

D. 1129. They imitate the action of the cistern of the chyle by a like syringic drawing . . .

System. *Systema.*

Systematic. *Systematicus.*

T. 13. This great system, which is called the universe, is a work cohering as a one . . .

75^e. Such a system of theology as this . . .

159². (They said,) God operates (only) universally in the whole system of our mind and body . . .

343. For faith enters into the parts of a system of theology, as the blood enters into the members of the body.

628^e. The whole system of theology of the present day is dependent on this imputation.

758². By which (the Christian Church) has fashioned its system—*systematicum*.

D. 2311. This is in the general system of the World of Spirits.

2782^e. Therefore . . . the universal system of man has been perverted.

2986. The tone may be from the whole consonant body system . . .

3034. To one action . . . the universal system of the purer parts concurs . . .

3035. It is the lungs which operate in general into the system of the muscles.

4627. The soul (is conceived of) as dominant in its own systematic world.

Systole. *Systole*

Systolic. *Systolicus.*

H. 445. When . . . the systolic motions of the heart cease . . .

446. The systolic motion of the heart (is one of the) bonds, which, being broken, the spirit is left to itself . . .

F. 19. Like the motion of the heart, which is called systole and diastole. P. 319, Def.

W. 378. As the motions of the heart, which are called systole and diastole, change and vary according to the affections of each man's love . . .

E. 1088². The celestial things of the Word are like the systole and diastole of the heart.

D. Wis. vii. 3². Hence there is in man both an internal and an external systolic and animatory motion; an external one which is natural, and an internal one which is spiritual.

Tabernacle. *Tabernaculum.*

See under DWELL and TENT.

A. 414². When they began to profane their tents by profane worships, the tabernacle was built, and afterwards the temple. And as a tabernacle, afterwards 'a temple,' and also 'tents,' were significative, a holy man was called 'a tent,' 'a tabernacle,' and also 'a temple,' of the Lord. Ill.

—². In the supreme sense, the Lord as to His

Human essence, is 'the tent,' 'the tabernacle,' and 'the temple.' Hence every celestial man is so called; and, derivatively, everything celestial and holy.

—^e. As the Most Ancient Church was more beloved by the Lord . . . and also because they lived alone by themselves . . . and celebrated worship so holy in their tents, therefore tents were accounted more holy than a temple, which had been profaned; and in remembrance of this the feast of tabernacles was instituted, when they gathered in the increase of the land, during which, like the Most Ancients, they dwelt in tents (Lev. xxiii. 39–44; Deut. xvi. 13; Hos. xii. 9). 3312. 4391^e.

3478. There was represented before certain Spirits the tabernacle with the ark . . . with all their appurtenances . . . The three Heavens were represented by the tabernacle . . .

4236. The tabernacle in the midst of the encampment . . . represented the Lord Himself.

4288³. In the Representative Church they had tents or tabernacles, and Divine worship in them, and they accounted this holy because 'tents' or 'tabernacles' signified the Holy of love and of worship.

4391. 'Booths,' or 'tents,' in the Word, properly = the Holy of truth, and are distinguished from 'tabernacles,' which are also called 'tents,' by this: that the latter = the Holy of good. The former are called 'succoth;' but the latter 'ohalim.' Ill.

5922⁷. Hence it was that upon the tabernacle there appeared a cloud by day, and a fire by night, because 'the tabernacle' represented the Lord's Divine Human; consequently the Divine truth which proceeds from Him; thus the Word. Ill.

6537^e. See FEAST, here. 9286. 9294⁴.

9294⁶. The like was represented by the dwelling of the sons of Israel in Canaan, as by . . . 'the feast of the ingathering of the fruits of the earth' . . . called also 'the feast of tabernacles,' namely, the implantation of good, and thus life in Heaven. 9296⁴, Ex. and Ill.

9296⁶. By 'the tabernacles in which they were to dwell seven days' is signified the Holy of love from the Lord, and, reciprocally, to the Lord. Refs. And, that it = the Holy of union. Ref.

9457⁴. For this tabernacle was so constructed as to represent the three Heavens, and all things which are therein . . .

9479^e. (Thus) the tabernacle was called 'the Sanctuary' from the fact that by it was represented Heaven and the Church; and that by the holy things therein were represented the Divine things which are from the Lord in Heaven and the Church.

9485^e. That the Inmost Heaven was signified by the ark, was because by the whole tabernacle, or tent, was represented the universal angelic Heaven; its ultimate, by the court; its middle, by the habitation where the priest ministered; and its inmost, by the habitation within the veil, where was the ark containing the Testimony. 9594.

10545². From the fact that the Most Ancient Church was more loved than the rest, and the Lord dwelt with

them in tents . . . in memory of these things the **tabernacle** or Tent of the Assembly was constructed among the Israelitish nation, in which holy worship was held; and on the same account there was instituted the feast of **tabernacles** or of tents. See R. 585³.

S. 2^e. In other places, the Word is called 'the Sanctuary,' and 'the **Tabernacle**,' in which the Lord dwells with man.

46. That the sense of the letter . . . is signified by the curtains and veils of the **tabernacle**. By 'the **tabernacle**' was represented Heaven and the Church, and therefore its form was shown by Jehovah upon Mount Sinai; and consequently by all the things which were in the **tabernacle** . . . were represented the holy things of Heaven and the Church; and by 'the Holy of Holies,' where was the ark . . . was represented the inmost of Heaven and the Church; and by the Law itself written on the two tables of stone . . . was signified the Lord as to the Word. . . Hence by the ultimates of the **tabernacle**, which were the curtains and veils, thus the coverings and containants, were signified the ultimates of the Word, which are the truths and goods of the sense of its letter.

Life 55². On account of the holiness of the **tabernacle** from the Law in the ark, the whole Israelitish people encamped around it by command in order according to the tribes, and marched in order after it; and there was upon it a cloud by day, and a fire by night . . .

P. 250⁵. That they may receive them into everlasting habitations.

R. 585. ('Blasphemies against) His **tabernacle**, and against them that dwell in heaven' (Rev. xiii. 6) = scandals against the Lord's Celestial Church, and against Heaven. Nearly the same is signified by 'the **tabernacle**' as by 'the temple;' namely, in the supreme sense, the Lord's Divine Human; and, in the relative sense, Heaven and the Church. But by 'the **tabernacle**,' in this sense, is signified the Celestial Church, which is in the good of love from the Lord to the Lord; and by 'the temple,' the Spiritual Church, which is in truths of wisdom from the Lord. . . The reason why by 'the **tabernacle**' is signified the Celestial Church, is that the most Ancient Church . . . held holy worship in **tabernacles**; whereas the Ancient Church . . . held it in temples. The **tabernacles** were of wood, and the temples of stone; and wood = good, and stone truth.

—². That by 'a **tabernacle**' is signified the Lord's Divine Human as to the Divine love, and also the Heaven and Church which are in love to the Lord. III.

669. 'The temple of the **tabernacle** of the testimony in heaven was opened' (Rev. xv. 5) = that there was seen the inmost of Heaven, where is the Lord in His holiness in the Word, and in the Law which is the decalogue. . . By 'the **tabernacle** of the testimony' is signified the inmost of that Heaven where is the Lord in His holiness in the Word, and in the Law which is the decalogue; for by 'the **tabernacle**' is equally signified Heaven; and the inmost of the **tabernacle** was where the ark was, in which were the two tables . . . That by 'the **tabernacle** of the

testimony' is also signified where the Word is, is because 'the testimony' is predicated (also) of the whole Word, and of the Lord as the Word, because the Word testifies of Him. (=the interior Divine truth in the Word revealed by the Lord. E. 948.)

882. 'Behold the **tabernacle** of God is with men' (Rev. xxi. 3) = the Lord from love speaking and evangelizing that He will now be present with men in His Divine Human. This is the celestial sense of these words. . . By 'the **tabernacle** of God' is meant the Celestial Church; and, in the universal sense, the Lord's Celestial Kingdom; and, in the supreme sense, His Divine Human. The reason why by 'a **tabernacle**,' in the supreme sense, is meant the Lord's Divine Human, is that by 'a temple' this is signified . . . with this difference: that by 'a temple' is meant the Lord's Divine Human as to the Divine truth or the Divine wisdom; and by 'a **tabernacle**' is meant the Lord's Divine Human as to the Divine good or the Divine love. III.

926³. There was then seen in the same place (as that in which the solidian temple had been) a **tabernacle**, simple in its external form; and the Angels who were with me said, Behold the **tabernacle** of Abraham, such as it was when the three Angels came to him, and announced that Isaac was to be born. This appears simple before the eyes; but it becomes more and more magnificent according to the influx of the light from Heaven. (They opened the Second Heaven) and then, from the light which inflowed from it, that **tabernacle** appeared like a temple similar to the Jerusalem one. . . (And when they opened the Third Heaven) the temple vanished; and in place of it was seen the Lord alone, standing upon the foundation stone, which was the Word. . . (Afterwards the passage for the light from the Third Heaven) was closed by the Lord, and that from the Second Heaven was opened: in consequence of which the former appearance of a temple returned, and likewise that of a **tabernacle**, but in the temple. By this was illustrated the meaning of the words: 'Behold the **tabernacle** of God is with men, and He will dwell with them.' Also of these: 'I saw no temple in the New Jerusalem; for the Lord God Almighty is the Temple of it, and the Lamb.' B. 118. T. 187.

M. 75. (In the Heaven of the Golden Age) were seen **tabernacles** and **tabernacles**, to the number of many thousands, in front, and at the sides, as far as the sight could reach. And the Angel said, We are now in the Camp, where is the Army of the Lord Jehovah; for so do they call themselves and their dwellings. These Most Ancients, while in the world, dwelt in **tabernacles**; and therefore now dwell in them.

—⁷. I then saw the **tabernacle** (of this married pair) as it were overlaid with gold, (which was) from the flaming light, which . . . irradiates . . . the curtains of the **tabernacle** while there is converse about conjugal love.

—⁸. I then saw a great light upon the hill in the midst of the **tabernacles**, (which was) from the Sanctuary of the **tabernacle** of their worship. . . On approaching it, I saw the **tabernacle**, both outside

and inside, exactly like the description of the tabernacle built for the sons of Israel . . . the form of which was shown to Moses upon Sinai (Ex. xxv. 40 ; xxvi. 30).

—e. The man then ran to his tabernacle, and returned with a pomegranate . . .

T. 221. By the tabernacle is represented the Heaven where are the celestial Angels . . . who are in love from the Word.

283. The holiness of the whole of that tabernacle was from no other source than the Law which was in the ark. E. 700^b.

669^a. The sacraments may be compared also to the tabernacle. Des.

D. 1909. On Spirits who were celebrating the feast of tabernacles. Des.

E. 62^a. For by 'the tabernacle' was represented the whole Heaven in the complex. 576^a. 586^b.

109^b. For by 'tabernacles' were signified the goods of celestial love, and the derivative holy worship ; and by 'the feast of tabernacles,' the implantation of this good, or love.

365^b. 'In Salem is His tabernacle' (Ps. lxxvi. 2) . . . By 'the tabernacle of God,' which is there, is signified the Church which is from these things. 'His habitation in Zion' = the good of love . . .

431¹³. 'How good are thy tabernacles, O Jacob ; thy habitations, O Israel' (Num. xxiv. 5) . . . 'Tabernacles,' and 'habitations' = such dwelling-places as there are in the Heavens ; 'tabernacles,' the dwelling-places of those who are in the good of love ; and 'habitations,' the dwelling-places of those who are in truths from that good. (Compare 700^b.)

453¹⁰. 'Thou hidest them in a tabernacle from the strife of tongues' (Ps. xxxi. 20) . . . By 'the tabernacle in which He hides them,' is signified the Divine truth.

458⁴. As by 'the feast of tabernacles' was signified the implantation of good through truths . . .

504¹⁰. For by 'the tabernacle' was represented Heaven and the Church ; and by 'the cloud' and 'fire' on it, protection . . .

659¹⁸. By 'a tabernacle,' in the Word, is signified the Holy of worship, and the good of love, because in the most ancient times Divine worship took place in tabernacles ; and because their worship was from the good of celestial love . . .

700⁴. For this reason that tabernacle was called 'the Habitation of Jehovah God,' as Heaven itself is called. That (the three) Heavens were represented by 'the tabernacle,' is evident also from the fact that the form of it was shown to Moses by the Lord upon Sinai ; and what is shown in form by the Lord must represent either Heaven, or the things which belong to it.

799. 'And His tabernacle' (Rev. xiii. 6) = all the doctrine of the Church and the derivative worship. For 'a tabernacle' = the Church as to doctrine and worship ; hence also the doctrine and worship of the Church ; and therefore to falsify these is signified by 'to blaspheme the tabernacle of God.' The reason 'a tabernacle' = the Church as to doctrine and worship, is that those

who belonged to the Church in the most ancient times dwelt in tabernacles and tents, and also journeyed with them . . . and the father of the family taught those born of his house the precepts of charity, and thus a life of love, in the tabernacles, as was afterwards done in temples ; and this is why 'a tabernacle' has a like signification to 'the house of God,' namely, the worship of God according to doctrine, and consequently the Church ; for the Church is the Church from a life according to doctrine ; and a life according to doctrine is worship.

—². As the Church with the Most Ancients was such, and as the doctrine of love to the Lord was taught in the tabernacles, and as consequently tabernacles were more loved by the Lord than temples, therefore, by the command of the Lord upon Mount Sinai, a tabernacle was built in which the Israelitish nation were to have holy worship ; and afterwards, in memory of the most holy worship in tabernacles, the feast of tabernacles was instituted. From these things it is evident whence it is that 'a tabernacle' = the doctrine of the Church and the derivative worship. Ill.

—³. Here, and elsewhere, in the Word, both 'tabernacles,' and 'tents,' are mentioned ; and by 'a tabernacle' is signified the Church from those who are in the good of love to the Lord ; and by 'a tent' . . . the Church from those who are in truths from that good. And, as doctrine and the derivative worship constitute the Church, by 'a tabernacle' is signified the doctrine of the good of love ; and by 'a tent,' the doctrine of truth from that good. Hence, too, by 'tabernacles,' in the plural, are signified the goods of the Church and of doctrine ; and by 'tents,' the truths of the Church and of doctrine. Ill.

—⁶. 'In the secret of His tabernacle shall He hide me' (Ps. xxvii. 5) = to keep in Divine good, and to be protected from evils.

—⁷. 'Who shall abide in Thy tabernacle?' (Ps. xv. 1). By 'a tabernacle,' here, also, is signified the Church as to the good of love ; thus also the good of love.

—⁸. 'I will abide in Thy tabernacle for ever' (Ps. lxi. 4) = to be in the Divine good of love.

—¹⁰. Heaven and the Church as to the good of love and the truth of doctrine are 'a quiet habitation, and a tabernacle which shall not be taken down' (Is. xxxiii. 20). 'The stakes which shall never be removed' = a strengthening by Divine truths ; and 'the cords which shall not be broken' = conjunction through Divine good.

—¹¹. 'My tabernacle is laid waste' (Jer. x. 20) = the Church in which there is no longer any good. —¹².

—¹². 'They shall pitch tabernacles against her' (Jer. vi. 3) = the evils and their falsities which devastate the Church.

—¹⁴. That evils of falsity will destroy all their good, is signified by, 'the thorn shall be in their tabernacles' (Hos. ix. 6).

—¹⁶. 'I will yet make thee to dwell in tabernacles' (Hos. xii. 9) = that they shall yet be in the Church where good is.

— . 'The tabernacles of Judah' (Hos. xii. 7) = the goods of the Word, and the goods of the Church.

—¹⁷. 'In the heavens He hath set a tabernacle for the sun' (Ps. xix. 4) = in the Lord's Heaven from the good

of love (in which dwells the Lord as to His Divine love).

[E. 799]⁸. By 'a habitation' are signified Heaven and the Church as to truths; and by 'a tabernacle' (Ps. xci.9,10), Heaven and the Church as to goods.

— That he must be expelled from all the good of the Church, is signified by, 'he shall pluck thee out of the tabernacle' (Ps. lli.5).

—¹⁹. By 'a tabernacle' is signified the Church as to good, or the good of the Church, in the following passages also. Ill.

—²⁰. As 'a tabernacle'=Heaven and the Church as to the doctrine of the good of love; and 'a tent,' the Church as to the doctrine of truth from that good; and this from the holy worship of the Lord by the Most Ancients . . . it therefore pleased the Lord that a tabernacle should be erected by Moses, in which representative worship should be performed. Ill.

820⁵. 'I will make here three tabernacles' (Matt. xvii. 4). . . By 'tabernacles' is signified the worship of the Lord from the good of love and the derivative truths.

827². As the Church with (the Israelites) was representative, the tabernacle was built . . .

1088³. The spiritual and celestial things of the Word are comparatively like the holy things of the tabernacle . . .

1145². As 'wood'=good, therefore, with the Most Ancients . . . the temples were of wood, which were not called temples, but houses of God: with many these things were in their tabernacles, in which they not only dwelt, but also had holy worship.

Table. *Mensa.*

A. 5120³. 'Thou preparest a table before me' (Ps. xxiii.5)=to endow with the good of charity.

6405⁴. 'To prepare a table for Gad' (Is. lxxv. 11)=to be in works only.

8352³. Meat and drink nourish the body better when a man is in the delight of converse with others . . . than when he sits at table alone. D. 3566.

8377. When (the inhabitants of Jupiter) sit at table, they sit . . . on the leaves of a certain tree.

9468². For the inmost things, which are of the Celestial Kingdom or Church, were signified by those things which were upon the table, especially by the leaves (Num. iv.8).

9527. 'Thou shalt make a table' (Ex. xxv.23)=a receptacle of celestial things; for 'a table'=Heaven as to the reception of such things as are from the Lord there, which are the good of love and the good of faith, and the derivative bliss and happiness. These things are signified by 'a table,' because by 'foods' are signified the celestial things which are of the good of love and of faith, and the derivative wisdom and intelligence. . . Moreover, these things are sometimes presented representatively in Heaven as a table, upon which are foods of every kind. Ill.

—². In the opposite sense, 'a table'=a receptacle of such things as are in Hell. Ill.

9543. 'The table shall be carried with (the staves)' (Ex. xxv.28)=the continuance (in a state of good, of the

receptacle of celestial things). Thus is described the Third Heaven as to the reception of good from the Lord; for the loaves of faces=the celestial good which is from the Lord, and the table on which they were=the receptacle of that good. But we may not set forth the particulars of this subject according to its actual manifestation—*existentium*, because . . . (Continued under CELESTIAL KINGDOM.) 9545.

9683. 'Thou shalt set the table outside the veil' (Ex. xxvi.35)=influx through the celestial things which are of love. . . 'Outside the veil'=outside the uniting medium through which there is mediate influx; and, as that table was behind the veil, there is therefore signified influx through the celestial things which are of the Inmost Heaven, which are the goods of love. Ex.

9684. 'The table' upon which were the loaves of faces, and opposite to which was the candlestick (ver.35)=the Lord as to celestial good, thus that good itself from which and through which the Lord inflows into the Spiritual Kingdom.

9685. 'Thou shalt set the table on the north side' (id.)=good in obscurity. . . For, in the Spiritual Kingdom, good appears through truth . . .

10206⁶. By 'the table' upon which were the loaves, is signified the derivative good of love.

10270. 'And the table and all its vessels' (Ex. xxx.27) =in spiritual good which is from the Celestial which is of the Second Heaven; and in the ministering goods and truths. For the Tent of the Assembly outside the veil, where that table was,=the Second Heaven; and 'the table' upon which were the loaves of faces=spiritual good from celestial; for 'the loaves'=celestial good; and 'the table' upon which they were, spiritual good. Refs. 10341.

R. 566⁵. When any paper upon which is written a truth from the Word is placed upon that table, the paper . . . shines like a star . . .

—⁶. They saw there also a table, upon which lay the Word . . .

875¹³. I saw a cedar table upon which was a book, under a green olive-tree . . . It was a book written by me . . .

962. In the midst of the temple was a table of gold, upon which was the Word . . .

M. 6. Tables were set; fifteen on each side; (one set of tables being for Abram, Isaac, and Jacob, and the twelve apostles; and the other set for their wives).

—². After some delay, all the tables appeared covered with dishes . . . Those about to feast stood round the tables, waiting to see the presidents of them . . .

12. Near the walls (of the palace) were placed tables of silver melted together with gold, upon which were various utensils made of precious stones . . .

14². In the dining-hall they saw a table magnificently laid out, having in the middle a lofty golden pyramid, with a hundred salvers arranged in three rows. Further des.

20. At the sides of the candelabrum (in the wedding chamber) were two tables, on which were placed loaves

in three rows; and, in the four corners of the room, there were tables on which were crystalline cups.

103³. On each side of the window posts (in that house) there were projections from the walls, like chambers vaulted above, where were tables. . . At the eastern wall, where no windows were seen, there was placed a table overlaid with gold, upon which was laid a tiara set round with precious stones . . .

132. In the middle of the theatre there was a table on which was laid a sealed paper.

T. 167^e. Like loading a table with food after satiety.
797². See MELANCTHON, here. —³. —⁴.

D. 397. See SWEDENBORG, here.

2900. When I have thought . . . at table, etc.

3752. Afterwards, a table was seen, at which some reclined . . .

3766. The invited (Quakers) sit at a table, which was represented to me, and await the operation of the Holy Spirit . . .

4365. Then the table (of the hypocrite) was suddenly thrown in their faces . . .

4720. A dark chamber where many sit at a table, and acknowledge the president as the Supreme God . . .

4787^e. The general conversation at the tables is from sensuous things and their knowledge.

4910. They who have believed themselves to owe all things to Own intelligence, appear to sit at a table, and to write there.

5221. See LAST JUDGMENT, here. 5229.

5365. I saw many in a certain house sitting round a table, who all appeared like rich merchants . . . All were successively cast down . . . J.(Post.)153.

5519. See CELESTIAL KINGDOM, here.

6088. When it is time for dinner and supper (there), there appears a table with food; and, when they have dined, or supped, it disappears.

D. Min. 4698. Mentioned (?).

E. 118⁴. 'Desiring to be fed with the crumbs that fell from the rich man's table' (Luke xvi. 21) = to long for some truths from the Word; for . . . 'a table' = a receptacle for (knowledge, intelligence, and wisdom; and, in general, for good and truth).

235⁷. 'All tables are full of the vomit of voiding' (Is. xxviii. 8). . . 'Tables' = all things which should nourish the spiritual life; for by 'tables' are meant the foods which are upon them . . . and therefore by (the above words) are signified the same things falsified and adulterated.

324³. 'The table' upon which were the loaves of faces, = the reception of celestial good in spiritual good.

340¹³. 'Sons around the tables' (Ps. cxxviii. 3) = the derivative truths of good. 'Tables' = instructions. ('Around the tables' = delights from spiritual appropriation and nourishment. 638¹³).

375³⁴. 'Thou wilt set out a table before me in the presence of mine enemies' (Ps. xxiii. 5). . . 'A table' = spiritual nourishment. 727².

430⁹. 'The table' (of the loaves of faces) = the reception (of the good of love); thus also truth in general, because this is what receives good.

519³. 'Let their table before them become a snare' (Ps. lxxix. 22) = . . . a going astray as to all the truth of doctrine from the Word; for 'a table' is said for all spiritual food . . .

650⁴⁸. 'To be satiated at the Lord's table with horse and chariot, with the mighty, and with every man of war' (Ezek. xxxix. 20) = to be instructed to the full from the Word . . .

840⁴. 'The tables of the money-changers' (Matt. xxi. 12) = those who (make gain) from holy truths.

J. (Post.) 338. Some are fed at the tables of others; but they who are evil and idle sit at the table and do not see the food.

5 M. 19. The tables and the heaps of books on them were . . . representations of the intentions of the mind and of the derivative deeds according to which the faithful and unfaithful will be judged.

Table. *Tabula.*

Boarded. *Tabulatus.*

Flooring. *Tabulatio.*

A. 576^e. That remains are in the internal man, is represented by 'the tables' (of the decalogue).

1038⁵. Therefore the tables upon which the ten precepts were written, are called 'the tables of the covenant.' 9396⁴.

1298³. 'The tables' of stone . . . = holy truths, and therefore they were of stone, that is, their foundation was stone. Ill. 8940³. 9416.

6385². The Knowledges of good and truth are described by such things as belong to a ship, as 'the planks,' etc. (Ezek. xxvii. 5).

9414². Therefore Moses . . . broke the tables; and was afterwards commanded to hew out other tables, upon which the same words were to be written; by which was signified that that people by no means wanted to acknowledge anything doctrinal from the internal sense . . . but only from the external sense separated from the internal.

9416. 'I will give thee the tables of stone' (Ex. xxiv. 12) = the book of the law or the Word in the whole complex; for 'the tables' = those things on which are inscribed the things which are of doctrine and of life; here, the things which are of heavenly doctrine and of a life according to it. The reason these tables = the book of the law, or the Word, in the whole complex, is that the things which were written on them contained, in general, all things which are of life and of heavenly doctrine . . . Hence it is that these tables = the Word in the whole complex . . . Moreover, the things which were written on these tables were the first of the revelation of Divine truth, and were uttered by the Lord *in vivo voce* before the whole Israelitish people.

—². The reason there was not one table, but two, was that there might be represented the conjunction of the Lord with the Church through the Word; and through the Church with the human race; and they are therefore called 'the tables of the covenant'

(Dent.ix,9,11,15). . . And therefore these tables were divided from one another, but were joined together by application, and the writing was continued from the one table upon the other, as though it was on one table; and there were not, according to the common opinion, some of the precepts upon the one table, and some upon the other. For, by one thing being divided into two, and by these two things being joined together in this way, or being applied the one to the other, is signified the conjunction of the Lord with man . . .

[A. 9416]³. Moreover, writing, and engraving on tables, in the Word, = those things which must be impressed on the memory and the life, and which will thus permanently remain. Ill.

9738. 'Hollow, boarded, shalt thou make it' (Ex. xxvii.8). . . 'Hollow, boarded,' as said of the altar . . . = application; for it was thereby rendered applicable to its use.

10375. 'He gave to Moses . . . the two tables of the testimony' (Ex. xxxi.18) = the conjunction of the Lord with man through the Word. . . 'The two tables' = the Law in the whole complex, thus the Word. . . Conjunction thereby with man is signified by the tables being two, and joined together in the resemblance of a covenant.

10376. 'Tables of stone written with the finger of God' (id.) = the Divine truth therein from the Lord Himself. For 'the tables' = the Law in the whole complex, thus the Word; and 'stone' = Divine truth in ultimates. . . The reason these tables were of stone, and the words of the law were written on stone, was that 'stone' = truth in ultimates; and Divine truth in ultimates is the sense of the letter . . .

10393. That with that people interior things were completely closed up, lest they should profane the holy things of Heaven and the Church, is signified by the tables of the law having been broken by Moses.

10451. 'And the two tables of the testimony in his hand' (Ex. xxxii. 15) = the Word of the Lord in special and in general; for 'the tables' . . . = the Word in the whole complex. . . The reason why by these tables is signified the Word in the whole complex, thus in special and in general, is that there was written on them the law of life . . .

10452. 'The tables were written by passing over both of them (literally, 'from their two passingovers'), from this and from this were they written' (id.) = by means of which there is the conjunction of the Lord with the human race, or of Heaven with the world; for 'the tables' with the Law written on them = the Word in the whole complex. (See above, at 9416³.)

10453. 'These tables were the work of God, and this writing was the writing of God, cut out upon the tables' (ver.16) = the external and the internal sense of the Word from the Divine, and the Divine truth. For 'the tables' = the Word in the whole complex; here, the external of the Word; 'the work of God' = from the Divine; 'the writing' = the internal of the Word; and 'cut out upon the tables' = what is internal upon what is external, thus in it.

—². The reason 'the tables' here = the external of

the Word, is that they are here distinguished from the writing. . . But when they are not distinguished from the writing, they = the internal and external of the Word together; thus the Word in the whole complex. The reason they are here distinguished, is that the tables were broken, and yet the same words were afterwards inscribed by Jehovah on other tables, which were hewn out by Moses. The external of the Word is the sense of its letter, and this sense is signified by 'the tables,' because it is like a table, or plane, on which the internal sense is inscribed.

—³. That the tables which were the work of God were broken by Moses when he saw the calf and the dancing, and that other tables were hewn out by Moses, upon which the same words were inscribed; and thus that the tables were no longer the work of God, but the work of Moses, whereas the writing was still the writing of God; involves an arcanum, which is, that the sense of the letter of the Word would have been different if the Word had been written among a different people, or if this people had not been such as they were. Ex. —⁴. 10461, Sig. and Ex. 10603, Sig. and Ex. 10604. 10613.

10687. 'He wrote upon the tables the words of the covenant' (Ex. xxxiv.28) = the Word, through which is the conjunction of Heaven with man. 'The tables' upon which the Law was written = the Word. Refs. 10690.

10837. They are placed behind a boarded [partition] as high as the middle of their bodies.

Life 56. This is evident from the two tables, of which one contains all things which are on the side of God, and the other contains in the complex all things which are on the side of man . . . 57. 58. (See E. 1179³, below.)

62. That the first table contains all the things which belong to God, and the second one all things which belong to man, does not appear in the letter . . .

P. 95. As there is a conjunction of the Lord with man, and of man with the Lord, therefore there are two tables of the Law; one for the Lord, and the other for man. In proportion as man, from himself, does the laws of his own table, the Lord grants that he may do the laws of His table; whereas the man who does not do the laws of his own table—which all relate to love towards the neighbour—cannot do the laws of the Lord's table, which all relate to the love of the Lord. Ex. . . As thus and no otherwise is effected conjunction with the Lord, therefore those two tables are called 'a covenant;' and a covenant is between two.

326⁷. This is why there are two tables of the decalogue; one for God, and the other for man. God continually operates that man may receive the things which are in His table; but if man does not do the things which are in his table, he does not receive by acknowledgment of the heart the things which are in God's table; and, if he does not receive them, he is not conjoined. For this reason those two tables were joined together so as to be a one, and were called 'the tables of the covenant;' and 'a covenant' = conjunction.

329. These two things—the shunning of evils because

they are contrary to the Divine laws in the decalogue, and the acknowledgment of the existence of God—are joined together as the two tables of the decalogue were joined together; of which the one is for the Lord, and the other for man. The Lord, from His table, enlightens everyone, and gives power; and in the same proportion as man does the things which are in his table, he receives the power and the enlightenment. Before this, the two appear as if lying the one upon the other, and closed together with a seal; but in proportion as man does the things which are in his table, they are folded back and opened.

—². When the decalogue was mentioned, they rejected it with contempt. This was because . . . in its second table, which is the table of man, it teaches that evils are to be shunned . . .

R. 461². If the good of life is not religion, then the second table of the decalogue, which is the table of repentance, is like a *tabula rasa* in which there does not appear anything written. That the second table . . . is a table of repentance, is evident, because in it it is not said that good works are to be done; but that evil works are not to be done; as 'Thou shalt not kill; thou shalt not scortate; thou shalt not steal; thou shalt not bear false witness; thou shalt not covet the things which are thy neighbour's . . .'

490². There are two tables on which these precepts have been written, the one for the Lord, and the other for man. The first table contains [the teaching] that many gods are not to be worshipped, but one. The other table contains [the teaching] that evils are not to be done. When, therefore, one God is worshipped, and man does not do evils, conjunction is effected . . .

559^e. 'Gog and Magog' mean 'roofed and floored.'

903². These two things—the worship of the Lord, and a life according to His precepts—are conjoined as are the two tables of the Law, of which one contains the things which belong to the Lord, and the other those which belong to man . . . Think how it would be with these tables of the Law, if the first only was extant, and the second was taken away; or (the converse).

M. 75⁵. I asked, What is there within that Sanctuary (in the Heaven of the Golden Age), from which so great a light proceeds? He replied, There is a table on which is the inscription, The Covenant between Jehovah and the Heavens.

77⁶. He showed us that the writings of the Most Ancients were upon wood and stone tables (or tablets).

T. 285. For this reason there were two tables; one for God, and the other for man. Conjunction is effected by the Lord; but only when man does the things which have been written in his table. Ex.

286. For that Law was written on two tables, of which one contains in the complex all things which regard God, and the other all things which regard man . . . 287.

287². As the decalogue in the first table contains in a summary all things of love to God; and in the second table all things of love towards the neighbour,

it follows that the decalogue contains all things which are of doctrine and of life.

— . From a view of the two tables, it is evident that they have been so conjoined, that God from His table regards man, and that man from his regards God . . . and if man receives and does the things which are in his table, reciprocal conjunction is effected . . .

456. It is known that the Law promulgated from Mount Sinai was written on two tables; and that one of these is concerning God, and the other concerning men; and that in the hand of Moses they were one table, on the right side of which was the writing concerning God, and on the left that concerning men; and that when so presented to the eyes of men, the writing on both parts was seen together; thus one part was in view of the other, like Jehovah speaking with Moses, and Moses with Jehovah, face to face, as we read. This was done in order that the tables, thus united, should represent the conjunction of God with men, and the reciprocal conjunction of men with God . . .

—². From these two tables, thus united, may be seen the conjunction of love to God and love towards the neighbour. The first table involves all things which belong to love to God, which are, primarily, that man ought to acknowledge one God, the Divinity of His Human, and the holiness of the Word; and that He is to be worshipped by means of the holy things that proceed from Him. That this table involves these things is evident from the commentary, in the fifth chapter, on the precepts of the decalogue. The second table involves all those things which belong to love towards the neighbour; its first five precepts, those things which relate to doing, and which are called works; and the last two, the things which belong to the will, thus the things which are of charity in its origin; for in these it is said, 'Thou shalt not covet . . .'

D. 2690^e. These numbers in the table . . .

5765b. As to the floorings—*tabulationes* . . .

5984. A tablet is fixed before them on which their quality is written, and which is read by the passers-by.

6019. A work of embroidery on a tablet, seen.

D. Min. 4601. An immense tower with boarded transoms.

E. 222³. 'The tables of stone,' mentioned. 392⁸.

391²⁴. Inrooted evil is meant by, 'it is graven upon the table of their heart . . .' (Jer. xvii. 1).

514². 'They have made all thy planks of fir-trees' (Ezek. xxvii. 5).

701²¹. These 'tables,' that is, the Law written upon them, = the Divine truth, through which there is conjunction with the Lord; from which conjunction they are called 'the tables of the covenant.'

1026³. For this reason there were two tables . . . and they were afterwards placed in the ark, not one beside the other, but one above the other, for a testimony of the conjunction between the Lord and man. Upon one table were written the precepts of love to the Lord, and upon the other table were written the precepts of love towards the neighbour. The first three

precepts are those of love to the Lord, and the last six are those of love towards the neighbour, while the fourth precept—which is, ‘Honour thy father and thy mother’—is the mediating precept . . .

[E.] 1027⁴. When man through the last six precepts conjoins himself with the Lord . . . the Lord conjoins Himself with man through the first three, which are, that man must acknowledge God, believe in the Lord, and keep His name holy. These man does not believe . . . unless he abstains from as sins the evils which are forbidden in the second table, that is, in the last six precepts.

1179³. The conjunction of God with man and of man with God, is taught in the two tables that were written with the finger of God . . . In one table is God, in the other man. These tables exist with all nations with whom there is religion. From the first table they know that God must be acknowledged, regarded as holy, and worshipped: from the second table they know that they must not steal, etc. . . From *his* table, man knows the evils which must be shunned; and, in proportion as he knows them and shuns them as of himself, God conjoins him with Himself, and enables him from His table to acknowledge Him . . . and also not to will evils, and (in the same proportion) to know truths in abundance. In this way these two tables conjoin themselves together in a man; and God’s table is placed upon man’s table; and they are put as one table into the ark . . .

Tablet. *Tabella*.

A. 8480. Like flowers painted on a tablet . . .

Tabor. *Thabor*.

E. 298². See HERMON, here.

Tabret. Under DRUM.

Tacit. Under SILENT.

Taciturnity. *Taciturnitas*.

Taciturn. *Taciturnus*.

J. (Post.) 272. When these priests come to preach (in the London there), they proceed from the west . . . to the north . . . a sign that they walk the way of taciturnity and ignorance; for in the west there dwell those who are taciturn, and, near the north, those who are ignorant of truth.

Tact. See TOUCH.

Tail. *Cauda*.

A. 5389. These (wandering) Spirits apply themselves to the back part, where is the *cauda equina* . . .

6952. ‘Put forth thine hand, and take it by the tail’ (Ex.iv.4)=the power of elevating by the ultimate of the Sensuous. . . ‘The serpent’s tail’=the ultimate of the Sensuous . . . its ‘tail’=the ultimate or lowest there. . . . By ‘the serpent’s tail’ is signified falsity itself; for this is the ultimate or lowest (of that Sensuous) . . .

—². ‘Tails like scorpions, and stings in the tails’ (Rev.ix.10)=adroit reasonings from falsities, by which they persuade, and thus injure. 10071². (=persuasions. S.13³).

—³. ‘Tails like serpents’ (ver.19)=reasonings from falsities, by which injury is inflicted; and this is still more so because it is said that such were the tails ‘of the horses,’ and that ‘they had heads.’ Ex. 10071².

—⁴. ‘The tail of the dragon’ (Rev.xii.4)=reasoning from falsities . . . (=truths falsified, especially by application to evils. 10071^e.)

—⁵. That ‘tail,’ in general,=the Sensuous separated, which does not look upwards, but downwards . . . consequently, falsity. Ill.

—⁶. (In these passages) ‘the tail’=what is lowest, which looks downwards or outwards, that is, to the world and to the earth, and not to Heaven and the Lord. Ex.

9656². ‘The head and the tail’ (Is.xix.15)=(the interiors and the exteriors of the Church).

10071. ‘(Thou shalt take) the tail’ (Ex.xxix.22)=all the truth (in the Heavens); for ‘the tail of the ram’=truth. The reason ‘the tail’=truth, is that it is the ultimate, and in the ultimates is truth. Moreover the tail is the ultimate of the cerebrum and the cerebellum; for these are continued into the spinal marrow, which is terminated in the tail, which is thus their ultimate appendix; and therefore it is said that in the sacrifices ‘the tail was to be removed near the spine of the back’ (Lev.iii.9).

— That ‘the tail’=truth in the ultimates; and, in the opposite sense, falsity. Ill.

C. J. 28^e. They who constituted the tail of the dragon, were they who in the world had been in faith separated from charity, and had been like the former as to their thoughts and intentions. (They who constitute its ‘tail’ are they who have falsified all the truths of the Word; and therefore it is said that with its tail it dragged down the third part of the stars, that is, all the Knowledges of truth. F.56^e.)

R. 438. ‘They had tails like scorpions’ (Rev.ix.10)=the truths of the Word falsified, by means of which they induce a stupor (on the understanding). By ‘the tail’ is signified the ultimate of the head, because the brain is continued through the spine into the tail; and therefore the head and the tail make a one as the first and the last. When, therefore, by ‘the head’ is signified faith alone . . . by ‘the tail’ are signified all confirmations of it in the aggregate which are from the Word, thus the truths of the Word falsified. Everyone who takes a principle of religion from his Own intelligence, and puts it for the head, takes confirming things from the Word, and puts them for a tail . . . As to the tail being the continuation of the brain through the spine to its ultimate . . . look at a dog or other wild beast which has a tail, and coax and caress him, and you will see the crest of the back smooth down, and the tail move correspondingly; and, on the contrary, the crest will rise, if you irritate him. (=sensuous scientifics which are persuasive. Ex. E.559.)

—². The first of the understanding, which is taken for a principle (or beginning), is signified by ‘the head:’ and the ultimate of it by ‘the tail,’ in the following passages. Ill.

— As the ultimate is signified by ‘the tail,’ and the ultimate is the complex of all things, Jehovah said to

Moses, 'Take hold of the tail (of the serpent) . . . and it was commanded that they should remove the entire tail next the spine . . . and sacrifice it with the fat . . .'

439. 'There were stings in their tails' (id.)=cunning falsifications of the Word; (for) 'the tails'=the truths of the Word falsified.

455. 'For their tails were like unto serpents, and had heads, and in these they do hurt' (ver.19)=that . . . they are sensuous and inverted, speaking truths with the mouth, but falsifying them from the principle which makes the head of the doctrine of their religion; and in this way they deceive. Ex. (=that from sensuous scientifics, which are fallacies, they reason craftily. E.581.)

541. 'His tail drew the third part of the stars of heaven, and cast them into the earth' (Rev.xii.4)=that by means of the falsifications of the Truths of the Word they have alienated from the Church all the spiritual Knowledges of good and truth, and have utterly destroyed them by applications to falsities. By 'the tail,' where it treats of those who have confirmed heretical things from the Word, are signified the truths of the Word falsified. (=the falsification and adulteration of all the Truths of the Word. E.718.)

B. 46^o. Like a horse tail=*cauda equina*, which, being of no avail, is cut off at pleasure.

T. 506^o. They are like horse tails, which in many places are cut off; for people say . . . If they adhere to the horse, they are easily dirtied.

D. 2675. (Sodomites constitute) the region of the tail, where are the faeces . . .

3398^e. But evil Spirits . . . have the head in the tail . . .

4547^o. Under the *cauda* are the excrementitious Hells: the Hells of the Genii begin there.

4563^o. (An egurgitation from the Hell of adulterers) struck the *cauda* with a warm feeling.

5100^o. They who constitute the tail of the dragon are hypocrites of various kinds, who at heart deny God and eternal life; but yet preach them . . .

5748. See LAST JUDGMENT, here.

D. Min. 4680. Sirens cause an obstruction of the hinder part of the *cauda*, where the spinal marrow ceases, and a pain there . . .

E. 559⁴. That 'tails'=sensuous scientifics. III.

714³. (Thus) by 'the tail of the dragon' is meant the falsification and adulteration of the Word from those who constitute its head, its body, and its most external parts; for its tail, like the tail of every animal, is a continuation of the spine, which is extended from the brains, and thus is moved, bent, and vibrated, according to the appetites, concupiscences, and pleasures of the head and body . . .

—¹⁴. In the light of Heaven such are seen as dragons with a long tail; and, when there are a number of such, the tail has been seen extended from the south through the west into the north; and that tail has also been seen to draw down as it were the stars from heaven and cast them into the earth.

Take. Under APPREHEND, ASSOCIATE, ASSUME, and BEAR=*ferre*.

Take. *Excipere*.

A. 6599. The ideas of thought take one another up so quickly . . .

7418^o. 'Whosoever shall not receive you . . .' (Matt. x.14). . . 'Not to receive'=to reject the truths of faith.

8021^e. Admonishing me to receive them well . . . But with me all are received according to what they are. 8028.

H. 450. He is then received by good Spirits . . .

548. When a man enters the other life, he is first received by Angels . . .

574^o. In his own Hell, a Spirit is at first received in a friendly manner . . .

W. 299^e. The atmosphere takes the Sun into its bosom.

Take. *Sumere*.

A. 304. 'To take of the tree of lives, and eat' (Gen. iii.22)=to know, even to acknowledgment, whatever is of love and faith.

521. 'He was no more, for God took him' (Gen.v.24) = that that doctrine was preserved for the use of posterity.

676. 'Take thou unto thee of all food that is eaten' (Gen.vi.21)=goods and delights. 678.

4170. That he took nothing of the truth of good. Sig. . . 'To eat'=to appropriate, thus to take; for that which is appropriated from another is taken from him.

4433. 'He took her, and lay with her' (Gen.xxxiv.2) = . . . to be conjoined . . .

C. J. 7^e. What man can acquire such (revelations) from himself?

P. 13. Therefore both taken together are called love . . .

M. 157a. For that which has been taken from=*desumptum est*—something else, retains from what is proper to it that which it makes its own.

E. 802^o. 'A man can receive nothing unless it be given him from Heaven' (John iii.27). Ex.

Take away. Under LIFT UP=*tollere*.

Take away. *Adimere*.

A. 5058^o. (By his presence in Heaven) he took away their perception of good and truth, and thus their delight.

6977^o. Lest (an evil Spirit) should have communication with any Society of Heaven, everything true and good is taken away from him.

7299. That this power was taken away from them. Sig. . . 'To swallow'=to take away.

7357. Those in Hell, from whom have been taken away the truths they had known, cannot but speak falsities.

7482^o. By the coming (of the angelic Spirits of Mars) the communication was taken away.

7502^o. Lest they should apply the things of the light

of Heaven to defend falsities and evils, everything of that kind is **taken away**.

[A.] 7545. That the communication (with the things of Heaven) might be **taken away**. Sig. and Ex.

8870³. External are successively **taken away** from them . . .

8902. Not to **take away** spiritual life from anyone. Sig. and Ex.

D. 2468. That from them is **taken away** association with Spirits . . .

4728^e. Lest he should do this, there is **taken away** from him the knowledge of truth . . .

E. 413. See TAKE AWAY—*auferre*, here.

Take away. *Auferre*.

Taking away, A. *Ablatio*.

See under FACULTY.

A. 383. 'Mine iniquity is greater than can be **taken away**' (Gen. iv. 13) = despair.

967. The Angels cannot **take away** the pain (of the punishments).

2256². There is a separation (of evils there); never a plenary **taking away** of them. 2449^e.

3993³. If evil were suddenly **taken away** from man, it would extinguish the fire of his first life.

5280⁴. Suffer themselves to be **carried away** by the world.

5820². These truths are **taken away** from him there.

6667^e. For externals are there **taken away**.

6914. That truths and goods are to be **taken away** from those who are in falsities, and transferred to those of the Spiritual Church. Tr. 6920. 7770², Sig.

7295³. The first degree of the **taking away** of the influx of truth and good. Sig. and Ex.

7298. For they know how to **take away** the influx of Heaven . . .

7419. When the knowledge of faith is **taken away** from them, as happens with such in the other life, they are gross of mind.

8364. The Lord does not **take away** evil, but withholds man from it. Refs.

8870^e. Therefore such (pretended goods) are **taken away** from them . . .

9099. See STEAL, here.

9103². The **taking away** of exterior and interior good. Tr. . . The **taking away** is effected by evil; and the alienation by falsity.

10286. For the external is **taken away** (from the evil Spirits) . . . It is **taken away** by the letting in of the light from Heaven . . .

H. 332. As soon as infants are raised up . . . they are **carried away** into Heaven.

439. (What is meant by) being **carried away** by the spirit into another place. 441, Ex.

479². After death, those things which do not make a one with the reigning love are removed and as it were

taken away. Ex. . . Truths are **taken away** from the evil; and falsities are **taken away** from the good.

482². With such, all the truths they had known from the Word and from the doctrine of the Church are **taken away**.

551. When, in the other life, externals are **taken away** from them, and internals are revealed . . .

L. 16³. That the prophet by bearing the iniquities of the house of Israel . . . did not **take them away** . . .

17². (Thus) the Lord did not **take away** sins by the passion of the cross; but He **takes them away**, that is, removes them, with those who believe in Him by living according to His precepts. Ill.

W. 162^e. These two faculties are never **taken away** from man. 247, Ex. 264.

P. 17. If the life of the love of evil has been his, all the truth which he had acquired in the world . . . is **taken away** . . . ; and, conversely . . .

227³. With those who are interiorly evil and exteriorly good, good is **taken away** . . . and conversely with those who are interiorly good . . .

231⁴. From these (hypocrites and Pharisees) everything true and good is **taken away** after death . . .

—7. The life's love . . . remains with everyone after death, and cannot be **taken away**.

R. 164. That the things of worship will be **taken away**, and they shall not know when and how. Sig. and Ex.

— . . . That 'the talent' and 'the pound' for trading will be **taken away** from a man if he gains nothing. Ex. 676^e.

—2. As the **taking away** of good and truth from those in dead worship is done as if by a thief in the dark. Ill.

426. The Divine Providence that they cannot **take away** any truth and good of faith, nor the affection and perception of them, from any but those who are not in charity and consequently not in faith. Sig. and Ex.

655⁶. **Take away** affection, and can you think any thing . . .

676. An influx from the Lord . . . to **take away** truths and goods from them . . . Sig. and Ex.

896. 'He **carried me away** in the spirit upon a great and high mountain' (Rev. xxi. 10) = John translated into the Third Heaven.

948. That goods will be **taken away** from those who are in evils, and that truths will be **taken away** from those who are in falsities; and, on the other hand, that evils will be **taken away** from those who are in goods, and that falsities will be **taken away** from those who are in truths. Sig. and Ex.

958. 'If anyone shall **take away** from the words of the book of this prophecy, God shall **take away** his part out of the book of life, and out of the holy city, and the things which are written in this book' (Rev. xxii. 19) = that those who read and know the truths of doctrine of this book now opened by the Lord, and yet acknowledge any other God than the Lord, or any other faith than faith in Him, by **taking away** any-

thing by which they may destroy these two, cannot be wise in and appropriate to themselves anything from the Word, nor be received into the New Jerusalem, nor have their lot with those who are in the Lord's kingdom. Ex.

M. 494. Therefore if will were taken away, action would come to a stand in a moment; and if thought were taken away, speech would (do so).

T. 381^e. After death, when their external . . . has been taken away . . .

481. This (free will) He never takes away from anyone.

D. 427^c. That Spirits take away delights. Ex.

4471. Then (after some years) goods are taken away from them.

E. 413. 'From him shall be taken away even that which he hath' (Matt. xiii. 12; xxv. 29). Ex.

783^e. That goods and truths are taken away from the evil, is known from the Word. Ill.

J. (Post.) 230. Before they come (into Hell) there is taken away from them all they had previously learned from the Word, and all they had known of faith, and also the Knowledge of who they had been (here).

Take away. *Demere.*

A. 957^e. Each punishment takes away something.

D. 3821. Their endeavour is frustrated.

Take care. *Cavere.*

A. 571. Let man beware of - *caveat sibi.* S. 118^e. W. 403. J. (Post.) 237.

6047^e. Let him take care not to disturb the Church.

9430^e. Therefore let all take care not to injure the Word in any way . . .

10033^e. Therefore let everyone within the Church take care not to deny the Lord . . .

10640^e. Let him especially take care not to appropriate to himself any doctrinal which defends evil.

W. 357^e. Therefore let everyone beware of confirmations in favour of nature.

T. 40^e. Therefore let everyone beware of persuading himself that he lives from himself . . .

Take on. *Suscipere.*

A. 5110^e. This Divine . . . the Lord took on . . .

5663^e. It is this Man (in Heaven) which the Lord took on . . .

6373^e. Unless the Lord had taken on the Human . . .

10683^e. 'Whosoever receiveth you, receiveth Me, and he that receiveth Me receiveth Him that sent Me: whosoever receiveth a prophet in the name of a prophet shall receive - *accipiet* - a prophet's reward . . .' (Matt. x. 40, 41). E. 624^e.

L. 31. That Jehovah took on the Human to save men. Ex.

35^e. Yet it is from the same (Athanasian Creed) that the Divine took on the Human, that is, united itself to it . . .

Take out. *Eximere.*

Removal. *Exentio.*

A. 7200. A removal from them for the sake of conjunction. Sig. and Ex.

7203. That the Lord takes them out from the infestations . . . Sig. and Ex.

7541^e. They cannot be taken out of Hell, because . . .

7988. That those in truth and good . . . were taken out. Sig. and Ex.

— For 'to go out of the land of Egypt' = to be taken out and delivered from infestations.

H. 327. They are sometimes taken out (of that dark place) in order that they may serve others for some vile uses.

491^e. They are taken out (of the caverns) and sent into them, alternately.

D. 4628^e. If you except a few.

E. 1072. That the Lord has released those who have wanted to be led by Him. Sig. and Ex.

Take out. *Expromere.*

A. 1458^e. 'To draw out the soul to the hungry . . .' (Is. lviii. 10) = the goods of charity in general. E. 386^e.

1561^e. Worship displays itself thus.

R. 100. The devil . . . brings forth his falsities.

M. 2^e. The companies brought forth their wisdom in order. 3^e.

380^e. He replied, that he was now bringing forth from his treasures . . .

T. 76^e. I replied, I will disclose my meditation

Take to Wife. Under RECEIVE - *accipere.*

Talaris. *Talaris.* (A garment which reached down to the ankles.)

R. 45. 'Clothed with a talaris' (Rev. i. 13) = the proceeding Divine, which is the Divine truth. The reason 'a talaris' (has this signification) is that 'vestments,' in the Word, = truths; hence 'a talaris,' which is a general vestment, when predicated of the Lord, = the proceeding Divine truth. A. 6432^e. E. 64.

M. 15. The Prince was clad in a talaris of a crimson colour, set with embroidered stars of a silver colour.

42^e. The (angelic) husband . . . was clad in a talaris, and in a vest under the talaris of a hyacinthine colour . . .

Tale. *Demensum.*

A. 7116. 'The tale of bricks' (Ex. v. 8) = the abundance (of false things).

R. 315. The *choenix* was both a measure, and the quantity measured.

T. 364^e. Each takes from it its portion.

Talent. *Talentum.*

See under CLEVERNESS.

A. 4424. The Knowledges of good and truth are separated from them in the other life . . . lest by them

they should communicate with Heaven, and by evils and falsities with Hell, and thus hang between the two; and lest also they should profane goods and truths . . . This is signified by, 'Take the talent from him . . .' (Matt.xxv.28). 4661. 7984⁴. R.676^e, Ex. E.193¹⁰, Ex.

[A.] 5291⁴. 'The servant who received five talents' = those who have admitted goods and truths from the Lord; thus who have received remains. 'He who received two' = those who in advanced age have adjoined charity to faith. 'He who received one' = those who have received faith alone without charity.

9574. 'Of a talent of pure gold shall it be made' (Ex.xxv.39) = one good from which are all things; for 'a talent' = one.

R. 714. 'Great hail as of the weight of a talent' (Rev.xvi.21) = direful and atrocious falsities . . . because the talent was the greatest weight of silver and also of gold, (which) = truth and good. E.1026.

T. 393. Even if the understanding is not cultivated by the talents and pounds of erudition.

413. (This) is like the difference between him who traded with two talents, and him who traded with ten.

Talk. *Garrive.*

See under CONVERSE, and SPEAK.

A. 1063². Were prating that they could be saved by faith (alone).

M. 252. An extraordinary pleasure in talking (a cause of lawful separation).

Tallow. *Sebaceus.*

D. 3410^e. They are wax lights, because there is in them more of sulphur than of tallow.

Tallow. *Talglins.*

D. 6109⁴. They who constitute the heel make tallow, which they sell, and of which those who dwell there have candles . . .

Tamar. *Thamar.*

A. 4811. The genuine Church is described by 'Tamar.' 4829.

4812. The sons of Tamar = the two essentials of the Church: faith and love.

4831. 'Her name was Tamar' (Gen.xxxviii.6) = the quality of the Church: that it was a Church representative of spiritual and celestial things . . . which was to be instituted among the posterity of Judah. 4843.

—e. The internal of the Church, here, is 'Tamar,' 4864, Ex. 4914.

4848. '[Tamar went] and remained in her father's house' (ver.11) = alienation . . .

4855. Truth obscured is here represented by 'Tamar.'

4856. 'It was told Tamar' (ver.13) = something of communication with the Church representative of spiritual and celestial things. Ex.

4858. 'She put off the garments of her widowhood' (ver.14) = simulated truth from good.

4859. 'Covered herself in a veil' (id.) = truth obscured. . . For Tamar regarded Shelah as her husband; but, as she was not given to him, she regarded his father . . . as one to perform the duty of a husband's brother; and she therefore covered herself with a veil as a bride, and not as a harlot, although Judah believed her to be so . . . For the Jewish nation regarded the internal truths of the representative Church as a harlot; and therefore Judah was conjoined with her as a harlot; but not so Tamar with him. As internal truths could not appear otherwise to that nation, therefore truth obscured is here signified by Tamar's covering herself with her veil. 4862. 4864. 4865². 4866. 4874², Ex. 4888. 4893, Ex.

4869. 'His daughter-in-law' (ver.16) = the truth of the representative Church . . . For 'Tamar,' who is here the 'daughter-in-law' = a Church representative of spiritual and celestial things.

4903. 'Tamar thy daughter-in-law hath played the harlot' (ver.24) = perception then that it is false that anything of marriage exists between them. . . 'Tamar' = the internal of the representative Church.

4906. 'Let her be burnt' (id.) = that the internal of the Church ought to be extirpated.

4917. 'Her travail' (ver.27) = acknowledgment on the part of internal truth; (for) 'Tamar' = the internal of the representative Church; and therefore internal truth.

Tamar. *Thamar.* (The daughter of David.) E.577¹¹.

Tarantula. *Tarantula.* T.367^r. 566.

Tares. *Zizania.*

A. 731^e. In the antediluvians (this seed) was extinguished by tares.

3941^e. 'The tares' (Matt.xiii.) = evils and falsities. (=falsity. 7571.) (=the falsities and evils of the former Church. T.784^e.)

9295⁴. 'The sons of the evil kingdom,' who are 'the tares' = the falsities of faith of the Church.

D. 1436. The evils (in man) are tares, which strike wide roots, and obstruct the roots of the good seed.

1437. Unless there are the Truths of faith . . . there are the roots of tares, which obstruct (the truths and goods inseminated by the Lord); but still they do not extirpate them; for they are reserved, so that while the tares are taking root, they are produced, and grow.

1480. If there are falsities in the ideas, they must be eradicated; for they are like tares . . .

5222. The Lord compares the Kingdom of God . . . to a man gathering tares . . . This is presented to view in the other life. (Fully des. under FERMENT, here.) This is the gathering of the tares into bundles.

E. 374¹⁵. (The parable of the tares) treats of the Last Judgment, when there must be a separation of the good from the evil. . . 'While men slept, his enemy came and sowed tares, and went his way' = that with natural men the falsities of evil inflow from Hell, and are received. . . 'Tares' = the evil of falsity, and thus

those who are in evil through falsities. (=evils, or those in whom evils are. 397².) (=the evil. 426³.) (=infernal falsity. 683⁶.) (=the falsities of doctrine, of religion, and of worship, which are from evil; and therefore they are called 'the sons of the evil.' 740⁵.) (=the evil, who at the Last Judgment will be cast into Hell. 849².)

397². (Why the tares were to be allowed to grow until the time of harvest.) 426³. 624³. 911². —⁷.

911². 'While men slept, his enemy came and sowed tares'=that while men are leading a natural life, or a life of the world, then evils from Hell secretly, or while they are unconscious of it, insinuate and implant falsities. . . 'When the blade sprang up, and brought forth fruit, then appeared the tares also'=that when truth grew and produced good, falsities from evil were intermingled with it. . . 'Lord wilt thou that we . . . gather up the tares?'=the separation and casting out of falsities from evil before truths from good are received and increase. 'Nay, lest haply while ye gather up the tares, ye root up the wheat with them'=that so truth from good, and its increase, would also perish. For, with the men of the Church, truths are intermingled with falsities, and these cannot be separated . . . until they are reformed. (Further ex.) 'The tares are the sons of the evil'=the falsities with those who are in evil.

Target. *Scopus.*

P. 202³. If an arrow . . . should in the least deviate from the target . . . 333³.

M. 293⁴. Has for its end and goal to love the wife alone.

Tarry. *Cunctari.*

See DELAY.

E. 376²². 'Tarry ye' (Is.xxix.9)= . . . wonder at such gross stupidity.

Tarshish. *Tharschisch.*

A. 1152. 'The sons of Javan . . . Tarshish,' etc. (Gen.x.4)=so many nations among whom such (external worship) prevailed; and by them are also signified so many doctrinals, which were rituals, derived from the external worship with Javan. 1156, Ill.

1158^e. 'Tarshish,' etc. called 'isles' from external worship.

1171. 'Tarshish and the isles' (Ps.lxxii.10)=external worships corresponding to internal. 3240⁶.

1513⁴. 'The ships of Tarshish' (Is.lx.9)=Knowledges. (=doctrinals and truths from the Word. 6385.) (=doctrinals of truth and good. 9295^e.) (=the Knowledges of truth and good. E.242¹⁷. 304²⁷.) (=the Knowledges of falsity from evil. E.410³.)

9293⁴. 'Tarshish'=the doctrinal things of love and faith.

9466⁷. 'Silver from Tarshish' (Jer.x.9)=truth appearing so in the external form, because from the Word. E.576⁷. 585¹⁰. 587⁶.

9811^e. 'Silver and gold from Tarshish' (Is.lx.9)=memory-*scientificum*-truth and good.

E. 406⁹. 'The kings of Tarshish and of the isles' (Ps. lxxii.10)=the interior and the exterior truths of the natural man . . .

—¹⁰. 'The ships of Tarshish in the beginning' (Is. lx.9)=the goods which they bring forth and do; for 'Tarshish'=the natural man as to Knowledges; and 'Tarshish in the beginning,' the natural man as to the Knowledges of good, because in Tarshish there were gold and silver, and the ships carried them from it (1 Kings x.22). (=Knowledges of truth and good such as are possessed in the beginning by those being reformed. 514⁶.)

—¹¹. 'Tarshish'=the Knowledges of good from the Word; and 'Tyre,' the Knowledges of truth therefrom.

—'. 'Tarshish'=interior goods and truths in the Natural.

514⁵. 'The ships of Tarshish'=doctrinals from the Word; for these ships carried gold and silver, by which are signified goods and truths, and the Knowledges of them from the Word.

—⁸. 'Thou breakest the ships of Tarshish with the east wind' (Ps.xlviii.7)=false doctrinals devastated.

Tartan. *Thartan.* E.637⁴.

Tartarus. *Tartarus.*

M. 75². The traveller would go astray into Tartarus, which is round about at the sides.

T. 20^e. Like the thick darkness of Tartarus.

Coro. 38^e. The ancients called the Hells (of the Most Ancients) Tartarus . . .

Tartary. *Tartaria.*

Tartar. *Tartarus.*

R. 11². This Ancient Word is still preserved among the people who dwell in Great Tartary. I have spoken with Spirits and Angels who were from that country, who said that they possessed a Word, and had possessed it from ancient times; that they conduct their Divine worship according to that Word; and that it consists of nothing but correspondences. They also said that the Book of Jasher is in it . . . and that among them are the books called 'the Wars of Jehovah,' and 'the Prophecies;' and when I read in their presence the words which Moses has taken therefrom, they searched . . . and found them. Thus it is evident that the Ancient Word is still among them. . . They said that they worship Jehovah; some as an invisible God, and some as visible. They told me that they do not suffer strangers to come among them, except the Chinese, with whom they cultivate peace, because the emperor of China is from their country; and also that they are so populous, that they do not believe any region in the whole world to be more so; which is also credible from the wall . . . which the Chinese constructed as a safeguard against invasion from them. Seek for it in China, and perhaps you will find it there among the Tartars. M.77². T.266. 279³.

T. 279^e. The Angels and Spirits from Great Tartary appear in the southern quarter, on its eastern side, and are separated from others by dwelling in a higher expanse, and by their not admitting anyone to come to them from the Christian World; and, if any ascend, by guarding them to prevent their going away. The

cause of this separation is, that they possess another Word.

[T.] 515². The tigers and lions in the forests of Tartary . . .

D. 6077. On the inhabitants of Tartary near China—Lesser Tartary.—There were some from that country with me . . . They said that their land was populous, and that they know nothing about war. They knew about China and Siberia. They said that among them be governs who is able to govern, and that if he cannot do so he is dismissed with a fine . . . and that they are all engaged in their own works at home, making garments, cultivating the earth, and the like. They wondered (that anyone should not know) that God is a Man. In like manner with the commandments of the decalogue, and only one wife. . . They said that they have houses where they are taught concerning life, and the commands of God. They said that they have a book their possession of which is not known elsewhere, which they called a Divine Book, and which they read and are instructed by, and which they understand. Inquiry was made, and it was the Psalms of David. They said that newcomers are indeed admitted, but they give them no opportunity to go away: they give them the necessities of life, and if they are willing to labour they are accepted. They have the decalogue also. They call the Chinese their friends, because they are from their nation. . . They fear Siberia somewhat; but say that they have nothing, and if they come they at once give themselves up to them . . . [In the parallel passage in J. (Post.) 133, it is said that these people] dwelt outside the Chinese wall, and that they are of a calm and peaceful disposition.

Coro. 39. The Ancient Church was scattered through the whole of Asia . . . and, in course of time, into Great Tartary.

—^e. Before the Israelitish Word, there was a Word which . . . of the Lord's Divine Providence is preserved in Great Tartary, and from which is their Divine worship even to the present day.

Taste. *Gustus.*

Taste, To. *Gustare.*

See under RELISH, and TONGUE.

A. 1480^e. The appetite and taste themselves, correspond to the desire for knowledges.

1516. I have spoken with Spirits about the sense of taste, which they said that they do not possess; but a something from which they Know the nature of taste; and which they likened to an odour . . . It was brought to my recollection that taste and smell meet in a certain third [sense], as is evident from animals which examine their food by the smell . . . D. 3998.

1521. Spirits and Angels have every sense except taste far more exquisite than is ever possessed by man. 1880.

1973. Spirits have not the sense of taste; but in place of it a desire like an appetite for knowing and learning.

4404^e. The sense of taste corresponds to the affection of knowing.

4622². Spirits and Angels enjoy sensations much more exquisite than those of men . . . namely, sight, hearing, smell, something analogous to taste, and touch . . .

4791. On the correspondence of taste with the Grand Man. Gen.art.

4792. As food and nutrition correspond to spiritual food and nutrition, therefore taste corresponds to the perception and affection of them. Spiritual food is knowledge, intelligence, and wisdom . . .

4793. As taste corresponds to the perception and affection of knowing, being intelligent, and being wise; and as the life of man is in this affection, therefore no Spirit or Angel is permitted to inflow into man's taste; for this would be to inflow into the life which is proper to him. Yet there are roaming Spirits of the infernal crew . . . who strive in every way to enter into man's taste; and, when they have entered into it, they possess his interiors, that is, the life of his thoughts and affections . . . Very many are at this day possessed by these Spirits. Ex. and Des.

—³. If they had penetrated quite into my taste, they would have possessed the interiors, for the reason that the taste depends on these interiors by correspondence.

4794. A Spirit . . . has all the senses . . . but not taste; but in place of it something analogous, which is adjoined to the sense of smell. The reason he has not taste, is that he may not be able to enter into the taste of man, and so possess his interiors; and also that this sense may not turn him away from the desire of knowing and being wise; thus from spiritual appetite.

5077². The Sensuous . . . which is subject to both the intellectual and the voluntary part together, is the smell, and still more the taste.

5620¹¹. As 'the manna' = truth Divine . . . it is described as to delight and pleasantness by its 'taste,' which was 'like that of a cake kneaded with honey' (Ex.xvi.31). That 'the taste' = the delight of good, and the pleasantness of truth. Ref.

7038². The delight of taste (is the second in intensity) because it serves for nutrition, and the consequent health of the body, according to which the mind acts soundly. H.402².

8378. (In Jupiter) they do not prepare food according to the taste; but especially according to the use . . . It would be well for man to prepare his food according to this rule . . . differently from what is the case with those with whom the taste exercises command, which causes the body to be unwell, or at least to be inwardly languid, and consequently the mind also; for this behaves according to the state of the recipient parts of the body . . . Hence, too, comes obesity in such things as are of thought and judgment, and skilfulness in such things as are of the body and the world. By this there is effected the likeness of a man to a brute animal, to which such men not incongruously compare themselves.

9996. Sensuous delight, which is the ultimate of the Voluntary, is drawn in through two senses, which are taste and touch. Sig.

10199. Hence taste = the perception and affection of knowing and being wise.

H. 462². The rest of the senses with the Angels are not so exquisite as are those of sight and hearing . . .

(for) if they were so, they would take away the light and delight of their wisdom, and would introduce the delight of the pleasures which are of the various appetites and of the body, which obscure and debilitate the understanding in proportion as they excel; as also happens with men in the world, who are obese and stupid in respect to spiritual truths in proportion as they indulge the taste and the tactile blandishments of the body.

W. 41. The sense of taste is only an affection of the substance and form of the tongue: the tongue is the subject.

363°. The appearance is that . . . the tongue tastes; but it is the understanding which from its perception smells, and also tastes; and therefore to smell and to taste are predicated of perception.

M. 210. The love of nourishing one's self from the love of inbuing one's self with goods and truths, has the sense of taste; and its delights are delicacies.

D. 645. That Spirits invert the taste.—That which has a good flavour . . . has had a different taste. Examp. . . . Thus the taste of man is changed according to the phantasies of Spirits . . .

2409. Noisome tastes were taken away from me . . . and a good savour induced.

3529. Spirits know the taste of the things I eat and drink, although they have not taste.

3567. Spirits have every sense except taste . . . They are delighted with the spiritual food with men, thus with the Knowledges of truth and good. But they do not insinuate themselves into the taste, which sense has been properly allotted to bodily food, in which they take no delight.

3716. Sirens laboured to come into the taste, (and thus) into the interiors of man. Ex. 3723, Ex. 3858.

5595. To taste is also said of perception, but in a grosser sense (than to smell).

E. 427. The taste corresponds to the desire to know and be wise.

455°. 'Taste' = appetite, longing, and affection.

519. 'Savour,' and 'taste,' = the affection of knowing and being wise.

—2. 'Tasting He would not drink' (Matt. xxvii. 34). Ex.

618. For Spirits and Angels have taste equally as men; but the taste of Spirits and Angels flows forth from a spiritual origin, but that of men from a natural one. The taste of bitterness, with Spirits, if from the adulterated truth of good . . .

990. As an organ of taste, the tongue = the natural perception of good and truth; while smell = the spiritual perception of them.

