pottage'=that heap of scientifics amended by **spiritual truth** from the Word.

3325¹⁰. 'Ephraim'=**spiritual truth** (in the Natural. 5351⁴.)

3391. Rational things, or, what is the same, appearances of truth, that is, **spiritual truths**, are not Knowledges, but are in them; for they are of the internal man.

3392². That **spiritual truth** is received at first because it is called Divine; afterwards, because what is Divine is in it. Tr.

3570⁴. It is celestial good and **spiritual truth** from the Lord which form man, and then impart the power to receive each of them successively . . .

3579⁴. See DEW, here. —⁵. E.278⁵.

3581. The truths of the Church, which are called **spiritual truths**. Sig.

4302². For natural light presents to view nothing of **spiritual truth** without the influx of the light of Heaven.

—⁸. Into natural good **spiritual truths** cannot inflow on account of the natural appearances and fallacies of the senses.

4303. 'The hollow of the thigh'= . . . where is the influx of **spiritual truth** into natural good.

4487. **Spiritual truth** (as distinguished from celestial truth) is the truth which is of doctrine.

4592⁹. 'The land of Benjamin'=the **spiritual truth** which is of the Church.

4595. **Spiritual truth** from the Celestial is here treated of.

4710. Divine **spiritual truths** are the things which are of the derivative faith.

5006. That truth not **spiritual** applied itself to the ultimate of **spiritual truth**. Sig. and Ex.

5034. A turning away from **spiritual truth**. Sig. and Ex.

5117⁷. Conjunction of **spiritual truth** with its good. Sig.

5120². 'Cup'=**spiritual truth**, that is, the truth of faith which is from the good of charity; the like as 'wine.'

5319². 'Silk'=**spiritual truths**.

5414. Wanted **spiritual truths** to be equally procured through scientifics. Sig.

5582. That, in order to live, they should procure for themselves the good of **spiritual truth**. Sig.

5627. Life from **spiritual truth**. Sig.

5629. That **spiritual truth** may receive you graciously. Sig.

5728. That the celestial internal man infilled the medium with **spiritual truth** from itself. Tr. The **spiritual truth** which is with it, is the silver eup of Joseph.

5737. The interior or **spiritual truth** which proceeds from the celestial Internal is the truth of good.

5879^e. The sons of Israel=**spiritual truths** in the Natural. 5951, Ex.

5951. When men are affected with the truths of faith, and live according to them, they then become **spiritual truths**.

6012. That truths which are **spiritual** promoted natural truth. Sig. and Ex.

6366. For when celestial love (Judah) inflows into the **spiritual truths** which are represented by the sons of Israel, it disposes them into order. Ex.

6383. 'Zebulon,' here, =those in the Church who conclude about **spiritual truths** from scientifics, and thus strengthen them with themselves. 6384^e.

6527. **Spiritual truths** are from the Celestial Internal, but through **spiritual good**. Sig.

6576. **Spiritual truths** in the Natural, and the innocence which is in them, which should live through the Internal from Divine truth and good. Sig. and Ex.

7918². 'Cedar wood' = internal **spiritual truth**; 'hyssop,' external.

7999. 'Bought with silver' = who has some **spiritual truth**.

8339. 'Dance' is predicated of the affection of **spiritual truth**.

8764. 'Wings' = **spiritual truths** . . . because everything intellectual is from them. . . For the Intellectual sees from the light of Heaven, which is **spiritual truth**; that is, the truth of faith. . . 'Wings' also = the powers which are of **spiritual truth** from its good.

8912. 'Man-servant' = the affection of **spiritual truth**.

8995. If the affection of truth from natural delight does not accord with **spiritual truth**. Sig. and Ex.

[A.] 9001². The Natural is then subordinate to spiritual truth. Sig. and Ex.

9003². Natural affection conjoined with spiritual truth constantly requires the sustaining of its life from the spiritual truth with which it has been conjoined. Sig. and Ex.

9028. Something of elevation is involved, here, of spiritual truth to accordance with scientific truth.

9029. It here treats of those who, from some spiritual truth—which is the truth of the doctrine of faith of the Church from the Word—regard some scientific truth—which is truth from the sense of the letter of the Word—and, because no accordance appears, therefore the spiritual truth is weakened and for some time separated; but is not denied or exterminated. 9032, Examp. 9033.

9030. The indemnification of the spiritual truth which has been weakened through scientific truth. Sig.

— . That truth is called spiritual truth, which, together with good, makes the life of the internal man . . . This truth is from the internal sense of the Word; thus also from the genuine doctrine of faith of the Church.

9031. That the restoration of spiritual truth is effected by a right interpretation of scientific truth, or of the literal sense of the Word. Sig.

9033. It now treats of the weakening of scientific truth, which is that of the literal sense, by spiritual truth, which is that of the doctrine of faith.

9034³. How the truth of the literal sense serves for the formation of spiritual truths. Ex. —⁴.

— . The truths which are thus conjoined (with good) in the internal man are called spiritual truths; and the good with which the truths have been conjoined is called spiritual good. This good, formed through the truths, is what makes the spiritual life of man. The truths themselves there, are called truths of faith; and the good, the good of charity. The good into which truths have been thus implanted is the Church with man.

9053. If they should have injured or extinguished anything of the power of spiritual truth. Sig. and Ex.

9103⁴. Spiritual perception does not come forth from natural truths, but from spiritual truths. Spiritual truths are those which are called truths of faith.

9149. For all spiritual truths are stored up in scientifics, as in their vessels.

9470⁵. 'Flax' = spiritual truth; 'wool,' celestial truth.

9476. 'Onyx stones' = truths of faith which are from love, or spiritual truths.

9596³. As the Intellectual of the spiritual man is signified by 'fine twined linen' spiritual truth is also signified by it.

9814³. 'They have not defiled their garments' = spiritual truths, which are truths from good.

9825³. The truths of the Spiritual Kingdom are those which are called spiritual truths, which are in the intellectual part. These are signified by 'robes.' Ill.

9942¹⁰. To deprive of their spiritual truths those who live in simple good. Sig.

10137. Spiritual truth sufficient for conjunction. Sig. and Ex.

10271. '(Anoint) the candlestick and its vessels' = in spiritual truth, which is of the Second Heaven, and in the ministering truths.

10295. This worship is effected through spiritual truths . . .

H. 356, App.¹². Spiritual truths cannot be comprehended unless the following five universals are known. Enum. N. 34.

462². Men are dull and stupid as to spiritual truths, in proportion as they indulge the sense of taste and the blandishments of the touch.

468. Truths are of three kinds: civil, moral, and spiritual. . . Spiritual truths relate to the things of Heaven and the Church; in general, to the good which is of love and the truth which is of faith.

—². The Rational is opened . . . to the third degree, through spiritual truths.

N. 1067. All spiritual truths regard charity as their beginning, and end.

P. 332². Spiritual truths are the petals of these flowers.

R. 276. 'Having harps' = confession of the Lord's Divine Human from spiritual truths. E. 323.

414. That there is no longer any spiritual truth, or natural truth, serving for doctrine and life, from the Word with them. Sig. and Ex. E. 527.

564. (Their reasonings) fall to nothing by virtue of the spiritual truths rationally understood, which the Michaels of the New Church adduce. Sig. and Ex.

661. Spiritual truths are of faith from charity.

936³. Rational truths are those which proximately receive spiritual truths; for the Rational of man is the first receptacle of spiritual truths . . .

D. 2634. Natural Truths relatively to spiritual and celestial truths. Ex.

5825. The English have an interior light, which is such that they receive spiritual truth more quickly than others . . .

E. 283⁴. 'The wings of a dove covered with silver' = spiritual truths.

—⁷. 'I have expanded My wing over thee' = spiritual truth through which reformation has been effected.

— . (Evil) is removed so as not to appear, through spiritual truths, which are truths from good. Sig.

340⁴. 'Congregations' = those in spiritual truths, and, abstractedly, these truths themselves.

— . Spiritual truth is the truth of faith from the good of charity.

391¹⁶. That He will endow them with spiritual truths. Sig.

— . Truths from good, are what are called spiritual truths.

600'. 'The left' = spiritual truth, which is truth in shade.

715². All spiritual truths are from the Word, and make a one with the good of love and of charity.

832³. In the light of Heaven, spiritual truths appear as clearly as . . .

D. Wis. xi. 5a. Spiritual truths (as distinguished from moral and civil ones) are those which the Word teaches about God. Enum.

Spiritual World. *Mundus Spiritualis.*

See under ANGEL, EVIL SPIRIT, HEAVEN, HELL, SPIRIT, SUN, and WORLD OF SPIRITS.

A. 2998. Man does not believe that he has any connection with the Spiritual World . . .

3908. All causes in the natural world come forth from a cause in the Spiritual World . . .

3913³. The spiritual man regards himself and the world only in so far as conduces to promote uses in the Spiritual World.

4053. The internal man is in the Spiritual World ; and the external in the natural.

4321. (What must be) the arcana which come forth in the sphere which is above nature, that is, in the Spiritual World.

