

**Tithe.** Under TEN.

**Titillate.** *Titillare.*

**Titillation.** *Titillatio.*

P. 38<sup>2</sup>. Unclean things which **titillate** the fibres . . .

296<sup>3</sup>. Like soft threads of silk, which he loves because they **titillate**; but after death they become . . . prickly from the **titillating** things.

M. 210<sup>2</sup>. 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<sup>e</sup>.

4851. On a **tickling** and rubbing of the anus. Ex.

E. 512<sup>2</sup>. 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. 1057<sup>6</sup>.

**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<sup>e</sup>. (Quality of men at **this day**.) 2094<sup>2</sup>. 2125. 2243<sup>7</sup>. 2354<sup>2</sup>. 2357<sup>2</sup>. 2590<sup>2</sup>. 2754. 3573<sup>3</sup>. 4096<sup>3</sup>. 4601<sup>3</sup>. 9993<sup>3</sup>. H.246<sup>2</sup>. D.4548.

1212. State of the World of Spirits at **this day**. D.4479.

2682<sup>3</sup>. Few are regenerated at **this day**. 2694<sup>2</sup>. 2699<sup>2</sup>. 3153<sup>2</sup>. 3596. 3761. 5224<sup>2</sup>.

2727. Few at **this day** know what genuine conjugal love is. 2732.

2754. The **modern** antediluvians. Des.

2763<sup>2</sup>. 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.

5168<sup>3</sup>. At **this day** there is no charity in the Church. 6269<sup>2</sup>.

5639<sup>3</sup>. At **this day** scarcely anyone has any charity, because it is the last time of the Church. 6000<sup>2</sup>.

6666<sup>3</sup>. From such the Hells are at **this day** immensely increased, especially from those who are within the Church.

7090<sup>e</sup>. 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 yeshall 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.

9198<sup>2</sup>. State of the Church at **this day**. J.37. R.263<sup>2</sup>. M.80<sup>2</sup>. B.88. T.116<sup>4</sup>, Tr.

9396<sup>2</sup>. 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. 559<sup>2</sup>. This is evident from **modern** Babylon.

F. 38. The **modern** faith in a universal idea.

M. 152a<sup>2</sup>. Wisdom extinct at **this day**.

B. 75<sup>e</sup>. Hence is the 'great affliction' at **this day**. 79.

I. 20<sup>e</sup>. **Modern** theology interiorly examined.

T. 101<sup>e</sup>. '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.23<sup>2</sup>. 684<sup>2</sup>. 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 . . .

123<sup>2</sup>. 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.

619<sup>4</sup>. 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.

**D.** 2623. The direful quality of the human race at this day. 2801. 2883. 3711.

4455. Such are they who at this day obsess men.

4498. That interior magic is increased at this day.

4622. At this day the Angels inflow merely into the exteriors of men.

4661. The vast number of adulterers at this day . . .

4812. Character of the leading men of the Church and of society at this day. 4909.

4843. Such is the Christian world at this day almost everywhere. 5855. J.(Post.)233.

**E.** 342<sup>4</sup>. A vast number at this day who are merely sensuous, yet upright.

641<sup>3</sup>. The case is similar at this day (to what it was at the end of the Jewish Church).

895. The difference between the ancient and the modern faith.

902<sup>5</sup>. The modern faith is that . . .

**Inv.** 21. The universal modern theology is merely the Divine omnipotence.

23. The students of modern orthodoxy object that . . .

**Toe.** Under **FINGER**, and **THUMB**.

**Toga.** Under **MANTLE**.

**Togarmah.** *Thogarmah.*

**A.** 1152. 'The sons of Gomer: Askenas, Riphath, and **Togarmah**' (Gen.x.3) = those who had external worship, but derived from that which existed with the nation 'Gomer.' Askenas, Riphath, and **Togarmah** were so many nations with whom there was such worship, by which nations are also signified so many doctrinals, which were rituals, derived from the external worship with Gomer. 1153. 1154.

1154<sup>2</sup>. 'The house of **Togarmah**' (Ezek.xxvii.14) had rites which regarded spiritual (as distinguished from celestial) things.

—<sup>e</sup>. 'The house of **Togarmah**' (Ezek.xxxviii.6), in the opposite sense, =perverted doctrinals.

**Together.** Under **SIMULTANEOUS**.

**Token.** *Tessera.*

**A.** 4456. For the dowry given to a betrothed virgin was a token of consent on both sides. 9184, Sig. 9186.

9212. To receive a token for the goods communicated. Sig.

—<sup>e</sup>. The token, or pledge, here, is sensuous truth.

**M.** 300. The reason these presents are confirmations, is that they are tokens of consent on both sides; and therefore it is said, when anything is consented to on both sides, Give me a token.

460<sup>2</sup>. To surrender her virginity is to give a token that she will love him to eternity.

503. That virginity is . . . the token of conjugal love. Ex.

**T.** 664. The idea that to these alone is faith given as a token of their election.

**D.** 2626. Bread cut into squares.

**Tolerate.** Under **ENDURE**.

**Tomb.** *Bustum.*

See under **BURY**, and **MONUMENT**.

**T.** 137<sup>8</sup>. Not far from Luther's tomb.

**Tone.** *Tonus.*

See under **SOUND**.

**A.** 2605. Their speech was piping, of one tone. D.4281. 4507.

4197<sup>7</sup>. Thus one tone does not produce any harmony.

**F.** 42<sup>e</sup>. You answer like one who sings one tone . . .

**R.** 692<sup>o</sup>. A sensuous man speaks in a lofty tone about worldly things . . . If he is a priest, he speaks about God and Divine things from the memory, also in a high tone.

**M.** 243. These falsities are like various discordant tones, which by skilful adaptations and insinuations are brought into harmony, whence also comes a gratefulness of this latter.

**T.** 763. The ear is deafened by one tone . . .

**D.** Min. 4717<sup>e</sup>. When the simple were removed, the hypocrite spoke in a different tone. It is chiefly by the tone of the speech that they seduce.

**Tongs.** *Forceps.*

**A.** 9572. 'Its tongs and its snuff-dishes' (Ex.xxv.38) =things purificatory and evaculatory in the Natural. Ex.

**D.** 4714. On those who appear like iron fire tongs.

4787. A fork=*gaffel*—= the knowledge of sensuous things . . . E. B. had such a fork . . .

5038. One appeared above with a knife and scissors=*cultro et forcipe*; in Swedish=*knif och sax*. Ex. D.Min. 4575.

**E.** 386<sup>4</sup>. 'He fabricates the iron with the tongs' (Is. xlv.12)=the falsity which he calls truth. (=to hatch falsities. 587<sup>7</sup>.)

**Tongue, Language.** *Lingua.*

See under **HEBREW LANGUAGE**, **SPEAK**, and **WORD**.

**A.** 1159. 'Everyone according to his tongue' (Gen.x.5)=according to the opinion of each. . . That 'tongue,' or 'language,' =opinion, thus principles and persuasions, is because such is the correspondence of the tongue with the intellectual part of man, or with his thought . . . Such, moreover, is the influx not only of the man's thoughts into the movements of the tongue in speaking; but such also is the influx of Heaven [into them].

1178<sup>e</sup>. 'Tongue' (Ps.cxl.11)=lying.

1216. 'According to their tongues' (Gen.x.20) = according to their opinions.

1251. 'According to their tongues' (ver.31)=according to their differences as to faith.

1637. Spirits always speak with man in his vernacular; which they speak as skilfully as if they had been brought up in the same language. . . They know no otherwise than the language in which they speak with a man is their own. . . The case is the same with other languages

in which the man is skilled; but beyond these languages, Spirits cannot utter a syllable of any other language, unless it is given them to do so immediately by the Lord. Infants, also, who had deceased before they had been taught any language, speak in the same way. The reason is that the language with which Spirits are familiar is not a language of words, but is a language of ideas of thought; which language is the universal one of all languages . . . 1876. 2472. 5857. D.2137.

[A.] 2472<sup>e</sup>. Into this language comes every man immediately after death, because he comes into the interior memory.

2480. As men after death are in the interior memory, therefore those who have been proficient in languages cannot recall a syllable of them . . . But whatever they have imbibed by means of languages . . . they bring forth into use, because it has formed their Rational. . . He who has imbibed falsities by means of languages . . . and has confirmed himself in them, reasons from nothing but the falsities; but he who has imbibed and confirmed truths, speaks from the truths.

3741<sup>2</sup>. Thought inflows into the organic forms of the tongue, and produces speech.

4387<sup>2</sup>. Understands the meaning the same when he hears a foreign language.

—<sup>e</sup>. The internal sense coincides with the universal language.

4791. On the correspondence of the tongue with the Grand Man. Gen.art. D.1358.

— . The tongue affords entrance to the lungs, and also to the stomach, and thus represents the entrance-hall to spiritual and celestial things; to spiritual, because it ministers to the lungs . . . to celestial, because it ministers to the stomach, which furnishes nourishment to the blood and heart. . . Therefore the tongue corresponds in general to the affection of truth, or to those in the Grand Man who are in the affection of truth, and are afterwards in the affection of good from truth. They, therefore, who love the Word, and desire thence Knowledges of truth and good, belong to this province; but with the difference that there are some who belong to the tongue itself; some to the larynx and trachea; some to the throat; some to the gums; and some to the lips. (From experience.) There are some who correspond to the interiors of the tongue and lips; and others to the exteriors. The operation of those who receive with affection exterior truths only . . . I felt in the exteriors of the tongue.