1146°. So the sensory of taste is excited by the foods which come in contact with the tongue from without.

J. (Post.) 323. When what is spiritual tastes what is spiritual, it is just as when what is material tastes what is material.

Tattered. Under *REND-lacerare*.

Tax. *Vectigal.* Under *TRIBUTE*.

Te Deum. D. 1063°.

Tea. *Thee, Thea.*

D. 3753. There were two small white cups, which were used for tea; and . . . some Spirits wanted me to use the one, and some the other . . .

3894. So one thing (tea) pleased the Spirits more than the other, solely because they derived thence a sphere of there being what is less spiritual.

J. (Post.) 269. See *LONDON*, here.

Teach. *Docere.*

Teacher. *Doctor.*

Teachable. *Docilis.*

Teachableness. *Docilitas.*

See *LEARNED-doctus*; and under *INSTRUCT, PROPHET, and SHEPHERD*.

A. 206. Who is blinder than those who love themselves and at the same time are learned from the world? Des. 946.

245°. The order of teaching and learning in the Word commences from the most general things.

1594°. The most learned are in greater unbelief than the simple. 1636, Examp. 1911°. 3348°, Examp. 3482°. 3677°.

2336°. As 'streets' = truths, it was a representative rite among the Jews to teach in them. Ill.

2400°. The third kind of men in the Church are those who know truths, but are in evil. These are signified by 'the sons-in-law' of Lot. They are especially those who teach. Des.

2534. That thus it would be taught. Sig. and Ex. 2538, Ex.

— 'A prophet' = one who teaches; abstractedly, the doctrine itself. Ill. 3316°.

2704°. The Angels perceive nothing more blessed and happy than to teach novitiate brethren . . .

2761. 'The rider (who falls backward)' = one who teaches.

3010. 'False prophets' = those who teach falsities.

3309°. Hence 'to hunt' = to teach, and also to persuade; and this in both senses, from the affection of truth, and from the affection of falsity. Ill.

— 'Fishers' = those who teach from sensuous truths; 'hunters,' those who teach from scientific truths and doctrinals. 'Upon every mountain, and upon every hill' = to teach those who are in the affection of good, and in the affection of truth.

3749°. From this may be evident the quality at this day of those who teach others.

3865°. They who teach truths . . . and live evilly . . . at heart do not believe.

3987°. Unless . . . teaching good is conjoined with thinking good, there is no good in the man; for the evil can . . . think evil and teach good.

4136°. As the Lord does not inflow immediately with man, and teach him; but inflows into his Knowledges . . .

[A.] 4403. The Subjects who appear above, and near, the head, are those who **teach**, and also suffer themselves to be easily **taught**.

4489³. The Lord inflowed by an internal way with (the Most Ancients), and **taught** them what is good . . . (But the Ancient Church was **taught** by representatives; and the Christian, by doctrinals.)

4671. That He was present with those who . . . **taught**. Sig. and Ex.

— 'To pasture the flock' = to **teach**, in special from doctrinals, those in the Church.

4682². 'To prophesy' = to **teach** and preach truths, or falsities. Ill.

4686. 'Binding sheaves' = **teaching** from doctrine.

4710. That (the Lord's Divine Spiritual) should **teach** Divine spiritual goods. Sig. and Ex.

— He who **teaches** Divine spiritual goods, **teaches** also Divine spiritual truths; for the latter are from the former and are about them.

— 'To be sent' = to proceed, and to **teach**. Ill. 4715.

4712. Every coming of the Lord, and the perception how it was with those who **taught**. Sig. and Ex.

4715. That He **taught** the lower things of the Church, because they did not comprehend the higher ones. Sig. and Ex. . . For he who **teaches** faith, and not charity, cannot perceive the more interior things of the Church. Ex. . . But if he **teaches** charity, he has good, and this is a dictate to him, and guides him . . .

—². It is said of the celestial, that they are **taught** from the Lord's Divine Rational. Ex.

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

4844⁴. For the doctrinals of faith . . . if separated from those of charity, **teach** almost nothing. For the doctrinals of charity **teach** what good is; and the doctrinals of faith **teach** what truth is; and to **teach** truth without good is to walk as one who is blind, because good is what **teaches** and leads, and truth is what is **taught** and led. There is as great a difference between these two doctrinals as between light and darkness . . .

4922². 'To **teach** the bow' (2 Sam. i. 24) = to **teach** the doctrine of love and charity. See 9468⁴. E. 357².

4925². For faith without charity, or truth without good, **teaches** nothing . . .

5087. That the Celestial of the Natural **taught** them from things primary for interpretation. Sig. and Ex.

5952². For the Lord does not openly **teach** anyone truths; but He leads them through good to think what is true . . .

6779. They who **teach**, and are in evils: that they set themselves in opposition. Sig. and Ex.

6993. 'I will **teach** thee what thou shalt say' (Ex. iv. 12) = . . . to proceed; for 'to **teach**,' and 'to speak,' = to inflow; and, when predicated of the Divine of the Lord, to proceed . . . 7007.

7007. 'I will **teach** you what ye shall do' (ver. 15) = thus the Divine [shall be] in each and all things which shall be done.

7270. The mediate influx of Divine truth into doctrine, that is, with one who **teaches**. Sig.

8577. 'Pass over before the people' = that he should lead and **teach** them.

— He who **teaches**, leads in a spiritual way.

8694². By revelation is meant illustration when the Word is being read, and perception then; for they who are in good, and long for truth, are **taught** in this way from the Word; whereas they who are not in good cannot be **taught** from the Word, but only confirmed in such things as they have been instructed in from infancy . . .

8695. That they are **taught** (from revealed truth) what is true and what is good. Sig. and Ex.

— 'To make known' = to **teach**.

8924. 'To tempt you' = to **teach** that there is a life of Heaven and the nature of it; for all spiritual temptation **teaches** and confirms such things with man. Ex.

9025³. Among priests, and among the men of the Church, there are some who **teach** and learn the truths of the Church from the literal sense . . . and some who **teach** and learn from doctrine from the Word. (Continued under DOCTRINE.)

9188⁶. Those are 'sorcerers' who are **learned** from themselves . . . Ill. For he who would be **learned** in the truths and goods of faith, must be **learned** (or **taught**) from the Lord.

—⁸. 'Diviners,' etc. = . . . thus those who learn and **teach** from a cupidity for gain and honours, and not from the affection of the truth of faith and the good of life.

— Therefore mention is made of a Prophet who shall come and **teach**.

— People are **taught** by the Lord while they are reading the Word, not for the sake of self and the world, but for the sake of what is good and true itself; for they are then illustrated . . .

9202. The like is the case with those who **teach**: they are heard in Heaven as crying out.

9272³. 'To sow the land,' or 'a field' = to **teach** and learn the truths and goods of faith which are of the Church. Ill.

— 'To **teach** truths not genuine.' Sig.

—⁷. 'Teachers' = those who instruct.

9418. 'Which I will write to **teach** them' (Ex. xxiv. 12) = for remembrance and information.

9468⁵. To **teach** the truths of doctrine from a celestial origin. Sig.

9857². 'To judge judgment' = to **teach** Divine truth.

10087³. As faith without charity does not love the Lord, and yet can **teach** such things as are of faith and love . . . the Lord said three times, 'Lovest thou me; Feed my lambs' . . .

10582⁷. Those who believe they are more learned than others, and yet are in falsities. Tr.

10669⁴. 'Thus He instructeth—*erudit*—him to judgment; his God **teacheth** him' (Is. xxviii. 26) = . . . to give him intelligence, and to give him wisdom . . .

10794. See PRIEST, here. 10798.

H. 226. See PREACHER, here.

488². The lot of those who study knowledges merely to be thought learned.

S. 26². The Lord teaches everyone through the Word; and He teaches from those truths which the man has, and does not pour in new ones immediately . . .

50. Thus the Lord is the most present in the sense of the letter, and from it teaches and illustrates man. 53.

F. 5. There is a spiritual idea . . . which inflows with those who are in the affection of truth, and which dictates interiorly that what is heard, or read, is true, or not . . . These are they who are called 'taught by Jehovah' (Is. liv. 13; John vi. 45); and who are spoken of in Jer. xxxi. 31-34.

30. (The effect on others of a) lack of truth with those who teach.

P. 135. The Spirits who of the Lord's permission speak with man, never . . . teach: the Lord alone teaches man, but mediately through the Word, in illustration. From experience.

154. That it is a law of the Divine Providence that man be led and taught by the Lord from Heaven through the Word, doctrine, and preachings from it; and this in all appearance as of himself. Chapter.

— . It is from the appearance that man is led and taught by himself; but it is from the Truth that he is led and taught by the Lord alone. They who confirm the appearance with themselves . . . cannot remove from themselves evils as sins . . .

—². The Lord gives these to interiorly perceive that they are not led and taught by themselves, but by the Lord.

155. That man is led and taught by the Lord alone. Gen.art.

156. That man is led and taught by the Lord alone, is because he lives from the Lord alone; for the will of his life is led, and the life of his understanding is taught. Ex.

162. That man is led and taught by the Lord alone through the angelic Heaven and from it. Gen.art.

165. That man is led by the Lord by influx, and is taught by illustration. Gen.art.

172. It follows that the man who is taught from the Word, is taught by the Lord alone. Ex. —⁵.

—⁵. But everyone is taught according to the understanding of his love: what goes beyond this, does not remain.

— . All who are taught by the Lord in the Word, are taught a few truths in the world, but many when they become Angels; for the interiors of the Word . . . are simultaneously implanted, but are not opened with the man until after his death . . .

—⁶. The Word cannot be taught otherwise than mediately, through parents, masters, preachers, books, and especially through the reading of it; but still it is not taught by these agencies; but through them by the Lord.

174. That in external things man is led and taught by the Lord in all appearance as of himself. Ex.

253². These . . . are led by the Lord; and they who

are led, are also taught, according to their religion, concerning God and the neighbour; for they who so live love to be taught; but they who live otherwise do not; and, as they love to be taught, they are instructed by the Angels after death . . .

R. 129. The Truth, and the study of acquiring and teaching it. Sig. and Ex.

379. For all who have fought against evils . . . and have believed in the Lord, are taught by Him after their departure from the world . . .

383. That the Lord alone will teach them. Sig. and Ex.

— . That 'to feed=*pascere*'=to teach. Ill.

463⁶. We, said they, are the purple-clad doctors.

491. That . . . these two essentials of the New Church are to be taught until the end and the beginning. Sig. and Ex. E.636.

595. That they speak, teach, and write from the Word . . . and yet it is truth falsified. Sig. and Ex.

606. That no one is permitted (by the solitidians) to teach from the Word . . . but those who acknowledge that doctrine . . . Sig. and Ex. E.840.

653. The understanding so closed that man can scarcely be taught any longer. Sig. and Ex.

M. 316⁵. That they should 'let down the net on the right side of the ship' . . . =that they should teach the good of charity, and in that way they would gather men.

T. 320. They who teach false and heretical things . . . and yet read the Word, and are able to know from it what is false and what is true . . . may be compared to impostors . . .

D. 263. On the teachableness of Spirits. . . Spirits are easily taught=*dociles*. Examp.

1643. That no one claims anything in Heaven because he has taught many things (here).

— . An intense love of teaching; its motives.

4001. No Spirit is allowed to teach man, and consequently not to lead him, except from cupidity; but the Lord alone wills to teach and lead man; which would not be possible if a Spirit possessed anything of the corporeal memory.

4440. A certain doctor of great dignity who supposed himself to be more learned than others . . .

4940. Women can give utterance with affection, and thus excite to what is devout and holy; but cannot teach.

5917. Men who teach . . . have two states; one when they teach and think from doctrine; and the other when they are thinking outside of doctrine. Ex.

E. 160. 'To teach, and to seduce My servants' (Rev. ii.20). . . 'To teach' is predicated of truths, or falsities.

— . This delight (of the love of self and the world) teaches and seduces those who are in truths.

212². 'To be taught in the streets' (Luke xiii.26)=to know the things which must be of faith.

365²⁴. 'The sons who shall be taught of Jehovah . . .' (Is. liv.13)=those who in the New Heaven and New Church will be in truths from good from the Lord.

[E.] 388³. Those who teach falsities and through them ead to evil of life. Sig.

559⁴. 'The teacher of a lie' (Is.ix.15)=one who teaches falsity by applying scientific from the sense of the letter to confirm falsities.

600¹¹. Instruction in the truths of doctrine, is signified by, 'Thine eyes shall look again to thy teachers' (Is.xxx.20). 'Teachers'=doctrine.

684⁵. 'Be not ye called Rabbi; one is your teacher, Christ' (Matt.xxiii.8). 'Rabbi,' and 'teacher'=one who teaches truth; thus, in the abstract, the doctrine of truth; and, in the supreme sense, the Divine truth, which is 'Christ.' (Thus these words mean) that the Lord alone is the Divine truth. 746¹³.

696¹². 'Teach me Thy way, O Jehovah' (Ps.lxxvi.11) =to teach the truth according to which we are to live.

734². That they will be taught in truths by which they will be led, is signified by, 'He will teach us of His ways, and we shall go in His paths' (Micah iv.2).

741⁶. 'When Thou teachest the earth Thy judgments, the inhabitants of the world learn righteousness' (Is.xxvi.9)=that the Church is in truths from the Lord, and, through truths, in good.

746¹³. For the Lord is the teacher of all . . . and from Him as the teacher is all the truth of that good.

979⁹. Only abstain from evils as sins, and look to the Lord, and the Lord will teach and lead.

1173². The ninth law of the Divine Providence is, That the Lord does not teach man truths immediately, either from Himself or through the Angels; but that He teaches mediately through the Word, preachings, readings, speech and intercourse with others, and thus by thoughts in ourselves therefrom. Ex. 1177, Ex.

J. (Post.) 31. Who do not want to learn, but to teach.

100⁹. These are more teachable than the rest.

De Verbo. 13². Leave is granted to no Spirit, or Angel, to teach any man in this Earth Divine truths; but the Lord Himself teaches everyone through the Word, and He teaches him in the proportion that he receives from the Lord good in the will; and he receives it in proportion as he shuns evils as sins. Ex.

Teacher. *Didasculus.*

M. 153a. The Pythagorean, Socratic, and other teachers there.

T. 803. The teachers—*doctores didasculi*—in their schools . . .

815. The students write out from the lips of the teachers in the schools their *dicta*.

Tear. *Lachryma.*

Tears, To shed. *Lachrymare.*

Tears, The shedding of. *Lachrymatio.*

A. 2304. He spoke from brotherly love so great that his brother could not refrain from shedding tears. D. 3146^e.

4215². Internal sadness . . . produces the shedding of tears (by correspondence).

4951². They can move others to shed tears. —. D.4553.

7251^e. A tenderness of gladness from them which drew tears from my eyes.

9223². In the Original it is said 'the tear of the wine.' . . . 'Tears' are what fall in drops.

10031². Grief on account of truth destroyed, is signified by, 'Mine eyes are consumed with tears' (Lam.ii.11).

H. 238. A hard-hearted Spirit was so affected by the speech of an Angel that he shed tears. He said it was love speaking, and that he had never shed tears before.

S. 84. 'The shedding of tears' is predicated of truth, or falsity.

R. 385. 'God shall wipe away every tear from their eyes' (Rev.vii.17)=that they shall be no longer in combats against evils and their falsities, and thus not in griefs; but in goods and truths, and consequently in heavenly joys from the Lord. (=a state of blessedness from the affection of truth, after falsities have been removed by means of temptations. E.484.)

884. 'God shall wipe away every tear from their eyes' (Rev.xxi.4)=that the Lord will take away from them all grief of mind; for the shedding of tears is from grief of mind—*animi*.

M. 379^e. The jealousy of a wife . . . is like grief weeping . . .

D. 970^e. (These) easily shed tears.

4099. Inmost mercy is attended with tears.

4976. Exhibiting the shedding of tears . . .

5890. A Spirit who inflowed into the eyelashes of the left eye, which seemed as it were to emit tear drops . . . he was in external mercy . . .

D. Min. 4816. (These infernals) tried to inspire . . . the shedding of tears . . .

E. 484². That 'a tear from the eyes'=grief of mind on account of falsities, and from falsities, is because by 'the eye' is signified the understanding of truth; and hence 'a tear'=grief because there is no understanding of truth, consequently, because of falsities. III.

—³. 'The shedding of tears,' and 'weeping aloud—*fletus*' both=grief on account of falsities and from falsities; but 'the shedding of tears,' grief of the mind—*mentis*; and 'weeping,' grief of the heart. Ex. and Ill. 695¹⁶.

Tear, To. *Laniare, Dilaniare.*

Tearing to Pieces, A. *Dilaniatio.*

See under BUTCHER, DISTRACT, and REND.

H. 380^e. (Such married partners) tear each other to pieces. . . I have seen their combats and tearings to pieces.

575. These things (in Hell) break forth into tearings to pieces of various kinds. 586².

R. 768^e. They would have torn the Word to pieces with their teeth . . .

D. 3867. The butcheries by the Spaniards in America, where they cruelly tore the nations (with dogs). 3868.

4207. All their members are torn (as a punishment).

Tear out. *Ervere.*

A. 7554. When these are vastated, the things of faith are torn out . . .

E. 152. 'To pluck it out' (Matt.v.29; xviii.9)=not to admit it.

Tebah. *Thebach.*

A. 2869. 'She bare **Tebah**, and Gaham, and Tahash, and Maacah' (Gen.xxii.24)=the various religiosities (of the Gentiles who are in idolatrous worship and in good), and the derivative worships.

Tediousness. *Taedium.***Tedious.** *Taedius.***Wearisome.** *Taediosus.*

A. 3314^e. He who is not in good feels a tediousness in thinking of such things.

3827. A state of love, that it is devoid of tediousness. Sig. and Ex.

4096^s. When spiritual good and truth are in question, he feels a tediousness.

5221^e. To him who is in a natural sphere . . . such things are tedious.

5721^s. When such Spirits are applied to man, they induce great pain through a weariness which they inflate . . . 5722. D.4587.

7391. Humiliation from weariness. Sig. and Ex. 7392^s, Ex.

7411. That the weariness ceased. Sig. and Ex.

D. 2570. When they inflow . . . there is at once perceived a weariness in relation to those things which are of the Lord's Word . . .

2571. When good Spirits are present (the evil Spirits) have to flee, because they are as it were killed with disgust . . .

3985. An idle life . . . was in idea as it were a very sad and wearisome one.

5759. See LAST JUDGMENT, here.

E. 1003^e. (Adulterers) dwell solitary in deserts as the inertness and weariness of their own life.

Tekel. *Thekel.*

A. 3104^e. 'Tekel,' or 'weighed in the balance' (Dan.v.27) is predicated of good.

R. 313. 'Tekel,' or 'to weigh,'=to know its quality as to good. E.373^s.

Telescope. *Tubus opticus.* T.22^s. 61².**Tell.** *Indicare.***Indication.** *Indicium.***Telling, A.** *Indicatio.*

A. 229. 'Who told thee that thou wast naked?' (Gen.iii.11). Ex.

1038. A sign of the Lord's presence in charity. Sig. 1044. 1059.

2862. 'It was told Abraham, saying' (Gen.xxii.20)=the Lord's perception. 'To tell'=to think and reflect. . . . In itself reflection and perception are an internal telling and saying.

3158. 'Tell me; and if not, tell me' (Gen.xxiv.49)=the free state of their deliberation. Ex.

3608. 'It was told Rebekah' (Gen.xxvii.42)=the Lord's perception from Divine truth. . . 'To be told'=to think and reflect, thus to perceive.

3803. 'Jacob told Rachel' (Gen.xxix.12). . . 'To tell'=to make known.

4113. 'He told him not . . .' (Gen.xxxi.20)=by separation. 4136.

4856. 'It was told Tamar, saying' (Gen.xxxviii.13)=something of communication . . . 'To be told'=apperception, thus communication. 4902.

5128^s. Some indications from which it may be concluded . . . The indications are these . . .

5135^s. (This) is an indication that he is in good. (This) is an indication that he is in evil. (This) is an indication that in succeeding years he will . . .

5264. 'He (God) hath told Pharaoh' (Gen.xli.25)=that it was given to the Natural to apperceive. . . 'To tell'=to communicate and to give to apperceive.

5470^s. (This) is an indication that he will still receive influx through the Angels: it is also an indication that he will afterwards suffer himself to be reformed. (This) is an indication that he will not (do so).

5508. 'They told him' (Gen.xlii.29)=reflection. 'To tell'=to think and to reflect; for that which is told anyone is thought of from reflection.

5596. 'Ye did evil to tell the man' (Gen.xliii.6). . . 'To tell'=to give that which another may think and reflect upon; consequently to communicate; and hence also to conjoin; for when it passes into the will of another, conjunction is effected from what is communicated.

5601. 'We told him' (ver.7)=that he apperceived these things.

— In the Spiritual World they have no need to tell what they think; for there is a communication of all thoughts; and therefore 'to tell,' in the spiritual sense, =to apperceive.

5818. 'We told him . . .' (Gen.xliv.24) = Knowledge.

5922. 'To tell' (Gen.xlv.13)=to communicate.

5966. 'They told him, saying' (ver.26)=influx and apperception; for 'to tell'=to be communicated, and to be conjoined, thus also influx; for that which is told inflows into the thought.

6042. 'To tell' (Gen.xlvi.31)=communication.

6063. 'To tell' (Gen.xlvii.1)=influx.

6223. 'To tell' (Gen.xlviii.2)=apperception.

6337. 'To tell what will happen' (Gen.xlix.1)=to communicate and foretell.

6666^s. It is an indication that . . . W.26. 60. 134. P.208. T.38. D.4452.

7058. 'To tell' (Ex.iv.28)=influx.

8064. 'Thou shalt tell thy son in that day, saying' (Ex.xiii.8)=the interior perception which is of conscience.

[A.] 8142. 'To tell' anyone (Ex.xiv.5)=to think and flect.

8491. 'To tell' (Ex.xvi.22)=reflection.

9438^e. A manifest indication of this is that . . .

H. 316^e. By this He indicated that . . .

W. 318^e. These two things are standing indications and attesting signs that . . .

R. 3. 'To show' (Rev.i.1)=to manifest. E.6.

T. 380^e. From (these) three indications of it.

680. What is distinction without indications? And what are indications without signs? Ex.

D. 3558. A certain indication-*indicatio* . . .

4018. This indicates what they signify.

E. 706¹⁹. 'To declare a sign' (Is.xli.23) = to give attestation by persuading to believe.

—²⁷. (These) 'signs'=tellings to do the things commanded.

Tell. *Narrare.*

Telling, A. *Narratio.*

See REPORT=*nuntiare.*

A. 3209. 'The servant told Isaac . . .' (Gen.xxiv.66) =perception from the Divine Natural . . . For perception is as it were an internal telling.

5108. 'Tell me, I pray you' (Gen.xl.8)=that it should be known.

5238. 'We told him' (Gen.xli.13)=that thence was a perception.

7550. 'That my name may be declared . . .' (Ex.ix.16)=that the Lord be acknowledged as the only God.

7634. 'To tell in the ears' (Ex.x.2)=that they may know and apperceive.

8668. 'Moses told his father-in-law' (Ex.xviii.8)=perception from truth Divine.

E. 453¹⁰. 'That ye may tell-*enarratis*-it to the generation following' (Ps.xlviii.13) = their permanence to eternity. 850⁸.

Tema. *Thema.*

A. 3268. 'Tema,' etc. (sons of Ishmael) (Gen.xxv.15) =all things which are with the Spiritual Church, especially with the gentiles.

—⁷. 'The inhabitants of the land of Tema' (Is.xxi.14)=those in simple good, such as that in which are the well-disposed gentiles.

—⁹. (Thus) by 'Tema' (Jer.xxv.23), as by 'Arabia,' are signified those who are of the Spiritual Church. 3240⁵.

Teman. *Theman.*

A. 2714. 'God came from Teman' (Hab.iii.3)=the Lord's Divine Human as to celestial love.

E. 400¹⁰. 'At the sound of the fall of Edom, and of the inhabitants of Teman, the earth trembled' (Jer.xlix.20,21)=that the Church was changed and perished by those evils and falsities.

Temper. *Temperare, Obtemperare.*

Temperate. *Temperatus.*

Tempering, A. *Temperatio.*

A. 561^e. These states are tempered by the Lord by the good states.

719². There are evils in man . . . which must be tempered by goods.

731. When man comes into temptations, his proprium is . . . tempered by truths and goods . . .

868². By the wonderful tempering of these things with man, a kind of rainbow can be represented. D.2490.

1398^e. The Angel's sphere was tempered by the consolations of others; if it had not been tempered, they would all have been dissipated.

1520. The spheres of Spirits . . . are tempered by the Lord so that their quality may not always be exposed.

1906. All states . . . return there, and are then tempered by states of good and truth. 2116², Ex.

2204^e. Spiritual good is then insinuated, and by it what is worldly is tempered . . .

2332. The Lord miraculously moderates and tempers the Holy which proceeds from Him . . .

2542. They who are obedient and compliant-*obtemperantes*-pertain to the . . . ear.

4299². The evils and falsities in man, tempered by the goods and truths in him . . .

4750. When (the celestial Angels) are sent to others, they are encompassed with other Angels, by whom the sphere of their love is tempered . . .

5992. The Angels insinuate truths and goods, which even if not received, still temper . . .

6849. The Angels are veiled over with a thin cloud, by which the heat from the Sun is tempered.

8108². In morning and noon the enlightenment is tempered by an obscuration of the truth. In evening and night the obscurity of the understanding is tempered by the Lord with the good of love . . .

8487². The pure good of truth . . . is tempered (with such a man) by the delights of his loves . . . for unless it were thus tempered, it would become undelightful to him. Sig.

—⁴. The good of celestial love, without a tempering with such things, becomes as it were dry. Ex.

9498. The sphere (of the Divine truth) at last becomes so tempered that it is accommodated to the reception of the Angels.

H. 120. The ardour of His love is tempered on the way by degrees. The temperings appear as radiant belts around the Sun. T.691². E.412¹⁰. D.Love iii.

589. By means of the tempering there is an equilibrium (between heat and cold, etc.)

W. 174². The Sun's fire . . . tempered by these envelopments, becomes heat.

P. 277^e. If his father's reigning love has not been tempered . . .

R. 54². The Lord so moderates and tempers His Divine . . .

M. 137³. It was a state of heat not tempered with light; but it is tempered successively as the husband is perfected in wisdom, and the wife loves it in him . . . Deliciousnesses succeed according to the tempering-temperism-of heat and light . . .

312². By merely complying-*obtemperando*-with the flesh.

T. 604. They dispose all things (in the old will) so as to temper-*obtemperant*-them.

D. 2347. After death, a man loses nothing of his life; but it is so tempered . . .

3370. Remains which, with them, would be tempered with evils.

4140². With the tempering of light . . .

4233. As in the temperate zones.

4481. All states there . . . successively return, as they are tempered by the Lord.

Temperament. *Temperamentum.*

T. 605⁴. Each according to his temperament.

Temperance. *Temperantia.*

M. 164. The virtues which pertain to the moral wisdom of the men are called temperance, etc.

E. 790⁶. When intemperance is removed, temperance enters.

D. Wis. xi. 5a. The goods of this life, which are uses, relate to . . . temperance, etc.

Temperature. *Temperies.*

H. 289^e. The mild vernal temperature gives fertility to the soil.

489². (Such) live in a vernal temperature.

W. 105. The heat and light which proceed from that Sun are (thus) at their right temperature.

M. 137³. See TEMPER, here.

Tempest. *Tempestas.*

See under STORM.

R. 343³. 'Tempest.' Ill.

T. 335². Will calm the tempests which have arisen in your minds.

D. 418. (How tempests are calmed. See ATMOSPHERE, here.) 1176. 2089. 2717.

E. 706⁷. When they had known Him, and because of the falsities from evils in which they were, had denied and attacked Him, is signified by 'the morning when it is foul weather' (Matt. xvi. 3).

Temple. *Templum.*

See under BUILDING, and FANE.

A. 40². 'The New Temple,' (Ezek.)=in general, a new Church, and a man of the Church, or one who is regenerate; for every regenerated one is a temple of the Lord. 4545⁴.

82^e. He who is not a temple of the Lord, cannot be what is signified by 'the temple,' which is the Church, and Heaven.

101. Before the temple was built, (the Jews) turned their faces to the east when they prayed.

414³. See TABERNACLE, here.

648. 'The New Jerusalem,' and 'the New Temple' =the Lord's Kingdom in the Heavens and on earth. (=the Lord's Kingdom; in special, a new Church. 2830⁵.) (=in special, the Lord's Spiritual Kingdom; 'Zion,' the Celestial one. id.) 3481³. 3708¹⁷. 9603².

728⁴. The beginning of a new Church was represented by . . . the rebuilding of the temple.

1102². See TENT, here.

1200^e. Those frequent their synagogues; these their places of worship.

2048. When man is called 'a house,' there is signified the Celestial of faith with him; when 'a temple,' the truth of faith with him. 3720.

2162⁹. They thought . . . that the temple was His footstool; not knowing that external representative worship was signified by 'the house of God,' and 'the temple.'

2304. The images which are common in churches. H. 74^e. 340.

2777. The altar was the principal representative of the Lord, and afterwards the temple.

3720. (Thus) 'the temple'=the Lord's Spiritual Church; in the universal sense, the Heaven of the spiritual Angels; in the most universal, the Lord's Spiritual Kingdom; and, in the supreme, the Lord as to Divine truth.

— . A temple = truth, because it was constructed of stones.

—². When a temple is mentioned there occurs to the Angels the idea of truth, and of such truth as is treated of in the series.

4580³. As the Israelites were prone to idolatry . . . they were gathered together to one place . . . where the temple was. Ex.

5006². They had frequented churches where the Word is preached, but not to know the things of Heaven . . . R. 659^e. D. 2779^e. 5467^e. 5469. 5534. 5719. (See under FREQUENT.)

5036⁵. When man becomes spiritual he no longer believes it holy to give . . . to places of worship which abound in wealth . . .

6135². 'The temple of the Lord's body' (John ii. 21) =the Divine truth from the Divine good; for 'the temple'=the Lord as to Divine truth; and 'Body,' the Divine good . . . E. 220². 391⁴. 706¹.

6426². For 'the Stone,' in general, =the temple; and, in special, its foundation; and 'the temple'=the Lord's Divine Human, Ill.

6435¹². Hence the temple at Jerusalem was built upon a mountain.

6637^e. Everyone who lives in the good of charity and faith is a Church, and is a Kingdom of the Lord, and is hence called 'a temple,' and also 'a house of God.'

7839^e. 'The New Temple'=the Lord's Spiritual

Kingdom. 846². (=the Spiritual Church. 7847³.) (=the Heaven of the Lord. 8369^e.) (=a new Spiritual Church from the Lord. 9050¹⁰.)

[A.] 7847⁴. 'The temple,' in the supreme sense, = the Lord as to the Divine Human; and therefore, in the representative sense, His Church.

8253. A life of piety consists in . . . frequenting churches, and in listening devoutly to the preaching there, etc.

8369³. For 'the temple' = the Lord Himself; and, in the representative sense, Heaven.

8941⁶. The temple at Jerusalem was also built of whole stones (1 Kings vi. 7); for by 'the temple of the Lord' was represented the Lord as to Divine truth. That the Lord was represented by 'the temple' He Himself teaches in John ii.; and that it was as to the Divine truth, was because it was taught there, and therefore also it was built of stones, (which) = Divine truth. E. 585¹¹.

9093⁴. The Jerusalem temple, whence were the 'vessels,' in the supreme sense, = the Lord; in the representative sense, His Kingdom and Church. 9437^e.

9229⁸. 'The temple which sanctifies the gold' (Matt. xxiii. 17). 'The temple' represented the Lord Himself; and 'the gold,' the good which is from Him. E. 391⁵. 608^e.

9303. 'The Lord shall suddenly come to His temple' (Mal. iii. 1). 'To the temple of the Lord' = to His Human, as He Himself teaches . . . 10528². E. 242⁹. 444⁸.

9642^e. As by 'a temple' is signified Heaven or the Church, it has been customary from ancient times to give to places of worship a situation towards the east and the west. Ex. W. 123.

9714². There were two things by which the Lord as to the Divine Human was represented: the temple, and the altar. Ill. . . But the temple was a representative of the Lord as to His Divine truth, thus as to Heaven; for the Divine truth proceeding from Him makes Heaven; and it is therefore said of the temple, that 'he who shall swear by the temple, will swear by it and by Him who dwelleth in it' . . . E. 391³. 915.

10123². 'The temple of God, and the altar' (Rev. xi. 1) = Heaven and the Church; 'the temple' = the Spiritual Church; and 'the altar,' the Celestial Church.

10709. When anyone is in a temple . . . they say that he is not at home . . .

H. 187. The Lord called Himself the temple . . . because the temple represented His Divine Human. S. 47.

221. In the Heavens . . . there are temples . . . in which there is preaching.

223. It has been granted me to enter their temples, and hear the preaching. The preacher stands in a pulpit on the east; before his face sit those who are in the light of wisdom . . . They sit in the form of a circus, so that all are in view of the preacher . . . At the entrance, which is at the east of the temple, and on the left of the pulpit, stand those who are being

initiated. No one is allowed to stand behind the pulpit . . . The temples appear as of stone in the Spiritual Kingdom; and as of wood in the Celestial . . . The latter are not called temples, but houses of God; and are devoid of magnificence; but in the Spiritual Kingdom they have magnificence greater or less.

535². They who have lived . . . continually in churches . . .

S. 18^e. 'In His temple everyone saith, Glory' (Ps. xxxix. 9) = that in every particular of the Word there are Divine truths; for 'the temple' = the Lord, and thence the Word, and also Heaven and the Church; and 'glory' = the Divine truth.

47. That by the externals of the Jerusalem temple were represented the externals of the Word . . . is because by 'the temple,' as by 'the tabernacle,' was represented Heaven and the Church, and thence also the Word. Ex.

108. Spirits who heard the singing of a Psalm in a place of worship on Earth. De Verbo 18².

Life 9. Man endows places of worship . . . and attends them sedulously . . . and does not know whether he does so from himself, or from God. Ex.

P. 189². Like one who sees a magnificent temple . . .

245^e. Why it was granted to Solomon to build the temple, by which was signified the Divine Human of the Lord (John ii.), and also the Church.

246. Why many kings after Solomon were permitted to profane the temple.

— The devastation itself of the Church was represented by the destruction of the temple itself . . .

255². They placed such images in their temples, to call to remembrance the holy things they signified.

328⁴. The consummation of the Israelitish and Jewish Church is meant by the destruction of the Jerusalem temple . . . and, finally, by the second destruction of the temple . . .

338⁴. In the temples there, no one can sit anywhere but in his own place . . .

R. 191. 'I will make him a pillar in the temple of My God' (Rev. iii. 12) = that truths from good . . . support the Lord's Church in Heaven. 'A temple' = the Church; and 'the temple of My God,' the Lord's Church in Heaven. E. 219.

— 'A temple,' in the supreme sense, = the Lord as to the Divine Human; in special, as to the Divine truth. But in the representative sense, 'temple' = the Lord's Church in Heaven, and also the Lord's Church in the world. Ill.

—³. 'The temple' (Matt. xxiv.) = the present Church; and 'its dissolution so that there should not be one stone upon another' = the end of this Church, in that there would not be any truth left . . .

—⁴. 'The temple' = these three things: the Lord, the Church in Heaven, and the Church in the world; because these three make a one, and cannot be separated, consequently the one cannot be meant without the other. 529.

380. 'They serve Him day and night in His temple' (Rev. vii. 15) = that they live according to truths . . . in His Church. (=that they are constantly kept in truths in Heaven. E. 478. —³, Ex.)

486. 'Arise, and measure the temple of God . . .' (Rev. xi. 1) = to see and know the state of the Church in the New Heaven. . . 'The temple' = the Church as to the truth of doctrine. E. 629.

487². 'The temple' = the Church as to its internal; 'the courts,' as to its external.

529. 'The temple of God was opened in Heaven' (ver. 19) = the New Heaven in which the Lord is worshipped in His Divine Human . . . 'The temple of God,' here, = the Lord in His Divine Human in Heaven. (=the appearing of a New Heaven and a New Church, where there is the worship of the Lord. E. 699.)

585. 'Tabernacle' = the Celestial Church; 'temple,' the Spiritual Church. (See TABERNACLE, here.)

644. 'The temple' = Heaven as to the Church; for there is a Church there too.

647. 'Another Angel went out of the temple which is in Heaven' (Rev. xiv. 17) = the Heavens of the Lord's Spiritual Kingdom. Ex. (=manifestation by the Lord concerning the devastation of the Church as to Divine truth such as it is in Heaven. E. 914.)

669. See TABERNACLE, here.

—. 'The temple,' in the supreme sense, = the Lord as to His Divine Human, and thence Heaven and the Church; here, the Christian Heaven.

670. 'The temple' (Rev. xv. 6) = the inmost of Heaven, where are the Word and the decalogue.

674. 'The temple was filled with smoke from the glory of God and from His power' (ver. 8) = the inmost of Heaven full of Divine truth spiritual and celestial from the Lord. (=Divine truth, or the Word, in the natural sense, in light and power from Divine truth in the spiritual sense. E. 955.)

576. 'I heard a great voice out of the temple' (Rev. xvi. 1) = an influx from the Lord from the inmost of Heaven. (=the Divine truth from the Word. E. 959.)

709. 'A great voice came out of the temple of Heaven' (ver. 17) = a manifestation by the Lord from the inmost of Heaven. E. 1013.

875⁴. The temple of Wisdom, seen and des. M. 56, revisited. T. 387.

918. 'I saw no temple in it; for the Lord God Almighty is the temple of it, and the Lamb' (Rev. xxi. 19) = that in this Church there will be no external separated from an internal, because the Lord Himself in His Divine Human, from whom is everything of the Church, is alone approached, worshipped, and adored. 'I saw no temple in it' does not mean that in the New Church . . . there will be no places of worship . . . E. 699^e.

—. For 'a temple' = the Church as to worship; and, in the supreme sense, the Lord as to His Divine Human, who is to be worshipped . . .

926². See TABERNACLE, here.

962. There was seen a magnificent palace, and in

its inmost a temple (within which was held a Council of the clergy). Des. B. 120. T. 188.

M. 9. He introduced them into a little city, in the middle of which was a temple, (where people were engaged in an unceasing worship of God). Des.

23. The Angel said, The worship of God . . . is performed in our temples, and lasts about two hours. (They entered, and found that) it was a large temple, capable of holding about three thousand persons. It was a semi-rotunda, the benches or seats being continuous in a circular sweep according to the figure of the temple; and the back seats were raised higher than the front ones. The pulpit in front of the seats was drawn back a little from the centre; the door was behind the pulpit, on the left. . . Everyone who enters the temple knows his own place . . . and cannot sit anywhere else. If he does so, he hears and perceives nothing, and disturbs the order, in which case the priest is not inspired. (The service des. 24.)

76³. (In the Heaven of the Silver Age) we saw temples of precious stones of a sapphire and azure colour.

380¹². Priests pray in the churches that . . .

T. 126. (So) a temple must first be built . . . then inaugurated, and finally prayer offered that God may be present and unite Himself with the Church there.

134. I once entered a temple in the World of Spirits . . . and, before the sermon, they reasoned together about Redemption. The temple was square, without windows in the walls, but had a large opening in the middle of the roof . . .

—e. Windows were then made in the temple at the sides, through which light inflowed from the four quarters . . .

146^e. Those of Babel, when they enter the church . . .

174². So they destroyed the temple built by the Lord through the apostles, until not one stone was left upon another . . . by which 'temple' is meant not only the Jerusalem temple, but also the Church.

185². I saw multitudes (of the boreal Spirits) flocking to a temple, which was buried out of sight in snow. (The interior, and the service of the temple des.)

221. 'The temple' represented the Heaven in which are the spiritual Angels; 'the tabernacle,' that in which are the celestial Angels . . .

374⁴. Illustrated by comparison with a temple. Man, according to Paul, is a temple of God (1 Cor. iii. 16, 17; 2 Cor. vi. 16; Ephes. ii. 21, 22). As a temple of God, man has salvation and eternal life as his end . . . In this way man becomes a temple of God.

503. They were assembled (to deliberate on free will) in a certain round temple, like the temple in Rome called the Pantheon. (The interior des.)

508. One day there appeared a magnificent temple, square in form, the roof of which was crown-shaped . . . Its walls were continuous windows of crystal, its gate of pearl. Within, on the south side near the west, was a pulpit, on which at the right lay the open Word . . . In the centre of the temple was a shrine . . . where stood a cherub of gold . . . This temple

signified the New Church. (The correspondences in it ex.) I saw this writing above the gate, *Nunc Licet*.

[T.] 51^e. Or sleep at night in a temple, beneath the floor of which are graves . . .

525^e. The instructive and oratorical preaching in temples . . .

669. The uses of the two sacraments compared to a temple buried in the ground . . .

—². These sacraments may also be compared to a double temple. Des.

D. 1681. The temples in that Earth constructed of living trees. Des.

3511. The Dutch do not tolerate images and pictures in their churches . . .

3520. When I entered St. Paul's Cathedral . . .

3647. The Lord is thus pictured in their churches.

4179. Dream of an overthrown and ruined temple, which represented the present state of the Church.

4739. Temples of plastered stone seen in the north.

4929. On the temples (of the solifidians), and how they sit. Des. 4936. 4938.

5408. St. Peter's Cathedral in Rome, mentioned.

5970. While they are reading these prayers in the churches . . .

5972. On the temples and preachings.—In the temples everyone knows his own place . . . by influx from the Lord . . . All taken together form as it were one man. Des. Anyone outside the temple who hears, and looks into the congregation, causes all their thoughts to be varied. Ex. 6056^e.

—². Hence it was evident that the Lord disposes all in the temples (there) through Angels and Spirits above or outside of them, according to the nature of the learners. Ex.

6082. On Jerusalem, and the temple, after the captivity. (The dates given.)

E. 203. 'The New Temple,' etc.=a New Church. 422^s.

204^s. 'Temple'=the Lord as to Divine truth. 329²⁰.

219. 'The temple of God,' in the supreme, = the Lord's Divine Human; in the relative, His Spiritual Kingdom, thus the Heaven which constitutes it.

— As 'the temple'=Heaven, it follows that all things of the temple=such things as are of Divine truth. —⁵.

220. 'Temple,' in the Word, = the Lord's Divine Human; in the relative sense, Heaven; and therefore also the Church . . . and therefore also the Divine truth proceeding from the Lord. Fully ill, *sciatim*.

242¹². 'To carry into their temples' (Joel iii. 5) = to turn into profane worship.

277⁵. 'The temple'=Heaven and the Church . . .

313⁵. 'Temple'=a Church which is in truths from good, which is called a Spiritual Church. 799⁶.

388¹⁵. 'To defile the temple of holiness' (Ps.lxxx. 1) = to profane worship.

391¹⁰. 'Temple'=the worship which proceeds from truths from good. —¹⁹.

—¹⁶. 'The house of prayer,' that is, the temple, = the Heaven where spiritual truths are, thus also spiritual truths such as are there.

400¹². This is said of the rebuilding of the temple in Jerusalem, and by 'the new temple' there is signified a new Church which was to be instaurated by the Lord. Des.

403¹⁸. For the temple of Solomon was destroyed before the captivity, and a new one was built when they returned. By 'temple' is signified Divine worship; and by 'a new temple,' worship restored.

422⁷. Why 'the temple' (in Ezek.) was measured according to the quarters.

—¹⁷. Therefore the ancients built their temples so that the front parts, where the adytum was, should look to the east; which, from the old custom, is still done.

439⁵. 'The temple'=the Lord's Divine Human.

458⁴. 'The New Temple'=the New Church to be instaurated by the Lord when He came into the world.

478. 'Temple'=Heaven where truths reign.

587⁸. 'Jehovah is in the temple of His holiness' (Hab. ii. 20)=Heaven, where and whence is Divine truth.

608¹⁰. 'To swear by the temple'=to swear by the Lord, Heaven, and the Church; for by 'temple' . . . is meant the Lord as to Divine truth, . . . Heaven and the Church as to Divine truth, and also all worship from Divine truth.

629⁵. 'Temple,' in the Word, = the Church as to truth, because it was of stones; 'house of God'=the Church as to good, because in ancient times it was of wood.

630. 'The temple,' regarded in itself, = the higher Heavens; namely, the adytum, where was the ark, = the Third Heaven; 'the temple outside the adytum,' the Middle Heaven; and hence 'the court,' the First Heaven. And that which=Heaven, also=the Church . . . and that which=the Church, also=the Word, and likewise worship. Ex. —⁶, —⁸. 700³².

—⁷. That 'the temple'=the Church. Ill.

—¹¹. 'We shall be satisfied with . . . the holiness of Thy temple' (Ps.lxxv.4)=to be in intelligence from Divine truth, and to enjoy heavenly joy from it.

— 'The temple'=Heaven and the Church as to Divine truth.

654³³. Solomon therefore built three houses: the house of God, or the temple, for the Spiritual . . .

695¹². The new Church to be instaurated by the Lord . . . is signified by . . . 'the temple' (Zech.viii.9).

— 'The temple'=the Church as to truth.

700³³. See TENT, here.

714¹⁹. 'The temples' in which are 'dragons' (Is.xiii. 22)=the goods and truths of the Word and of the Church, which are adulterated and profaned.

827². Afterwards the temple was built, in which also all things were representative. Enum.

831². Therefore there are intermediate Angels . . . who preach and teach truths in the temples (of the celestial Angels), which are called houses of God, and are of wood.

909. 'The temple' = Heaven and the Church, and the vine which proceeds from the Lord.
915. In the temple the Word was taught . . . Thus the temple represented the Lord as to Divine truth.
948. 'The temple' = Divine truth from the Lord.
949. 'The temple' = the interior Word revealed.
1013. 'The temple' = Heaven as to Divine truth.
- 1145^e. As 'wood' = good, therefore with the Most Ancient, who were in the good of love, the temples were of wood: which were not called temples, but houses of God.
- J. (Post.) 222. As soon as these preach, all go out, and the church becomes empty.
272. The preachers proceed . . . in this way to the middle of the city (London) to the places of worship.

Temple. *Tempus.*

- A. 2129^e. The other inflowed towards the left temple . . .
3884. The first (of the four operations of Heaven) was to the brain at the left temple, which operation was a general one as to the organs of reason . . . D. 1613.
- 5720^e. (This caused) a pain in the bone of the left temple.
7359. Spirits of Mars applied themselves to my left temple . . . D. 3488.
- H. 251. The influx of the spiritual Angels with man into his head, from the forehead and temples, to . . .
- T. 73^e. The effulgence enlightened the temples of the side of the occiput, but not as yet on the side of the forehead.

Temporary. *Temporarius.*

- A. 8939. Temporary things are relatively nothing; or there is no ratio between what is temporary and what is eternal. R. 710.
- P. 214. That the Divine Providence regards temporary things only in proportion as they agree with eternal ones. Chapter.
215. That temporary things relate to dignities and riches, thus to honours and gains, in the world. Gen.art.
- 217^t. That dignities and wealth . . . when they are pursued, are temporary and perishable. Ex.
218. That temporary and eternal things are separated from man, but are conjoined by the Lord. Gen.art.
- For all things of man are temporary, from which man may be called temporary . . .
219. What temporary things are, and what eternal.— Temporary things are all those which are proper to nature, and which, derivatively, are proper to man. Ex.
- ². That man is temporary in himself . . . and that therefore nothing can proceed from him but what is temporary . . . Ex.
- ³. That temporary things separate eternal ones from themselves; but that eternal things conjoin temporary ones with themselves. Ex.
220. That the conjunction of temporary and eternal things with man is the Lord's Divine Providence. Gen.art. —⁸.
- ⁹. That it is of the Divine Providence that man,

by death, should put off natural and temporary things . . . Ex.

— Natural and temporary things are the extremes and ultimates into which man first enters when he is born . . .

—⁴. That the Lord, by His Divine Providence, conjoins Himself . . . with temporary things through eternal ones, according to uses. Ex.

— Natural and temporary things are not only those which are proper to nature, but also those which are proper to men in the natural world. By death he puts off both the latter and the former . . .

—⁵. The temporary things which are proper to men in the natural world, in general, relate to dignities and wealth; and, in special, to the necessities of life of every man. These are put off by death . . . and there are put on things which in the outer form are similar . . . all of which have their internal form and essence from the uses of temporary things in the world.

M. 216³. Two married partners who, in relation to their marriage, cherished the idea of what is eternal and of what is temporary, alternately. Ex. . . When in the idea of what is temporary, they said, There is no longer any marriage . . .

T. 305. They thus consult for both their temporal prosperity, and their eternal happiness.

415^e. Civil life is temporary, which has an end . . . and therefore non-being may be predicated of it.

Temptation.* *Tentatio.*

Tempt, To. *Tentare.*

Tempter. *Tentator.*

Attempt. *Tentamen.*

See under COMBAT, CONQUER, CROSS, DESPAIR, FORTY, LABOUR, VICTORY, WILDERNESS, and YIELD.

A. 8. The second state of regeneration rarely exists at this day without temptation (or trial), misfortune, sadness, which cause the things of the body and the world . . . to be quiescent, and as it were to die; thus are the things of the external man separated from those of the internal.

245. The Lord never leads anyone into temptation.

—^e. The Lord turns the evil of temptation into good.

268². (Goods and truths) do not come forth, except when the external man as it were dies, as is wont to be the case in temptations (or trials), misfortunes, diseases . . .

270². Dead men . . . could not endure any combat or

* The student should bear in mind that the Latin word *tentare* means, primarily, to try; and thus that *tentationes* are trials, either natural or spiritual. And so the Greek word *peirasmos*, which, in the N.T., is translated 'temptation,' (as in the Lord's Prayer), is derived from *peira*, which means 'a trial,' 'an attempt.' It is perhaps a pity that the English rendering has not always been 'trials,' instead of 'temptations;' for this latter word has come to mean, in English, a mere state of inducement to evil; whereas the real idea conveyed by the Latin word *tentationes* is, primarily, that of *suffering*. 'Temptation,' therefore, in the Writings, means a state of suffering which tries a man, and shows what he is. But this is said merely to set the student on his guard. A full idea of what is meant in the Writings by 'temptation' can be obtained only from a careful study of the whole subject.

temptation; for if it came upon them . . . they could not live; and they would thus . . . plunge themselves more deeply into damnation. For this reason it is spared them until they pass into the other life, when they can no longer die from any temptation and misery. They then undergo most grievous things.

[A.] 605. Before this new Church could exist . . . it was necessary for the man of that Church to undergo many temptations, which are described by the elevation, fluctuation, and stay of the ark upon the waters of the Flood.

606. That the Flood, ark, etc. = . . . the temptations which precede, is . . . known to the learned, who compare . . . temptations to the waters of a Flood. 705.

653. When man is being reformed, which is effected by combats and temptations, such evil Spirits are associated with him as excite only his scientific and rational things . . . These Spirits bring forth all his falsities, and endeavour to persuade him that false things are true, and even turn truths into falsities; with whom the man, while he is in temptations, ought to fight; but the Lord, through Angels who are adjoined to the man, fights. After that, by the combats, the falsities have been separated, and as it were dispersed, the man is prepared so as to be able to receive the truths of faith. Ex. . . Such is the case with the reformation or regeneration of the spiritual man. Tr. (See EVIL SPIRIT, here.)

702. His temptations as to intellectual, and as to voluntary things. Tr.

705. Temptations are compared in the Word to 'floods,' or 'inundations.' Ill. 739, Ill.

—³. For temptations are like floods and inundations of waters: there are evil Spirits who inflow with their persuasions and principles of falsity . . . and excite the like things with man. But with the man who is being regenerated there are temptations; with the man who is not being regenerated, there are desolations.

711. Unless man is prepared, that is, instructed in truths and goods, he cannot be regenerated, still less undergo temptations. For the evil Spirits who are then with him, excite his falsities and evils; and unless truths and goods are present . . . he succumbs. Truths and goods are remains . . .

728. 'In yet seven days' = the beginning of temptation. . . It treats, in general, of the temptation of 'Noah.'

— Thus to the man of this Church, the Lord's coming was the beginning of temptation; for, when man is being tempted, he then begins to become new, and to be regenerated. Ill.

729. 'To ram' = temptation. Ex.

730. 'Forty days and nights' = the duration of temptation. Ill.

— As, when man is in temptation, he is in vastation of all things which are his Own and which are corporeal—for (these) must die, and this by means of combats and temptations, before he is reborn . . .

734. It now treats of his temptation, of the first state, and ~~ex~~ of the beginning of temptation . . . It is the first temptation, which is as to his intellectual

things; and afterwards his temptation as to voluntary ones; which temptations succeed one another with him who is to be regenerated; for to be tempted as to intellectual things is quite a different thing from being tempted as to voluntary ones. Temptation as to intellectual things is light; but temptation as to voluntary ones is grievous. 735, Ex.

735². Therefore when such come into temptation as to intellectual things . . . they can be only lightly tempted. And this is the first temptation, and scarcely appears as temptation, of which it now treats. But different is the case with those who do not from a simple heart believe the Word . . .

737. 'Noah a son of 600 years' = his first state of temptation.

— In what precedes it has treated of his preparation for temptation, in that he was instructed . . . in intellectual truths, and voluntary goods (which) are remains, and which are not brought out . . . until the man is being regenerated. With those who are being regenerated through temptations, the remains are for the Angels with the man, who take out from them the things by which they defend the man against the evil Spirits who are exciting the false things with him . . .

739. 'A flood of waters' = the beginning of temptation; for it here treats of temptation as to intellectual things, which temptation precedes, and is light . . . For 'waters' = the spiritual things of man . . .

—³. Here (Is.xxviii.2) the degrees of temptation are described.

741. Temptations are nothing else than combats of the evil Spirits with the Angels who are with a man. (Fully quoted under EVIL SPIRIT.)

751. As it here treats of the temptation of the man of the new Church called 'Noah,' and to few, if any, is it known how the case is with temptations, because few at this day undergo such temptations, and they who do undergo them know no otherwise than that it is something inherently in themselves which thus suffers, the subject shall be briefly explained. Evil Spirits then excite the falsities and evils of the man, and this from his memory, all that he has thought and done from infancy, which they do so skillfully and maliciously that it cannot be described; but the Angels who are with him bring out his goods and truths, and thus defend him. This combat is what is felt and perceived with the man, and causes the sting and torment of conscience.

—². There are temptations of two kinds: one as to intellectual things, the other as to voluntary ones. When a man is being tempted as to intellectual things, the evil Spirits excite only the evil deeds that he has done—which are here signified by 'the unclean beasts'—and also indeed his good deeds—which are here signified by 'the clean beasts'—but these they pervert in a thousand ways. At the same time they excite the things he has thought—which are here signified by 'the bird'—and such things too as are signified by 'the things that creep upon the ground.' But this temptation is light, and is perceived solely by the recalling of such things into the memory, and a certain consequent anxiety.

—³. But when man is being tempted as to voluntary things, the things he has thought and done are not so

much excited, but evil Genii . . . inflame him with their cupidities and filthy loves, with which he is imbued, and thus combat by means of the man's cupidities themselves, which they do so maliciously and secretly that it could never be believed to be from them. For they pour themselves in a moment into the life of his cupidities, and almost instantly turn and bend an affection of good and truth into one of evil and falsity, so that the man cannot possibly know otherwise than that it is done from himself. . . This temptation is very grievous, and is perceived as an internal pain, and a tormenting fire.

755. 'The 600th year, the 2nd month, and the 17th day' = the second state of temptation . . . which was as to voluntary things. Ex.

—². '17' = both the beginning and the end of temptation. Ex. and Ill.

756. 'All the fountains of the great deep were broken up' = the extreme of temptation as to voluntary things. Ex.

757. 'The cataracts of heaven were opened' = the extreme of temptation as to intellectual things.

— Temptation as to voluntary things, or cupidities, cannot possibly be separated from temptation as to intellectual things: if they were separated, there would not be any temptation, but an inundation such as there is with those who live in the fires of cupidities . . .

760². How far man is removed from heavenly life. Des. For this reason he is regenerated . . . by means of temptations; (and) this is why this temptation is grievous; for it touches, assails, destroys, and changes man's very life.

761. Spiritual temptation with man is a combat of the evil Spirits with the Angels who are with the man, and this combat is commonly felt in his conscience . . . of which combat this is to be known, further, that the Angels continually defend the man, and avert the evils which the evil Spirits try to do to him: they even defend things which are false and evil with the man; for they very well know (that these) come from evil Spirits and Genii. . . Otherwise the man would succumb. Ex.

762. But spiritual temptations are little known at this day. Nor are they permitted so much as formerly, because man is not in the Truth of faith, and would therefore succumb. In place of these temptations there are others, such as misfortunes, sadnesses, and anxieties, which arise from natural and bodily causes, and also sicknesses and diseases of the body, which however in some measure subdue and break his life of pleasures and cupidities, and determine and elevate the thoughts to interior and pious things. But these are not spiritual temptations, which exist solely with those who have received from the Lord a conscience of what is true and good. Conscience itself is the plane of temptations, in which they operate.

763. The end [in view] of the temptation is now treated of.

790. For desolations and temptations are nothing but inundations of the falsities excited by evil Spirits. Sig.

832. The state of the man of the new Church 'Noah' after temptation, even to his regeneration. Tr. S3S.

840. The end of temptation, and the beginning of renovation. Sig. and Ex.

— So long as temptation continues, the man supposes the Lord to be absent. Ex. . . But the Lord is more present then. But when temptation ceases, he receives comfort . . .

841². This is usually the case with man after temptation, in whom things living and dead, or those of the Lord and those proper to man, appear so confused that the man then scarcely knows what is true and good; but the Lord then disposes all things into order. Sig.

847. As the subject here is the first state after temptation (these words) must = a fluctuation between truths and falsities. . . Such as is the temptation, such is the fluctuation after it. When the temptation is celestial, the fluctuation is between good and evil; when the temptation is spiritual, the fluctuation is between truth and falsity; when the temptation is natural, the fluctuation is between the things which are of cupidities and those contrary.

—². There are many temptations: in general they are celestial, spiritual, and natural; which are by no means to be confounded. Celestial temptations are possible only with those who are in love to the Lord; spiritual ones, with those who are in charity towards the neighbour; natural ones are quite distinct from these, and are not temptations, but only anxieties from the fact that their natural loves are being assailed, which anxieties are excited by misfortunes, diseases, and a bad condition of the blood and other fluids of the body. (Thus) it may be known what temptation is, namely, a straitness and anxiety from those things which oppose the loves. With those in whom there is love to the Lord, whatever assails love to the Lord produces an inmost torture: this is celestial temptation. With those in whom there is love towards the neighbour, whatever assails this love occasions torture of conscience: this is spiritual temptation. But with those who are natural, what the most of them call temptations, and the pains they call the stings of conscience, are not temptations; but only anxieties from the fact that their loves are being assailed; as when they foresee and feel themselves deprived of honour, the goods of the world, repentance, pleasures, the bodily life, and the like; but still [these things] are wont to be productive of somewhat of good. Moreover, temptations exist with those also who are in natural charity; thus with all kinds of heretics, Gentiles, and idolaters, from those things which assail the life of their faith, which they hold dear. But these are straitnesses which emulate spiritual temptations.

848. When temptations are over, there is as it were a fluctuation; and if the temptations are spiritual, there is a fluctuation between truth and falsity, as may also be sufficiently evident from this: that temptation is the beginning of regeneration . . . (and) as his former life is destroyed by temptation, he cannot but fluctuate . . .

—^e. Thus is it with everyone who emerges out of spiritual temptation. Des.

857². Temptations exist in order that the externals of man may be subdued. Des.

[A.] 862^e. Here begins the description of the second state of the man of this Church after **temptation**.

867. The falsities with man when in his first and second states after **temptation**. Tr.

868^s. At the same time, the Lord, through **temptations**, gives man a new faculty of receiving goods and truths. Ex.

874. Here is described the first state of the regeneration of the man of this Church after **temptation**. Ex.

892^e. **Temptations** take place in order that men may be delivered from the dominion of diabolical Spirits.

933^d. When corporeal and worldly things begin to be in excess . . . man comes into straitnesses and **temptations**, until he has been reduced into such a state that the external man becomes compliant to the internal.

986^s. Therefore as soon as a man does or speaks anything against conscience, he comes into **temptation** and the stings of conscience, that is, into a kind of infernal torment.

1023^e. **Temptations** . . . cause the voluntary proprium of the man to be quiescent . . . 1044^e.

1444. It is known that the Lord underwent the most grievous **temptations** . . . **temptations** so great that He fought alone . . . against the whole of Hell. No one can undergo **temptations** unless evil adheres to him: he who has no evil cannot have the least of **temptation**: evil is what the infernal Spirits excite. 1573^d, Ill.

—². The Lord's heredity from the mother was evil, by which He underwent **temptations**. Ill.

1477. Until the Lord endured **temptations**, and thus expelled the evil inherited from the mother.

1510^o. If the sphere of falsity prevails, the good come into **temptation** . . .

1573^e. No Angel can ever be **tempted** of the devil. Ex.

1651. Gen. xiv. treats of the Lord's combats of **temptations**, by (these) 'wars.'

1659^o. 'The Wars of Jehovah' = the combats of the Church . . . that is, their **temptations**, which are nothing but combats or wars with the evils in themselves, and consequently with the diabolical crew who excite the evils . . .

1661^z. A man does not know what evil is, still less falsity, until he has the full use of his understanding . . . which is the reason why man does not come into **temptations** before adult age. . . But the Lord [did so] in His childhood.

1663. That the Lord underwent the most grievous **temptations** . . . is not so well known from the Word; where it is only mentioned that He was in the wilderness forty days, and was **tempted** by the devil. The **temptations** He then had are described in a few words; but these few involve them all. Ex. 1690.

1664. 'Wars' = spiritual wars, or **temptations**. Ex. and Ill.

1668. The beginning of (His) **temptations** in childhood. Sig. and Ex. 1690.

—^e. With those who have conscience there arises (from this infestation and combat) a dull-*mutus*-pain; but with those who have perception a sharp one; and

the sharper in proportion as the perception is more interior; from which may be evident the quality of the Lord's **temptation** . . .

1676^e. Unless the Lord had . . . conquered the Hells by **temptations** admitted into Himself, the human race would have perished . . .

1690. That the Lord's life, from His earliest childhood to the last hour . . . was continual **temptation**, and continual victory, is evident from many things in the Old Testament. That it did not cease with the **temptation** in the wilderness, is evident from (the words) 'the devil . . . departed from Him for a season' (Luke iv. 13); and also from the fact that He was **tempted** even to the death of the cross . . . The last one was when He prayed on the cross for His enemies, and thus for all in the whole world.

—². In the Gospels, none but the last is mentioned, except His **temptation** in the wilderness. More were not disclosed to the disciples. The things disclosed appear so light . . . as to be scarcely anything; for to speak and answer in that way is no **temptation**; when yet His **temptation** was more grievous than can be at all comprehended . . . No one can know what **temptation** is but he who has been in it. The **temptation** which is related in Matt. iv. contains the **temptations** in a summary; namely, that from love towards the whole human race the Lord fought against the loves of self and of the world, with which the Hells were filled.

—³. All **temptation** is an assault upon the love in which the man is; and the **temptation** is in the same degree as the love. If the love is not assailed, it is no **temptation**. To destroy anyone's love is to destroy his very life . . . The Lord's life was love towards the whole human race . . . Against this His life, continual **temptations** were admitted . . . from earliest childhood to His last hour. (This) love is signified by His 'hungering.' (The account in Matt. iv. further ex.) 1691^e.

—⁶. In brief, the Lord, from His earliest childhood to His last hour . . . was assailed by all the Hells; against which He continually fought, and subjugated and overcame them; and this solely from love towards the whole human race. And, as this love was . . . Divine; and, as is the love, so is the **temptation**, it may be evident how grievous the combats were . . . 1820^o.

1691^o. The Lord's **temptations** against the Hells are described by (these words of) Jonah when in the belly of the great fish.

— He who is in **temptations** is in the Hells . . .

1692. What **temptations**, or the combats of **temptations**, effect, scarcely anyone can know. They are the means by which evils and falsities are broken up and dispersed, and by which a horror for them is induced; and not only is conscience given, but it is also strengthened, and the man is thus regenerated; which is the reason why they who are being regenerated are let into combats, and undergo **temptations**; and they who do not undergo them (here), do so in the other life, if they are capable of being regenerated . . . But the Lord alone sustained the most cruel combats of **temptations** by His own strength . . . For He was surrounded by all the Hells, and continually conquered them.

—². It is the Lord alone also who fights in men who

are in the combats of temptations, and who overcomes. Man from his own power can effect nothing at all against evil Spirits; for they are so connected with the Hells that if one were overcome, another would rush in, and so on for ever. They are like the sea . . . So would it be unless the Lord alone sustained the combats of temptations in man.

1695². In the combats of temptations, the evil Spirits are permitted to draw forth all the evil and falsity in the man, and to fight from the man's evil and falsity; but when they have been overcome, they are no longer permitted to do so; for they instantly perceive in the man that what is good and true has been confirmed.

1708. How apparent good, after the combats of temptations, becomes genuine good . . .

1717². He who is in the combats of temptations, and overcomes, acquires more and more a Power over evil Spirits . . . till at last they dare not tempt at all . . .

—³. The external man (cannot) be reduced into correspondence without the combats of temptations; for temptations are the means of dissipating evils and falsities, as also of introducing good and truth, and of reducing the things of the external man into obedience . . . That these things are effected through temptations, no one can know but he who has been regenerated through temptations.

1725². The interior man (in the Lord) when in a state of the combats of temptation, and not as yet so purified by the combats of temptations. Sig.

1737. The conjunction of men with the Lord is effected through temptations . . .

1745³. So long as the Lord was in a state of temptations, He spoke with Jehovah as with another . . .

1787. (These) are words of consolation after temptations. All temptation is attended with some species of despair; otherwise it is not temptation; and therefore, consolation follows. He who is tempted is brought into anxieties, which induce a state of despair about the end. The very combat of temptations is nothing else. He who is sure of victory is not in anxiety, and thus is not in temptation.

—². The Lord, also, as He endured the most direful and cruel temptations of all, could not but be driven into states of despair, which He dispelled and overcame by His own power; as may be evident from His temptation in Gethsemane. Ill.

—³. (Thus) the Lord's temptations were the most terrible of all; and He had anguish from the very inmosts, even to the sweating of blood; and He was then in a state of despair concerning the end and the event; and He also had consolations. Ill.

1793. The Lord is called 'Jehovih' in respect to temptations.

1820. Temptation against the Lord's love. Sig. and Ex.

— . He who is in temptation is in doubt concerning the end; the end is the love, against which the evil Spirits and Genii fight, and thus put the end in doubt; and the more in doubt the more one loves. If the end which is loved were not placed in doubt, and even in

despair, there would be no temptation. —², Fully ex. —³. —⁴.

—⁵. From these statements . . . it may be evident what temptations are: that they are, in general, such as the loves are.

1846. 'They shall afflict them' = their grievous temptations. Ill.

—². Their afflictions in the wilderness also = the Lord's temptations.

—³. By His 'bearing our sorrows,' etc. is not meant that the faithful are to undergo no temptations . . . but that by the combats and victories of temptations He has conquered the Hells, and that thus alone, even as to His Human essence, He would endure the temptations [that occur] with the faithful.

—⁵. External and internal temptations. Sig. External ones are persecutions by the world; internal ones are persecutions by the devil.

1847. The duration and state of the temptations. Sig. and Ex.

—^e. Temptations (were represented by) their slavery in Egypt, and afterwards by their forty years affliction in the wilderness.

1865. The consolation after these temptations and horrors. Sig. and Ex.

1875. The idea of temptation rejected from the Lord's Prayer . . . 3605².

—². Temptation and its evil are from man only.

1917. In temptations there are vastations and desolations, and states of despair, and thence of pain and indignation, besides other interior painful emotions; and this with variety and alternation, according to the state of evil and falsity which are excited . . . It is common with diabolic Spirits to induce what is false, and then to accuse.

1923^e. As is the case in temptations, which are nothing but intestine combats, and disputes and contentions about power and command, [between] evils on the one side, and goods on the other.

1926. Every temptation and victory united (the Lord to Jehovah).

1937⁵. In temptations, when man is compelling himself against what is evil and false . . . there is more of freedom than is possible in any state outside of temptations. Ex. 1947.

— . Hence it is that they who do not resist in temptations from freedom, succumb.

1947. And therefore the Lord is more present in temptations.

1992⁵. 'Shaddai' properly means 'the Tempter,' and 'the Benefactor after temptations.'

— . For temptation is a species of vastation.

—⁶. For vastation, temptation, etc. are never of good, but of truth.

2129^e. The Lord is merciful . . . especially to those who have been in spiritual miseries and temptations, which are persecutions by the evil . . .

2272. 'Peradventure forty shall be found there' = those who have been in temptations.

[A. 2272.]. **Temptations** take place for the end not only that man may be confirmed in truths; but also that truths may be more closely conjoined with goods; for man is then fighting for truths against falsities, and because he is then in interior distress and in torment, the delights of the life of cupidities and the derivative pleasures cease; and then goods inflow from the Lord; and then at the same time evils are regarded as abominable. Thence come thoughts that are new, and contrary to his former ones, to which he may afterwards be bent, and thus from evils to goods, and the latter be conjoined with truths.