4524. As all things in the world exist and subsist from things prior to themselves, it follows that they come forth and subsist from a World which is above nature, which is called the Spiritual World ; and, as there must be a continual connection with that World, in order that they may subsist, it follows that the more pure or interior things in nature, consequently in man, are thence.

—^e. (Thus) all things in the Spiritual World correspond to the Lord ; and consequently so do all things in man ; for he is a little Spiritual World . . .

4570². Thus the Natural communicates . . . with the Rational through things analogical and analytical ; thus with those things which are of the Spiritual World.

— . There is also an intermediate, which communicates with both . . . through the external, with the things in the natural world ; and through the internal, with those in the Spiritual World. (Rep. by Jacob.)

4901^e. The Church is the Spiritual World or Kingdom of the Lord on the Earth.

4946. They thereby shut out from themselves innumerable things which might have inflowed from the Spiritual World, if they had acknowledged interior things . . .

5060. The influx of the Societies is not perceived, except by those who have their interiors opened, and thence have received a perceptible communication with the Spiritual World.

5084³. Everything unconnected with what is prior to itself falls to nothing ; (thus) all things subsist, as they had [originally] come forth, through influx from the Spiritual World ; that is, through the Spiritual World from the Divine.

5116². That such things come forth in the vegetable kingdom, is from the influx of the Spiritual World . . .

—⁴. If those who attribute all things to nature . . .

would consider these things, they might also acknowledge, that each and all things in nature represent such things as are in the Spiritual World, consequently, such as are in the Lord's Kingdom, where the Divine of the Lord is proximately represented. Hence it has been said that there is an influx from the Spiritual World ; but it is meant that there is an influx through the Spiritual World from the Divine of the Lord.

5173². That the purifications of the blood, etc. correspond to such things in the Spiritual World, must appear strange . . . Yet the fact is that in each and all things in nature . . . the intrinsic agent is from the Spiritual World ; (otherwise) nothing whatever in the natural world would act as cause and effect, consequently, nothing would produce anything. That which is from the Spiritual World in natural things, is called a force implanted from the first creation ; but it is an endeavour-*conatus*, on the ceasing of which action or motion ceases. Hence it is that the universal visible world is a theatre representative of the Spiritual World.

5216. In the Spiritual World, and consequently in the spiritual sense, there is no notion of time.

5223^e. Magic was a perversion . . . of such things as are of order in the Spiritual World.

5225. In the Spiritual World, or in Heaven, not persons, but Things, come under the mental view . . . 5253², Ex.

5253². For in the Spiritual World there is neither time, nor space.

5373³. Hence it is that the Spiritual World is terminated in the Natural of man ; in which the things of the Spiritual World are representatively presented.

5711. On the correspondence of diseases with the Spiritual World. Gen.art.

— . All things with man have a correspondence with the Spiritual World ; for whatever in universal nature has no correspondence with the Spiritual World, does not come into existence, for it has no cause by virtue of which it may come forth, consequently from which it may subsist. The things in nature are nothing but effects ; their causes are in the Spiritual World ; and in the interior Heaven are the causes of these causes, which are ends. Ex. 7112².

5712. By the Spiritual World, in the universal sense, is meant both Heaven and Hell ; for, when man dies, he passes from the natural world into the Spiritual World.

5800. For in the Spiritual World, or in Heaven, no one has need to ask another what he thinks about such things as belong to his affection ; because the one perceives the thought of the other . . .

5945². For the Spiritual World has its feet and soles in the natural one.

6055. The internal man is in the Spiritual World, and the external in the natural.

6057³. (Thus) in man is the Spiritual World conjoined with the natural world ; consequently, with him the Spiritual World inflows into the natural world so vividly that he apperceives it provided he attends to it . . .

[A.] 6063². For the Natural of man to live there must be an influx from the Lord, not only immediately from Him, but also mediately through the **Spiritual World**; consequently with man in his internal; for this is in the **Spiritual World**.

6232. For all things in the **Spiritual World** . . . can be multiplied and increased indefinitely.

—³. This variety is still more unlimited in the things true and good which are of the **Spiritual World**; because one thing in the natural world corresponds to thousands and thousands in the **Spiritual World** . . .

6307. See INFLUX, here. 6319^e.

6319^e. For the spirit of man is in the **Spiritual World**, and his body in the natural world.

6494². Thus that which is attributed to fortune, even in games, is from the **Spiritual World**.

6516³. Writings in the **Spiritual World**.

6574^e. In the universal **Spiritual World** there reigns an end which proceeds from the Lord, which is that nothing whatever shall come into existence except that good may come out of it.

7089². And the things of the **Spiritual World** transcend those of the natural world as non-material things do those which are material.

7290. For correspondences, representatives, and significatives conjoin the natural world with the **Spiritual World**. Hence so many miracles were performed with that nation.

—⁴. Still less would miracles effect at this day, when it is not acknowledged that anything is from the **Spiritual World** . . .

7381³. For the natural world is distinguished from the **Spiritual World** by time and space. The reason there are time and space in the natural world, and, instead of them, states, in the **Spiritual World**, is that in the natural world, the sun, by its apparent revolutions, appears to make days and years . . . Whereas in the **Spiritual World**, the Sun of Heaven . . . makes no revolutions . . .

8211². From these states in Heaven, there come forth states of light and heat, and also of heat and cold, on earth . . . for whatever comes into existence in the natural world derives its origin and cause from the things which come into existence in the **Spiritual World** . . . The proximate natural causes of these things have been created according to those things in the **Spiritual World**, so as by their prior causes [to become] the efficient causes of the posterior causes which come forth in the natural world; for nothing is ever possible in the natural world—which is in order—which does not derive its cause and origin from the **Spiritual World**; that is, through the **Spiritual World** from the Divine.

8364³. For everything belonging to the life of man is from the **Spiritual World**; and therefore if his spiritual life is sick, the evil is derived thence into his natural life, which, there, becomes disease.

10185. For the natural world comes into existence and subsists from the **Spiritual World**. When the **Spiritual World** is mentioned, there is meant the Divine of the Lord which is there.

—⁴. Hence all things in nature relate to such things as are in the **Spiritual World**.

10199². There is no influx from the natural world into the **Spiritual World**; but from the **Spiritual World** into the natural one. The interiors of man, which belong to his understanding and will, are in the **Spiritual World**; and his externals, which belong to the senses of his body, are in the natural world.

H. 76. The eye is so gross that it cannot see the smaller things of nature . . . still less those which are above the sphere of nature, as are all things in the **Spiritual World**. Yet these things are seen by man when he is withdrawn from the sight of the body, and the sight of his spirit is opened . . .

88. Without a perception of what correspondence is, nothing can be known in the light about the **Spiritual World**; nor about its influx into the natural one.

89. The whole natural world corresponds to the **Spiritual World**; not only the natural world in general, but also in all its particulars; and therefore whatever in the natural world comes into existence from the **Spiritual World**, is called a correspondent. It is to be known that the natural world comes into existence and subsists from the **Spiritual World**, exactly as an effect does from its efficient cause. All that extense is called the natural world which is under the sun, and receives heat and light from it; and to this world belong all things which subsist thence. But the **Spiritual World** is Heaven, and to that World belong all things which are in the Heavens. 106. 303².

90. As man is a Heaven and a world in the least form, there are with him a **Spiritual World**, and a natural world. The interior things which are of his mind, and which relate to the understanding and will, make his **Spiritual World**; and the exterior things which are of his body, and which relate to its senses and actions, make his natural world . . .

108⁴. These [instincts] are from the **Spiritual World**.

112². Man is that through which the natural world is conjoined with the **Spiritual World**. Ex.

247. For there is such a conjunction between the **Spiritual** and the natural World with man, that they are as it were a one.

249². For religious things, when a man inheres in them (alone) . . . enter the **Spiritual World**, and move the Spirits who are there.

461³. As the natural objects which are in the memory cannot be reproduced in the **Spiritual World**, they are quiescent . . .

462. But still the difference between the life of man in the **Spiritual World**, and his life in the natural world, is great . . . Those who are in Heaven sensate much more exquisitely. Ex.

567². Natural heat (merely) disposes their bodies to receive the heat which inflows with them from the **Spiritual World**. For the **Spiritual World** inflows into the natural one, as a cause into an effect.

—³. He who believes that anything comes forth in the natural world without the influx of the **Spiritual World**, is mistaken. Ex.

571^e. All things which appear in the **Spiritual World**, appear according to correspondences.

582. In the **Spiritual World**—that is, in the World where are Spirits and Angels—like things appear to those in the natural world—or that where men are—so like them that as to their external face there is no difference. There appear there plains, mountains, hills, and rocks, with valleys between them; and also waters, and many other things which are on Earth. But all those things are from a spiritual origin, and therefore they appear before the eyes of Spirits and Angels, and not before the eyes of men. Ex.

—². That the **Spiritual World** is such, cannot be comprehended by a natural man . . .

— . As there is such a likeness between the **Spiritual World** and the natural world, man after death scarcely knows otherwise than that he is in the world where he was born; for which reason they call death a mere translation from one world into another like one.