4795. This is why to the tongue is assigned a double office . . . For, in so far as it aids in nourishment, it corresponds to the affection of knowing, understanding, and being wise as to truths; and so far as it aids in speech, it corresponds to the affection of thinking and producing truths.

4801<sup>e</sup>. He was continually endeavouring to do violence to those who were in the province of the tongue.

5075<sup>2</sup>. As man is in company with Angels and Spirits, he is with them also in the universal language, and thus in the origins of words. Hence there are imparted to words many meanings which in the external form

appear not congruous, although in the internal form they are entirely so. Examps.

5643<sup>2</sup>. Just as one turns the language of another into his own . . . in an instant. So is the sense of natural thought turned into spiritual; for spiritual language or speech is proper to Angels; and natural to men. Ex.

6013<sup>2</sup>. The tongue has been formed to all the sense of the soluble and fluid parts in liquids. 6057.

6199. When this Spirit spoke with me in my mother tongue, he believed that he was speaking from his own, and said that that language was his; but it was shown that the language proper to Spirits is quite different; and that it is the universal language of all; and that the ideas inflow from it into my vernacular . . .

6516<sup>3</sup>. The writings in the Spiritual World . . . are in accord with their universal language . . .

6985. 'I am heavy in mouth and heavy in tongue' (Ex.iv.10)=that a voice and speech from the Divine is neither heard nor perceived. . . 'Tongue'=speech, because the tongue is the organ of speech.

6987<sup>2</sup>. It is from the correspondence of the speech of thought with that of the mouth, that man, when he comes among Spirits after death, knows how to speak in the universal language. (Continued under SPEAK.)

7236<sup>e</sup>. So from twenty-three letters . . . the words of all languages can be produced . . . even if there were thousands of languages.

7359<sup>e</sup>. While they were speaking with me, my tongue also moved a little. (Ex. under SPEAK.) H.248<sup>e</sup>.

7784. 'A dog shall not move his tongue' (Ex.xi.7)=not the least of condemnation and lamentation.

8628. They who place wisdom in things of mere memory, as in languages. Des.

10752<sup>e</sup>. Spirits and Angels can speak with the men of any language; for their thought falls into the ideas of the men, and thus into the words of their speech.

H. 96<sup>2</sup>. Those in the Grand Man who are in the mouth and tongue are in discourse from understanding and perception.

236. All in the universal Heaven have one language . . . Language is not learned there, but is implanted in everyone; for it flows from their very affection and thought: the sound of the speech corresponds to their affection; and the articulations of the sound, which are words, correspond to the ideas of thought which are from the affection; and, as the language corresponds to these, it also is spiritual; for it is affection sounding, and thought speaking.

237. The angelic language has nothing in common with human languages, except with some words, which sound from an affection; but not with the words themselves, but with their sound. . . It is impossible for the Angels to utter a single word of a human language: this has been tried, but they could not do it; for they cannot utter anything except what completely agrees with their affection. . . The first language of men in our Earth was in agreement [with the angelic language], because they had it from Heaven; and the Hebrew language is in agreement in some things. See D.Min. 4812.

241. For the vowels do not belong to language . . .

246. The Angels who speak with man do not speak in their own language, but in the language of the man, and also in the other languages in which the man is skilled, but not in languages unknown by the man. The reason is that when the Angels are speaking with a man they turn themselves to him, and conjoin themselves with him, and the conjunction of an Angel with a man causes both to be in like thought; and, as man's thought coheres with his memory, and as the speech flows thence, therefore both are in the same language. Moreover, an Angel, or Spirit, when he comes to a man, and by conversion to him is conjoined with him, comes into all his memory . . . and thus into his languages. (Continued under SPEAK.) W.257<sup>2</sup>.

255. When Angels and Spirits turn themselves to a man, they know no otherwise than that the man's language is theirs, and that they have no other. The reason is that they are then in the man's language, and not in their own . . . But as soon as they turn themselves away from the man, they are in their own angelic and spiritual language, and know nothing about the man's language.

— When I have been in company with the Angels, and in a like state with them, I, too, have spoken with them in their language, and have known nothing of my own . . . But as soon as I was not in company with them, I was in my own language.

464<sup>3</sup>. Hence it is that in so far as a man has become rational through languages and knowledges, he is rational after death; and not at all in the proportion in which he has been skilled in languages and knowledges. I have spoken with many who had been believed to be learned because they were acquainted with ancient languages, as Hebrew, Greek, and Latin; and who had not cultivated their rational faculty by the things written in them; and some of them seemed as simple as those who had known nothing of these languages; and some stupid; but still the conceit remained with them that they were wiser than others.

S. 44<sup>3</sup>. 'Thummim,' in the angelic language, means 'a shining forth.'

W. 41. Taste is only an affection of the substance and form of the tongue.

306. As spiritual ideas are apart from space, they do not fall into any words of natural language.

P. 230. The naming (there) is done in the spiritual language, which is such that it can give a name to every Thing; for each letter means one Thing; and a number of letters joined into one word, which makes the name of a person, involve the entire state of the Thing.

R. 29<sup>3</sup>. For there is a universal language in which are all Angels and Spirits, and which has nothing in common with any language of men . . . After death, every man comes into this language, for it is implanted in every man from creation . . . It has often been granted me to hear this language, and also to speak it; and I have compared it with the languages in the world, and have found that it does not make a one with any natural language in any least thing. It differs from these in its primitive [principle], which is that each letter of

every word has some meaning, in both speech and writing. T.19<sup>2</sup>.

282. 'Out of every tribe and tongue' (Rev.v.9)=that (those have been redeemed) who in the Church or in any religion are in truths as to doctrine. 365. E.330.

—<sup>2</sup>. That 'tongue'=the doctrine which is of the Church, and which is of any religion. Ill. . . For 'tongue' means that which is spoken, which is the truth of doctrine.

—<sup>3</sup>. 'Tongues,' in the opposite, =false doctrines. Ill.

— The tongue, as an organ, =doctrine; and as speech [or language] it =also religion.

—<sup>e</sup>. 'Cool my tongue' (Luke xvi.24)=the doctrine by the falsities of which he was tormented.

294<sup>12</sup>. Heaven was then seen to be opened, and there were seen tongues like little flames descending and flowing into some; and these then celebrated the Lord's Divine Human . . .

483. 'Thou must prophesy again upon peoples and nations and tongues . . .' (Rev.x.11)=that the quality of those in faith alone must be further taught. . . 'Tongues'=those who are in these things exteriorly. ('Tongues,' here =the goods of truth, and the confession of them according to each person's religion. E.625.)

505. 'Tongues' (Rev.xi.9)=the confession and reception of these things. (=all the truths and falsities of doctrine. E.657.)

587. 'Tongue' (Rev.xiii.7) =its doctrine. (=the doctrine of the Church, and also confession and religion; here, the doctrine of faith. E.803.)

627. 'Tongue' (Rev.xiv.6)=doctrine. (=confession from good of heart; thus those who are in the good of doctrine. E.872.)

696. 'They gnawed their tongues for distress' (Rev. xvi.10)=that they could not endure truths. 'To gnaw their tongues'=not to be willing to hear truths; for 'the tongue'=the confession of truth, because the tongue serves thought for speech, and, spiritually, for confession. 'To gnaw the tongue'=to withhold the thought from hearing truths. . . In the Spiritual World, when anyone is speaking the truths of faith, the Spirits who cannot endure to hear them, hold their tongues in their teeth, and also bite their lips; and also induce others to press their tongues and lips with their teeth, and this even to distress. . . The tongue, as the organ of speech, =thought and confession; and also the doctrine of truth. (=that from aversion they are unwilling to perceive and know genuine goods and truths. E.990.)

745. 'Tongues' (Rev.xvii.15)=those who are in confession. (=those who are in various confessions and perceptions of good. E.1077.)

961. The Angels spoke ineffable things, the most of which cannot fall into the words of any natural language; but, as I had sometimes been in company with the Angels in Heaven itself, and was then in a like speech with them, because in a like state, I could now understand them, and take some things from their discourse which can be set forth rationally in the words of natural language.

M. 326<sup>4</sup>. Every Spirit and Angel, when speaking with

a man, speaks in the man's Own language ; thus speaks French with a Frenchman ; English with an Englishman ; Greek with a Greek ; Arabic with an Arabian ; and so on.

[M. 326]. The difference between the Spiritual and the Natural as to languages. Shown by experiment.

— By this experiment . . . it was made very evident, that all in the Spiritual World have the spiritual language, which has nothing in common with any language of the natural world, and that after death every man comes into that language from himself. (And also) that the very sound of the spiritual language differs so much from the sound of a natural language, that a spiritual sound, however loud, could not be heard at all by a natural man ; nor a natural sound by a spiritual man.

T. 371<sup>8</sup>. There is a like mutual reciprocal conjunction of taste and the tongue.

798<sup>2</sup>. This place is called *Pyrus* in the spiritual language.

813<sup>6</sup>. As a common genius reigns everywhere among peoples of the same language.

Ad. 3/678. When I have spoken with the Angels in different languages in which I am skilled, they did not know what language it was, unless I thought (about it).

D. 1305. If Spirits were to inflow into diverse persons of different languages, all would perceive in their own language, or idiom, the meaning of the Spirit who spoke.