2273. 'I will not do it for forty's sake' does not = that they should be saved on account of **temptations**; for some undergo **temptations** who succumb in them . . . Nor is man saved on account of **temptations** if he places anything of merit in them; for (to do so) is from the love of self, in that he boasts himself of them, and believes he has merited Heaven above others . . .

—². The **temptations** in which man overcomes are attended with a belief that all others are more worthy than himself, and that he is infernal rather than heavenly; for such things come to him in **temptations**. When, therefore, after **temptations**, he comes into thoughts contrary to these, it is an indication that he did not overcome; for the thoughts which he had in **temptations** are those to which can be bent the thoughts which he has after **temptations**; and if the latter cannot be bent to the former, he has either succumbed in the **temptation**, or he again comes into similar ones, and sometimes into more grievous ones, until he is reduced to such sanity that he believes he has merited nothing.

2280³. The good of ignorance is signified by 'twenty,' because those who are in the good of ignorance do not come into any **temptation**; for no one is **tempted** before he can reflect, and perceive in his own way what is good and true. Those who have received good through **temptations** are treated of in the two preceding verses: those who have not been in **temptations**, and yet have good, are treated of in this verse.

—⁴. All above twenty died in the wilderness, because . . . they represented those who succumb in **temptations**.

2294^e. The **temptation** of infants there. Des. H. 343. D. 5668.

2334. The doubting which is wont to attend **temptations**. Sig. and Ex.

— In all **temptation** there is a state of doubt-*dubitativum*—concerning the Lord's presence and mercy, and concerning Salvation, and the like; for they are in interior anxiety, even to despair; in which they are for the most part kept, to the end that they may be at length confirmed in this; that all things are of the Lord's mercy; that they are saved by Him alone; and that with themselves there is nothing but evil; concerning which things they are confirmed by the combats in which they overcome. After the **temptation**, there remain from it many states of truth and good, to which their thoughts may afterwards be bent by the Lord . . .

—². Before man comes into this state, he is to be reformed, which is done by a certain kind of tempta-

tion; but they who are in external worship undergo only a light **temptation**. Sig.

2338. 'Lot urged (the Angels) exceedingly' = the state of **temptation** when one overcomes.

— The evil Spirits who . . . induce the **temptation**, strongly inspire a denial (of the Lord's presence and mercy, etc.); but the good Spirits and Angels . . . dispel this . . . and hold the man in continual hope, and at length confirm the affirmative. Hence the man who is in **temptation** hangs between the negative and the affirmative. He who succumbs remains in doubt and falls into the negative; whereas he who overcomes is indeed in doubt; but still, if he suffers himself to be raised up by hope, stands fast in the affirmative. As, in this combat, the man seems to urge the Lord . . . to be present, to be merciful, to give help, and to deliver from damnation; here, where the **temptation** of those who are becoming men of the Church is treated of, these things are described by the Angels' saying, at first, 'Nay,' and that they 'would tarry all night in the street;' and by Lot's then 'urging them exceedingly,' so that they . . . 'came into his house.'

2380⁴. The reason some think they are not in good when they are, is that when they reflect upon good as being with them, it is immediately insinuated by the Angels . . . that they are not in good, lest they should attribute the good to themselves . . . If their thought were not thus guarded, they would fall into **temptations**.

—⁵. And the reason some think they are in good when they are not, is that when they reflect upon it, it is immediately insinuated by evil Genii and Spirits . . . that they are in good . . . Wonderful to say, if they should think otherwise, they would fall into **temptations**, in which they would succumb.

2463². 'Cave' = obscure good, such as there is in **temptations**.

2625^e. Man is then first regenerated, for the most part through **temptations** in which he overcomes.

2689³. Those become spiritual men . . . who overcome in **temptations**.

— If these should be brought into **temptations**, they would wholly succumb; and they are therefore exempted from them.

2714⁴. The Lord sustained **temptations** from His Human Divine. Sig.

2764. Gen. xxii. treats of the Lord's most grievous and inmost **temptations**, through which He united the Human essence to the Divine. 2765. 2776. 2795, Ex.

2767². Here the Lord's **temptation** as to the Rational ('Isaac') is treated of; for through **temptations** the Lord made His Human Divine, thus His Rational . . . by chastising and expelling all in the Rational that was merely human.

2768. 'God tempted Abraham' (ver. 1) = the Lord's most grievous and inmost **temptations**.

— That God 'tempted' is according to the sense of the letter, in which 'temptations' etc. are attributed to God; but it is according to the internal sense that God **tempts** no one; but in the time of **temptations** is continually delivering from them, as far as possible . . .

and is continually looking to the good into which He is leading him who is in **temptations**; for God never takes part in **temptations** in any other way . . . It is the evil within man which causes, and also leads into, **temptation** . . .

2769. 'God' is here named because **temptation** is treated of. . . For all **temptation** and damnation is from truth . . .

2775. 'Get thee to the land of Moriah' = the place and state of **temptation**. Ex.

— . Jerusalem, where the Lord endured the extremity - *ultimum* - of **temptation**, was in the same land.

2776². The passion of the cross was the last extremity of the Lord's **temptation**, through which He fully united the Human to the Divine, and the Divine to the Human . . . which union could not be effected in any other way than through the most grievous combats of **temptations** and victories . . .

2777. As it was the Divine love from which the Lord fought and overcame in **temptations** . . . it is here said that Abraham should offer up Isaac . . . 'upon one of the mountains.'

2786. The Lord's first preparation for the state (when He underwent the most grievous and inmost **temptations**). Sig. and Ex. 2811.

2795². The Lord could not be **tempted** at all when He was in the Divine Itself; for the Divine is infinitely above all **temptation**; but He could be **tempted** as to His human. This is the reason why, when He was to undergo the most grievous and inmost **temptations**, He adjoined to Himself the prior human, that is, the Rational and the Natural of it; and that He afterwards separated Himself from these . . . but still retained that - *tale* - by means of which He could be **tempted**. Sig. . . That neither the Divine Itself nor the Divine Human could be **tempted**, may be evident to everyone from the fact, that not even Angels can come near the Divine . . . Hence . . . He put on the human state itself with its infirmity; for He could thus be **tempted** as to the human, and, by means of the **temptations**, subjugate the Hells . . .

2813. 'He bound Isaac his son' = the state of the Divine Rational thus about to undergo as to truth the last degrees of **temptation**. Ex. 2817.

— . The Lord's Divine Rational as to good could not . . . undergo **temptations**; for no Genius or Spirit inducing **temptations** can come near good Divine . . . But truth Divine bound was what could be **tempted**; for there are fallacies, and still more falsities, which break in upon and thus tempt it. Ex. . . It was truth Divine which was no longer acknowledged when the Lord came into the world; and therefore it was that from which the Lord underwent and endured **temptations**. Truth Divine in the Lord is what is called 'the Son of Man,' (which) the Lord said was to suffer. Ill.

—³. That 'the Son of God,' or the Lord as to good in His Human Divine, could not be **tempted**, is evident from His answer to the tempter . . . 'Thou shalt not tempt the Lord thy God.'

2816. **Temptation** even to the utmost of power. Sig. and Ex.

— . It is according to the internal sense, that the Lord's Divine led His Human into the most grievous **temptations** . . . It was in this way: the Lord admitted **temptations** into Himself in order that He might expel thence all that was merely human; and this until nothing but what was Divine remained. Ill.

2818. 'To slay his son' = . . . The Lord's most grievous and inmost **temptations**, the last of which was that of the cross, in which it is evident that what was merely human died.

—^c. For no one is **tempted** except through that to which he is inclined.

2819. As to the Lord's **temptations** in general, they were exterior and interior, and the more interior, the more grievous. The inmost ones are described in Matt. xxvi. 37-39, 42, 44; xxvii. 46; Mark xiv. 33-36; xv. 34; Luke xxii. 42-44.

— . Refs. to passages on **temptations**.

2821. 'The Angel of Jehovah called unto him out of Heaven' = consolation from the Divine Itself. . . So when the Lord sustained the most grievous **temptation** in Gethsemane, an Angel . . . was seen by Him strengthening Him (Luke xxii. 43).

2822. A perception of consolation in the Divine good of the Rational after **temptation**. Sig. and Ex.

—². In this verse the Lord's first state after **temptation** is treated of, which was a state of consolation. . . All consolation after **temptation** is insinuated into good; for from good is all joy; and from good it passes into truth. Sig.

2824. That He should admit the **temptation** no further into the truth Divine which belonged to the Rational. Sig. and Ex.

2827. The union of the Human with the Divine by the utmost of **temptation**. Sig. and Ex. 2854.

2857. For after **temptations** the Rational was always elevated; and this takes place also with man. Sig. and Ex.

2921³. Full union was effected after the last **temptation**, which was that of the cross . . .

2967². The reducing of the external man to correspondence is effected chiefly by **temptations**, and by many kinds of vastation.

3268⁷. That they will not sustain combats of **temptations**, because they are no longer in good. Sig.

3281. That the Lord made Divine His Rational as to truth through the combats of **temptations**; thus by His own power. Sig.

3318. Good cannot be conjoined with truth in the natural man without combats, or, what is the same, without **temptations**. 3601.

—³. This softening (of the vessels in man) is effected by no other means than **temptations**; for **temptations** take away those things which are of the love of self, and which are of contempt for others . . . of self-glory, and of hatred and revenge . . .

3322². That the Lord . . . through the combats of **temptations** conjoined truths in the Natural with good. Sig.

3381. The union of the Divine essence with the human essence through **temptations**. Sig. and Ex.

[A.] 3469. A state of **temptation** as to the natural good of truth. Sig. and Ex.

3470³. In order that natural good may be reduced to a state of compliance . . . it is wearied out by states of vastation and **temptation**, until its concupiscences languish . . .

3488⁷. 'He that endureth to the end' = who does not suffer himself to be seduced, thus who does not succumb in **temptations**.

3614⁴. 'I have trodden the wine-press alone,' treats of the Lord's victories in **temptations**.

3652⁶. If (a man who is in the good of charity) should think and act from the understanding . . . he would fall into **temptations** in which he would succumb. Sig.

3667. The **temptations** of that truth and good through which is conjunction. Sig. and Ex.

3696². In the beginning (of regeneration) man is in a state of tranquillity; but as he passes into new life, he passes . . . into an untranquil state; for the evils and falsities which he had before imbued emerge . . . and disturb him, and this at last to such a degree that he is in **temptations** and vexations from the diabolical crew, who are continually striving to destroy the state of his new life. But still, inmosty, he has a state of peace, (otherwise) he would not combat. (Continued under COMBAT.)

3812⁷. It treats here (Ps.xxii.14,17,18) of the Lord's **temptations** as to Divine truths, which were His proprium . . . and as to Divine good, which was His proprium.

— . Recreation through truths after **temptations**. Sig.

3864. 'My affliction' = a state of arriving at good; for 'affliction' = **temptation** (which) is a means of arriving at good, (thus) of coming from truth.

3927. 'With wrestlings of God have I wrestled with my sister, and I have prevailed' = . . . in the internal sense, **temptation** in which there is victory . . . for **temptations** are nothing else than wrestlings of the internal man with the external . . . for each wants to rule . . .

—². In the supreme sense, these words = Own power, because the Lord . . . sustained all **temptations** by His Own power . . . differently from every man, who never sustains any spiritual **temptation** . . . from his own power; but the Lord sustains and overcomes in him.

—³. In the external sense (these words) = resistance by the natural man, for all **temptation** is nothing else; for in spiritual **temptations** . . . there is dispute about . . . the supremacy of the . . . spiritual and the natural man . . . For when a man is in **temptations**, his internal man is ruled by the Lord through Angels, and his external man by infernal Spirits; and the combat between them is what is perceived by the man as **temptation**. When the man is such in faith and life that he can be regenerated, he will overcome in **temptations**; but when he is such that he cannot be regenerated, he succumbs in **temptations**.

3928. 'Naphtali' = the quality of the **temptation** in which there is victory.

— . For **temptation** is the means of the conjunction of the internal man with the external; since they are at variance with each other, but are reduced to agreement and correspondence by **temptations**. Ex.

—². **Temptation** is the second means (of regeneration), and is signified by 'Naphtali;' for this means follows the first, inasmuch as they who do not affirm and acknowledge the good and truth of faith and charity, cannot come into any combat of **temptation**; because there is nothing within which offers resistance to the evil and falsity to which natural delight persuades.

—³. In other places, 'Naphtali' = man's state after **temptations**. Ill. and Des.

— . For in **temptations** the combat is concerning freedom.

4031⁴. It sometimes appears as if man were compelled to good, as in **temptations** and spiritual combats; but he has then a stronger freedom than at other times. Refs.

4175. 'In the day the heat consumed me, and in the night the cold, and my sleep has been chased from mine eyes' = **temptations**. Ex. . . For these are such things as are experienced in **temptations**. Des.

4182. 'God hath seen my misery, and the labour of my hands' = *volarum* = . . . **temptations**. And as the Lord by **temptations** and victories united the Divine to the Human . . . and that by His own power, the above words = this also.

4232. (Gen.xxxii.) treats, in verses 24 to 32, of the wrestlings of **temptations** which are then to be sustained.

4248. **Temptations** and their duration. Sig.

—². When the state with a man being regenerated is being inverted, that is, when good is taking the first place, then come **temptations**. Before this, man cannot undergo them, because he is not as yet in the Knowledges by which to defend himself, and to which he may have recourse for taking consolation. For this reason also no one undergoes **temptations** until he has arrived at adult age. **Temptations** are what unite truths to good.

4249. 'Jacob feared exceedingly, and was distressed' = the state when being changed . . . for fear and distress are the first of **temptations**.

— . When good is taking the first place, and is subordinating truths to itself, which is being done when man undergoes spiritual **temptations**, the good which then inflows from within has with it very many truths which have been stored up in the interior man . . . whence it becomes apparent what things in the Natural are in agreement, and what are discordant, from which come the fear and distress that precede spiritual **temptation**. For spiritual **temptation** acts into the conscience, which is of the interior man, and therefore the man does not know, when he enters into this **temptation**, from what source he has the fear and distress; but the Angels who are with him know this well. For the **temptation** is from this: that the Angels are holding the man in goods and truths, and evil Spirits are holding him in evils and falsities. Ex. 4251^e. 4256, Ex.

—². (Thus) the combat of the evil Spirits with the Angels from the things which are in the man . . . appears under the aspect of fear and distress, and of temptation. . . This it has been granted me to know from the experience of many years. —^o.

4256^o. This is why those to be regenerated, after the fear and distress, come also into temptations; for temptations are the Divine means for removing these falsities. This is the most secret cause that man, when being regenerated, undergoes spiritual temptations. But this cause is in no way apparent to man, because it is above the sphere of his apprehension.

4274. 'There wrestled a man with him' = temptation as to truth. . . Temptation is nothing but wrestling or combat; for truth is assailed by the evil Spirits, and is defended by the Angels, who are with the man. The apprehension, in the man, of this combat, is temptation. But no temptation can come forth unless the man is in the good of truth, that is, in the love or affection of truth. Ex. . . When that is assailed which the man believes to be true, the life of his understanding is assailed; and when that which he has impressed upon himself as being good is assailed, the life of his will is assailed; and therefore when the man is tempted, his life is at stake.

—². The reason the first of the combat is as to truth . . . is that this is what he principally loves. . . But after he loves good more than truth, he is tempted as to good.

—^o. But few know what temptation is; because at this day few undergo any temptation, inasmuch as no others can be tempted than those who are in the good of faith, that is, in charity towards the neighbour. If those not in this charity should be tempted, they would succumb at once; and they who succumb come into confirmation of evil and persuasion of falsity. . . This is why few at this day are admitted into any spiritual temptation; but only into some natural anxieties, in order that they may thereby be withdrawn from the loves of self and of the world, into which they would otherwise rush without restraint.

4276. That He overcame in temptations. Sig.

4283. That the temptation ceased when the conjunction was at hand. Sig. and Ex.

4286^o. 'Israel,' in the Original, means 'one who strives with God as a prince,' by which is signified . . . that He overcame in the combats of temptations . . . and temptations, and victories in temptations, are what make man spiritual . . . which is involved in this name. 4287^o. —³.

4287⁴. 'To strive with God and with men' = to be tempted as to truths and goods. Ex.

4295^o. The Lord in temptations fought at last with the Angels themselves, nay, with the whole angelic Heaven. Ex. and Sig.

—³. Hence, in order that the Lord might reduce the universal Heaven into heavenly order, He admitted into Himself temptations from the Angels. . . These temptations are the inmost of all; for they act only upon the ends, and with such subtlety as not at all to be observed. But in so far as they are not in proprium . . . they cannot tempt.

4298. 'Peniel' = a state of temptations. . . For 'Peniel' means 'the face of God;' and to see the face of God is to sustain the most grievous temptations.

4299. 'For I have seen God face to face, and my soul is delivered' = that He sustained the most grievous temptations, as if they were from the Divine. Ex.

—^o. The proximate causes of temptations are the evils and falsities in man, which bring him into temptations. . . But still no one can be tempted—that is, undergo any spiritual temptation—unless he has conscience; for spiritual temptation is nothing else than torment of conscience; and consequently none can be tempted but those who are in celestial and spiritual good; for these have conscience. . . Conscience is a new will and understanding. . . and is thus the Lord's presence in man. . . and if the Lord's presence is nearer than in proportion as man is in the affection of truth and good, the man comes into temptation. The reason is, that the evils and falsities in the man, tempered by the goods and truths in him, cannot sustain a nearer presence. Ex. and Ill.

—³. Temptations and torments appear as if from the Divine, because . . . they come forth through the Lord's Divine presence; but still they are not from the Divine. . . but from the evils and falsities which are in him who is tempted or tormented. Ex.

4307. For temptation is never brought by good Spirits, but by evil ones; for temptation is an excitation of the evil and falsity in man. Refs.

—^o. The posterity of Jacob succumbed in every temptation, both in the wilderness and afterwards. (Yet these temptations were external. 4317^o.)

—². They also believed that Jehovah led into temptations. . . for which reason it was so expressed in the Word. . .

4317^o. As to spiritual things they could not be tempted, because they knew no internal truths, and had no internal goods; and no one can be tempted except as to what he knows, and what he has. Temptations are the veriest means of regeneration.

4341. '400' = the state and duration of temptation.

—². The good itself which is to be conjoined with truth is not tempted, but the truth. And the truth is not tempted by the good; but by falsities and evils; and by the fallacies and illusions also, and the affection of them, which adhere to truths in the Natural. For when good inflows . . . the ideas of the natural man . . . cannot endure its approach, for they are in disagreement with it; and hence comes anxiety in the Natural, and temptation. These are the things (here) described.

4393^o. But so long as they are in exterior truths, and especially when they are coming from exterior into interior ones . . . there are combats of temptations. Tr.

4572. A state of temptation passed, and now Divine consolation. Sig. and Ex.

—². It is to be known, in general, that all conjunction of good with truth is effected through temptations. The reason is that evils and falsities offer resistance. . . This combat takes place between the

Spirits who are with the man . . . and is perceived by the man as a **temptation** within himself. When, therefore, the (evil) Spirits are conquered by the (good ones) . . . the latter have joy, (which) is perceived by the man as consolation . . .

[A.] 4586. 'Rachel . . . suffered hard things in her bringing forth'=the temptations of interior truth. Ex.

4590. 'She was about to die'= . . . the last of **temptation**. which is when the old man dies, and the new receives life.

4599^b. The **temptations** which those undergo who are of the Church . . . are signified by their 'cross which they must bear;' and that they do not overcome from themselves . . . by 'whosoever . . . forsaketh not all that he hath, cannot be My disciple.'

4843^d. As, in **temptations**, there is a combat of evil against truth, and of falsity against good—spiritual **temptations** being nothing else than vastations of the falsity and evil in a man—therefore spiritual **temptations** or combats are described by the Lord in almost the same words (concerning a man's foes being those of his own household, Matt.x.34-36) as those in Micah vii.3-6. These words, as quoted from the prophet, =the vastation of the Church; but in Matthew, they =the **temptations** of those who are of the Church; because **temptations** are nothing else than vastations, or removals, of falsity and evil; for which reason also both **temptations** and vastations are signified and described by inundations of water, and by floods. . . That **temptations** are described, is evident from the Lord's saying that He 'came not to send peace on earth, but a sword.' Further ex.

—^e. **Temptations** are meant by 'persecutions.'

4961. **Temptation**, which is the means of conjunction, is described (in Gen.xxxix.).

5035. 'Joseph's lord took him'=temptation from the Natural. . . For Joseph's being put in prison =the temptation of spiritual good in the Natural.

—**Temptations** are of two kinds, namely, as to truths, and as to goods; (the former) are effected by Spirits; (the latter) by Genii. Ex. . . In what follows it treats of the **temptations** which are effected by evil Spirits; thus which are effected as to false-speaking against good. These **temptations** are milder than those effected by evil Genii; and also occur first. 5036, Sig. and Ex.

5036. Scarcely anyone in the Christian world at this day knows whence **temptations** come. He who undergoes them believes that they are feelings of anguish which creep in from the evils which are within man, and which first make him uneasy, then anxious, and finally torture him; but he is quite unaware that they are effected through the evil Spirits with him.

—². As to **temptations**, they take place when man is in the act of regeneration; for no one can be regenerated unless he undergoes **temptations**; and they then arise through the evil Spirits who are around him. For the man is then let into the state of the evil in which he is, that is, into that very thing which is his proprium; and, when he comes into this state, evil or infernal Spirits encompass him; and, when

they perceive that he is interiorly protected by Angels, they excite the false things which he has thought and the evil things which he has done; but the Angels defend him from within. It is this combat which is perceived in man as **temptation**; but so obscurely that he scarcely knows otherwise than that it is merely an anxiety . . . and yet the battle is about the man and his salvation, and it is fought from the man. (Continued under COMBAT.)

—³. **Temptations**, as said, come forth especially at the time when man is becoming spiritual; for he then spiritually apprehends the truths of doctrine. The man is often unaware that he does so; but the Angels with him see the spiritual things . . . and therefore when a man has come into such a state, he can be defended by the Angels when in **temptation** and being assailed by evil Spirits.

—⁴. When, therefore, ultimate truth has been withdrawn, and the man has nothing by which to defend himself . . . he then comes into **temptations**, and is accused by evil Spirits . . . especially of false-speaking against what is good. Examps. . . Such is the source of spiritual anxieties, and of the torments called those of conscience . . .

5037. 'To be put in prison, and to be kept bound there'=to be let into **temptations** as to false-speaking against what is good. Ex.

—**They** who are in the Lower Earth are let into **temptations**; for principles of falsity, and the derivative delights of life, cannot be cast out except by **temptations**. Ill.

5038. For **temptation** is the vastation of what is false, and at the same time the confirmation of what is true.

5044. 'The prince of the prison'=truth governing in a state of **temptations**. . . (For) with all who are in **temptations**, there inflows truth from the Lord, which rules and governs the thoughts, and raises them up whenever they fall into doubts, and also into despairs. This governing truth is that truth and such truth as they have learned from the Word, or from doctrine, and have confirmed in themselves. . . 5045.

—². It is not this truth itself, but the affection of it, by which the Lord governs those who are in **temptations**. . . As the case is thus with the man who is in **temptations**, therefore no one is admitted into any spiritual **temptation** until he reaches adult age, and has thus become imbued with some truth by which he can be governed; otherwise he succumbs, and then his last state is worse than the first.

5072. In (Gen.xl.) the subject is continued concerning a state of **temptations** by which the very corporeals might be reduced into correspondence.

5086. In the foregoing chapter, it treated of the state of **temptations** of the Celestial of the Spiritual in the Natural as to those things which were of the interior Natural; but here, as to those which are of the exterior Natural.

5120¹². Hence by 'cup' is signified **temptation**, because this takes place when falsity fights against truth, and, derivatively, evil against good. Ill.

— . 'Baptism' (therefore)=temptation.

5182². This cleansing (of recent Spirits) is effected by vexations, which are nothing but temptations of various kinds.

5236. That by reason of temptation the guiltlessness of the Church was rejected. Sig. and Ex.

5246. 'They hastened him out of the pit'=the hasty rejection of such things as arise from a state of temptation.

—². A state of temptation, relatively to the state after it, is like the state of a pit, or prison: squalid and unclean. For, when a man is being tempted, unclean Spirits are near him, and encompass him, and excite the evils and falsities in him, and likewise detain him in them, and exaggerate them even to despair. This is why the man is then in what is unclean and squalid. (Des. as seen in the other life.)

—³. But when the state of temptation ceases, that mist is dissipated, and there is a serenity. The reason is that the falsities and evils in the man are opened by temptations, and are removed: when they are opened, that mistiness appears; and when they are removed, the serenity appears. The change of this state is signified by Joseph's polling himself, and changing his garments.

—⁴. A state of temptation may also be compared to the state in which a man is when among robbers. Des. If he succumbs in the temptation, he remains in that state; but if he overcomes in the temptation, he . . . comes into a cheerful and serene state. It is infernal Spirits and Genii who, like robbers, then surround and assail, and induce the temptations.

5248². The garments which Joseph changed were those of the prison, by which are signified the fallacies and falsities which are excited by the evil Genii and Spirits in a state of temptations. . .

5280². The truths of faith having been introduced by these (evil) loves, the man cannot be regenerated until these loves have been removed; and, in order that they may be removed, he is let into a state of temptation, which is done in this way: these loves are excited by the infernal crew, for that crew want to live in them, but the affections of truth and good which have been insinuated from infancy . . . are then excited by the Angels . . . Hence there is a combat between the evil Spirits and the Angels, which is felt in the man as temptation. And, as the combat is then about truths and goods, the truths which had been previously insinuated are as it were exterminated by the falsities injected by the evil Spirits, so that they do not appear; and then, in proportion as the man suffers himself to be regenerated, the light of truth from good is insinuated by the Lord into the Natural by an internal way, into which light the truths are sent back in order. . . Few are now admitted into this state.

—⁴. All do indeed begin to be reformed by instruction . . . but as soon as they grow up, they suffer themselves to be carried away by the world, and thus take part with infernal Spirits, by whom they are gradually estranged from Heaven, so that they scarcely believe that there is a Heaven, and consequently they

cannot be let into any spiritual temptation; for they would at once succumb. . .

—^e. In this verse is described the last state of temptation, which is one of despair.

5291^e. Unless such things were stored up in man by the Lord, there would be nothing to elevate him in a state of temptation and vastation. 5342, Sig.

5352. 'God hath made me forget all my labour'=the removal, after temptations, . . . of the evils which occasioned grief.

5353^e. In like manner in temptations, which are spiritual griefs, and thence interior miseries, and despairs: by these, chiefly, are evils removed; (and then) celestial good inflows. . .

5356. 'In the land of my affliction'=in the Natural where he suffered temptations; (and where) truth from good was multiplied; for (this) is especially effected by means of temptations.

—². Temptations also give the quality of the appearance of good and truth, by the opposites which the evil Spirits then infuse.

— . Temptations also confirm goods and truths; for the man then fights against evils and falsities, and by overcoming comes into a stronger affirmative.

—^e. Through temptations, also, evils and falsities are subdued, so that they no longer attempt to rise up: thus evils with falsities are rejected to the sides. . .

5386^e. When such (over conscientious Spirits) are present, they induce a sensible anxiety in that part of the abdomen which is immediately below the diaphragm. They are present with man also in temptations. (And inject anxieties which are sometimes unbearable. 5724².)

5725^e. They who are in temptations are in such an inundation. Des. D.4155^e.

5729. It next treats (in Gen.xliv.) of the temptation of the external natural man, and this until they submitted themselves of their own accord to the Internal Celestial. The temptation is described by their being accused, and by their returning in despair to Joseph . . . The conjunction of the external man with the internal, is not effected without temptation, and spontaneous submission.

5773². When (instead of being led through truth to good, regenerating men begin to be led from good to truth) there is mourning; for they are then let into temptation, whereby the things of the proprium are weakened, and good is insinuated; and, with good, a new will; and, with this, a new freedom; thus a new proprium. Sig.

—^e. For, when temptation is past, the Lord shines in with comfort. Sig.

6024⁶. Temptations in which are victories, and doctrinals about them. Sig.

6097. 'Few and evil have been the days of the years of my life'=that the state of the life of the Natural is full of temptations.

— . All temptations appear evil, because they are anxieties and interior pains (or griefs), and as it were damnations; for the man is then let into the state of his evils, consequently among evil Spirits, who accuse,

and thus torture the conscience. But still the Angels defend, that is, the Lord through the Angels, Who keeps him in hope and trust, which are the forces of combat from within, whereby he resists.

[A. 6097]. The Natural is especially let into temptations when it is receiving the Spiritual, because evils of life and falsities of doctrine reside there.

6144. There are many reasons why despair is the last of desolation and temptation. Enum.

—². By desolations and temptations, also, states contrary to heavenly life are perceived, and from this there is implanted a sense and perception of the happiness of heavenly life . . . In order, therefore, that full relations may be had, desolations and temptations are brought to their height, that is, to despair.

6202². Such is the influx (from Spirits who speak together about things which are adverse to a man) into those who are in spiritual temptation; but in this case not only do such Spirits inflow in general, but infernal Spirits, in particular also, excite the evils which the man has done, and pervert and put a wrong interpretation upon the goods, and the Angels then fight with these. A man who is being regenerated comes into this state by his being let into his proprium; and this happens when he immerses himself too much in worldly and corporeal things; and when he is to be elevated to spiritual ones.

6412. 'Naphthali' (Gen. xlix.) = the state after temptations.

6413. Deliverance from a state of temptations is compared to 'a hind let loose.' Ex. and Ill.

6505. A state of preparation by temptations. Sig. and Ex.

6539. Thus the things previously loved by man must be destroyed, and therefore also he must undergo temptations.

6574². The Lord permits the infernals in the other life to lead the good into temptation, consequently to pour in falsities and evils . . . but the Lord Himself immediately, and mediately through the Angels, is present with those who are in temptation, and resists, by refuting the falsities of the infernal Spirits, and by dissipating their evil; whence come refreshment, hope, and victory. Sig.

6611. The extension of the sphere into (the more interior heavenly Societies) is granted by the Lord to those who are being regenerated especially by temptations, in which resistance is made to evils and falsities; for the Lord then fights against evils and falsities through the Angels, and thus the man is introduced into Societies of those Angels who are more interior; and into whatever Societies he has once been introduced, there he remains; and also receives thence a more extended and elevated faculty of perceiving.

6657². Therefore, when the man of the Church comes into temptation, which takes place when he is let into his evil, there is a combat around him between Spirits from Hell and Angels from Heaven, which combat lasts so long as the man is kept in his evil. (Continued under EVIL SPIRIT.)

6658. The Church is not fully established with a man until he has fought against evil and falsities, thus until after he has sustained temptations. He then becomes truly a Church.

6677. When the infernals try to assault goods . . .

6726. 'The waters compassed me about even to the soul . . .' (Jonah ii. 5). In this prophetic is described a state of temptations; these 'waters' = falsities; 'the deep' = the evil of falsity; 'the weeds wrapped about the head' = that false scientific beset truth and good. Such is the case in a state of desolations.

6760^e. When infernal Spirits who are in falsities have been in the World of Spirits, and have there endeavoured to destroy truths with those who are in temptation, they are relegated to the Hells, whence they can no more come out. Sig.

6828. After those in the truth of simple good had undergone temptations. Sig. and Ex.

— For he who is in temptation is in vastation and desolation, because the falsity and evil which are in him emerge, and obscure and almost take away the influx of truth and good from the Lord; nor does the truth which inflows appear to him to have such life that it can dispel the falsities and evils. Evil Spirits are also then present who inject grief and pain, and despair about salvation.

6829. 'He came to the Mount of God' = the good of the Divine love appearing after they had undergone temptations. . . The case herein is this. When man is in temptation, he is beset on all sides by falsities and evils, which impede the influx of light from the Divine . . . and the man is as it were in darkness. . . But when the man emerges from the temptation, light appears with its spiritual heat, that is, truth with its good. Hence he has gladness after anxiety. This is the morning which succeeds night in the other life. The reason good is then perceived, and truth appears, is that after temptation truth and good penetrate towards the interiors, and are inrooted. For when man is in temptation, he is as it were in hunger for good and thirst for truth; and therefore when he emerges from it, he draws good in as a hungry man does food, and receives truth as a thirsty man does drink; and besides, when light from the Divine appears, falsities and evils are removed, on the removal of which a passage is made for truth and good to penetrate more interiorly. These are the reasons why, after temptations, there appears the good of love with its light from the Lord. That after the obscurity and anxiety of temptations there appears what is lucid and glad, being a common thing in the other life, is known to all there.

6854. The temptations of the Spiritual Church are here treated of. 7067.

6997⁴. 'Inundation of anger' = temptation in which evils cause torment.

7193. The Lord's temptations as to the human; and the temptations of the faithful; and consolations afterwards. Sig. and Ex.

—². The Lord could be tempted as to the human before it was made Divine; but not as to the Divine

Human . . . The infernals who tempt cannot approach even the celestial Angels . . .

—². A state of temptations, of infestations, and also of desolations, is evening and night there . . .

7194. That those of the Spiritual Church in a state of temptations did not think about the Divine things of the Church. Sig. and Ex.

7284. 'Eighty'=states of temptation.

7313. For they are in obscurity when they emerge from a state of infestations and temptations. Ex.

7474³. Infestations are not temptations; for temptations take place with anguish of conscience; for they who are in a state of temptations are kept in a state of damnation, which causes them anguish and pain.

7854. 'Upon bitters'=by means of the undelightful things of temptations . . . For the good of innocence, which is represented by the paschal lamb, cannot be appropriated to anyone except through temptations . . .

—^e. Those who have succumbed in temptations. Sig.

7861. 'To burn with fire'=to undergo temptations . . . because when man is let into temptations, he is let into his cupidities.

7906³. See FERMENT, here.

8039. The Spiritual Church, in the Lower Earth . . . were first led safely through the midst of condemnation; and then underwent temptations, the Lord being constantly present. Tr. 8099, Ex. 8100.

8098. 'But God led the people by the way of the wilderness'=that, of the Divine auspices, they were brought to confirm the truths and goods of faith through temptations. Ex.

8104. The first state of [their] temptations. Sig. and Ex. 8124, Tr. 8130. 8159.

8131. The derivative influx of temptation. Sig. and Ex.

—². So is it with Spirits, when they undergo temptations. (Ex. under COMBAT, here.)

— . Therefore when [men or Spirits] are to undergo temptations, the interiors, that is, the truths and goods, in them, are disposed by the Lord into such a state, that through immediate influx from Himself, and mediate through Heaven, the falsities and evils which are from the Hells can be resisted; and thus he who is in temptation can be defended.

—^e. When man is being tempted, he is near Hell, especially near this Hell ('Suph'); for in it are those who have been in the knowledge of truth, but in a life of evil, and thus in falsities from evil. From the Hells, through Spirits, inflow those things which induce anxiety on man in temptations.

8155. For all temptation comes forth through an influx from the Hells. 8159.

8159. (In temptations, infernal Spirits) excite and draw out all the evil things which the man has done and thought, and thereby accuse and condemn him. Thus the conscience is hurt; and the mind comes into anxiety. These things take place through an influx from the Hells . . .

—². The Spiritual Church could not undergo temptations until after the Lord had glorified His Human. Ex.

— . 'A refiner's fire'=temptation.

—³. In temptations, the Hells fight against man, and the Lord for him. To every falsity which the Hells inject, there is an answer from the Divine; the falsities . . . inflow into the external man, but the answer . . . into the internal; the latter does not come so fully to the man's perception . . . neither does it move the singulars of thought, but its generals, and so that it comes to perception scarcely otherwise than as hope, and the consequent consolation, in which, however, there are innumerable things of which the man is unaware, and which are such as accord with his affection or love . . .

—⁴. (Thus) by the life of the sons of Israel in the wilderness, are described, in their series, the temptations undergone by those of the Lord's Spiritual Church, and from which they were delivered. The reason they underwent temptations, was that they might be further prepared for Heaven; for through temptations, as the only means, goods and truths are confirmed and conjoined; and through temptations charity becomes the charity of faith, and faith becomes the faith of charity.

— . That those of the Church must undergo temptations. Ill. (by a number of passages which speak of 'the cross' which men must bear).

—⁵. In temptations it is not the man who fights, but the Lord alone for the man, although this appears as if done by the man; and, when the Lord fights for the man, the man overcomes in all things.

—^e. At this day few are admitted into temptations, because they are not in the life of faith, and therefore not in a conscience of truth; and he who is not in a conscience of truth from the good of life succumbs . . .

8162. 'They feared exceedingly'=a horrible dread; (for) 'to fear' is here predicated of temptation; (and) when temptation assails, the conscience, and thus the internal man, is smitten by falsities and evils . . . Hence comes horror . . .

8164. The height of temptation, and despair. Sig. and Ex.

— . As few (now) undergo temptations . . . I may say something further about them. There are spiritual temptations, and natural temptations. Spiritual temptations are of the internal man; but natural ones are of the external. Spiritual temptations sometimes come forth without natural ones, and sometimes with them. Natural temptations are when a man is suffering as to the body, honours, wealth; in a word, as to the natural life; as happens in diseases, misfortunes, persecutions, unjust punishments, and the like. The anxieties which then come forth are what are meant by natural temptations. But these temptations do nothing whatever to the man's spiritual life, and they cannot be called temptations, but sufferings—*dolores*, for they arise from the injury done to the natural life, which is that of the love of self and of the world. The wicked are sometimes in these sufferings, and they suffer the more in proportion as they love themselves and the world the more . . .

[A. 8164]². But spiritual temptations are of the internal man, and they assail its spiritual life. The anxieties then felt are not on account of any loss of natural life; but on account of the loss of faith and charity, and consequently of salvation. These temptations are frequently induced through natural temptations; for when a man is in these, namely, in disease, pain and grief, the loss of wealth, or of honour, and the like—if, then, thought comes about the Lord's aid, His Providence, the state of the evil in that they glory and exult when the good suffer . . . then is spiritual temptation conjoined with natural temptation. Such was the last temptation of the Lord in Gethsemane, and when He suffered the cross, which was the most frightful of all.

—^e. There is also a third kind (of temptation), namely, melancholy anxiety, which for the most part originates from an infirm state of the body or lower mind. In this anxiety, there may be, or there may not be, something of spiritual temptation.

8165. 'To die in the wilderness'=to succumb in temptation, and thence to be condemned.

—². But such despairing thought is not injurious, and is not attended to by the Angels; for every man has only a limited power; and, when temptation reaches the last limit of his power, he sustains it no further, but sinks. But then he is elevated by the Lord, and is thus delivered from despair; and is for the most part then brought into a clear state of hope and of consequent consolation, and also into happiness.

—^e. They who succumb in temptations, come into a state of condemnation; for temptations are for the sake of the end that truths and goods . . . may be confirmed and conjoined; and this end is attained when the man overcomes in temptations; but when he succumbs, then truths and goods are rejected, and falsities and evils are confirmed . . .

8168. See FORCE, here.

8169. That condemnation through the violence of falsity in a state of infestations, is preferable to condemnation through succumbing in a state of temptations. Sig. and Ex.

—^e. For to succumb in temptations is to be confirmed in falsities and evils against the truths and goods of faith; whereas to succumb in a state of infestations, is to be confirmed in falsities and evils, but not manifestly against the truths and goods of faith. From this it is evident that in succumbing in temptations there is a reviling of truth and good, and sometimes profanation . . .

8170. For all elevation in a state of temptations is effected by means of truth Divine. Sig.

8172. 'Stand still, and see the salvation of Jehovah' . . . It is here said that they should have faith that Salvation is of the Lord alone, and nothing of themselves, because this is the principal thing of faith in temptations. He who believes, when being tempted, that he can resist from his own forces, succumbs. The reason is that he is in what is false . . . and shuts out the influx from the Divine; whereas he who believes that the Lord alone resists in temptations, overcomes; for he is in what is true . . .

8174-8176. 'The Egyptians whom ye see to-day, ye shall see them no more again for ever: Jehovah shall fight for you, and ye shall hold your peace'=that the falsities which are once removed will be removed to eternity: the Lord alone sustains the combats of temptations, and men, from their own forces, effect nothing. . . But still they ought to fight as of themselves, and yet acknowledge and believe that it is of the Lord.

8179. 'Why criest thou unto Me'=that there is no need of intercession for deliverance from temptation. 'Speak unto the sons of Israel, and let them journey'=that they will have help; but still the temptation will be continued until they have been prepared.

—^e. For they who are in temptations are wont to let down their hands, and betake themselves to prayers solely . . . not knowing that prayers do not effect [anything], but that combat must be waged against the falsities and evils which are being injected by the Hells. (Continued under COMBAT.)

—². Besides, they who are in temptations, and are not in any other active life than that of prayers, do not know that if the temptations were intermitted before they had been carried out to the full, they would not have been prepared for Heaven, and thus could not be saved. For this reason, the prayers of those who are in temptations are but little heard; for the Lord wills the end, which is the Salvation of the man, and which He Himself knows, and not the man . . . He who overcomes in temptations is also confirmed in this truth; but he who does not overcome, as he is not heard, he entertains a doubt about the Divine aid and power; and then, sometimes, because he lets down his hands, he partly succumbs. . . The supplicant (should therefore) supplicate that the Lord's will, and not his own, may be done; according to the Lord's words in His most grievous temptation in Gethsemane. 8181.

8185. 'To pass over the sea of straitness'=temptations.

8199. 'Night,' here,=that obscurity which follows immediately after temptations; for they who are delivered from them, first come into what is obscure, before into what is clear; for the falsities and evils injected by the Hells inhere for some time, and are only successively dissipated.

8259. It here treats of the second temptation of those of the Spiritual Church, which is described by the murmuring of the people at Marah . . . and then of their consolation . . . 8346. 8348. 8351. 8367.

8278². 'Deeps' (therefore)=temptations; for temptations are effected through evils and falsities injected by the Hells. Ill.

8321. By continual temptations admitted into Himself . . . 10828.

8349². The genuine affection of truth is to want to know what is true for the sake of life in the world, and for the sake of eternal life. Those [in it] come into temptation when truths begin to fail them, and still more when the truths which they know appear undelightful. This temptation derives its origin from the fact that the communication with good has been

intercepted; and this (happens) when the man comes into his proprium . . . 8352, Ex.

8351. The feeling of pain from the bitterness of the temptation. Sig. and Ex. 8403.

— The temptations to be undergone by those of the Spiritual Church . . . are described by the murmuring of the Sons of Israel in the wilderness . . .

—². Faith cannot possibly be implanted in those of the Spiritual Church except through temptations, thus neither can charity; for in temptations the man is in combat against falsity and evil. These inflow into the external man from the Hells, and good and truth inflow through the internal man from the Lord . . .

—^e. Hence it is that (temptation is necessary to regeneration).

8358. 'There He proved him' (Ex. xv. 25) = as to temptations in general; for in what precedes it has treated of the first temptation in the wilderness; and in what follows it treats of instruction how they should live so as not to succumb in temptations.

8367. For after every spiritual temptation there come enlightenment and affection, thus what is pleasant and delightful . . . The reason is that through temptations truths and goods are implanted, and are conjoined; hence the man is as to his spirit introduced more interiorly into Heaven, and to the heavenly Societies with which he had been before. When the temptation is finished, communication is opened with Heaven, which previously had been partly closed; and hence come enlightenment and affection . . .

8370. That after temptation the truths of faith are ordained by means of the good of love. Sig. and Ex.

8392. A state of compulsion is a state of disease; of spirits cast down by misfortune; a state of imminent death . . . To a good man these states are states of temptation, in which he overcomes.

8395. Ex. xvi. treats of the third temptation, which is caused by a deficiency of good . . . Consolation after the temptation is signified by the manna and the quails . . . 8398. 8403.

8397. For when those of the Spiritual Church are undergoing temptations, they are brought from one temptation into another. This is what is signified by 'journeying.'

8403². Some suppose that man can be regenerated without temptation, and some that he has been regenerated when he has undergone one temptation; but it is to be known that no one is regenerated without temptation, and that many temptations succeed one after another. The reason is that regeneration takes place to the end that the life of the old man may die, and that new life which is heavenly may be insinuated; from which it may be evident that a combat is absolutely necessary. Ex.

—³. (Thus) man is not regenerated by one temptation, but by many; for there are very many kinds of evil which have made the delight of the former life; and all these evils cannot be subdued at once. Ex.

8413². When the good of charity is to be insinuated, the delight of pleasures is removed; (and then) the man comes into temptation; for he believes that if he

is deprived of the life of pleasures, he is deprived of all life. Ex.

8419. 'That I may prove him' (Ex. xvi. 4) = that it will be for exploration.

8435. That hereafter they should guard against such complaints in temptations. Sig.

8442. A remembrance of the state of temptation in which they had been. Sig.

8464². 'Manna' = the good of truth, which is given those who undergo temptations and overcome. 8527, Ex. 8537.

8494. 'Rest' = a state of peace when there is no temptation.

— The six days which precede the sabbath = combat and labour, consequently temptations; for after temptations there comes a state of peace, and the conjunction, then, of good and truth. 8506.

8554. In Ex. xvii. it treats of the fourth temptation, in that there was a deficiency of truth. This temptation is signified by the murmuring of the sons of Israel because they had no water; and therefore the truth of faith was given them by the Lord, which is signified by the water from the rock of Horeb.

8557. The increase of spiritual life is continually [going on] by means of temptations. Sig. The reason spiritual life increases by means of temptations, is that the truths of faith are confirmed by means of them, and are conjoined with the good of charity. 8559, Ex.

8558. ('Journeyed) from the wilderness of Sin' = (progressed) from a state of temptation as to good.

8561. The ordination of the interiors to undergo temptation as to truth. Sig. and Ex.

8562². The reason it now treats of temptation as to truth, is that just before it has treated of temptation as to good; for after the temptation they received the manna, by which is signified good. For, when man is being gifted by the Lord with good, he comes into a longing for truth, and this longing is kindled according to the deficiency of it; for good constantly hungers for truth . . .

—^e. Temptation assaults that which the man loves and longs for.

8567. 'Why tempt ye Jehovah?' (ver. 2) = that it was against the Divine, of whose aid they despaired; for 'to tempt Jehovah' = to complain against the Divine. The reason it = even to despair about His aid, is that complaining in temptations involves this; for temptations are continual despairings about salvation, light at first, but gradually becoming grievous, until at last there is a doubting which almost amounts to a denial of the presence of the Divine and of His aid. The spiritual life is for the most part brought, in temptations, to this extremity, for so the natural life is extinguished; for, then, the inmost, in the midst of the despair, is kept by the Lord in combat against what is false; and therefore this despair is presently dissipated by the consolations which are next insinuated by the Lord; for after every spiritual temptation there is consolation and as it were newness of life. Refs.

8569. A greater degree of suffering (from the bitterness of the temptation). Sig.

[A.] 8587. 'He called the name of the place Massah' = the quality of the state of temptation. . . For 'Massah,' in the Original, means 'temptation.'

8588. 'And Meribah' = the quality of the complaining; for 'Meribah,' in the Original, means 'contention,' or 'chiding.' . . As to this temptation, and its quality, it is to be known that those are here described who almost succumb in temptations, namely, those who complain against Heaven, and against the Divine, and at last scarcely believe in the Divine Providence. —².

8594. ('Amalek) fought with Israel at Rephidim' = that (these Genii) assaulted while they were sustaining grievous temptation. (See 8622.)

8643². This ordination (of truths) takes place with the man of the Spiritual Church when he begins to act no longer from truth but from good; for this state is his second state, [of regeneration], and it comes forth after he has undergone temptations; for while he is acting 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 reduced into order, he then enters the second state . . . 8657, Sig. 8658², Ex. 8755.

8670. 'All the trouble which befell them in the way' = the labour in temptations; (for) they who are being tempted labour against falsities and evils, and the Angels also labour with them in order that they may be kept in faith, and thus in power to overcome.

8924. 'Fear not; for God is come to prove you' (Ex. xx.20) = that the life of Heaven will not perish; but only that its existence and quality may be known. . . 'To prove you' = to teach that there is a life of Heaven, and its quality. For all spiritual temptation teaches and confirms such things with man; for temptations exist to the intent that the faith of truth and the affection of truth, and, afterwards, the affection of good, may be implanted and inrooted, and that thus the man may receive the new life . . . (Continued under COMBAT.)

8958. (The Doctrine of Charity) on temptations. Gen. art. N. 187.

8960. Temptation is induced by the evil Spirits who dwell with a man in his evils and falsities: these Spirits excite his evils, and accuse him; but the Angels . . . defend.

8961. In temptations, the combat is concerning the dominion of the evil which is with a man from Hell, or of the good which is with him from Heaven. The evil . . . is in his external man, and the good in his internal man. Hence it is that in temptations the combat is also concerning the dominion of one [of these] over the other.

8965. As at this day faith is rare, the Church being at its end, therefore few (now) undergo any spiritual temptations. Hence it is that it is scarcely known what they are, and to what they conduce.

8966. Temptations conduce to the confirmation of the truths of faith, and also to the implantation of them, and to the insinuation of them into the will, so that they may become goods of charity. Ex. . . By means

of temptations, also, the concupiscences which are of the loves of self and the world are subdued, and the man is humbled; and is thus rendered fit to receive the life of Heaven from the Lord.

8967. It follows that through temptations the internal man acquires dominion over the external, thus the good of charity and faith over the evil of the love of self and of the world; (and then) the man has enlightenment and perception as to what is true and good, and also what is evil and false, and the consequent intelligence and wisdom, which afterwards increase daily.

8968. While man is being introduced through the truths of faith to the good of charity, he undergoes temptations; but when he is in the good of charity, temptations cease; for he is then in Heaven. 9431.

8969. In temptations, man ought to fight against evils and falsities as of himself; but still believe that it is from the Lord. If he does not believe this while in the temptation itself, because it is then obscure to him, still he must believe it afterwards. If a man, after temptation, does not believe that the Lord alone has fought for him . . . he has undergone only an external temptation, which temptation does not penetrate deeply, nor inroot anything of faith and charity.

9102². The man is then let into temptations, through which the evil is subdued and removed; and these are the penalties here signified.

9818⁵. 'A broken spirit,' and 'a broken heart,' = a state of temptation and the consequent humiliation of the life of the understanding and of the will.

9930¹. As the good of wisdom is acquired through the combats of temptations . . .

9937⁶. 'To bear diseases,' etc. = a state of temptations; for then there are grief and pain of the lower mind, straitnesses, and despairs. . . The Hells induce such things; for in temptations they assault the man's love itself, against which they fight . . .

10685. Temptations before the internal of the Church, of worship, and of the Word, exists. Sig. and Ex. For the internal, which is called the internal man, is opened and given to man through temptations; and hence it is that everyone who is regenerated must undergo temptations. (Continued under COMBAT.) This interior resistance does not then come to the apperception of the man, because, while he is in temptations, he is in obscurity . . . But after the temptations those who are in the perception of truth (perceive it).

10686². The goods of love and truths of faith are not appropriated to man while he is in temptations; but after them. Ex.

H. 527. This has been tried with many. . . Some of those with whom it was tried . . .

N. 187, 188. Only those being regenerated undergo spiritual temptations; for spiritual temptations are sufferings of mind with those who are in goods and truths, which are induced by evil Spirits. When these excite the evils in those people, there arises an anxiety which is temptation. The man is unaware whence this comes, because he is unaware of this origin of it. . . When the evil Spirits come near, they bring forth the man's evils, and the good Spirits, his goods, whence

here is a collision and combat, causing the man an interior anxiety, which is **temptation**. From this it is evident that **temptations** are induced by Hell, and not from Heaven; which is also according to the faith of the Church, that the Lord **tempts** no one. (Compare these statements with the parallel ones in A.8958-8960.) L.33.

196. It is called **spiritual temptation**, when, within man, an assault is made on the truths of faith which he believes at heart, and according to which he loves to live; especially when the good of love is assaulted, in which he places spiritual life. These assaults are made in various ways. (Continued under **ATTACK-impugnare.**) and when these things take place they appear under the form of interior anxieties, and of pains of conscience, because such things affect and torture the spiritual life of the man, who does not believe that it is from evil spirits, but from himself in his interiors. . . These **temptations** are the most grievous when they are combined with sufferings inflicted on the body, and still more if these last long and become worse, and the Divine mercy is implored, and still there is no deliverance. Hence comes despair, which is the ending.

197. On **temptations**, their source and nature. Refs. to passages.

198. On **temptations**; how and when. Refs. to passages.

199. On **temptations**: what good they do. Refs. to passages.

200. That the Lord fights for man in **temptations**. Refs. to passages.

201. On the Lord's **temptations**. Refs. to passages.

L. 12. On the Lord's **temptations**. Chapter.

33. That He made His Human Divine by **temptations** admitted into Himself. Gen.art. R.820².

—². Thus, when man, from the Lord, overcomes in **temptations**, he is drawn out of Hell, and is elevated into Heaven; and hence it is that through **temptations**, or combats against evils, man becomes spiritual, thus in Angel.

P. 19. From this (conjunction of the infernals with the evil in the good) are **temptations**, which are instigations from the evils (or the evil ones) with one's self, and consequent combats, through which the good can be delivered from their evils.

25. Purification is effected in two ways: by **temptations**; and by fermentations. **Spiritual temptations** are nothing else than combats against evils and falsities which exhale from Hell, and affect the man . . .

141. Such (mental) sicknesses (enum.) are sometimes accounted as **temptations**; but they are not; for genuine **temptations** have spiritual things as their objects, and the mind is wise in them; whereas the former have natural things as their objects, and the mind is insane in them.

145². Hence arises combat, which, if it becomes severe, is called **temptation**. (See also under **COMBAT**, here, and at P.147². 284.)

R. 100. 'And ye shall be tried' (Rev.ii.10)=through falsities fighting against them. For all spiritual trial

(or **temptation**) is a combat between the devil and the Lord as to which shall possess the man; for the devil brings forth his falsities, and blames and condemns; and the Lord His truths, and leads away from falsities and delivers. It is this combat—which appears to the man as if in him—. . . which is called **temptation**. That **spiritual temptation** is nothing else, I know from experience; because in my **temptations** I have seen the infernals who induced them, and have perceived the influx from the Lord, who delivered. (=an increase of longing for truth. E.123.)

101. 'Ye shall have affliction ten days'=that this (**temptation**) is to last the full time, that is, so long as they want to remain in falsities. 'Affliction' here=infestation, thus **temptation**. E.124.

185. For he who is **tempted** in the world is not **tempted** after death.

186. 'I also will keep thee from the hour of trial to come upon the whole world, to explore them that dwell upon the earth' (Rev.iii.10)=that they will be protected and preserved at the day of the Last Judgment. . . (For) they who passed through it were let into **temptation**, and were explored. E.215.

215. 'As many as I love, I rebuke and chasten'=that (these) are loved by the Lord, and that they cannot but be then let into **temptations**, in order that they may fight against themselves. . . 'To rebuke'=**temptation** as to falsities; 'to chasten,' **temptation** as to evils. E.246.

—². They who are here treated of cannot but be let into **temptations**, because without them, denials of and confirmations against Divine truths cannot be extirpated. **Temptations** are spiritual combats against the falsities and evils in one's self, and thus against one's self.

294². Some said Let us try.

354. Those have an interior perception of uses who have overcome in **temptations**; for by **temptations** the interiors of the mind are opened. Sig.

377. 'These are they who have come out of great affliction'=that they are those who have been in **temptations**, and have fought against evils and falsities. E.474.

409^e. For **temptations** are inundations of falsities.

593. 'Here is the patience and faith of the saints'=that the man of the Lord's New Church will be explored by them by means of **temptations**, [to show] his quality as to life and as to faith. 638. E.813. 893.

639. 'Blessed are the dead who die in the Lord from henceforth'=that (those of the New Church) who suffer **temptations** on account of faith in the Lord, and a life according to His commandments, have eternal life and happiness. Sig. and Ex.

—². By **temptations**, here, are meant spiritual **temptations**, which they suffer who have faith in the Lord and live according to His commandments, while they are driving away the evil Spirits who are with them, who act as one with their concupiscences.

829. For spiritual **temptations** are nothing but combats against the Hells.

884. That the Lord will take away from them all . . .

fear . . . of **temptations** ; and they shall not call them to mind, because 'the dragon,' who caused them, is cast out. Sig. and Ex.

[R. 884]. 'Labour' = **temptations**.

T. 126. That the passion of the cross was the last **temptation**, which the Lord, as the Grand Prophet, sustained . . . Gen. art.

— . For in **temptations** man is apparently left to himself, although . . . God is then most present in his inmosts, and supports him ; and therefore when anyone overcomes in **temptation**, he is inmostly conjoined with God ; and the Lord was then inmostly united to God His Father.

519^e. Those who . . . while in **spiritual temptation** speak with themselves, or pray . . .

535. The man should say to himself, I am thinking and intending this, but as it is a sin I will not do it. By this, the **temptation** injected by Hell is broken, and its further entrance prevented. (See REPENT, here.)

596. After this dissension of the (new and old) wills, a combat arises which is called **spiritual temptation** ; but this **temptation** or combat is not between goods and evils, but between truths of good and falsities of evil. Ex.

597. Whence **temptations** are, what is their nature, and what good they produce. Ex.

—². No one is in truths but he who approaches the Lord immediately . . . Hence no one has been admitted into any **spiritual temptation** (since) the Council of Nice introduced the faith of three Gods ; for if anyone had been admitted, he would have at once succumbed . . . The contrition which is held to precede the present faith, is not **temptation** . . .

598. After **temptation**, man is in Heaven as to the internal man, and in the world through the external ; and therefore a conjunction of Heaven and the world is affected in man through **temptations** . . .

599. In the combats or **temptations** of men the Lord works a partial redemption. Fully ex.

666. (The Angel) said, The pain of mind which you have believed to be conscience is not conscience, but **temptation**, which is a combat of the spirit and the flesh ; and this, when it is **spiritual**, draws its vein from conscience ; but if it is only natural, it derives its origin from the diseases which the physicians have just recounted.

Ad. 1460. **Temptations** are the wrestlings of the Messiah with the man, and thus with those who rule the man. Ex.

1467. In **temptation** it is as it were night . . . After great **spiritual temptations**, something always remains which is remembered . . . like a wound after a combat. Ex.

1468. Hence the 'morning' after the combat or **temptation**. Ex.

3/4512. See SWEDENBORG, here. 3/7485. D. 2951.

D. 167. (Angels and Spirits) receive a greater force of operating when man is let into **temptations**.

197^e. As in interior **temptations**.

617. On **temptations**. Ex.

—^e. The devil's **attempts**.

1054. The Angels are thus **tried** and proved—*probentur*.

1241. These Spirits induce like anxieties in the **temptations** of man, and, when permitted, intolerable ones, which I have sustained in **temptation** for some days . . .

2195. The Lord does not break in **temptations** . . . but gives the force to resist. Ex.

2208. The **attempt** of an Angel to act by correspondences. . . The Angel **tried** to see . . .

2452. Devils **tempt** man grievously in **spiritual temptations**.

2576. Why the faithful undergo **temptations**. Ex.

2759. 'Lead us not into **temptation**' = that the Lord should not leave us, or remit His Divine force ; for thus men fall into **temptations**, each person into a different one.

2880. That evil Spirits could not live unless they might serve in **temptations**, etc.

2945. For the sake of **temptation**.

3178. **Temptation** defined. (See SIX, here.)

3366. This is what Mark says about the Lord's **temptations** in the wilderness : that He fought with wild beasts . . . Can. Redemp. vii. 3.

3443. All have their use . . . some help the miserable in **temptations**.

3618. He **tried** the same thing with me.

3660^e. Whether he again wants to **attempt** (Heaven) . . . so that he **attempts** to take possession of Heaven.

4154⁵. Other Societies desire that one should be kept in **trying-temptations**, with no other end than that of **trying** . . . But mere **trials** determine nothing. . . But the good desire . . . to deliver from **trial**. . . [This is Prof. Bush's rendering, but perhaps it should be **temptation** all through.]

4203. If the spheres of falsity and evil prevail, the good come into **temptation** . . .

4258. When good Spirits . . . excite things contrary to the man's cupidities, there is combat and anxiety, and thence **temptation**.

4312. They want the good to be led into **temptation**, in order that they may become better ; and favour **temptations** from this principle.

4471. These are the **temptations** by which the good are strengthened. 4738.

4647. When I came to another region, I came into thought about worldly things, and I heard those who were there, that they were in **temptations**, whom it was granted me to comfort. This place is that which is represented by the wilderness where the sons of Israel were for forty years. . . To the left, in the plane of the shoulder-blade . . . there is a way for those who are delivered from **temptations**, and are elevated into Heaven. It is this passage which is signified by the Jordan . . .

5568². These are chiefly present when man is in **temptations**, etc.

5693. (While the evil are undergoing vastation) they perform a use with the good, through temptations. Ex.

5694. (While the good are undergoing vastation) they undergo various temptations, which conduce to the separation of their external evils.

5743. See LAST JUDGMENT, here.

5747. They recede . . . at the first temptation.

5928. A certain one who underwent a certain temptation, which had caused him to think about his evils . . .

D. Min. 4630. Why some of the faithful are let into (these) trials . . . Some, if exempted from them, would ascribe it to their own goodness . . . To prevent this, they are let into common misfortunes . . .

4798. These spheres from the Hells . . . produce anxieties and temptations; they reach—according to the state—to the feet, over the feet, to the stomach, to the neck, and to the head; rarely above the head.

4816. They frequently attempted.

E. 130. 'The Church in Pergamos' = those within the Church who are in temptations.

— . As no one can be imbued with Knowledges of truth and good as to the life, or persist in the spiritual affection of truth, unless he undergoes temptations, these are next treated of.

131. The Lord, who alone fights in temptations. Sig. and Ex.

— . 'Sword' = temptation, because temptation is a combat of truth against falsity, and of falsity against truth. —², Ill.

138. Those in temptations are among those who are in falsities of every kind. . . When man comes into spiritual temptation, he is among those Spirits who are in falsities. Des. . . Such are spiritual temptations. Sig.

—^e. But none are let into temptations except those who acknowledge the Lord's Divine in His Human, and are in the spiritual affection of truth. All others are natural men, who cannot be tempted.

146. 'To him that overcometh will I give to eat of the hidden manna' = to those who overcome in temptations the delight of celestial love from the Lord's Divine Human.

156. For the conjunction of the spiritual man with the natural is effected through temptations. Sig.

164. '(I will cast them) into great affliction' = grievous temptations for those who yield themselves to their falsities.

— . Temptation is nothing but the infestation of truth by falsities.

—^e. This combat (between the spiritual and natural man) is temptation.

167^f. As truths are separated from falsities, and goods from evils, by temptations, it is said 'try me' (Ps. xxvi. 2).

246^g. It is infernal Spirits who tempt men. God tempts no one. Ex.

— . As he is in constant thought about salvation . . . he has interior anxiety, and consequent combat, which is called temptation. But those not in truths and goods . . . cannot be let into temptations. Ex. . . This is why few are tempted now.

247. No one is let into spiritual temptation unless he is in spiritual affection, which is called charity; (for otherwise) there is no combat with falsities and evils . . .

256. Temptations are combats against evils and falsities.

365^h. 'The miserable' = those who are in temptations in the world; 'the multitude of peace' = delights after temptations.

—³¹. The Lord's fearful temptations are meant by, 'He was pierced for our transgressions . . .'

405ⁱ. These three temptations involve all the temptations which the Lord sustained . . . For by temptations admitted into Himself . . . He reduced all things . . . to order, and also glorified His Human. . . The reason His temptations are described so briefly is that He revealed them in no other way; but still they are fully described in the internal sense of the Word. 730⁴¹.

411¹¹. The temptations in which such a man of the Church does not succumb, but overcomes, are signified by, 'The rain descended, the floods came, the winds blew, and beat upon that house, and it fell not.' 419²¹, Ex. 644²¹, Ex.

419²³. 'The stormy wind, and the waves of the sea lifted up' = temptations. . . Spiritual temptations are caused by an irruption of falsities into the thoughts . . . and deliverance from them is signified by 'He made the storm to cease, that the waves might be still.'

—²⁴. The miracle (of the calming of the storm and sea by the Lord) involves spiritual temptations, and deliverance from them. Ex.

439. 'Of the tribe of Naphtali were sealed twelve thousand' = regeneration and temptation. Ill.

— . For all temptation is a combat between the spiritual man and the natural; for the spiritual man loves and wills the things of Heaven; and the natural man loves and wills the things of the world; consequently the desires of the two are opposite; from which there is a collision and combat which is called temptation.

—². The state after temptation, which is full of joy from affection because the Spiritual and the Natural, and good and truth, have been conjoined; for these are conjoined through temptations. Sig. —³, Sig. 441.

452. For those in the good of life according to their religion, in which are no genuine truths, in the other life undergo temptations, by which the falsities of their religion are dispelled, and genuine truths are implanted in their place. Sig. (by the 'great multitude' who 'come out of the great tribulation.' 474, Ex.)

474². The reason these are let into temptations in the Spiritual World, is that they could not be tempted in the natural world on account of the falsities of religion in which they were.

— . All are saved who are let into temptations; for the evil, who are in falsities from evil, are not tempted. Ex.

—^e. The temptations which those undergo with whom falsities are to be shaken off, are treated of in many places in the Word; and are called 'afflictions,' 'tribulations,' and 'vastations.'

475. While in temptations they appear in squalid

garments; but when they come out of temptations, in white robes . . .

[E.] 484. 'God shall wipe away every tear from their eyes' = a state of bliss from the affection of truth, after falsities have been removed through temptations.

518³⁹. As all spiritual temptations come through falsities which break into the thoughts and infest the interior mind, thus through reasonings from falsities. Sig.

538¹². For temptations are as it were immersions in the Hells, and obsessions by evils and falsities. Sig.

556¹¹. That temptations so suppressed the interiors of (Job's) mind that he became sensuous . . . but still he did not think falsities, but truths. Sig.

600¹¹. They who are in temptations, and who by means of them, and after them, admit and receive instruction in truths of doctrine. Sig.

631. 'Lead us not into temptation,' is so said because it appears as if the Lord did so.

644²⁴. The 'great fall' of 'the house built upon the sand' = that he who receives Divine truths into the understanding only . . . succumbs in temptations. Ex.

654⁶². In order that man from rational may become spiritual, it will be absolutely necessary for him to undergo temptations; for through these the Rational is subdued so as not to call forth from the Natural such things as favour concupiscences.

659⁷. Temptations. Tr. and Des.

— For temptations immerse a man in falsities and evils.

700⁸. 'The resting of the ark' = the state after temptations . . .

—¹². The faithful, who, after enduring temptations, are brought into the Church. Sig.

730³. This opening (of the spiritual mind) . . . is possible only through temptations, because in them man fights interiorly against the falsities and evils in the natural man. In a word, man is introduced into the Church, and becomes a Church, through temptations. These things were represented by the wandering and leading about of the sons of Israel in the wilderness.

—³³. He who knows what spiritual temptations are, knows that when a man is in them he is so infested by evils and falsities as scarcely to know otherwise than that he is in Hell; that the Lord fights in man against temptations from within, and that He meanwhile sustains man with spiritual food and drink . . . that the natural man loathes these; that nevertheless the natural man is thus subdued. . . All this is involved in what is related about the sons of Israel in the wilderness. Ill. *seriatim*.

750. 'They loved not their life, even unto death' = the faithful who have endured temptations on account of these truths, and who have regarded the life of the world as of no account in comparison with the life of Heaven.

— These and many other thoughts inflow from Heaven with those who endure spiritual temptations.

768⁵. The whole of Is. liii. treats of the Lord's temptations. Ex.

893³. There are spiritual temptations which those

undergo who receive genuine charity from the Lord; for such must fight against the evils which are in every man by birth, and some must fight against the falsities which they have imbibed from childhood . . . These falsities and evils are removed through the combats of temptations. Sig.

—⁴. Yet before anyone can act from the Lord, he must undergo temptations; because the internal of man . . . is opened through temptations.

—⁵. Temptations are also signified by 'the cup' of which they were to drink. Ex.

— The difference between the Lord's temptations and those of men.

897. Consolation by the Lord after temptations. Sig. and Ex.

—². Why only those who are in the marriage of good and truth can be let into spiritual temptations. Ex.

— This is why man is distressed in temptations by the evils and falsities which rise up into his thought; and in proportion as he then acknowledges his sins, regards himself as guilty, and supplicates for deliverance, the temptations are useful to him.

— (Thus) man has spiritual temptation while his . . . spiritual mind is being opened . . .

— Therefore, when the man's evils and falsities have been removed, temptations are brought to an end, and then joy inflows . . . from the Lord, and fills his natural mind. . . These consolations are received by all who undergo spiritual temptations. I speak from experience. The reason man receives joys after temptations, is that after them he is admitted into Heaven; for through temptations man is conjoined with Heaven and is introduced into it.

900. 'Yea, saith the Spirit, that they may rest from their labours' = that such will no longer have combat against evils and falsities, and infestation by them . . . 'Labours' = (these combats and infestations) thus temptations. Ex. and Ill.

1164². Evils are removed from man either through penalties; or through temptations and the consequent aversions; or through affections of truth and good. (The first method is used) with the unreformed; (the second) with those to be reformed; and (the third) with the regenerate. . . Temptations are not penalties, but combats; (and) those to be reformed are not compelled to resist evils, but they compel themselves, and implore the Lord, and thus are delivered from the evils which they have resisted. They afterwards desist from them . . . from an aversion to evil . . . But with the regenerate there are not any temptations or combats, but there are affections of truth and good, which keep evils far away from them . . .