N. 36. Man has been so created that he may be in the **Spiritual World** and in the natural world at the same time. The **Spiritual World** is where Angels are; and the natural world is where men are. (Therefore) man has been given an internal, by which he is in the **Spiritual World**; and an external, by which he is in the natural world. Fully ex.

47. That there exists with man a descent from the **Spiritual World** into the natural one. Refs.

J. 9³. There is such a connection from primes to ultimates, that, regarded together, they constitute a one, in which the prior cannot be separated from the posterior, exactly as the cause cannot be separated from its effect, thus not the **Spiritual World** from the natural world; nor the latter from the former . . .

27. As all who will be born henceforth will also come into the **Spiritual World**, that World is so great and of such a character, that the natural world, in which are men on earth, cannot be compared to it. Gen.art.

—². Therefore, when man passes into the **Spiritual World**, it is like passing from a village into a great City.

—³. Not only do all things exist there which exist in the natural world, but innumerable things besides which are never seen in the natural world, nor can be presented to the sight; for there spiritual things are effigied in all their characteristic quality in an appearance as it were natural, each one with an infinite variety; for what is spiritual so far surpasses what is natural, that there are few things which can be produced to natural sense; for the natural sense does not apprehend one thing out of thousands which the spiritual mind apprehends; and all things which are of the spiritual mind are also presented in forms before their sight. Hence it is that the **Spiritual World** cannot be described in regard to its magnificent and its astounding features.

567. For, in the **Spiritual World**, equally as in the natural world, there are precious things; and in the former far more.

C. J. 23^e. For all the visible things of the **Spiritual World** are correspondences of the affections of the Spirits and Angels.

32. On the **Spiritual World**. Title.

34. When the eyes of the spirit are opened, the things in the **Spiritual World** appear equally as clearly as do those in the natural world.

36. The difference between a man in the natural world and a man in the **Spiritual World**, is that the latter is clothed with a spiritual body, but the former with a natural body; and a spiritual man sees a spiritual man equally as clearly as a natural man sees a natural man. (Continued under SEE.)

37. In the **Spiritual World** there are lands equally as in the natural world; there are hills and mountains, and plains and valleys; also springs and rivers, and lakes and seas. There are paradises and gardens, and groves and woods. There are palaces and houses; and writings and books. There are employments and tradings; and there are precious stones, gold, and silver. In a word, there are each and all things which there are in the natural world; and, in the Heavens, infinitely more perfect. F.63. T.794.

38. But the difference, in general, is this: that all things which are in the **Spiritual World** are spiritual, from their origin, and hence are spiritual as to their essence, being from a Sun there which is pure love; and that all things which are in the natural world are natural from their origin, and hence are natural as to their essence, being from a sun there which is pure fire. F.63.

82. The Jews less than others know that they are in the **Spiritual World** . . .

L. 62^e. By the **Spiritual World** is meant the World where Angels and Spirits dwell; and by the natural world is meant the world where men dwell.

F. 63². All things which appear in the **Spiritual World** are correspondences. This is why those in the affection of good and truth . . . dwell in magnificent palaces, around which are paradises full of trees, which correspond; and, around these, fields, and plains, in which lie flocks, which are appearances.

W. 7³. Therefore, in the **Spiritual World**, where Spirits and Angels are, there appear spaces like those on earth; but still they are not spaces, but appearances. (Continued under SPACE.)

52². In the **Spiritual World** are all things which exist in the natural world in its three kingdoms; and they are correspondences of the affections and thoughts . . . and also of the ultimates of life, of those who are there . . . 63.

66. The degrees in the **Spiritual World**. See DEGREE, here. 67. 185. 202.

73². In the **Spiritual World** the progressions of life in like manner appear in time; for they live with one another as men do . . . but time is not distinguished there into times and seasons; for their Sun is constantly in the east . . .

74. In progressions through spaces in the **Spiritual World**, distances make one with the progressions of time. . . Thus the ways there are actually shortened in accordance with the desires . . . and are also lengthened.

[W.] 83. That the Divine love and the Divine wisdom appear in the **Spiritual World** as a sun. Gen.art.

— There are two worlds, the **spiritual**, and the natural; and the **Spiritual World** does not derive anything from the natural world, nor the natural world from the **Spiritual World**: they are perfectly distinct, and communicate only through correspondences. Examp.

84. As these two worlds are so distinct, it may be seen very clearly, that the **Spiritual World** is under a different Sun from the natural world. For in the **Spiritual World** there are heat and light equally as in the natural world; but the heat and light there are spiritual: and spiritual heat is the good of charity, and spiritual light is the truth of faith.

85. As the **Spiritual World** has been so deeply hidden . . . it has pleased the Lord to open the sight of my spirit, in order that I might see the things in that **World** just as they see those in the natural world, and then describe that **World**, which has been done in the work on Heaven and Hell.

88. As there is such a difference between the **Spiritual** and the **Natural**, therefore not a whit from the sun of the natural world can pass into the **Spiritual World**; that is, not a whit of its light and heat, nor of any object on the Earth; the light of the natural world is thick darkness there, and its heat is death.

90^o. When a man dies he passes completely out of the world of nature . . . and enters into a **World** in which there is nothing of nature; and in that **World** he lives so separated from nature that there is not any communication by continuity, that is, as between purer and grosser; but as between prior and posterior; between which no communication is possible except through correspondences.

91. As there is such a difference between the heat and light of the (**Spiritual** and of the natural **World**), it is evident whence it is that those who are in the one world cannot see those in the other.

92. Hence many have imagined the abodes of **Spirits** and **Angels** in the ether; and some in the stars; thus within nature . . . when yet **Angels** and **Spirits** are entirely above or beyond nature, and are in their own **World**, which is under another Sun. And as, in that **World**, spaces are appearances, it cannot be said that they are in the ether, or in the stars; for they are together with man, conjoined with the affection and thought of his spirit . . . And therefore the **Spiritual World** is where man is, and is by no means remote from him. In a word, every man, as to the interiors of his mind, is in that **World**, in the midst of the **Spirits** and **Angels** there; and he thinks from the light of it, and loves from the heat of it.

100. See **SPIRITUAL**, here.

101. It is the same (as to the relative preponderance of heat and light) in the **Spiritual World**; but the Earth there does not revolve and rotate; but the **Angels** turn themselves to the Lord more, or less . . .

119^o. This is why the **Spiritual World** is here treated of first; for all causes are there. 134^o. 154².

153. The **Spiritual World** is above the natural sun, and the natural world below it.

163. The universe in general is distinguished into two worlds, the **spiritual**, and the natural. In the **Spiritual World** are **Angels** and **Spirits**; in the natural world are men. As to their outward aspect, these two worlds are exactly alike, so much alike that they cannot be distinguished; but as to their internal aspect they are altogether unlike. The men themselves in the **Spiritual World** . . . are spiritual, and (therefore) they think and speak spiritually; whereas the men in the natural world are natural, and therefore think and speak naturally; and spiritual thought and speech have nothing in common with natural thought and speech. From this it is evident that these two worlds are entirely distinct from each other, inasmuch that in no way can they be together. 173.

173. That in the **Spiritual World** there are atmospheres, waters, and lands, just as in the natural world; but that the former are spiritual, and the latter natural. Gen.art.

201. See **DEGREE**, here. 202.

251. The natural man, as to his understanding and will, is like the natural world . . . and the spiritual man . . . is like the **Spiritual World**, and may also be called that **World**, or Heaven.

315. The heat, light, and atmospheres of the natural world contribute nothing to this image of creation (in plants); but only those of the Sun of the **Spiritual World**. Ex.

321. In external appearance, the **Spiritual World** is exactly like the natural world. There appear there lands, mountains, hills, valleys, plains, fields, lakes, rivers, springs, as in the natural world; thus all things which are of the mineral kingdom. There also appear paradises, gardens, groves, forests, in which there are trees and shrubs of every kind, with fruits and seeds; and also plants, flowers, herbs, and grasses; thus all things which are of the vegetable kingdom. There appear animals, birds, and fishes of every kind; thus all things which are of the animal kingdom. (Thus) the universal **Spiritual World** is exactly like the universal natural world, with the sole difference, that the things which are there are not fixed and stated as are those in the natural world; because there is not anything natural there; but everything is spiritual.

322. That the universe of that **World** relates in an image to man, may be evident from the fact that all the things just mentioned appear and come into existence around an **Angel**, and around the angelic Societies, just as if they were produced or created from them; for they remain around them, and do not go away; (yet) when the **Angel** goes away, or when the Society passes to somewhere else, they no longer appear; and also when other **Angels** come into their place, the aspect of all things around them is changed. Des. and Ex.

339. Nothing whatever comes forth in the natural world which does not derive its cause and derivative origin from the **Spiritual World**.

— By the **Spiritual World** are meant both Heaven and Hell.

340. That there is a continual influx from the **Spiritual World** into the natural one. Ex.

— . He who does not know that there is a **Spiritual World**, and that it is distinct from the natural world as are the prior and the posterior, or as the cause and the thing caused, cannot know anything about this influx ; which is the reason why (such) have derived the origin of plants and animals from nature . . .