1360. They who hate truth . . . are the contraries of those who constitute the province of the tongue . . .

1361. These Spirits (tried) to draw my tongue between my teeth, so that they might cut it off . . . 1465. 3894. 4574. 4582. 4589. 4728.

2137. That all languages derive their origin from the Speech of Spirits.

2142a. But the angelic language is still more interior . . .

3157. These Spirits said that they were speaking with me in their own language . . .

3974. On the operation of Spirits into the tongue.

4147. I wanted to gnaw my tongue when they were thinking against interior things.

4614. On the Spirits who inflict pain on the tongue, and render it rigid.

4870. In some natural languages also there are such natural words ; and the most ancient language was no other than such [speech] of Spirits, which is perfectly natural. Man's interior ideas are also in that language, although man is unaware of it ; and hence it is that after death he speaks that language without instruction.

4931<sup>2</sup>. Some (of these evil Spirits) learn the spiritual language, whereby they conjoin themselves with certain Angels, and thus perpetrate crimes ; but they have not a spiritual language such as that which those in Heaven have ; but it is an artificial one ; and they do not speak in spiritual ideas by means of it, but in natural ideas, which is altogether forbidden. Some devise for them-

selves another language, and thereby so associate themselves that others do not perceive what they are speaking about together.

5561. The Word and other books there in the universal language. 5604.

5668. Infants there learn to speak the angelic language within a month.

5787<sup>2</sup>. The reason men speak not according to the nature of the Thing, but by various and diverse languages, is that man is not born into the nature of the Thing, but into ignorance of all things.

6049. In the other life (those who think in the Material) speak in the spiritual language, but mixed with their vernacular language, so that they can be well distinguished in respect to what nation they are from. But those who speak spiritually are all in a like language, and cannot be distinguished.

6090. (Some words of the spiritual language. Quoted under SPEAK.) See also 6063.

D. Min. 4568. Antony had an influx into the interiors of the tongue, namely, into the muscular fibres.

4598. On the language of angelic Spirits.

4741. With those who learn languages without any use, inasmuch that they do not thereby cultivate their Rational, such things are like scales upon scales . . . which thicken the outer skin, and take away the feeling from the interior things . . . After death such are rejected, because they are of no use.

E. 175<sup>8</sup>. 'Nations and tongues' (Is.lxvi.18)=all who are in the goods of love and the derivative truths.

331<sup>9</sup>. 'All languages' (Dan.vii.14)=all, of whatever doctrine or religion.

412<sup>8</sup>. 'The strife of tongues' (Ps.xxxi.20)=evils of falsity and falsities of evil. (=the falsity of religion from which they reason against truths. 455<sup>10</sup>.)

—<sup>33</sup>. 'Their tongue' (Is.iii.8)=thought, because the tongue utters what man thinks.

427<sup>8</sup>. 'Tongues'=those who are in life according to doctrine.

433<sup>26</sup>. 'The languages of the nations' (Zech.viii.23)=religious things. 675<sup>13</sup>.

—<sup>33</sup>. 'Their tongue is against Jehovah' (Is.iii.8)=their doctrine.

455. 'Peoples and tongues' (Rev.vii.9)=all who are in falsities from ignorance, and from various religions. . . . 'Tongues'=their confessions from religion ; for 'tongues' mean speech ; and speech=confession and religion, because the tongue utters and confesses the things which are of religion.

—<sup>2</sup>. 'Tongue' (as distinguished from 'lip,' and 'mouth')=confession.

—<sup>3</sup>. That 'tongues'=confessions from religion and according to the dogmas of religion. Fully ill.

—<sup>7</sup>. 'The tongue' (of the rich man)=the thirst and cupidity of perverting the truths which are in the Word.

—<sup>8</sup>. 'The tongue'=both the perception of truth and the affection of good ; the perception of truth from its speaking ; and the affection of good from its power of tasting . . . 584<sup>4</sup>.

—<sup>9</sup>. 'To lap with the tongue' (Judg.vii.5)=to eagerly strive for and to pursue from desire.

—<sup>17</sup>. 'The tongue'=the falsities of religion; and therefore it is said, 'Their tongue is a sharp sword' (Ps.lvii.4). (=crafty reasonings from falsities. 556<sup>e</sup>.)

—<sup>22</sup>. The apostles and others speaking with new tongues after the Lord's resurrection (Mark xvi.17; Acts ii.3,4) signified the confession of the Lord and of the truths of the new Church. 706<sup>14</sup>.

—<sup>e</sup>. (Thus) 'tongues'=confessions from the truths of the Church; and, in the opposite, confessions from the falsities of any religion.

768<sup>23</sup>. 'To elongate the tongue' (Is.lvii.4)=the delight of teaching and propagating these things.

923<sup>5</sup>. 'The tongue' of Jehovah = the Divine truth.

990. 'To gnaw their tongues'=to be unwilling to perceive and know genuine goods and truths, because 'the tongue'=the perception of truth; and 'to gnaw the tongue'=to repress it.

— For 'the tongue' has various significations, because it is an organ of both speech and taste; as an organ of speech it=confession, thought, and religion; and as an organ of taste it=the natural perception of good and truth, while the smell=the spiritual perception of them.

D. Wis. x. 4<sup>e</sup>. The tongue corresponds to wisdom.

**Tool.** See GRAVING TOOL.

**Tooth.** *Dens.*

See under GRIND (for GRINDERS), and under HARSH (for GNASH).

A. 819. With their teeth sticking in the shoulders of others.

820. A robber gnashed with his teeth. The sound was (distinctly) heard, yet they have no teeth. 5387<sup>4</sup>. D.1156.

1631<sup>e</sup>. (Such) exhale a stench of teeth. D.3502.

2184<sup>5</sup>. 'Teeth whiter than milk' (Gen.xlix.12)=the Celestial Spiritual which is in His Natural. (=Justice. 4007<sup>2</sup>.)

4175. This cold is what is meant by 'the gnashing of teeth.' Ill.

4424<sup>3</sup>. 'There shall be gnashing of teeth' (Matt. viii.12)=their state as to falsities; for 'the teeth,' in the Word, =the lowest natural things; in the genuine sense, the truths of them; and, in the opposite sense, the falsities. The teeth also correspond to them. And therefore 'the gnashing of teeth'=the collision of falsities with truths. They who are in mere natural things, and who are in them from the fallacies of the senses, and who believe nothing which they do not see by them, are said to be in the gnashing of teeth, and in the other life appear to themselves to be in it when they are forming conclusions about the truths of faith from their fallacies. . . The like is signified by 'the gnashing of teeth,' elsewhere. Ill. 9052<sup>3</sup>.

4533<sup>2</sup>. Some appear like grates of teeth. 5057<sup>e</sup>. 10429. D.1157. 2953.

4630. I perceived his presence from a stench like  
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the excrementitious stench of teeth. Ex. 5573. D.3498.

5387<sup>4</sup>. Instead of a face they had direful grates of teeth. For the beard and teeth=the lowest natural things. 5566. 5567<sup>e</sup>. H.553<sup>2</sup>. D.3487.

5565. There are Spirits who relate to bones still harder, as the teeth. Des.

5568. Spirits who gnash with their teeth. They are from the Hells where are those who have not only led an evil life, but have also confirmed themselves against the Divine. They gnash with their teeth when they speak, which is horrible to hear.

5714<sup>e</sup>. He caused pain in the interior of the teeth.

5720. Hypocrites with me caused pain in the teeth.

6380. 'He shall be white in the teeth from milk' (Gen.xlix.12)=that the Divine Natural is nothing but the good of truth. . . 'The teeth,' in the genuine sense, =the Natural; for the things in man which are hard, as the teeth, bones, and cartilages, correspond to the truths and goods which are of the lowest Natural. (=His Divine Natural. 9052<sup>2</sup>.)

7643<sup>9</sup>. 'Their teeth were as the teeth of lions' (Rev. ix.8)=the external things of the Natural, that is, sensuous things, or the fallacies there, which cause an appearance of what is good. (=that sensuous things, which are the ultimates of the natural life of man, appear to them to be in power over all things. S.13<sup>2</sup>. R.435. E.556.

9049<sup>7</sup>. 'A tooth for a tooth' is said, because by 'a tooth' is signified the exterior truth of faith.

9052. 'A tooth for a tooth' (Ex.xxi.42)=if (they should injure) anything in the exterior Intellectual; for 'a tooth'=the exterior Intellectual, and thence natural truth; for this makes the life of this intellect. The reason 'the teeth' have this signification, is that they communicate and thus prepare, like a mill, the food which is necessary for the nourishment of the body; here, the food which is necessary for the nourishment of the soul. The food which nourishes the soul is intelligence and wisdom; and this is first received, ground up, and prepared, by means of the Knowledges of good and truth in the Natural. . . Hence it is evident whence it is that 'the teeth'=the exterior understanding.

—<sup>2</sup>. That 'the teeth'=natural truth, which is of the exterior understanding; and, in the opposite sense, the falsity which destroys this truth. Ill.

9062. 'If he shall knock out the tooth of his manservant or the tooth of his maid-servant' (Ex.xxi.27)=if he shall destroy truth or the affection of it in the Sensuous. 'A tooth'=the exterior Intellectual, and thence truth in the Natural; here, truth in the ultimate of the Natural, that is, in the Sensuous.

9063. 'He shall let him go free for his tooth' (id.)=that he can no longer serve the internal man. 'A tooth'=what is sensuous.