Ath. 192^o. The Lord retained the infirm [human] while He was in the world, because in no other way could He be tempted, and least of all on the cross; there the whole Maternal was expelled.

Can. Redemp. vii. 2. The Lord sustained the most grievous temptations of all, because He fought against all the Hells, and also against the evils and falsities of the Jewish Church.

9. Contrition and repentance are temptations which are means of regeneration.

Coro. 59³. For temptations and afflictions in a state of vastation and oppression are . . . combats of the Lord with the devil about man, that is, about his soul, as to who shall possess it; and, in relation to this state, it may be said that the God of Israel or Lord Messiah stands on one side, and Beelzebub and the Devil Serpent on the other, and that the latter casts out scandals against the Lord like a flood out of his mouth, and the Lord averts and takes them away, and thus delivers the man from spiritual captivity and servitude. This combat is felt in the man as being from himself. That temptation is such a combat, and that there is such a perception from the man, and a consequent co-operation, I can testify upon oath; for, having often experienced it, I know. The reason it takes place outside the man, but is felt in him as if from himself, and that the man stands in the middle, and co-operates, is to the end that the reward may be imputed to him when he overcomes. But only that man overcomes who looks to the Lord, and confides in Him alone for aid. (Ill. by comparisons.)

Ten. *Decem.*

Tenth. *Decimus.*

Tithe, To. *Decimare.*

Tithing, A. *Decimatio.*

A. 468⁴. 'The tithes,' or 'tenths'=remains. 680^e.

— Hence the tithing—*decimarius*—number was holy.

— 'Ten' is therefore predicated of remains. Ill. 575^e. 755². 1963. 1988². 2109. 2636². 2959⁷. 4670^e.

576. That 'ten,' like 'tenths'=remains. Fully ill. 2280, Ex.

858. 'The tenth month' (Gen. viii. 5)=the truths which are of remains.

901⁴. 'Tithes' (Deut. xxvi. 12)=remains, which, being of the Lord alone, are holy.

1657. 'Tenths' (Gen. xiv. 20)=remains, or states of good and truth from combats. 1738, Ex.

1906. 'From the end of ten years' (Gen. xvi. 3)=(the Lord's) remains of good and truth.

—⁴ The Angels do not know what 'ten' is; but the moment it is mentioned by man, there comes to them the idea of remains . . .

2075². 'Ten'=remains through which is conjunction. Ill.

2141^e. Those with whom there is a state of the affection of truth, are signified by 'ten' (in Sodom).

2180^e. Three tenths of fine flour offered with the son of an ox; only two tenths with a ram; and with a lamb, one tenth.

2239^e. 'If ten were found there, the city should be spared'=if there were still any remains, that is, anything of good and truth. 2284, Ex.

2280². The good of infancy is until the tenth year.

2468¹³. 'The tenth generation'=remains. Ex.

2567¹⁰. 'The flock' which he 'will take tithe of' (1 Sam. viii. 17)=the remains of good which he will do violence to.

3048. 'Ten camels' (Gen. xxiv. 10)=general scientifics, 'Ten'=remains . . . which, when predicated of the

Lord, are the Divine things which He acquired for Himself . . . and as the general scientifics were Divine, or acquired by the Lord, it is said that they were 'ten.'

3107. 'Ten of gold their weight' (ver. 22)=full for initiation; for 'ten'=a full state, like 'a hundred.'

3176. 'Days, at least ten' (ver. 55)=the state for departure appearing to them full. . . 'Ten'=what is full.

3740. 'All Thou shalt give, tithing I will tithe it to Thee' (Gen. xxviii. 22)=that the Lord made each and all things Divine by His Own power. . . 'To tithe,' and 'tithes'=the goods and truths which are stored up by the Lord in the interiors of man . . . and which, when predicated of the Lord, are the Divine goods and Divine truths which He acquired for Himself by His Own power.

4077. 'He hath changed my wages ten ways' (Gen. xxxi. 7)= . . . a very great change (in them). 4179.

4638. 'The ten virgins'=all who are in the Church; both those in good and truth, and those in evil and falsity. 'Ten'=remains, and also what is full, thus all. 10253^e. S. 17². E. 675⁶.

5291. 'To tithe,' in the Word, =to make remains, that is, to collect truths and goods and then store them up.

—². See FIVE, here. —⁵.

5958. 'Ten asses' (Gen. xlv. 23)=many things of service. 'Ten'=much. 5959.

7831. 'In the tenth day of this month' (Ex. xii. 3)=the state of initiation of the interiors. 'The tenth day'=the state of the interiors; for . . . 'ten'=remains . . . and as these are in the interiors, and through them man is prepared and initiated to receive good and truth from the Lord, therefore by 'the tenth day' is here signified a state of initiation of the interiors.

8468. 'Ten'=what is full; hence 'a tenth part'=as much as is sufficient. 8540. 9595.

—³. For when 'ten'=much, 'a tenth part'=little.

8715. 'Princes of tens' (Ex. xviii. 21)=primary truths in the third place. . . 'Tens'=many things, but in a less degree.

9416. 'Ten'=all. 9636.

— 'The ten words'=all truths of doctrine and goods of life. 10689.

9595. 'Ten curtains'=all truths from which.

9757. 'Ten bases'=supporting truths as much as sufficient for use.

—^e. 'Ten,' here, involves the like as 'fifty,' or 'five,' namely, what is sufficient for use; for 'ten' arises from 'five' by multiplication.

10136. 'The tenth of an ephah'=as much as is sufficient, and as much as is sufficient for use.

10235⁷. 'The diameter of ten cubits'=what is full.

10262². 'Ten'=much, all, and what is full. Refs.

Life 56. They were called 'the ten words' because 'ten'=all. 61, Ill. T. 286. E. 675⁹. 935². 1024².

61^e. Hence come 'tithes' by which are signified something from all things.

R. 101. 'Ye shall have affliction ten days' (Rev. ii. 10) = that temptation will last the full time. (=some time.) E. 124.)

—². As 'ten' = what is full, it also = much and many, and also everything and all. Ill.

194³. 'Ten' = much.

427^e. 'Ten pounds' = much. E. 548^d.

515. 'A tenth part' (Rev. xi. 13) = all there.

539. 'Ten horns' (Rev. xii. 3) = much power. E. 716. 776. 1069.

570. 'Ten diadems' (Rev. xiii. 1) = many truths of the Word falsified. E. 777.

M. 11. (Ten Spirits visit a heavenly Society.)

E. 112^e. 'Ten cities' = much intelligence and wisdom. 223^e.

316¹⁵. 'Ten horns' (Dan. vii. 7) = falsities of every kind; for 'ten' = all.

323³. See PSALTERY, here.

336². 'Ten' = many things.

374⁶. 'Ten men' (Jer. xli. 1) = all who are such; for 'ten' = all people and all things. 433²⁷.

548². '10,' '100,' and '1000' = much, and all.

675. 'A tenth part of the city fell' = no truths of doctrine any longer. 'Ten' = all; also many and much; and 'a tenth part' = all and much.

—⁵. That 'ten' = all persons and all things, and also many persons and many things. Ill.

—⁷. 'The ten servants' = all who are in the world; in special, in the Church. . . 'The ten pounds' = all the Knowledges of truth and good from the Word, with the faculty to perceive them. . . Those who acquire much are meant by the servant who from a pound gained ten pounds. . .

—⁸. 'The ten talents' = much wisdom.

—¹⁵. 'Ten' (Zech. v. 2) is here predicated of truth, and of all of it.

—¹⁶. 'Ten times' = at all times, or always. Ill.

—¹⁸. Hence 'the tenth part' = everything. It is from this that 'tithes' and 'tithings' derived their origin; and signified that everything was holy and blessed when the tenth part. . . was given to the Levites; and in like manner for the Levites, when the tenth part was again tithed and given to Aaron. Ill.

—²¹. That 'ten' = all things, originated from Heaven itself. . . All the forces of life of the Grand Man cease in the two hands and feet, and these cease in the ten digits; and therefore all things of man as to power, and as to support, being finally collated into the ten digits, these = all things of man; and besides, 'ultimates,' in the Word, also = all things.

706¹⁶. 'Ten (degrees backward)' (Is. xxxviii. 5) = many — *plura*.

1041^e. 'Ten horns' = much power.

Tenacity. *Tenacitas.*

Tenaciously. *Tenaciter.*

A. 5185. Those who have tenaciously inherited in their opinions. . . 5554^e. D. 893.

5386. To these (excretories) correspond tenacities of opinions.

D. 1268. Those who have been most tenaciously desirous of revenge. . .

Tend. Under STRETCH.

Tendency. See ENDEAVOUR.

Tender. *Tener.*

Tenderness. *Teneritudo.*

A. 2180. 'A son of an ox, tender and good' (Gen. xviii. 7). . . It is called 'tender' from the Celestial Spiritual, or the truth of good.

2290^e. The tender ideas of infants.

2291. The quality of their tender understanding. . .

4377. 'The children are tender' (Gen. xxxiii. 13) = truths which have not yet obtained Divine Life. . . 'Tender' = what is recent, and thus what has acquired some life, but not yet genuine. EX.

7251^e. I perceived such a tenderness of gladness from them. . .

H. 330. Infants (there) have a like tenderness of all things. . .

332. They had loved infants from a tenderness as it were maternal.

337. Garlands round their tender arms.

343. They were heard as a tender inordinated [sound].

368. A woman has softer speech.

M. 218. The intelligence of women is. . . soft, delicate.

330². The beauty of a woman dwells in soft delicacy. . .

D. 3496. I perceived the tenderness of this Spirit.

Tendon. *Tendo.*

Tendinous. *Tendinosus.*

H. 466. Their callosity appears. . . within as of striated tendons.

W. 304. Fibres proceed from their first forms until at last they become tendons.

D. 3457. They acted like a sinew which acts only as it is relaxed.

5535^a. As when a tendon is twisted back and recoils.

5575. The celestials correspond. . . to the flesh, even to the tendinous things. . .

Tendril. *Pampineus.* M. 13. 75².

Tenor. *Tenor.*

P. 180. He would interfere with the tenor of the Divine Providence. —⁶.

T. 796. He then spoke right on — *in tenore*.

Tension. *Tensio.* M. 207³.

Tent. *Tentorium.*

Tent, To. *Tentoriare.*

See under TABERNACLE, and TEMPLE.

A. 414. 'To dwell in a tent' (Gen. iv. 20) = the Holy of love. Ill.

—'. 'Tent' = what is celestial. —².

471^e. This is 'to dwell in tents.'

1063. 'The tents of Ham' (Ps. lxxviii. 51) = the worship therefrom. 3325¹³.

1074. 'The midst of a tent' (Gen. ix. 21) = the principal of faith; for 'tent' = charity, or worship from charity. Charity is the inmost thing of faith and worship; and this is 'the midst of the tent.' That 'tent' = the Holy of love, or charity. Ref.

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

—'. 'Tents' = the Holy of love, and worship thence. 'To sojourn and dwell in tents' was a wonted formula among the Ancients, by which was signified holy worship; for the reason that the Most Ancients not only sojourned with tents, but also dwelt in tents, and performed holy worship therein. 1293. 3312.

—². That 'tents' = holy worship. Ill.

1452. 'He stretched his tent' (Gen. xii. 8) = the holy things of faith; for 'a tent' = the Holy of love, consequently the Holy of faith from love. His stretching his tent there = that this was now beginning.

1556. 'Even to the place where his tent was before' (Gen. xiii. 3) = to the holy things which there were before . . . 'A tent' = the holy things of faith . . . thus the celestial things which the Lord had . . .

1564. '(Lot) had flock, and herd, and tents' (ver. 5) = the things with which the external man abounds.

1566. 'The tents' = the worship of that (external man) which was separating itself from the internal.

—'. 'Tents,' in the opposite, = worship not holy. Ill.

1598. 'He tented as far as Sodom' (ver. 12) = extension to cupidities.

1616. 'Abraham tented . . .' (ver. 18) . . . 'To tent,' that is, to move and fix a tent, = to be conjoined; for 'a tent' = the Holy of worship, by which the external man is conjoined with the internal.

2145. 'He was sitting at the door of the tent' (Gen. xviii. 1) = the holy state of love in which He then was. 2152.

2174. 'A tent' = the Lord as to the Holy of love.

2190. 'Behold in the tent' (ver. 9) = in what was holy. Ex.

2195. 'Sarah heard at the door of the tent' (ver. 10) = that rational truth was near what was holy.

2576². 'The tent,' which was outside the ark, = the Lord's Kingdom.

3210. 'The tent of Sarah his mother' (Gen. xxiv. 67) = the sanctuary of truth in the Divine Human. 'A tent' = what is holy, thus a sanctuary.

3268⁸. 'Tents and flocks' = goods of the Spiritual Church.

3312. 'Dwelling in tents' (Gen. xxv. 27) = worship therefrom.

—². Hence it was commanded that they should make a tent . . .

3322⁴. 'The tent of David' (Amos ix. 11) = the Church and worship of the Lord. (= the good of love and of charity from the Lord. 4926³.) 9163^e.

3439^e. Hence it was called 'the tent of meeting.'

3444. 'Isaac stretched his tent there' (Gen. xxvi. 25) = what was holy there.

3540³. The tent was a representative of the three Heavens, thus of the celestial and spiritual things of the Lord's Kingdom.

3762⁴. 'Tents' = holy things of good.

4128. 'Jacob fixed his tent in the mount' (Gen. xxxi. 25) = the state of that love.

4153. 'Laban came into the tent of Jacob, and into the tent of Leah, and into the tent of both the handmaids' (ver. 33) = that in their holy things there were not such truths.

4288⁸. In the representative Church they had tents or tabernacles, and Divine worship in them . . . because tents or tabernacles = the Holy of love and of worship.

—⁴. They were therefore restricted . . . to a tent in common, which was called the tent of meeting.

4391. See HUR, here.

4398. 'Where he had stretched his tent' = what was holy.

4599. 'To stretch the tent' = the progression of what is holy, here, towards interior things.

4922⁶. As the tent of meeting with the ark represented Heaven . . .

5135⁶. 'Tent' = what is holy.

8379. They have tents also in Jupiter. Des.

—'. They take their meals in their tents.

8470. 'Tent,' here (Ex. xvi. 16) = a society as to good; for a tent here has the like signification to a house; for when they were sojourning they were in tents.

8666. 'They came into the tent' (Ex. xviii. 7) = the Holy of union . . . because love is union. Hence 'to come into the tent' = to be united from holy love. . .

9592. The Second Heaven is here represented by the habitation and the tent.

9595. The curtains from the goats for the tent which was round about. 9615.

—². 'Enlarge the place of thy tent' (Is. liv. 2) = the Holy of worship from the good of love.

—³. 'My tents are laid waste' (Jer. iv. 20) = holy worship from the good of love. (= the Church. 9854³.) E. 724¹⁶.

9615. 'The tent over the habitation' = the external of Heaven; for 'the habitation' = Heaven; and the tent which covered it above = its external.

9686. The Heaven which is represented by the tent of meeting. . .

9784. 'In the tent of meeting' (Ex. xxvii. 21) = the Lord's presence; for the tent was made that the Lord might meet Moses and Aaron there, and also the

sons of Israel; and on this account the Holy of worship was instituted there. III.

[A. 9784]^e. For the tent represented Heaven; and Heaven is Heaven from the Lord's presence there.

9854². For the habitation, and the tent=Heaven.

9963. 'When they go into the tent of meeting' (Ex.xxviii.43)=in worship representative of all things of Heaven and the Church. . . For 'the tent' represented Heaven where the Lord is. . . Moreover all the worship at that time took place in the tent. . .

10001. 'The tent of meeting'=Heaven.

—². 'The altar' which was placed at the door of the tent, represented the Lord as to Divine good; and the tent of meeting represented the Lord as to Divine truth.

10005³. As to the tent of meeting, by which is represented Heaven in which is the Lord. . . its inmost, where was the ark, represented the Third Heaven; the habitation, which was outside the veil, represented the Second Heaven; and the court, the First Heaven. 10268². 10338. E.630⁴. 700.

10022. 'Before the tent of meeting' (Ex.xxix.10)=for purification, the reception of truth from Heaven, and its conjunction with good; for 'the tent of meeting'=Heaven where the Lord is.

— The place 'before the tent,' which is called its 'door,'=the conjunction of truth and good. . .

10129². The tent of meeting outside the veil represented the Spiritual Kingdom, or, what is the same, the Lord where He is present in the good of charity. . .

10150. 'I will sanctify the tent of meeting' (ver.44.)=what is receptive of the Lord in the Lower Heavens.* The reason 'the tent of meeting'=the lower Heavens, is that 'the altar'=the higher ones. Ex.

10160^e. Because the habitations of the Most Ancients were tents, a tent was constructed in memory of it which was used as a house of God, and the feast of tents was afterwards instituted in which they rejoiced from the heart.

10206^e. Next, the tent itself is described, by which is signified Heaven and the Church which is from the foregoing things.

10230. 'Thou shalt give it for the work of the tent of meeting' (Ex.xxx.16)=conjunction with Heaven through the acknowledgment that all truths and goods are from the Lord. . . 'The tent of meeting'=Heaven where the Lord is, thus also that which conjoins man with Heaven. . .

10242. 'In their entering into the tent of meeting' (ver.20)=worship from the good of faith. Ex.

—^e. For that tent (where Aaron and his sons made the daily ministration) represented the Heaven where spiritual good reigns.

10268. 'Thou shalt anoint with it the tent of meeting' (ver.26)=in order to represent the Divine of the Lord in the Heavens. . . 'The tent of meeting'=Heaven in the whole complex. Ex.

10304. 'Thou shalt put of it before the testimony in the tent of meeting' (Ex.xxx.36)=the worship of the Lord in Heaven and the Church. . . 'The tent of meeting'=Heaven; and (therefore) the Church also; for the Church is Heaven on earth.

10338. 'The tent of meeting and the ark for the testimony' (Ex.xxxi.7)=a representative of Heaven in general, where the Lord is. Ex.

10545. 'Moses took the tent' (Ex.xxxiii.7)=the Holy of worship, of the Church, and of the Word; for 'the tent,' in the supreme sense,=the Lord, and also Heaven and the Church; and, in the relative sense, all the Holy of Heaven and the Church, and hence also the Holy of worship and the Holy of the Word. . . The reason 'a tent'=these things, is that the Most Ancients dwelt in tents, and also held in them their holy worship. . .

—³. That by 'a tent' are signified these holy things; and, in special, the Holy of worship. III.

—⁴. 'Tents' (Jer.iv.20)=the goods of the Church; 'curtains,' its truths.

—⁸. As 'tents'=the goods of the Church and of worship, therefore, in the opposite sense, 'tents'=the evils of worship and of the Church. III.

10546. 'To stretch the tent' (Ex.xxxiii.7)=to provide, dispose, and ordinate the things which are of the Church and of worship.

10547. 'He called it the tent of meeting' (id.)=the external of worship, of the Church, and of the Word, in which are internal things. . . 'Meeting,' in the sense of the letter, means the meeting (or assembly) of the sons of Israel; but in the internal sense is signified the assembly of the truths and goods of the church. . . 10548.

10557. 'The tent'=the Holy of the Word, of the Church, and of worship.

10769. Their dwellings (in the Fifth Earth) were low houses in the form of tents, such as the ancients had. Des.

M. 75⁵. A union like that of the two tents in the breast, which are called the heart and lungs.

T. 110. Two tents were seen, one directly above the place (where the meteor fell); and the other at the side, towards the south. . . A Spirit fell from Heaven and was cast into the (first) tent; and I was in the other. . . In the door of this I stood, and saw the Spirit in the other also standing in the door of his tent; and I asked him why he fell. . .

E. 205³. The 'tents of Judah' (Zech.xii.7)=the Celestial Kingdom.

223¹⁶. 'To enlarge the place of the tent'=that they have worship from good. 600¹².

323⁴. 'The tent'=the Lord's Spiritual Kingdom; and that part of the tent which was within the veil=the Lord's Celestial Kingdom. Ex.

365⁴⁰. 'Tents of securities' (Is.xxxii.18)=the derivative goods of love and of worship without infestation by evils and falsities.

392⁷. 'The tent of meeting' represented Heaven. 727¹¹. 1042⁵.

412⁸. 'To hide in Thy tent' (Ps.xxi.20)=in the Divine truth.

555⁷. 'Ohola and Oholibah,' that is, 'the tent, or habitation of God;' for this=Heaven where are the

Divine truth and the Divine good, and thence also the Church. 576⁶.

586³. The sacrifices at the door of the tent represented the worship of the Lord, because the altar, and also the tabernacle, represented Heaven where the Lord is present . . .

630⁴. This was the court of the tent of meeting, (which last) represented Heaven.

— The three Heavens were represented by the tent. Refs. 700. —⁴, Ex. —³³, Ex.

654⁵⁶. 'Thorns shall be in their tents' (Hos.ix.6)=the falsity of evil in the worship.

684²⁶. 'Surely I will not enter within the tent of my house' (Ps.cxxii.3)=that he will not enter into and know the holy things of the Church.

700³³. The primary representatives of the Lord, and thence of Heaven and the Church, were the tent of meeting . . . the altar . . . and afterwards the temple . . . with the difference that the tent of meeting was a more holy representative . . .

724¹⁷. 'The tents of Jacob' (Jer.xxx.18)=all things of the Church . . . 'tents'=its goods; 'habitations,' its truths.

799³. 'Tabernacle'=the Church from those in the good of love to the Lord; 'tent'=the Church from those in truths from this good . . . Therefore 'tabernacle'=the doctrine of the good of love; and 'tent,' the doctrine of truth from this good; thus 'tabernacles,' in the plural,=the goods of the Church and of doctrine; and 'tents,' the truths of the Church and of doctrine. Ill. —²⁰.

811⁵. 'A tent' (Ps.lxxviii.60)=the Church which is in the truths of doctrine.

Tent - companionship. *Contubernium.*

M.290⁶. 297. D.Wis.iii.4 (*contubernalis*). v⁷.

Terah. *Therach.*

A. 1353. 'Terah' was a nation named from Terah as its father, by which nation is signified idolatrous worship. 1355. 1356, Ex. 1359.

1356. Here it is very plain that Terah, Abram, and Nahor were idolaters.

1357^e. These three kinds of idolatry were signified by the three sons of Terah.

1359. Terah was a son of Nahor, and also a nation named from him . . . 1362.

1360. 'These are the nativities of Terah' (Gen.xi.27) =the origins and derivations of the idolatry from which came the representative Church. . . Here a third Church after the Flood is treated of, which followed when the second became idolatrous in Terah. Terah, Abram, Nahor, and Haran were idolaters; and also the nations from them . . .

1362. Terah was a nation from this: that the nations springing from his sons acknowledged him as their father. Ex.

1363. Idolatry is signified by 'Terah' . . .

1366. See HARAN, here.

—². Terah and Abram worshipped other gods, and had no knowledge of Jehovah, nor therefore of what the good and truth of faith are. They had thus become better fitted to receive the seed of Truth than others in Syria. 1992².

1367. Idolatrous worship in general is signified by 'Terah.'

1373. 'Terah took Abram his son; and Lot the son of Aaron . . . and Sarai . . . and they went forth with them from Ur of the Chaldees, to go into the land of Canaan' (ver.31)=that they who were in idolatrous worship were instructed in the celestial and spiritual things of faith, in order that a representative Church might thence come forth.

1375. 'And the days of Terah were 205 years; and Terah died in Haran' (ver.32)=the duration and state of that idolatrous worship; the end of that idolatry; and the beginning of a representative Church through Abram.

3778. Terah, who was the father of three sons: Abram, Nahor, and Haran, represents the common stock from which the Churches were. Terah himself was indeed an idolater; but representatives do not regard the person . . . And, as the representative Jewish Church commenced in Abraham . . . therefore Terah and his three sons took on the representation of Churches . . . 4207.

5628². The family of Terah . . . acknowledged Shaddai as their god.

Teraphim. *Theraphim.*

A. 1356². Laban worshipped images, or teraphim, which Rachel took away (Gen.xxiv.10; xxxi.19-34).

4111. 'Rachel stole the teraphim'=to take away the truths. 4149. 4151. 4153.

—⁴. For 'the teraphim' mean his gods. Ill.

—⁵. The teraphim were idols which they employed when they consulted or interrogated God; and, as the answers they received were to them Divine truths, therefore truths are signified by those teraphim.

— 'Ephod and teraphim' (Hos.iii.4)=the Divine truths which they received by the answers.

— 'The teraphim' (Zech.x.2)=the answers, but in this state wrong ones.

—⁶. As such things were signified by 'teraphim,' they were found with some, although prohibited. Ill.

4155. 'Rachel took the teraphim' (Gen.xxxi.34)=interior natural truths which are from the Divine. . . 'Teraphim'=truths which are from the Divine.

4162. 'He searched, and found not the teraphim' (ver.35)=that those truths were not his. Ex.

—². That 'the teraphim'=truths from the Divine, is because those who were of the Ancient Church distinguished the Divine . . . by various names . . . and the truths Divine which they received by answers they called teraphim . . . They who were wise among them understood by all these names the one only Lord; but the simple made for themselves so many representative images of that Divine . . . Hence came idolatry . . . But, as in ancient times Divine things had been understood by these names, some of them were retained, as

teraphim, etc. By 'teraphim' are signified truths Divine which came from answers, as is evident in Hos.iii.4.

[A.] 9824^e. 'Teraphim' = Divine answers. III.

Terebinth. Under TURPENTINE.

Tergiversation. *Tergiversatio.*

Refuse. *Tergiversari.*

R. 461. Faith alone induces evasion, etc., so that they do not think at all about the commandments.

710. They evade reflecting upon (their) evils.

D. 6106². They want the wife to refuse. 6110⁴.

Term. See BOUNDARY.

Terminate. See BOUNDARY.

Terraqueous. *Terraqueus.*

W. 106. Our terraqueous globe.

165. The terraqueous globe . . . is a kind of base and support; for it is the ultimate work . . .

T. 31. Of the terraqueous globe, regarded in itself, are predicated the things of space; and of its rotation and progression, are predicated those of time.

33. Things at rest, of which the terraqueous globe consists.

76³. At last . . . the terraqueous globe . . . was formed of earths . . . 78⁴.

769. When the universal firmament together with the terraqueous globe is expected to perish.

Terrestrial. See EARTHLY.

Terrible. *Terribilis.*

A. 3719. 'How terrible is this place' (Gen.xxviii.17) = holiness of state. . . For the word 'terrible,' in the Original, is derived from the same word as 'fear' (which) = what is holy.

7573. But in Hell (truth Divine) is terrible.

L. 5. 'The terrible' day = the advent of the Lord to Judgment.

E. 556⁵. Because this state is profane and powerful, it is called 'terrible,' etc. (Dan.vii.7). 650⁶⁸.

783³. Hence those in falsities are called 'terrible,' etc.

Territory. *Territorium.* D.5759b.

Terror. *Terror.*

Terrify, To. *Terrere.*

See under DREAD, and FEAR.

A. 390. They who are in falsity and evil are in continual terror lest they be killed. III.

950^e. A mere hiss would drive them into terror . . . They thought in their terror that all Hell was rising . . .

955. From (these penalties) they contract terrors and horrors for such things.

963^e. Under the veil they feel such anxiety and terror . . .

986. 'The fear of you, and the terror of you' (Gen. ix.2) = the dominion of the internal man; 'fear' regards evils; and 'terror,' falsities. . . For, when the internal

man dominates, the man is in fear on account of evils, and in terror on account of falsities . . . But it is (only) the external man that is terrified . . . (Continued under FEAR.)

1740^e. (Evil Spirits) are sometimes seized with terror on their first approach (to such a man).

1839. 'A terror of great darkness' (Gen.xv.12) = that the darkness was terrible. . . (= that He shuddered at so great a vastation. —³.)

1951^e. When Spirits merely think of such truth (without good), there arises something of terror. Ex.

4555. 'A terror of God was upon the cities . . .' (Gen.xxxv.5) = that falsities and evils could not come near; for 'a terror of God' = protection. —², Ex.

—^e. Not that the Lord terrifies them . . .

4935. This naked arm . . . according to its position excites terror; in this position, incredible terror . . . Even those who have not been timorous . . . are thrown into extreme terror by it.

5313⁶. 'The lightnings,' etc. = the terrors caused by the Divine truth with those who are not in good.

5378². They enlarged themselves, and thus terrified (those other Spirits).

—². For it is allowed the Spirits (of the peritoneum), when infested by others . . . to strike them with terror D.991.

5502. See TREMBLE, here. 8312.

7280². From terror of the penalties.

8316. 'Terror took hold of them' (Ex.xv.15) = that they dared not attempt anything . . . For with those who are in terror, the blood grows cold, and rushes into the veins, and the circulation ceases; hence the nerves become flaccid, and the forces fall, so that they dare not do anything.

8816^e. They who are in evil are in terror at the presence of the Divine . . .

9327. 'I will send My terror before thee' (Ex.xxiii.27) = the terror of those who are in evils of falsity on account of truths of good. Ex.

9330². When they are in Hell, they are in terror and consternation on account of the truths from good in which the Angels are . . .

9331. Terror is predicated of those in evils; 'dread-formido' of those in falsities.

R. 331. 'A great earthquake' = . . . terror. Ex.

342². They saw nothing but terrors before their eyes.

517. 'The rest became terrified' (Rev.xi.13) = from fear when they saw the destruction of others. (= they were disturbed in mind and turned away. E.677.)

936^e. The leaves of these trees strike terror (there) when they are shaken by a strong wind; but not the leaves of the others.

M. 263². On seeing (that devil) I was terrified.

D. 149. On the terror of those who have led a perverted life.

996. That the Truth terrifies.

— . In the other life, people can be struck with so much terror that they as it were melt away . . . even

those who had lived almost devoid of terror. This terror comes forth from that Truth in which there is not goodness, or mercy; then such a terror penetrates the marrows, and as it were breaks the bones; for Truth condemns to the lowest Hell . . .

1754. That there are those who strike terrors.—There are Spirits who trust in their own forces, who are sometimes permitted to induce terrors, incredible ones. They are permitted to represent a naked arm. Ex.

1783. These were such as had formerly slain whole armies . . . for they rushed into the chambers of the brain, and injected such terror that one slew another . . . At this day however [they can do this] only a little (in certain cases of suicide). Ex.

4756. How certain evil ones are reduced into terror, on account of evils they had perpetrated (here).

D. Min. 4705. The crowd was dispersed, and so the terror (caused by those who correspond to cats) ceased.

4814. The terror caused by those who are called the east wind. Des.

E. 395⁹. The consequent damnation is signified by 'they shall be clothed with terrors . . .' (Ezek.xxvi.16).

453¹¹. 'Thine heart shall meditate terror . . .' (Is. xxxiii.18)=remembrance of the state of the Church . . .

677⁴. 'Terror,' and 'consternation,' in the Word, = a state of the lower mind disturbed and changed by an imminent or visible danger to the life; but this is one thing with the good, and another with the evil. Ex. and Ill.

—⁸. These passages (show) that 'terror,' and 'dread,' in the Word, mean various disturbances of the lower mind from such things as cause amazement, and which are conjoined also with joy.

—⁹. Again, 'terror'=terror on account of evils and falsities from Hell; for these terrify the spiritual man, because they are the opposites of goods and truths, which the spiritual man loves, and the loss of which he fears. Ill.

721²⁰. 'Terror on every side' (Jer.iv.25)=spiritual death.

911¹². 'Terror' (Is.xvii.14)=destruction.

Tertian. *Tertianus.*

A. 6583. 'Tertian sons' (Gen.l.23)=derivatives.

8150. 'Tertian leaders' (Ex.xiv.7)=the generals under which are particulars. 8276, Ex.

R. 322². 'To visit iniquity upon the tertians and the quartans' (Num.xiv.18).

Testament. *Testamentum.*

See NEW TESTAMENT, and OLD TESTAMENT.

A. 9548³. 'The two witnesses'=the Word of both Testaments, in so far as each testifies of the Lord.

T. 409. This makes a difference between the Old Testament, or Covenant, and the New.

706². The Word is called 'a Covenant,' and 'a Testament,' 'Old,' and 'New;,' thus the Divine truth there.

E. 392⁸. See TESTIMONY, here.

936. 'Moses and the Lamb'=the Word of the Old and New Testament. Ex.

Testicle. *Testis, Testiculus.*

See SPERMATIC.

A. 2468¹⁵. 'Those who are wounded in a testicle' (Deut.xxiii.1)=those who reject whatever is of love and charity.

5060. Who correspond to the testicles was evident to me from those who are in contraries to conjugal love, and cause pain in the testicles. (These Spirits des.)

T. 584. See SEED, here.

D. 3152. Those who love infants most tenderly . . . constitute a province in the quarter of the testicles and the dependent organs . . . De Conj.100.

5216. The inmost evil ones of the Babylonish religion inflowed into the testicles, and inflicted some pain on the interiors of them; a sign that they are utterly contrary to the interiors of Heaven.

D. Min. 4582. Those who are more envious operate into the scrotum, and also into the ligaments towards the testicles.

Testify. *Testificare.*

Testification. *Testificatio.*

A. 5028. Testification. Sig. and Ex. 5654. 5919. 5920⁶, Ex.

7876. That this is a testification of the will of good. Sig. and Ex.

9293. For deeds are testifications of such things as are of the will.

P. 212⁹. Ocular testification.

R. 960. The Lord . . . testifying this Gospel . . . Sig.

M. 300². These pledges are testifications. Ex.

E. 706. A Divine testification concerning the future Church, and concerning the reception of its doctrine. Sig. and Ex.

—⁴. 'Signs'=testifications which indicate and persuade . . . Ill.

—⁹. Therefore a manifest testification was not given them from Heaven. Ill.

—¹². A testification that they might believe. Sig.

824. Testifications and persuasions. Sig. and Ex.

826. To persuade . . . by testifications from the Word . . . Sig. and Ex.

828. A testification of acknowledgment that they are of the Church. Sig. and Ex.

Can. Trinity viii. 4. A plurality of Gods may be confirmed by . . . 'there are three that bear witness in Heaven . . .'

Testimony. *Testimonium.*

Bear Witness. *Testari.*

A. 1038³. A covenant . . . was (therefore) established by the laws of society given from the Lord in the Jewish Church, called testimonies . . .

[A.] 2720⁷. 'That it may be a witness unto me' (Gen. xxi.30)=certainty.

3478. The Lord Himself was represented by the testimony in the ark.

3488⁸. 'For a testimony' (Matt.xxiv.14)=that they may know, and not make it a pretext that they have been ignorant.

4195. '*Jegar-sahadutha*' means 'the heap of witness,' in the idiom of Syria. Ex.

4197⁸. 'A witness - *testis*'=confirmation of good through truth, and of truth by good; and hence 'a testimony'=the good from which is truth, and the truth which is from good. Ill. —⁸, Ill. —⁹, Ex.

8535. 'Aaron laid it up before the testimony' (Ex.xvi.34)=that it was in the Divine presence. . . 'The testimony'=the Divine . . . because, in the universal sense, 'the testimony' means the Word; and the Word is truth Divine, thus the Lord.

—². That 'the testimony'=the Lord as to Divine truth, is evident from the ark in which was the Law . . . which is called 'the testimony.' That the tabernacle derived all its sanctity from it; and that the testimony was the Holy Divine itself, is evident from . . .

9410⁵. 'The word of their testimony' (Rev.xii.11) = truth Divine received by man. 9503².

9455. The testimony, or Law, in the ark, represented the Lord. 9482.

9485. The reason the testimony, or Law, in the ark = the Lord, is that 'the testimony'=Divine truth, (which) is the Lord in Heaven.

9503. 'Thou shalt put the testimony to the ark' (Ex.xxv.16)=the Divine truth, which is the Lord in Heaven. 'The ark'=Heaven; and 'the testimony,' the Divine truth, thus the Lord in Heaven. 9519. 9524.

—². A distinction is made in the Word between 'laws,' 'statutes,' 'judgments,' 'precepts,' 'testimonies,' etc. . . as in 'the testimony of Jehovah is firm, making wise the simple' . . . From these things it may be evident that 'testimony'=the Divine truth, which bears witness concerning the Lord; thus the Word; for this, in the supreme sense, treats of the Lord alone, and then, in the internal sense, bears witness concerning Him, that is, teaches Him, and the truths of faith and goods of love which are from Him. Ill.

—³. That the Divine truth which proceeds from the Lord is called 'the testimony' from the fact that it testifies concerning the Lord. Ill. . . 'To this end came I into the world, that I may bear testimony to the Truth.'

9680². 'The testimony'=the Lord as to Divine truth. 9785. 10304. 10375. 10451.

9682. 'The testimony'=the Lord. E.283¹⁴. 727¹¹.

9818²². 'The testimony of Jesus' (Rev.xix.10)=the Divine truth which is from Him and about Him.

10196. 'The testimony'=the Lord as to the Word.

10206². 'The testimony' is described first, by which is meant the Lord.

Life 57. This Law is called 'a covenant' because it conjoins; and 'a testimony' because it bears witness. . .

62. 'False testimonies,' etc. with the concupiscences to them, are the sins which are to be shunned. Ex.

87. In proportion as anyone shuns false testimonies of every kind as sins, he loves the Truth. Gen.art. E.949³.

— . To 'bear witness falsely.' Def.

R. 6. 'Who bore witness to the Word of God, and to the testimony of Jesus Christ' (Rev.i.2)=who from the heart, and thus in light, receive Divine truth from the Word, and acknowledge the Human of the Lord to be Divine. . . The Angels bear witness, that is, see, acknowledge, and receive from the heart in light, and confess, the truths of the Word; especially this truth: that the Human of the Lord is Divine. 35. E.10, Ex. 52.

—². As to the spiritual signification of 'bearing witness,' it is predicated of the Truth, for the reason that in the world the Truth is to be borne witness to; and, when it has been borne witness to, it is acknowledged. But in Heaven the Truth itself bears witness concerning itself, because it is the very light of Heaven . . . And, as the Lord is the Truth itself. . . He is, in Heaven, the testimony of Himself. Hence it is evident what is meant by 'the testimony of Jesus Christ.' Ill.

325. 'The souls of them that were slain . . . for the testimony which they held' (Rev.vi.9)=those hated and rejected by the evil on account of . . . their acknowledgment of the Lord's Divine Human. E.392.

— . In Heaven, testimony is given solely to those who acknowledge the Lord's Divine Human; for the Lord is He who bears witness, and He gives to the Angels to bear witness.

490. That the Lord is the God of Heaven and earth, and that His Human is Divine, is 'the testimony.' Ill.

—². And that the second essential of the New Church, which is conjunction with the Lord by a life according to the commandments, is also 'the testimony.' Ill.

499. 'When they shall have finished their testimony' (Rev.xi.7)=after the Lord has taught that He is the God of Heaven and earth, and that there is conjunction with Him by a life according to the commandments. (=at the end of the Church, when the Divine of the Lord is no longer acknowledged, and hence there is no longer good of love and truth of doctrine. E.649.)

555. 'They overcame him . . . by the word of their testimony' (Rev.xii.11)=victory . . . through the acknowledgment that the Lord is the God of Heaven and earth, and that the precepts of the decalogue are precepts of life according to which men must live. (=through the confession and acknowledgment of the Divine in His Human. E.749). E.329²⁰.

— . 'Testimony'=the Divine Truth; in especial, these two things.

565. 'The remnant of her seed, who keep the commandments of God, and have the testimony of Jesus

Christ' (ver.17)=novitiates, who receive the doctrine concerning the Lord, and concerning the decalogue. (=who acknowledge the Divine in the Lord's Human. E.770.)

669. 'The temple of the tabernacle of the testimony' (Rev.xv.5)=the inmost of Heaven, where is the Lord in His Holiness in the Word, and in the law which is the decalogue. (=interior Divine truth in the Word revealed by the Lord. E.948).

—². That the law which is the decalogue was called 'the testimony.' Ill. E.392⁶.

S18. 'I am of thy brethren who have the testimony of Jesus' (Rev.xix.10)= . . . that he is in conjunction with the Lord, through the acknowledgment of the Divine in His Human, and a life according to His commandments. E.1230.

819. 'For the testimony of Jesus is the spirit of prophecy' (id.)=that the acknowledgment that the Lord is the God of Heaven and earth, together with a life according to His commandments, is, in the universal sense, the all of the Word and its derivative doctrine. Ex. E.1232.

846. 'The souls of them that were beheaded for the testimony of Jesus' (Rev.xx.4)=those rejected . . . because they had worshipped the Lord, and had lived according to the truths of His Word. Ex.

T. 149. 'The testimony of Jesus'=confession from faith in Him.

285. This Law is called . . . 'the testimony,' because it confirms the articles of the covenant; for . . . 'testimony,' in the Word,=the confirmation and witnessing of the articles of (conjunction).

E. 10. For 'to bear witness'=to acknowledge at heart.

27². 'To bear witness,' and 'testimony.' Ill.

392⁴. That 'testimony'=confession of the Lord; and the Lord Himself. Ill. —⁷.

—⁸. That 'testimony'=the Lord; and, with man, the confession of the Lord from the heart; and in special, the acknowledgment of the Divine of the Lord in His Human. Ill. —⁹, Ill.

—⁸. Hence the Word before the Lord's advent is called 'the old Covenant;' and that after His advent, 'the New Covenant;' it is also called 'the Testament, Old and New;' but it should be called 'the Testimony.'

—¹¹. 'Testimony'=that in the Word which teaches goods of life; 'law,' that which teaches truths of doctrine. Ill.

803². 'False witness.' Def. (See T.321.)

1050. 'The testimony of Jesus'=the acknowledgment of the Divine of the Lord in His Human; and that He alone is to be worshipped and adored.

Tetter. *Vitiligo.*

E. 962¹⁰. The Jewish nation was afflicted with such things (as tetter) on account of their profanations of the Word . . . A.7524³.

Text. *Textus.*

A. 71. The things in the text of the Word.

5578. In the Original . . . the text was continuous, in imitation of the heavenly speech.

7933⁶. The internal text is so connected—*continens*—that not a syllable could be omitted . . .

W. 260. All the interior tissues would be scattered.

D. 4671. When the Word is read by man in the Hebrew text. De Verbo 4.

E. 1085³. For this reason there has been no mutilation . . . not even in a word or letter in the original text.

De Verbo 4⁶. All the letters in the Hebrew text were counted by the Masorites.

D. Wis. x. 4⁶. As their textures are intricate and various.

Texture. *Textura.* Ad.1457.

Thanksgiving. *Gratiarum actio.*

Thanks, To give. *Gratias agere.*

See under EUCHARIST.

A. 5957. The Lord requires from man thanksgivings, etc. but not for His own sake. Ex.

9286. A continual thanksgiving for deliverance from condemnation. Sig. and Ex.

—². The 'three feasts'=thanksgiving because of regeneration.

9287. 'The feast of unleavened things'=worship and thanksgiving for purification from falsities. (=thanksgiving for deliverance from evil and the falsities of evil. 10655.)

9293. 'My faces shall not be seen empty'=the reception of good from mercy, and thanksgiving.

9294. 'The feast of harvest'= . . . thanksgiving for the implantation of truth in good.

9391⁴. Confession and thanksgiving from a good heart. Sig.

H. 9³. The Angels therefore refuse all thanksgiving for the good they do.

R. 249. 'When the animals gave glory, and honour, and thanksgiving' (Rev.iv.9)=that the Word ascribes all truth, good, and worship to the Lord. . . 'Thanksgiving'=all worship. (=Glorification. E.288.) (=the Lord's Divine Spiritual. R.372.)

372⁶. 'Thanksgiving' is said of Divine truth; for man gives thanks from and through it.

522. 'We give Thee thanks, Lord God Almighty' (Rev.xi.17). . . 'To give thanks'=the acknowledgment and Glorification of the Lord.

803. Thanksgiving, confession, and celebration of the Lord by the Angels of the lower Heavens. Sig. and Ex. 807. 808.

M. 25. After giving thanks—*gratiarum dictionem*—they went home.

D. 2098. The Lord does not demand any thanksgiving . . . and if a Spirit purposes to give thanks, he can by no means do so except from manifest permission.

E. 340. Thanksgiving that from the Lord is all good and truth . . . Sig. and Ex.

[E.] 466. 'Thanksgiving and honour' (Rev. vii. 12) = that this is from the Divine good which proceeds from the Lord in the three Heavens. . . 'Thanksgiving and honour' are predicated of the reception of Divine good.

—e. For 'thanksgiving' is made in the heart from good.

Theatre. *Theatrum.*

Theatrical. *Theatralis.*

A. 3000. The universe is a kind of theatre representative of the glory of the Lord . . .

3483^e. The universe is a theatre representative of the Lord's Kingdom; and this is a theatre representative of the Lord Himself.

3518³. Universal nature is a theatre representative of the Lord's Kingdom in the Heavens; thence of the Lord's Kingdom on earth, or that in the Church; and thence of the Lord's Kingdom with every regenerate person. 3648^e. 3942. 4318^e. 4409^e. 4489³. 4844¹⁷. 4939. 5116². 5704². 6048^e. 8812^e. 9272². 10030². 10178. 10196^e. 10292.

5173². Hence it is that the universal visible world is a theatre representative of the Spiritual World.

R. 655². Such theatrical scenes are then turned into direful infernal ones.

M. 17⁵. The dramatic spectacles upon the stages (in that Heaven). Ex.

55³. Suddenly the plain on which they were standing was changed into a theatre (in which they held a discussion).

132. The trees on an elevated piece of ground formed as it were a theatre. Des.

T. 12. The universe is like a stage, upon which are continually exhibited testimonies that there is a God, and that He is one.

67. Therefore the universe may be called a theatre of uses.

136³. The Council of Nice thereby turned the Church into a theatre . . .

173². Like a player upon the stage who can personate two characters . . .

320². Like those who by theatrical things lead men away from true Divine worship; and from places of worship to playhouses.

381⁴. Like players who . . . as soon as they have put off their theatrical garments, visit brothels.

665³. They said, Is not the whole world like a stage on which every man acts his part?

D. 1880. There appeared, at Upsala, a theatre consisting of statues of a brown colour . . . one or two of which, like skeletons . . . made a beginning as if they would institute a theatrical play . . .

1882. Such Spirits appear (thus) . . . who in externals have lived as it were in theatrical things. They supposed that those who are theatrical, and love that life, and who are like them, namely, men of external life, are such.

D. Wis. 1⁵. Those who took the way of folly, wished

to enter what appeared in the shade like a palace, and behold it was a theatre of actors; and there they put on stage garments, and personated characters, and became fools.

Theme. *Thema.* T. 367^e.

Themis. *Themis.* See APOLLO.

Themselves. Under SELF.

Themselves, By. *Seorsim.* A. 4266.

Then. *Tunc.*

A. 1444². The Lord had no hereditary evil . . . after He overcame Hell . . . and therefore it is said that . . . 'the Canaanite was then in the land' (Gen. xii. 6).

Theology. *Theologia.*

Theological. *Theologicus.*

Theologian. *Theologus.*

See NATURAL THEOLOGY.

A. 8944. They who have written on natural theology.

8987². They call the doctrine of charity and of life moral theology. 9300⁸. N. 257². E. 789². 796².

C. J. 45. In England there is a twofold theology; one from the doctrine of faith, and the other from the doctrine of life; the former with the priesthood, the latter with the laity.

S. 115^e. The writers on natural theology have not derived anything such (as relates to the immortality of the soul) from themselves; but merely confirm those things which they know from the Church . . .

F. 39. (The present Faith, or theology, stated *seriatim.*)

W. 72^e. This agrees with the mode of speech of the theologians . . .

374⁴. Everything of religion . . . has been banished from the sight of man by the dogma . . . that theological things, which are spiritual ones . . . are to be believed blindly . . .

P. 197². The priests, being then in theological zeal . . . M. 354.

R. 133. Upon this they build all theology. Sig. and Ex.

— The universal doctrine of the Salvation of man, which is called theology, is at this day this faith, consequently is 'the woman Jezebel.'

566. A discussion as to whether anyone can see any doctrinal theological truth in the Word, except from the Lord.

701, 702. That from a theology founded upon the doctrine of a Trinity of Persons . . . and upon the doctrine of justification by faith alone . . . there arise mere reasonings and cupidities of falsifying truths. Sig. and Ex.

721. 'To be drunken' = to be insane in spiritual things, that is, in theological ones.

914². They who have confirmed themselves in the dogma that the understanding is to see nothing in theological things . . . cannot see any truth in the light.

M. 313. All that which precedes with a theologian, and composes his erudition . . .

I. 20. How I, from being a philosopher, became a theologian. Ex.

—⁴. What Christian theologian does not study philosophy in the schools, before he is installed as a theologian? From what other source has he intelligence?

—⁵. He said, As you have become a theologian, explain what is your theology. I replied, These are its two principles: There is One God; and, There is a conjunction of charity and faith. He replied, Who denies these principles? I rejoined, the theology of the present day, when interiorly examined.

B. 30. That the universal theology in the Christian world at this day has been founded on the idea of three Gods . . .

39. That the dogmas of this theology appear to be erroneous, after the idea of a Trinity of Persons has been rejected . . .

40^c. Theological things reside in human minds above all others . . .

—^e. The idea of three Gods in theological things may be compared to . . .

57. Many will say, How can theological things be perceived in the understanding . . .

T. Title. The True Christian Religion, containing the Universal Theology of the New Church . . .

4. From the division of the Divinity into three Persons . . . a sort of frenzy has gone forth into universal theology . . .

14. For Divine things, which are called theological, constitute the Church.

15². Thus not only is the unity of God divided, but also theology itself . . .

75^e. This does not enter properly into a theological system such as that of this book . . .

98. For God . . . is the all in all of theology.

133. From this idea of God and redemption, universal theology has from being spiritual become in the lowest degree natural. Ex.

163. For on a just idea of God depends the universal theological body.

176. Then no genuine theological truth is perceived in its internal form . . .

181. The doctrine of justification by this faith alone . . . reigns with the clerical order, almost as the one only theological thing.

186. In what region of the mind reside theological things? At first I believed that they are in the highest region . . . Then an Angel stood before me, and said, Theological things, with those who love truth because it is truth, rise up into the highest region . . . (But) with those who love truth only for the glory of their reputation, theological things reside in the ultimate region, where scientifics are. (Continued under region.)

343. For faith enters into the parts of a theological system, as the blood into the members . . .

351. On account of the mystical and enigmatical faith which makes every point of the present theology.

391. What a . . . theological meagreness there is at this day. Ex.

396^e. For what is anything theological without the understanding?

482. For spiritual things, which are called theological, reside in the highest region of the mind, like the soul in the body. Ex. Can. God ii.9.

497. Cannot anyone think . . . after he has studied theological things, of the particulars (of these subjects)?

503^o. I asked, If you make man a pillar of salt in spiritual things, what are your theological things? Are they not spiritual? They replied, In our universal theology there is nothing spiritual which reason apprehends. Ex.

508³. To enter with the understanding into dogmas of faith composed from Own intelligence (causes) the understanding to be closed above, and gradually below also, to such an extent that theological things not only cause disgust, but are also obliterated . . .

619. Consequently, without truths there is no theology; and, where there is not this, there is no Church. Such is the condition at this day . . .

620^e. Such would all students of theology become, unless genuine truths from the Word were opened by the Lord.

627. If one of these three (faith, imputation, and the merit of Christ) were taken away, the present theology would become nothing . . .

628^o. For at this day the universal theological system hangs on this imputation, as a long chain does on a fixed hook.

644. From which this faith has been seen as if it were true theology itself. . . If, therefore, while reading the Word, they were to think of any other than this imputative faith, that light, together with all their theology, would be extinguished; and a darkness would arise by which the whole Christian Church would vanish. It has therefore been left to them, like 'the stump of roots in the earth . . . until seven times pass over' (Dan. iv. 23).

815. Free nations, in relation to the spiritual things of the Church, which are called theological, are like eagles . . .

—². There are like differences between the judgment of the one and that of the other in the mystical Things of theology. Ex.

D. 4570. Bedbugs are those who have been theologians, and have believed that religion is nothing but a political affair, which they have affected while supposing that when they die they will die altogether; and that theological things may be of service to them in the world to persuade and to dominate by.

5031. For they reject good works from their theology, and consign them to moral doctrine.

5814. They had scarcely wanted to hear about spiritual truth, except merely the first theological rudiments.

6025^e. I said to them that it is not good to devote one's self to theology and piety unless the Lord and the Word are acknowledged.

[D.] 6027¹⁹. It was afterwards shown of what quality they are who have not denied God, the worship of God, and the **theology**, but still have not reflected anything thereupon. . . They very much lamented that interiorly they are honest and have something internal, which pains them. . . Good things to eat do them no good; everything good effects nothing with them. Bye and bye they throw themselves into some business; but, as soon as it is over, it comes again. They like to eat horseradish, strong.

6073. There was a certain person who in his youth had read the Word diligently; and afterwards, because he did not understand it, he rejected it from his attention, saying to himself that moral or natural **theology** teaches better. . . He came to the Angels; and they told him what use the Word performs: that a moral life without a **theological** life effects no use; it does not purify from evils, and alone does not conduce to eternal life. . .

6101. (This English bishop) was examined as to what he knew in **theology**; and he knew nothing but confirmations of the received faith. . .

E. 700²⁴. The Philistines counselled that this should be done; for at that time a knowledge of correspondences and representations was common; for this was their **theology**, well known to the priests and diviners. . .

805⁹. Where are the truths which should be of faith, and the goods which should be of life, which must make the genuine doctrine from the Word, and the derivative **theology**, in the Christian world? . . . Many in the Spiritual World, and all in Heaven, wonder that the **theology** in the Christian world has been reduced to such inanity and vacuity that at last it has all been brought within the compass of an utterance of thought which may be made even by the evil at the hour of death. . .

—¹³. Yet this faith, although it is empty, fills the entire **theology** of the Christian world.

819³. Close the understanding, bring forth reasonings, and cite confirmations from the sense of the letter of the Word, and you can persuade yourself of anything you wish, especially in **theological things**, which ascend into the interiors of the rational mind.

1100²³. There is a thought of light concerning God, and Divine things, which in Heaven are called celestial and spiritual things, and in the world ecclesiastical and **theological things**; and there is a thought not of light concerning them. Ex.

Ath. 58. In **theological things**, concerning anything whatever, the idea is formed according to each person's understanding; and this is the case also with those things of which it is said that the understanding must be kept under obedience to faith. Ex.

J. (Post.) 55. From these things it is evident that (the Moravians) have hatched their **theology** from their skull, and have afterwards consulted the Word. . .

353. The English have a twofold **theology**; one for the learned, and one for the unlearned.

Can. Trinity x. 7. God, faith, and charity are the three essentials of the Church, and on them universal

theology, thus the Church, depends. And therefore where falsities are taught concerning these three things, and are imbued, man has not salvation.

Inv. 16. All **theologians**, when preaching, know nothing of the falsities of their religion. Ex.

21. The universal modern **theology** is nothing else than the Divine omnipotence. Ex.

Theorem. *Theorema.*

A. 8911. This is an acknowledged and confirmed **theorem**.

T. 132⁹. From one conclusion, **theorems** of the same kind are deduced. . .

365. This follows from the former **theorem**.

A **theorem** proposed by a certain Duke, an Elector. (At the end of T.)

Theoretical. *Theoreticus.*

Theoretically. *Theoretice.*

A. 9297⁴. See PRACTICAL, here. Ath. 207.

T. 186. Moral things **theoretically** contemplated. . .

382. These are **theoretically** evil. Ex.

Ad. 945. How a **theoretical** understanding then becomes practical. (See PRACTICAL, at Ad. 992.)

J. (Post.) 315. The things so far said about degrees and atmospheres are for the most part **theoretical**; and all **theoretical things** must be drawn and concluded from experiences, and be also confirmed by them; (otherwise) man may hallucinate in **theoretical things**. . .

There. *Ibi.*

T. 78⁹. Such things are not created **there** (that is, in the Spiritual World) by God. . .

160³. They knew not but that they were still **there** (that is, in the natural world).

Thesis. *Thesis.*

See HYPOTHESIS.

D. 1312. If Truths are received as **theses** or principles, innumerable Truths are then disclosed, and all things confirm them. Ex.

1469. They who from their own ingenuity assume certain **theses**, and from them want to hatch out spiritual and celestial Truths, or to confirm them, suffer trouble, because this is an inverted way.

1581. That Falsities assumed as a **thesis** are sometimes confirmed so that they do not know what the Truth is. . .

1737. (Such) will admit an interior sense in the Word while they want to affirm their own **theses**, or articles of faith. . . For in this way they agree with their **theses**.

1953. They who labour in controversies propose to themselves innumerable things. . . which agree with their **theses**, or propositions; and thus close the interior sense more and more. . .

1955. Even when the **thesis** which a man wants to defend is derived from a general Truth, it is obscured

when the mind is too intent upon controversies. Ex. and Examp.

Thessalonian. *Thessalonicensis.*

J. (Post.) 296. Those of the Thessalonian Church said the same (about the Moravians).

Thick Darkness. See DARKNESS—*caligo.*

Thicket. *Dumetum.*

A. 984^r. Those things which are not of the life are represented by rocky places and thickets . . .

M. 78^s. Beyond the forest, thickets appeared, and then grassy plains . . .

T. 614^e. The wild beasts flee to the thickets.

Thicket. *Perplexum.*

Entangled. *Perplexus.*

See under ENTWINE.

A. 2831. 'Caught in a thicket' (Gen.xxii.13)=entangled in the Scientific Natural, as is evident from the signification of . . . 'a thicket—*perplexi aut implexi*'—which is what is scientific.

—⁶. That a 'thicket,' or a 'thicket—*implexum,*'=the Scientific Natural, that is, that Scientific which inheres in the external memory. Ill.

—¹⁰. That scientific, in the Word, are called 'thickets,' is because relatively they are such, especially when they breathe forth cupidities of the love of self and of the world, and principles of falsity. Celestial and spiritual love is what disposes into order the scientific which are of the external memory; but the love of self and of the world perverts the order, and throws into confusion all things therein. The man does not notice these things, because he places order in perverted order, good in evil, and truth in falsity. Hence are those things in a thicket; and also from the fact that those things which are of the external memory, where scientific are, relatively to those things which are in the internal memory, where rational things are, are in a thicket, or as in a dense forest. Ex.

452. 'An oak' also signified that which was entangled, and, moreover, fallacious and false, since the lowest of the Natural is relatively entangled and fallacious, so far as it derives its Scientific and pleasure from the sensuous things of the body, and thus from fallacies.

6945^s. They who are of the Spiritual Church . . . are in such a thicket. Ex.

813. 'They are entangled in the land' (Ex.xiv.3)=that they are in confusion as to the things of the Church.

9011^e. 'Thickets of the forest' (Is.x.34)=scientific.

Thief. Under ROBBER and STEAL.

Thigh. *Femur.*

A. 2760^e. 'Upon His vesture and upon His thigh a name written' (Rev.xix.16)=truth and good. (His 'thigh'=the Divine good of His love. 3021^s.) 4973^s.

3021. 'Put thy hand under my thigh' (Gen.xxiv.2)=pledging it . . . to the good of conjugal love. . . 'The thigh'=the good of conjugal love. . .

(for) the thighs together with the loins correspond to conjugal love. This was known to the Most Ancients, and therefore (it was one of their rites) to place the hands under the thigh when they were being pledged to any good of conjugal love. 3045.

—². That 'the thigh'=conjugal love, from its correspondence. Ill.

—³. And as 'the thighs,' and 'the loins'=the things of conjugal love, they also=the things of love and charity. Ex.

— . That 'the thigh'=the good of celestial love and the good of spiritual love. Ill.

—⁴. Truth, because from good, is called 'the girdle of the thighs' (Is.xi.5) . . . Thus 'thighs are predicated of the love of truth. —⁵.

—⁸. 'The belly and thighs of brass'=the third state of the Church, which was a state of natural good.

—^e. (Thus) 'the thighs,' and 'loins'=principally, conjugal love, and thence all genuine love; and, in the opposite sense, the opposite loves, which are the loves of self and of the world. Ill.

3915. 'The knees,' or 'thighs'=the things which are of conjugal love.

4272^s. 'He touched the hollow of his thigh' (Gen. xxxii.25)=where conjugal love is conjoined with natural good. (=where celestial spiritual good is conjoined with the natural good signified by 'Jacob;') for 'the thigh'=conjugal love, and thence all celestial and spiritual love . . . 4277.) 4280.

— . 'The hollow of Jacob's thigh out of joint' (id.) =that in the posterity of Jacob that conjunction was altogether impaired and displaced. (=that truth had not yet the power of conjoining itself altogether with good. 4278.) 4281, Ex.

4280. 'The hollow of the thigh'=where there is the conjunction of conjugal love. That conjunction there with natural good is signified, is because the thigh is there conjoined with the feet.

—². That 'the thigh'=conjugal love . . . was well known to the Ancient Church. . . With them the thighs and loins=what is conjugal . . . The thighs have this signification from the correspondence of all man's members with the Grand Man.

—⁴. These loves are said to be conjoined with natural good, when the internal man is conjoined with the external . . . This conjunction is what is signified by 'the hollow of the thigh.'

4302. 'He halted upon his thigh' (ver.31)=that truths were not yet disposed into such an order that all together with good might enter into celestial spiritual good. . . 'The thigh'=celestial spiritual good.

4303. 'The hollow of the thigh'=where there is the conjunction of conjugal love with natural good; and consequently where there is the influx of spiritual truth into natural good.

4317. 'The thigh'=conjugal love, and thence all celestial and spiritual love; and 'the hollow of the thigh'=where there is the conjunction of conjugal love, and also of all celestial and spiritual love, with natural good. Hence 'to touch it,' or to injure it so that halting results,=to destroy the good of these loves.

[A]. 5051. Such are those who belong to the province of the **thighs** next above the knees. Des. (Compare D.2612.)

—, It was shown that there is a communication through the feet with the soles and heels, (as) is evident from that great nerve in the **thigh**, which sends forth its branches not only through the loins to the members of generation . . . but also through the feet to the soles and heels. It was then disclosed what is meant by the hollow and the sinew of the **thigh** which was put out of joint with Jacob. D.2613.

5057. Such things were never commanded, nor permitted, except to those the sinew of whose **thigh** was out of joint. D.2617.

6024⁷. 'All the soul that came with Jacob . . . which came out of his **thigh**' (Gen.xlvi.26)=all the truths and goods . . . which were from the marriage.

6179. 'Put thy hand under my **thigh**' (Gen.xlvii.29) = a holy pledging. . . For 'the **thigh**'=that which is of conjugal love. Ex.

6265. 'Joseph brought them out from his **thighs**' (Gen.xlviii.12)=the good of the Voluntary and the truth of the Intellectual from the affection of love on the part of spiritual good. . . 'The **thighs**'=the affection of love.

6641. 'All the soul which came out of the **thigh** of Jacob' (Ex.i.5)=all things which are from general truth. . . 'The **thigh**'=conjugal love, (thus) all love, both celestial and spiritual; and therefore 'to come out of the **thigh**'=truth and good from the heavenly marriage, consequently the truth and good of the Church.

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

9828³. Girdles of the **thighs**'=spiritual goods and truths in the ultimates or extremes.

9961. 'From the loins even to the **thighs**' (Ex.xxviii. 42)=the extension of the exterior things of conjugal love; for 'the loins and **thighs**'=the things of conjugal love . . . 'the **thighs**,' those which belong to 'its exteriors . . . because they are below . . . Therefore as by the **thighs** is meant the lower part of the loins, which look towards the feet, the exterior or lower things of conjugal love are signified by them.

10379⁶. The feet correspond to natural things; the **thighs** to celestial ones; and the knees to the conjunction of these.

10488. 'Put ye everyone his sword upon his **thigh**' (Ex.xxxii.27)=truth from good fighting against falsity from evil. . . 'The **thigh**'=the good of love. It is said 'the sword upon the **thigh**,' because truth combating against falsity and evil, and overcoming, must be from good. Ex. and Ill. 3021⁴.

R. 830. The Lord's '**thigh**' (Rev.xix.16)=the Word as to Divine good. 'The **thighs**,' and 'loins'=conjugal love; and, as this love is the fundamental love of all loves, 'the **thighs**' and 'loins'=the good of love. . . Therefore, when 'the **thigh**' is said of the Lord, there is signified Himself as to the good of love; here, the Word also as to the same.

D. 1189. (The correspondence of the left **thigh**.) 1686.

2611. On the dislocated sinew of Jacob's **thigh**. Ex. 2613⁶. 2617.

2612. They who are in this pleasantness are those who in the bodily life have been contented with a few things, but in the Lord; and these, in the Grand Body, constitute the hinder part of the **thigh** down to the hinder part of the knees, and also towards the insides of the **thighs**; and they pertain to the province of conjugal love.

6110¹⁵. The **thighs** (in women) are broader, because the **thighs**=conjugal love.

—²⁰. How the husband's life enters his wife through the **thighs**, and through love.

E. 288⁹. 'Gird Thy sword upon Thy **thigh**' (Ps.xlv. 3)=Divine truth combating from Divine good. 298⁷. 684¹⁵.

355²⁵. 'His pleasure is not in the **thighs** of a man' (Ps.cxlvii.10)=(not in) those things which are from man's Own will, from which are nothing but evils.

—³⁵. 'The **thighs**'=the good of love.

618⁸. 'Her belly should swell, and her **thigh** fall away' (Num.v.27)=that the Conjugal would perish, that is, conjugal love itself, both spiritual and natural; 'the womb,' or 'belly'=that love spiritual; and 'the **thigh**,' the same natural.

710²⁰. That they would be devoid of any good of celestial and spiritual love, is meant by (Gen.xxxii.24, 31). For 'the **thigh**'=the conjunction of good and truth; and its being 'put out of joint'=that with Jacob and his posterity there was no conjunction of truth with good.

780⁶. 'Righteousness shall be the girdle of His loins, and truth the girdle of His **thighs**' (Is.xi.5)=that the Divine good which proceeds from the Lord's Divine love will conjoin those in Heaven and in the Church who are in love to Him; and that the Divine truth which proceeds from Him will conjoin those in Heaven and in the Church who are in love towards the neighbour. . . 'His **thighs**'=those in love towards the neighbour.

1182². 'To make bare the **thigh** passing through the rivers' (Is.xlvii.2)=to adulterate goods by means of reasonings.

Thin. *Gracilis*.

A. 788⁶. The Church 'Noah' is represented as a tall and thin man (because they were few).

5204. 'Thin in flesh' (Gen.xli.3)=what is not of charity. Ex.

5214. 'Seven **thin** ears' (ver.6) = scientifics of no use. . . For '**thin**' is here opposed to 'full.' Ex.

D. 3275. A man seen . . . but only as a kind of thin cloud. Ex.

Thin. *Tenuis*.

Thinness. *Tenuitas*.

A. 8443⁶. (This cloud appears) in density or tenuity according to the quality of the Truths.

H. 120. The Angels are covered over with a thin cloud . . .

M. 182⁶. (The Greeks said) We believed that Souls were . . . thin, because spiritual.

E. 799¹⁵. 'Who stretcheth out the heavens as something thin' (Is. xl. 22) = omnipotence to enlarge the Heavens at will.

Thing. *Res.*

A. 801^e. So it is with every **Thing** (in the Word); for **Things** are altogether as are their subjects, for they are of their subjects, because they come forth from them. **Things** separated from their subject, or from their substance, are no **Things**. This is why **Things** are described in the Word as to (both the understanding and the will). In this way the description of every **Thing** is full.

1174. Spiritual and celestial **Things**. 1197. 1403.

1197. They are then **Things** of memory and **Things** of life simultaneously.

1361. Either persons, or **Things** . . .

1970. Visions of those **Things** which really come forth there . . . are nothing but **Things** which can be seen with the eyes of the spirit.

2094. See So, here.

2157. In everything in the Word there are the affection and the subject matter. . . And the spiritual Angels perceive what the Word is in the internal sense as to the subject matter.

2171. Everything has relation to the **Thing** which is treated of in the internal sense.

2184⁴. All these things . . . are predicated according to the subject treated of.

4264. All numbers, in the Word, = **Things**.

—². Where numbers were read in the Word, **Things** were understood by the Angels.

4345². For there is nothing in the nature of **Things** which does not exist from other things.

5075. 'Words,' in the Original, = also **Things**. Ex. 5272, Ex.

— . As nothing which comes forth in the universe is anything, that is, is a **Thing**, unless it is from Divine good through Divine truth, therefore 'words' in the Hebrew, are also **Things**. Sig. 5272².

5147⁵. Therefore all the words in the Word are significative of heavenly **Things**, and all the **Things** are representative of them.

5225. In the internal sense, 'no one' = the negation of a **Thing** . . . for the idea of person is there turned into the idea of **Thing**. . . The reason is that in the Spiritual World, not persons, but **Things**, come under the view; for persons limit the idea . . . whereas **Things** do not . . . but extend it to the infinite. Examps.

5948². Essentials, in the Word, are called '**Things**' . . .

6040². Ideas are thus abstracted from persons, and determined to **Things**; and **Things**, that is, goods and truths, are what live with man, and cause man to live . . .

6648^e. For every **Thing** which is of wisdom is of infinite extension; and the **Things** of wisdom are infinite in number.

6811. (The Spirits of Mercury) viewed the **Things** themselves; for **Things** to which earthly things do not adhere bear the mind upwards.