—². As it is known that there is a **Spiritual World**, and that the **Spiritual** is from the Sun where the Lord is . . . and that it drives nature to act, as a living thing drives a dead one ; and also that there are like things in that **World** to those which are in the natural world, it can be seen that plants and animals have come into existence from no other source than through that **World** from the Lord, and that they perpetually come into existence through that **World** ; and thus that there is a continual influx from the **Spiritual World** into the natural one. See 344.

343^e. For the **Spiritual World** is not in space ; but is where there is a correspondent affection.

349. That the Divine, from itself, and through the **Spiritual World**, produces all things. Gen.art.

P. 29. All conjunction in the **Spiritual World** is effected by means of looking-*inspectionem*.

74^e. That (beasts) are so carried along is not from the natural world, but from the **Spiritual one** ; for there is not possible anything in the natural world which is disconnected from the **Spiritual World** : every cause which performs an effect is thence.

101³. In the **Spiritual World** . . . it is not asked, What has your belief been ? but, What has your life been ? For it is known that such as is the life of anyone, such is his doctrine.

251⁴. For all things which take place in the natural world (such as wars) correspond to spiritual things in the **Spiritual World** ; and all spiritual things concern the Church.

326. In the **Spiritual World** there is no distance, but only an appearance of it.

R. 36⁵. When the sight of a man's spirit is opened, the things in the **Spiritual World** appear as clearly as do those in the natural world before the sight of the body.

659. The last boundary of the **Spiritual World**, where were collected those in whom there was religion and the derivative worship, but not the good of life. Sig. and Ex.

937². Know, that in the **Spiritual World**, Knowledge and acknowledgement effect all presence ; and the affection of love all conjunction. For spaces there are nothing but appearances according to the similarity of minds. And therefore when anyone Knows another, either by reputation, or (in any other way) and thinks of him from the idea of that Knowledge, he becomes present with him . . . and if one loves another he dwells with him in the same Society ; and, if intimately, in the same house. This is the state of all in the whole **Spiritual World**. Ex.

M. 26. The scenery and objects of the **Spiritual World** as described in the Word. Ill.

52. For with those who are in the **Spiritual World** the third principle, which is the Natural, is lacking.

207⁵. (The astonishment of the new-comers on seeing books in the **Spiritual World**.) There is a fulness of all things there. All things there are substantial, and not material . . . Hence all things which are in the natural world exist there in their perfection. . . The new-comers were then taken to the homes of the scribes, who were writing the copies . . . and were afterwards taken to the museums, schools, and colleges . . . They were afterwards led about the city to see the directors, administrators, and their officials ; and by these were taken to see the wonderful works which are done by the artificers in a spiritual manner.

328². For the **Spiritual World** is not in space and time, as is the natural world, but is in the appearance of these two things.

380¹¹. The expanse of the centre of life is called the **Spiritual World**, which subsists from its own Sun ; and the expanse of nature is called the natural world, which subsists from its own sun. . . (The former) is not an extense ; but still is in the extense of the natural sun ; and is with the living subjects there according to the receptions ; and the receptions are according to the forms. T.35¹¹.

430². The reason the delights of loves are turned into (objects and odours) is that all things which come forth in the **Spiritual World** are correspondences. Into these are turned the internals of their minds when they pass out and become external before their senses.

477³. Such as is the mind, so does a man in the **Spiritual World** see the objects. (Quoted under SEE, here.)

I. 3². By (this opening of the sight of my spirit) it has become evident to me that there are two worlds, and these distinct from each other ; one, in which all things are spiritual, and which is thence called the **Spiritual World** ; and another in which all things are natural, and which is thence called the natural world ; and that Spirits and Angels live in their own World, and men in theirs ; and also that by death every man migrates from his own world into the other one, and lives therein to eternity. T.360.

—^e. The **Spiritual World** inflows into the natural world, and actuates it in every single thing which belongs to it ; both with men and with beasts ; and also effects vegetation in trees and plants.

4. That the **Spiritual World** has come into existence and subsists from its own Sun ; and the natural world from its. Ex.

8⁵. The human soul . . . receives influx immediately from God ; but the human mind, being a lower spiritual substance, receives influx from God mediately through the **Spiritual World** ; and the body . . . through the natural world.

16. That there are three degrees in the **Spiritual World**, and three degrees in the natural world . . . according to which all influx is effected. Gen.art.

B. 85. In the **Spiritual World** appear all things which appear in the natural world. Enum. E.417.

T. 4. The twelve apostles sent out into the universal **Spiritual World**. 108^e. 791.

29. In the **Spiritual World** there are no spaces and times actually, but there are apparently.⁴

— . But in the **Spiritual World** there are no material spaces, or times which correspond with them; but still there are appearances of them, which appearances are according to the differences of the states in which are the minds of the Spirits and Angels there . . . But these appearances are real, because constant according to their states.

—². If there were no spaces and times there, that whole **World** could be drawn through the eye of a needle, or concentrated on the point of a hair. This would be possible if there were no substantial extense there; but, as there is one there, the Angels dwell as discretely and distinctly from each other as men do, and even more so. But the times there are not distinguished into days, weeks, months, and years, because the Sun . . . remains stationary in the east . . .

31^e. The two monstrous statues which appear at one extremity of the **Spiritual World**.

56. In the **Spiritual World** no one can do anything contrary to his own will . . .

66. All things which proceed from the Sun of the **Spiritual World** . . . relate to a man; and hence all things which come forth in that **World** conspire to the human form, and in their inmosts present it; whence all the objects which are presented to the eyes there, are representatives of man. There appear there animals of every kind; and these are likenesses of the affections of love and of the derivative thoughts of the Angels. In like manner the groves, flower-gardens, and lawns there . . . and, when their inmost sight is opened, they recognize their own image in these things. Ex.

71². God created man's rational mind according to the order of the whole **Spiritual World**; and his body according to the order of the whole natural world . . .

79⁷. The priest said, You do not know that . . . you are in another world, which is called the **Spiritual World**. Ex. 80⁴. 160⁷.

91. See **MIRACLE**, here.

118. Without this Redemption . . . man could not have been saved; because the **Spiritual World** has such a connection with the natural world that they cannot be separated. (The nature of this connection ex.)

137⁸. For the **Spiritual World** enters into the natural world, and perceives the thoughts of the men there; but not the converse.

185. In the **Spiritual World** there are climates and zones equally as in the natural world: there is nothing in the latter which there is not in the former; but they differ in their origin. Ex.

209. In the **Spiritual World** wonderful things appear from the Word, because all things there are spiritual. Des.

—⁵. In the **Spiritual World** there are like things to those on earth, but everything there is from a

spiritual origin; and so there are gold and silver, and precious stones of every kind; and the spiritual origin of these is the sense of the letter of the Word.

238^e. Such a correspondence is from creation, to the end that . . . in general, the **Spiritual World** and the natural world may make a one; and that the Lord may conjoin Himself with both at once.

335⁶. Through (the brains of all animals) the **Spiritual World** inflows into the senses of their bodies immediately, and, through them, determines their actions . . . This influx from the **Spiritual World** is what is called instinct . . .

360². This is effected in the degree in which man advances from the natural world into the **Spiritual World**; and he does this in proportion as he believes in the Lord.

475². The **Spiritual World** consists of Heaven and Hell. Heaven is over head; and Hell is beneath the feet there, (that is to say) beneath the lands of that **World**, which are from a spiritual origin, and are therefore not in an extense, but in the appearance of an extense. Between Heaven and Hell there is a great interspace, which to those who are there appears like a complete world. (Continued under **WORLD OF SPIRITS**.)

678. By baptism all are inserted among Christians in the **Spiritual World**; because all peoples and nations in that **World** are distinct from each other according to their religious things: Christians are in the middle; Mohammedans around them; the idolaters of various kinds are beyond these; and the Jews are at the sides.

—². In the **Spiritual World**—by which we mean both Heaven and Hell—all things are most distinctly ordained in general and in every part . . . On the distinct ordination there, depends the conservation of the whole universe . . .

695⁵. The wonders which come forth from the influx of the **Spiritual World** into the natural; as that caterpillars become butterflies, etc.

—⁶. This they opine merely because they are ignorant that there is any **Spiritual World**; and that this, from within, operates and actuates each and all things which come forth and are formed in the world of nature; and that it operates as the human mind does in the senses and movements of the body; and that all the things of nature are like coats, sheaths, and body clothes—*indusia*—which engird spiritual things, and proximately produce the effects which correspond to the end of the Creator.

794². But the difference (between the objects in the **Spiritual World** and those in the natural) is that all things which are seen in the **Spiritual World** are created by the Lord in a moment—such as the houses, paradises, food, and all other things—and that they are created according to the correspondence with the interiors of the Angels and Spirits . . . whereas all things which are seen in the natural world come forth and grow from seed.

798. At first, Calvin did not know that he was in the **Spiritual World**. Ex. ———

D. 4437. (The reality of the **Spiritual World** shown and described in a dream.)

4585. For nothing ever comes forth with man except from a cause from the **Spiritual World**. 4586.

4602. An influx from the **Spiritual World** into the natural world from which the latter subsists, as it [originally] came into existence.