10283<sup>12</sup>. Therefore it is said that the flesh being yet between their teeth. . . they were smitten (Num.xi.33); for 'the teeth'=the corporeal proprium, which is the lowest of man.

H. 245°. The speech of hypocrites . . . is heard as the gnashing of teeth, and strikes horror.

566. On the gnashing of teeth. Chapter. (Quoted under HARSH, at H. 575.)

J. 58°. The devils tore those doctrinals from them with their teeth . . .

R. 386. I heard as it were a gnashing of teeth. Ex.

435. The sensuous things of the understanding (as distinguished from those of the will) are signified by 'the teeth.'

— . That 'the teeth' = the ultimates of man's life, which are called sensuous things, which, when they have been separated from the interior things of the mind, are in mere falsities, and inflict violence on truths and destroy them. III.

574°. 'Three ribs between its teeth' (Dan. vii. 5) = appearances and fallacies.

D. 1658. A kind of speech which constricted the teeth.

1742°. Thus . . . some things require the action of the teeth . . .

3200. The quality of an evil preacher who could preach with a spurious zeal was signified to me by the stench of teeth.

3507. Such appear as mere fetid teeth.

4035. They moved my tongue towards a decayed tooth.

4315. Comedians relate to the teeth; for they were presented as injured and aching teeth. . . They have not much life of their own.

4348. Hypocrites . . . infused a pain of the teeth in the right side of the jaw, and of the flesh of the teeth there, and in the bones up to the right ear. . . The influx is into the periosteum of the teeth . . . A gnashing of the teeth, and a pain in their roots and periosteum was felt from them. 4351. 4356. 4357. 4361. 4413. 4419. 5103. 5129. 5139. 5148. 5922. D. Min. 4648.

4910. The speech of those (in Own intelligence) falls to the teeth.

5141. On the teeth and bones, and on the correspondence of them. Ex.

5142. Those to whom the teeth correspond are those who have thought much about the ultimate parts of the world, and on the earthly particles. . . As they have sought the delight of their life in the ultimate things, they correspond to the teeth. They also inflow manifestly into my teeth; and as I have held an opinion not in accord with theirs, my teeth were inwardly corroded by the pressure and consequent pain of this [influx].

5949°. (The Russians) do not inflict any pain on . . . the teeth, as Christians do.

D. Min. 4802. Those who have tried to induce a gnashing of my teeth seem to themselves to be in Hells where are those who have impressed on themselves natural falsities, and have confirmed themselves in them . . . and who, from these, reason about spiritual things; for there is not any correspondence, but they clash; hence the grating of the teeth.

E. 403. 'The teeth of a lion' (Joel i. 6) = the falsities of this evil; and, as these destroy all the truths and goods of the Church, they are called 'the great grinding teeth of a lion.'

455<sup>17</sup>. 'Their teeth are spear and arrows' (Ps. lvii. 4) = reasonings from external sensuous things, and thus from fallacies and the falsities of religion, by which they destroy truths. 'Teeth' = the ultimate things of man's life, which are external sensuous things; here, the reasonings from them.

556°. That 'teeth' = sensuous things which are the ultimates of the natural life as to knowledge. Fully ill.

—<sup>5</sup>. 'It had great iron teeth' (Dan. vii. 7) = falsities from the sensuous man hard against the truths and goods of the Church.

—<sup>7</sup>. 'To break the teeth of the wicked' (Ps. iii. 7) = to destroy exterior falsities, which are such as are founded upon the fallacies of the senses, and are confirmed by them.

—<sup>9</sup>. 'An eye for an eye, and a tooth for a tooth' = that in proportion as anyone takes away from another the understanding of truth and the sense of truth, in the same proportion they are taken away from him . . . 'A tooth' = the sense of truth; for 'a tooth' = truth or falsity such as is in the sensuous man.

—<sup>11</sup>. I have escaped with the skin of my teeth (Job xix. 20) = that although he is driven to think in the most external things, still he does not think falsities but truths. Ex.

—<sup>e</sup>. As the teeth correspond to the ultimate things of the intellectual life, which are called sensuous, therefore good Spirits and Angels are possessed of teeth equally with men; but with them the teeth correspond to truths in the ultimate Sensuous . . .

650<sup>65</sup>. 'The tooth of beasts' (Deut. xxxii. 24) = what is sensuous as to the cupidities of evil.

J. (Post.) 31. The sphere of those who quarrel about religious things causes a pain in the flesh of the teeth and jaws.

### Top. *Vertex.*

See HEIGHT-*fastigium*, and PEAK.

A. 5180. Suction on the top of the head.

6437. 'The crown of the head of the Nazarite' (Gen. xlix. 26) = exterior things. —<sup>e</sup>, Ex. E. 448<sup>6</sup>. 577<sup>6</sup>.

H. 118. The Lord does not appear . . . in the zenith.

D. 2374. On those who appear almost over the top of the head.

E. 163<sup>5</sup>. 'The crown of the head of the chosen of his brethren' (Gen. xlix. 26) = the Spiritual which inflows into all the truths and goods of that Church.

240<sup>7</sup>. 'The crown of the head which shall be made bald' (Is. iii. 17) = the intelligence of which this Church will be deprived.

295<sup>10</sup>. 'The crown of the head of the Nazarite of his brethren' (Deut. xxxiii. 16) = the intelligence and knowledge which are of the external man.

324<sup>20</sup>. 'To sacrifice upon the tops of the mountains' (Hos. iv. 13) = worship from the love of self.

435<sup>5</sup>. 'The crown of the head,' in sacrifices (Deut. xxxiii.20)=internal truths.

601<sup>15</sup>. 'The top of Carmel' (Amos i.2)=the truths of the Church, because in Carmel there were vineyards . . .

Ath. 152. The greater part of those who look to the Father look to the zenith of Heaven, whence there is no turning.

### Topaz. *Topazius.*

A. 9865. 'A topaz,' etc. (Ex.xxviii.17)=the celestial love of good; for these stones=the good of celestial love, from their red and flaming colour; here, celestial love, because they were in the first row. Ex.

—<sup>3</sup>. It is not known from what word the topaz is derived: it is probable that it was derived from a reddish flaming colour; and hence it is that the like is said of it as of gold, in Job xxviii.19.

### Tophet. *Topheth.*

E. 177<sup>9</sup>. They shall bury in Tophet, because there is no more a place to bury in' (Jer.xix.11)=where all truths and goods have been consumed.

578<sup>4</sup>. 'Tophet' (Is.xxx.33)=the Hell where reigns the direful and fierce love of destroying all the truths and goods of the Church, especially that where reigns the fierce cupidity of destroying the goods of innocence.

659<sup>25</sup>. See HINNOM, here. 1083.

### Torch. *Fax, Facula.*

See under LAMP=*lampas.*

A. 1861. 'A torch of fire' (Gen.xv.17)=the heat of cupidities. (=the dire love of self. E.401<sup>30</sup>.) 539<sup>2</sup>. 701<sup>24</sup>.

2027<sup>2</sup>. They sometimes shine in the face like little torches . . . H.553<sup>2</sup>.

8914. 'All the people saw the voices and the torches' (Ex.xx.18)=the perception of Divine truths [which are] from good. . . 'The torches,' or lightnings = the splendours which are in truths from the good of love, which strike and penetrate. E.539<sup>4</sup>.

M. 311. Conjugal love from its first heat to its first torch. Ex. 322.

500<sup>5</sup>. As it became dark, some of them lighted torches . . . but, as they approached, the fire of the torches became dimmer, and was extinguished by the inflowing light of Heaven.

I. 19<sup>2</sup>. A Spirit rose up with a torch in his right hand, which he shook before their faces, causing them to become enemies.

—<sup>5</sup>. A Spirit appeared with a torch in his left hand, which he shook at the back of their heads, causing their ideas to become confused.

T. 348<sup>2</sup>. The light of faith separated may be compared to that of a firebrand . . . while the light of faith conjoined may be compared to that of a torch, which, when waved about, shows each step of the way.

510. As one who sees infernals, with torches in their hands.

D. 3651. One sees another as little torches.

E. 433<sup>18</sup>. Occurs.

600<sup>15</sup>. The evils which will be dispersed by that Church are signified by, 'like a furnace among the wood, and like a torch in a bundle' (Zech.xii.6).

### Torment. *Cruciatu.*

### Torment, To. *Cruciare.*

See under ANGUISH, PENALTY, PUNISHMENT, and TORTURE.

A. 322. Spirits have a most exquisite sense of touch: hence the pains and torments in Hell.

391. They are delighted in tormenting one another.

695. The life of evil is there turned into direful torments, which are so great that they cannot be described; for the greatest delight of their life consists in the fact that they can punish, torture, and torment one another; and this by arts quite unknown in the world, by which they know how to induce exquisite feelings . . . and also direful and horrible phantasies, besides terrors and horrors, and many like things. The diabolical crew perceive so much pleasure in this, that if they could augment the pains and torments to infinity they would not even then rest satisfied . . . But the Lord softens the torments. 1322<sup>2</sup>. 1680. 1969. 2057<sup>3</sup>.

696. Hence everyone brings the penalty and torment upon himself. . . The Lord never leads into torment; but, as the evil Spirit himself rushes into it, the Lord turns all the torment to good. . . When the infernals are in some use they are not so much in torment.