8717³. This **Thing** falls with difficulty into the idea . . . Such attribute contingent **Things** to dead causes . . . When **Things** succeed happily they say it is from God . . .

10217⁸. 'The number of a man' = the condition and state of that Church.

H. 156. So the states of the various **Things** which are outside the Angels are changed.

W. 209². As love and wisdom are not abstract **Things**; but are substance; so are all **Things** which are called civil, moral, and spiritual. 211.

P. 212^e. As the Divine Providence is in the smallest particulars of **Things** so insignificant, what must it not be in those of **Things** not insignificant, which are the affairs of peace and war in the world, and the **Things** of salvation and life in Heaven.

217³. The good do uses for the sake of the honours and gains of the **Thing** itself . . . whereas the evil regard the honours and gains of the person as the principal causes, and those of the **Thing** as the instrumental ones. But who does not see that the person . . . is for the sake of the **Thing** which he administers. Examps.

R. 425. The **Things** of the Church.

D. 5604. In the Word in the other life there are not names, nor numbers, but, in their stead, **Things**. 5618^e.

E. 411²⁸. 'The abominable **Thing**' which they did (Jer. xviii. 13) = that they turned the goods of the Church into evils, and its truths into falsities, and from these worshipped Jehovah.

J. (Post.) 31. In the connection of **Things**.

De Verbo 3⁷. Every letter (there) means a **Thing**. — .

Think. See THOUGHT, and under SUPPOSE, and WILL—*arbitrium*.

Third. Under THREE.

Third Heaven. *Coelum tertium.*

Inmost Heaven. *Coelum intimum.*

Highest Heaven. *Coelum supremum.*

Celestial Heaven. *Coelum coeleste.*

See CELESTIAL ANGEL, and CELESTIAL KINGDOM.

A. 634^e. (Thus the understanding of truth and will of good) can be predicated only of the celestial man, or of the Angels of the **Third Heaven**.

996. The angelic or **Third Heaven**. Des.

1042^e. The **Celestial Heaven**, or that of the celestial Angels, was represented 'from the loins upwards.'

1053^e. In the Heaven of the Celestial Angels, the Lord Himself is a Sun; and in that of the spiritual Angels, a Moon. 1529. 6832².

1389^e. Their faculties are elevated . . . at last to the angelic faculties of the **Third Heaven**.

A.] 1399. Every Spirit has communication with the interior and the **Inmost Heaven** . . .

1525. All good Spirits in the First Heaven, all angelic Spirits in the Second, and all Angels in the **Third**, are distinguished in general into the celestial and the spiritual; the celestial being those in the love of good, and the spiritual those in the love of truth.

1752^e. Angels properly so called are in the **Third Heaven**.

1799². Angels, who are in the **Third Heaven**, are internal.

— The Lord . . . wills to have all near Himself . . . in the **Third Heaven**.

1802. So the Angels in the Second Heaven are subordinate to those in the **Third**. This subordination . . . is the influx of . . . the Lord's life through the **Third Heaven** into the Second; and, through this, into the First.

—². In proportion as there is what is internal with an Angel of the **Third Heaven**, in the same proportion he is an heir of the Lord's Kingdom; (and the same with the other Heavens). Ex.

—³. So with angelic Spirits; before they can be taken up into the **Third Heaven**, or among Angels, (they must be instructed in the goods of love and the truths of faith).

1906. These inflow through the **Heaven** of innocence and peace, which is the **Inmost**.

1914³. For the Angels of the **Third Heaven** do not think from intellectual truth; but from the interior of the Rational.

1999³. The Heaven nearest the Lord is formed of these human internals; but is above the **Inmost** angelic **Heaven**.

2306. The innocent ones themselves, who are in the **Inmost Heaven**, and thus nearest the Lord, appear before the eyes of other Angels as naked little children.

2576⁴. This 'veil' represented the proximate and inmost appearances of rational good and truth in which are the Angels of the **Third Heaven**. Ex.

2736. They who have lived in conjugal love . . . are in the **Inmost Heaven**, which is called the Heaven of innocence. Through this **Heaven** the Lord inflows into conjugal love; and Angels from this **Heaven** are present with the men who live in conjugal love. They are also present with infants in their first age.

2744. The progression of the delights . . . (was) even to the celestial blessednesses themselves of the **Inmost Heaven**, or that of innocence.

3344. The speech of the **Third Heaven**. (See **SPEAK**, here.) 3346. 6996². D.4821.

3475. (How representatives, such as those of the Word, appear in the First, Second, and **Third Heavens**. Fully quoted under **HEAVEN**.)

3691⁴. They who are in love to the Lord itself, so as to have a perception of the love, are in a higher degree of good and truth, and are in the **Inmost** and **Third Heaven**, thus are nearer the Lord, and are called celestial Angels.

3720. 'The house of God' . . . in a more universal sense, = the **Heaven** of the Celestial Angels.

3739. It is from this that the proximate image of the Lord is the **Inmost Heaven**, which is the Heaven of innocence and peace, where the celestial are. This **Heaven**, because the nearest to the Lord, is called His 'likeness.'

3969⁴. Those who are in love to the Lord, and thence in charity, constitute the **Third** or **Inmost Heaven**.

—¹⁰. For the celestial constitute the **Third Heaven**, which is the **Inmost**; but the spiritual the Second Heaven . . . and, there, they are one, because the one inflows into the other, namely, the Celestial [**Heaven**] into the Spiritual one; the Spiritual Kingdom being as a plane to the Celestial. Thus are they co-established. Sig. For the Divine Celestial in the **Third** or **Inmost Heaven** is love to the Lord; and the Celestial Spiritual there is charity; (which) is the principal in the Second Heaven.

4240. For the **Inmost** or **Third Heaven** is celestial, because in love to the Lord . . .

4279. There are three Heavens; and the **Inmost Heaven** is called the **Third Heaven** . . . and therefore the Word, when it ascends as it descends . . . in the **Third Heaven** is celestial; for that Heaven is the Celestial **Heaven**.

—². The sense of the Word is according to the Heavens: the supreme sense of the Word, in which the Lord is treated of, is for the **Inmost** or **Third Heaven** . . . Man has communication with the three Heavens; for he was created unto the image of the three Heavens . . .

4286². There are three Heavens. . . The **Inmost** or **Third Heaven** is celestial; for the Angels there are called celestial; for they are in love to the Lord, and are thence most closely conjoined with the Lord; and are therefore pre-eminent to all the rest in wisdom. They are innocent, and thence are called Innocences and Wisdoms. These Angels are distinguished into internal and external ones; and the internal ones are more celestial than the external.

4411. The light which proceeds from the Lord, when it inflows into the **Inmost** or **Third Heaven**, is received there as good, which is called charity . . .

4581. The Angels of the **Inmost** or **Third Heaven** are in the good of love; but . . . the Angels of the Middle or Second Heaven are in the good of faith.

4605². 'Judah' = celestial good, such as is in the **Inmost** or **Third Heaven**.

4618². The **Inmost** or **Third Heaven** does indeed live distinct from the Heavens which are below it; but still unless there were reception in the Second Heaven, the wisdom there would be dissipated. (Continued under **HEAVEN**.)

4750. They who are in love to the Lord are most closely conjoined with Him, and are therefore in the **Inmost Heaven**, where they are in a state of innocence, from which they appear to the rest as little children, and indeed as loves in form. Others are not able to go near them; and whenever they are sent to others, they are encompassed by other Angels, by whom the sphere of their love is tempered, which would otherwise throw

into a swoon those to whom they are sent ; for the sphere of their love penetrates even to the marrows.

5052. It is the **Inmost Heaven** through which the Lord insinuates conjugal love. The Angels there are in peace beyond all others. . . The Angels who are there are the wisest of all ; and from their innocence they appear to others as little children ; for they love little children much more than their fathers and mothers do. They are present with infants in the womb ; and, through them, the Lord takes care that the infants there are nourished and protected : thus they have charge over those who are with child.

5145². The interior Rational constitutes the first degree : in this are the celestial Angels, or, in this is the **Inmost or Third Heaven**.

—³. Hence it is that man after death, if he has lived a life of charity and love, can be transferred even into the **Third Heaven**. But, that he may be such, it is necessary that all the degrees in him should be well terminated. Ex.

5321². Not even the Angels in the **Inmost Heaven** can apprehend that which proceeds immediately from the Divine Itself, because it is infinite . . .

5328. When the whole Heaven is presented before the sight as one man, the **Inmost or Third Heaven** relates to the head . . . because it is celestial . . .

5492. The literal sense . . . passes into a sense still more remote when it goes to the **Inmost Heaven**, where all and each of the things of the Word pass into affections which are of love and charity . . .

5608. The **Inmost or Third Heaven** consists of those who are in innocence ; for they are in love to the Lord ; and, as the Lord is innocence itself, therefore those who are there, being in love to Him, are in innocence ; and although they are the wisest of all in the Heavens, they appear to others as little children . . . 7877².

5922². It is called 'the glory of Jehovah' relatively to the **Inmost Heaven** . . .

6013. For the **Inmost or Third Heaven** is the Heaven of innocence . . .

6065. In good from an origin in the will were the Most Ancients of the Celestial Church . . . in this good are those in the **Inmost or Third Heaven** . . .

6313². The three Heavens are distinct no otherwise than according to the elevations towards the interiors ; thus according to the degrees of light : the **Third Heaven**, being in the inmost things, is in the greatest light, thus in wisdom which far surpasses that of the lower Heavens.

6366. The Celestial Kingdom is the **Third Heaven**. (Explained under CELESTIAL KINGDOM, here.) 6417. 6436. 8796. 8945. 9543².

6524³. Those are called wise who are in the **Third or Inmost Heaven**, thus who are nearest the Lord . . .

6701. (The Angels from the various Earths) are not consociated together in the Heavens, except in the **Inmost or Third Heaven** : they who come thither are together from every Earth, and constitute **this Heaven** in the closest conjunction. 7078.

7058². This conjunction (of the truth which proceeds

immediately from the Divine with that which proceeds mediately) exists especially with the Angels who are in the **Third or Inmost Heaven**, and are called celestial : these have an exquisite perception of both truths, and thus of the Lord's presence : the reason is that they are pre-eminently in good ; for they have the good of innocence ; and therefore they are nearest the Lord, and are in refulgent and as it were flaming light ; for they see the Lord as a Sun, the rays of which are such from their propinquity. 9865².

7211². The reason the Divine Human is the all in Heaven, is that no one there, not even an Angel of the **Inmost or Third Heaven**, can have any idea of the Divine Itself. Sig. and Ex.

7270². Such is the successive order as far down as the Heaven nearest the Lord, which is the **Third Heaven**, where are those who are innocent and wise . . .

7836⁵. In the **Third or Inmost Heaven**, which is proximately above the Heaven where the spiritual are . . . innocence reigns ; for the Lord, who is innocence itself, inflows immediately into this Heaven. (Continued under SECOND HEAVEN.)

7877². The good of innocence is the good of love to the Lord . . . Hence those in the **Inmost or Third Heaven** are pre-eminently in innocence, because they are in love to the Lord . . . The truth of the good of innocence, which they have, is not the truth of faith, but is the good of charity ; for they who are in the **Third Heaven** do not know what faith is, thus neither what the truth of it is ; for they are in the perception of the truth which is of faith, from which they at once know that the case is so, and therefore they never reason about it, still less dispute about it . . .

—³. That they who are in the **Inmost or Third Heaven** are in such a state that they perceive what the truth of faith is, and therefore do not make it a matter of memory knowledge. Refs.

8443². Truth Divine in the third degree is such as is in the **Inmost or Third Heaven**, and is such that not a whit of it can be apprehended by man.

8665². 'Peace' = the Lord, and thence the state of the **Inmost Heaven**, where are they who are in love to the Lord, and thence in innocence ; for these are pre-eminently in peace, because in the Lord. Their state is called Divine Celestial.

8794⁴. The extension of life of those of the Spiritual Church . . . is not to the **Third Heaven** where the celestial are ; because the man of the Spiritual Church cannot receive the Divine such as it is in the **Inmost or Third Heaven** where the celestial are, except so generally that it does not come to any of their perception. Ex.

8802. By 'the jubilee' was represented the marriage of good and truth which is in the **Inmost Heaven**.

8827. 'At the head of the mountain' = in the **Inmost Heaven**. Ex.

— . There are three Heavens. Enum. In the **Third Heaven** there is more of the Divine than in the two lower ones ; for there they are under the Lord's immediate view, because those who are there are in love to the Lord, and thence pre-eminently in peace and innocence. The Angels who are there are called celestial Angels

... Hence the Divine in this Heaven is called the Divine Celestial.

[A.] 8830. Lest those of the Spiritual Church should desire to be in the Heaven where is what is celestial, (or in the Celestial Heaven). Sig. and Ex. 8842.

8920°. The form of truth Divine, that is, the perception, thought, and utterance of it, in the Inmost or Third Heaven, so transcends that in the Second Heaven, that in the latter it cannot be apprehended, it is so Divine and supereminent; for it contains innumerable things which cannot be uttered in the Second Heaven. It consists of mere changes of state as to the affections of love.

8945. Those are called celestial things which are in the Inmost Heaven; those spiritual ones which are in the Middle one.

9186°. All the ideas of thought of the Angels in the Third Heaven... are from good; and they are consequently in wisdom itself.

9212°. They who are solely in good, as are the Angels of the Inmost Heaven, who are called celestial, appear naked.

9216°. The Inmost or Third Heaven inflows into the Second Heaven...

9262. Innocence is to acknowledge at heart that of ourselves we will nothing but evil and perceive nothing but falsity; and that all the good of love and truth of faith are from the Lord alone. None can acknowledge this at heart except those who have been conjoined with the Lord through love. Such are they who are in the Inmost Heaven, which is thence called the Heaven of innocence; and therefore the good which they have is interior good; for it is the Divine good of love which proceeds from the Lord which is received by those in the Heaven of innocence. Hence, too, they appear naked, and also as little children. 9301°. 10132°.

9389°. The supreme sense of the Word, which treats of the Lord alone, is presented especially in the Inmost or Third Heaven...

9404°. The Heaven of the Lord is divided into the Celestial Heaven, and the Spiritual Heaven; and the Celestial Heaven is the Inmost or Third Heaven; and the Spiritual Heaven is the Middle or Second one.

9407. The Word is the Divine truth which proceeds from the Lord... and which, in its progression through the Heavens, in the Inmost Heaven is celestial...

9408. 'Habitation' = the truth Divine proceeding from the Lord as received in the Inmost Heaven, which, relatively, is good.

9455. 'The ark' = the Inmost Heaven.

9457°. 'There are three Heavens... In the Inmost Heaven reigns the good of love to the Lord... 9466.

9468°. The Word is the Divine truth proceeding... and appears, in the Inmost Heaven, as a flaming light.

9489. All heights in Heaven from its Sun as a centre are differences of good and the derivative truth. Hence those in the Inmost Heaven are nearer the Lord, because they are in the good of love to Him, thus pre-eminently in good; those in the Middle Heaven are more distant,

because they are in a lower good; and still more those in the Ultimate Heaven.

9543. Thus (by 'the table') is described the Inmost or Third Heaven as to the reception of good from the Lord. Ex.

9549. The Inmost or Third Heaven is celestial; and the Middle or Second is spiritual; and the Lord inflows through the Celestial Heaven, which is in the good of love to Him, into the Spiritual Heaven, which is in the truth of faith in Him. Sig.

9592. The medium uniting the Second and the Inmost Heaven was represented by the veil between the habitation and the ark. 9670, Ex.

9666°. The inmost things in Heaven, being nearer the Lord, are in a more perfect state than the more exterior ones. Hence it is that the Inmost Heaven is in wisdom and intelligence, and thence in happiness, surpassing the Heavens which are beneath.

9670°. The Inmost Heaven and the Middle one are so distinct that it is not possible to enter from one into the other; but still they constitute one Heaven through middle angelic Societies, which are of such a genius as to be able to accede to the good of both Heavens. Sig.

— To the Angels of the Inmost Heaven correspond those things with man which pertain to the provinces of the heart and of the cerebellum. Ex.

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

9679. The manifestation of the Inmost Heaven within that uniting medium. Sig.

9680. 'The Holy of holies' = the good which reigns in the Inmost Heaven.

— The good of love to the Lord in the Inmost Heaven is the internal good there, and the good of mutual love is the external good there... In each Heaven there is an internal and an external, as in the Church.

—². 'The ark' = the Inmost Heaven where the Lord is. The Lord is also in the Middle Heaven; but He is more present in the Inmost Heaven; for they who have been conjoined with the Lord through the good of love are with Him...

9682. 'The mercy-seat upon the ark in the Holy of holies' = the hearing and reception of all things which are of worship from the good of love in the Inmost Heaven from the Lord. 'The ark of the testimony' = the Inmost Heaven where the Lord is.

—². How the case is with the presence of the Lord in the Inmost, Middle, and Ultimate Heavens. Ex.

9687. In the Inmost Heaven reigns the good of love to the Lord; in the Middle Heaven the good of charity towards the neighbour; and in the Ultimate Heaven the good of faith. Sig. 9741, Ex. 9933°, Ex.

9741. There are three Heavens... The Inmost Heaven was represented by the inmost of the habitation, where the ark was; the Middle one by the habitation outside the veil; and the Ultimate one by the court. Fully ex.

9810. The Divine Celestial is the Divine of the Lord

in the **Inmost Heaven**; for the Angels there are called celestial Angels, and are receptions of Divine truth in their voluntary part. The Divine truth which proceeds from the Lord, when received in this part, is called celestial good . . .

9812². Divine celestial good, which makes the **Third or Inmost Heaven**, is the good of love to the Lord . . .

9865. (The three stones in the first row of the breast-plate) correspond to the things which are in the **Inmost Heaven**, where reigns celestial love, that is, love to the Lord.

9868. In the **Inmost Heaven** there are the celestial love of good, and the celestial love of truth; the former is its internal, and the latter its external.

9933². In each Heaven there is an internal and an external. The internal in the **Inmost Heaven** is the good of love to the Lord; and the external is the good of mutual love, which is the love of good for the sake of good, and is what is meant by the truth of celestial love. Sig.

9992. In the **Inmost Heaven**, which is also called the **Third Heaven**, there is the Celestial. Ex.

10005⁴. The head with man corresponds to the **Inmost or Third Heaven**, where there is celestial good . . . 10062.

10130³. All are consociated according to loves: those in love to the Lord from the Lord are consociated in the **Inmost Heaven** . . .

10159. It is a memorable circumstance that Angels who are elevated into the sphere of the **Third Heaven** come into a manifest perception (that God is in the human form). The reason is that all in that Heaven are in the Lord's love, and thus as it were in the Lord . . .

10181³. The things in a more interior degree are more perfect than those in a more exterior one, and there is no likeness between them except by correspondences. Hence it is that those who are in the **Inmost Heaven** are more perfect than those in the Middle one; and these are more perfect than those in the Ultimate one.

10195. In the interior Heaven, where it is conjoined with the **Inmost Heaven**, Sig. and Ex.

10252. 'The oil of anointing' = celestial good, which is the Divine good of the Lord's Divine love in the **Inmost Heaven**.

10265. In the **Inmost Heaven** all things of the Word are applied to the Divine Human of the Lord; for the Angels there think immediately from the Lord, and perceive the Word in its inmost sense, which is the celestial sense. Examp.

10276³. In the **Inmost Heavens**, there are affections of good and truth from the Lord with the Angels which make their life and happiness. These affections are presented in the Ultimate Heaven in external forms . . .

10438^e. 'Mount Zion' = the **Inmost Heaven**.

10606. (The rise of the new revelation of Divine truth) from the **Inmost Heaven** where is the Divine love. Sig. and Ex. . . For in the **Inmost Heaven** there

reigns celestial love, which is love to the Lord from the Lord; whereas in the lower Heavens there reigns spiritual love, which is charity towards the neighbour. H.15.

H. 8. The Angels of the **Inmost Heaven** clearly perceive and feel the influx (of the Divine which proceeds from the Lord) . . .

29. There are three Heavens, and they are most distinct from each other: the **Inmost or Third**, the Middle or Second, and the Ultimate or First; and they follow in order and subsist together as do the highest of man which is called his head, his middle which is called his body, and his ultimate which is called his feet; and as the highest part of a house, its middle, and its lowest.

31. The Divine which inflows from the Lord and is received in the **Third or Inmost Heaven** is called Celestial, and from it the Angels there are called celestial Angels . . .

—e. (Those in the First Heaven) are called celestial natural who receive influx from the **Third or Inmost Heaven**, which is the **Celestial Heaven**. (There are internal and external Angels in each Heaven. 32.)

33. Those with whom the third degree of the interiors has been opened, are in the **Inmost Heaven** . . . The interiors are opened by the reception of Divine good and Divine truth. They who are affected with Divine truths, and admit them at once into the life, thus into the will and derivative act, are in the **Inmost or Third Heaven**, and are there according to the reception of good from the affection of truth . . . 267.

34. All perfection increases towards the interiors . . . As the interiors with the Angels of the **Inmost Heaven** have been opened in the third degree, their perfection immensely surpasses that of the Angels in the Middle Heaven . . .

49². They who are in the **Inmost Heaven**, and in the middle there, have extension into the universal Heaven . . .

65². In general, the **Highest or Third Heaven** forms the head down to the neck (of the Grand Man) . . .

70. The Societies which are in the **Inmost or Highest Heaven**, and in the middle there, appear in the most perfect and beautiful human form.

75^e. I saw an Angel of the **Inmost Heaven**: he had a brighter and more resplendent face than the Angels of the lower Heavens. I surveyed him, and he had the human form in all perfection.

178^e. But the Angels of the **Inmost Heaven** are naked.

206. The communication of the **Third or Inmost Heaven** with the Second . . .

207. That there is no communication of one Heaven with another, but an influx, may be evident from their relative situation: the **Third or Inmost Heaven** is above . . .

208. One Heaven is conjoined with another, or a Society of one Heaven with a Society of another, by the Lord alone, through influx immediately and mediately . . . and therefore the greatest precaution is taken

to prevent any Angel of a higher Heaven from looking down into a Society of a lower one, and speaking with anyone there. As soon as this is done, the Angel is deprived of his intelligence and wisdom. Ex. . . With those in the **Inmost Heaven**, the third or inmost degree of life is open . . . As soon, therefore, as an Angel of the **Third Heaven** looks down into a Society of the Second, and speaks with anyone there, his third degree is closed, and he is deprived of his wisdom . . . for he has none in the second and first degrees. Sig.

[H.] 209. See HEAVEN, here.

210. The thoughts and affections, and also the discourse, of the Angels of the **Inmost Heaven**, are never perceived in the Middle Heaven, because they so far transcend it. But, when it pleases the Lord, there appears from these thoughts something like a flame in the lower Heavens; and the thoughts in the Middle Heaven appear as something lucid in the lowest Heaven . . .

211. (Thus) the form of Heaven . . . in the **Inmost Heaven** is the most perfect of all; in the Middle Heaven it is also perfect, but in a lower degree; and in the Ultimate Heaven in a degree still lower; and the form of one Heaven subsists from another through the influx from the Lord.

227. The doctrine of the **Inmost Heaven** is fuller of wisdom than that of the Middle Heaven; and this is fuller of intelligence than that of the Ultimate Heaven; for the doctrines are adapted to the perception of the Angels in each Heaven. The essential of all the doctrines is to acknowledge the Divine Human of the Lord.

260^c. The writing in the **Inmost Heaven**. (See WHITE, here.) 261. S.90². D.5562. De Verbo 37.

267. Hence the wisdom of the Angels of the **Inmost Heaven** immensely transcends that of the Angels of the Middle Heaven; and the wisdom of these that of the Angels of the Ultimate Heaven. Ex.

277^d. Infants receive influx from the **Inmost Heaven** . . . 332^e.

295. In infancy Spirits are present who are in innocence, thus who communicate with the Heaven of innocence, which is the **Inmost** or **Third Heaven** . . . And in old age Spirits are present who are in wisdom and innocence, thus who communicate with the **Inmost** or **Third Heaven**.

382. Genuine conjugal love is in the **Inmost Heaven**; because the Angels there are in the marriage of good and truth, and also in innocence. The Angels of the lower Heavens are also in conjugal love, but only so far as they are in innocence. Ex.

459. Hence it is that the Angels in the **Inmost Heaven** are the most beautiful, because they are forms of celestial love . . .

—^e. I have seen angelic faces of the **Third Heaven**, which were such that no painter with all his art could ever give anything of such light to colours as to equal a thousandth part of the light and life which appeared in their faces . . .

489^g. They who have at once applied to life the

doctrinal things of the Church which are from the Word, are in the **Inmost Heaven**, and are pre-eminently to others in the delight of wisdom. They see Divine things in every single object. The objects they do indeed see, but the corresponding Divine things inflow at once into their minds, and fill them with bliss, with which all their sensations are affected: hence all things as it were laugh, sport, and live before their eyes.

W. 67. The third degree is opened only with those who become Angels of the **Third Heaven**: these are they who see God.

85^e. The Angels of the **Third Heaven** see the Sun constantly . . .

110^e. On account of the differences of the reception of the Lord by the Angels, the Heavens appear distinct from each other. The **Highest Heaven**, which is called the **Third**, appears above the Second, and this above the First; not that the Heavens stand apart, but that they appear to do so; for the Lord is equally present with those in the Ultimate Heaven as with those in the **Third Heaven**.

179. The Angels of the **Third Heaven** so far excel in love and wisdom those of the Second, and these the Angels of the Ultimate Heaven, that they cannot be together. Ex.

202. Neither can the Angels of the Middle Heaven ascend to the first threshold of the perfections of the **Highest Heaven**. Ex.

205. The angelic Heavens are in successive order; the **Third Heaven** being the highest; the Second one middle; and the First lowest. Such is their relative situation.

215^e. The Angels of the **Third Heaven** perceive from a person's will the end for which he acts; and those of the Second Heaven, the cause through which the end operates.

231. That these three degrees are in man, may be evident from the elevation of his mind even to the degrees of love and wisdom in which are the Angels of the Second and of the **Third Heaven**.

258. Every man is born into the faculty of understanding truths even to the inmost degree, in which are the Angels of the **Third Heaven** . . .

427². These are they who are in the **Third Heaven**, who are the wisest of all. Such have they become who in the world at once applied to life the Divine things they heard, by turning away from evils as infernal, and adoring the Lord alone. As they are in innocence, they appear to others as little children; and as they say nothing about the truths of wisdom, and there is nothing of conceit in their discourse, they appear simple. Nevertheless, when they hear anyone speaking, they perceive from the tone all things of his love, and from the speech all things of his intelligence. These are they who are in the marriage of love and wisdom from the Lord, and who relate to the Cardiac of Heaven.

P. 44. The Angels of the **Third Heaven**, being the wisest of the Angels, perceive (that they are the Lord's); and call this freedom itself; whereas to be led by self they call slavery. Ex.

144^e. Love truly conjugal communicates with the **Inmost Heaven**; and the members of generation, of both sexes, correspond to the Societies of the **Inmost Heaven**. D.6051^e.

158. The Angels of the **Third Heaven** perceive the influx of Divine love and Divine wisdom from the Lord; and, as they perceive it . . . they say that they live from the Lord, and not from themselves . . . and they also love and will it to be so; and yet they are in all the appearance of living from themselves, even more strongly so than other Angels.

219^o. Such a conversation (as Yea, yea; Nay, nay) exists with all in the **Third Heaven**; for they never reason about Divine Things . . . but see in themselves from the Lord . . .

254^o. It does not matter whether (Angels) are in joy such as that of the Angels of the **Highest Heaven**, or in such as that of the Angels of the **Ultimate Heaven**; for everyone who comes into Heaven, comes into the highest joy of his heart. He cannot endure a higher joy; for he would be suffocated in it.

R. 49^o. The **Third** or **Highest Heaven** is in the Divine Celestial . . . for before the Lord the universal Heaven is as one man, in which those who are in the Lord's Divine Celestial make the head . . . T.119. 608. D.5775^e. E.65^o. 69^o. 212. 600.

120. 'The hidden manna' . . . means the hidden wisdom such as is possessed by those in the **Third Heaven**; for these, because in the world they had been in good works and at the same time in truths of doctrine, are in wisdom which surpasses that of the other Angels, but in hidden wisdom; for it is inscribed on their life, and not so much on the memory; and therefore they are such as do not speak about the truths of doctrine, but do them; and they do them because they know and also see them while others are speaking them. 121^e.

123^e. By (these words) are signified that they will be Angels of the **Third Heaven** if they read the Word, draw thence truths of doctrine, and approach the Lord.

615. When the Lord speaks through Heaven, He speaks from the **Third Heaven** through the **Second**; thus from Love through Divine wisdom; for the **Third Heaven** is in His Divine love, and the **Second** is in His Divine wisdom . . .

744^e. 'Called, chosen, and faithful' . . . = that those whom the Lord . . . convinces by the Word, are with Him in Heaven; some in the **Ultimate**; some in the **Second**; and some in the **Third Heaven**, everyone according to his reception. (Compare E.1074.)

811. The joy of the Angels of the **Lowest Heaven**, of those of the **Middle Heaven**, and of those of the **Highest Heaven**, that the Lord alone reigns in the Church which is now to come. Sig. and Ex. . . 'A voice of mighty thunders' = the joy of the Angels of the **Highest Heaven**. Ex.

895. Influx and manifestation from the Lord from the **Inmost Heaven** concerning the **New Church** . . . Sig. and Ex.

926^o. When the **Third Heaven** was opened . . . the

whole of that temple vanished, and in place of it was seen the Lord alone, standing upon the foundation stone . . . But, as the Angels were impelled to fall on their faces, the way of light from the **Third Heaven** was suddenly closed, and the way from the **Second Heaven** was opened . . .

M. 42. See **HEAVEN**, here.

—². There then appeared a chariot descending from the **Highest** or **Third Heaven**, in which (were seen an angelic married pair). Des.

43. An Angel from that **Heaven** appeared with a parchment in his hand which . . . contained arcana of wisdom concerning conjugal love. (Continued under **SWEDENBORG**.)

262. The love of dominating from the love of uses is in the highest degree heavenly, and thence [prevails] with those in the **Highest Heaven**.

270^o. Only those in the **Third Heaven** (are permitted to enter and see that palace), because to them every representative of love and wisdom becomes real. From them the Angel had heard what he related to Swedenborg.

294^o. I read these words on the parchment brought by the little boy: Know that the deliciousnesses of conjugal love ascend to the **Highest Heaven** . . .

I. 16^o. They who are in the **Highest Heaven** are in the love of being wise, that is, of living according to the things which they know and understand. (Fully quoted under **HEAVEN**.)

T. 212. There are three Heavens . . . The **Highest Heaven** makes the Lord's Celestial Kingdom . . .

508^e. An Angel from the **Third Heaven** . . . handed me a paper . . . on which was written, Enter henceforth into the mysteries of the Word . . . for all its Truths are so many mirrors of the Lord.

580^o. There are three Heavens . . . and those come into the **Highest one**, who, through regeneration, receive love to the Lord . . .

Ad. 3/1658. The speech of those in the **Third**, that is, the **Inmost Heaven**, is inexpressible in human words . . .

D. 228^o. (The **Third Heaven** used in the sense of the First one.) 237. 262.

1198. On the **Inmost Heaven**. Gen.art.

1200. I seemed to have this reply: that those born at this day on this Earth cannot come into the **Inmost Heaven** . . .

1201. It is the **Inmost Heaven** through which the Lord insinuates love truly conjugal.

4639. Then morning begins in the **Inmost Heaven**; for when it is morning in the **Inmost Heaven**, it is evening in the **Second Heaven**. Ex.

4640. Between the **Third Heaven** and the **Second** there is an intermediate-medium—which is represented by 'Benjamin,' by which there is conjunction. The internal **Third Heaven** is represented by 'Judah'; and the external by 'Joseph' . . .

4670. I spoke with those in the **Third Heaven**, whom

I could understand in part, because there was an Angel with me . . .

[D. 4670]. In this Heaven all Know each other . . . so that in this universal Heaven, where there are myriads of myriads, they are all Known by each one. They know from perception of what quality they are . . . and to what province in the human body each corresponds. They appeared to me in a flaminess, surpassingly lucid, and as little children, and also high up in front. There was as it were a cloud which opened, and thus they were seen.

4826. Cederstedt said that he had been in the **Inmost Heaven**, and that he had seen things unutterable. Des.

4889. The Angels said that (that spider) was from the **Third Heaven**. Ex.

5032. Those from this Earth who are such that they can be elevated into the **Third Heaven**, come at once into the perception that God is in the human form . . .

5137. On love in the **Inmost Heaven**, and faith in the **Second**. . . In the **Inmost Heaven** they love the Lord by living according to His precepts from love; in the **Second** by living according to them from faith. The difference (is) that those who love those precepts from love, when they love them, love the Lord, because the Lord is in them . . . whereas those who love the precepts from faith, love the Lord from the Intellectual.

—^e. The Angels of the **Inmost Heaven** have no other ideas about all the things they see than celestial ones, which are above the ideas in the **Middle Heaven**: there, the Angels have spiritual ideas.

5548. (On the three degrees of Heavens which constitute the **Celestial Heaven**. Fully quoted under **HEAVEN**.)

6035^s. In the **Third Heaven** innumerable things more are presented: thousands of things which are presented as a one in the lower Heavens.

E. 36. In the **Inmost or Third Heaven** (clouds appear) in a flaming light; in the **Middle or Second Heaven**, in a bright white light; and in the **Ultimate or first Heaven**, in a denser light.

283². The **Highest or Third Heaven** consists of those who are in . . . the good of love to the Lord . . . 313.

—¹⁴. The Lord's Providence . . . that the **Highest Heaven** or **Celestial Kingdom** be not approached except by the good of love from the Lord to the Lord.

304². 'In heaven, upon the earth, and under the earth'=the three Heavens, because the Angels in the **Third or Highest Heaven** dwell upon mountains . . . Moreover, the Angels in the **Ultimate Heaven** call that Heaven where the Angels of the **Third Heaven** dwell, because it is high above them . . . and besides, the **Third or Highest Heaven** . . . appears to those below as the highest region of the atmosphere covered with a thin and bright white cloud appears to us. (Compare 342³.)

307. The Angels of the **Third or Inmost Heaven** have perception . . .

313. In the whole Heaven, and in special in the **Inmost Heavens** (the Divine Human). Sig. and Ex.

— . Hence the **Inmost Heaven** is signified, in special, by 'the four animals.' 322^o. 348. 353. 462.

—³. There are three Heavens, and the inmost of them is the **Third Heaven**: this inflows into the two lower Heavens, and makes them to be one with itself by the communication . . .

322². There are three Heavens: the **Third or Inmost Heaven** is where the Angels are who are in celestial love . . . The **Third Heaven** is conjoined with the **Second** by intermediate Angels, who are called celestial-spiritual and spiritual-celestial; and these, together with the Angels of the **Third Heaven**, constitute the higher Heavens . . .

326. The **Highest Heaven** is formed according to affections of good.

342¹⁰. Those Societies which are in the **Third Heaven** appear in an atmosphere pure as is the ethereal one . . .

348. Confirmation by the Lord from the **Inmost Heaven**. Sig. and Ex. 353.

353². For the things which come down from the **Inmost or Third Heaven** enter the Voluntary of man . . .

375². There are three Heavens; and the **Inmost or Third Heaven** is in inmost goods and truths, or in those of the third degree . . .

436². The inmost degree of life is opened with those in the **Inmost or Third Heaven**; for it is opened by the Lord immediately with those who are in love to Him; for through love there is conjunction and thence reception. It is from this that they are in all truths, which they see in themselves; and, through these, they are in the good of life.

438². By the first three tribes (Judah, Reuben, and Gad) are meant those who have been received into the **Highest or Third Heaven**, where all are in love to the Lord . . . 443.

445². In the **Inmost or Third Heaven** are those who are in goods of life from celestial affection . . .

447. 'Zebulon'=the conjunction with the Lord of those who are in the **Third Heaven**. Ex.

458³. 'The cherubim' on the walls of the house=celestial good, which is the good of the **Inmost Heaven**: 'the palms,' spiritual good, which is the good of the **Second Heaven**; and 'the flowers,' spiritual natural good, which is the good of the **Ultimate Heaven**: thus these three=the goods of the three Heavens in their order.

465. 'Blessing, glory, and wisdom' . . . The reception of Divine truth in the **Inmost or Third Heaven** is called 'wisdom.'

529². To give understanding to and to illustrate the **Inmost Heaven**. Sig.

594¹⁷. 'Cherubim'=in special, the **Inmost or Third Heaven**, because the Angels who are there receive the Divine truth in the good of love . . .

627⁵. Divine truth of the first degree is that which arrives at the perception of the Angels of the **Inmost or Third Heaven**, and is called Divine truth celestial: from this is the wisdom of these Angels . . .

638⁶. For in the **Inmost Heaven**, where is the Lord's Celestial Kingdom, and love to Him reigns, the paradises and forests consist of olive and fig trees . . .

700². 'The ark' with the testimony enclosed = the Lord as to the Divine Celestial, which is Divine truth in the **Inmost or Third Heaven** . . . For the place within the veil represented the **Third Heaven** . . . because the Law was there, by which is meant the Lord as to Divine truth . . . and this is received very purely by the Angels of the **Third Heaven**, because they are in conjunction with the Lord through love to Him; for all the Angels in **that Heaven** are in love to the Lord; and therefore they see Divine truth in themselves, as if it were implanted, although it continually inflows from the Lord. Hence it is that **that Heaven**, more than the other Heavens which are below it, is said to be in the Lord, because in the Divine which proceeds from Him. —³³.

—³. This **Heaven**, with the Angels there, is a guard lest anything be elevated to the Lord Himself except what proceeds from the good of love to Him from Him. For all the worship of God passes through the Heavens even to the Lord, and is purified on the way, even until it is elevated to the **Third Heaven**, and there it is heard and received by the Lord . . . This is why cherubim of gold were placed over the mercy-seat . . . and also why that place was called the Holy of holies . . . and was divided off by the veil . . . —³⁴.

—²⁶. The progress of the Church in man . . . as from one Heaven into another, even to . . . the **Third Heaven**. Rep. —³², Ex.

726⁴. Hence there are three Heavens: an **Inmost Heaven** in a purer aura . . . D. Wis. xii. 5².

739⁴. As there are these three degrees of life in every man . . . there are three Heavens. In the **Third or Inmost Heaven** are those in whom the third degree has been opened (and so on). 832⁶. 1125².

744. For there is a connection of all in the Heavens from those in the **Inmost or Third Heaven** . . . to those in the First; for the Lord inflows through the **Third Heaven** into the Ultimate one, and by the influx conjoins the Heavens . . .

817³². The celestial goods and derivative truths in which are the Angels in the **Third Heaven**, are signified by 'lambs' . . .

826². In the **Third or Inmost Heaven** all are in love to the Lord from the Lord; and these are such that they possess truths inscribed on their life, and not, like the Angels of the lower Heavens, on the memory; and this is why those who are in the **Third Heaven** never speak about truths, but only hear others speaking about them, and reply either that it is so, or that it is somewhat so, or that it is not so; for they see in themselves whether it is truths they hear, or whether it is not truths; and this they see not from any sight in the thought, as others do; but from the affection of truth in the understanding; for with them all truths have been inscribed on their affections, and these derive their essence from celestial love, which is love to the Lord. Thus, with them, truths make one with their affections. And, as these

Angels are in love to the Lord from the Lord, their interior life consists of mere affections of good and truth from that love. Hence it is that they do not speak truths, but do truths, thus good works. . . Moreover, they perceive in themselves the quality of the uses or works, from the affection from which they are; and also the differences between them, from the conjunction of a number of affections. Thus they do all things with interior wisdom. . . Thus it is evident that love to the Lord consists in doing truths from the affection of them . . .

—^c. Those become Angels of the **Third Heaven** who draw the laws of life from the Word, and live according to them, and who worship the Lord.

828. Love towards the neighbour with the Angels of the **Third Heaven**. Ex. By the neighbour they mean uses . . . but uses with them are all things which take place with them from the Lord, and which chiefly regard the worship of the Lord, His Church, the implantation of its holy things, especially with little children, with whom they have conjunction, and whom they inspire with innocence and its affections: and also the good of society in general and also particular. These things are especially [matters] of their love because they are so of the Lord's love. The Lord operates these things with them through the love implanted in their life, which is such that they perceive in these things the delight of their life. The reason these things are their neighbour, is that they do not have regard to persons, but to such things as pertain to persons; for they are in wisdom more than the other Angels. Ex. . . Hence it is evident what love towards the neighbour is in the **Third Heaven**.

—². As to the other things which concern civil, moral, and domestic life, these, too, are works which they do from affection; but they are not such works as they understand by 'the neighbour,' or 'brother and companion;' for they derive somewhat from the world, and also from what is useful to themselves and theirs. They are derivations and productions from the uses before mentioned, and are such things as proceed from their thought, therefore they can discourse about them. These works keep the life of their body in such a state, that the life of their love can dwell in it and perform its uses. These Angels, being such, do not know what charity and faith are; but instead of charity they have the love of good, and instead of faith the love of truth. Moreover, they are continually in the love of good and truth, because their life is the affection of good, in which and from which is the perception of truth. . . As the Angels of the **Third Heaven** are such, they appear before the Angels of the lower Heavens as infants; some as children; and all as simple; they also go naked. (These points fully ex.) They are perfected from the speech of those who are in the understanding of truth, from preachings, and from books. They also write, but not by letters . . . but by curvatures and inflections which contain arcana that transcend the understanding of the Angels in the lower Heavens. They dwell in expanses above others, in gardens planted with trees and flowers, and thus they are in perpetual representatives of heavenly things; and, what is wonderful, not a stone is found there, because stone = natural

truth ; while wood = good ; a tree, perception ; and a flower, implantation.

[E.] 831². The celestial Angels are in love to the Lord from the reception of the Divine good from Him ; while 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 a flame and its light ; moreover the light with the Angels of the **Third Heaven** partakes of what is flaming, and that with the Angels of the Second Heaven of what is bright white. Their life differs in like manner : the life of the Angels of the **Third Heaven** consists in affections of good, and that of the Angels of the Second Heaven in affections of truth. The difference is such that they are well distinguished by their faces and speech. . . The celestial Angels do not first admit truths into the memory ; but at once into the will, and by acts into the life : hence they cannot speak about Divine truths, but only will and do them.

—³. The Societies of the **Third Heaven** are above those of the Second, for the sake of the influx of celestial love into spiritual love . . .

837¹⁰. Hence it is that the Angels of the **Third Heaven**, since they perceive truths from good, are unwilling even to mention faith, and indeed do not know that it exists . . .

902⁴. When the Angels of the **Third Heaven** were asked how they had become such Angels, they said that it was because while they lived in the world they had regarded filthy thoughts as wicked, and they had been to them adulteries ; in like manner frauds and unlawful gains, which had been to them thefts ; also hatreds and revenges, which had been to them murders ; also lies and revilings, which had been to them false testimonies ; and so with other things. When asked, next, whether they had done good works, they said that they had loved chastity, in which they were, because they had regarded adulteries as wicked ; that they had loved sincerity and justice, in which they were, because they had regarded frauds and unlawful gains as wicked ; that they had loved the neighbour, because they had regarded hatreds and revenges as wicked ; that they had loved the Truth, because they had regarded lies and revilings as wicked ; and so on ; and also that they had perceived, when these evils had been removed, and they had acted from chastity, sincerity, justice, charity, and Truth, that it was not from themselves, but from the Lord ; and that thus all things whatever which they had done from these were good works ; and that hence it is that after death they have been carried up by the Lord into the **Third Heaven**.

957². The idea of the Lord is full in the **Inmost Heaven**, less full in the Middle one, and still less full in the Ultimate one ; and therefore those who are in the **Inmost Heaven** are in wisdom ; those in the Middle one are in intelligence ; and those who are in the Ultimate one are in knowledge . . .

985². All the members devoted to generation, in both sexes, especially the womb, correspond to Societies of the **Third** or **Inmost Heaven**. The reason is that

love truly conjugal is derived from the Lord's love towards the Church, and from the love of good and truth, which love is the love of the Angels of the **Third Heaven** . . . De Conj. 101. 106.

995⁰. The genuine Conjugal exists especially in the **Third Heaven**, because the Angels there are in love to the Lord, acknowledge Him as the Only God, and do His commandments. Ex.

1001⁰. Such are the angelic forms of the **Inmost Heaven** ; and they are truly human forms.

1073. In the **Highest** or **Third Heaven**, Divine good is more received than Divine truth . . . and therefore the **Third Heaven** is called the Lord's 'dominion' . . . and hence the Angels in the **Third Heaven** are called the Lord's sons, thus also lords.

1133⁶. There are six expanses : in the highest dwell the Angels of the **Third Heaven** (and so on).

1145². As 'wood' = good, the Angels of the **Third Heaven** dwell in houses of wood, and this because they are in the good of love to the Lord . . .

1211³. In the **Inmost** or **Third Heaven** especially, there are plantations of trees whose fruits drop oils ; beds of flowers from which fragrant odours are spread abroad, and the seeds of which are sweet to the taste from the fragrance and the oil ; and there are lawns diffusing like things. . . Moreover, in the **Inmost Heaven** there are fruits and seeds of pure gold. (Continued under HEAVEN.)

J. (Post.) 196. When I came to the abodes of the **Third Heaven**, which are celestial, I wanted to speak with them about the Knowledges which are called of faith . . . and wondered that they did not want to reply. They said that they see all things in themselves from the love in which they are . . . I was told that these [Angels] are such because in the world they had applied to life all the truths which they had heard . . .

De Verbo 2. The celestial ideas with the Angels of the **Third Heaven** partake of the flame of good . . .

3. There are three Heavens . . . in the **Third Heaven** they are celestial . . .

—³. See **SECOND HEAVEN**, here.

—⁴. It has sometimes been granted me to be among the Angels of the Middle and of the **Highest Heaven**, and to hear them talking among themselves ; and I was then in an interior natural state, remote from worldly and corporeal things. (The intelligibility to him of what they said. Ex.)

4. Thus has the Word been written in many places, from which, when it is read by a Jew or a Christian in the Hebrew text, it is known in the **Third Heaven** what the letters themselves signify ; for the Angels of the **Third Heaven** have the Word written with such letters, and read it according to the letters. They have said that in the sense drawn out from the letters the Word treats of the Lord alone. Ex. and Examp. —².

—². They added that harshness in the letters is in use in the **Spiritual Heaven**, because there they are in truths, and through truths in understanding ; but in the **Celestial Heaven** all are in the good of love and

thence in wisdom; and truth admits what is harsh, but not good.

15. That there was a Word among the Ancients (which) has been lost, has been related to me by Angels of the Third Heaven . . .

D. Love xiii. This may be illustrated by the celestial love in which are the Angels of the Third Heaven. These Angels are in love to the Lord more than the Angels in the other Heavens. They do not know that to love the Lord is anything else than to do goods which are uses, for they say that uses are the Lord with them. By uses they understand the uses and goods of ministry, of administration, of function, both with priests and magistrates, and with traders and workmen. The goods which do not flow from their occupations they do not call uses, but alms, benefactions, and gratuities.

De Conj. 7. Hence those in the Third Heaven, who are all in love to the Lord, are in love truly conjugal.

29. The Third Heaven is the Conjugal of Heaven.

66. The Angels of the Third Heaven are those who are in the heavenly marriage more than all the rest; for they are in love to the Lord, and thence in the marriage of good and truth. Hence, too, they are in conjugal love more than the rest of the Angels, and in innocence and chastity. They walk with a cincture round the loins when out of doors, and without a cincture when at home, and yet in nakedness they regard their married partner as their married partner, without anything of lasciviousness. They say that to look at a married partner clothed takes away the idea of marriage; and, wonderful to say, nakedness does not excite or instigate, and yet it is as it were the external bond of conjugal love. (Continued under CELESTIAL ANGEL.)

70. The Angels of the Third Heaven dwell upon mountains, not of stone, but of soil, upon which are paradises, and sylvan gardens. The mountains appear elevated to a peak, and the best and most chaste are on the highest part of the mountain. Lower down [they dwell] according to the degrees in [their] marriage, spiritual and spiritual natural. They have distinctions also according to the quarters; the east is where they are who are in love; the south, where in wisdom.

105. The Inmost Heaven, through which the Lord insinuates conjugal love, contains those who are in peace more than all others . . . The Angels who are there, are the wisest of all, and, from innocence, appear to others as infants; they also love infants more than their fathers and mothers had loved them; and they also preside over those who are with child.

108. It suffices to know that love truly conjugal has immediate communication with the Third Heaven . . . Its acts; as kissing, embraces, and many more, delight that Heaven; for that Heaven is in the communication of good affections; while the Spiritual Heaven is in the communication of thoughts of truth. Hence it is evident that filthy affections and thoughts entirely close both Heavens.

C. 94. The Third Heaven, which is from the first men, is in love and wisdom . . .

Coro. 17³. The Angels . . . dwell in the regions of these three atmospheres: the Angels of the Highest Heaven in a celestial aura which proximately encompasses the Sun where the Lord is . . .

Thirst. *Sitis.*

Thirst, To. *Sitire.*

Thirsty. *Sitiens.*

See under HUNGER.

A. 1460³. 'A multitude parched with thirst' (Is. v.13)=penury of spiritual Knowledges.

—⁴. 'Not to thirst' (Rev.vii.16) treats of the Lord's Kingdom, where they are in an abundance of all Knowledges and spiritual Truths.

2417⁸. ('The thirsty' a class of the good.)

2698^e. With those in the affection of truth, the good longs for truth as a thirsty man does for water.

2702⁶. 'If anyone thirst, let him come to Me, and drink' (John vii.37). . . 'Thirsty' is predicated of those who are in the love and affection of truth; no others can thirst. (=to long for truth and be instructed 8568⁴.) E.622⁴,Ex.

2930⁴. 'The soul that thirsteth for drink' (Is.xxxii. 6)=a longing for truth.

3069. 'As when a thirsty one dreameth, and behold he drinketh' (Is.xxix.8). 'A thirsty one'=one who desires to be instructed . . . E.750¹⁰,Ex.

3240⁴. Celestial things, that is, the goods of faith, or, what is the same, the works of charity, in which they are, are signified by 'bringing waters to meet him that is thirsty, and meeting with bread him that wandereth' (Is.xxi.14).

3424³. That the Word of the Lord is such that it gives life to him that thirsteth, that is, to him that desireth life . . . the Lord teaches in John iv.10,14.

4017. The reason 'to come to drink'=the affection of truth, is that it involves thirst; for 'thirst,' in the Word,=the having an appetite and longing, thus an affection, for knowing and imbibing truth; and this because 'water'=truth in general.

4956². By 'one who thirsts,' the Angels with man perceive those who from affection long for truth. 4958,Ex.

5893. 'Thirst'=a deficiency of truth. 6745^e.

6432⁵. 'To slay her with thirst' (Hos.ii.3)=to extinguish all truth. E.240⁵. 730¹¹.

6829². When man is in temptation, he is as it were in hunger for good and thirst for truth; and therefore, when he emerges, he draws in good as a hungry one does food, and receives truth as a thirsty one does drink.

7260. They called those 'the thirsty' to whom they should give to drink.

7668¹. 'To faint for thirst' (Amos.viii.13)=to be deprived of truth. 8568.

8568. 'The people thirsted there for waters' (Ex. xvii.3)=an increase of the longing for truth; for 'to thirst'=to desire eagerly and long for, and is predicated of truth. Ill.

[A. 8568]. 'Not a thirst for waters; but for hearing the words of Jehovah' (Amos viii.11). A longing to know truth is here described by 'to thirst.'

—². 'Ho, everyone that thirsteth, come ye to the waters' (Is.lv.1) evidently=one who longs for the truths of faith. E.617¹⁰, Ex. 840².

—³. 'To him that is athirst I will give from the fountain of the water of life freely' (Rev.xxi.6)=that one who longs from affection [shall receive] the truth and good of faith. (=that to those who long for truths from any spiritual use the Lord will give from Himself through the Word all things which conduce to that use. R.889.)

—, 'Everyone that drinketh of this water shall thirst again; but he that drinketh of the water that I shall give him, shall never thirst' (John iv.13). . . 'Not to thirst,' here,=that he shall no longer lack truth. In like manner 'he that believeth in Me shall never thirst' (John vi.35).

—⁴. 'To thirst'=to long for truth. Further ill.

9412⁴. 'To thirst and eat'=to be informed by the Lord.

9818¹⁴. 'To thirst and drink'=a longing to know and perceive truth.

9960¹². 'Thirst'=the deprivation of all things of faith.

R. 381. 'They shall hunger no more, nor thirst any more' (Rev.vii.16)=that hereafter they shall not lack goods and truths. . . For 'thirst' is said of wine and of water, (which)=truth. (=that they shall not lack good and truth, and the derivative happiness. Ex. E.480.)

889. That 'to thirst'=to long for from some spiritual use, is because there exists a thirst or longing for the Knowledges of truth from the Word from natural use, and also from spiritual use; from natural use with those who have erudition as their end, and thereby reputation, honour, and gain . . . but from spiritual use with those who have as their end to be of service to the neighbour from love for him, to seek the good of his soul, and of their own also; and thus for the sake of the Lord, the neighbour, and salvation: to these there is given from the fountain of the water of life . . . as much truth as conduces to this use. To the rest, truth therefrom is not given. Ex.

956. 'Let him that is athirst come' (Rev.xxii.17)=that he who longs for the Lord's Kingdom, and for truths then, should pray that the Lord may come with light.

—². That 'to thirst'=to long for truths. Ill.

—³. That 'thirst' and 'to thirst'=to perish, from a deficiency of truth. Ill.

E. 83³. Jesus said, 'I thirst' (John xix.28) because He had longed for a New Church which would acknowledge Him. (=that from Divine love He willed and longed for the salvation of the human race. 386³⁰.) (=Divine spiritual thirst, which is for Divine good and truth in the Church, through which is the salvation of the human race. 519².)

118². 'The hungry and thirsty,' in the Word, =those who continually long for truths, and to be perfected by means of them. Ill.

223³. 'The hungry and thirsty' (Ps.cvii.5)=those who have a longing to know good and truth. 386²⁷.

275⁷. 'To die of thirst' (Is.l.2)=the extinction of truth. (=desolation from a deficiency of truth from a spiritual origin. 342⁸.)

376⁴. 'To thirst'=to long for.

386⁶. 'To be hungry and thirsty'=to be deprived of the good of love and truths of faith.

—¹². 'To be dried up with thirst'=a deficiency of truth.

—²⁴. 'He that thirsteth for drink'=those who long for truths.

—²⁷. 'To thirst'=to believe in the Lord.

483². 'To thirst'=to long for truth.

—⁷. 'The wild asses quench their thirst' (Ps.civ.11)=the instruction of those in the Church who long for truths.

504²⁷. 'A land of thirst' (Ezek.xix.13)=a Church where there is no truth. (=no truth, but falsity in its stead. 730¹⁰.)

518⁷. 'I will pour out waters upon him that is thirsty' (Is.xliv.3)=to instruct in truths those in the affection of truth.

727⁴. 'Thirst'=a deficiency of truth.

730³⁴. That man in temptations is so infested by evils and falsities as scarcely to know otherwise than that he is in Hell, is meant by 'Jehovah led thee through the great and terrible wilderness, of the serpent . . . and of thirst, where there were no waters' (Deut. viii.15). . . 'Thirst where there were no waters'=a deficiency and shutting off of truth.

750⁹. 'Drink for the soul of the thirsty' (Is.xxxii.6)=the understanding of truth.

Thirteen. *Tredecim.*

Thirteenth. *Tertius decimus.*

A. 1668. 'In the thirteenth year they rebelled' (Gen.xiv.4)=the beginning of temptation in childhood. . . The thirteenth year is intermediate between the twelfth and the fourteenth (and the) intermediate between no temptation and temptation is 'thirteen.'

2109. 'A son of thirteen years' (Gen.xvii.25)=holy remains; for 'ten'=remains; and 'three,' what is holy. Hence the number 'thirteen,' being composed of ten and three, =holy remains.

Thirty. *Triginta.*

Thirtieth. *Trigesimus.*

A. 481. See NUMBER, here. 647. 7984.

1342. 'Shelah lived thirty years' (Gen.xi.14)=the beginning of the third state.

1345. 'Eber lived four and thirty years' (ver.16)=the beginning of the fourth state of this Church.

1347. 'Peleg lived thirty years' (ver.18)=the beginning of the fifth state.

1349. 'Reu lived two and thirty years' (ver.20)=the beginning of the sixth state.

1351. 'Serug lived thirty years' (ver.22)=the beginning of the seventh state of this Church.

2141. 'Thirty' (Gen.xviii.30)=those in some combats against evils.

2276. 'Peradventure there shall thirty be found there' (id.)=something of combat. The reason 'thirty' =something of combat, thus a little combat, is that this number is composed by the multiplication of five—which=a little—and six, which=labour or combat. Hence 'thirty,' wherever read in the Word, =some little, relatively. III.

—². 'Thirty pieces of silver' = that which they valued so little. III.

—⁴. The reason the Levites were taken to discharge the ministry . . . from a son of thirty years to fifty (Num.iv.) was that by 'thirty' were signified those being initiated, thus who could as yet but little carry on the (spiritual) warfare. (Compare 5335².)

—⁶. 'Thirty' (in the parable of the sower)=a little result, and that he had laboured but little. (=a fulness of remains. 5335².)

2959³. 'Thirty' =the state of vastation of the sons of Jacob : that it was no vastation. Ex.

2966⁶. 'They took the thirty pieces of silver . . . and gave them for the potter's field' (Matt.xxvii.9). 'Thirty' =what is little so as to be scarcely anything.

5291¹⁰. The brazen sea . . . thirty cubits in circumference . . . (=a plenary complex. 10235⁷.)

5335. 'Joseph was a son of thirty years' (Gen.xli.46) =a full state of remains.

— . The number 'thirty,' in the Word, =something of combat, and also a full state of remains. The reason it has this double signification, is that it is composed of five and six multiplied together, and also of three and ten . . . and 'three' =what is full, and 'ten,' remains. (See above, at 2276.)

—². That 'thirty' =a fulness of remains. III.

—³. The reason the Lord did not manifest Himself until He was thirty years of age (Luke iii.23) was that He was then in a fulness of remains. Ex.

7984². When they have a full state of remains, they are elevated into Heaven : this state is what is signified by 'thirty.' —⁴.

8851. The age of the men (in Jupiter) is for the most part thirty years, according to the years of our Earth : those who exceed it are said to be unteachable. Ex.

9082. 'He shall give to their lord thirty shekels of silver' (Ex.xxi.32) =that the internal man shall restore it to the full. . . 'Thirty' =what is full.

9617. 'The length of one curtain thirty cubits' (Ex.xxvi.8) =what is full of the truth which is from good. . . 'Thirty' =what is full.

10833. (In the Sixth Earth) the nations with their families assemble every thirtieth day, and hear preachings.

H. 426. Some stay many years in the World of Spirits, but not beyond thirty. (Compare R.866².)

Thistle. *Carduus*.

A. 272. 'The thorn and the thistle' (Gen.iii.18) =curse and vastation. 273, Ex. and III.

R. 439⁶. 'Thorns,' 'briers,' 'thistles—*tribuli*,' and 'thistles' =the falsities of evil, from their stings.

T. 78³. With those in Hell, there appear . . . briers, nettles, thorns, and thistles . . .

E. 654⁵⁶. 'The thistle shall possess them' (Hos.ix.6) =that evil will pervert them. (=that falsity will destroy all truth. 799¹⁴.)

714¹⁸. See THORN, here.

Thistle. *Tribulus*.

A. 9144⁷. 'The thistle and the thorn' (Hos.x.8) =evil and falsity vastating the goods and truths of worship. (=that evils and falsities will enter and make worship. 9714⁸.)

P. 313³. 'The thorn and the thistle' (Gen.iii.) =mere falsity and evil. T.498².

R. 439⁶. See THISTLE—*carduus*, here.

E. 391²⁸. 'The thorn and the thistle shall come up on their altars' (Hos.x.8) =truth falsified and the derivative evil in all their worship.

Thoracic duct. *Ductus thoracicus*.

D. 1127. On those who constitute the province of the thoracic duct, etc.

Thorn. *Spina*.

Thorny. *Spinus, Spinusos*.

See under BRIER.

A. 272. See THISTLE—*carduus*, here. R.439⁶.

3310². 'Thorns' (in the parable of the sower) =evils. (See 9144⁸.) (=the concupiscences of evil. Life 90.)

3941³. 'To reap thorns' (Jer.xii.13) =the evils and falsities which are of the love of self and of the world. E.304¹⁰. (=the evils of falsity. E.374⁵.)

9144. 'If fire catch in thorns' (Ex.xxii.6) = (anger from evil affection) which injects itself into falsities. Ex.

—⁵. That 'thorns' =the falsities of concupiscences. III.

—⁷. See THISTLE—*tribulus*, here. E.391²⁸. P.313³.

— . 'A fire of thorns' (Ps.cviii.12) =concupiscence of evil.

— . 'To gather grapes of thorns' (Matt.vii.16) =the goods of faith and charity from the falsities of concupiscences.

—⁹. The falsities of concupiscences which are signified by 'thorns,' are the falsities confirmatory of the things of the world and its pleasures ; for these falsities more than all others catch fire and blaze up, because they are concupiscences in the body, which are felt ; and therefore also they close the internal man, so that it savours nothing which is of the salvation of the soul and of eternal life.

—¹⁰. 'The crown of thorns' which was placed on the Lord's head, represented of what quality the Divine truth was then in the Jewish Church, namely, that it was suffocated by the falsities of concupiscences. T.130².

—¹¹. Hence it is evident what was signified by 'the thorny crown.'

M. 231. I descended by the ladder, and saw a level country covered with a dense growth with thorns and nettles intermingled.

[M.] 315⁶. By which both brains are continued into the spine . . .

D. Min. 4637. When what is holy and good falls down from the Lord . . . into a man and the delight of his life, it is then as it were seed hidden in the ground. If the delight is pride, or the love of self, it falls into evil ground, where there are thorns; and so also if it falls . . . into the desire for gain.

E. 237⁶. 'To obstruct the way with thorns' (Hos.ii.6) = to obstruct all the thoughts by falsities of evil . . .

403¹⁶. 'Thorns,' and 'bramble-bush' (Luke vi.44) = the evils opposed to these goods.

544³. They do not admit any truth, and therefore are called 'stubborn and thorny' (Ezek.ii.6).

560⁵. 'They shall be for thorns in your eyes' (Num. xxxiii.55) = that malignant falsities will inflict injury on the truths of the Church.

654⁵⁶. 'Thorns shall be in their tents' (Hos.ix.6) = the falsity of evil in worship.

714¹³. For the tail is a continuation of the spine, which is protended from the brains . . .

—¹⁸. The thorns shall come up in her palaces, the thistle—*carduus*—and the brier in her fortresses' (Is. xxxiv.13). . . The falsities and evils in which they are, are signified by 'the thorns,' 'the thistle,' and 'the brier.'

730⁶. 'The thorn of the brier' (Is.xxxii.13) = the falsity of evil.

799¹⁴. That the evils of falsity will destroy all their good, is signified by 'the thorn shall be in their tabernacles' (Hos.ix.6).

Thorn-thicket. *Vepretum.*

See BRAMBLE—*vepres*.

E. 223⁷. 'The lion from the thorn-thicket' (Jer.iv.7) = falsity from evil.

304¹². 'A briery and thorn-thicket' (Is.vii.24) = falsity and evil.

504²². 'A thorn-thicket and briery' (Is.x.17) = the evils and falsities of the doctrine of the Church.

Thought. *Cogitatio.*

Think. *Cogitare.*

Cogitative. *Cogitativus.*

Cogitatively. *Cogitative.*

See IDEA all through; and also under AFFECTION, BIRD, CONTRIVE, and REFLECT.

A. 33. If you remove the loves, or cupidities, thought at once ceases.

36. Faith supposed to be mere thought. 2228².

41. Every least of thought of an angelic Spirit is alive.

99^e. For then all man's thoughts, and ideas of thoughts . . . are open . . . even to the Lord.

174. Their cogitative speech. 180, Ex.

228. The least of thought with man is more perceptible to the Angels than its greatest.

261. 'I will multiply thy conception' = all the thought. 264, Ex.

318. He was then left by himself, that he might think as in the world; for in the other life the thoughts of all can be manifestly perceived . . . 549.

322². Spirits think far more clearly and distinctly than they had thought (here). They involve more things in one idea of thought, than they did in a thousand when they thought (here).

362. For man's thought is such that while he is intent upon anything, he places that before anything else . . .

442. These doctrines were matters of much more profound thought than at this day . . .

443. Their thought is as clearly communicated as if they spoke aloud.

444. He then said that the spirit is thought. . . But how can there be thought without an organic substance from which to think? . . . If the soul or spirit were only thought, man would have no need for so much brain . . .

549. See AFFECTION, here.

586. 'Every figment of the thoughts of his heart was only evil' (Gen.vi.5) = that there was no perception of good and truth. Ex.

590. There is a kind of perpetual marriage of the thought and will. (Continued under IDEA.)

605^e. They indulged not so much in knowledges, as in profound thoughts . . . This was the wisdom of the ancients.

745. 'Bird,' in general, = thoughts—*cogitata*. (= thoughts—*cogitationes*. 778.)

823. The thoughts a man has harboured against others (there) lie open . . . for there is a perception of all thoughts. . . With the evil all their evil deeds and thoughts—*cogitata*—return, to the life. But not so with the good . . .

829^e. (These penalties cause them) to desist from thinking in that (lascivious) way. De Conj.127.

830. For whatever a Spirit thinks, they who are near instantly know and perceive.

904³. Man (supposes) that he thinks from himself; but he has not a single idea of thought . . . from himself; but he has what is evil and false through evil Spirits from Hell, and what is good and true through Angels from the Lord.

962. In the penalty of discernption as to the thoughts, the interior thoughts fight with the exterior ones, which is attended with interior torture.

978. They suppose that the internal man is thought . . . yet the evil have thought . . . from which it is evident that man's thought is not of the internal man, but of the external.

991. For man thinks from these scientifics.

— . Man's thought from sensuous scientifics. Sig.

1015². When he is in thought abstracted from the body, and is thinking as it were in his spirit.

1102³. When man thinks well about the Lord and the neighbour . . .

1108. (In vastation) some think very little. Des.
- 1118^e. Being celestial men, whatever they thought shone forth from their face and eyes . . . They could not put on an expression which did not agree with what they thought.
1124. They supposed themselves so subtle that no one would perceive what they thought.
1159. The correspondence of the tongue with man's thought.
1265. Many were inflowing into my thoughts, and holding them as it were bound. . . They were of those who lived before the Flood . . .
1266. If the Antediluvians came into the World of Spirits . . . they would take away from all the Spirits they met, except the good, the faculty of thinking. 1673², Ex.
- 1274². The Spirits of whom others think . . . are present in a moment.
1316. When this reigns with a man, there is the like in every one of his thoughts, nay, in the least of his thoughts.
1318. 'Nothing will be withheld from them of all they have thought to do' (Gen. xi. 7) = unless their state is changed. . . 'The thought to do' is nothing but the intention, that is, the end . . . And when the state is changed, so is the end; and, with the end, the thought. 1321².
1389. Souls wonder that there is such a communication of another's thoughts. Ex.
- 1395^e. Whatever they had thought against others, (there) stands forth to view.
- 1399^e. The things which inflow (from Heaven) into man's thoughts, are only the ultimate effects.
1435. Every scientific from which man thinks. Sig. (Continued under IDEA.)
1463. There are changes of state of both the thoughts and the affections: the (former) are Knowledges . . .
1487. The scientifics acquired in childhood are disposed by the Lord into order, in order to serve for use; first, that he may be able to think . . .
- 1495³. For in the thought . . . lie hidden all the arcana of analytical art and science . . . even with children, whose every thought and derivative word is most full of them.
1511. Spirits who are in falsities, inflow into the thought . . . Genii, into the will.
- 1594². The sole difference (between the life of a sensuous man and that of brutes is) that the man can think, and reason . . .
- 1637^e. Souls perceive whatever a man thinks.
1639. Without the interior memory . . . man can think nothing.
- 1640^e. Before a Spirit speaks, it is known from the thought alone what he intends to say; for the thought inflows more quickly than the speech.
- 1673². For there is a communication of all thoughts (there).
- 1702². By communication with the internal man, man can think about celestial and spiritual things, or look upwards, which beasts cannot do; and by communication with the exterior man, he can think about worldly and bodily things . . .
- 1707³. Through these (remains) the Lord inflows into the rational man, and through this into the exterior man, and thus it is granted to man to think, and to be man. 1906³.
1757. Human thought, after the decease of the body, becomes more distinct and clear, and the ideas of thought become discrete . . .
1762. Their thought was thus made manifest as it were in a form . . . by changes induced on the face. Des.
- 1820¹. (In temptations, evil Spirits) hold the thought persistently in one thing, and thus fill it with phantasies.
- 1850^e. For such as a man is in general, such is he in the singulars of his thought and affection.
- 1878^e. As there is a communion (there) of the thoughts of all . . .
- 1880³. The Spirits and Angels with other men . . . merely perceive the thoughts and affections of those with whom they are.
- 1901². This intellectual truth . . . is the Spiritual itself which inflows through Heaven, by an internal way, with every man . . . It is like a kind of light which illuminates, and gives the faculty of knowing, thinking, and understanding.
- 1904³. (Thus) man cannot think as of himself from intellectual truth, but from rational and scientific truth . . .
- 1914². When anything contrary to the truth of conscience inflows into the thought . . . it grieves them . . . How much more the Lord, who had . . . thought from the affection of intellectual truth, which is above the Rational?
- ³. He who thinks from intellectual truth is above Heaven; for the Angels of the Third Heaven do not think from it; but from the interior of the Rational. But in proportion as the Lord united the Human essence to the Divine, He thought from Divine good itself, that is, from Jehovah.
- ⁴. The fathers of the Most Ancient Church, who had perception, thought from the interior Rational. The fathers of the Ancient Church, who had conscience, thought from the exterior or natural Rational. But all who are without conscience never think from the Rational . . . but from the sensuous and corporeal Natural.
- ^e. A rational man is one who thinks the good and truth of faith . . . They who think what is evil and false are insane in thought.
1919. The Lord's thought from His perception. Sig.
- . They who are in perception think from nothing else; but still perception is one thing, and thought another. Ex.
- ². (So) thought is distinct from conscience, and yet it flows from it. Ex.