4603. Man has been created a type of both worlds; his interiors a type of the **Spiritual World**, and his exteriors a type of the natural world, to the end that in him they might be conjoined. Hence it is that his natural world, or microcosm, does not live at all except through influx from the **Spiritual World**; and that there is a continual endeavour—*conatus*—with everyone that both these worlds may be conjoined in him.

4607. On this account it has been so provided that the Divine should pass through man from the **Spiritual World** into the natural world, and should be terminated in the ultimate of nature, namely, in the Corporeal; and that thus through man there should be a connection of the **Spiritual World** with the natural world; so that thus through man universal nature should attribute the glory to the Lord the Creator.

5956. On their skill in calculating in the **Spiritual World**.—They have business there, and servants, who render an account, and in these they enter the things they sell and buy, in books as (here); and, when they look into them, they reckon them up and examine them so skilfully, that what men would do in days or weeks, they do in a quarter of an hour. They at once see where there is an error, a deception, or an omission . . .

5940. That all things from the **Spiritual World** are affections which are of love.

5999. On libraries in the **Spiritual World**. (See **LIBRARY**, here.)

6063. On writings and speech in the **Spiritual World**. (See under **WRITE**, and **SPEAK**.)

6088. On food in the **Spiritual World**. (See **FOOD-cibus**, here.)

6108. A remarkable change in the **Spiritual World**. Des.

E. 304². For it is in the **Spiritual World** exactly as it is in the natural world; namely, as to the lands, hills, and mountains; and in appearance the likeness is so great that there is no difference whatever; and therefore men after death scarcely know that they are still living on earth; and, when an opportunity is afforded them to look into our Earth, they see nothing dissimilar. 342¹.

395. For all things which come forth in the **Spiritual World**, and appear before their eyes, come forth from the light and heat which proceed from the Lord as a Sun. From this origin have been created and formed not only all things in the **Spiritual World**, but also all things in the natural world; for the natural world comes into existence and subsists through the **Spiritual World** from the Lord.

417. By 'the four corners of the earth' is signified the universal **Spiritual World**; for there are lands there equally as in our Earth; (with) mountains, hills, rocks, plains, valleys, and many other things.

— . As the aspect of a land in the **Spiritual World** is exactly like the aspect of the Church with the spirits and Angels there, the aspect is the most beautiful where the Angels of the higher Heavens dwell; it is beautiful also where the Angels of the lower Heavens dwell; and is unbecoming where evil spirits dwell. Des.

—². By 'the four Angels standing in the four corners' is signified the Divine proceeding from the Lord into the universal **Spiritual World**; for that universal World is made up of the four quarters, east, west, south, and north; for so is that World divided. Ex. 422⁷.

420. 'Upon the earth, the sea, and every tree'= everywhere in the **Spiritual World** even to its ultimates . . . 'The earth'=the universal **Spiritual World**, consequently all the Angels and Spirits there . . . for in the **Spiritual World** there are equally lands, mountains, hills, plains, valleys, and also seas.

575³. All the things which appear really in the **Spiritual World** are correspondences . . .

— . But in the **Spiritual World** there are also appearances which are not correspondences, and which are produced from Spirits by phantasies. Des.

—⁴. (Such) cannot apprehend that anything exists in the **Spiritual World** like the objects in the natural world; namely that there can appear there paradises, ornamental groves, lawns, palaces, houses. They call these things phantasies, although they know that similar things were seen by the prophets . . . The reason they do not believe such things to exist in the **Spiritual World** is that they suppose everything which they do not see with their eyes, or perceive with some bodily sense, to be nothing.

—^e. When yet the fact is that the Divine continually inflows through the **Spiritual World** into the natural; and produces such things; and that nature has been created in order to serve for the clothing of those things which proceed and inflow from the **Spiritual World**. 726⁴.

682². For there is such a connection of the higher and lower things in the **Spiritual World**, that, in proportion as the lower things are in order, the higher ones are so . . .

726². As God has created the natural worlds, so also has He created the **Spiritual Worlds** above them, and perpetually infills the latter with Angels and Spirits . . .

731². For the spaces, places, and distances in the **Spiritual World** are, in their origin, states of life. They indeed appear exactly as in this world; but differ in this: that the quality of everyone is known from the place where he dwells . . .

757². This is done first in the **Spiritual World**, and afterwards in the natural; for in such things as are of Heaven and the Church the two worlds act as a one; for a man who is living in the natural world cannot think differently about spiritual things from the Angels and Spirits who are with him. Ex.

759³. As to his thoughts and affections, consequently as to his spirit, every man is in the **Spiritual World** . . .

1092⁵. In a word, man has his head in the **Spiritual World**, as he has his body in the natural world. By

his head is meant his mind . . . and by his body, his senses . . .

[E.] 1094². The reason man becomes an inhabitant there, is that in the **Spiritual World** is his very dwelling place, and, so to speak, his country; for there he will live to eternity, after he has lived a few years in the natural world.

1206³. For there is a **Spiritual World**: that world is prior, interior, and superior to the natural world; and therefore everything of the **Spiritual World** is a cause, and everything of the natural world is an effect. One thing does indeed come progressively into existence from another in the natural world also; but this through causes from the **Spiritual World**; for, where there is the cause of an effect, there also is the cause of an efficient effect . . .

1207. For the **Spiritual World**, in which are the Heavens and the Hells, cannot be separated from the natural world: thus Angels and Spirits cannot be separated from men; for they are consociated and conjoined; for as to the thoughts of his understanding and the affections of his will, every man is in the **Spiritual World**, in the Societies there; thus is together with the Angels of Heaven on the one side, and with the Spirits of Hell on the other.

—⁴. That nature has been created in order that the **Spiritual** may be terminated in it, follows from (the fact) that the things in the **Spiritual World** are causes, and those in the natural effects. Ex.

1212^e. Time and space do not exist in the **Spiritual World** as things proper to it; for they are the appearances there of the state of their lives; and hence it is that from the earths there—which are from a spiritual origin—plants are born in a moment, and also disappear in a moment, which, however, happens only when the Angels depart; for, when they do not depart, they are permanent.

1218². That in the natural world there are spaces and times; and that in the **Spiritual World** there are appearances. Ex.

— . Pure love, from which all things in the **Spiritual World** come into existence immediately, is immaterial; whereas pure fire, through which all things in the natural world come mediately into existence, is material; and hence it is that all things which come into existence in the **Spiritual World** are spiritual from their origin; and all things which come into existence in the natural world are material from their secondary origin; and material things are in themselves fixed, stated, and measurable. Ex. . . Whereas in the **Spiritual World** all things are as it were fixed, as it were stated, and as it were measurable; but still, in themselves, are not so; for they come into existence according to the states of the Angels, and are permanent according thereto, so that the states themselves and these things make a one; and therefore the things are varied just as their states are varied. But this takes place more especially in the World of Spirits . . . and not so much in Heaven or Hell . . .

—³. Hence a man after death does not at all know . . . that he has migrated from the world of his body into the World of his spirit. I have heard many saying

that they have not died, and that they cannot understand how anything of their body had been rejected in the grave; and this for the reason that all things there are similar. They do not know that the things they see and feel there are not material, but substantial from a spiritual origin; and that nevertheless they are real, being from the same origin as all things of the world, with the sole difference, that something accessory, like a clothing, has been given the things in the natural world from the sun of that world, causing them to be material, fixed, stated, and measurable. But still I can asseverate that the things in the **Spiritual World** are more real than those in the natural world; for the deadness which accedes to the **Spiritual** in nature does not make reality, but lessens it.

1220³. A naturalist, after death, calls all things natural which he sees in the **Spiritual World**, because they are alike.

Ath. 191. The proceeding Divine is what is extended in the universe . . . and hence is the inmost of the **Spiritual World** . . .

J. (Post.) 236^e. Such are carried to the boundaries of the **Spiritual World** of our Earth, where there appears a lake fuming with fire . . .

313. See ATMOSPHERE, here. 314.

322, 323. In a word, there are in the **Spiritual World** not only things like those in the natural world, but also innumerable more, and each with an infinity and in a harmony from which there breathes forth delight. Enum. But all the things here enumerated are . . . spiritual; and yet Spirits know no otherwise than that they are material; for when a spiritual man touches what is spiritual, or tastes what is spiritual, it is exactly as when what is material touches or tastes what is material. . . I have shown this (to Spirits who believed that the things they saw there were material) by the houses, in that they are formed in a moment, and dissipated in a moment; by the garments, in that they are put on, new ones given, and the garments changed, in a moment; by the dinners and suppers, in that the tables, with the food on them, come into existence in a moment, and are afterwards dissipated in a moment; and by the fact that the Spirits themselves can be carried into the houses through the walls. . . There was a certain person, known to me, with whom I spoke while his body was being buried, (which) I told him. He replied that he did not know *what* of him was being buried, because he had everything with him: a like body as before, and all other things alike. For he, like others, knew no otherwise than that he was material, when yet he was spiritual.

D. Love xix². In the **Spiritual World**, the interior act of the will appears; for there all act according to their loves . . .