697. The torments of the evil Spirits who are with man are not communicated to him, because he is in a state of preparation for eternal life.

699. That I might see the torments of those who are in Hell . . . I have been let down thither. Des.

816<sup>6</sup>. After (such) have undergone infernal torments for ages . . . they put off everything human . . .

824<sup>6</sup>. In process of time (these cruel adulterers) sit in torment . . . D.2644.

828<sup>2</sup>. There they remain, covered up in torment.

830. Torments inflicted by serpents.

831<sup>6</sup>. The torments of Sirens and sorceresses.

949<sup>6</sup>. Spending their life in the torment of anxiety.

954. They who have been bloodthirsty are delighted to torment Spirits . . . until they draw blood.

960<sup>6</sup>. This penalty is attended with a more intense torment, because it answers to their more hidden deceits.

962. This with interior torment.

963. This is done with torment proportioned to the degree of their cupidity to extricate themselves.

965. Infernal torments are not the gnawings of conscience . . .

986<sup>2</sup>. In temptation, he comes into . . . a certain torment as it were infernal. 1820<sup>4</sup>. 4299. 5036<sup>6</sup>.

1974<sup>6</sup>. How much the wicked are tormented by mere envy, when they see the bliss of the good.

[A.] 2049<sup>1</sup>. Are seized with **torment** when they approach. 2363. 3425<sup>e</sup>. 4175<sup>e</sup>. 4299<sup>2</sup>. 4555<sup>2</sup>.

2116<sup>2</sup>. Hence their **torments** in Hell.

2183<sup>3</sup>. He is in apparent tranquillity here; but in the other life he comes into the unrest and **torment** of Hell.

2716. If anything of the Supreme Divine were received, he would feel infernal **torment**.

3398<sup>2</sup>. Therefore they who have profaned truth, continually dwell with that which **torments** them.

3938<sup>2</sup>. When they came into Heaven they began . . . to feel the filth of their own affections, thus infernal **torment**. 4674<sup>3</sup>. 5057<sup>e</sup>. 5058<sup>e</sup>.

4299<sup>2</sup>. In proportion as they assault these holy things, in the same proportion they are **tormented**; and . . . they then suppose that it is the Divine which **torments** them.

5057. The delight of the Israelites in **tormenting** men. D.2615.

5071. Infernal fire is not the **torment** of conscience . . . for concupiscences are the spiritual fires which . . . **torment** in the other life.

— The vital fire with the evil is such that when they are in the vehemence of concupiscences, they are in a kind of fire, from which they are in the ardour and fury of **tormenting** others.

5389. Evil Spirits fear these wandering Spirits; for they **torment** them with a certain kind of torture.

5722. When they come into the deep, they are **tormented** to such a degree that they cannot but desist from infesting others.

5798<sup>7</sup>. When evil Spirits approach the light of Heaven they begin to be **tormented**. This they attribute to Heaven, consequently to the Lord, when yet it is they themselves who induce the **torment** on themselves; for evil is tortured when it approaches good.

5852<sup>e</sup>. When the evil Spirits who are with man are in the World of Spirits, they are not in any infernal **torment** . . .

6110<sup>6</sup>. Night, in Hell, is their state of **torment**.

6353<sup>2</sup>. (In Heaven) they would be **tormented** by the evil of their life more than in the deepest Hell. 6571<sup>3</sup>. 6677<sup>2</sup>.

6784<sup>2</sup>. A thousand flee at the presence of one who is in truth from good, (otherwise) they are tortured and **tormented**.

6832<sup>2</sup>. This is the fire which **torments** those in the Hells; for when the reins are relaxed to their cupidities, the one rushes on the other, and they **torment** one another in direful and indescribable ways . . . especially by magical arts . . . 7280<sup>2</sup>.

6849<sup>4</sup>. Unless the infernals were far removed from Heaven, they would be direfully **tormented**. Sig.

7042<sup>2</sup>. At the entrance into Heaven . . . they begin to be distressed and **tormented**.

7699. 'That He may take away from me this death' = that this falsity may not **torment**. . . The infernals deprecate this falsity . . . for it causes them an infernal darkness which **torments** them.

7768. The reason they shun those of the Spiritual

Church, is that the good and truth which inflow **torment** them.

7964<sup>e</sup>. For in the presence of the good they are **tormented**.

8232. The evils and falsities themselves in which they are (when in Hell) **torment** them; but their **torment** does not come from the fact that they suffer because they have done evil; but from the fact that they cannot do evil, because this is the delight of their life; for when they do evil to others they are punished and **tormented** by those to whom they do it.

8265. For at the presence of the Divine they are distressed, **tormented**, and as it were lifeless.

8481. The two things which make Hell are evil and falsity, consequently . . . there are two things in Hell which make the **torment** there; and the **torment** from falsity is compared to 'a worm,' and the **torment** from evil to 'fire.' III.

8700<sup>5</sup>. Those who are in Hell and who are **tormented** there, impute their **torments** to the Divine, saying that the Divine could take them away if it would, because it is omnipotent . . . But to take them away is impossible, being contrary to order; for if they were taken away, the evil would rise up against the good, would subjugate the Angels, and would destroy Heaven . . .

8875. When the Lord protects His own in Heaven, those who are in evil are indignant and angry against the good, and rush into the sphere where the Divine truth and Divine good are, (which) then operates upon them, and causes them to feel **torments** such as are in Hell. Hence it is that they attribute anger, etc. to the Divine.

8882. Therefore these (profaners) are sent into the most frightful Hell of all, where they are direfully **tormented**.

8945<sup>4</sup>. When those are elevated into Heaven (who are not yet prepared), they feel a **torment** almost infernal . . .

10187. See ANGUISH, here.

10413<sup>e</sup>. When it is morning with those in the Heavens . . . those in the Hells are in a state of infernal loves, and consequently in their **torment**; for then everyone wants to be the greatest, and to possess all things which belong to others, whence come hatreds, fiercenesses, and cruelties, which are what are signified by the infernal fires.

H. 48. Hypocrites, in a heavenly Society, begin to be interiorly distressed, to be **tormented** . . .

54. In Heaven, because their interior life was contrary . . . they were **tormented** as to their voluntary things . . .

55<sup>e</sup>. The evil who are outside of Heaven are **tormented** at His presence.

354<sup>e</sup>. They **torment**, with infernal ardour, those who do not worship them; and this by turns, the one the other.

391. The Angels restrain them from **tormenting** one another beyond the prescribed limits.

400<sup>2</sup>. As soon as heavenly joy was communicated to them, they began to be **tormented**. Des.

518<sup>e</sup>. When they felt the heat of Heaven, which is heavenly love, they began to be inwardly **tormented**. 572. E.865.

525. From the afflatus of heavenly heat . . . and of heavenly light . . . they were seized with such anguish of heart, that they perceived in themselves infernal **torment** instead of heavenly joy.

573. Hence by infernal fire is meant **torment** such as is in the Hells; for the cupidity from this love is that of hurting others who do not honour them.

574. Why evil Spirits cast themselves into Hell although there are such **torments** there.

—<sup>e</sup>. Then those who will not submit are in their turn **tormented** in various ways; and so continually. Such **torments** are the **torments** of Hell which are called infernal fire.

578. Genii are more direfully **tormented** than the rest.

580. The magical arts by which the infernals **torment** each other. Enum.

581. The reason **torments** in the Hells are permitted by the Lord, is that evils cannot be coerced in any other way . . .

P. 83<sup>3</sup>. The delight of infernal love is after death turned into what is undelightful, painful, and direful, which is meant in the Word by **torment** and infernal fire.

324<sup>7</sup>. The **torment** of the evil when admitted into Heaven. R.611<sup>2</sup>. M.10<sup>4</sup>. —<sup>5</sup>. E.413<sup>3</sup>.

R. 153<sup>10</sup>. (In that cavern) he is miserably **tormented** on a bed of damned dust, until the overseer sees signs of penitence.

427. 'To be **tormented** five months' (Rev.ix.5)=to induce stupor for a short time. (=to be darkened as to the understanding, and to be drawn away from seeing truth. E.548,Ex.)

428. 'Their **torment** was as the **torment** of a scorpion when he striketh a man' (id.)=that this is done by their Persuasive. (=that the darkening and drawing away from seeing the truth is caused by the persuasion by which the mind is infatuated. E.549.)

509. 'These two prophets **tormented** those who dwell upon the earth' (Rev.xi.10)=that these two essentials . . . go contrary to the two essentials received in the Church of the Reformed . . . and therefore these two essentials of the New Church are held in contempt, dislike, and aversion. (=anxiety of heart in the devastated Church on account of these. E.662,Ex.)

636. 'They shall be **tormented** with fire and brimstone before the holy Angels and the Lamb, and the smoke of their **torment** ascendeth for ever and ever' (Rev.xiv.10)=the love of self and of the world and the derivative cupidities, and, from these, the conceit of self-intelligence; and **torment** in Hell from these. (=that their Hell is from the love of evil and falsity direful according to the falsification and consequent destruction of Divine good and Divine truth, thus the Word; and the dense falsity which encompasses them and continually flows forth from their loves. E.888,889,Ex.)

— . For all the **torment** in Hell is from these three things.

676<sup>4</sup>. The goods and truths are taken away from them by an influx from Heaven . . . by which they are tortured and **tormented**, like a serpent before a fire, or thrown on an ant-hill; and they therefore reject goods and truths . . . because they have felt as it were infernal **torment** from them. Sig.