[A. 1919]³. The Lord's perception was immediately from Jehovah . . . but His **thought** was from intellectual truth and its affection. 2545^e.

1925. The **thought** of the interior man in the Lord. Sig. and Ex.

1926². In proportion as the Lord united Himself to Jehovah, His **thought** became more interior . . . This is the **thought** which is meant by the interior **thought** which was from the Lord's Internal, here signified by 'the Angel of Jehovah.'

1931². Ordinary Spirits perceive a man's **thoughts** better than the man himself; angelic Spirits, the still more interior things of the **thoughts**; and Angels, those things still more interior, namely, the causes and ends, of which the man knows but little. . . How much more the Lord.

1935. The Lord's interior **thought** was from the affection of intellectual truth . . . Such **thought** is never in any man, nor can be. With man there is an interior **thought** which inflows through his internal man into the interior Rational, from the Lord, with those who have conscience; as may be evident from the fact that they can observe the evil and falsity in their external man . . . This **thought** is much lower, and cannot be in any way compared with the Lord's . . . But they who have not conscience cannot have interior **thought**; and therefore there is no combat in them. Ex.

1937³. The heavenly proprium of man is formed in the conatus of his **thought**.

1953². There is a sight which is still more internal, which looks into these objects, and thus **thinks**.

1983³. They reduce their interiors into a state of persuasion . . . and thus compel . . . Spirits to **think** as they do.

2004². From the Lord . . . life continually inflows into man's Rational, and through this into his . . . scientifics and Knowledges, and not only adapts them to receive the life, but also disposes them into order, and thus causes man to be able to **think** . . . This is the conjunction of the Lord with man, without which man could never **think** . . . This may be evident from the fact that in man's **thought** there are numberless arcana of science and of analytical art . . . which never inflow through the senses . . . but through the internal man.

2094³. When man is in truth, that is, in the internal sense, he can, as to **thought**, make one with those in Heaven.

2122. Most (from the Christian world) **think** nothing else than filthy, obscene, and profane things. 2125^e.

2129. In these conflicts . . . such Spirits are driven into a state in which they do not, as is usual, **think** in society or communion, but each for himself. From the **thoughts** thus at variance . . . a noise is heard as of many waters . . . —².

2144⁴. All the Lord's **thought** was from Divine perception; because He alone was a Divine and celestial man . . . 2287.

2157. (The **thought** of the celestial Angels des.)

2190^e. Myriads of myriads of his **thoughts** about goods and truths . . . are in his Holy (of worship).

2209^e. There must always be some appearances from sensuous things, upon which the **thought** must lean. Ex.

2228². **Thought** saves no one . . . All the **thought** which does not agree with the life perishes . . . Con-sociations in Heaven . . . are not according to **thoughts** which are not of the life. (Such) **thoughts** are simulatory . . . 2401², Ex.

2231². All the perception and **thought** would (then) be as the light from a flame.

2242². For man's **thought** goes no further than to the nearest things.

2243. Falsity from evil is all that a man **thinks** while he is in evil. Ex.

2245. The Lord's **thought** from the Divine. Sig. and Ex.

—, 'To look forth' = to **think**. Ex.

—². The Lord's **thought** was from the Human conjoined with the Divine . . . but the perception, from which was the **thought**, was from the Divine. 2249, Sig. and Ex.

2256². Whatever man has **thought** and done, remains.

2271. 'He added to speak to him' = **thought**. Ex.

2272. In temptations come new **thoughts**, contrary to the former ones, and to which the man can afterwards be bent. 2273^e, Ex. 2334.

2287. 'To speak' = to **think**.

2294. (The strong desire of Spirits to lead infants to **think**, Ex.)

2301. Infants of a celestial genius . . . **think**, etc. more softly.

2329⁶. For without an idea nothing can be **thought**.

2335². (Such) are judged according to their **thoughts** etc.; and (therefore) must be condemned; for . . . of himself man **thinks** nothing but evil . . .

2343⁶. For what Spirits merely **think** even, is apprehended, and diffuses from itself a sphere . . .

2363^e. All the **thought** then is according to the affection.

2367. How few things come to the **thought** here.

2401². It is not the **thought** which lives after death, except that which flows from the will.

2410. Evil (both hereditary and actual) adheres to man in every single **thought**.

2456. The Lord's **thought** about the last time. Sig.

2471. To the interior memory pertain the ideas of the speech of Spirits, which are of the interior sight, and all rational things, from the ideas of which, **thought** itself comes forth.

2474. The smallest particulars which the man has ever **thought**, etc. (are inscribed on the interior memory). 2483.

2478. I then knew no otherwise than . . . that I had **thought** what I had not **thought**.

2480. The Rational procured from this, is that from which they **think** . . .

—^e. Everyone **thinks** from affection . . .

2483. Then all the particulars of the **thoughts** . . . came forth as in clear day.

2488. I had imagined that no Spirit could know the things . . . in my thought ; whereas the Spirits with man know and observe the smallest things of his . . . thoughts, much more clearly than the man himself . . . Let no man believe that his thoughts are hidden, and that he is not to render an account of his thoughts . . . for the deeds have their quality from the thoughts ; and the thoughts from the ends.

2500². The Lord's instruction . . . was by . . . Divine thoughts, etc. from Himself. Ex.

2506. 'To say' = to think.

2511. The Lord's first thought about and from the doctrine of faith. Tr. 2545. 2551. 2552.

2515. Thought from perception. Sig. and Ex.

— There are thoughts from perception ; thoughts from conscience ; and thoughts from no conscience. Thoughts from perception exist solely with the celestial . . . This thought is the inmost which exists with man. Ex.

— Thoughts from conscience are lower, and exist with the spiritual. Ex.

—². Thoughts from no conscience exist with those who do not suffer themselves to be ruled by good and truth. Fully ex.

—^e. But the Lord's thought transcended all human understanding ; for it was immediately from the Divine.

2520². This love directed the Lord's thoughts while He was still in the maternal human.

2552. Perception is higher, and the Lord had it from the Divine Itself ; but thought is lower, and He had it from the Intellectual itself ; and as it was perception from which He had thought, so the answer to the thought was from perception. There is something similar with man : the celestial man cannot think except from perception ; nor the spiritual man except from conscience. (Both) the perception and the conscience are from the Lord . . . but the man's thought is from the Rational, and appears to him as from himself. Thus, when he thinks about any Thing from the Rational, the conclusion of the thought, or the answer, comes from the perception, or conscience ; thus the answer is given him by the Lord . . .

2553. The derivative thought. Sig. and Ex.

— All man's thoughts are terminated in natural things which are of his sensuous things. Ex.

2571². Hitherto the Lord's thought was about the doctrine of faith, but now about that of love and charity. Sig. and Ex.

— For when a man has become spiritual and celestial, he no longer thinks from truth, but from good.

2588⁷. Whatever is thought, is seen by the interior sight . . .

2593^e. The Ancients' mode of thinking, etc. was representative. Ex.

2596. In the other life all thoughts are communicated. 2748^e.

2619. As He had thought. Sig. and Ex.

— This thought was from the Divine Celestial through the Divine Spiritual.

—². With man . . . it is good from which he perceives ; but truth through which he thinks. Ex.

2626. For Divine thought-*cogitare*-is to will.

2641. 'To see' is predicated of the things which are of thought.

2679. For it is implanted in them by the Lord that they think much about eternal life . . .

2682². For those being regenerated think much about doctrine and life, because they think much about eternal salvation . . .

2684. The state of thought (of those in desolation of truth). Sig. and Ex. 2688.

2689. (Those being reformed) are kept by the Lord in the affection of good, and in the thought of truth ; and therefore they come into anxiety when deprived of these. Tr.

—⁴. Such as is the affection or love, such is the thought. Ex.

2694³. Unless the affection is broken, the thought remains in its own state ; for thought has its belief and its life from affection.

2715. Evil in the will continually inflows into the thought, so that the good there is relatively obscured.

2731. Wives are affections of good . . . men are thoughts of truth.

2748^e. It was granted to perceive their thoughts (which) were horribly filthy and obscene.

2763³. By the knowledge of correspondences the Ancients could think with Spirits and Angels.

2770. Thought and reflection. Sig. and Ex.

2789. The Lord's thought and mental view from the Divine. Sig. and Ex. 2829.

2851². Only through chinks does anything of the light of Heaven enter (with those in evil and falsity) by means of which they can think and reason. 3167².

2871^e. If the life (of the love of self and of the world) were taken away from such, they would not have anything of thought and will left.

2873. When the Angels merely think about such freedom . . . they are seized with internal pain ; and when evil Spirits merely think about (heavenly) freedom . . . they feel anguish.

2874. Freedom is to think and will from affection.

2876. It is an eternal law that everyone be in freedom as to . . . his affections and thoughts. 2877, Ex. 2882, Ex.

2883. Therefore man must . . . think truth [as] of himself. Ex.

2886. No one can think from himself ; but from others, and these again from others, and so on. (See AFFECTION, here.) 4319, Ex.

2888^e. Men will believe that they think, etc. from themselves . . . yet nothing is further from the truth.

2930. Man was so created that . . . he did not think one thing and will another . . . But with the spiritual the one faculty has been separated from the other.

[A.] 2992. When I was speaking about the viscera . . . the Angels led my **thoughts** . . . They did not **think** one whit about the viscera; but solely about the spiritual things to which they correspond.

3020³. To the rational mind belongs also all the **thinking faculty**—*cogitativum*—which is perceptive of what is true and good, etc.

3033². When a man wills good . . . then when anything is to be **thought** which is to be willed and done, his good will inflows into his **thought**—*cogitare*, and applies itself to the Knowledges there . . . and impels him so to **think**, will, and act. (And so also with a man who wills evil.)

3217^c. When Angels who are discoursing about the Intellectual, inflow into their **thoughts**, horses are represented.

3219^c. They opined that the things which are of **thought** inflow from without, through the external senses . . .

—³. I was (thus) instructed that all things of **thought** inflow from within; and not from without, although it appears so; (for) it is contrary to order for the posterior to inflow into the prior . . .

3226². In Heaven nothing is **thought** of than celestial and spiritual things . . . but in the world, scarcely anything than corporeal and natural things . . . And, as spiritual and celestial things . . . are presented representatively with man in his natural things, they remain implanted, and man is in them when he puts off the body.

3293². For man cannot **think** spiritually immediately after death, except from the things which are of his Natural.

3316³. (This shows) the nature of the **thought** and perception of the Angels, and how remote these are from the **thought** and perception of man. If man were to **think** in like manner, (as for instance) at the Holy Supper, and instead of bread perceived love to the Lord, and instead of wine love towards the neighbour, he would be in like **thought** and perception with the Angels, who would then approach nearer to him, until at last they could consociate their **thoughts**; but only so far as the man was at the same time in good.

3336². (The origin of man's **thought**. Fully quoted under AFFECTION.)

3337^c. Man's interior imagination, or **thought**, consists solely of forms and appearances of such things as have been imbibed by the sight of the mind, still more wonderfully varied, and, so to speak, modified.

3342. By wonderful variations of light and shade (Spirits and Angels) present to the life the things they are **thinking**, before the internal and at the same time the external sight of him to whom they are speaking, and insinuate them by suitable changes of the state of the affections. Ex.

3347. The Angels compared human **thought** and the derivative speech to the external form of man (which is full of innumerable forms within) . . . They also compared the faculty of **thinking** to the faculty of the viscera of acting according to the form of the fibres, and

said that the faculty is not of the fibres, but of the life in them, as the faculty of **thinking** is not of the mind, but of the life from the Lord inflowing into it.

3367. **Thought** from the Divine. Sig. and Ex.

3469². In the Natural as in a plane are founded the **thought** and will of man.

3489. The Angels . . . attend to the ends . . . and to the derivative **thoughts**.

—². In the other life they **think** and speak solely according to their internals. Ex.

3498². While man is in the world . . . his Rational is distinct from his Natural, inasmuch that he can be withdrawn from external sensuous things . . . and in some measure from interior sensuous things . . . and be in his Rational, thus in spiritual **thought**.

3573³. (With the regenerate) whatever the man wills and **thinks** in his Rational, presents itself conspicuously in his Natural; and this, in his face. (But it is now believed to be a matter of civil prudence to hide the **thoughts**. Ex.)

3599². All the **thinking faculty**—*cogitativum*—even with infants, is of truth adjoined to the Voluntary which is of good.

3603³. In his second age, man . . . begins to reflect upon (truths) from his own **thought**, and all that which he superadds from his own **thought** pleases him . . .

—⁵. Good with man (when regenerate) . . . is in every single thing he **thinks** . . .

—^e. The Involuntary which is from the Lord . . . manifests itself with the regenerate; and in the meantime it has disposed . . . each and all things of their **thought** and will, although it did not appear.

3606. 'Esau said in his heart'=**thought**.

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

3623^c. Without good and truth man could neither will nor **think** anything; for all his willing is from good, or non-good, and all his **thinking** is from truth, or non-truth. Hence man has his lives, which are one life when the **thinking** is from the willing . . .

3632^c. (For) speech flows from **thought**; yet the words are not such in the **thought**. (They only correspond to it.)

3660³. For the **thoughts** of Spirits and Angels are not intruded upon by cares of worldly, corporeal, and earthly things, as is the case with men.

3679. The **thought** of natural good concerning conjunction . . . Sig. and Ex.

—¹. 'To see'=**to think**; for to **think** is nothing else than to see inwardly, or internal sight.

—². The **thought** of natural good is the **thought** of the rational or internal man in the natural or external man . . . for (the former) is that which **thinks**, and not (the latter). Ex. . . Therefore, unless the internal man **thought** in the external, it would not be possible to **think** at all. And yet **thought** appears to man as if it were in his external man; for he **thinks** from those things which have entered through the senses . . . Ex.

—³. It is the **thought** which speaks through (the

organs of speech); for speech is nothing but the **thought** speaking.

—⁴. As to **thought**, the case is this. So long as man lives in the body, he **thinks** from the Rational, in the Natural; but in one way when the Natural corresponds to the Rational, and in another when it does not correspond. When the Natural corresponds, the man is rational, and **thinks** spiritually; (otherwise) he cannot **think** spiritually. Fully ex.

—⁵. But Spirits and Angels do not **think** in the same way as man. Their **thought** is indeed terminated in the Natural; for they have with them all the natural memory and its affections, but they are not allowed to use it; but still it serves them as a plane . . . so that the ideas of their **thought** are terminated there. Hence it is that the ideas of their **thought** are interior . . . (Thus) *their thought*, also, is such as is the correspondence of their Natural with their Rational; and there are Spirits who are rational, and **think** spiritually; and those who are not rational, and do not **think** spiritually. Ex.

—⁶. (Thus) the **thought** of natural good is **thought** in the good of the natural . . . The Rational **thinks** in the good of the Natural when it regards good as the end. Ex.

3726⁴. **Thoughts** supposed to be abstract things.

3727. Man's **thought**, speech, and action, which are the ultimates of order, are nothing else than truths from good; for they are images or forms of good . . .

3735². When a man **thinks** about 'bread' . . . this **thought** which he has about bread, serves the Angels with him as an object for **thinking** about the good of love; for the Angels apprehend nothing of the **thought** of man about bread. (Another examp.)

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

3747². The second degree of life, called the internal and rational man, is that by which man is above animals, for by means of it he can **think** and will what is good and true . . . And the third degree is that through which the Lord inflows into the rational mind, whence he has the faculty of **thinking** as a man . . .

3748². I asked him how he understood the fact that **thought**, which is spiritual, moves the whole face . . . and the organs of speech . . . 4044.

3849. For without affection, man cannot even **think** . . .

3862. (Thus) all **thoughts** which are of faith or truth are variegations of celestial and spiritual light.

3934². **Thinking** and willing good are impossible without doing good. Ex.

—³. Comparatively as man's will and derivative **thought** (are exhibited) in his face. Ex.

3938^e. Love is man's willing; and thence it is his **thinking** . . .

3954. When the sense of the letter ascends . . . into the sphere where the **thought** is—*cogitatur*—from the Lord and about the Lord . . . it is so perceived by the Angels, to whom the internal sense is the Word, for the **thinking** of which the sense of the letter serves as a

plane. . . The Angels cannot **think** about worldly, earthly, and corporeal things.

3957². For while man is in the body, corporeal and worldly things occupy his **thoughts**, which induce obscurity; but when he is divested of the body . . . it is with him as with those who are in interior **thought** by the abstraction of their mind from external sensuous things. Des.

—⁵. He who in the world has **thought** solely of such worldly things . . . is not fitted to be among those whose delight it is to **think** of heavenly things.

—⁶. When the externals . . . are taken away, the man is such as he has been inwardly; that is, he so **thinks** and wills. If his **thoughts** within have been deceits, machinations, aspiration for dignities, gains, reputation for their sake, hatreds, revenges, and the like, he then **thinks** such things . . . however he might have concealed his **thoughts** before men.

4042. (In the brain) is the source of the **thoughts** which are of the understanding, and of the affections which are of the will.

4046². (The Spirits of the dura mater) are those who had **thought** nothing about spiritual and heavenly things . . . —³.

4047. (The Spirits of the pia mater) are such as had not trusted much to their own **thought**, and had not determined themselves to any fixed **thought** about holy things; but had depended on the belief of others.

4067². In such (spiritual) society is every man as to his . . . **thoughts** and affections . . . All that he **thinks** and wills is thence, inasmuch that if the Societies of Spirits and Angels . . . were taken away, he would that moment have no **thought** and no will. 4073². 4096⁴.

4077^e. Whereas man has not the least of **thought**, or will, which does not come from the Lord by influx through Spirits.

4104². Such is angelic **thought**; and, wonderful to say, such is the **thought** of the internal spiritual man while he lives in the body, although the external man is quite unaware of it; and therefore when a regenerated man dies, he comes into the like **thought**, and can **think** and speak with the Angels, without instruction, which would be impossible unless he had had such interior **thought**.

4111². The states of Spirits as to good and truth are according to the Societies in which they are; for all the **thought** inflows through others, and, proximately, through those with whom they are in Society; and therefore when they are removed . . . into another Society, the states of their **thoughts** and affections are changed . . .

4126. To speak good and **think** evil. Sig. and Ex.

— . But in the other life all **thought** is manifest; for it is communicated by a certain sphere . . .

4154². He who **thinks** from scientifics (supposes) that the natural things from which he **thinks** are inmost things, whereas they are external ones.

4211³. For the conjunction of the Lord with man is according to the state of his **thought** (about Him), and the derivative affection. Ex.

[A.] 4214⁵. When such approach any heavenly Society . . . their **thought** is so obscured that they cannot even think. Ex.

4215². There is a correspondence of the **thoughts** and affections with the actions and gestures.

4227². (Such Spirits) obsess the **thoughts** and the will of men who are like them.

4245². The things which man **thinks**, and from which he **thinks**, affect him. If he **thought** from the goods of clarity, he would plainly see that the truths of faith are in the second place, and he would then also see the truths themselves as in the light. Ex.

4247². Such is the circle, that everything of knowledge is insinuated through the sight or hearing into the **thought**, thence into the will, and from the will through the **thought** into the act. . . From the memory, which is like an internal sight, there is a like circle, namely, from that sight through the **thought** into the will, and from the will through the **thought** into the act . . .

4249². For whatever man **thinks** and wills, that is, all his **thought** and all his affection, is either from Hell, or from Heaven. (Continued under AFFECTION.)

4280³. (For) the internal man itself **thinks** no otherwise (than according to the internal sense of the Word); for when the external man apprehends the Word according to the letter, the internal man does so according to the internal sense; although the man, while he lives in the body, is unaware of this.

4292⁴. The speech of man represents his **thought**. Ex.

4317⁵. Hereditary evil is in the will itself and thence in the **thought**.

4326. Those who relate to the general involuntary sense . . . can well perceive a man's **thoughts-cogitata**, but do not want to expose and utter them.

4327^e. Their **thoughts** have been communicated to me, which were abominable, being full of cruelties and butcheries.

4329. That their **thought** was general, that is, of a number together, I could apperceive from the things which inflowed thence into my **thought**. Fully ex.

—³. They drew conclusions as to the interiors of my **thoughts** and affections so dexterously, that I began to be afraid to **think** anything more; for they disclosed things which I did not know to be in me . . .

4364. (These confirmatory things) are added to the man's **thoughts** and affections, that is, to the things which he **knows** and loves . . .

—². He who has been regenerated . . . if he reflects upon his past life, will find that he has been led by means of many things of his **thought**, and by many things of his affection.

—³. For man can **think** not only of what he sees and feels, but also of what he does not see and feel . . .

—⁴. Yet there is something more interior (than the body) which **thinks** and wills.

4373^e. In this manner do angelic **thoughts** correspond with human ones.

4387^e. The internal sense . . . coincides . . . with the

spiritual speech of the Angels' **thought**. Their speech is spiritual, because their **thought** is from the light of Heaven.

4403. Societies send Spirits to others, and through them perceive their **thoughts-cogitata**—and affections, and thus communicate.

4408. The objects of the world . . . enter through the eye, and store themselves in the memory . . . under a like visual form; for the things thence reproduced are seen inwardly; thence comes man's imagination . . . These objects, when they appear still more interiorly, present **thought**, and this also under some visual form, but a purer one, the ideas of which are called immaterial, and also intellectual.

4464^e. For in the other life they cannot hide what they have **thought**, because the **thoughts** lie plainly open there . . .

4480^e. For the Angels cannot **think** otherwise than spiritually on every subject . . . To **think** spiritually is to **think** about the things of the Lord's Kingdom . . .

4525². For man has been created . . . into the potency of being elevated by the Lord as to his **thoughts** and affections above the natural world, and thence of **thinking** about God . . .

4526^e. For truths make all of man's understanding; for all of his **thought** is employed in [deciding] that the thing is so or is not so, that is, that it is true, or not true.

4570². Those in the external Natural are called sensuous men; for they scarcely go further with their **thought**.

4627². They said they could apperceive all the ideas of my **thought**, and also of those around me. Ex. . . They added that they saw certain angelic Societies with me, and that their **thoughts** were represented by various colourings. Des.

4629. For what Spirits **think**, both in general and in particular, is manifestly perceived by others.

4632. When I **thought** about the rule of the soul in the body . . . (these) infernals **thought** of the control of the soul over the anus . . . So when I **thought** about conjugal love . . . (other) infernals **thought** about the filthy things of adultery. And when I **thought** about sincerity, (others) of them **thought** of wicked deeds from deceit.

4652. The **thought** of a man when speaking, is nothing but the speech of his spirit. Ex.

4653. For man's spirit is among Spirits in the other life, and **thinks** there . . .

4654. There were Spirits who inflowed very strongly into my **thought** . . .

4657^e. Good Spirits do not hide their **thoughts-cogitata**.

4658². The Scholastics do not go from **thought** to terms; but from terms to **thoughts**. . . Many of them do not even go to **thoughts** . . .

—³. For all things of human **thought** and the derivative speech are analytical.

—⁶. (Aristotle) said he had known that his spirit would live after death . . . because it can **think**.

4674². Every man as to his spirit is in some Society, either angelic or diabolical: his **thought** is there; but his speech and actions are among men.

4676². The spirit does not know what old age is; and yet it is the spirit that **thinks** in the body . . . The reason this **thought** of the spirit cannot be communicated to the body, and the man thus know that he lives after death, is that so long as his spirit remains in the body, he cannot **think** otherwise than from the principles which his natural man has become imbued with . . . (so that) the influx of that **thought** is not received.

4689². The **thoughts** of everyone are there communicated much more openly than by any speech (here); and no one is allowed to speak otherwise than as he **thinks** and believes. Examp.

4729. (For such) **think** from lower and sensuous things.

4742. All the **thought** of the Angels is effected by the variegation of the light of Heaven, as also is the **thought** of man, although he is not aware of it; because with man that light falls into material images or ideas, which, being in his natural man, are from the light of the world. . . But in the other life, when the sight of the eye . . . is in the light of Heaven, it becomes manifest that his **thought** is from it.

4746. 'They lifted up their eyes and saw'=further **thought**; for (this expression)=intention and **thought**, or intense **thought**.

4760². (They allege) that **thought**, which man has above the brutes, is a thing which he attains by coming to maturity later. —³.

4766². Does he not **think** of three Gods?

—⁴. It would follow that to **think** what is true is of the Church, but not to **think** what is good; and thus that the **thought** of the man of the Church may be in contradiction to itself; that is, to **think** what is evil, and at the same time to **think** what is true; and so by **thinking** evil be with the devil, and by **thinking** truth be with the Lord.

4799³. (Effect on the face, of **thinking** one thing and saying another.)

4814². The **thoughts** of the Angels derive nothing from time and space . . . Neither does man perceive time when in interior **thought**, but when in exterior, as may be evident from the state of a man when his exterior **thought** has been lulled, that is, when he is asleep.

4850^e. The changes of state of the **thoughts** are in those of the affections as singulars are in generals, and are, relatively, variations.

4857³. So long as man lives in the world, he **thinks** from the natural and worldly things which are there, and not from spiritual and heavenly things . . .

4884². That which man only **thinks**, and does not do; and still more that which he **thinks** and does not want to do, is no otherwise than outside the man, and is dissipated like chaff by the slightest wind . . . from which it may be known what faith is without works.

4901². Spirits and Angels have no **thought** from

times, as have men . . . but their **thought** is from states of life. Ex. (Continued under IDEA.)

—³. **Thought** from the interior memory has not times and spaces adjoined to it; but states and their progressions instead. Hence it is that they correspond.

5000. 'She spake to Joseph day by day'=**thought** about that Thing.

— The reason 'to speak'=to think, is that **thought** is interior speech; and, when man thinks, he is then speaking to himself.

5044. With all in temptations there inflows truth from the Lord, which rules and governs the **thoughts**, and raises them up whenever they fall into doubts, or into despair.

5084⁵. Man is above beasts . . . in this: that he can **think**, [and this] not only about the causes of things, but also about the Divine . . .

5089². Unless the **thought** with man can be elevated above sensuous things, so that these are beheld as below him, he cannot have a taste—*sapere*—for anything interior in the Word . . . For (such) have immersed their **thoughts** in such things as are of the world, that is, in terms and distinctions from those things . . . thus neither can their **thought** be any longer freely extended over the whole field of the things of the memory, so as to select what agrees, and reject what is repugnant, and apply whatever is in connection; for . . . it is kept closed and immersed in terms, and thus in sensuous things, so that it cannot look around.

5094². He who **thinks** and concludes from the interior Natural, is rational in proportion as he draws in through the Rational; whereas he who **thinks** and concludes from the exterior Natural, is sensuous in proportion as he draws in from sensuous things.

5096. This persuasion is such that it takes away all freedom of **thinking** anything else, consequently holds the **thought** itself in a bond . . .

—^e. (Such) can, in mental view—*intuitions*—and **thought**, range at large as it were through the whole Heaven . . .

5102. For the interiors of man, from which come the **thoughts** . . . are the affections; for these, being of his love, are of his life. It is known that the affections are presented visibly in the face with those who are in innocence, and, together with the affections, so also are the **thoughts** in general; for these are forms of the affections.

5110². Abstractedly from person, man cannot form a conception of these things, because what is natural is adjoined to every single thing of his **thought**; nevertheless, when we **think** that all which is in the Lord is Divine, and that the Divine is above all **thought** . . . (and abstract) that which is comprehensible, there remains Esse and Existere itself. (Continued under IDEA.)

—^e. It is from this that everyone is able to think of the Divine Itself as of a Man . . .

5119^e. This fallacy . . . cannot possibly be dispelled . . . even by the rational man, unless it can think abstractedly from what is sensuous.

[A.] 5121³. Genuine perception . . . leads the understanding to think as the case really is, with an internal assent . . . (which) is a dictate through Heaven from the Lord, inflowing into the interiors of the **thought** concerning such things as are above what is natural . . .

5126². From infancy to childhood, man . . . receives only earthly, corporeal, and worldly things through the senses of the body, and from these his ideas and **thoughts** are then formed; the communication with the interior man being as yet not open . . .

5127². A sensuous man knows that he **thinks** . . . and supposes that to **think** . . . is interior . . . but does not know that to **think** solely from sensuous things . . . is of the external man, and thus that his **thinking** . . . is only of the exterior Natural; and still more so when he **thinks** falsities . . . He therefore does not know what interior **thought** and will are. If he is told that interior **thought** is to **think** from truth . . . he does not apprehend it.

5130. He who receives faith is continually in remembrance of the Lord, and this even when he is **thinking** or speaking about something else . . . But what reigns universally is not perceived, except while the **thought** is directed to it. (Examp.)

—². (Thus is seen) what is meant when it is said that we are to **think** continually about the Lord, salvation, and the life after death. All who are in faith from charity do this; and hence it is that they do not **think** evilly about the neighbour, and have justice and equity in everything of their **thought**, speech, and action; for that which reigns universally inflows into every single thing, and leads and rules it . . .

5131³. When the faith of charity is the end, **thought** the cause, and discourse the effect, then, if there is correspondence, faith from charity inflows into the **thought**, and this into the discourse . . .

5135². When man begins to **think**, not, as before, from his parents and masters, but from himself, he as it were re-creates the things he had previously learned . . .

5141. When a man is in interior **thought** from affection, and withdraws his mind from sensuous things . . . he is in rational apperception . . . and is almost in his spirit. But when a man is in exterior **thought**, from causes which come forth in the world, his apperception is from the interior Natural . . .

5165². Without such . . . a plane, a man in the body cannot **think** at all about the things which are above sensuous things. Ex. . . The like is the case with the exterior Natural: unless this served interior things as a plane . . . man could not **think** at all; and therefore this plane is formed first, namely, from infancy. 5168², Ex.

5168². Therefore, when there is no subordination (of the exterior Natural), man can have no interior **thought** . . .

5172. There are certain upright Spirits who **think** not by meditation; and thus quickly, and as it were without premeditation, utter the things which occur to their **thought**. They have interior perception, which is not rendered so visible by meditations and **thoughts**

as is the case with others. . . Such belong to the province of the thymus gland. Des.

5173^e. For to **think** and will is spiritual, and to act and be moved is natural . . . But that which in the will and derivative **thought** is that which produces, is not alike in its form with the action which is produced; for the action only represents that which the mind wills and **thinks**.

5180². The modest ones (of these Spirits of the receptacle and ducts of the chyle) are they who have desired to know men's **thoughts**—*cogitata*—in order to allure and bind them to themselves; for he who knows the **thoughts**—*cogitata*—of another, knows his secret and interior things, and this causes them to be conjoined . . . These desire to know only what is good in men . . . But the impudent (of these Spirits) try to find out the **thoughts**—*cogitata*—of others in order to profit or to inflict injury . . . and detain the mind of the other in the Thing they want to know, by not receding, and by adjoining also assent from affection, thus drawing out even the secret **thoughts**.

5182. Recent Spirits have to be initiated into gyres, in order that they may . . . speak and **think** together with others . . . In like manner in the Grand Man . . . the **thought** and speech of one must be in accord with that of others. It is a fundamental thing that the **thought** and speech should be in accord with everyone in a Society in themselves; otherwise a discordance as of a disagreeable grating noise is apperceived . . .

—^e. The second (introduction into gyres) is that the **thought** and speech may be in accord; the third is that (the Spirits) may agree together as to the **thoughts** and affections . . .

5185^e. (The Spirits of the pancreatic, hepatic, and cystic ducts) when in their natural state, **think** nothing. To **think** nothing is to **think** obscurely of many things at once, and not distinctly of anything.

5187². One kind of vexing there consists in forcing one to speak faster than he **thinks** . . . The slow are thus inaugurated into **thinking** and speaking more quickly. D. 1014. 1015. 1030. 1124a.

5189. (The Spirits of the isthmus of the brain are) such that each one speaks differently from the others, and yet they all **think** alike. Ex. D. 3822.

—^e. The **thoughts** from the ends are represented by the fibres from these beginnings (in the brain).

5222. 'Spirit,' here, = the interior affection and **thought**; these are the spirit of man. . . But at this day by 'the spirit' . . . only the **thinking faculty**—*cogitativum*—is understood, and this without any subject other than the body . . .

5227. **Thought** from the Sensuous which is subject to the intellectual part. Sig. and Ex.

5228. Perception from **thought**. Sig. and Ex.

5259. The **thought** of the Celestial of the Spiritual from the Natural. Sig. and Ex.

— For that which is exterior never **thinks** from itself, but from what is interior . . . although while the interior or higher is **thinking** in the exterior or lower, it appears as if (the latter) were thinking from itself. Ex.

5272. That which the Natural thought from the Celestial of the Spiritual. Sig. and Ex.

5278. (For) the things of which a man is **thinking** are immediately under his view, and the things related thereto present themselves in order around, even to those not related which are the most remote, and are then in forgetfulness; the things which are opposite are separated thence and hang downwards, and present themselves underneath, and equilibrate those which are above. This ordination is effected through the good which inflows; and this is the case with all the **thought** of man. That it is so appears from **thoughts** in the other life; for **thoughts** are sometimes presented visibly there in the light of Heaven, and then such a form of their arrangement appears.

5287. In the other life, especially in the Heavens, all **thought**, and thence all speech, is effected by what is abstracted from persons; and therefore **thought** and speech there are universal; for in proportion as **thought** and speech is determined to persons, and to their qualities in special; and also to names, and to words, in the same proportion it becomes less universal; and also in the same proportion it is determined into the Thing, and there remains; whereas in proportion as it is not determined to these things, but to Things abstractedly from them, in the same proportion it is determined away from the Thing, and is extended outside of self, and the view becomes higher, and consequently more universal. 5434^e. 6040².

—². This appears manifestly from the **thought** of man: in proportion as it regards the words of one who is speaking, it regards not his meaning; and in proportion as it regards the particulars in the man's own memory, and remains therein, it does not perceive the qualities of Things; and, still more, in proportion as it regards itself in everything, it contracts the **thoughts**, and removes itself from the view of a Thing [as regarded] in the universal. Hence it is that in proportion as anyone loves himself more than others, he is less wise in the same proportion.

5288². Without this influx (from Heaven) man could not **think** at all: on the ceasing of the influx, everything of **thought** ceases.

5302. Some suppose . . . that man is man from the fact that he can **think**. But man is not man from this: but from the fact that he can **think** what is true and will what is good, and that at the time he is **thinking** what is true and willing what is good he can view the Divine and receive it perceptibly. In this is man distinguished from brute animals. . . If a man **thinks** what is false, and wills what is evil, it makes him . . . even worse than a brute animal; for by these very faculties he destroys what is human in himself . . .

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 . . .

5342². Then, because he begins to **think** from himself, and to act according thereto, he can no longer be kept in charity.

—³. Therefore, from that age . . . especially by his

Own **thoughts** and the derivative confirmations is he imbued with truths.

5383. There are some (of these Spirits of the kidneys and ureters) who as soon as they approach apperceive another's **thoughts**—*cogitata*, etc. . . It is a wonderful thing in the other life . . . that as soon as any Spirit comes to another, and still more when he comes to a man, he at once knows his **thoughts** and affections . . .

5386^e. (These Spirits of the excretories) have not any extension of the **thoughts** . . .

5391². When my **thoughts** were led to infants (these chaste virgins of the subsidiary kidneys) felt . . . internal joy . . . but when anything was **thought** of in which there was nothing heavenly, they became anxious. Their anxiety comes chiefly from their being of such a nature that they keep their **thoughts** steadily in one Thing, and do not shake off anxious things by variety. . . They also keep the mind of another constantly in certain **thoughts**, whence such things rise up and show themselves as cohere in a series and . . . from which the man is to be purified. In this way also interior things lie in plainer view to the Angels . . .

5428². Freedom itself . . . consists in . . . **thinking** (and willing) nothing from self; but from Heaven . . .

5477². It is (spiritual) light which enlightens the ideas and objects which are from the light of the world, and causes man to be able to **think**, conclude, and reflect. Ex.

5492^e. (Thus) angelic **thought** and speech, relatively to human **thought** and speech . . . is spiritual, whereas the latter is natural; and the former falls into the latter when it descends; and the latter is turned into the former when it ascends. Unless this were so, there would be no communication whatever of man with Angels, or of the world with Heaven.

5497. A child . . . cannot **think** from what is higher than the exterior Natural; for he composes his ideas from sensuous things. But, as he grows up, and from sensuous things forms conclusions to the causes, he thus begins to **think** from the interior Natural . . .

5508. 'To tell—*indicare*' = to **think** and reflect.

5511. If it is said that man thinks nothing from himself . . . but that if he **thinks** what is good, it is through Heaven from the Lord; and if what is evil, it is from Hell: this appears hard to him who wants to **think** from himself . . . when yet it is most true. 5846.

—³. If it is said that . . . the internal man (or soul) after death appears . . . with a like sensitive and **thinking** faculty—*facultate cogitativa*, this will seem foreign to the truth to those who have cherished the opinion that it is only **thinking** something . . .

5562. They who emerge from vastations, and serve for uses to which the bones [correspond], have not any determinate **thought**, but a general almost indeterminate **thought**, being like those who are called distraught . . .

5567. He induced a general sphere of ideas of **thought**.

5597. 'To ask' = to perceive the **thought** of another. . . For in Heaven there is a communication of all

thoughts, so that no one need ask another what he is thinking. 5800.

[A.] 5614². The interior **thought** of a man who is in good apprehends this, because that **thought** is in the internal sense, although . . . it does not appear that his interior **thought** is such; for his interior **thought** is like that of the Angels; for his spirit is in Society with them. (Continued under INTERNAL SENSE.)

—³. As the interior or rational mind of the man who is in good is in the Spiritual World, and his exterior or natural mind in the natural world, it cannot be but that both minds **think**, the interior one spiritually, and the exterior one naturally, and that what is spiritual falls into what is natural, and they act as a one by correspondence. (Continued under IDEA, at —⁴.)

5639². When what is spiritual reigns in a man, it affects and as it were tinges all that he **thinks**, wills, and does, and makes the **thoughts**—*cogitata*—and the acts from the will partake of what is spiritual, until at last—as when he passes into the Spiritual World—they also become spiritual with him.

5695². For the Angels have no desire to conceal from others what they are **thinking**; for they **think** nothing but what is good—*bene*—towards the neighbour, nor have they any hidden **thought** that they wish well to the neighbour for the sake of themselves.

5732. For in Heaven no one is commanded; but **thought** is communicated to another, and he acts willingly according to it. Communication of **thought**, together with desire which wills that something be done, is influx; and, on the part of the recipient, is perception.

5774². Every man when a child **thinks** . . . from sensuous things; as he advances in age, he **thinks** . . . from scientifics; and afterwards, from truths. This is the way to judgment. Further ex.

5800. 'My lord asked his servants' = the perception of their **thought**. Ex.

5855. I (had supposed) that no Spirit could perceive my **thoughts**. (Fully quoted under SWEDENBORG.) 6214.

5874². Scientifics are then present, but do not appear; for the **thought** extracts what they contain . . . and the more interiorly the **thought** goes, the further it removes itself from them. . . After the understanding has been formed, scientifics form the ultimate plane, in which the man **thinks** no longer, but above it.

5975. The interior sight is **thought**; and, in a Society there . . . what one is **thinking** another is **thinking**; thus **thought** conjoins. Moreover, when anyone **thinks** about another, he is presented; and in this way also it conjoins.

5985. A Subject is one in whom are concentrated the **thoughts** and speech of a number. (Fully quoted under SUBJECT—*Spirit*, and also at 5989^e.)

5986. No one in either Heaven or Hell, **thinks**, etc. from himself, but from others, and thus, at last, all and each from the general influx of life which is from the Lord. (Continued under SUBJECT—*Spirit*.) Every

Spirit wills that he **thinks** and speaks from himself; but . . . they were told that everything of **thought** and of will inflows, because there is only one life . . . (which) is varied everywhere according to the form of each subject. Ex.

6004³. When scientifics are thus inflamed, then, when anyone **thinks** from scientifics, the **thought** extends and diffuses itself far and wide, to many Societies in the Heavens at the same time. Ex.

6007. To be elevated towards interior things is to **think** interiorly, and, at last, like a Spirit, and an Angel; for the more interiorly **thought** goes, the more perfect it is, because it is nearer the influx of truth and good from the Lord.

6040^e. Moreover, in the other life, by **thought** about persons those are excited who are **thought** of; for all **thought** is communicated there.

6159. What reigns universally, reigns also singularly . . . whatever the dominant affection is, it is present in every single thing of the man's **thought** (and will); and, although it does not always appear to be present in the **thought**, still it is in it . . .

6194. I have sometimes **thought** and spoken without reflecting that Spirits are 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. (When these Spirits were present) they so hindered my **thoughts** that I could **think** only confusedly and brokenly. Ex.

6200². When I have **thought** about a man (or a city) . . . that whole man (or city), as they existed in my **thought** and affection, appeared in a moment with the Spirits. Ex. (Continued under SPIRIT, at 6201.)

—^e. To be elevated from these Spirits, man must **think** about eternal life.

6204. The evil which enters into the **thought** does not at all injure the man . . . but it does when it enters the will . . . by being kept in the **thought** . . . 6308², Ex. and Sig.

6210. (When I have) **thought** inordinately about worldly things . . . I have noticed that I had relapsed into what is sensuous; and that in proportion as the **thought** was immersed in these things, I was removed from consort with the Angels. . . For when such **thoughts** occupy the whole mind, they bear the lower mind downwards, like weights. (Shown by an experience.)

6226. Few know that **thought** is sometimes in the interior, and sometimes in the exterior, Natural. Ex.

—^e. For the Angels do not **think**, like man, from the objects of the world, and of the body; but from those of Heaven.

6263. 'I had not **thought** to see thy faces' (Gen. xlviii. 11) = that he had not been in hope . . .

6273. That the **thought**—*cogitare*—of man is posterior (to will). Ex. For the will causes him to **think** in one way rather than in another.

6308. Man does not perceive (this) influx, because his

thought is kept in freedom by an equilibration between these two influxes.

6309. (Interior and exterior thought a proof of there being an internal and an external man. Ex.)

6310^o. When man is in this (sensuous) lumen, his thought is nearly in the same lumen as is his external sight, and is almost in the body. Men who are in this lumen are to be called sensuous, for they do not think beyond the sensuous things of the body . . .

6315. The man who has been elevated from sensuous things by the good of faith, is alternately in sensuous and in interior lumen . . . When in the state of his sensuous life, he is averse to speak and think about God, etc., and if he does speak and think about them, he makes them of no account, unless at that moment he is elevated by the Lord . . . This man, when . . . in interior lumen, thinks from what is just and fair ; and, if in a lumen still more interior, he thinks from spiritual truth and good.

6317. (These Spirits) were remitted into the state of thought in which they had been when in the body, and their thought, about Spirits, was communicated to me. Des.

6319. The influx of the Angels with man is according to correspondences ; for the Angels think spiritually, and man perceives it naturally. Examps.

—². That thought is circumstanced quite differently from speech, is evident from the fact that a man thinks more things in a moment than he can utter in half an hour, because he thinks abstractedly from the words of language.

6321. As they hindered the influx, so did the life of the thought fluctuate, and finally was as it is with those who fall into a swoon.

6326. All the operations of the mind are variations of form . . . and the ideas of thought are nothing else ; and these variations come forth according to the changes of state of the affections.

6338^o. Unless the thoughts were ordained universally and at the same time singularly by the affections . . . they could never flow rationally and analytically.

6368. Man's will and thought from the proprium is nothing but evil and the derivative falsity . . .

6380^o. Those of the external Church cannot elevate the thought higher than to the Divine Natural ; whereas those of the internal Church elevate [it] above the Natural to the Internal ; for everyone who is in faith in the Lord, has an idea of Him according to the faculty of elevating the thoughts.

6470. That all life is from the Lord, it has been granted to know from the fact that no Spirit thinks and speaks from himself, but from others, and these again from others, and so on . . . (thus) as no one thinks and speaks from himself, but from others, at last all [do so] from one, thus from the Lord . . .

6474. How all thoughts are ruled by the Lord, shown me.

—^e. That which inflowed from the Lord so led all the series of my thoughts into consequents . . . that I could not possibly wander into other thoughts . . .

6484. He belonged to the subtle evil Spirits, because he had indulged in thought more than in discourse and social intercourse. Des.

6564^o. (With the evil) the interiors are closed, there being an entrance solely as it were through chinks here and there, whence there remains to the man the faculty of thinking and willing, but contrary to what is true and good . . .

6571. 'Ye thought evil upon me' (Gen.1.20)=that they intend nothing but evil. (Fully ex. under INTEND.)

6598. (The reason one man can understand what is honest, just, and good better than another) consists in the elevation of the thought to the things of Heaven ; by this the thought is withdrawn from external sensuous things ; for they who think solely from sensuous things cannot see one whit of what is honest, just, and good ; and therefore they trust in others . . . whereas they who are able to think above sensuous things—if the things in the memory have been ordained—are, more than others, in the faculty of understanding and perceiving, and this according to the degree of the mental view from within.

6599. How the case is with those who think in what is sensuous, and with those who think above it ; and the nature of the influx into these two. Ex.

—^c. How the case is with thought and its ideas. Thought diffuses itself into the surrounding Societies of Spirits and Angels, and the faculty of understanding and perceiving is according to the extension, that is, according to the influx thence ; and, moreover, in one idea of thought there are innumerable things, and still more in one thought compounded of ideas.

6600. It has been manifestly shown me that the thought of man, and also that of Spirits, and of Angels, diffuses itself around into a number of Societies in the Spiritual World ; but the thought of one in a different way from that of another. (Shown by experience.) According to the extension of the thoughts and affections into the Societies, is effected the faculty of understanding and perceiving with man, Spirit, and Angel. (See under EXTEND, at this and the succeeding references.)

—³. The statement that the thought and affection of man, Spirit, and Angel circumsure themselves into Societies, is made according to the appearance ; the influx of the thoughts and affections being really from the Societies, and, in fact, through the Angels and Spirits with the man.

6601. I was kept for some time in a certain affection and the derivative thought, and it was shown how many Societies concurred in it : there were five Societies who . . . said what they were thinking ; and also that they had apperceived that those thoughts were in me ; and besides, that they also knew . . . the causes of the Things which were being thought, and also the ends. The rest of the Societies . . . to which the thought was extended, were not so manifested : they were more remote . . .

6603. But the thoughts and affections which penetrate into Societies do not there move the Societies to think and will in special as does the man, Spirit, or

Angel from whom the **thoughts** and affections go forth ; but they enter into the universal sphere of the affection and derivative **thought** of those Societies ; so that the Societies know nothing about it. Ex. . . All **thoughts** and affections enter into the spheres of the Societies with which they are in agreement ; and hence it is that there are extensions in every direction in freedom, like the extensions of rays from objects in the world, which spread freely on every side to the sight of everyone who stands around, with variety according to the clearness or dullness of the sight, and the serenity or obscurity of the atmosphere . . .

[A.] 6604². For the extension of the affections and **thoughts** has its limits, and in the last Societies it vanishes, and goes off as the sight does into the universe. Within the limits of this general sphere, the **thoughts** and affections can be varied, and be sometimes nearer one Society and sometimes nearer another. When they are in the midst of one Society, the rest are to that one in the circumferences . . .

6605. Hence it is that every Spirit and Angel appears in a form exactly according to the communication of his **thoughts** and affections with the Societies ; in proportion as they are in good and truth, they are in a more beautiful human form ; but if the communication of the **thoughts** and affections is diffused into Societies not according to the heavenly order, the form is unbeautiful in the same degree ; and if the communication is with infernal Societies, the form is ugly and diabolical . . .

6606. I have observed that when I was speaking with angelic Spirits, the affections and **thoughts** appeared like a stream around, and that the subject of **thought** was in the midst, encompassed with that stream, and that the stream was extended thence in all directions ; from which it has been made manifest that the **thoughts** and affections extend themselves to Societies in all directions.

6607. When **thoughts** with affections diffuse themselves, they circulate almost according to the form of the circumvolutions of the cineritious substances in the human brain. Des. . . But the forms of Heaven are still more wonderful . . . and into such a form do the **thoughts** of the Angels flow . . .

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

6612. (Thus) the more exteriorly a man **thinks**, the less extension he has ; and the more interiorly, the more extension. For they who **think** exteriorly, that is, in what is sensuous, communicate solely with the grosser Spirits ; whereas they who **think** interiorly, that is, from what is rational, have communication with Angels. Des.

6615. When the **thought** of the Angels falls down to lower [parts], it appears like a bright white cloud ; but the **thought** of the Angels who are in the higher Heavens, like a flaming light, from which there is a vibration of resplendence. This bright white cloud and flaming light are nothing else than the innumerable things which are in their **thought**. When these in-

numerable things inflow into the **thought** of the Spirits who are beneath, they are presented as only one thing ; the light and the resplendence inflow into their **thought**, and the flaming into their affection, and this flaming leads their ideas, and joins them together . . .

6621. The **thoughts** of those who, when reading the Word, have studied only the art of criticism . . . have been represented as closed lines . . . and as a texture thence. When such have been with me, all things which were being **thought** and written became confused, the **thought** being kept as it were in prison.

6626. With the Angel, Spirit, or man who lives in charity towards the neighbour and in love to the Lord, the very smallest things of **thought** relate to a man. Ex. (Continued under IDEA.)

6655². Those who are like the Angels, want, if possible, that their mind should be open, and that what they are **thinking** may be manifest to everybody . . . Whereas they who are in evil are afraid lest anything which they are **thinking** and willing should shine out . . .

6666². Nothing else occupies the **thoughts** of the infernals than doing evil.

6669². 'To tread the clay' = from evil to think falsity.

6788. **Thought** about the holy things of the Church. Sig. and Ex.

6804². Moreover the Angels never determine their **thoughts** to individual persons ; for this would be to bound the **thoughts**, and withdraw them from a universal perception of Things . . . Thence is it that the things which the Angels speak . . . are far above human **thought**, which is not extended to universals, but is narrowed down to particulars. Examp.

6814. I could speak with (the Spirits of Mercury) only by a kind of active **thought**.

— For the **thought** which is above the imagination requires for its objects Things abstracted from those which are material.

6839. That the Lord inflowed into his **thought**, in order that he might reflect upon it. Sig. and Ex.

6843. That he should not as yet **think** about the Divine from sensuous things. Sig. and Ex. 6844, Ex.

— 'To approach to Jehovah' = to **think** about the Divine.

6844³. For man is not aware . . . that **thought** is more and more interior, and also exterior.

6893. **Thought** itself makes presence ; for he who is being **thought** of appears as if present before the internal sight. In the other life this takes place actually ; for there, when anyone is intensely **thought** of, he is presented. Hence it is that friends meet there, and also enemies . . .

6901. 'To enter' = to communicate one's **thought** to another.

6915^e. For the **thought** of the spiritual is within scientifics, and but little above them.

6921. (The spirits of Mercury) are quicker than others in **thinking**, etc.

6943. **Thought** from the Law Divine. Sig. and Ex.

—^e. Thought from the Law Divine, is thought from truth from the Divine.

6987. The mouth together with the lips corresponds to interior speech, which is that of the thought. The thought of man is active and passive; he has active thought while speaking, which may be called speaking thought; but passive thought is that which man has while not speaking . . . and by the mouth of man is signified the active or speaking thought, thus utterance. As to this active thought, it is to be known that this thought really is speaking in its own way, and that by the activity of this speech it excites the corresponding organs of the body.

—². It appears as if the words of the speech were in the thought, but this is a fallacy, it is only the meaning of the speech which is there. (Fully quoted under SPEAK.)

7094. 'Pharaoh said'=contrary thought by those who infest.

7118. Those who infest, in so far as they can, prevent the upright from thinking about the Lord: as soon as anything of thought about Him occurs to the mind openly, they at once take it away, as they know how to do dexterously: but as thought about the Lord, with those being infested, is nevertheless universal, thus more interior than to be seen openly—for it inflows through Heaven—therefore as soon as they are not infested, they come into thought about Him; for that which inflows through Heaven, and reigns universally, reveals itself in all freedom. 7119, Sig.

7147². Infestations take place in this way: falsities and evils from the Hells, and truths and goods from Heaven . . . are injected into the thoughts; which happens because men and Spirits do not think from themselves; but all things inflow.

7158. 'They met Moses and Aaron'=thought about the Divine law and the derivative doctrine. Ex.

7191^e. (Thus) everything of thought, and of the derivative discourse, inflows through Heaven from the Lord . . .

7218². It is to be known that everything of thought inflows; but when it is the state of evening and night with Spirits, their thought is in a compulsory state; [for] they are then compelled to think about the falsities which are being injected . . . But when it is the state of morning and mid-day with them, their thought is in a free state; for they are then free to think about the things they love, thus about the truths and goods of faith and charity . . .

7222. 'Moses spake with Jehovah'=the Law from the Divine and the derivative thought.

7244. 'Moses said before Jehovah'=thought about the Law Divine with those who are in falsities.

7341. 'Pharaoh looked back, and came to his house'=thought and reflection from falsities. 'To look back'=thought and reflection. Ex.

7360. (In Mars) the affection of their speech is represented in their faces, and its thought in the eyes; for the thought and the speech . . . with them make a one: they regard it as wicked to think one thing and speak another.

7381². The ideas of interior thought with man . . . are terminated in material things, and, where they are terminated, there they appear to be; hence he perceives what he is thinking. Hence it is evident how the case is with the truth of faith . . . that it falls into the thought of man, and that it is called the external law. (Continued under IDEA.)

7437. 'Lo, he goes forth to the waters'=that from these evils they again think falsities. 'To go forth'=thought from evils to falsities. Ex.

—². As to thought from evils to falsities, it is to be known that they who are in evils, cannot do otherwise than think from them to falsities. Ex.

—³. And so those who are in a state of good cannot do otherwise than think from good to truths. Ex.

7454³. Believe not, then, that the things man thinks in secret . . . are hidden; for they are as manifest in Heaven as are the things which appear in the light of mid-day. Ill.

7480. The Spirits of Mars relate to . . . what is intermediate between the Intellectual and the Voluntary, thus to thought from affection; and the best of them to the affection of thought. Hence it is that their faces act as a one with their thought.

7498². For he who thinks of anyone sets him as present to himself; and . . . in the other life, he of whom anyone thinks from a longing to speak to him, is presented . . .

7568. For, in the Spiritual World, all approach is effected by a determination of the thought.

7693². (A sensuous man) thinks as it were on the surface, that is, in ultimates or extremes; and is quite unaware that there exists an interior thought according to the perception of what is true and good.

—^e. To look to Heaven is not to think about the things of Heaven, but to have them as the end . . . for wherever the love turns, the man's interiors turn; and thus also his thought.

7745². These Spirits withdraw their thoughts from others . . . If anything of their affection were perceived, their thought would be manifest; for the thought flows from the affection.

7747². For they who are sincere do not even wish to think anything except what others may know . . .

7802. The reason why (in Jupiter) Spirits speak with men, is that they think much about Heaven and the life after death . . . Speaking with Spirits and Angels was common in this Earth also in ancient times, for a like reason, namely, that they thought about Heaven and but little about the world; but this living communication with Heaven was closed in proportion as man . . . began to think about the world, and but little about Heaven . . .

7937. 'Ye shall say'=thought. Ex.

8067. 'A memorial between the eyes'=that which must be perpetually in the understanding, that is, in the thought.

— The things which man thoroughly believes and loves are perpetually in his thought and will; for he is thinking and willing them although in ideas and

business about other Things . . . for they are present in his mind among other things which constitute the quality of his mind ; as is evident from the spiritual sphere which is around a Spirit . . .

[A.] 8124. He who is in charity . . . has charity in every single thing which he thinks and speaks . . .

8128^e. Thought from perception is internal speech.

8160. 'The sons of Israel lifted up their eyes' = the Intellectual of the mind, and [also] thought.

8248. It was shown how the thoughts are presented by the face. Ex.

8343^t. That everything of thought and will inflows ; what is good, from Heaven ; and what is evil, from Hell. Refs.

8383^e. For when they become Spirits, they are driven to speak exactly as they think.

8406. 'The sons of Israel said unto them' = thought from anxiety.

8516³. (When they act from good) all things they think and do flow as it were spontaneously . . . It would be quite different if they thought and acted from truth ; for then they would think whether they should act in this way, or not . . .

8565. 'Moses said to them' = an answer by influx into the thought . . . For all answer from the Divine is effected by influx, and that into the thought.

8622^t. Genii do not inflow into the thoughts, as infernal Spirits do . . . but into the affections . . .

8630^e. The Spirits and Angels (of Jupiter) relate to the Imaginative of thought . . .

8701^t. In the other life all are reduced to such a state . . . that what they will they also think . . . But here, a man can think . . . differently from what he wills, to the intent that he may be reformed. 8702^e.

8733. 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. (Fully quoted under SPEAK.)

8746. The internal man is regenerated by thinking the things which are of faith, and willing them. See 8745.

8834. 'Moses said unto Jehovah' = the thought of truth from the Divine. . . It is said the thought of truth from the Divine, and there is meant the thought with him who represents truth from the Divine ; (for) it is the truth with a man which thinks . . .

8865^t. Such Spirits and Angels are with a man as is his universal Regnant . . . All the cheerfulness and content which a man has, even when he is thinking about other Things, is thence.

8885. 'Remember' = that which is perpetually in the thought . . . That which is perpetually in the thought is that which universally reigns there ; and that universally reigns with a man which is perpetually in his thought, even when he is meditating about other Things. . . The thought of man involves many things together ; for it is the form of many things which have entered successively ; the things which come to manifest

perception are then in the middle, and are thus in the light of the internal sight, and all other things are then at the sides round about ; the things which are in the circuits are in obscurity, and are not manifested, except when such objects occur as they have been associated with. The things which are still more remote, and which are not in that plane, but verge downwards, are such things as the man has rejected, and to which he is averse. Such things are what are evil and false with the good, and what are good and true with the evil.

—². In the thought itself of man are the things which are perpetually there, that is, which universally reign there, which are his inmost things. From these, the man regards the things which are not perpetually there . . . as outside of himself . . . from which he can choose those which agree with the inmost things, and adjoin them to himself . . .

—⁴. With the evil, thought and will do indeed inmostly agree . . . but this agreement does not appear before men ; for from infancy they learn to speak otherwise than as they think . . . But in the other life the quality of the interior will and thought appears as in clear light.

8910². It is believed that thought is the man ; but there are two things which constitute the life of man : the understanding and the will ; and thought pertains to the understanding . . . Thought without the affection which is of love does not make anything of the life with man ; but thought from the affection . . . from which it follows that the will is the man himself, and not the thought except in so far as there passes into it what is from the will. Hence it is that the things which enter into man's thought, and not through it into the will, do not render him unclean ; but the things which enter through the thought into the will. Ex. 9009².

—³. For man cannot desist from thinking evil, but from doing it ; but as soon as he receives evil from the thought into the will, it . . . enters into him . . . Sig.

8918. For the thoughts and ideas of thoughts, with man, are founded upon spaces and times, inasmuch that man cannot think without them ; and therefore if you abstract times and spaces from the thought of man, he scarcely apperceives anything. But the Angels . . . think altogether without any idea of time and space, and so fully, that their thoughts exceed the thoughts of man in intelligence and wisdom by a myriad of times . . .

8920². The form of truth Divine, that is, its thought, etc., in the Third Heaven, so far transcends that in the Second that it cannot be apprehended in the latter . . . (And so that) in the Second Heaven transcends that in the First . . . They who do not know this, believe that they think and speak in the Heavens no otherwise than on earth . . . for they do not know . . . that the thought and speech of those in the Heavens is celestial and spiritual, but on earth natural, the difference between which is so great that it cannot be described in words.

8981². They who from infancy have thought but

little about eternal life . . . and yet have lived a good moral life, and have also believed the truths of doctrine of their Church . . . can be reformed only by the adjunction of spiritual good when they are in combat . . .

8985. 'If the servant by saying shall say' = **thought** then from implanted truth.

— . For in Heaven they **think** about a subject apart from the person ; for when a person also is there **thought of**, the Society which is in that Thing is excited, and thus the **thought** is determined thither, and is fixed ; for in Heaven where there is **thought** there is presence ; and presence would bend to itself the **thoughts** of those who are in the Society, and would thus disturb the influx from the Divine there. It is otherwise when they **think** abstractedly about a Thing ; for then the **thought** diffuses itself in every direction according to the heavenly form . . . and this without the disturbance of any Society ; for it insinuates itself into the general spheres of the Societies, and then does not touch or move anyone in a Society, and thus does not deflect anyone from the freedom of **thinking** according to the influx from the Divine. In a word, abstract **thought** can pass through the universal Heaven without stopping anywhere ; whereas **thought** determined to a person or a place is fixed and stopped.

9012. 'When a man shall act against his companion from purpose' = previous **thought** from a depraved will. Ex.

9050⁴. 'Thou shalt love the Lord thy God with all thy **thought**,' etc. (Matt. xxii. 37). . . 'The **thought**' = the things which proceed from the life of faith, thus from the soul, or an enlightened understanding.

9051. Man has an exterior understanding and an interior understanding ; his exterior understanding is where is his **thought** which comes to perception ; and his interior understanding is where is his **thought** which does not come to perception, but still it does to that of the Angels. Ex.

9110. When man is in faith, and thence in spiritual life, and **thinks**, then the spiritual man descends, that is, **thinks** in the Natural . . .

9127¹. Those alone can understand this . . . who can **think** above the sensuous things of the body.

9202. When men merely **think** . . . from a sincere heart (it is heard in Heaven as a cry).

9213⁵. In the other life, those who enter another person's house, and converse together in one room, so communicate their **thoughts**—*cogitata*—to all there, that they know no otherwise than that it is themselves who are **thinking** those things from themselves ; whereas if they stand out of doors, the **things thought** are indeed perceived, but as from another, and not from themselves. This happens every day there ; and therefore those who are of one opinion . . . appear together in one house . . . and when the same persons dissent, they disappear . . . The reason is that parity of **thought** conjoins, and causes presence ; for **thought** is internal sight. Sig.

—^e. And when anyone **thinks** and speaks from another, the truths with him are disturbed, and yet he is not amended . . .

9222³. For (these blasphemies against the Word) lie hidden behind the ideas of active **thought** which comes forth into speech . . .

9278⁴. (The cause of a man's belief that the objects of the eye and ear produce **thoughts**.)

9283. 'The name of other gods ye shall not mention = that we are not to **think** from the doctrine of what is false. Ex.

— . For man has speaking **thought**, and **thought** not speaking. (Fully quoted under SPEAK.)

9331. Flying animals and winged insects = such things as are of the **thoughts** . . .

9332². For whatever a man, from his earliest infancy, **thinks**, wills, etc. adds itself to his life, and makes it . . . 9334².

9396². (The ancients and most ancients) **thought** in the spirit almost abstractedly from the body ; whereas the men of the present day . . . **think** in the body almost abstractedly from the spirit . . .

9407². From the end, which is the love, flows the **thought** of man. (Fully quoted under SPEAK.)

—⁴. He who cannot **think** intellectually, that is, abstractedly from material things, cannot apprehend these things.

9550. For affection is the very life or soul of **thought**.

9572. For the internal man, while in the body, **thinks** in the natural, and sets forth his **thoughts**—*cogitata*—in the Corporeal.

9587. The Lord keeps man in the freedom of **thinking** . . .

9702⁴. (Such) believe that the internal man is what **thinks** and wills, and the external what speaks and does . . . But it is to be known that not only does the internal man **think** and will, but also the external ; but in one way when they are conjoined, and in another when separated. When man **thinks** intelligently and wills wisely, he then **thinks** and wills from the internal man ; otherwise, not. Ex. . . To **think** well is to **think** from the faith of truth . . . but to **think** evilly is to **think** from the faith of what is false. N.42.

9730. For he is called a sensuous man who **thinks** and desires according to the senses of the body and their appetites . . . He who considers further than this . . . is said to . . . **think** interiorly . . . 10236².

9828. Love, in Heaven, is the end of all the wills ; and faith is the end of all the **thoughts**.

—^e. For what is natural . . . is not removed, unless the intellectual sight can be elevated into the light of Heaven, and the man thus **think** almost abstractedly from natural things : when this is done, spiritual things . . . enter.

9877. According to this heavenly form flow all the affections of love, and all the **thoughts** of faith ; for according to that form they diffuse themselves into the angelic Societies, and make a communion. Hence it is that they who are in the good of love to the Lord, and in the derivative truths of faith, are in the freest state of willing and **thinking** ; whereas they who are not in this good . . . are in a state of slavery ; for they

will and think from themselves, and not from the Lord, from whom is that form.

[A.] 9995². Hence man can with so much difficulty distinguish between thinking and willing; for he says, when he wills anything, that he thinks it; and, frequently, when he thinks anything, that he wills it; when yet they are as distinct as are truth and good; for the esse of thought is will, and the form of will is thought . . .

10169. For he who is in love truly conjugal, loves what the other thinks and wills; thus loves to think and also will as the other. 10173.

10182⁶. When yet the Cogitative of man from his Voluntary makes all the strength of the body . . .

10215^e. Such is the consociation of the Angels with man, for the reason that everything of his thought inflows from the Spiritual World, and thus that his thought, in its first origin, is spiritual, and becomes natural in the external man by influx.

10225⁵. The third state is called the state of intelligence, because the man then begins to think from himself . . .

10229. From himself, man thinks nothing but evil; for from himself he does not think about God, nor about what is good and just towards the neighbour, except for the sake of self; nor about Heaven, or eternal life; but about the world and the life there. So long as man is in such a state, he thinks from the things which are beneath him . . . thus from Hell . . . And therefore, in order that man may think what is good, he must think from Heaven, and consequently must elevate his mind thither, which is effected solely by means of truths . . .

10237². But the things which are thought in the internal man, do not come to manifest perception so long as man is in the world, because the ideas there are spiritual.

10265. For the Angels in the Inmost Heaven think immediately from the Lord.

10367⁴. For what a man wills he also thinks when he is left to himself.

10381. For the things which I think, I do not think from myself, but from Spirits by influx.

10454². For 'voice' = the interior voice, which is thought. Ex.

10551⁵. The man whose internal has been opened, perceives the Word spiritually, but is unaware of this while he lives (here), because his spiritual thought inflows into his natural thought in the external man, and there presents itself to be seen; but still that interior thought is the thought which enlightens, and through which is effected the influx from the Lord. Some of the learned, by looking into their thoughts—*cogitata*—and by reflections then, have observed that there is an interior thought with man, which does not appear. (Continued under IDEA.)

10604³. As there is a correspondence between spiritual thought and natural thought, and as the Angels are in spiritual thought, the Angels perceive spiritually that which man perceives naturally, especially when man thinks from the Word. Examp.

—^e. For man, as to his spirit, is in society with Spirits; and, as to his interior thought, which is spiritual, with the Angels of Heaven. Hence, too, it is, that man has the faculty of thinking.

10614². As the will is in the thought, and the thought in the speech.

10638⁸. They then do not think from themselves . . . but from the Lord . . . These are they who understand the Word.

10685^e. The things introduced by the Lord into the internal of man, he is not aware of while he lives (here), because he then thinks in his external or natural man, and not perceptibly in his internal man until he comes into the other life.

10709^e. Cogitative speech. Ex.

10712. It is a familiar thing to them to think remotely from the nearest objects, thus not to see them except as in shade; for such as is the thought of man, such is his sight; for it is the interior sight which is that of the thought which sees in the exterior, and through it.

10731². The reason they so think is that they think from the life of the world, and not from the life of Heaven; (for) no one can think from what is unknown to him.

10736². It was perceived that he thought solely of the Father.

H. 2². Their thought wanders from one Divine to another; and in Heaven no one may think three and say one, because everyone there speaks from thought; for the speech there is cogitative, or thought speaking. . . For in Heaven there is a communication of all thoughts . . .

26. For the Lord inflows immediately into the will of man, and mediately through his will into his thought—*cogitare*. P. 33². —³. 44.

39^e. That which is disposed and provided by the Lord in (the human internal) does not inflow manifestly into the perception of any Angel, because it is above his thought.

74². They who first think from others, and make [the things they thus think] a matter of faith, and afterwards view them from their own understanding, can scarcely recede from them . . .

79. Those in the higher Heavens cannot think otherwise of the Divine (than under a human form). They are carried into this necessity of thinking by the Divine itself which inflows, and also from the form of Heaven, according to which their thoughts extend themselves around; for all the thought which the Angels have has extension into Heaven . . .