D. Wis. ii¹. In the **Spiritual World**, there is what is substantial in place of what is natural.

vii. 5². For, in the **Spiritual World**, the objects are exactly like those in the natural world: there are lands, fields, gardens, and forests; houses, and chambers in them, which contain all things of use; there are, besides, garments for women and for men, such as

there are in the world; there are tables, foods, drinks, such as there are in the world; there are animals also, both tame and hurtful; consequently there are spaces and times; and numbers, and measures. All these things are so like those in the world that the difference cannot at all be seen with the eyes; and yet all those things are appearances, of the wisdom, those which are of the understanding; and of the perception of loves, those which are of the will, of the Angels; for they are created in a moment by the Lord, and are also dissipated in a moment: they are permanent, or not permanent, according to the constancy or inconstancy in them of those whose appearances they are . . .

xii.3⁴. For the mind of man is his Spiritual World; and his body is his natural world.

5 M.4. (The first experiences of men in the Spiritual World. Quoted in full under NOVITIATE.)

10. The Angels rejoined, You are now in the Spiritual World, and as yet you know not but that you are in the natural world. Here, Heaven, where the Angels are, is above your head, and Hell, where devils and satans are, is beneath your feet. Is not the ground on which you and we are standing land? Beat it with your feet, and know.

De Conj. 96. They are cast into a gulf which is outside the Spiritual World of this Earth.

Can. God iv. 12. In the Spiritual World, creation can be made visible to the eye. (Quoted in full under CREATE.)

Coro. On Miracles. iv. In place of miracles there has been at this day effected intromission into the Spiritual World, etc. Coro. li. Inv.43, Ex. 55.

v. See MIRACLE, here.

19. The natural world could not have come into existence, consequently neither could it subsist, except from the Spiritual World.

Inv. 41. In the Spiritual World, no one Knows another from his name only; but from an idea of his quality. This causes another to be presented to view, and Known. Des.

60. These miracles are of the Divine omnipotence according to the influx of the Spiritual World into the natural one. (Continued under MIRACLE.)

Spittle. *Sputum.*

Spit. *Exspuere.*

A. 6669^e. The Lord making clay of His spittle. Ex. 9051^e. E.239¹⁹.

D. 4813. (Flames from spittle=cupidity for truth.)

E. 239¹⁹. 'He spat on the ground, and made clay of the spittle' (John ix.6). . . The 'clay' the Lord made from spittle on the ground=reformation through truths from the sense of the letter. 304⁶¹.

475¹⁷. By 'clay from spittle' (John ix.6) is signified sensuous truth, such as is in the Word for such.

Spleen. *Lien.*

A. 5184^e. Those in the province of the spleen are almost directly above the head; but their operation falls (towards the left).

9698. The inhabitants and Spirits (of the First Earth) relate to something in the spleen; which was confirmed by their influx into the spleen while speaking to me.

H. 96^e. They who are in the spleen, etc. are in the purification of good and truth.

P. 336². Man knows not how . . . the pancreas and spleen purify.

D. 1005. On the province of the spleen, etc.

1007. The spleen is also such; for it receives the filthy blood, with which the pure blood has also been intermingled, which serves in place of a menstruum . . .

Splendour, Resplendence. *Splendor.*

Splendid. *Splendidus.*

Splendidly. *Splendide.*

Resplendent. *Splendens.*

Shine. *Splendere.*

A. 1042³. 'The brightness of fire round about from the loins downward, as the bow in the cloud' (Ezek. i. 27)=the Celestial Spiritual. ('the brightness,' and 'rainbow'=wisdom and intelligence. 3021⁶.)

2189³. The resplendence induces the appearance of a garment.

2714. Illumination and power is signified by 'brightness,' and 'light' (Hab.iii.4).

4530. The splendour of the colours there. Their splendour is from the truth which is of intelligence . . .

4947. Those who have loved to live splendidly . . .

5165³. If love to the Lord and charity towards the neighbour had formed their interiors, there is a derivative resplendence in their faces.

5248. Spirits appear in garments devoid of resplendence; but Angels in garments which have resplendence, and which are as if formed from resplendence; for the resplendence itself around them appears as a garment . . . The resplendence in their garments is from the good of love and of charity; for this good by its shining through confers resplendence.

5319. Truth from the Divine is represented by garments of such bright whiteness-candor-and resplendence; because the brightness and resplendence of Heaven are from the light which is from the Lord, which is Divine truth. Ill.

5954². Those appear in bright resplendent garments who are in truths of faith which are from good; for the good shines through the truth: whence is the resplendence.

7711². 'To wait for brightnesses' (Is.lix.9)=the good of truth; for the resplendence of light is from good. E.526¹¹.

8906³. No longer to have light from faith and love is 'to withdraw their shining' (Joel ii.10).

8988³. The Angels appear . . . in beauty and resplendence according to the quality of the good from truths.

9263⁵. 'To shine as the stars' (Dan.xii.3)=to be in the intelligence of truth and the wisdom of good, and thence in eternal happiness.

[A.] 9406⁵. That at the Lord's presence the internal sense appears, such as it is in Heaven, in its glory, is signified by, 'at the brightness before Him His clouds passed away' (Ps. xviii. 12). E. 594⁶.

9434. Divine truth in Heaven itself resplendent from the good of love. Sig. and Ex.

9930. That 'the plate'=illustration, was from its resplendence; for it shone from the gold upon Aaron's forehead; and all resplendence=illustration (or enlightenment) such as there is in the Heavens from the Lord as a Sun.

10330^e. Fatuous lumen shines before their eyes from things confirmatory and persuasive: whether it is false, or true, it shines. But this resplendence becomes mere thick darkness when light from Heaven inflows.

10536. These appear clothed in white resplendent garments.

—². The resplendence is from the Divine good.

10574⁷. 'The brightness of her glory' (Is. lxvi. 11)=the love of truth from the Lord. (=Divine truth from which is doctrine. E. 365³⁹.)

H. 178. See GARMENT, here. 181.

347. Those in this love are in heavenly intelligence, and in Heaven 'shine as with the brightness of the expanse' (Dan. xii. 3). 356³. 518, Ex.

352. Falsities, when confirmed, may shine=*splendescere*; but not in the light of Heaven.

359. Man may dwell and live splendidly according to his condition . . .

411. All resplendent as with gold, etc.

518. It is Divine truth which shines in Heaven . . . and use turns the rays of this light into various resplendences.

S. 40³. 'He lived splendidly every day' (Luke xvi. 19)=because they had and read the Word.

W. 221^e. After His advent the Sun appeared in greater resplendence.

P. 5². Divine fire and Divine resplendence in the Sun; and from the Sun spiritual heat and light.

233¹¹. The surface of the love of self makes a certain resplendence of light . . .

R. 782. 'Fat and splendid things' (Rev. xviii. 14)=celestial and spiritual affections of good and truth . . . Affections of truth are called 'splendid,' because they come forth from the light of Heaven, and its resplendence in minds . . .

814. 'Fine linen clean and bright' (Rev. xix. 8)=brilliant from good, and pure from truth. (It is called 'bright' from spiritual good. E. 1222.)

830^e. 'The brightness round about' (Ezek. i.)=the derivative Divine wisdom.

932. 'Bright as crystal' (Rev. xxii. 1)=these truths translucent from the spiritual sense, which is in the light of Heaven.

954. 'The bright and morning Star' (ver. 16)=that He was the light . . .

M. 266². All things in that Society are splendid and magnificent; splendid from the gold and precious stones . . . And all good uses shine in the Heavens.

384. In the maidens, there is only the lustre=*nitore*; but in the wives, the resplendence of beauty.

—^e. The light of conjugal love filled the house with resplendence.

T. 39². From the resplendence of fire proceeds light. So in love . . . there is something inmost affecting the understanding to which the resplendence of fire corresponds. 41.

412^e. They who have performed uses from love towards the neighbour . . . are in splendour and honour there.

E. 274². 'To make the darkness shine' (Ps. xviii. 28)=to dissipate the falsities of ignorance with the light of truth.

316⁷. 'The brightness of Jehovah,' and 'the light' (Hab. iii. 4)=the Divine truth.

401⁶. The resplendence of the light or of the Divine truth proceeding from Him is from the Divine love.

422¹³. 'The brightness of thy rising' (Is. lx. 3)=Divine truth from Divine good whence is intelligence.

644²². The enlightenment of the man of the Church by the reception and after the reception of Divine truth from the Lord's Divine good, is signified by 'the clear shining after rain' (2 Sam. xxiii. 4).

950. 'Clothed in linen clean and bright=*splendidum*' (Rev. xv. 6)=by Divine truth, or the Word from the spiritual sense. . . It is called 'bright' from the light in Heaven; which light is resplendence; for from it all things there shine. 951. 1159.

Split. *Scindere*.

Dividing, A. *Scissio*.

A. 1110. Seem to themselves to split wood. D. 534.

H. 488^e. Nothing is more delightful to them than to cleave asunder marriages.

T. 607. If the conjunction between men and Spirits were to be cleft asunder . . .

D. 536. Splitting wood under his feet.

575. Those who try to make themselves warm by the dividing of grass with a saw.

2626. Bread cut into squares.

4177. While they are splitting wood, it appears as if somewhat of the Lord were under the wood . . .

Spoil. See under PREY.