763. 'To give her **torment**' (Rev.xviii.7) = internal suffering, from being cast down from dominion, and the mockery attending it: their **torment** after death is nothing else. (=infernal penalty. E.1119.)

—<sup>2</sup>. These are the retributions and penalties which are meant in the Word by '**torments** in Hell.'

784<sup>2</sup>. No one has **torment** in the World of Spirits; but an evil Spirit first comes into **torment** when, after preparation, he is in Hell.

864<sup>2</sup>. 'To be **tormented** day and night' (Rev.xx.10) =to be interiorly infested constantly.

—<sup>e</sup>. For everyone in Hell is **tormented** by his own love and its concupiscences; for these make the life of everyone there; and the life is **tormented**; and therefore there are degrees of **torment** there according to the degrees of the love of evil and the derivative falsity.

M. 10<sup>e</sup>. (Thus) they who are in evils and the derivative falsities have formed in themselves an effigy of Hell, and in Heaven this is **tormented** by the influx and the violence of the activity of one opposite into another . . .

263<sup>3</sup>. The devil said, Those of us who **torment** others because they deny our pre-eminence, sink down; for we are allowed to glory, but not to do evil to anyone.

461<sup>8</sup>. They said, The prohibition and withholding of our delights in Hell, is what is called the **torment** of Hell; it is an interior suffering.

T. 74<sup>4</sup>. God separates (Heaven and Hell) by a gulf, lest Heaven should inflict **torment** on Hell; for those in Hell are **tormented** in proportion as Heaven inflows.

691<sup>2</sup>. Therefore when the Lord presents Himself more present in Heaven, the wicked below Heaven begin to lament, to be **tormented**, and to become lifeless . . .

D. 189. On the extreme cupidity of evil Genii and Spirits in vastating and **tormenting** man.

376. That diabolical Spirits, by their phantasies, inflict not only upon themselves, but also on men, the most acute **torments** and tortures.

2486. That the actual and proper evils of man are what **torment** him in the other life. Ex.

2719<sup>e</sup>. This is why their infernal **torments** are more grievous than the infernal penalties of all other sins.

3391. The evil Spirits then began to **torment** him. Des. . . But such are kept in a state in which they do not feel the **torment** . . . 3392. 3397.

3528<sup>e</sup>. All the evil Spirits could be easily driven away, but they would then come into such **torments** . . . that they would endure more **torments** than would conduce to their amendment.

[D.] 4127. How the evil are infested and **tormented** in the interior sphere.

4203. If they come together, those who are encompassed with a sphere of falsity and evil are severely **tormented**.

4334. That evil Spirits strive with all their might to lead others to their own Hell, and thus to **torment** themselves . . . for the more that go there, the greater is the number of those who **torment** them.

4370. On evil Spirits who desire to **torment** infants.

4375. That the evil esteem no one as a friend: they want to **torment** all. Ex.

4381. How they **torment** one another in Hell by phantasies.

4471. In Hell they **torment** each other in various ways, according to all their magic.

4494. When (the woman he had killed) kissed him, he was **tormented** with infernal **torment**.

4580<sup>e</sup>. They **torment** each other, by turns, until their wickedness is subdued, which is not done until after many ages.

4768. See CHARLES XII., here.

5096. A devil who was as it were dead with **torment**.

5223. In Hell . . . they **torment** each other either by open force, or by magic arts, or by phantasies.

5830. At any discourse in which was the light of truth, they were very much **tormented** . . .

6030<sup>e</sup>. Such things are taken away there by direful **torments**. Des.

**D. Min.** 4698. During a whole night, while asleep, I was **tormented** in Hell, in order that I might know the nature of the state there; for they fell upon me, because they could then **torment** my spirit . . . It was a continuous **torment**; one **torment** after another. They are placed upon tables, and miserably torn, and the cupidity of exercising command is excited, and . . . they are **tormented** until it abates; and so by one devil after another, as [they are passed] from one place in Hell to another, upon the tables. When the desire abates, some respite is given, so that they can be in some of their cupidity. Thus is the head of the serpent trodden down.

**E.** 411. As soon as they are in the caverns and rocks, the anguish and **torments** they underwent from the influx of the light of Heaven cease . . . —<sup>2</sup>.

413<sup>2</sup>. They are then (during the Last Judgment) in terrors, pains, and **torments** . . . As they cannot endure such an influx and presence of the Divine love, they begin to tremble, to be in anguish, and to be **tormented**. Ex. . . Hence they feel such a trembling, anguish, and **torment** that . . . they flee away and cast themselves into the Hells . . . Sig.

711. 'Pained to be delivered' (Rev. xii. 2) = the resistance of such.

890<sup>e</sup>. For everyone is in suffering of heart when he is withheld from his reigning love: this is the general **torment** of Hell, from which come forth innumerable others.

982<sup>3</sup>. Whatever inflows into what is contrary is turned into what is contrary; and if that which inflows . . . prevails, it is turned into **torment**; as for instance when good inflows into the evil in its power, the evil come into . . . infernal **torment**; and when evil inflows into the good with power, the good come into anguish, and also into a certain **torment** of conscience.

1133. 'For fear of her **torment**' (Rev. xviii. 10) = dread on account of infernal penalties. 1163.

**De Conj.** 60. On the **torment** of the infernals from the influx of conjugal love. Gen.art.

### **Torpor.** *Torpor.*

#### **Torpid, To become.** *Torpescere.*

**A.** 1509<sup>e</sup>. Such induce a like **torpor**.

4227<sup>2</sup>. They induce a **torpor** on the nerves and fibres, from which break forth very grievous and fatal diseases.

4329<sup>2</sup>. I perceived in myself a **sluggishness** of speaking with them . . . D.3162.

4804. I was aware of their presence by a **torpor** and dulness.

5718. Such induce a **torpor** (on the brain), whence come obstructions, from which are the beginnings of many diseases, and also dulnesses.

5722. They induce such a **torpor** on the members and joints that the man cannot raise himself up from his bed.

5723<sup>e</sup>. The sphere of such with the sick induces a **torpor** on the members and joints.

**H.** 403. In such a life the faculties would become **torpid**.

482. All things, being bound up with frost, become **torpid**.

555. His mind would become **torpid**.

**W.** 363<sup>2</sup>. In proportion as love recedes from man he becomes **torpid**. D.Love xx<sup>2</sup>.

**D.** 2502. They induce on them a **torpor** in doing good . . .

5542a. Their presence induces a **torpor** even to the extinction of the affection of truth.

### **Torrent.** *Torrents.*

**A.** 1947<sup>3</sup>. Carried away as with a **torrent**.

9296<sup>6</sup>. 'Willows of the brook' (Lev. xxiii. 40) = truths still more exterior, which are of the sensuous things of the body. E.458<sup>4</sup>.

**E.** 518<sup>39</sup>. Temptations are therefore signified by 'irruptions of floods and **torrents**.' Ill. 619<sup>6</sup>

### **Torrid.** *Torridus.*

**A.** 1964<sup>2</sup>. Having a **torrid** and dry life.

**W.** 341. In the **torrid** zones.

**T.** 328. Concupiscences may be compared to **scorched** and withered grapes.

377<sup>e</sup>. Like a **dried-up** fig.

455. Like fire in **dry** logs.

### **Tortoise.** *Testudo.*

**R.** 463. Tortoises seen with two heads which repre-

sented those of the clergy who completely separate faith from charity and its good works. Fully des. T.462. Inv.8<sup>c</sup>.

T. 443<sup>3</sup>. As a tortoise hides its head within its shell.

**Torture.** *Tortura.*

**Torture, To.** *Torquere.*

**Wrenching, A.** *Torsio.*

See under TORMENT, and TWIST.

A. 4299<sup>2</sup>. When Angels look at them, they are tortured.

5071. By these fires the infernals torture one another in direful ways.

5389. With a certain kind of torture.

7643<sup>9</sup>. 'They tortured them five months' (Rev.ix.)= they devastated them.

H. 400<sup>e</sup>. If he puts a finger out he is tortured and tormented.

W. 263<sup>e</sup>. A spiral twisting itself. . .

R. 691. That love to the Lord tortured them. Sig. and Ex.

D. 453. That there are Souls who love to be punished and tortured. Ex.

867. On the torture of Spirits who desire to be high.

1806. This causes great torture.

2643. One loves to torture another, even his greatest friend.

4511. Punished by various tortures.

5214. They tormented them with various tortures.

D. Min. 4564. Could not be restrained, except by tortures.

4658. He racked my body by twisting it. . . It was a peculiar method of wrenching.

De Conj. 97. They become as cold as ice, by which they are miserably tortured.

**Torture, Place of.** *Carnificina.* T.798<sup>9</sup>.

**Total.** Under WHOLE.

**Touch.** *Stringere, Perstringere.*

A. 956. Until shame penetrates him.

1043. The darkness which is touched by the brightness.

—<sup>2</sup>. When the sun touches a cloud.

1524. An intense light which dazzled my eyes.

8813. The splendours which glance upon the internal sight.

—<sup>5</sup>. The Divine truth which reproves (or dazzles) and penetrates. 8914.