85. For he who thinks from nature and from its lumen alone, never thinks otherwise than from such an extense as is before his eyes . . . 170.

87^e. The most ancients thought from correspondence itself, like the Angels; and they therefore spoke with Angels. 115.

108^e. It is different with man (from what it is with animals) because he thinks from the Spiritual World . . .

114. For the Angels do not think from natural things,

like man ; and therefore when man is in the knowledge of correspondences, he can be together with the Angels as to the thoughts of his mind . . .

115. Others succeeded (the most ancients) who did not think from correspondences themselves, but from the knowledge of correspondences . . .

—². Others succeeded who knew correspondences, but did not think from the knowledge of them . . .

130. Those think naturally who look to the world only, and attribute all things to nature ; and those think spiritually who look to Heaven, and attribute all things to the Divine.

166^e. This shows how the natural things which are in the thought of man become spiritual with the Angels who are with him.

169. The natural man may believe that he would have no thought if the ideas of time, space, and material things were taken away ; for upon these is founded all the thought which man has. But let him know that the thoughts are limited and confined in proportion as they partake of time, space, and what is material ; and that they are not limited, and are extended, in proportion as they do not partake of these things.

196. This may be illustrated by the thoughts of man, in that there are no spaces to them . . .

—^e. This is still more the case with the Angels, because their sight acts as one with their thought ; and their thought as one with their affection.

199. By this the Angels have wisdom ; for by it they have extension of the thoughts. Ex.

203². There are some who believe that the thoughts and affections do not actually extend themselves around them, but that they are within them, because they see the things which they think within themselves, and not as distant ; but they are much mistaken. (Ex. and shown by experiment.)

—^e. All thought and affection inflow according to the communication, and, as all thought and affection do so, so therefore does everything of life, because everything of the life of man consists in this : that he can think and be affected . . .

210. The thoughts and affections, and also the discourse, of the Angels of the Inmost Heaven, are never perceived in the Middle Heaven, because they so far transcend it. But (sometimes) there appears thence something flaming in the lower Heavens ; and those which are in the Middle Heaven appear as what is lucid in the ultimate Heaven, and sometimes as a cloud. Des.

236^e. He who attends may know that all thought is from affection . . . and that the ideas of thought are various forms into which the general affection has been distributed ; for no thought or idea whatever is possible without affection : their soul and life are thence.

239. The speech of the Angels is full of wisdom, because it proceeds from their interior thought, and their interior thought is wisdom . . . The ideas of their thought comprehend such things as man cannot apprehend . . . When I was remitted into the natural thought which is proper to man, I could not recollect what I had heard (there) ; for there were thousands of things

which were not adapted to the ideas of natural thought, and thus not expressible, except by variegations of heavenly light. Moreover the ideas of thought of the Angels, from which are their words, are modifications of the light of Heaven . . .

240². The ideas of thought of the Angels, and the words of their speech, make a one . . .

— . All the things of their thought . . . when presented to view, appear like a thin wave . . . in which are innumerable things in their order . . . and which enter into the thought of another (when spoken to).

262. The writings in the Heavens flow naturally from their thoughts themselves. Ex.

266. All the thoughts and affections of the Angels flow according to the heavenly form . . .

—³. Moreover, the thoughts of the Angels are not bounded and confined by ideas from space and time, like human thoughts . . . Nor are the thoughts of the Angels brought down to earthly and material things ; nor are they interrupted by any cares for the necessities of life . . .

277. For infants have no internal thought ; for they do not as yet know what good and evil are, or truth and falsity, from which is thought.

292. When Spirits come to man they enter into all his memory, and thence into all his thought ; evil Spirits, into those things of the memory and thought which are evil ; and good Spirits, into those things of the memory and thought which are good. The Spirits . . . believe that all things which are of the man's memory and thought are their own.

298. The Spirits with man . . . never inflow from their own memory and the derivative thought ; for if they were to inflow from their own thought, the man would know no otherwise than that the things which are theirs were his own . . . Yet in proportion as the man's affection agrees with that which inflows (through them), it is received by him in his thought ; for the interior thought of man is altogether according to his affection . . . (Thus) as thought is not introduced into man by Spirits, but only affection . . . man has choice, and thus can, in thought, receive good and reject evil . . . That which he receives in thought from affection is appropriated to him ; but that which he does not receive in thought from affection is not appropriated to him.

306^e. For all the thought of the Angels is spiritual, whereas the thought of man is natural. These thoughts do indeed appear diverse ; but still are one because they correspond. 307².

314. In the body, the spiritual mind thinks naturally ; but after it has been loosed from it, it no longer thinks naturally, but spiritually ; and, when it thinks spiritually, it thinks things which are incomprehensible to the natural man.

323. They could perceive the interiors of my thoughts . . .

355. Only the rational things which are derived from (the scientifics) serve for thought there . . . For the things in the natural memory do not come into the thought there . . .

[H.] 356². While (here) man thinks both spiritually and naturally ; but does not apperceive those things which he thinks spiritually ; but only those which he thinks naturally. But when he comes into the Spiritual World, he does not apperceive the things which he had thought naturally in the world ; but those which he had thought spiritually.

433³. Some who are dying . . . think even in their cold body . . .

434. Man cannot think and will except in a subject which is a substance. . . As man cannot see without an organ . . . so with thought, which is internal sight.

449². The Angels merely communicated their thoughts *-cogitata-* with mine ; and when these are received they know that the man's spirit may be drawn out of the body. The communication of their thoughts was effected by looking into my face ; for so are communications of the thoughts effected in Heaven. . . I perceived that the Angels first inquired what my thought was, whether it was like that of those who are dying, which is wont to be about eternal life ; and that they wanted to keep my mind in that thought. . . The spirit of man is kept in its last thought . . . until it returns to the thoughts which are from the reigning affection.

450. Something is felt to be rolled off the face ; and then spiritual thought is induced. This rolling off represents that he is coming from natural thought into spiritual thought.

460². The human form is in the smallest particulars of thought which is from heavenly love with the Angels.

463. All the things of thought and will are inscribed on the brain ; and therefore on the whole body. Ex.

464². For the man . . . when he had thought from the external Sensuous, and not at the same time from the internal Sensuous, or Intellectual, thought naturally and not spiritually ; but in the other life . . . he does not think naturally but spiritually. To think spiritually is to think intellectually or rationally.

474. The thought makes the man only in so far as it proceeds from the will.

499. Everyone has exterior and interior thoughts and intentions. Ex.

—². (Thus) there are two thoughts, one exterior and the other interior. Ex. . . From creation man is such that the interior thought acts as one with the exterior by correspondence ; and it does so with those who are in good ; but not with those who are in evil. Ex.

500. When will and thought are mentioned . . . by thought is meant all that by which the man confirms his affection ; for the thought is nothing but the form of the will . . .

503. In the second state after death, the Spirit thinks from his affection itself . . . so that the thought makes a one with the will, inasmuch that it scarcely appears that he thinks, but that he wills.

504. The man had thought in like manner in the world, when he had thought within himself ; for he did not then think from the speech of his body ; but only

saw the things [thought of] ; and he saw more things in a minute than he could utter in half an hour.

508⁷. No one there is allowed to think one thing and speak another.

512. They then will nothing but evil, and think nothing but falsity.

532. The thoughts tend according to the intentions . . . for the thought is the internal sight of man . . . and wherever it is bent and directed, thither it is turned, and there it abides. If the internal sight or thought is turned to the world . . . the thought becomes worldly ; if it is turned to self and self-honour, it becomes corporeal ; but if to Heaven, it becomes heavenly . . .

—². It is man's love which . . . determines the sight of the internal man, that is, the thought, to its objects . . .

534³. The thoughts of man which proceed from the intention or will, are represented there by ways ; and, moreover, ways are also presented there exactly according to the thoughts of the intention ; and everyone walks according to his thoughts which proceed from the intention. Hence it is that . . . the thoughts of Spirits are known from their ways. Ill.

579. Genii do not operate into the thoughts, but into the affections . . . They take care skilfully lest anything enter the thought . . .

N. 39. The man whose internal is in the light of Heaven, and his external in the light of the world, thinks both spiritually and naturally ; but then his spiritual thought inflows into his natural thought, and is perceived there. But the man whose internal is with his external in the light of the world, does not think spiritually but materially ; for he thinks from such things as are in the nature of the world. To think spiritually is to think of Things themselves in one's self ; to see truths from the light of truth, and to perceive goods from the love of good ; and also to see the qualities of Things, and to perceive their affections abstractedly from matter ; whereas to think materially, is to think, see, and perceive those things together with matter, and in matter ; thus relatively grossly and obscurely.

167. It is a sign that sins are remitted (when we shun evil thoughts attended with intention).

J. 18. While in the earthly body, man's spiritual mind thinks naturally. (Continued under IDEA.)

36. Man's spirit is formed from his thought also, in so far as it proceeds from his will. The memory and the derivative thought are only the court, through which introduction is effected.

58⁴. They could inspire him by communications of the thoughts, known in the Spiritual World, but unknown in the natural.

73². Thence inflows all thought about Divine things and against Divine things ; with Divine things, from the Heavens ; and against Divine things, from the Hells.

C. J. 39. There are two states of thought with man, external and internal. Man is in the external one

in the natural world, and in the internal one in the Spiritual World. These states make a one with the good, but not with the evil . . .

40. The English derive this interior light from their freedom of **thinking** . . . T.807.

L. 18³. This would be to keep the **thought** in the Lord, and the will in Hell.

47. The life from the breath of the lungs, which is properly meant by 'the spirit,' and 'soul,' acts as one with the **thought** of man from the understanding.

S. 61². Such **think** constantly from the proprium (when reading the Word).

67^e. But still the **thoughts** of the (celestial and spiritual) Angels, and those of men, make a one by correspondences, as end, cause, and effect . . .

Life 47^e. For the man who is in good not only does well from the will, but also **thinks** well from the understanding . . .

48. But the **thought** of the understanding derives its *existere* from the love of the will, which is the *esse* of the **thought** in the understanding; for that which anyone wills from love, he wills . . . to **think** . . .

W. 2. When yet **thought** is the first *effect* of life . . . Yet there is **thought** more and more interior, and also more and more exterior. Inmost **thought**, which is the perception of ends, is actually the first effect of life.

7. Man can comprehend this in natural **thought**, provided he admits into it something of spiritual light. 8.

11. The **thought** (in Heaven) proceeds according to the form of Heaven.

42. **Thoughts**, etc., are substances and forms . . . and are not exhalations . . . but are actually and really the subjects . . .

46. Such **think** from the eye, and cannot do so from the understanding. **Thought** from the eye closes the understanding; whereas **thought** from the understanding opens the eye. Such cannot **think** anything about *Esse* and *Existere* in itself . . .

66. Man alone is a recipient of the life of the three degrees (of both worlds). Hence it is that he . . . can **think** analytically and rationally . . . 247, Ex.

69^e. Every man who has understanding can **think** about those things which are proper to nature.

70. For they enter into spiritual light, in which the objects of **thought** are truths. Ex.

71. The merely natural man **thinks** about spiritual and Divine things from space; but the spiritual man apart from space. Ex.

72. This is the fundamental **thought** about God. Ex. —². Remit your **thought** into natural lumen, and these things will appear paradoxes.

74^e. When **thought** does not conjoin itself with the affection proper to man, time does not appear, as in sleep.

130. When the Angels **think** interiorly about the Lord, they do not **think** about Him otherwise than as in themselves. Interior **thought** itself does not cause

distance, but exterior **thought**, which acts as one with the sight of the eyes. The reason is that exterior **thought** is in space, but not interior **thought** . . .

147². By clouds are meant spiritual clouds, which are **thoughts**. Ex.

163². And Angels and Spirits **think** and speak spiritually; whereas men . . . **think** and speak naturally; and spiritual **thought** and speech have nothing in common with natural **thought** and speech.

202. There is such a difference between the affections and **thoughts**, and the derivative speech, of the Angels of the higher and lower Heavens, that they have nothing in common; and communication is effected solely through correspondences. . . The **thoughts** of the Angels do not fall into natural ideas; for they are spiritual. . . The **thoughts** of the Angels of the Third Heaven are **thoughts** of ends; the **thoughts** of the Angels of the Middle Heaven are **thoughts** of causes; and the **thoughts** of the Angels of the First Heaven are **thoughts** of effects. It is one thing to **think** from ends, and another to **think** about ends; it is one thing to **think** from causes, and another to **think** about causes; and it is one thing to **think** from effects, and another to **think** about effects. The Angels of the lower Heavens **think** about causes and ends; but the Angels of the higher Heavens **think** from causes and ends; and to **think** from these belongs to higher wisdom; but to **think** about these belongs to lower wisdom. To **think** from ends is of wisdom; to **think** from causes is of intelligence; and to **think** from effects is of knowledge.

255. Beasts have only the natural degrees, which, without the higher degrees, are in no faculty of **thinking** about any civil, moral, or spiritual Thing. And, as their natural degrees are not capable of being opened, and thus elevated into higher light, they cannot **think** in successive order, but only in simultaneous order, which is not **thinking**, but acting from knowledge corresponding to their love. And, as they cannot **think** analytically, and see lower **thought** from a certain higher one, therefore they cannot speak . . . A sensuous man differs from a beast only in this: that he can fill his memory with scientifics, and **think** and speak from them.

257. By means of his natural mind elevated to the light of Heaven, man can **think** and even speak with the Angels; but the **thought** and speech of the Angels then inflow into the natural **thought** and speech of the man, and not conversely.

—⁵. **Thought** is effected from the spiritual substances of the natural mind, and not from its natural substances.

285². Spirits and Angels appear in the place where their **thought** is. Ex.

295. That there is such a difference between the **thoughts** of Angels and those of men, has been made known to me by the following experience. They were asked to **think** spiritually on some subject, and afterwards to tell me what they had **thought**. They did so; but when they wanted to tell it me they could not, and said that those things could not be uttered in words.

. . . Yet they had seemed to themselves to **think** in the spiritual state in the same way as man does in the natural state. (Thus) the Natural and the Spiritual differ according to degrees of height, and communicate solely by correspondences.

[W.] 304. The states (of the fibres and vessels) are sensations, **thoughts**, and affections . . .

361. Hence some can **think** and speak well, but cannot write well. This is common with the female sex. Ex.

382. Anyone may observe . . . from his **thoughts** . . . that the understanding corresponds to the lungs; (for) no one can **think** unless the breath concurs and accords, and therefore when he **thinks** tacitly he breathes tacitly; if he **thinks** deeply he breathes deeply; he draws in the breath and lets it out, contracts and expands the lungs, slowly or quickly, eagerly, gently, or intently, according to the **thought**, thus according to the influx of the affection from the love; and if he holds his breath entirely he cannot **think**, except in his spirit from its respiration, which [**thought**] is not manifestly apperceived. 412, Ex.

397. After death the will and understanding make a one. . . It is the same with man when he is **thinking** from his spirit, as is the case when he is alone . . .

404. viii. That the third conjunction (of the will and understanding) is through the affection of seeing truth, from which is **thought**. Ex. P. 28³.

— Man is in manifest **thought** when his spirit **thinks** in the body, which is especially the case when he is in company; but when he is in the affection of understanding, and through this comes into the perception of truth, he is in the **thought** of his spirit, which is meditation. This does indeed fall into the **thought** of the body, but into tacit **thought**; for it is above this **thought**, and views the things which are of **thought** from the memory as beneath itself; for from these it either concludes, or confirms.

— When love enters the understanding . . . it first produces the affection of truth; then the affection of understanding that which it knows; and finally the affection of seeing in the **thought** of the body that which it understands; for **thought** is nothing else than internal sight. **Thought** does indeed come forth first, because it is of the natural mind; but **thought** from the perception of truth which is from the affection of truth, comes forth last. This **thought** is the **thought** of wisdom; whereas the other **thought** is **thought** from the memory through the sight of the natural mind. 405³.

405⁴. The ramifications of the bronchia of the lungs correspond to the perceptions and **thoughts** from these affections.

410³. (Thus) the **thought** which the love acquires from the affection of seeing that which it knows and understands, is not of the understanding, but is of the love. **Thoughts**, perceptions, and the derivative knowledges do indeed inflow from the Spiritual World; but still they are not received by the understanding, but by the love according to its affections in the understanding. Ex.

412^e. Moreover, it is evident that **thought** produces respiration, and that the affection of love produces **thought**; for **thought** without affection is exactly like respiration without the heart. (Thus) the affection of love conjoins itself with the **thought** of the understanding . . . in like manner as the heart does in the lungs.

413². The cellular substance of the lungs, which consists of the bronchia continued down to the minutest follicles, which are the receptacles of the air in the respirations, are what the **thoughts** make a one with by correspondence.

415. As the **thoughts** act as one with the respiration by correspondence, it is evident from the twofold state of the lungs in respiration, that man is able to **think**, and from **thought** to speak and act, in one way when in company, and in another when not in company . . .

417². Man has a twofold respiration, one of the body and the other of the spirit; and therefore a hypocrite can speak wisely in company from **thought** from the memory; but when not in company, he does not **think** from the memory, but from his spirit, thus from his love. He also respire in like manner; for the **thought** and the respiration act correspondently. 418.

420. The respirations of the lungs correspond to the perceptions and **thoughts** of the understanding.

P. 29. When anyone there **thinks** of another from the affection of speaking with him, he is at once present . . . In like manner when anyone **thinks** about another from the affection of love . . . 50. 326.

—³. Such a circle of love to **thoughts**, and from **thoughts** to love from love, is in all things of the human mind.

33. The perceptions and **thoughts** of this love are as many as are the falsities which favour these evils.

49. Consider whether **thought** is in time and space. Suppose **thought** to go on for ten or twelve hours, may not this space of time seem but an hour or two? or may it not seem to be one or two days? It appears according to the state of the affection from which is the **thought**. Ex.

74. As beasts have not (rationality and freedom) they have not **thought**, but instead of **thought**, internal sight, which makes a one with their external sight by correspondence.

75². Through these two faculties, man can **think** within himself about the things which he perceives outside himself . . .; and he can also **think** above about the things which he is **thinking** beneath. For anyone can say, I have **thought** this, and I think this . . . Hence it is evident that man **thinks** also above his **thought**, and sees the latter as beneath himself. This man has from rationality and freedom; from rationality that he can **think** above; and from freedom that he wills from affection so to **think**; for, unless he had the freedom of so **thinking**, he would not have the will, and thence neither the **thought**. —^e.

78. That whatever man does from freedom according to his **thought**, is appropriated to him as his, and remains. Gen.art.

So. Nothing is appropriated to man which he only **thinks**, nor even that which he **thinks** to will, unless he at the same time wills it to such a degree that, when opportunity is given, he does it. Ex. and Sig.

—^e. 'The mouth' = the **thought**, because the **thought** speaks by the mouth. —.

—.

If man **thinks** and speaks from the affection of love, he then renders himself unclean.

103. That every man has an external and an internal of **thought**. Gen.art. 104.

105. The internal of **thought** is from the life's love and its affections and the derivative perceptions; the external of **thought** is from the things which are in the memory, and which serve the life's love for confirmations, and for means to the end. From infancy to early manhood, man is in the external of **thought** from the affection of knowing which then makes its internal . . . But afterwards . . . the affections and derivative perceptions (of his life's love) make the internal of his **thought**; and from the life's love comes the love of the means, the delights of which, and the knowledges thence excited from the memory, make the external of his **thought**.

106. That the external of man's **thought** is in itself such as is its internal. Gen.art. 109, Ex. 111.

111. As concupiscences together with astutenesses make the internal of **thought** with the evil; and the delights of concupiscences together with machinations make the external of **thought** with them . . . 112.

125. The inmost of man is his life's love; the ultimates are those things which are in the external of **thought**; and the intermediates are those which are in the internal of **thought** . . .

130². The state of the **thought** of man is such that from the internal of **thought** he sees a Thing in the external of his **thought** as in a mirror . . . (and therefore) he can turn it about . . . and form it until it appears beautiful to him.

136⁷. When the first understanding and the first will have been formed, then the internal of **thought** regards these as the externals of its **thought** . . .

—⁹. But this internal is not the internal of **thought** before treated of; but is the external of **thought** . . . The (real) internal of **thought** cannot be compelled by any fear; but it can be compelled by love . . .

139². Fear can never invade the internal of **thought**; this is always in freedom, because it is in its life's love; but it can invade the external of **thought**; and, when it invades this, the internal of **thought** is closed, and (then) the man can no longer . . . be reformed. Ex.

—⁷. The internal of **thought** with such is full of concupiscences of every kind.

145. The internal and external of **thought** . . . act separately when . . . and they act conjointly when . . .

—². The concupiscences which had beset the internal of **thought** are then cast out by the Lord, and in their place are implanted affections of good: this in the internal of **thought**. But as the delights of the concupiscences which beset the external of **thought**, cannot be

cast out at the same time, a combat arises between the internal and the external of **thought**. Ex.

—³. As man is man from the internal of his **thought**, for this is the spirit itself of man, it is evident that man compels himself when he compels the external of his **thought** to consent . . .

150. By the internal and external man is meant the same as by the internal and the external of **thought**.

—^e. That things seen and heard appear to inflow into the **thought**, is a fallacy. Ex.

152². The spirit is examined in no other way than by man's attending to his **thoughts**, especially to the intentions, for the intentions are **thoughts** from the will.

168³. Exterior illustration is illustration of the **thought** from this interior illustration. Ex.

173. Thus from light in its origin there is light in its derivations, which are perceptions and **thoughts** about anything whatever.

193. That all the **thoughts** of man are from the affections of his life's love; and that there are no **thoughts**, and none possible, without them. Gen.art. 196, Ex. 198.

194. The interior affections adjoin to themselves consorts which are called perceptions; and the exterior affections, consorts which are called **thoughts**. Ex.

195. Therefore . . . every derivative perception and **thought** has its own pleasantness. Ex.

196. As it is man's mind which **thinks**, and **thinks** from the delight of his affection, and not his body . . . it follows that the spirit of man is nothing but affection and the derivative **thought**.

198^e. And the **thought** floats on in its delight, like a slip in a current, to which the captain does not attend.

199. It is evident that these delights rule the man's **thoughts**, and that the **thoughts** are nothing without them; but he supposes that they are only **thoughts**, when yet the **thoughts** are nothing but affections composed into forms by his life's love, so as to appear in light; for all affection is in heat, and **thought** in light. (Continued under AFFECTION.)

224³. In the Spiritual World there is a communication of the affections and of the derivative **thoughts**, from which it is that no one can speak otherwise than as he **thinks**.

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

278. In order that man may examine himself . . . there has been given to his understanding higher and lower **thought**, or interior and external **thought**, in order that from the higher or interior **thought** he may see what the will is doing in the lower and exterior **thought** . . .

279⁶. That the **thoughts** are mere changes and variations of the forms of the organic substances of the mind. Ex. —⁸.

281². Thence (the will's love) comes into the **thoughts** . . . Unless man were permitted to **think** according to his will's love . . . that love would remain shut in . . . But when man is allowed to think the evils of his life's

love even to intention, they are cured by spiritual means. Ex. 283, Ex.

[P.] 285². Through these two faculties man . . . is able to think and speak . . .

287. That the Divine Providence is in the smallest particulars of man's thoughts and affections. Ex.

288. That no one can think from himself, but from the Lord. Ex.

289. That no one in Hell thinks from himself, but from others around him. Ex.

—². No one thinks from himself, but from others; nor do those others think from themselves; but all think from influx from Heaven, and Heaven from influx from the Lord. (Shown by experiment.) 290 (Shown by Swedenborg's own experience).

292. Although all that man thinks and wills . . . inflows from the Lord, still He is not the cause of man's thinking evil and falsity. Ex. 294⁵.

294². Although everything which man thinks inflows from others, still the fault is in him who receives it. Ex.

294⁶. How it is that the Lord alone can cause all to think in such different ways. Ex.

296⁵. If evils are in the thought only, the man is not yet in an infernal Society . . .

—¹⁰. The delights of concupiscences, of which man knows nothing, are emitted in droves and bundles into the interior thoughts . . . and thence into his exterior thoughts . . .

311. Such think interiorly, and they believe that others think so too . . . not knowing that anyone can think only exteriorly.

312³. One Spirit can infuse his thoughts and affections into another Spirit, and the latter not be aware that it is not of his own thought and affection. This is called there thinking from another, and thinking in another. Des.

314². Of thought they say that it is something modified in the air . . . not knowing that the thoughts are equally in substances purely organic . . .

321. It is from a law of the Divine Providence that man should think as of himself . . . but should acknowledge that it is of the Lord. Ex.

—². That he who believes that all things which he thinks and does are from himself, is not unlike a beast. Ex.

—³. Of those who await influx . . . a few sometimes receive some answer by a living perception in the thought, or by a tacit speech in it. Ex.

—⁴. But still man thinks as from himself, even if he does so from Hell, because the Lord gives to everyone that his thought, from whatever source, appears in him as his own . . .

—⁵. (Thus) man can think what is evil and false as from himself, and can also think that this or that is evil and false; consequently that it is only an appearance that it is from himself . . . The Angelic itself is to think from the Truth, and this is the Truth: that man does not think from himself, but that it is given him by the Lord to think, in all appearance as from himself. Ex.

R. 294. In the Spiritual World, man speaks as he thinks; otherwise the sound is harsh . . . But he can be silent, and thus not divulge his thoughts—*cogitata*. (A conversation there on this subject, with experiments.) T. III.

462². (In this kind of enchantment) they inspired thought conjoined with affection by means of a breathing—*halitum*—in the sound of the speech, in consequence of which the hearer could not think anything from himself.

692². The delight (of the love of self), when it increases, causes the man not to be able to think above himself, but below himself. Ex.

875². The derivations of love are called affections, and through these are produced perceptions and thus thoughts. . . Consequently, thought in its origin is the affection of that love; and it may be seen from the derivations viewed in their order, that the thought is nothing but the form of the affection; and this is not known because thoughts are in light, but affections in heat; and therefore we reflect upon the thoughts, but not upon the affections. . . That thought is nothing but the form of affection, may be illustrated by speech, in that this is nothing but the form of sound. Moreover, sound corresponds to affection, and speech to thought; and therefore the affection makes the sound, and the thought speaks. If sound is taken away from speech, there is nothing of speech left; and so if affection is taken away from thought, there is nothing of thought left.

914. For every man has exterior and interior thought; the interior thought is in the light of Heaven, and is called perception; and the exterior thought is in the light of the world. . . The delight of love and wisdom elevates the thought, so that it sees as in light that a thing is so, although it had not before heard of it.

943². Conscience through correspondences causes Angels and Spirits to be together with men in affections, but not in thoughts . . . and that which is not in the thought . . . is not known . . . The Lord alone knows the thoughts of men.

947². For in every idea of the lower thought of men . . . there is something from time and space: it is otherwise in the idea of their higher thought, in which men are when they revolve natural, civil, moral, and spiritual things in interior rational light. You can try this . . . if you attend to your thoughts; and you will then be confirmed that there is a higher and a lower thought; for simple thought cannot view itself, except from a higher thought; and unless man had a higher and a lower thought, he would not be a man, but a brute.

961². The light of Heaven, from which was their thought . . .

M. 36. A man is also his own thought . . . for he thinks from his love and according to it . . . from which it may be seen that love is the *esse* or essence of man's life, and that thought is the *existere* or coming forth of his life thence; and therefore speech and action, which flow forth from the thought, do not flow forth from the thought, but from the love through the thought. After death a man is not his own thought, but is his own affection and derivative thought . . .

169. That a wife is constantly **thinking** about the inclination of the man to her . . . Ex. 293³.

— The affection of love, with women, does not separate itself from the **thoughts**, as with men.

187². The internal **cogitative** sense.

233^o. In the cloud flew owls and bats which were appearances of their **thoughts**.

269^o. That man should **think** from God, although as from himself.

326^o. (An experiment which showed that the spiritual man **thinks** things which are incomprehensible to the natural man, and which cannot be put into any but spiritual writing or speech. Fully quoted under **IDEA**, and **SPIRITUAL**.)

328². To **think** spiritually is to **think** apart from time and space . . .

375². (Thus) the **thoughts** . . . are violently imprisoned and suffocated; (and then) such things inflow as are either contrary to the Church, or imaginary in favour of it, which causes heat towards harlots . . .

408. To **think** and conclude from what is interior and prior, is to do so from ends and causes to effects; whereas to **think** and conclude from what is exterior or posterior, is to do so from effects to causes and ends. This progression is contrary to order. Ex.

500³. The light of Heaven inflowing compelled them to speak as they interiorly **thought**.

I. 8⁴. The life of the understanding is the truth of wisdom, the derivations of which are called **thoughts** . . .

12⁵. It is believed by many that the perceptions and **thoughts** of the mind, being spiritual, inflow naked, and not through organized forms. Ex.

14⁴. Unless the understanding could be perfected separately . . . man could not **think**, and, from **thought**, speak . . . T. 588².

15⁵. It is believed that a beast **thinks** from the understanding that which it does; but not a whit . . . That man **thinks** and speaks is solely because his understanding is separable from his will, and can be elevated into the light of Heaven; for the understanding **thinks**; and **thought** speaks. T. 335³.

T. 77³. All in Hell have the ideas of the **thoughts** immersed in the senses of the body, and cannot elevate their minds above them. Ex.

79⁵. They concluded that **thought** is nothing but a modification of the ether by the light of the sun. Ex.

137⁸. For the Spiritual World enters into the natural, and perceives the **thoughts-cogitata**-of men there; but not contrariwise . . .

147². The minds of all men who deny the holiness of the Word and the Divinity of the Lord, **think** in the lowest region.

173^o. For the heavenly aura, in which the **thoughts** of the Angels fly and undulate as sounds do in our air, resists (such an utterance).

360^o. When by themselves they **think** from Hell, although they are unaware of it.

371⁷. The conjunction of **thought** and speech is not alternate, but mutual. Ex.

380³. For with every man there is a consociate Spirit; for without him man could not think analytically, rationally, and spiritually. 454. 475.

475. The reason man does not know that he is in the midst of Spirits . . . is that the Spirits . . . **think** and speak spiritually; but the spirit of the man, naturally; and spiritual **thought** and speech can be neither understood nor perceived by a natural man, nor the reverse. But when man's spirit is in society with Spirits in their World, he is then in spiritual **thought** and speech with them . . .

510. The will is the man himself . . . but the **thought** is outside the man, unless it proceeds from his will: if it does this, the will and **thought** make a one, and together make the man.

532. Man examines the intentions of his will when he examines his **thoughts** . . .

565. A sensuous man **thinks** in the extremes.

—². Sensuous men reason sharply and skilfully, because their **thought** is near their speech, and almost in it . . .

574. Hence it is that man can **think** from the understanding, and speak from **thought**, which beasts cannot do.

577³. If life were to act alone, and man were not to co-operate . . . he could no more think than a stock.

593^o. From a single speech, the Angels perceive the quality of a man's **thought**.

603. That there is a lower and a higher region in the human mind, everyone may see from . . . his **thoughts**; for he sees what he **thinks**; and therefore he says that he has **thought**, or does **think**, this or that. This would not be possible unless there were an interior **thought** which is called perception, which looks into the lower, which is called **thought**.

—^o. (For) man can in a moment **think** and conclude what he cannot express by the lower **thought** in an hour.

607. (Thus, men and Spirits) are not conjoined as to the **thoughts**, but as to the affections.

658. That **thought** is imputed to no one, but will. Gen.art.

659. All the evils to which man inclines . . . inflow into the **thoughts**; in like manner goods with truths inflow into them from the Lord; and there they are balanced . . . (Thus) the **thought** is the purificatory and excretory of the evils resident in man from his parents; and therefore if the evils which a man **thinks** were imputed, reformation and regeneration could not be effected.

Ad. 924. This turning (into the higher mind) is called **thought**.

927. No **thought** is possible unless a change of state is induced on the substance . . .

947. **Thoughts**, which are the activities themselves of the understanding . . .

961. (Thus) all **thoughts**, and all ideas, which as parts constitute the **thoughts** themselves . . . are perpetual affections in forms . . .

[Ad.] 3/1128. (How we should guard against the **thought** of profane and condemned things. From experience.)

D. 159². When I was as it were by myself in **thought**, the Spirits knew no otherwise than that they were the persons who **thought**. Ex.

199. On the operation of Spirits and Angels in connection with human **thoughts**.—Unless the Spirits through whom the . . . material ideas of man are ruled, **thought** together, and unless they were kept in the same **thought** as that in which the man is while he is **thinking** or speaking, the man could not possibly **think**; but the greatest obscurity would arise from a crowd of various **thoughts** with the Spirits . . . But as to the Angels . . . it seems that they can **think** together with man, because they are in a higher sphere than that their **thoughts** could inflow into human minds so as to distract them . . . For one idea of man's **thought** may be composed of almost an indefinite number of the ideas of the celestial Angels; and besides, the **thoughts** of the Angels are accordant and unanimous, and thus by no means distracting . . .

237. That there are myriads of affections and the like in one human **thought**. Ex.

254. That myriads of Spirits and Angels concur in one human **thought**, all of whom are disposed and directed by God Messiah. Ex.

315. That the **thoughts** of man, and his ideas, appear manifestly in the Heavens, and are manifestly seen to inflow into man, and to lead him to speak. Ex.

679. The word *imagination* may serve [to denote] exterior things; *speculation*, the more interior things; and **thought**, the inmost things.

986. On those who love to find out what others **think**. 1000. 1132, Des. 1137. 1571.

997. There are Spirits who give utterance to the **thoughts** of other Spirits . . .

1124. The Spirits who only speak could not emulate those who only **think**, because all their **thought** is in their speech . . .

1124a. There are those who both **think** and speak; but when the speech does not agree with the **thought**, that fact is clearly perceived. Des. 1169². 1486.

—². For nothing dissident between the **thought** and the speech can be tolerated . . . and therefore the first thing is to unite them by various methods of torture.

1205. That sometimes Societies contend about the **thoughts** of man . . .

1231. They seem to stand, and **think**. 1232.

1270. He kept the **thoughts** of other Spirits bound. . . . He could detain my interior **thoughts** as though fixed, and bend them.

1307. That evil Spirits can **think** so that their **thoughts** can scarcely come to the perception of man. Ex. 1308.

— (On man's interior **thought**.)

1309. But the interior or angelic **thought** is different (from this hidden **thought** of evil Spirits). Ex.

1482. No Spirit or Angel can **think** anything which

all the rest who are near cannot understand and perceive. (Continued under SWEDENBORG.)

1483. After death (people) **think** almost as (here) . . . and all the surrounding Spirits perceive what they are **thinking** . . . But the Lord takes care of those who have been in faith, so that their interiors may not be exposed to evil Spirits . . .

1549. (The Spirits of Mars) constitute that in man which is called **thought**.

1811. (These Spirits) are seated in the mind, as if their **thought** were the interior **thought** of man . . .

1892. One single point of **thought**, which the man supposes to be most subtle, contains in itself the universal Heaven. Ex.

1910. That the **thoughts** and deeds of the man who is in faith are not his. Ex.

1911. When I had become accustomed to the fact that I **think** nothing from myself, it was as it were a delight to me; for I could thus reflect upon the things which were introduced into my **thoughts** . . .

1912. But the Spirits who inserted evil **thoughts** supposed that so I **thought** nothing.

1927. (Thus) it is given to the Angels to Know the interior **thoughts** of man; when yet man does not believe that an Angel knows his rude and most composite **thoughts**, which even Spirits know, and that better than the man.

1970. The least of **thought** and affection affects all the organic beginnings of the brain, which are prefixed to the fibrils, namely, the cortical substances; and (therefore) it affects all things of the fibres which originate from those beginnings . . . and thus the whole body. . . . Thus the universal brain, and the whole body, with so many innumerable varieties, constitute one single and most subtle movement of our **thought**, which we suppose to be of infinite subtlety, but which nevertheless consists of countless varieties of persuasion and affection in each least point of **thought**.

1971. Hence it is evident how rude, obscure, and most general is everything that we **think** . . .

2001. On the General which rules the **thoughts** of man.—There is a certain General which rules the **thoughts** of man, which keeps them within certain limits, so that they cannot wander beyond them; nay, which rules the singular and most singular things of **thought**. Ex. 2002. 2004.

2009. On the **thought** of man: how slow and obscure. Ex.

— Man can **think** in a minute what he cannot express in an hour. Ex.

2010. But this General, which appears to man so quick and instantaneous, is in itself so slow that the Angels of the interior Heaven can **think** more quickly and distinctly in one moment than a man can in many hours, and even that obscurely.

— Yet there is much difference in men as to the **thoughts**; with those in whom [the mind] has been closed, and in whom there is more of memory, there is proportionately less of **thought**; while with those in

whom [the mind] is open, and there is more of the interior memory, there is proportionately more of thought, because more things are inserted into it by the Lord.

2019^o. Spirits see the thoughts—*cogitata*—of others . . .

—^e. The thoughts of men are bound to corporeal things . . . not so those of a Spirit.

2020. I perceived around me innumerable Spirits who all contributed something to the thoughts and their series, which, however, were as usual in a series and in a connection. I then perceived . . . that it could not be otherwise than that one should rule all, and dispose them into a series . . . and that unless there were One, who is the Lord . . . nothing could ever be thought . . .

2057. From the interior Heaven they not only saw my thoughts, but also the things that I was about to think, or do . . .

2058. It was granted them to look into my thoughts and affections . . .

2099. That man and Spirits must necessarily think and speak the things the Lord permits. Ex.

2156. (Thus) man can never think anything which does not come into clear light after death . . .

2174. That the universals of thought are . . . diffused into the World of Spirits and into Heaven. Ex.

2211. How the representations and thoughts of the Angels are circumstanced relatively to those of man. Ex.

2254. That the World of Spirits is like what men are in their thoughts. Ex.

2322^o. If a single Spirit thinks otherwise than in order, those who are near him are disturbed . . .

2329. Whence come all the objects of thoughts. Ex.

2366. They perceive a Spirit as mere thought . . . But thought, which is internal sight, cannot exist without a subject . . . Moreover, thought cannot be included in place . . . for it wanders to the limits of the universe . . . 2369.

2371. That the thoughts of Spirits which are only persuasions are not perceived as those are which have been cupidities. Ex.

2382. Those who are afar hear and perceive more exquisitely the things which are thought . . . than those who are near. Ex. 2528, Ex.

2390. For Angels cannot inflow manifestly into the thought of man, except through subordinate Spirits; for such is the thought and speech of the Angels that it is incomprehensible to man . . .

2524. On the interior thought of Spirits. Gen.art. 2900.

2553. It would be contrary to order that the thoughts of man should inflow into the Heaven of Angels. Ex.

2554. The apparent influx of my thoughts into Heaven. Ex.

2557. That Spirits perceive very fully the thoughts of a man [who speaks with them]. 2845. 3351. 3529, Ex.

2711. This is not to be said in public, lest it should come into the thought of man.

2731. (Thus) all the thoughts of Angels, and thence of Spirits, come forth and are produced by the Lord alone . . .

2735. They supposed that they excited the objects of thoughts . . . but it was granted to tell them that nothing moves the thought unless there is an object. Ex.

2760. (Thus) the internal thoughts of man are now more lost and corrupt than formerly.

2769. As animals cannot think, they cannot elevate their minds towards Heaven.

2782. There is no thought in the beginnings, which are in the head, unless there is a certain correspondence of the purer fibres in the whole body.

2842. Certain evil Spirits denied that they think, etc. from others . . .

2868. That thought is perceived by Spirits like an exhalation, by which they are led. Ex.

2870. On the sweetness which the Angels experience in perceiving that they do not think from themselves.

2877^e. Such is his thought: only a kind of external cuticle.

2888. These (interior evil Spirits) do nothing except produce in the interior thought those things which do not come into the manifest thought of man. Ex.

2896. On the more subtle thought: its ideas. Ex. 2900, Ex.

2951^o. I was much surprised that a Spirit should perceive my thoughts . . .

2966^e. Thus there is a kind of chain, of the thoughts of one into another, which sets out from the Lord through the Heavens . . .

2998. They must not say anything but what they think, except from the last necessity.

3076. That sometimes those thought of are present in a moment.

3081. That one Spirit is led by another into almost like thoughts as he has himself. Ex.

3134. That Spirits speak those things which others are thinking interiorly.

3155^o. Then the Society from which or with which he thought was taken away; and then his interiors seemed to think, and that in a more innocent way. The thought which was taken away was placed over my head, in order that he might receive it there. (Thus) it was only the Society and its look which made the thought . . .

3162. So that I began to be afraid to think anything more.

3171. In the other life it is the thoughts—*cogitata*—which are thus punished. Ex.

3178. Whatever comes into the thought and not into the will, is not sin . . . But if anything comes into the thought, and into the will . . . this is sin.

3179. They who have thought differently from what they have acted . . . and have thus exercised their

thoughts . . . are tormented there by discription by the thoughts, so that their interior thoughts combat with their exterior tacit ones.

[D.] 3230. That the thoughts are brought forth (there).

3233. The thought (of the Spirits of Mercury) was brought to me in such volumes that the Spirits above me undulated quickly . . .

3254. On the influx of men's thoughts into Heaven. Ex.

3332. A Spirit shown that he could not speak (except) according to the object presented to him through my thought. Ex.

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

3376. Thus (after the Flood) thought was separated from the will.

3402. When I was thinking (this Spirit) had such phantasies that he did not think at all about what I was thinking . . . But when I thought and spoke, he excited all the men or Spirits whom I had known; for he was not in the idea of my thought, but only in the idea of those who were remotely adjoined to my ideas . . . 3403.

3408. There are men who can speak about things of which they are not thinking. (Fully quoted under SPEAK.)

3423. On the metrical thought of Spirits. Ex.

3470°. Thought is internal sight, and cannot exist without an organ. 3574.

3471. The organics of thought are in the brain, and thence flow the invisible fibres by which the thoughts are led forth . . .

3525°. (The two angelic Spirits with man) act into the interiors of his thoughts, which do not come so much to the man's thought.

3575. Interior thought regards the common good of society, of the World of Spirits, and of Heaven . . . and therefore all the things of interior thought regard those things which are of mediate use.

3590. Men ought to think from Heaven, that is, from the knowledges of faith . . .

3615. Actual evil is also that which man acquires by thoughts without acts. Ex.

3624. On the reflections of thought. (Quoted under REFLECT.)

3627. When a man thinks of (a thing) the Spirits think it is really so. Examp. 3857, Ex.

3635. That the inflowing of external things into the thoughts is a fallacy. Ex. 4604, Ex.

3637. Man supposes that he thinks by words, when yet it is by ideas . . .

3638. That there is a more interior thought. Shown.

3640. The interior evil Spirits think as the insane do, knowing nothing of what they think. Such are the beginnings of the thoughts of the Spirits of the lower sphere.

3643. How it is that many may think diversely from many things. Ex.

3644. It is thought which conjoins, for to thought there is neither place nor distance.

3666. Spirits are greatly moved by the fact that the objects of man cause him to think about diverse things, without order . . .

3714. Whether the law of conscience constrains anyone [may be known] from the fact that he does not want to think this or that because it is evil . . .

3820. It is a prerogative of man over beasts that he can think . . .

3842. How (the deceitful) inflow into the subtle thought of man.

3876. Thought excites the affections . . .

4000. It was answered them by thought.

4041. The deceitful actuate their Subjects to speak, by thought alone, which the Subject follows . . .

4113. So long as evil is in the thought only, it does not recur so much . . .

4129. While the Lord rules the thoughts and speech of man through Angels, the evil Spirits cannot but think in like manner . . .

4139a. So also thought, which can range into the universe, although it is in man's brain . . . and, where the thought is, the Spirit is supposed to be; therefore this is an appearance; for place cannot be attributed to thought; but it is of the organic substance from which it comes; but, as thought affects, it is believed that the spirit itself must be there.

4166. Spirits are in thought. Man can think in a moment what he cannot utter in hours. In this thought are Spirits, not in obscure thought, as man is, but in distinct thought. Des.

4253°. Hence Spirits know no otherwise than that they are those who think with a man.

4254. On the bounds of thought; of conscience. Ex.

4256. On the speech and thought of the Angels. Ex.

4257. How Spirits excite the thoughts of men; they speak as the man thinks, that is, as they speak so the man thinks . . .

4267. That the thought and speech of the Angels are only those of ends.

4272°. I could have been in different thought . . . and still have been impelled by the same stream (of influx).

4287. That the thought is the image of the man. Ex.

4295. I thought of eating; but the Angels thought of Knowledges . . .

4309. On those who speak otherwise than as they think.

4310. No attention is paid there to what anyone speaks; but to what he thinks. . . There is a cogitative speech which is perceived, and which affects those who are present.

4633. With me there is (often) merely a disposition of the organs of thought, and the Spirits have spoken according to the disposition. So with Subjects: [the Spirits] merely think, and the Subject speaks according to the thought . . .

4337. The Spirits who are with a man . . . think no otherwise than as the man **thinks**; but there is thence a sphere of **thought** and affection . . . in which the rest of the Spirits are . . .

4392. That we are to **think** from general principles, and thence view particulars . . .

4396. That those who have been worst in life, but have **thought** justly about the things which occurred, receive the truths of faith more easily than those who have lived morally, but have **thought** evil things. Ex.

4479. A man who has once esteemed adulteries and such things as nothing, and has thus introduced himself as to the **thought** into the company of such (Sirens), cannot escape being held captive by them to the end of life; for they bend the least of the **thoughts** in innumerable ways, and make them delightful. 4784, Ex.

4594. As soon as Sirens come to Spirits, they enter into their **thoughts**, and keep the **thought** completely obsessed. (This they do) from a habit acquired (here). . . . When they first enter into the **thoughts**, they follow the **thought** strongly; afterwards they lead it. 4596, Examp. 4601, Des.

4627⁶. This lumen is presented when such things occur to the **thought** as have been completely seen, heard, and felt . . . —⁸.

4731. For the whole **thought** of one (Spirit) is communicated to another; and the affection of the **thought** makes the face.

4748. Charles xii. had an interior **thought**. Des. 4751, Des.

4818. How the **thoughts** conjoin. Ex.

4821. Tacit **thought**, when it is from what is good and true, is better heard as sonorous speech in Heaven, than **thought** speaking aloud.

4845. The **thoughts** of the Angels are according to the form of Heaven . . .

4848. For all the **thought** of man, Spirit, and Angel takes place according to the form of Heaven, which is incomprehensible, and known to the Lord alone. The magi had learned something about this form . . . and induced on the minds of others whatever they wanted.

4852. On the Sensuous and its **thought**.

4861. Those become Genii who have spoken little, but have loved to **think**, and that evilly about the neighbour . . .

4862. **Thought** is taken away from them, because (otherwise) they would communicate with Spirits . . . who **think** more . . .

5037. The Swedes **think** more inwardly in themselves than other nations, because they are in freedom more than in the times when they were under an absolute government . . . (And therefore they are the worst nation in Europe except the Italians and Russians. 5043.)

5102². Spiritual speech is such as is the interior **thought** of man, the nature of which he himself is unaware of, being devoid of the words of human speech; for man **thinks** without them. (Continued under SPEAK.)

5122. (The celestial) never **think** about absent persons; but . . . they **think** from the objects which are before the sight . . .

5161. (Fred. Gyllenborg) could retard my **thoughts** . . .

5191. The more perfect the Angels are, the more perfectly they can **think** . . .

5312. Those in that gulf are all kept in thinking according to the sight . . .

5462. Those who **think** only about themselves . . .

5464. Evil Spirits place themselves behind, above and below, and there inject their **thoughts**—*cogitata*. They turn the **thoughts** of the other Spirit, thus also of a man, to himself . . .

—². Others . . . seek for what is of the love of self, and, when they find it, they infuse their **thoughts** there, and lead him wherever they will.

—⁸. Sirens know how to reduce the **thoughts** of another down to the Sensuous . . .

5573. He could lead the **thoughts** of all wherever he wanted . . . He did the same with my **thoughts** . . .

5574. Those become Genii who inhere in their own **thoughts** . . . They can be long in one **thought** . . . They at last become such that they **think** what they **think**, whatever another says . . . Thus they are in continuous **thinking** against another who speaks differently from themselves. Such become Genii, and lead any who are spiritual by their **thought** . . . for they are in the love of self more than others, and are affected with their own **thoughts**, and love them . . .

5576. Genii flee from one another, because the one cannot endure the sphere of the other's **thought**; for there is a perpetual collision. Hence they make themselves invisible; for, in the other life, he who does not **think** like another is invisible to him.

5577. Few of the English become Genii, because they depend upon the authority of others, without their Own **thought** . . . Provided they believe that the man is learned and sincere, and of their own nation, their **thought** appears lucid and interior. But many of the Dutch become Genii, because they **think** against others from what is their own, and do not divulge it. In the Spiritual World their **thought** appears more obscure and lower.

—e. The **thoughts** are according to the form of Heaven.

5583. When the Angels see any Spirit walking below them, they at once perceive what he is **thinking** from the way in which he is walking . . .

5601. In the Heavens they are admonished by the external appearances, both without the house and within it, and on their garments and faces, if they have not **thought** well, as if anything of what is evil, lascivious, or insincere has crept in, and they have not rejected it. Des.

5608. Man's natural **thought** is the plane in which cease all things of angelic wisdom: it is like the foundation of a house: into this plane fall all things which the Angels **think**: hence such as is the plane, such also is their wisdom.

5610. The **thoughts** of the Angels are variously

directed to the quarters . . . but they are not turned to themselves, but to men . . . and when they are turned to those things in my **thought** which are from the heavenly doctrine, they are in greater clearness than in any other case.

[D.] 5617. This plane is with an intelligent man whether he is **thinking** about such things, or about other things . . .

5645. Sometimes a man appears in the other life as to his spirit . . . but this happens with those only who **think** inwardly in themselves more deeply than others : his **thought** is then withdrawn from the sensuous things of the body . . . But those who **think** solely in the Sensuous, and do not elevate their **thoughts** above it, never appear.

5692. They who have exercised deceit . . . are invisible to others, because they **think** in themselves, and thus remove the interiors from the body.

5778. The evil Spirits who are at the occiput inflow the most into the **thought** of man . . . and indeed into his interior **thought**. But those who are at the sides, at the temples . . . also inflow into the **thought**, but into his sensuous and external **thought**.

5786. For in the other life the **thoughts** are communicated, and the one leads the other by his **thoughts** in a wonderful way : they can deprive him of his **thoughts**, and inject their own . . . They can also inject various things, and compel him to **think** and will such things as are quite foreign to him. 5969.

5893. He obtained it by the force of **thought**.

5900. Those also are serpents who have lived solitary (here), and thus have **thought** about various things which happened in the world, and had not divulged their **thoughts**—*cogitata*—to anyone : those who had **thought** evilly about their country and the neighbour, act like serpents . . .

5904. On those who can avert the **thoughts**—*cogitata* . . . so that the other cannot remember . . .

5905. Thesight of their eyes corresponds to **thought** . . .

5915. He had hatched his dogmas from his **thought**.
— They love to present and hear such things cogitatively.

5941. Those become (of the Celestial Kingdom, and Genii) who do not **think** about any Thing, but sometimes remain as if they were not **thinking** ; and, if they do not reflect upon it, they believe that they are **thinking** nothing . . .

6049. All who have not believed in the Lord . . . and have not lived according to the precepts of religion, in the other life **think** in the Material ; thus they cannot **think** spiritually, that is, abstractedly from space, time, and persons . . . Some who in the world had **thought** much, like Polhem and Wolff, because they had not lived a life of religion, cannot do otherwise than **think** in the Material . . .

6069. The Spiritual cannot be in any way **thought** naturally . . .

D. Min. 4553°. Therefore they who have **thought** nothing but evil about men, cannot do otherwise than **think** evils about them (there).

4574. On Spirits who take away the life of **thinking** from others. Ex.

4581. They (thus) lead the exteriors of the memory and **thought**. Ex.

4643. They had filled their **thought** with such (impure ideas).

4651. He took away all the surrounding influx, the result being no **thought**.

4667. The **thoughts**, etc. are only forms so appearing from the affections . . .

4715. Inwardly they **think** evil about all . . .

4726. They induce a torpor on others, so that they cannot **think** ; for **thought** belongs to wakefulness and makes it.

4754. Their fascination consists in this : that they inhere in the **thought** . . .

4761. When these **think**, there is heard a hissing as of serpents.

4772. For such things do not take place there by open speech ; but by . . . **thoughts**.

4776. With Spirits there is a communication of all the **thoughts**; the art of magic consists especially in this . . .

E. 96°. The Divine Itself does not fall into the **thought** ; and what does not fall into the **thought**, does not fall into the faith . . .

107. They who separate charity from faith . . . do not **think** within themselves, but outside themselves ; (that is,) solely from the memory . . . and Heaven cannot inflow into **thought** which is outside the man.

152°. 'To shut the eyes lest they see evil' = not to admit evil into the **thought**.

177. They who **think** from Own intelligence **think** from the world. Ex.

193. Those things remain in the spirit of man which he has **thought** from himself . . . There are two states of man ; one when he **thinks** from his own spirit, and the other when he **thinks** from the memory of his body . . . —², Ex. and Examp.

229°. Everything of life which is in **thought**, is from affection. Ex. 242°.

248°. **Thinking** well and **thinking** evilly about the Lord and the neighbour. Ex.

282°. It is the like with the **thought**, which is man's internal or spiritual sight.

388°. So the sight of the spirit, which is **thought** from affection, has extension into the Spiritual World . . .

406°. For the **thought** of men is natural ; and natural **thought** differs from spiritual **thought** in being bound to places and persons . . .

517°. There are two states of man's **thoughts** ; one, when he is in **thought** about truths from the Lord ; and the other when he is so from himself. Ex.

538. (Thus) an atmosphere which is as it were aqueous corresponds to natural **thought** and perception ; one which is thinly aqueous, to the spiritual natural **thought** and perception in which are the Angels of the Ultimate

Heaven ; and one which is densely aqueous, verging to either black or red, to the natural thought in which there is nothing spiritual, (which) exists in the Hells where falsities reign.

543². See SENSUOUS, here.

—³. By the general opening of the spiritual man, man has the faculty of thinking, and of speaking rationally from thought : this is the general effect of the influx of Heaven with every man. (Thus) man's thoughts and affections may be spiritual, natural, or sensuous ; and spiritual thoughts and affections exist with those who think from God about God . . . but only natural thoughts and affections exist with those who do not think from God about God ; but think only from themselves or the world ; (that is) who think from Hell ; for he who does not think from God, thinks from Hell : no one can think from both at the same time. Those who deny God . . . think only falsities when they think about spiritual things . . . and if they think any truths, whether spiritual, moral, or civil, it is only from the knowledge of such things as are in the memory . . . The thought of the sensuous man is what is called material thought . . .

569⁰. One limit of the natural man is the faculty of knowledge—*scientificum et cognitivum* ; and the other is the faculty of mental view and thought—*intuitivum et cogitativum*, and the spiritual man inflows into these limits. Sig.

580. Sensuous thoughts and the derivative reasonings. Sig. and Ex.

—². That nothing which enters the thought and not also the will defiles the man. Sig. and Ex. 622⁵. 867.

—³. Man cannot be purified from evils and falsities unless the unclean things which are in him emerge into the thought, and are there seen, discriminated, and rejected.

600⁸. 'If thy right eye give thee offence, pluck it out' = that if one should think what is evil it must be rejected from the thought.

625⁵. After death the interior mind is opened, and when the man becomes an Angel he thinks and speaks from that mind . . . But in the world man is quite ignorant of what he thinks in that mind ; for the thought of that mind then inflows into the natural mind, and is there limited, bounded, and presented to be seen and perceived.

654². For so long as man lives (here) he thinks naturally . . . But his 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 . . . This takes place with every man, whether merely natural or spiritual ; for even with a merely natural man the thought after death is spiritual, but gross, and devoid of the understanding of truth and the affection of good.

662². While (here) man does not know the state of his interior thought and affection, but only the state of his exterior thought and affection, which falls immediately into speech. But when he comes into the Spiritual

World, his exterior thought and affection are lulled, and his interior thought and affection are opened . . .

670. The love draws to its own side . . . the thoughts of the spirit ; and therefore when such are thinking by themselves they deny these things. (This is when they are in their spiritual natural thought. 671².)

674³. In the Spiritual World there is a communication of all the affections and sometimes of the thoughts ; and within each Society there is a general communication . . . 675³.

724³⁵. For the idea of person limits thought and its extension into Heaven in every direction ; for all thought which proceeds from the affection of truth goes through Heaven on all sides, and has no termination except as light has in shade ; but when person is at the same time thought of, the idea is terminated where the person is.

757². For a man who lives (here) can think about spiritual things no otherwise than as the Angels and Spirits with him think ; for spiritual things are above the natural thought of man, and the things which are above depend upon influx . . .

763². They believe . . . that they think and reason spiritually, because they do so acutely and astutely ; but no one thinks and reasons spiritually except the man who is in illustration from the Lord. Ex.

781⁴. When man's thought is not elevated above (earthly and material things), he thinks materially about spiritual things ; and material thought, without spiritual light, derives everything belonging to it from the loves of the natural man . . .

—⁵. It is a fallacy that cogitative faith saves. Ex. 789⁷, Ex. —⁸.

803². Let him learn . . . that lascivious and obscene thoughts are adulteries.

—³. When a man begins to think for himself.

—⁴. Man must . . . be averse to thoughts with intention, about evils.

805⁴. Unless the Lord is approached, no one can think with the Angels ; because all angelic thought about God is thought of God Man . . .

832². It is said the thought nearest the speech, because man has interior thought and exterior thought ; he has interior thought when he is alone . . . and exterior thought when he is with others . . . This exterior thought is what is meant by the thought nearest the speech. This thought is excited and kindled by natural love . . .

—³. For there are two memories in man, and thence two thoughts, with both the evil and the good . . . Every man thinks from the interior memory when he is left to himself and is led by his love : this thought is the thought of his spirit ; but he thinks from the exterior memory when speaking before the world. (Continued under MEMORY.)

837. Therefore, when man becomes a Spirit, he thinks . . . from his affection.

—⁴. But he who is wise may know his affections from his thoughts . . . For thought is nothing else than the affection made visible in various forms by the

influx of light; and therefore if you take away the affection, the **thought** at once perishes . . .

[E. 837]². The affections and derivative **thoughts** pour themselves into all things of the body. Ex.

855. But all in the Spiritual Kingdom speak from **thought** . . .

865. All man's affection and derivative **thought** is not only within him, and makes his life, but is also without him, and makes the sphere of his life. Hence it is that Heaven is distinguished into Societies according to the varieties of affections and the derivative **thoughts**; and therefore unless the affections and the derivative **thoughts** are spiritual . . . they cannot be admitted into any Society of Heaven. Ex.

866⁶. The will is the man; but the **thought**, before consent which is of the will, is . . . outside of man; for the things which inflow into the **thought** are like the objects which inflow into the sight . . . 901.

867². It is unavoidable that man should **think** what is false and evil. Ex.

889⁴. There is not a single **thought** of a Spirit or a man which does not communicate with some Society by his sphere . . . and therefore when the quality of Spirits is being examined, the direction in which their **thoughts** spread out is investigated.

— So the understanding takes the quality of its **thought** from the truths which are its objects. Ex.

901². That **thought** alone does not make man's life. Ex.

902⁴. They said they had become Angels of the Third Heaven because they had regarded filthy **thoughts** as wicked . . .

920². Therefore, when man **thinks** from love and its delight, he **thinks** from himself and his own life.

954². When Heaven is open, man **thinks** no longer from himself, but from the Lord through Heaven . . . Man's interior **thought**, which is the **thought** of his spirit, is either from Hell, or from Heaven; it is from Hell before evils have been removed, and from Heaven when they have been removed; when it is from Hell, the man sees no otherwise than that nature is God . . . but when man **thinks** from Heaven . . . he sees from the light in Heaven that there is a God, and that God is one. 955⁴.

1012. The state of the Church manifested as to all things of **thought**. Sig. and Ex.

— 'Air' = **thought**, because the respiration, which is effected by the air, corresponds to the **thought**. Ex.

—². The reason the last vial was poured into the air, is that all things of man cease in his **thought**; for such as a man is as to . . . his spiritual, moral, and civil life, such is he as to his **thought**. Shown.

1032². When man **thinks** in this elevation, he **thinks** truth from the Lord, and does good from Him.

1080². The sight of man's **thought**, which is called the understanding, corresponds to the sight of his eyes . . .

— Active **thought**, which is of the understanding, corresponds to the speech of the mouth . . .

1092³. All the **thoughts** of man spread themselves

out into the Spiritual World in every direction . . . hence the **thoughts** of man cannot but spread themselves into the Societies; spiritual **thoughts** . . . into the heavenly Societies; and merely natural **thoughts** . . . into the infernal Societies. —⁴, Ex.

1093². (Thus) the **thoughts** of man are extensions into Societies. Ex. . . It is the man's love which determines his **thoughts** into the Societies . . .

—³. Man's love is like fire, and his **thoughts** are like the rays of light from it; if the love is good, the **thoughts** are truths; if evil, the **thoughts** are Falsities. The **thoughts** from a good love . . . tend towards Heaven; but the **thoughts** from an evil love . . . towards Hell . . .

—⁴. In a word, not the least of **thought** can come forth, unless it finds reception in some Society; not in the individuals of the Society, but in the affection of love in which that Society is; hence the Angels do not perceive the influx at all . . .

—⁵. Men and Angels are unaware of their co-sociation, because the **thought** of man is natural, and the **thought** of an Angel is spiritual; and these make one only by correspondences. As man is inaugurated into Societies through his **thoughts** . . . therefore when he comes into the Spiritual World, his quality is known from the mere extension of his **thoughts** into the Societies . . . Man is also reformed by the admissions of his **thoughts** into the Societies of Heaven, and is condemned by the immersions of his **thoughts** into the Societies of Hell.

1094². At his birth, man is not in any Society . . . for he is devoid of **thought** . . .

1096². The first and primary **thought** which opens Heaven to man is **thought** about God. Ex. . . But there is a **thought** of light, and a **thought** of love; **thought** of light alone is **thought** that there is a God, which appears like acknowledgment, but is not. By the **thought** of light, man has presence in Heaven, but not conjunction with it. Ex. 1098², Ex.

—^e. So **thought against** God primarily closes Heaven.

1100²³. **Thought** not of light about Divine and heavenly things. Ex.

1115². To **think** of God as a Man has been implanted in every Spirit. Ex. (And in every man. —^e.)

1163^e. **Thoughts** do not turn the interiors of the mind, except in so far as they derive from the will.

1173³. To inflow into the affection . . . and through that into the **thought** . . . is first to inspire a soul, and through it to form all other things.

1175⁴. Why man is led by the Lord by means of affections, and not by means of **thoughts**. Ex.

J. (Post.) 119. The African nation **think** interiorly. . . . Europeans **think** only exteriorly . . .

230. They then can **think** only in accordance with their evils.

264. Leibnitz and **thought**.

D. Love xv. The external and internal **thought** of man. Ex.

—². (Here) they had never thought sanely when by themselves.

—³. But all who have loved uses . . . think sanely in their spirits. Ex.

xvi². Thought is nothing by itself. Ex. xviii⁴.

D. Wis. v. The sight of the understanding is thought.

—^e. Their variations of form are thoughts.

vi⁶. All thought is of the understanding; and all speech is of thought. Man cannot think unless the pulmonary breath concurs and accords; and therefore when he thinks tacitly he breathes tacitly; and so on.

vii. 3. Spirits who, by their strong Persuasive, could take away all the faculty of thinking . . . and breathing. Ex.

5³. Hence it is that the thoughts of the spiritual are quite different from the thoughts of the natural. Ex.

x. There is a reciprocal conjunction of affection and thought. Ex. —².

— . Affection is the life of thought; and such as is the affection, such is the thought. Ex.

i. The will by its influx into the understanding produces . . . finally, thoughts. 5.

5. The correspondence of the variations of the tone which derive much from the understanding, is with thought and its variations.

7. The idea that thought makes all the life of man.

xi. They who think only naturally and not at the same time spiritually . . . cannot think otherwise than that the Lord and the neighbour are to be loved as to their persons . . .

De Conj. 55. On those who live modestly and chastely in the external form, but think lasciviously. Gen.art.

C. 123. This is so with every man while he is in general thought . . . But (the light disappears) when he lets the subject come under the view of his lower thought, and thinks whether it is so or not. Into this thought there inflows light from man or the world; but into the general thought there inflows light from Heaven: this light constantly inflows into the Intellectual of man, provided he does not let himself down into his own light . . . There is a general perception of truth with all . . .

Thousand. *Chilias.*

R. 287. 'The number of them was . . . thousands of thousands' (Rev.v.11)=all in . . . goods. . . For 'a thousand' is predicated of goods, because it is a smaller number than 'a myriad,' which is predicated of truths; and truths are manifold, but goods are simple. Ill. E. 316²³. 336³. —⁴, Ill.

E. 336. 'Thousands' = innumerable things, and are predicated of good.

—². The reason 'thousands' = innumerable things, is that 'ten' = many things . . .

— . But when innumerable things which are infinitely many are to be expressed, it is said 'thousands of thousands.'

—⁶. 'A thousand shall fall at thy side' (Ps.xci.7) = the destruction of these evils.

—⁹. 'A thousand of thousands ministered unto Him' (Dan.vii.10) relates to the Divine good.

700⁸. 'The myriads of the thousands of Israel' (Num. x.36) = the implanted truths from good of which is the Church.

Thousand. *Mille.*

Thousand, A. *Milleni.*

A. 2575. 'A thousand of silver' (Gen.xx.16) = an infinite abundance of rational truth. . . 'A thousand' = much, and countless; here, infinite or infinite abundance, because predicated of the Lord. —², Ill.

—³. 'A thousand years' = what is without time, thus eternity. Ill.

—⁴. As a thousand is a definite number, it appears in the propheticals . . . that a thousand means a thousand, when yet it means many or countless without any fixed number.

3186. 'Be thou for a thousand of myriads' (Gen. xxiv.60) = fructification to infinity.

—². 'A thousand' = much, and also what is infinite.

3325⁶. 'Thousands' = things innumerable, or all these things.

6784². A thousand flee at the presence of one who is in truth from good.

8712. 'Princes of thousands' (Ex.xviii.21) = the primary things which are in the first degree; for 'thousand' = many people, or, in the abstract, many things . . .

8715². Here (Rev.xx.) by 'a thousand' are not signified a thousand, but much without any number. Ill.

8879. 'Showing mercy to thousands—*millenos*' (Ex. xx.6) = good and truth for them in perpetuity. 'A thousand' = for the most part; and, when said of the Divine mercy, in perpetuity.

9336³. Thousands and thousands of arcana.

9716². 'A thousand,' when predicated of the Divine, = what is infinite.

10620. 'Showing goodness to thousands' (Ex.xxxiv. 7) = to eternity.

H. 137². A thousand enemies cannot endure one ray of the light of Heaven.

593. Many thousands enter Heaven and Hell every day.

W. 182. A thousand times exceeds . . .

R. 842. 'Bound him a thousand years' (Rev.xx.2) = . . . no communication with them for a while, or for some time. (Fully quoted under NUMBER.) 844. 850.

849. 'They lived and reigned with Christ a thousand years' (ver.4) = who are already in conjunction with the Lord, and have been for some time in His Kingdom. . . 'A thousand years' = for some time. 855.

856. 'When the thousand years have been consummated' (ver.7) = after those who had hitherto been kept concealed and guarded in the Lower Earth have been taken up into Heaven by the Lord. Ex.

M. 415⁵. 600 out of a thousand in favour of nature, and the rest in favour of God . . .

D. 674. On the thousand years. Ex. 5372^e.

E. 357¹⁸. 'A thousand vines for a thousand of silver' (Is.vii.23)=truths from good in abundance (which are) most highly esteemed, because they are genuine. 'A thousand'=many things, thus in abundance.

430². See NUMBER, here.

548². 'Ten,' 'a hundred,' and 'a thousand'=much, and all.

652¹⁹. 'Our flocks are thousands' (Ps.cxliv.13) = goods.

Thread. See STAMEN.

Thread. *Filum.*

A. 1748. 'From a string to a shoe latchet.' (See LATCHET, here.)

4875. It was made of twisted threads, by which are signified the determinations of such truth.

7601². The truth of the Natural is represented as a contexture of fine threads of flax, which appear like threads of silk; bright, beautifully transparent, and soft . . . if the truth thus represented is from good; but these threads, which are like those of flax, do not appear transparent, bright, or soft, but hard and brittle, but still white, if the truth so represented is not from good.

9468². The significative of tying a scarlet thread as a reminder.

9897. 'With a thread of hyacinthine' (Ex.xxviii.28) =through the celestial love of truth. (=the truth of celestial love. 9933.)

10163. (In the Second Earth) they gather from herbs such things as they spin into threads, and they then lay the threads flat in a double and triple order (and make a fabric by sticking them together).

10164. They make the threads in this way. Des.

M. 42³. His stockings were of bright linen, with threads of silver interwoven.

I. 12³. If you squeeze out the juices, the fibres become dead threads.

T. 504⁶. (The necessity of there being heat in the fibres of a tree.)

D. 3379. This was represented by the way in which vanished a long blue thread, broken at intervals.

4735. There was seen a thread with a spider's web, which stretched up into the interior Heaven . . . 4889.

4828. They draw a thread from their magic circles, and direct the threads towards the head of another, and then fascinate them.

4893. They were seen to be let down as by threads, as these caterpillars are wont to be from trees.

E. 576⁴. 'A thread of hyacinthine' (Num.xv.38)=the recollection of the precepts of Jehovah (by those who) are in the celestial love of truth.