Spoil. *Rapina*.

A. 1094². Those who have been delighted with plundering.

6442^e. Thus 'rapine,' 'spoil=*spolium*,' 'prey'=the forcible taking away and deliverance of the good by the Lord. Ill.

6978². 'Full of rapine' (Nahum iii. 1)=evil from falsity. (=violence inflicted by falsity. E. 355²³.)

7248. (These inhabitants of Venus) are very much delighted with spoil, especially to eat of the spoil. D. 3346, 3347.

7272. Although they live in rapine, etc.

E. 278³. The dissipation of falsities and evils is signified by 'to eat of the prey' (Num. xxiii. 24).

—⁷. 'The prey' over which the lion roareth (Is. xxxi. 4) = deliverance from evils from Hell. 601⁵.

601¹³. 'To catch the prey' (Ezek. xix. 3) = the destruction of the truth and good of the Church.

Spoil. *Spolium.*

Spoil, To. *Spoliare.*

A. 1551⁴. (Why Israel was commanded to spoil the Egyptians.)

1861¹³. 'To snatch him that is spoiled from the hand of the oppressor' (Jer. xxi. 12) = to do the good of charity.

6442. 'To devour the spoil' (Gen. xlix. 27) = to appropriate to Himself those whom He has delivered.

—². That 'to devour the spoil—*rapina*—or spoil' = to appropriate to himself goods which have been carried off by evils. Ill.

—^e. See *SPOIL—rapina*, here.

8292. 'I will divide the spoil' (Ex. xv. 9) = slavery. 'The spoil' = those who have been subjugated; hence 'to divide the spoil' = to distribute among themselves those who are reduced to slavery.

E. 417⁷. See *PREY*, here.

714²⁰. 'Spoiled' = to be without goods; 'naked' = to be without truths.

Spoilers. See under *VASTATE*.

Sponge. *Spongia.*

Spongy. *Spongiosus.*

A. 831². They are like sponges . . . **D.** 2743.

2490. They enter like water into sponges. **D.** 4822^e.

3563^e. Like a sponge which absorbs water both clear and foul. 9382².

H. 354. They (there) imbibe falsity as a sponge does water. **P.** 17. **E.** 118².

479⁵. Love is like spongy and porous wood . . .

I. 12³. Like noble wine in a clean sponge.

T. 364. Man would (then) be, as to his flesh, a mere sponge.

D. 6072. Idleness is like a sponge . . .

D. Min. 4739. The exerescences on trees, which are like a sponge or other mouldiness.

E. 627^e. They placed the filled sponge on a reed (Matt. xxvii. 48). **Ex.**

695²². As a sponge imbibes water and oil.

Coro. 28². Man's mind would then be like a sponge, which imbibes water largely, but cannot evacuate it.

Sponsors. *Patrini.*

R. 224¹¹. When adult, he does the things the sponsors promised for him, which are repentance and faith in God; for they promise, first, that he shall renounce the devil and all his works; and, secondly, that he shall believe in God. All infants in Heaven are initiated into these two things. **T.** 530².

T. 685^e. The priest afterwards turns to the sponsors,

and asks whether they renounce the devil and all his works, and whether they receive the faith; to which the sponsors reply, in the infant's stead, Yes. (These two things) accomplish regeneration.

Spontaneous. *Spontaneus.*

Spontaneously. *Sponte.*

A. 1947. Without this freedom, or spontaneousness, or voluntariness, man cannot be reformed.

4029. Things which were spontaneous. **Sig.** and **Ex.**

— . Whatever is from affection is spontaneous, most especially that which is from the ardour of affection.

—². The conjunction of truth and good in the Natural, is not effected except through what is spontaneous.

4031. What is spontaneous, or free. **Sig.**

5729. Temptation until they submitted themselves from what is spontaneous. **Tr.**

7398. Things which have become familiar . . . flow of their own accord—*sua sponte*.

8516³. Whatever (those in good) think and do, flows as it were spontaneous, and from freedom.

9394⁴. By continual use or habit, they become as if spontaneous and natural. —⁵.

9460. 'Whom his heart moves willingly' (Ex. xxv. 2) = from freedom.

9670². The things of the heart and the cerebellum are called involuntary and spontaneous, because they so appear.

10725. These are the things signified by those which the sons of Israel offered willingly.

H. 262. All correspondence is natural and spontaneous.

266². The speech of the Angels flows immediately and spontaneously from their thought, and this from their affection . . .

324^e. When (love and innocence) are present, all things of faith are received as it were spontaneously.

P. 136⁴. Worship not compulsory, but spontaneous, does not shut evils in.

T. 143. 'May the willing spirit uphold me' (Ps. li. 12).

495. 'The willing ones of the people are gathered together' (Ps. xlvii. 9). **E.** 331⁷.

Ad. 4/5394. The things written above . . . came spontaneously upon the paper.

D. 2224. In some it appears as if it were spontaneous, although it is of the Lord alone.

3637. Thus the words flow spontaneous.

4517. That sorceresses attach themselves to . . . the spontaneous things. 4518.

4521. How spontaneous things draw towards Hell.

— . The Spontaneous, which is the Hereditary of man . . .

— . Spontaneous things are those which are of the general sense, and have their place in the occiput.

E. 537³. 'The willing ones of the people' (Num. xxi. 18) = those in the goods of truth.

Spoon. *Cochlear.*

A. 2596. An ebony spoon, seen. H.325. D.3066.

M. 270⁶. A spiral-cochlear-stair.

344. He sent me an ebony spoon.

Spot. *Macula.***Spotted.** *Maculosus.*

See BLEMISH.

A. 865. Falsities with the spiritual man . . . are like the dense spots of a cloud.

3540. 'Can the leopard change his spots?' (Jer.xiii. 23). Ex. (=truths falsified. E.780⁵.)

3993. 'Spotted' (Gen.xxx.32)=mixed with falsity.

—⁵. See SPECKLED, here.

— . Thus 'spotted'=truth with which falsity is mixed. Ex. —⁷. 4000. 4005. 4006. 4020.

3995. 'Spotted'=falsity.

—³. Hence 'spotted,' in the Hebrew, is expressed by a word which also means lambs. Ill.

R. 572. See LEOPARD, here.

625. See IMMACULATE, here.

—². As 'spots'=falsities, it was forbidden that anyone of the seed of Aaron in whom there was a blemish, should approach the altar (Lev.xxi.17-23). And also that no sacrifice of (animals) in which there was a blemish should be made (Lev.xxii.19-35); where the blemishes are enumerated. E.867⁴.

T. 7. The Word, with such, is as if spotted with blots.

22^e. They see the watery parts (of the planet) as spots.

346. Called a white spot upon the cornea.

D. 3327. A black spot seen under the left eye, which they said meant that they were to desist from speaking.

3651. One sees another as . . . shining spots . . .

4133. That the things being written would appear hypothetical, with blemishes.

5601². If spots appear upon their garments, they know (that they have thought something evil). 5664.

E. 476. The garments of those who are in falsities appear (there) spotted.

Spouse. See MARRIED PARTNER.

Spread. See under DIFFUSE.

Spread. *Disseminare.* H.464^e. Can. Redeemer v. 6.

Spring. See FOUNTAIN.

Spring. *Elater.*

H. 354². As an elastic bony substance repels . . .

T. 364. The spring (of a clock).

D. 5554. The conatus in a spring . . .

Spring. *Scaturigo.*

Spring, To. *Scaturire, Scatere.*

A. 353². 'The fountain of life' (Ps.xxxvi.9)=the Celestial which is of love.

1679². Falsities spring from cupidities, etc. E.776.

4839. That which does not spring or flow forth from interior evil . . .

5280². All truths of faith spring from good.

5712^e. Diseases spring from unclean things.

5758^e. Hence is the spring of many evils.

7711. Such falsities as spring from evil . . . The evil from which these falsities spring . . .

8568⁷. 'The springs of waters' (Is.xlix.10) = the Knowledges of truth from the Word.

9188². All evil springs principally from the love of self. H.555^e.

9348. All evils spring from the loves of self and of the world. H.570.

10629. Their interiors which abound—*scatent*—in falsities and evils.

H. 424. Evil affections which spring from the will.

P. 38. The spring of these delights is the love of dominating from the love of self. 215⁹.

R. 238⁴. 'To make the fountain of Babylon dry' (Jer.li.36)=to extinguish all the truth of that Church from its primes.

422. Falsities of concupiscences which spring from evil loves. Sig. and Ex.

M. 242. Hence the spring of conjugal love is closed.

459. The spring of manliness can be kept closed and reserved for a wife with few.

568². When evils spring from their native fountain—*fonte*.

E. 304²¹. 'I will make the dry land a spring of waters' (Is.xli.18) . . . =good, because truth. (=to infill with truths the natural man. 730²⁴.)

386²⁷. 'Upon the springs of waters shall He lead them' (Is.xlix.10) . . . =enlightenment in all truth. 'A spring,' or 'fountain,' is the Word, and also doctrine from it.