H. 482<sup>2</sup>. As soon as it is touched by the rays of the light of Heaven, it becomes thick darkness.

T. 569<sup>5</sup>. A putrid odour touched my nostrils.

D. 3629. It so dazzled my eyes. 4198<sup>2</sup>.

E. 778<sup>10</sup>. Wrests it by falsities.

865. As soon as the light of Heaven touched their eyes.

**Touch.** *Tactus.*

**Touch, To.** *Tangere.*

**Tactile.** *Tactilis.*

A. 198. 'Ye shall not touch it' (Gen.iii.3)=that they should not think about the good and truth of faith as being from self, nor from what is sensuous and scientific. 202.

322. Spirits have a most exquisite touch. . . and all the sensations relate to the touch; for they are only differences and varieties of touch. 1880. 3528. 10130<sup>6</sup>. M.210. D.1718.

1883. The touch is more exquisite than is possible in the wakefulness of the body. —<sup>e</sup>.

—<sup>e</sup>. Angels and Spirits have also been touched by me.

3402. 'He that toucheth this man and his woman dying he shall die' (Gen.xxvi.11)=that Divine truth and good are not to be approached in faith on account of eternal condemnation if they should be profaned.

4277. 'He touched the hollow of his thigh' (Gen. xxxii.25). Ex. 4280. 4305. (=to destroy the good of these loves. 4317.)

4404<sup>e</sup>. The sense of touch in general corresponds to the affection of good.

4622<sup>3</sup>. Spirits have especially a much more exquisite sense of touch. . .

5077<sup>3</sup>. Touch is subject to the will part.

5078<sup>4</sup>. He feels (his spiritual body there) with the touch; not with the sense of touch which he had enjoyed (here); but with the sense of touch which he enjoys there, which is that from which his sense of touch (here) had come forth.

6057. The touch, which is around the universal body, is formed to the sense of the changes of state in the air, namely, to the sense of its cold and heat; and also to the sense of liquids; and to the sense of weights.

6402<sup>e</sup>. See SKIN, here.

6911. Which will touch them directly. Sig. . . For that which touches anyone directly is within him; but that which does not touch him directly is without; for it strikes him obliquely. . .

7046. 'She made it touch his feet' (Ex.iv.25)=that the then quality of the Natural was shown; for 'to make to touch'=to show; for a thing is shown by the touch.

8796<sup>e</sup>. 'To take heed not to touch the extremity of the mountain' (Ex.xix.12)=that there must be no extension to the celestial Societies which are in the love of good. . . 8797.

8797. 'To touch'=to penetrate that far; here, to infuse themselves. 8798.

9996. The sensuous delight which is the ultimate of the Voluntary is drawn in through the two senses of taste and touch.

10023<sup>9</sup>. In the other life, those who touch one another communicate to each other the state of their life. If this is done with the hands, the whole of the life is communicated. Ex.

[A.] 10130. 'Everyone that **toucheth** the altar will be sanctified' (EX.xxix.37)=everyone who receives the Divine of the Lord; for 'to touch'=communication, transference, and reception. Ex. 10277. E.391<sup>6</sup>.

—<sup>2</sup>. In the other life it is manifest how the interiors communicate and transfer themselves into others by the **touch**; and how the others receive them according to their love. Ex.

—<sup>7</sup>. That 'to touch'=communication, transference, and reception. Ill. 10199.

10283. 'To touch' (as distinguished from 'to pour') is predicated of dry and corporeal things.

H. 402<sup>o</sup>. Conjugal delight . . . is a purer and more exquisite delight of **touch**.

462<sup>o</sup>. Men are obese and stupid in respect to spiritual truths in proportion as they indulge the taste, and the tactile blandishments of the body. (Fully quoted under TASTE.)

W. 41. The subject of the **touch** is the skin . . . The very substance and form of the skin causes it to feel the things applied to it. The sense of **touch** is not in the things which are applied, but is in the substance and form of the skin: that sense is only an affection of the skin . . .

220<sup>o</sup>. To touch with the hand = to communicate.

365<sup>4</sup>. The universal sense, which is **touch** . . .

P. 296<sup>4</sup>. With many there remains . . . the lust of **touching**. M.507<sup>o</sup>.

R. 55. For communication is effected by the **touch** of the hands.

566<sup>o</sup>. He touched the Word: the consequence. T.209<sup>3</sup>.

M. 44. The novitiates **touched** themselves and others.

140<sup>o</sup>. That a sphere of lasciviousness pours from the unchaste, is evident from . . . things being (considered defiled among the Israelites) by being merely **touched** with the hand.

155<sup>4</sup>. We have this sense in our palms when we **touch** the breasts, etc. of our husbands . . . and also when we are **touched** by them.

— . **Tactile**, occurs.

210. That the sense proper to conjugal love is that of **touch**. Ex.

396. That (the sphere of innocence) is especially innuanted by the **touch**. Ex.

—<sup>3</sup>. Hence it is that the Lord **touched** little children; and that He healed the sick by the **touch**; and that those were healed who **touched** him. D.6094. E.239<sup>20</sup>.

T. 74<sup>3</sup>. God also **touches** man's free will, but never does violence to it.

80<sup>3</sup>. (The Satan said) We believe in what we see, and we love what we **touch**; and he then **touched** his harlot . . .

D. 1796<sup>o</sup>. They suppose themselves able to feel with the **touch**.

2386. On the sense of **touches** with Spirits. Ex.

—<sup>c</sup>. This is the cause of the corporeal **touches** which exist solely with those who have recently come (there).

More subtle senses succeed, all of which must have relation to the sensation of **touch** . . .

4093. On a certain one who **touched** my hand.

4827. He is not allowed to **touch** others with his hand or fingers; for he almost killed them.

6094. That there is the affection from the thought in the **touch** of the hand. Ex.

6110<sup>68</sup>. That what is purest of **touch** causes the interiors, which are the seed, to be excited. See —<sup>69</sup>.

E. 79. 'To **touch** with the hand'=to communicate and transfer to another what pertains to one's self; and also to receive from another. —<sup>3</sup>, Ill.

391<sup>8</sup>. 'To **touch**' (Is.vi.7)=to communicate.

405<sup>44</sup>. 'To **touch** . . .' (Ps.cxliv.5)=to destroy by His presence.

659<sup>3</sup>. 'To **touch**,' in the Word, =to communicate; and therefore, lest evils and falsities should be communicated and thus appropriated, it was forbidden to **touch** unclean things . . .

839. Hence the Angels of the Third Heaven know what a man is . . . by the **touch** of his hand.

D. Wis.iv.4<sup>e</sup>. The **touch** corresponds to perception in general.

### Tow. *Stuppa*.

A. 1861<sup>7</sup>. 'The strong shall be for tow' (Is.i.31). E.504<sup>26</sup>.

D. 1866. Their face like woody tow.

D. Min. 4551. The phantasy of burning tow. 4552.

### Towel. Under FLAX.

### Tower. *Turris*.

### Turreted. *Turritus*.

See under WATCHMAN.

A. 1272. The antediluvian women wore a hat **turreted** in front. D.3589, Ex.

1304. 'Let us build us a city and a **tower**' (Gen.xi.4) =that they invented a doctrine and a worship.

1306. 'A **tower**'=the worship of self. Ex.

—<sup>3</sup>. The reason the love of self in worship, or the worship of self, is called 'a **tower**,' is that 'a city'=doctrine . . . and the cities in old times were fortified with **towers** in which were guards. Moreover there were **towers** at the boundaries; and they were therefore called 'guard-towers,' and 'watch-towers.' Ill.

1308<sup>2</sup>. They who build Babylonish **towers** . . .

1368. 'Watch-towers'=phantasies.

1691<sup>6</sup>. As mountains and **towers**=the love of self and of the world . . . the Lord was led by the devil upon a high mountain and a pinnacle of the temple.

4599. 'Beyond the **tower** of Eder' (Gen.xxxv.21)=into the interiors of it. Ex.

—<sup>2</sup>. That '**towers**'=interior things. Ill.

—<sup>c</sup>. '**Towers**,' in the Word, are predicated of truths; and 'mountains,' of goods.

8738. The so-called saints, in Jupiter, wear a **turreted** hat of a dark colour. D.588.

J. 54. The beginning of Babylonish dominion is

described by 'the city and the tower whose head was in heaven.'

567. The Babylonians have watch-towers built in the midst of their congregation, from which they can extend their sight into all the neighbouring parts.

585. Some were seen who were building a tower which reached up into Heaven where the Angels are; but this was only a representative of their machinations.

T. 692. Like one who stands on a lofty tower. D.4393. 4506.

121. Such an onslaught of the Hells is meant by 'the tower built in the land of Shinar' . . . 276.

D. 3734. (Quakerism) represented by a high, pointed, tower, of a grey colour . . .

4965. See LAST JUDGMENT, here. 4966. 4979.

4979<sup>e</sup>. For a tower=doctrine.

D. Min. 4601. An immense tower seen.

E. 315<sup>15</sup>. 'Towers' (Is.xxx.25)=doctrines of falsity. (=those who are in evils and the derivative falsities; in special, those who are in the love of dominating by means of the holy things of the Church. 401<sup>10</sup>.) (=the falsities of doctrine which are from the love of self and of the world . . . for, in the Spiritual World, those who seek to rule by the things of the Church, build towers for themselves in high places. 405<sup>6</sup>.)

410<sup>3</sup>. 'Tower,' and 'wall' (Is.ii.15)=confirmed falsities of doctrine. 514<sup>9</sup>.

453<sup>10</sup>. 'To number her towers' (Ps.xlviii.12)=to consider the higher or interior truths of that Church.