627⁴. 'A line of flax' (Ezek.xl.3)=truth.

Thread. *Linum.*

E. 654⁵⁰. 'The thread of silks' (Is.xix.9)=spiritual truth.

Threats. *Minae.*

See under IMMINENT.

A. 4281^e. By external means, which were threats, etc., the Israelites were driven . . .

8542. (In Jupiter) they first admonish, and then use threats . . .

H. 553. The infernals are forms . . . of threats against those who do not reverence them.

P. 136. That no one is reformed by threats . . . because they compel. Gen.art.

B. 117. Total damnation threatened-*imminuit*.

E. 833. Threats of eternal death against those who do not believe (in 'the beast').

Three. *Tres.*

Third. *Tertius.*

Thrice. *Ter.*

Ternary. *Ternarius*

Tertian. *Tertianus.*

See under TRINE, TRIPARTITE, and TRIPLE.

A. 9. The third (state of regeneration) is a state of repentance. Ex.

93². That this state is attained on the third day, which = the same as 'the seventh.' Ill.

482. The ternary number = something holy or inviolable as to states.

720. The 'third day' is received in the Word for the seventh, and involves almost the same, on account of the Lord's resurrection on the third day . . .

900. 'Three,' and 'seven'=holy things. . . They also = what is inviolable, because they are predicated of the Last Judgment, which was to come on the third or the seventh day . . . 901², Ill.

901^e. 'The third part,' like 'three,' = what is holy. The like is involved by the third part as by 'three'; and also by the third part of the third part, as here, for three is the third part of the third part of 27.

1709. 'Three'=what is holy. 2109.

1825. 'Three years old-*triennis*' (Gen.xv.9) = all things of the Church as to times and states; for 'three,' in the Word, = a full time of the Church, from its origin to its end, thus all its state; and therefore the last time of the Church is signified by 'the third day,' 'the third week,' 'the third month,' 'the third year,' and 'the third age.'

— As the state of the Church is signified by the ternary number, so also is that of everyone who is a Church. Ill.

2075². 'Three'=almost the same as 'seven.'

2156. 'The three men' (Gen.xviii.) = the Divine Itself, the Divine Human, and the Holy proceeding; thus the Lord. 2329². —³.

2176. 'Three measures of meal of fine flour' (ver.6)=the Celestial of His love . . . 'Three' = holy things. 2177^e.

2180°. 'Three tenths.' Ill.

2329°. Such do not diffuse their ideas among **Three** . . . Many, when examined there as to what idea they had of the one God: whether **three** Uncreates; **three** Infinites; **three** Eternals; **three** Omnipotents; **three** Lords, have been manifestly perceived to have the idea of **three** Gods . . .

—^e. When the Jews perceive that the ideas of Christians are divided among **Three** . . .

— Only those in the faith of charity can conjoin the **Three** separated in idea.

2405°. 'The **third** day' (Hos.vi.2)=the judgment, or the advent of the Lord; thus the approach of His Kingdom.

—^e. Hence the Lord's resurrection on the **third** morning.

2788. 'On the **third** day' (Gen.xxii.4) = what is complete, and the beginning of sanctification. . . When '**third**' is added, it=the end of that state, and the beginning at the same time of the following state. Here, because it treats of the Lord's sanctification, '**the third** day'=what is complete, and at the same time the beginning of sanctification; (for) when the Lord had fulfilled all things, He rose again on the **third** day; for the things which were done or which were to be done, by the Lord . . . were in the representatives of the Church as if already done . . . Hence the ternary number was representative, not only in the Ancient and Jewish Churches, but also among various nations.

—⁴.
—². 'The **third** day' (Hos.vi.2)=the Lord's advent and resurrection. So Jonah was in the belly of the fish **three** days and **three** nights.

—³. 'Three days,' and '**the third** day'=the same; as also '**three**' and '**the third**.' Fully ill.

—^e. 'A **third** part,' however, =some; and what is not yet complete; but '**a third**' and '**a trine**,' what is complete; and this, of evil for the evil, and of good for the good.

2906°. 'In **three** years' (Is.xvi.14)=the end of the former Church. '**Three**' = what is complete, and a beginning.

3767. '**Three** droves of the flock' (Gen.xxix.2)=the holy things of Churches and of doctrinal things. '**Three**' = what is holy.

4010. '**Three** days' journey between' (Gen.xxx.36) = that their state was completely separated. . . '**Three**' = what is ultimate, and complete, or the end.

4038°. With man there are **three** things in general: the Corporeal, the Natural, and the Rational . . .

4119. 'It was told Laban on the **third** day' (Gen.xxi.22) = the end; for '**the third** day' = what is ultimate, and complete, thus the end, and also the beginning . . .

4495. 'On the **third** day' (Gen.xxxiv.25) = what is continuous even to the end; for '**the third** day' = what is complete from beginning to end, thus also what is continuous.

4766°. Is the Church anything where . . . **Three** are equally worshipped? For, although the **three** are called one, still the thought . . . makes **three** . . .

4901. 'In about **three** months' (Gen.xxxviii.24) = a new state; for '**three**' = what is complete, and thence what is last and at the same time first . . .

5114. '**Three** shoots' (Gen.xl.10) = derivations even to the last. '**Three**' = what is complete and continuous even to the end . . . from first to last. 5122.

5122. '**Three**' = a whole period and its continuity from beginning to end. Thus '**the three** shoots are **three** days' = the state of the rebirth of this Sensuous from its first to its last. Ex.

5123. 'In **three** days' (ver.13) = a new state then; for '**three**' = what is continuous even to the end, thus also what is complete; thus '**three** days' = a complete state; consequently, '**after three** days' = a new state.

5144. 'Lo **three** baskets' (ver.16) = the successives of the voluntary things; for '**three**' = what is complete and continuous even to the end, thus what is successive.

5152. 5153.

5159. 'It came to pass on the **third** day' (ver.20) = in what is last; for '**the third** day' = the last of a state; for '**the third**' = what is complete, thus what is last. By the last state is meant the time when the prior state ceases and the new one begins . . .

5335. '**Three**' = what is full.

5457. '**Three** days' (Gen.xlii.17) = to what is full; for '**three** days' = from beginning to end; thus what is full; for it is a new state which is here described. The former entire state is signified by '**three** days,' and its last, and thus what is new, by '**on the third** day.' 5458.

6073°. That Peter denied the Lord **three** times = that (the last state of the Church when there was no longer any charity) was then complete.

6385°. 'The **third** part' (Rev.viii.9) = something not yet complete.

6721. 'She hid him **three** months' (Ex.ii.2) = what is full of time in which it did not appear. . . '**Three**' = what is full, or an entire period from beginning to end. . . Hence '**from three** months' = a new state.

6904. 'Let us go a way of **three** days' (Ex.iii.18) = a state quite removed from falsities; for '**three** days' = a full state. 7457.

7715. '(Thick darkness) for **three** days' (Ex.x.22) = a full state; (by which) is meant an entire state from beginning to end . . .

8150. '**Tertian** leaders' (Ex.xiv.7) = generals under which are particulars; for '**three**,' from which is derived '**tertian**,' = what is complete and entire.

8347. 'They went **three** days in the wilderness and found no waters' (Ex.xv.22) = that truths were deficient, and at last wholly so.

8750. 'In the **third** month' (Ex.xix.1) = fullness of state. . . '**Three**,' and '**third**' = what is complete.

8790. 'For the **third** day' (ver.11) = plenary preparation. . . For '**the third** day' = a full state.

8811. 'In the **third** day' (ver.16) = at the end of the purification.

8877. 'Upon the **thirds** and upon the **fourths**' (Ex.

xx.5)=in a long series and conjunction; for 'three'=what is full from beginning to end; thus that which is in a long series.

[A.] 9198¹. 'Three years and six months' (Luke iv. 25)=to what is full.

9286. 'Three times in the year' (Ex.xxiii.14)=a full state even to the end; for 'three'=what is full from beginning to end.

9297. 'Three times in the year' (ver.17)=what is complete and continuous.

9407². The three things in speech.

9488. 'Three'=what is full.

9556. 'Three reeds of the candlestick (on each side of it)' (Ex.xxv.32)=what is full as to good and truth.

9557. 'Three almond-shaped bowls' (ver.33)=what is full as to the scientifics from good.

9565. Three times repeated = everything; in the internal sense, plenary conjunction; for 'three'=what is plenary.

9718. 'The height three cubits' (Ex.xxvii.1)=what is full as to degrees.

9761. 'Their pillars three, and their bases three' (ver.14)=the goods and derivative truths which support fully; for 'three'=what is full.

9825. Why the Spiritual Kingdom is distinguished into three degrees. . . In order that anything may be perfect, it must be distinguished into three degrees. . . There are three Heavens, and consequently three degrees of goods and truths there. Moreover, each Heaven is distinguished into three degrees . . . and also the interiors of man; and each one of these is also distinguished into three degrees . . . The reason is that everywhere there must be end, cause, and effect . . . for a Thing to be perfect. Hence it is that 'three,' in the Word, = what is complete from beginning to end. This is why the garments of holiness were the ephod, the robe, and the tunic . . .

9864. 'Three'=perfection.

10114². 'The third day'=a new state.

10127. The ternary number also=an entire period from beginning to end, and thence what is full; but with this difference, that 'seven' is mentioned where it treats of holy things; and 'three,' where it treats of anything whatever. E.20.

10262². See SIX, here.

10624. 'Upon the thirds and upon the fourths' (Ex. xxxiv.7)=the damnation of falsities and of the derivative evils. . . 'Three' is predicated of truths, or of falsities. . . The numbers 'three,' 'six,' and 'twelve' belong to the spiritual class. . . By 'three' is also signified all truth in the complex.

H. 2^e. He who thinks three, and says one, is at once detected.

S. 27²⁹. In every Divine work there is a first, a middle, and a last . . . These three may be called end, cause, and effect; also Esse, Fieri, and Existere . . . It is from this that by 'three,' in the Word, is meant what is complete and perfect, and also all together. III.

F. 56^e. 'The third part'=all.

R. 153. On the third day after the heart has ceased to beat . . . they enter the Spiritual World. T.138.

245. 'Three'=all as to truth. 315. 348.

322. 'Three,' and 'six' are said of truths, and = them.

400. 'The third part' (Rev.viii.7)=all as to truth; for 'three'=all, full, and altogether; hence 'a third,' which is a third part, = the like. E.506, Ex. and III.

404. 'The third part' (ver.8)=all. E.512.

405. 'The third part' (ver.9)=all these. (=everything. E.513. 514.)

409. 'The third part' (ver.10)=all things. 410. E.518. 520.

413. 'The third part' (ver.12)=all. E.525. 526. 527.

446. 'The third part' (Rev.ix.15)=all. E.572.

453. 'The third part' (ver.18)=all who are in these falsities. E.579.

489^e. '1260'=the same as 'three and a half.' 491. E.636.

505. 'Three days and a half' (Rev.xi.9)=to the end and the beginning, that is, to the end of the Church which still is, and to the beginning of the New one; (for) 'three'=what is complete even to the end; and 'a half'=a beginning. The like is signified by 'three days and a half' as by 'a week.' Ex. E.658, Ex. R.510. E.664. 761.

—². That 'three'=what is complete, thus to the end. III.

—^e. 'Seven' is said of holy Things; but 'three,' of things not holy.

518. 'The third woe' (ver.14)=the final lamentation. E.680.

531. I lay in bed (ill) three days and a half.

541. 'The third part' (Rev.xii.4)=all. E.718.

702. 'Three unclean Spirits' (Rev.xvi.13). . . 'Three' = all; here, therefore, merely. E.1000.

712. 'Made into three parts' (ver.19) = completely destroyed. (=to be dissipated. E.1019.)

875^e. The third thing is use. Ex.

—⁷. Hence it is that 'three,' in the Word, = what is complete, and altogether.

901. 'On the east three gates . . .' (Rev.xxi.13). . . 'Three'=all.

M. 17. Three tiers on the orchestras there.

25. Ten persons prepared to be in Heaven for three days.

52. In the Spiritual World the third principle, which is the Natural, is lacking.

T. 184. (Tricks to show that three are one, and one three.)

712. The three essentials of the Church: God, charity, and faith. . . Hence it is that there are three things in man as to his internal; namely, the soul or mind, the will, and the understanding. These three are receptacles of those three universals . . .

—². So there are three things in man as to his external . . . the body, the heart, and the lungs . . .

713. There are three things opposite to these universals: the devil, evil, and falsity. Ex.

714^e. Take whatever you like, whether animal, plant, or stone: these three universals, in some relation, are inscribed on them.

D. 4442. I was let into the sublime idea that these Three are one, which idea cannot be described, being possible only in the other life . . .

E. 9². 'Three,' or 'three times' = what is complete to the end.

72⁵. 'The third part' the most part.

242¹⁰. 'The third part' (Zech. xiii. 8) = some in the Church.

285. 'Holy,' named *thrice*, = what is most holy; because 'three,' in the Word, = what is full, complete, and continuous. 315²².

316¹⁵. 'Three' (Dan. vii. 8, 24) = what is plenary; thus that truths had been completely destroyed.

374². 'Three' is predicated of truths . . . and it then = what is full, thus also what is genuine. Hence 'three measures of barley' (Rev. vi. 6) = the genuine truth of the Church.

384². 'The third part,' in the Word, = all truth.

403²⁰. 'Three years' (Luke xiii. 7) = a whole period or time, from beginning to end.

411¹⁶. 'Where two or three are gathered together . . .' (Matt. xviii. 20). 'Two' is predicated of good, and 'three,' of truth; consequently, 'two and three,' of all who are in truths from good.

—'. 'Three' is predicated of truths, because it = all truths in the complex.

430². 'Three' = what is full, and is said of truths.

435³. There are three things which fully constitute and form every universal essential: the good of love, the truth from this good, and the derivative good of life. Rep.

—⁴. There are three senses in the Word because there are three Heavens.

526⁶. The three hours ('from the sixth hour to the ninth hour' when the Lord was crucified) = what is full, and altogether.

531. As 'woe' is said three times, it = grievous lamentation; for 'three' = what is complete to the end.

532². That 'three,' in the Word, = what is full and complete, and thence an entire period, greater or less, from beginning to end. Ill. —⁶.

—⁶. 'Three,' in the Word, is predicated of truths . . . because 'three' = fulness; and spiritual fulness is formed through truths. Ill.

—⁹. 'The third part shall be left therein; yet I will lead the third part through the fire . . . and will prove them' (Zech. xiii. 8, 9) = that something of truth would remain, but scarcely any genuine truth. 'The third part' = the residual truths.

—¹². 'The third and fourth generation,' or 'the sons, the thirds, and the fourths' (Num. xiv. 18; Dent.

v. 9) = all who are in falsities from evil; 'the third generation' = those who are in falsities of evil . . . for 'three,' in the opposite sense, = falsities.

655¹⁰. 'The third day He shall rise again' (Matt. xx. 19) = the plenary glorification of the Lord's Human.

706⁶. 'Three days and three nights' (Luke x. 30) = to the full.

725⁵. 'Three times in a year' (Ex. xxiii. 17) = constantly.

820⁶. That Peter was asked three times (John xxi.) = the full time, from the beginning of the Church to its end . . .

847. 'Three' is predicated of truths, and in the opposite of falsities.

1224⁴. There are three Heavens, and three Hells . . . I have seen three kinds of (infernal): the fiery, the black, and the pallid.

Can. God vi. 3. There are three things which follow in order: love, wisdom, and use.

Trinity i. 7. There are three who bear witness in Heaven . . . viii. 4.

Coro. 17^e. From (the fact that the Angels of the three Heavens dwell in the regions of these three atmospheres) it may be noticed whence it is that 'three,' in the Word, = what is complete.

Inv. 49. Three coats of the brain . . . and three coats around the whole body . . .

53. This Union of Three is not possible otherwise than as it is in every man: soul, body, and proceeding. These three make one man.

Thresh. *Triturare.*

Trituration. *Trituratio.*

Mortar, A. *Trituratorium.*

Trituratory. *Trituratorius.*

A. 824. By their phantasies they make as it were mortars, like those used for herbs, and pestles—*instrumenta trituratoria*—, with which they triturate and torture whomsoever they can. 5057. D. 2615. De Conj. 109. D. 2638.

1763. The speech of certain Spirits terminated in what is fourfold, as it were to the tone and sound of those threshing.

7729⁶. 'Arise and thresh, daughter of Zion' (Micah iv. 13). Ex. (= the dissipation of evil with those of the Church. 'To thresh' = to dissipate. E. 316¹².)

D. 1009. See PANCREAS, here.

2617. The like triturations are signified in 2 Sam. xii. 31 . . .

3218. On a tritulatory undulation.

E. 405⁴⁸. See THRESHING-SLEDGE, here.

Threshing-floor. *Area.*

A. 6377⁴. The good of love is 'the threshing-floor' (Hos. ix. 2) from the grain and the derivative bread there. E. 376¹⁷.

6537. 'They came to the threshing-floor Atad' (Gen. i. 10) = the first state; for 'a threshing-floor' = where

there is the good of truth; for there is grain in a threshing-floor, and by grain is signified the good which is from truth, and also the truth of good.

H. 489^d. Flower beds.

M. 380^e. The court of his gymnasium.

D. 4150. Not a face, but only the broad area of one . . .

4155. In safety, or within the area.

E. 374^d. 'The threshing-floor' (Matt.iii.12)=where the separation is effected.

543^d. 'The threshing-floor' (Joel ii.24)=the doctrine of the Church.

695²³. 'Upon all the corn floors' (Hos.ix.1)=all things of the Word and of doctrine from the Word; for 'corn,' from which is bread,=all that which spiritually nourishes, and 'threshing-floor'=where it is collected together, thus the Word. 'The threshing-floor and the press shall not feed them'=that they will not draw from the Word the goods of charity and of love, thus not anything which will nourish the soul; for 'the threshing-floor,' here,=the Word as to the goods of charity; and 'the press,' as to the goods of love: by 'the press,' here, is meant oil . . .

799²¹. 'The produce of the threshing-floor' (Deut.xvi.13)=all the good of the Church; the same as 'bread,' and 'corn.'

Threshing-sledge. *Tribula.*

E. 405⁴⁸. Those who are of the external Church are compared to 'a new threshing-sledge having sharp teeth' (Is.xli.15), because a threshing-sledge beats out wheat, barley, and other grain from the ears, and these =the goods and truths of the Church; here, therefore, that which crushes and breaks up evils and falsities . . .

Threshold. *Limen.*

A. 34. Therefore they cannot approach the first threshold of the court of the Heavens. 1820.

1397. He got into a Society which is in the first threshold of Heaven, but could not breathe.

3833^e. Such do not see the first threshold of wisdom.

6405³. Such are in the Lord's Kingdom, but on the threshold.

6884. The sense of the letter is turned into the spiritual sense at the first threshold of Heaven.

9435. Moses was admitted no further than to the first threshold of Heaven . . .

10177⁵. A holy external without an internal penetrates only to the first threshold of Heaven, and is there dissipated.

H. 83. Hence he who is not in the idea of the Divine from which is Heaven, cannot be elevated to the first threshold of Heaven . . .

400². When such come to the first threshold of the Ultimate Heaven, they begin to be tortured. 525².

W. 202. The Angels of the lowest Heaven cannot ascend to the first threshold of the perfections of the Angels of the Middle Heaven; nor these to the first

threshold of the perfections of the Angels of the Highest Heaven. Ex.

T. 347². If Truths do not become of the will, they are only in the threshold to man . . .

E. 650⁸⁷. 'The drought in the threshold' (Zeph.ii.14) =the total destruction of truth.

Throat. *Guttur.*

A. 4791. See TONGUE, here.

5320^e. A sign of the conjunction of interior truth with exterior truth, is signified by 'a chain upon thy throat' (Ezek.xvi.11). E.242¹⁵.

T. 44. A bird (puts food) into the throats (of her young).

D. 4035a. They spoke with me as if in the throat or windpipe.

4357. Hypocrites have no face, but a yawning throat . . .

4500. Her gullet—*guttur*—was forced asunder . . .

E. 556⁹. All things which pertain to the mouth, as the throat, etc.=such things as belong to the perception and understanding of truth, because they correspond to them.

659¹¹. 'Their throat is an open sepulchre' (Ps.v.9)=that there is Hell within.

Throne. *Thronus.*

See SEAT—*solium.*

A. 1042³. 'The throne' (Ezek.i.)=Heaven.

2162². 'The heavens are My throne' (Is.lxvi.1). 'The heavens'=celestial and spiritual things . . . thus all things which are of internal worship, and of the internal sense: these are . . . called 'the Lord's throne.'

3857⁶. The promise to the disciples that they should sit on twelve thrones. Ex. 8705². E.431⁶, Ex.

4809³. 'Then shall He sit upon the throne of His glory' (Matt.xxv.31)=Judgment; for 'throne' is predicated of the Lord's royalty, (which) is Divine truth; and from and according to this is Judgment. 5313³.

5044⁸. 'The throne of David' (Jer.xvii.25) =the Heaven of the Lord. 5313⁴, 10360⁶.

5313³. 'Seat,' or 'throne,' in the opposite sense, =the kingdom of what is false. Ill.

6524³. 'Thrones' (Rev.iv.4)=the truths of intelligence from the good of wisdom.

6832⁴. 'Throne'=Heaven; properly, the Divine truth proceeding from the Lord which forms Heaven. Ill.

7375. They want to climb into the throne of God.

7779. 'Pharaoh's firstborn who sits upon his throne' (Ex.xi.5)=the falsified truths of faith which are in the first place. Ex. . . 'Throne'=the kingdom of truth; in the opposite, the kingdom of falsity.

8215³. 'The thrones cast down' (Dan.vii.9)=falsities. 'His throne'=Heaven and the Church. E.336⁹.

8625. 'His hand is against the throne of Jah' (Ex.xvii.16)=that they want to inflict violence on the Lord's

Spiritual Kingdom. . . The reason 'the throne of Jah' = the Lord's Spiritual Kingdom, is that 'throne' is predicated of the Lord's royalty, (which) corresponds to His Spiritual Kingdom.

9166^a. As Heaven is the Lord as to Divine truth, it is said, 'Thou shalt not swear by Heaven, because it is God's throne' (Matt.v.34); for 'the throne of God' = the Divine truth which proceeds from the Lord. 9714².

9407¹⁰. 'The throne upon which was the appearance of a Man' (Ezek.i.26; x.1) = the Divine truth from the Lord's Divine good. ('The throne' = Heaven; and 'the Man upon it' = the Lord Himself. E.595⁴.)

9408. Hence Heaven is called 'the throne of God,' because by . . . 'a throne' is signified truth Divine from the Lord as received in the Middle Heaven. H.8^e. 24.

9429³. 'To sit upon the throne of glory' (Matt.xxv.) = to judge from the Divine truth which is from Him.

9470³. Plenary vastation, is signified by 'the thrones being cast down' (Dan.vii.).

9509^e. By 'the throne' upon which the Lord was seen, is signified Heaven.

9741⁶. 'This is the place of My throne . . .' (Ezek. xlili.7). Here the temple with its court is called 'the place of the throne of Jehovah . . . because the temple with its court represented Heaven. 'The throne of Jehovah' = the Spiritual Heaven.

9857². 'He shall sit upon the throne in Truth' (Is. xvi.5) = the Divine truth proceeding from the Lord, and thence the Spiritual Kingdom.

9917². 'I saw the Lord sitting upon a throne, high and lifted up' (Is.vi.1) = Heaven; in special, the Spiritual Heaven. (= the Lord as to Divine truth in the higher Heavens. E.220⁵.) 285².

R. 14. 'The seven Spirits who are before His throne' (Rev.i.4) = from the universal Heaven, where the Lord is in His Divine truth . . .

— That 'the throne of the Lord' = Heaven. Ill.

—^e. 'I will give to sit with Me in My throne' (Rev. iii.21) = in Heaven; in special, where His Divine truth reigns. 221. E.253, Ex.

110. 'Where Satan's throne is' (Rev.ii.13) = their life in thick darkness. (= where all falsities reign. E.134.)

222. 'Even as I sit with My Father in His throne' (Rev.iii.21) = as He and the Father are one, and are Heaven. (= comparatively as the Divine [good] is united to the Divine truth in Heaven. E.254.)

229. 'Lo a throne set' (Rev.iv.2) = Judgment in a representative form. 'And upon the throne One sitting' = the Lord. (= the Lord in respect to the Last Judgment. E.267.)

— That 'a throne' = Judgment also. Ill. 233.

239. 'In the midst of the throne, and round about the throne, four animals' (ver.6) = the Lord's Word from primes in ultimates, and its guards. Ex. (= the Lord's Providence and guard that the interior Heavens be not approached except by the good of love and of charity, in order that the lower things, which depend thereon, may be in order. E.277.)

268. 'In the midst of the throne' (Rev.v.6) = from the

inmosts and thence in all things of Heaven. (= in the whole Heaven. E.313.)

286. 'The voice of the Angels around the throne' (ver.11) = the confession and Glorification of the Lord by the Angels of the lower Heavens. E.335.

380. 'Therefore they are before the throne of God' (Rev.vii.15) = that they are in the Lord's presence. (= that hence they are conjoined with the Lord. E.477.)

383. 'The Lamb who is in the midst of the throne' (ver.17) = the Lord as to His Divine Human in the Inmost Heaven and thus in all things of Heaven. (= the Lord in the whole Heaven. E.482.)

545. 'He was caught up to God and His throne' (Rev. xii.5) = the protection of the Doctrine . . . by the Lord, and its guardianship by the Angels of Heaven. . . 'The throne' = the angelic Heaven. E.728.

575. 'The dragon gave him his throne' (Rev.xiii.2) = that this heresy prevails through its reception by the laity. (= that they strengthen their doctrinals by reasonings from falsities. E.783.)

—^e. 'Throne' = government.

617. 'They sang as it were a new song before the throne' (Rev.xiv.3) = the celebration . . . of the Lord before Him. E.858.

625. 'They are without spot before the throne of God' (ver.5) = that they are in truths from good from the Lord. 'The throne of God' = the Lord and Heaven. (= that in the sight of the Angels they are without falsities from evil. E.867.)

694. 'Poured his vial upon the throne of the beast' (Rev.xvi.10) = influx into their faith. . . 'Throne' = kingdom. . . That 'throne' is said of the government of evil and falsity. Ill. (= the state of the Church manifested as to the doctrine of faith. E.988.)

709. 'Throne' = Heaven, and also Judgment.

808. 'Throne' = Heaven and the Kingdom there, and also Judgment.

845. 'I saw thrones, and they sat upon them, and Judgment was given unto them' (Rev.xx.4) = that the truths of the Word, according to which all are judged, were opened . . . (= that Judgment belongs to the Lord alone. E.270².)

865. 'I saw a throne white and great, and He that sat upon it' (ver.11) = the universal Judgment effected by the Lord . . . from Divine truths and Divine good. —²

886². That 'the throne' = Judgment in a representative form. Refs.

932. 'Going out of the throne of God and of the Lamb' (Rev.xxii.1) = out of Heaven from the Lord; for 'the throne' = the Lord as to Judgment, and as to government, and as to Heaven.

937. 'The throne of God and of the Lamb shall be in it' (ver.3) = that the Lord Himself will reign in the New Church; for 'the throne,' here, = the Kingdom; and the Lord's Kingdom is where He alone is worshipped.

E. 25. 'Before His throne' (Rev.i.4) = presence and providence. . . 'The throne of God' = the Divine truth

proceeding from the Lord; thus Heaven, which is the receptacle.

[E.] 31⁶. It was therefore a custom for a king . . . to sit upon a **throne** of silver . . .

134. '**Thrones**,' in the Word, = Judgment from Divine truths; and, in the supreme sense, the Lord's Spiritual Kingdom, where the Divine truth is received more than the Divine good. 205⁴.

208⁹. 'To come and set everyone his **throne** at the door of the gates of Jerusalem' (Jer. i. 15) = to destroy by falsities the truths which introduce into the Church.

253². '**Throne**,' in the Word, when predicated of the Lord, = in general, Heaven; in special, the Spiritual Heaven; and, abstractedly, the Divine truth proceeding from the Lord, because this makes Heaven. Hence, also, '**throne**' is predicated of Judgment, because all Judgment is effected from truths. Ill. 289. 687⁴.

—^e. Therefore, in the opposite sense, '**throne**' = Hell as to all falsity. Ill.

258. 'A **throne**,' in the midst of Heaven, (Rev. iv.) = Judgment.

289. '**Throne**,' therefore, here = all things of Heaven and the Church.

297⁴. As '**throne**' = Heaven, and as 'He who sat upon the **throne**' = the Lord as to His Divine in Heaven, it is said, 'To him that overcometh I will grant to sit with Me in **My throne**.'

—'. 'The **throne** of God and the Lamb' = Heaven and the Lord there as to Divine good and as to Divine truth. 460. —³.

401⁸. 'His **throne** as the sun before Me' (Ps. lxxxix. 36) = the Lord's Heaven and Church which are in celestial good: 'the **throne** steadfast as the moon to eternity' = the Heaven and Church which are in spiritual good, which is Divine truth. 594⁹.

430¹². Solomon made a **throne** of ivory with six steps, and twelve lions standing upon the steps (1 Kings x. 18-20). Solomon's '**throne**' = Judgment, which is effected by truths from good, and it represented Divine truth from Divine good; 'the twelve lions' = all the truths of Heaven and the Church in their power.

444⁶. 'The **throne** of the house of Israel' (Jer. xxxiii. 17) = the Church where Divine truth reigns.

456. '**Throne**,' when predicated of the Lord, = Heaven and the Church (which are the Lord's Kingdom).

462. 'To stand around the **throne**' (Rev. vii. 11) = conjunction with the Lord. Ex.

493. 'Before the **throne**' (Rev. viii. 3) = conjunction with Heaven.

684²⁰. '**Throne**' (Ps. lxxxix. 4) = Heaven and the Church.

687. 'To sit upon **thrones**' (Rev. xi. 16) = to be in the work of judging; for '**thrones**' = the Heavens; and 'to sit upon **thrones**' = to judge; and as the Angels do not judge, but the Lord alone . . . these words = that the higher Heavens are in light and power from the Lord to separate the evil from the good . . .

—¹³. 'All the princes of the sea shall come down

from their **thrones**' (Ezek. xxvi. 16) = that the Knowledges of truth will reign no more with the men of that Church; for all the kingdom belongs to the Divine truth. 'To descend from the **thrones**' = from the government. To sit upon '**thrones**' = to be in the truths of Heaven.

710¹⁵. 'The **throne**' which he shall have (Ps. cxxxii. 11) = Heaven.

741¹². '**Throne**' (Ps. xciii. 2) = Heaven and the Church as to the reception of Divine truth.

946. 'The **throne** of David' (Is. ix. 7) = the Lord's Spiritual Kingdom.

988². The reason the doctrine of faith is meant by 'the **throne** of the beast,' is that '**throne**,' in the supreme sense, = Heaven and the Church as to Divine truth; and Divine truth in the Christian Church is called faith.

1013. '**Throne**' (Rev. xvi. 17) = where the Lord is as to Judgment.

1034². Therefore the Heaven, where Divine truth reigns, is called His '**throne**.'

1207. 'They adored God who sitteth upon the **throne**' (Rev. xix. 4) = the adoration of the Lord, who has all power in the Heavens and on earth. . . 'The **throne**,' where predicated of the Lord, = the universal Heaven, and also all power there; and power on earth cannot be separated.

1209. 'A voice came out of the **throne**' (ver. 5) = the unanimity of the universal Heaven; for 'the **throne**' = the whole Heaven, from the fact that the Lord is upon it; and the Lord is Heaven itself.

Through. *Per.*

A. 1395. Who spoke **through** him.

5796. '**Through** me, my lord' (Gen. xlv. 18) = supplication.

P. 162. Man is led by the Lord **through** Heaven . . .

163⁶. The human race . . . is **not** ruled **through** Heaven, but from it . . .

M. 134⁴. It is said **through** others, because neither have these received anything from themselves.

T. 153². God the Father does not operate . . . **through** the Son . . . —³.

154². So these leaders do not speak **through** their followers . . .

—³. The heart does not breathe **through** the lungs.

—⁴. If evil acted **through** man, he could not be reformed; nor could he if good acted **through** him . . .

—⁵. So man's internal does not act **through** his external . . .

—'. The Lord does not act **through** man . . . (just as) the soul does not act **through** the body . . . And it is the same with the Divine and the Human in the Lord . . .

779. The Second advent effected by means of a man. Ex.

D. 4422. That which is written **through** me.

Ecc. Hist. 3. The books . . . written by the Lord **through** me.

Throw down. *Prosternere.* A.9377². E.204⁷.

Thrust down. *Detrudere.*

A. 845. Evils thrust man down to Hell. 1857³.

1008. As Heaven is horrified at profanation, he cannot but be thrust down into Hell. H.456³.

1271. It was an infant who thrust them down.

T. 448. Both are thrust down into Hell, where the good person suffers hard things . . .

D. 2847. Occurs. 3586. 3859.

Thrust through. *Confodere.*

A. 290^e. Such are called 'thrust through.' Ill.

1070⁴. 'The thrust through' = those who do not know what the truths of faith are.

2799⁸. 'The thrust through of Jehovah' (Is.lxvi.16) = those who are devastated.

4503. 'The sons of Jacob came upon the thrust through' (Gen.xxxiv.27). Ex.

—³. 'The thrust through,' in the Word, = truths and goods extinguished. Ill.

697^{8e}. 'The multitude of the thrust through' (Nahum iii.3) = that thence are innumerable falsities, and those who are in falsities.

8408. 'The thrust through' (Ezek.xi.7) = those with whom good and truth have been extinguished.

8902⁴. 'To be thrust through' (Is.xiii.15) = to perish from the evil of falsity.

—¹⁶. As by 'one killed,' or 'thrust through' is signified the extinction of good and truth . . . Ill. 9262³. —⁴. —⁵.

R. 52³. 'The thrust through of Jehovah' = those who perish through falsities. E.659²².

E. 281⁸. 'The thrust through,' in the Word, = those with whom truths have been extinguished through falsities. (= those with whom the truths and goods of the Church have been extinguished. 304²⁰.)

315⁵. 'The thrust through of Jehovah' (Jer.xxv.33) = those with whom all the truths of the Church have been destroyed through falsities.

—¹³. 'The thrust through' = those with whom all truth has been extinguished. (Compare —¹⁸.)

355²³. Those are called 'thrust through' who have perished by falsities. 391²⁶. 405⁴⁶. 518³⁹. 537¹⁶. 659⁷. 750¹³.

376¹⁵. 'The wounded' (Lam.ii.12) = those who spiritually perish by the deprivation of truth.

406². 'The thrust through' = those with whom truths have been extinguished.

589^e. 'The killed that are thrust through with the sword' (Is.xiv.19) = those who have perished by the falsities of evil.

652⁹. 'The thrust through,' in the Word, = those who perish by falsities; for the sword, with which they are thrust through, = falsity destroying truth.

654³⁷. 'The thrust through with the sword' = in the Word, those who have extinguished truths with themselves by means of falsities. 659³. 811¹⁴.

659⁴. 'The thrust through with the sword' = those who have been condemned to the Hells on account of falsities.

Thumb. *Pollex.*

A. 7430³. 'Thumb,' and 'finger' = the power of good through truth. Ill.

10062. 'On the thumb of their right hand' (Ex.xxix.20) = the Intellectual thence derived in the Middle Heaven; for 'the thumb' = the power of good through truth, or truth in its power from good, and the derivative Intellectual. The reason it = in the Middle Heaven. Ex.

—⁴. As 'the thumb,' like the hand, = the power which is of truth from good, therefore in ancient times . . . it was usual to cut off the thumbs and the great toes of their enemies, by which was represented the taking away of all power: the primary power of the hand is in the thumb; for when it is cut off, the hand is of no avail for war.

10063. 'And on the great toe of their right foot' (id.) = the Intellectual in the Ultimate Heaven.

D. 3453. They confirm such filthy reasonings . . . by inducing a feeling . . . at the same time in the great toe of the left foot, and by a fiery feeling . . . especially in the nail of this great toe, (which) = the grossest natural things. See 3752.

5107. A pain was felt in the great toe of the left foot; the reason of which was that this great toe corresponds to those who speak from faith from the Word, and who are continually disputing about doctrinal things. These induce a pain in this great toe; and therefore this great toe communicates with the genitals, for these correspond to the Word.

E. 298¹⁴. 'The thumb' (Ex.xxix.20) = what is full.

600¹⁸. 'The thumb of the right hand' (id.) = good in the will; 'the great toe of the right foot' = good in act. —.

Thummim. See under URIM.

Thunder. *Tonitru.*

Thunder, To. *Tonare.*

See under LIGHTNING.

A. 1763³. Small Spirits who speak with a sound like a great multitude, as it were thundering. 5564. 9232, Ex. 9234, Ex. H.244^e. D.3241. 3242a.

4326. A thundering muttering heard (from the Spirits who relate to the general involuntary sense).

7573. 'Voices' which are those of 'thunders' = the Divine truths which illustrate and perfect those who are in Heaven, and terrify and devastate those who are in Hell; and, as they devastate the latter, they = the recession and separation of their communication with those who are in good and truth; for in this way they are devastated.

— . On high mountains, thunders are not heard, except as a gentle and tacit sound, whereas below they are heard as a terrible noise; and so Divine truth is gentle and mild in Heaven; but in Hell is terrible. 8823.

[A. 7573]². That voices which are thunders, = Divine truths, which illustrate and perfect those in Heaven, and which terrify and devastate those in Hell. Ill. 7592. 8813. 8914.

S. 18⁴. 'The voice of Jehovah upon the waters, the God of glory thundereth' (Ps. xxix. 3). . . 'The voice of Jehovah,' which, here, is 'thunder' = the Divine truth or the Word in its power.

R. 236. 'Out of the throne . . . thunders' (Rev. iv. 5) = perception from the Lord. 'Thunders,' from their crash affecting the ears, = perception. Ill. (= the understanding of Divine truth. E. 273.)

—². As James and John represented charity and its works, and from these comes all the perception of truth and good, they were called 'Boanerges,' that is, 'sons of thunder' (Mark iii. 17).

296. 'With a voice of thunder' (Rev. vi. 1) = the perception of Divine truth. 'A voice of thunder' is here mentioned, because by this animal is meant the lion, by which is signified the Divine truth of the Word as to power. (= manifestation from the Inmost Heaven. E. 353, Ex.)

396. 'Thunders' (Rev. viii. 5) = perceptions. ('Thunders and lightnings' = conflicts and disturbances of the affections and derivative thoughts concerning good and evil, and truth and falsity. E. 498.)

47⁴. Thunder and lightning were heard and seen from above; and an Angel appeared . . .

472. 'Seven thunders uttered their voices' (Rev. x. 3) = that the Lord disclosed, through the universal Heaven, what was in the little book. (= instruction from Heaven and perception concerning the last state of the Church. E. 602.)

—³. The reason it is said that 'seven thunders uttered their voices' is that the speech of the Lord passing down through the Heavens to the lower parts is heard as thunder; and because He speaks simultaneously through the whole Heaven, thus fully, it is said 'seven thunders'; and therefore also by 'thunder' is signified instruction and the perception of truth; here, also, disclosure and manifestation.

— That a voice from Heaven, when from the Lord, is heard as thunder. Ill.

531⁸. There was heard as it were thunder, and a voice speaking from Heaven . . .

615. 'As the voice of a great thunder' (Rev. xiv. 2) = the Lord speaking through the New Heaven from Divine love. (= a Glorification of the Lord from His Celestial Kingdom. E. 855.)

811. 'The voice of mighty thunders' (Rev. xix. 6) = the joy of the Angels of the Highest Heaven. Their voice or discourse is heard as thunder. (= a Glorification from the goods of love. E. 1216.)

M. 316⁵. It then thundered, which was a gentle murmur from the angelic Heaven flowing down and increasing.

415. I heard as it were thunder rolling . . . which was a correspondence of the collision of their arguments.

E. 9. 'Sons of thunder' = those who receive the

truths of Heaven from the affection of love. (= truths from celestial good. S21⁴, Ex.)

220¹². 'Lightnings, voices, and thunders,' in the Word, = Divine truths from Heaven.

273². Thus 'lightnings' and 'thunders,' in the Word = Divine truth as to enlightenment, and as to understanding. Ill.

405²¹. 'At the voice of Thy thunder they hasten away' (Ps. civ. 7) = that evils are dispersed through goods from Heaven.

702. In a restricted sense . . . 'thunders' = conclusions of falsity from evil.

S21⁴. Thunders, as heard in the Spiritual World, come forth from the truths which are from celestial good, when these descend from the higher Heavens into the lower parts; the light itself of truth from good then appears as lightning, and the good itself as thunder, and the derivative truths as the variations of the sound . . . The reason good is there heard as thunder, is that good . . . does not speak, but only sounds. 1216.

1014. 'There were voices, lightnings, and thunders' (Rev. xvi. 18) = reasonings, darkenings of the understanding, and conclusions of falsities from evils. . . 'Thunders' = the rejection of truth and good.

1216. Therefore the sound of the celestial Angels is heard as the sound of thunders.

Thunderbolt. Under LIGHTNING—*fulmen*.

Thyatira. *Thyatirae*.

R. 124. 'To the Angel of the Church in Thyatira write' (Rev. ii. 18) = to those and concerning those who are in faith from charity and thence in good works; and also to those and concerning those who are in faith separated from charity, and thence in evil works. (= those of the Church with whom the internal and external, or the spiritual and natural man, make a one. E. 150.) E. 169.

E. 256. A life according to doctrine is what is written to the Churches in Thyatira and Sardis.

Thyine. *Thyinus*.

R. 463. They gave them precious things, as . . . thyine wood for tablets.

774. 'All thyine wood' (Rev. xviii. 12) = natural goods.

—³. The reason 'thyine wood' = natural good, is that 'wood' = good; and thyine wood takes its name from 'two,' which also = good. The reason it is natural good, is that wood is not a costly material . . . (= all good conjoined with truth in the natural man. For the word 'thyine,' in the Greek, is derived from 'two,' which = this conjunction. That 'thyine wood' = good conjoined with truth, is evident from what precedes and follows. . . Thus 'thyine wood' = good conjoined with truth in the natural man, which originates from the above-named goods and truths. . . But as these = goods and truths profaned . . . 'thyine wood' here = such good profaned, which is evil conjoined with falsity. E. 1145.)

M. 103³. The roof was of noble thyine wood.

Thymus gland. *Glandula thymus.*

A. 5172. Such belong to the province of the **thymus gland**; for the thymus is a gland which is of especial service to infants, and at that age is soft. D.1049.

Tiara, Turban. *Tiara.*

A. 9827. See MITRE-*cidaris*, here.

9949. 'And head-tires thou shalt make for them' (Ex.xxviii.40)=intelligence there; (for) 'a mitre-*cidaris*,' and, in general, a covering for the head,=intelligence and wisdom. Hence, also, 'a head-tire'; for the covering for the head for the sons of Aaron was called 'a head-tire.'

10016. 'Thou shalt tie the head-tires on (Aaron and his sons)' (Ex.xxix.9)=intelligence from wisdom; (for) 'head-tires'=intelligence from wisdom.

R. 341^e. They no longer appeared as many, but as one great one . . . having upon his head a turreted tiara upon which was a crown.

386³. The Syncretist took a turban from his head, and laid it upon the table; but suddenly replaced it, because he was bald.

M. 9⁴. Four men . . . in tiaras; one of whom had been an archbishop, and the other three, bishops. They had now become Angels.

T. 74. I saw some with turbans, who were unlearned. —⁴. Those in hats understood . . . but those in turbans denied . . .

—^e. For in that world the intelligent are covered with hats. But those covered with turbans . . . are bald; and baldness signifies obesity.

137¹². A man started up from the company on the left who had a turban on his head, and a hat over that . . .

D. 6015^o. By the putting on of garments the communications are varied; especially with hats and turbans; but these things are magical.

De Verbo 10³. All who have despised the sense of the letter of the Word, after death appear bald; which is a sign that they are devoid of truths; and therefore, lest they be put to shame before others, they cover their head with a turban.

Tickle. See TITILLATE.

Tidal. *Thideal.*

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

1685^o. Hence 'tidal king of Gooim,' or 'of nations,'=good.

Tie. Under BIND-*ligare*.

Tiger. *Tigris.*

A. 2745. Women who do not love their husbands but hold them cheap . . . are represented by a tiger of a dark colour, etc.

8622^o. Inwardly they were deceitful tigers.

T. 13⁴. They who believe themselves to be like the beasts, become . . . tigers as to cruelty-*sævitiām*.

649. Like one who should flee from a wolf and fall upon a tiger.

D. 2974. He wanted to suck my blood, as tigers are wont to do.

5498. Those in the Hell of assassins and poisoners appear like tigers and panthers . . .

6110⁸⁰. Hence (such) are among tigers, etc.

E. 1200³. In the Hells are seen tigers, etc.

Coro. 35². One man is like a sporting calf, another like a devouring tiger.

Tile. *Tegula.*

M. 231². An amphitheatre roofed with black tiles, seen.

Till. Under WORSHIP.

Timbrel. Under DRUM.

Time. *Tempus.*

See under SPACE; and also under CHANGE-*vicis*, PERIOD, and TEMPORARY.

A. 319. Some (are carried to Heaven) after some lapse of time.

482. All times in the Word=states. 2199. 2788. 3998. 4283². 4901. E.664.

488². The Angels . . . do not know what time (as mentioned in the Word) is; for they have no sun and moon to distinguish times, and therefore do not know what a day and a year is, but what a state is and its changes. Therefore, before the Angels, whatever is of matter, space, and time disappears. Ill.

—^o. When the notion of time is removed, there remains the notion of the state of the Things which existed at that time.

493. 'Days,' and 'years'=times and states. . . In the world there must necessarily be times and measures, to which numbers are applied, because they are in the ultimates of nature.

618. The internal sense has no relation to times; and this is favoured by the Original Language, in which one and the same word is applicable to any time whatever . . .

893². 'A day,' and 'a year,' in the internal sense,=nothing but time; and, as they=time, they=state. Ill.

900. The greatest and the least times are commonly divided in the Word into threes or sevens, and are called days, weeks, months, years, or ages. Ill.

931. 'During all the days of the earth'=all time.

1106. They are kept for some time in the Lower Earth. The times they remain there are longer or shorter according to . . . When the time of vastation is over . . .

1107. In the other life no one can put off his false principles except by a lapse of time. 1109. 1111^o.

1274^o. With the Angels there is no idea of time.

1376. On time, etc. in the other life. Gen.art.

1382. See ETERNITY, here. 2654⁶. H.167. W.76.

1458. There are no times in the other life; but

states which are signified by times. (Continued under STATE.)

[A.] 1837. The time and state before the consummation. Sig. and Ex.

— The last time of the Church, which is called consummation. Sig. 1859, Sig.

— The Lord's Church is compared to the times of the day . . . and also to the times of the year . . .

1839^o. The last time and state of the Church. Sig.

—^e. The Falsities of the last times. Sig.

1983. Times lasting each an hour (in the other life).

2095. 'At this set time in the following year' (Gen. xvii. 21) = the state of union then.

2119^e. After a lapse of time (there, such) descend into Hell. 2121².

2212. 'At the set time I will return unto thee' (Gen. xviii. 14) = the state to come. . . 'The set time' = what is general of that state which is signified by this time of life; and this General is that which was to come; but how it would be, is signified by 'this time of life.' 2213, Ex. 2625.

2441. The last time, which is called the Last Judgment. Sig. and Ex.

— When it treats of the times and states of the Church. The times of the day, and also the times of the year, = the successive states of the Church. 2905.

2838. That which is of time in the world is eternal in Heaven.

2904. The preceding times and states of the Church as to truths Divine. Sig. and Ex.

2905. The fulness of the states and times of the Church means their end.

—^e. That the Lord came into the world in the fulness of times = the same. Ex.

2906². 'A year' = an entire time of the state of the Church . . . Ill.

3056. 'About the time of evening' (Gen. xxiv. 11) = the state then more obscure.

3057. 'About the time that the drawers (of water) go out' (id.) = a state of instruction.

3223. All ideas of time and of space, which are of so much account in the natural man that it cannot think without them, are of the light of the world.

3356. Even man is not in time in so far as he is in a state of the affections . . . 3827, Sig.

3404². Man cannot comprehend . . . what the Divine was before time . . . and so long as there is in his thought anything of an idea from time, he must needs fall into errors . . . But to the Angels, who are not in the idea of time, but in that of state, it is given to perceive this most clearly; for the eternal with them is not that of time, but that of state, without the idea of time. 8325².

3469². A considerable lapse of time (necessary for regeneration).

3786. 'It is not time for the flocks—*pecudes*—to be gathered together' (Gen. xix. 7) = that the goods and truths . . . could not as yet be collected into one. 'Time' = state in general.

3827. When man is in a state of love . . . he is in the angelic state, thus is as if not in time, provided there is no impatience in his affection; for impatience is a corporeal affection, and in proportion as man is in it, he is in time.

—^e. That time appears to be something, is caused by reflection upon the things which are not of the love, and which are therefore tedious.

4814. 'It came to pass at that time' (Gen. xxxviii. 1) = the state of the things which follow.

—². For the thoughts of the Angels do not derive anything from time or space, because they are in Heaven; for when they left the world, they left also the notion of time and space, and put on notions of states, namely, those of good and truth. Therefore, when man is reading the Word, and from it thinks of time and of the things which belong to time, the Angels with him do not perceive anything of time, but in place of it the things which are of state: moreover, they correspond. Even man, in his interior thought, does not perceive time, but in his exterior thought, as may be evident from the state of man when his exterior thought has been lulled, that is, when he is asleep.

—³. Time corresponds to the state of *existere*, (that is, to a state of truth). 8325².

4882. As man is in space and in time, and has formed the ideas of his thought from them . . . it is difficult for him to apprehend that states of life are signified by (these motions). But when the idea from (space and time) concerning them is put off, there results the spiritual thing which is signified. For, in the Spiritual World . . . not anything of space and time enters the ideas; but in place of them the things which belong to states of life . . . —^e.

—³. That times and spaces (there) are states of life. Shown from experience.

4901². That times = states, is because there are no times in the other life. The progression of the life of Spirits and Angels does appear as if in time; but they have no thought from times . . . The reason is that the progressions of their life are not distinguished into ages . . . and because there are no days and years there, because their Sun . . . never sets. Hence it is that no notion of time enters their thoughts; but a notion of state and its progressions . . .

—³. Whereas thought from the interior memory has not times and spaces adjoined to it; but states . . .

4916. 'It came to pass in the time' (ver. 27) = the following state.

4994. That this good was prior in time, but not in state. Sig.

5097. For all the times of the day, like all the times of the year, = various states according to the variations of the light of Heaven. Ex.

5216^e. For in the Spiritual World, and consequently in the spiritual sense, there is no notion of time, but in place of it that of state which corresponds.

5253. There are three things which perish from the sense of the letter while it is becoming the internal sense: that which is of time, that which is of space,

and that which is of person. The reason is that in the Spiritual World there is neither time nor space; these two are proper to nature; and therefore it is said of those who die that they pass out of time, and leave behind all that is of time.

5284. For haste implies time; and in the Spiritual World there is no time; but state instead. 5605³.

6100. Separation as to time. Sig. and Ex.

6110^e. In the Spiritual World the alternations are not distinguished into stated times . . . for in place of times in the natural world there are states in the Spiritual World.

6443^e. For there is need of a space of time (there) in order that the obscurity induced by falsities may be dissipated.

6983. This expression = time, in fact, past time; and time, when predicated of the Divine, does not = time, but eternity.

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, in the Spiritual World, state instead of them, is that (here) the sun, by its apparent revolutions, appears to make days and years, and to distinguish the days into four times: night, morning, midday, and evening; and the year also into four times: winter, spring, summer, and autumn . . . Hence come the ideas of time, and of its variations.

8070. 'Thou shalt keep this statute at the set time from year to year' (Ex. xiii. 10) = that this law of order should be in this state constantly.

8426^e. In the other life, there are alternations of states, as (here) of times.

8615. For the times of the day from the rising of the sun to its setting, and to its rising again, = changes of state which those in the other life undergo. 8687.

8716. 'In all time' (Ex. xviii. 22) = in perpetuity. 8728.

8717^e. To those who receive His mercy in time . . . He gives in time . . . to be more content . . .

8750^e. In the other life all things are measured by progressions of state and their successive changes from beginning to end, as in the world by times; because in Heaven there are not times, but in place of them states. The reason is that the Sun . . . remains constantly in its place . . .

— It is from this that there is a correspondence of the states there with the times (here); namely, of a state of the good of love with morning; of a state of the truth of faith with midday; and of an obscure state with evening and night.

10200. In the Heavens, states of love and of light succeed one another continually, as on earth do morning, midday, evening, and twilight, and as do spring, summer, autumn, and winter . . . This is the origin of the times of the day and of the year; for the things which come forth in the world are images of the things which are in the Heavens; for the reason that the whole of the Natural comes forth from the Spiritual, that is, from the Divine in the Heavens.

10605. For all times = states; for the reason that in

Heaven time is not thought of, but only changes of state as to the affections and the derivative thoughts; and the changes of state there are circumstanced as are the times of the day, which are morning, midday, evening, and night. . . One may wonder that there are not times in Heaven, seeing that they live together as do men in the world . . . but the reason is that the Sun there . . . does not make diurnal alternations . . . but is varied according to the states of love and faith with the Angels, which produce alternations like the states of heat, light, and shade every day on Earth. Ex.

10771. (The times in the Fifth Earth relatively to those on this Earth.)

H. 162. On time in Heaven. Chapter.

— Although all things in Heaven have succession and progression as in the world, still the Angels have no idea of time and space, insomuch that they do not at all know what time and space are.

163. The reason the Angels do not know what time is, although all things progress with them in succession as (here), insomuch that there is no difference, is that in Heaven there are no years and days, but changes of state.

164. The reason there are times (here), is that in appearance the sun advances successively . . . and makes the times called the seasons . . . and the times called the times of the day . . . It is different with the Sun of Heaven . . . and hence it is that the Angels cannot have any idea of time, but of state in its stead.

165. As the Angels have no idea from time . . . neither have they any idea about time, nor about the things which are of time . . . They do not know what a year, month, week, day, etc. are. When the Angels hear these things from man . . . they perceive states. . . Hence it is that times, in the Word, = states; and those things which are proper to time, such as those named above, = the spiritual things which correspond to them. 166.

168³. In what ignorance the Angels are about time. (From experience.)

—³. It is known in the world that in Heaven there is no time . . . for people say of those who die . . . that they pass out of time, by which they mean, out of the world. Some also know that times, in their origin, are states, from the fact that they are altogether according to the states of the affections in which they are . . . and therefore the learned inquire what time and space are; and they know that time is for the natural man.

L. 4. 'That time' = the Lord's advent. III.

W. 73. That the Divine is in all time apart from time. Gen.art.

— Time is measured by days, weeks, etc. . . Nature derives this measurement from the apparent revolution of the sun . . . In the Spiritual World the progressions of life appear to be in like manner in time; for they live together as do men (here), which would not be possible without the appearance of time. But time there is not distinguished into times as (here); for their Sun is constantly in the east . . . and therefore they have no days, weeks, etc.; but in place of these there are states of life, by which a distinction is made

which cannot be called a distinction into **times**, but into **states**. Hence it is that the Angels do not know what time is, and that, when it is mentioned, they perceive state in its place; and when state determines time, **time** is only an appearance; for delight of state causes time to appear short, and undelight of state causes time to appear long. From these things it is evident that time there is nothing but the quality of the state. It is from this that 'hours,' 'days,' etc., in the Word, = states, and their progressions in series and in the complex; and, when **times** are predicated of the Church, 'morning'=its first state (and so on). 104.

[W.] 74. From these things it may be evident that time makes a one with thought from affection . . . In the Spiritual World, distances in progressions through space make one with the progressions of times; for the ways there are actually shortened according to the desires . . . Hence comes the saying *spaces of time*. Moreover, in cases where thought does not conjoin itself with the affection . . . as in sleep, **time** does not appear.

75. Now as **times**, which are proper to nature, are, in the Spiritual World mere states . . . and as in God these are not progressive, because He is infinite . . . it follows that the Divine, in all **time**, is apart from **time**.

161. As **times** (in the natural world) are stated and constant, they are proper to nature; for the time of a day is constantly twenty-four hours; and the **time** of a year is constantly three hundred and sixty-five days and a quarter. The very states of light and shade, and of heat and light, which vary them, also return constantly . . . Moreover, the states of the year vary constantly the states of the days. All these states, not being states of life . . . are also dead . . .

P. 49. See THOUGHT, here.

—^e. From this it is evident that **time** is only an appearance according to the state of the affection from which is the thought. It is the like with the distance of space in thought, whether you are walking or travelling about.

R. 476. 'That there should be **time** no longer' (Rev. x.6)=that there should not be any state of the Church, that is, no Church, unless one God is acknowledged, and that the Lord is He. Ex. 471. (=that there shall be no longer any understanding of Divine truth, and thence any state of the Church; for '**time**,' here, = the state of man as to the understanding of the Word, and the derivative state of the Church. E.610.)

—². The reason state is signified by time, is that in the Spiritual World **times** are not measured by days, weeks, etc., but by states, which are progressions of their life, by which they remember past things. Ill.

478⁴. 'Even to the **time** of the end' (Dan. xii.9)=even to this time.

559. 'Knowing that he hath but a little **time**' (Rev. xii.12)=because he knows that the New Heaven has been formed, and that therefore the New Church on earth is at hand, and that he with his like will then be cast into Hell. (=because the state has been changed. E.755.)

562. 'A **time**, and **times**, and half a **time**' (ver.14)=to the end and the beginning; thus, while from few the New Church grows to more even to its appointed state. (=the state of the increase of the Church even to its fulness. E.761.)

844. 'He must be loosed for a little **time**' (Rev.xx.3)=that those meant by 'the dragon' are then to be loosed for a short time.

947. 'For the **time** is at hand' (Rev.xxii.10)=that this is necessary in order that some may be saved. '**Time**'=state; here, the state of the Church: that it is such that this is necessary. 'At hand' does not mean nearness of **time**, but of state; and nearness of state is necessary. Ex. —³, Ex.

M. 2³. (**Time** mentioned as existing in the Spiritual World: half-an-hour.) (Three days and three nights. 9.) (Some hours. 10.) (After an hour. 14.) (For some time. 47a.)

533^o. As the Angels became sad, and thought how long this was to last, it was said, 'Until a **time**, and **times**, and half a **time**.' T.848.

T. 31³. (Thus) the world was created by God, not in **time**; but **times** were introduced by God together with creation.

D. 3340^e. Animals have a sphere of **times**; for migrating.

4204. Good Spirits who are in the idea of **time** are (thus) distressed. Ex.

4832¹⁴. The Spirits could know this by a mode of spiritual vision concerning the duration of **times**, and the extension of spaces . . .

5624. I asked Spirits what space and what **time** are; but they did know at all. They called things spaces from the variety of sight; and **times** from the qualities of life . . .

D. Min. 4814. To alter the delights is a work of much **time**. 4718.

E. 16. 'For the **time** is at hand' (Rev.i.3)=such an interior state. Ex.

23. As all **times** in the Word=states of life, therefore, when the Lord is treated of, they=infinite state; and infinite state, as to **time**, is eternity.

194. Ignorance of that **time**, and of the state then. Sig. and Ex.

—². For the **times** (in Heaven) are not measurable, and distinguished into days, and these into hours . . .

283⁷. 'The **time** of loves' (Ezek.xvi.8)=the state when it could be reformed.

295⁵. 'The **time** of Jehovah's good pleasure' (Ps.lxix. 13)=acceptance from love. '**Time**,' when said of men, =the existing state; but what is perpetually existing when said of Jehovah, thus His love, because this is perpetual. —⁶.

386²². 'The **time** of evil' (Ps.xxxvii.19)=a state of temptations.

396. 'That they should rest yet a little **time**' (Rev. vi.11)=some further duration in that state. '**Time**'=state.

514¹⁴. 'The time of the end' (Dan.xi.40)=the last time of the Church, when there is no truth because no good.

571. But the **times** (there) although they succeed each other as **times** do (here), are distinguished by the states of life.

—^e. The reason **times** = states, is that in the Spiritual World there are no stated **times** of the day . . . nor of the year . . . but instead there are changes of state as to love and faith ; and from these no notion is possible of the intervals into which our **times** are distinguished ; although **times** have progression there as in the natural world. As the Sun . . . is continually in its rising . . . and there are merely changes of state in Angels and Spirits according to their reception of the good of love and truth of faith, therefore **times** correspond to changes of state, and = them. Therefore Angels and Spirits think without an idea of **time**, which man cannot do.

610. That 'time'=state, is because **times** in the Spiritual World are determined and distinguished no otherwise than by particular and general states of life. The reason is that the Sun there is constantly in the east . . . Fully ex. and ill.

—⁴. 'A time, and times, and half a time' (Dan.vii.25)=a full state of vastation. —⁵.

629¹⁶. 'My time is as nothing before Thee' (Ps.xxxix.5)=that the state of one's life is of no avail.

632³. 'Until the times of the nations shall be fulfilled' (Luke xxi.24)=until evil has been consummated.

633. **Times**=such states as are designated by the numbers which determine the **times**.

636^e. By 'ages,' 'years,' etc. are meant only **times** ; and by **times** in general and in particular, that is, by the greater and the lesser **times**, states are equally signified.

654³⁸. 'The time of the nations' (Ezek.xxx.3)=the state of the Church from evils.

747. These are the states from which Angels and Spirits number their **times** ; thus which are in the place of **times** in the world, which are years, months, etc.

761. The reason it is said 'a time, and times, and half a time,' is that 'time,' in the singular, =a state of good ; 'times,' in the plural, a state of truth, both as to their implantation ; and 'half a time,' what is holy of the Church. Ex.

850¹⁷. The Lord's advent is signified by 'the time to pity her' (Ps.cii.13).

863². 'He hath proclaimed against me an appointed time' (Lam.i.15)=the last state of the Church. (= when all things of the Church both good and true with that nation have been devastated : this time was when the Lord came into the world ; and is meant by 'the fulness of times.' 922².)

1130³. The thought of the natural man cannot be separated from the idea of **time** ; this inheres from nature, in which he is. Thus neither can it be separated from the idea of origin, because origin is to him a beginning in **time**. The appearance of the sun's progres-

sion has impressed this idea on the natural man. But the thought of the spiritual man is abstracted from the idea of **time**, because it is elevated above nature, and instead of it there is the idea of state of life ; and instead of the duration of **time** there is the state of thought from affection, which makes life. For the Sun there does not rise or set . . .

—^e. Thus it is impossible to think that nature is from eternity, or that it is in **time** from itself ; but it is possible to think that God is from eternity, and that nature together with **time** is from God. 1131².

1219⁴. As are spaces, so are **times** ; for progressions through spaces are also progressions through **times**. **Times** also are appearances of states, because the Sun of Heaven . . . does not make days and years . . . And, as the **times** vary according to the states of their affections and the derivative thoughts—for they are short in the delights of the affections, and long in the undelightful things of them—therefore the Angels cannot have the idea of **time** from the appearance ; but the idea of states from its origin.

Inv. 10. 'The fulness of time'=consummation, because 'time'=the state of the Church. The like is signified by 'time, and times, and half a time.' **Times**, in the world, are spring, summer, and autumn ; and their fulness is winter. **Times** as to light are morning, midday, and evening ; and their fulness is night. This is meant by the Lord coming 'in the fulness of time,' or of 'times' ; that is, when there will not be left any truth of faith and good of charity.

Timid. Under FEAR.

Timnath. *Thimnath.*

A. 4855. 'Timnath' (Gen.xxxviii.12) = a state of consulting for the Church. This is signified by 'Timnath' also in Judg.xiv.1-7. The woman whom Samson took from the daughters of the Philistines=truth from what is not good, thus truth obscured. **Timnath** is also mentioned among the places of inheritance of the tribe of Dan (Josh.xix.43).

4861^e. 'On the way to Timnath' (ver.14)=for the use of the Church ; for 'Timnath'=a state of consulting for the Church.

Tin. *Stannum.*

A. 2967³. 'Silver, iron, tin, and lead' from Tarshish (Ezek.xxvii.12) = truths in their order down to the ultimate ones, which are sensuous.

E. 540⁶. The things of the sense of the letter are signified by 'brass, tin, iron and lead' (Ezek.xxii.18), because by these are signified the goods and truths of the natural man.

926. There appear (in Heaven) tin, lead, etc.

Tinge. *Tingere.*

A. 5639². That which reigns with man, affects and as it were tinges all he thinks, wills, and does.

E. 195²⁰. 'Dyed with blood' (Rev.xix.13).

Tinkling. *Tinnulus.* D.4601, 5835.

Tiras. *Thiras.* See GOMER.

Tithe. Under TEN.

Titillate. *Titillare.*

Titillation. *Titillatio.*

P. 38². Unclean things which **titillate** the fibres . . .

296³. Like soft threads of silk, which he loves because they **titillate**; but after death they become . . . prickly from the **titillating** things.

M. 210². The pleasantnesses of the sense of touch are **titillations**.

D. 2897. Worms and little snakes which as it were crawl and eat, and thus cause a **tickling** and delight . . . 4466^e.

4851. On a **tickling** and rubbing of the anus. Ex.

E. 512². The love of self is a love purely corporeal, which springs from the boiling up and fermentation of the obsolete parts, and their **titillation** within the body. 1057⁶.

Title. *Titulus.*

Titular. *Titularis.*

T. 680. These are **titles** of dignities.

D. 5462. The Swedes almost all affect **titular** dignities.

Title. *Vocatio.*

D. 5605. The **title** of the Word of the Ancient Church.

Title. Under HORN.

To. *Ad.*

A. 8717. 'To thee' (Ex.xviii.22)=not to him, but from him. Ex.

Tobacco. See SNUFF-BOX.

To-day. *Hodie.*

Modern. *Hodiernus.*

A. 13. Most, at **this day**, are regenerated only to the first state . . .

232. It is much worse at **this day** than formerly . . .

1540^e. (Quality of men at **this day**.) 2094². 2125. 2243⁷. 2354². 2357². 2590². 2754. 3573³. 4096². 4601³. 9993³. H.246². D.4548.

2121. State of the World of Spirits at **this day**. D.4479.

2682³. Few are regenerated at **this day**. 2694². 2699². 3153². 3596. 3761. 5224².

2727. Few at **this day** know what genuine conjugal love is. 2732.

2754. The **modern** antediluvians. Des.

2763². The knowledge of correspondences is completely obliterated at **this day**.

2838. 'To-day,' in the Word, = what is perpetual and eternal. III.

3062. 'To-day' (Gen.xxiv.12)=from eternity.

3325. 'As to day' (Gen.xxv.31)=as to time. 3329.

3998. 'Yesterday'=from eternity; 'to-day'=eternity; and 'to-morrow'=to eternity; for times in the Word=

states . . . and with the Lord there are no states, but everything is eternal and infinite.

4197. 'This day' (Gen.xxxi.48)=what is eternal.

4596. 'Unto this day' (Gen.xxxv.20)=in perpetuity.

4793. Many at **this day** are possessed by these Spirits.

5168³. At **this day** there is no charity in the Church. 6269².

5639³. At **this day** scarcely anyone has any charity, because it is the last time of the Church. 6000².

6666². From such the Hells are at **this day** immensely increased, especially from those who are within the Church.

7090^e. Few are at **this day** admitted into combats . . .

7140. 'To-day' (Ex.v.14)=what is perpetual, and consequently what is perennial.

8052. 'To-day ye shall go out' (Ex.xiii.4)=deliverance to eternity.

8173. 'Which He will do to-day' (Ex.xiv.13)=which [will be] to eternity.

8503. 'Eat this to-day' (Ex.xvi.25)=appropriation to eternity.

8788. 'To-day and to-morrow' (Ex.xix.10)=now and afterwards.

9198². State of the Church at **this day**. J.37. R.263². M.80². B.88. T.116⁴, Tr.

9396². For at **this day** Heaven is closed.

— Modern men are exterior.

10637. 'What I command thee to-day' (Ex.xxxiv.11) = the primary things which are of eternal truth.

H. 559². This is evident from **modern** Babylon.

F. 38. The **modern** faith in a universal idea.

M. 152a². Wisdom extinct at **this day**.

B. 75^e. Hence is the 'great affliction' at **this day**. 79.

I. 20^e. **Modern** theology interiorly examined.

T. 101^e. 'To-day have I begotten Thee' (Ps.ii.7) . . . 'To-day,' here, does not = from eternity; but in time; for with Jehovah the future is present. (Compare E.23². 684². Can.Trin.iii.1.)

115. The Lord is effecting a redemption also at **this day**, which began in 1757 . . .

— At **this day** is the second advent of the Lord . . .

123². The ordination of the Heavens and Hells has lasted from the day of the Last Judgment to the **present** time, and is still going on . . .

182. The Lord is at **this day** effecting a redemption by making a New Heaven and instaurating a New Church.

477. All . . . are conjoined as to their interiors either with Angels or devils; but at **this day** either with the Angels of Michael, or with those of the dragon.

619⁴. The third sphere is that of the conjunction of faith and charity . . . but which at **this day** is abominable . . .

757. That at **this day** is the last time of the Christian Church . . . Gen.art.