483¹⁵. 'His fountain'=the doctrine of what is false; 'his spring' (Hos.xiii.15)=its falsity. ('Spring'=doctrine; and 'fountain'=the Word. 730¹².)

654⁷¹. The Sensuous is the spring of all evils and the derivative falsities.

714¹⁵. 'A thirsty place shall become springs of waters' (Is.xxxv.7)=the truths which they shall have.

949². This love (of commanding) is the spring of all evils.

Spring. *Ver.*

Spring-time. *Vernum.*

Vernal. *Vernalis, Vernus.*

Verdant, To be. *Vernare.*

A. 34². Faith from love is like the light of the sun in the time of spring . . . 2231³. 2388². F.32^e.

553. Those in mutual love, in Heaven, continually advance to the spring-time of their youth. H.414.

1577². As in the time of spring, when all things vegetate . . .

1622. All things (there) appear in their most beautiful spring and flower.

1726. See PEACE, here. 5052. 5662².

1773. A vernal heat from the Word.

1837². The first age of the Church is compared to the spring, when all things bloom.

3643. In proportion as the Angels are in love, charity, and the derivative faith, they are in an aura of vernal light and heat.

3696². After temptations, the state is like one of spring, which succeeds one of winter.

4301². As the eye is affected with the flowers in gardens and meadows in the time of spring.

5482². The sun then inflows with heat (also), as happens in the time of spring and summer . . .

5725². This is the morning, or spring, of Spirits.

7056². The light in Heaven is like the vernal light, to which heat is united . . .

9213. To these states correspond the spring-*verna*-times and summer times on earth.

10834. (In the Sixth Earth) there is perpetual spring-time and summer-time, because the year is so short . . . whence the ground is verdant-*vernat*-continuously.

H. 166. Spring and morning are turned into the idea of a state of love and wisdom such as exists in the Angels' first state.

289. See DAWN, here.

489². (Such) live there in a vernal-*verna*-temperateness.

W. 73. ('Spring' = the first time of the Church.)

102. When the heat and light in the Heavens make a one, it is like spring-time with the Angels.

104^e. Hence the Angels have perpetual spring. 105². I.4².

R. 926³. There then breathed a vernal heat from Heaven. M.137.

M. 137⁴. The reason why, when we approached, there breathed on thee as it were a vernal heat, is that in our Heaven conjugal love and that heat act as a one. . . In Heaven, where there is vernal heat, there is love truly conjugal; for no where else is there what is vernal than where heat and light are united in equal proportions.

—⁵. Our Sun remains at a middle altitude; and hence it is that the heat and light which proceed from it make perpetual spring; and that a perpetual Vernal breathes into those with whom love is united with wisdom in equal proportions. . . Hence, also, are the germinations on your Earth, and the pairing of your birds and animals in the times of spring; for the vernal heat opens their interiors even to their inmosts, which are called their souls, and affects them, and implants its Conjugal in them . . . But with men there is a perpetual influx of vernal heat from the Lord, and therefore they can be delieiated in marriage at all times, even in the middle of winter; for males have been created receptions of wisdom . . . and females of love of the male's wisdom; and hence it is that as

we approached there breathed on thee a vernal heat attended with a sweet odour, like that from the first growths in gardens and fields.

147^e. These things are from the vernal temperateness of (natural) light and heat; but those are from the vernal temperateness of (spiritual) light and heat.

355⁶. Love truly conjugal is exactly like the vernal heat, from the influx of which all things aspire to germinations and fructifications; nor is there any other heat in that Heaven.

T. 687². Regeneration is represented by the flowering of all things in the time of spring.

D. 5627. In the other life they do not know what spring, summer, autumn, and winter are.

E. 691². Occurs. 701^e.

942^e. It is the time of spring for man when he enters Heaven, which takes place when his Internal is opened: previous to this it is the winter time with him.

1171⁵. Then the man is like a garden in the time of spring, when heat is united to light . . .

Spring up. *Oboriri.* T.209³. 644. 665⁴. De Verbo 7⁷.

Sprinkle. *Aspergere, Circumspargere, Conspargere, A. Aspersio.* [*spargere.*]

See under SCATTER.

A. 10047. 'To sprinkle blood upon the altar round about' (Ex.xxix.16)=to unite Divine truth with Divine good in the Lord.

10067. 'To sprinkle upon them' (ver.21)=to unite; for that which is sprinkled and poured upon anyone represents union.

H. 289^e. An odour of vegetation diffused-*circumspargi.*

578. Evils which they scatter around-*circumspargunt.*

E. 475⁴. The purification of the externals of the Church was represented by the sprinkling of the water of expiation, etc. (Lev. xvi.).

519⁶. 'Scatterings' (Amos vi.11)=truths destroyed through falsities; 'breaches'=the same, but in a less degree.

922⁵. Therefore it is said 'with dyed-*conspersus*-garments' (Is.lxiii.1).

Sprout. *Egerminare.*

Sprouting, A. *Egerminatio.*

A. 7484. Which sprouts up from their earth.

W. 310³. Uses for the animal kingdom through vegetable growths.

316. Like the growth of a tree.

318. Seeds, which, sown and grown . . .

E. 942². Man's first sprouting is from illustration.

Sprout. *Pullulare.*

T. 374³. Then the seed . . . sprouts out of the earth.

D. 863. Occurs. 1856. 1860. 2079a.

Spue. See VOMIT.

Spurious. *Spurius.*

- A. 112^e. (Spurious good and truth, etc.)
 1033². A spurious conscience. Ex. D.3445.
 5188. Called spurious tubercles.
 5345^e. What is multiplied from adultery is spurious; thus is not truth. 6091^e.
 8904¹¹. 'A bastard shall not come into the congregation . . .' (Deut.xxiii.2). Ex.
 9277⁴. 'The thorn'=spurious good.
 10266^e. Spurious good. Ex.
 H. 352. Spurious intelligence and wisdom. Ex.
 R. 97³. He who is in this falsity . . . does spurious good only.
 M. 291^e. Such wives are in the friendship of spurious love.
 T. 345. Spurious faith (is that) in which falsities have been commingled with truths. 346. 380, Ex.
 421^e. Charity for the sake of self and the world is spurious charity.
 450. On spurious charity. 451. 457.
 D. 1808. On those who constitute spurious spirits. 1812. J.(Post.)58.
 3353. A spurious offspring of the Most Ancient Church.
 D. Min. 4717. Such are spurious within, in the love of self . . .

Spurn. *Spernere, Aspernari.*

- A. 3913³. He does not spurn dignities . . .
 9450. They spurn the holy things of the Church.
 P. 117^e. They who . . . spurn-*aspernati*-religion.
 T. 160⁷. In your hearts you have spurned religion.
 455a. They who have spurned-*aspernati sunt*-the holy things of the Church.

Spurn. *Respuere.*

- A. 4027². They reject, nay spurn, these arcana.
 7245². They spurned Knowledges of internal Things.
 7950^e. He will then disown, hold in aversion, and spurn the truth.
 H. 487. So that they spurn all the doctrine of the wise.
 W. 243^e. The diabolical crew then spurned these things.
 D. 2995. They spurned (these truths) with some aversion.

Spy. See under EXPLORE and WATCHMAN.

Squalor. *Squallor.*

Squalid. *Squallidus.*

- A. 4054^e. They live in squalor.

5246². A state of temptation is relatively squalid and unclean.

H. 182. They appear in garments torn, squalid, and disgusting.

488⁶. They who have taken delight in adulteries live where all things are sordid and squalid: these they love.

R. 140. Purifies the blood from the unclean things which are called filthy.

D. 2813. Occurs. 4854.

3618^e. Filthy water.

E. 476. The garments of those in temptations appear squalid.

Square. *Quadratus.*

Square, To. *Quadrare.*

See FOURSQUARE.

A. 5952^e. This squares with it.

9717. 'The altar shall be foursquare' (Ex.xxvii.1)= what is just.

— In the other life, the goods of the external man, which are called just, are presented as square. Hence it is that by 'what is square' is signified what is just. III.

9861. 'Foursquare it shall be doubled' (Ex.xxviii.16) = what is just and perfect.

10180. 'Foursquare shall it be' (Ex.xxx.2)=what is perfect; for 'foursquare'=what is just, and also what is perfect.

10770. Small square pieces of bread seen.

H. 355^e. These square with the light of the Spiritual World.

464². The things which do not square with them cannot be uttered.

N. 1⁵. What is quadrangular or foursquare = what is perfect. Refs.

P. 335³. As is said concerning squaring the circle.

R. 905. See FOURSQUARE, here.

M. 103³. I saw that the house was square, the sides looking to the quarters.

132. Around the theatre, in a square form, were placed seats.

263. The devil had on a square cap.

T. 22. For this squares with its essence.

134. A square temple seen.

353^e. Compared to a battalion formed in a square.

367⁶. This comparison squares.

469. This squares with the Divine justice.

508. Another temple in a square form seen.

D. 2626. Bread cut into square bits: its correspondence.

4627⁴. The particulars then do not square with the general.

E. 205⁴. These things are not applicable to David.

Squinting. See STRABISMUS.