—<sup>11</sup>. 'Towers' (Is.xxxiii.18)=interior truths.

654<sup>53</sup>. 'From the tower of Seveneh to the border of Cush' (Ezek.xxix.10)=from primes to ultimates.

918<sup>4</sup>. 'He built a tower in the midst of it' (Is.v.2)=the interior things into which there is influx, and through which there is communication with Heaven.

922<sup>7</sup>. 'And built a tower' (Matt.xxi.33)=the interior truths from that good, which looked to Heaven.

**Towerhill.** J.(Post.)284.

**Trace, Track.** Under FOOTPRINT.

**Trachea.** See WINDPIPE.

**Tract.** *Tractus.*

A. 366. A course of time. Sig. 409. 468.

567. The region called the tract of the Church. D.4661. 4775<sup>e</sup>.

4585. 'A tract of land in coming' (Gen.xxxv.16)=what is intermediate.

M. 261. The tract in which are the places of instruction. —<sup>2</sup>.

D. 4773. I was led to . . . the tract where are the Spirits of this Earth.

5322. The two tracts called Babylonia.

**Tract.** *Tractatus.*

De Dom. 2. All the articles in the four tracts.

**Trade.** *Negotium.*

**Trade, To.** *Negotiare.*

**Trader.** *Negotiator.*

**Trading.** *Negotiatio.*

See under BUY, and MERCHANDISE.

A. 1171<sup>4</sup>. The Knowledges of such things are 'Sheba,' and therefore are here called 'tradings' . . . for without Knowledges no one can become a man of the Church. 2967<sup>3</sup>, Ill.

3923<sup>3</sup>. 'Fairs,' and 'tradings' (Ezek.xxvii.19)=the acquisitions of truth and good. 3941<sup>7</sup>.

4096<sup>3</sup>. If such things are told him as relate to his business in the world . . . he perceives it interiorly.

4453. 'Go ye about in trading in the land' (Gen.xxxiv.10)=dogmas from what is general; for 'to trade'=to procure Knowledges for one's self, and also to communicate them. Ex. and Ill. 4481.

4630<sup>e</sup>. Those who are subtle in their transactions . . .

4756. 'Traders' (Gen.xxxvii.28)= . . . those who have the Knowledges of good and truth; for these are riches and merchandise in the spiritual sense. Hence 'to trade'=to acquire and to communicate these Knowledges.

5527. 'Ye shall go through the land in trading' (Gen.xlii.34)=that thus truths will be made fruitful from good, and will all turn to use and profit; for 'to trade'=to procure for one's self the Knowledges of good and truth, thus the truths of the Church, and to communicate them. They who have such things are called 'traders'; and therefore 'to go through the land in trading'=to seek diligently for such things wherever they are.

5573. Dutch Spirits seen who had been traders: their delight was in the trading itself. Ex. C.J.48. T.801. D.3500.

10042<sup>10</sup>. 'Traders' (Ezek.xxvii.21)=those who have the Knowledges of good and truth, and communicate them. 10199<sup>6</sup>.

H. 360<sup>2</sup>. Consequently, the exercises of charity and the increasing of its life are possible in so far as man is in business . . .

—<sup>3</sup>. Many of those who had been employed in trading and commerce . . . are in Heaven; but fewer of those who had been in stations of honour . . . Ex.

528<sup>2</sup>. In order that man may receive the life of Heaven, he must by all means live in the world, and in its offices and business . . .

535. It has been granted to speak with some who had removed themselves from the business of the world in order to live piously . . . Most of them had contracted a sad life, and could not be consociated with the Angels.

— The life of charity, which is to act justly and sincerely in every function, business, and work, from a heavenly origin, is the life which leads to Heaven.

563. It was found that those who (here) had not looked to uses, could not attend to the business on hand . . .

C. J. 48<sup>e</sup>. Trade is their love as the end, and money is the mediate subservient love; and this love is spiritual. But where money is the love as the end, and trade the mediate subservient love, the love is natural, and originates in avarice. The Dutch take precedence of others in the above-mentioned spiritual love, which, regarded in itself, is the common good . . . T.801.

49<sup>e</sup>. If (they reject these truths) their trading is taken away . . . and they are led to those with whom trading flourishes . . .

81. (The Jews) trade in that World as in the former one, especially in precious stones . . . T.843.

S. 59<sup>e</sup>. This takes place solely with those who, not distracted by the business of the world, can see . . .

92. He cannot extricate himself from the falsities (of the religion of his parents) on account of his business in the world.

Life. 39<sup>e</sup>. (Comparison with) a trader. If he has engaged in trading from the love of it, he imbibes with pleasure all things which, as means, enter into and compose that love. These also are truths, while trading is the good thereof.

72. A trader in like manner: if he is in the good of love towards the neighbour, everything of his trading is a good work . . .

F. 25. By application to some business, he acquires the things which relate to his business. This then becomes his use, with which he is affected. Thus begins the affection of use, which produces the affection of the means, through which he comes to his business, which is his use. This progression exists with everyone in the world, because everyone has some business, to which he proceeds, from the use which is the end, through the means, to the use itself, which is the effect. But, as this use, together with its means, is for life in the world, its affection is natural.

30. There are many who have no internal acknowledgment of truth, and yet have the faith of charity . . . They have been kept from thinking about truths by cares and business in the world . . .

P. 109. Such are traders who at heart are insincere and fraudulent, while they act sincerely for the sake of gain.

208<sup>e</sup>. If they have been traders, such act as thieves (there).

217<sup>e</sup>. There are also tradings (in Heaven) and the derivative wealth, because there are societies and communities. M.207<sup>e</sup>.

220<sup>e</sup>. Trading is such a good when it is loved as the end, and money is the mediate love; provided the trader shuns and is averse to frauds and dishonest arts as sins. But when . . . trading is the mediate love, it is avarice, which is the root of evils. See Luke xii. 15; and the parable, verses 16 to 21.

296<sup>10</sup>. The ends which are uses are just as many as are the particulars of one's business and function.

R. 164. 'To trade,' and 'to gain' (Matt. xxv. 16, 17) = to acquire truths and goods. (= to acquire intel-

ligence by making use of one's faculties. 194<sup>3</sup>.) E.193<sup>10</sup>.

M. 6<sup>1</sup>. They desired to return . . . some to their trade . . .

77<sup>e</sup>. Asked what was our business there. 79<sup>e</sup>.

249. The fourth of the internal causes of cold [in marriage] is a want of determination to some study or business. Ex.

T. 354<sup>3</sup>. Man, on account of his business in the world, cannot procure the Truths of faith, except a few; but still, if he approaches the Lord, and worships Him alone, he comes into the power of Knowing all Truths.

422. That charity itself is to act justly and faithfully in the office, business, and work in which one is . . . Gen.art.

—e. The trader, if he acts from sincerity, and not from fraud, consults the good of the neighbour with whom he has business.

801. That the love of trading, when it is the end, is spiritual, is from its use, because it is of service to the common good, with which the man's own proper good does indeed cohere, and is more apparent than the common good, because the man thinks from his natural man; but still, when trading is the end, it is also that love, and everyone is regarded in Heaven according to the love which is the end. . . The Dutch are in this spiritual love more than others; whereas the Jews are in this love inverted, and therefore their love of trading is merely natural, and has in it nothing from the common good, but solely from their own individual good.

D. 658<sup>e</sup>. Traders (who had been thievish) seen.

2234. That the universe is governed by the Lord without any trouble.

3506. To trade is not evil in the case of those who make swords, gunpowder, etc. who may still be good. Ex.

3513. In business the Dutch go in fixed and well-tried ways.

3519<sup>e</sup>. Their life of business was represented as a life of wintry light.

3523. They objected that those who are traders must not care about such things (as love to the neighbour). But it was replied that there are rich traders in Heaven . . . who spoke with them through me, (and) who have the common good as their end . . . (See C.J.49<sup>e</sup>, above.)

5826. See DUTCH, here.

E. 281<sup>e</sup>. 'He carried it into a land of traffic' (Ezek. xvii. 4) = the derivative primary Knowledges to which he applied knowledges. 'A land of traffic' = the natural man who has knowledges.

314<sup>e</sup>. 'Traders' = those who communicate and teach Knowledges.

355<sup>12</sup>. 'The tradings of Tyre' = . . . spiritual tradings, which are effected through the Knowledges of truth and good. 514<sup>e</sup>. 717<sup>10</sup>.

375<sup>35</sup>. 'To trade'=to procure for one's self and to communicate to others. 376<sup>19</sup>. 750<sup>18</sup>.

538<sup>10</sup>. 'Tradings,' and 'merchandise' (Ezek.xxvii.) =the acquisitions and communications of falsities. (=the acquiring of intelligence through Knowledges. 576<sup>2</sup>.)

548<sup>4</sup>. Their 'trading' (Luke xix.) =the acquisition and procuring of heavenly intelligence. 675<sup>7</sup>.

654<sup>25</sup>. Pathros is called 'the land of their traffic' (Ezek.xxix.14)=from the Knowledges which they will procure for themselves; for 'to trade'=to acquire and communicate Knowledges.

—<sup>7</sup>. 'The land of trading' (Ezek.xvi.29)=whence all falsities are procured.

840<sup>11</sup>. That 'trading'=the acquisition and possession of Truths. III.

1044<sup>3</sup>. 'A trader seeking beautiful pearls' (Matt.xiii.45)=those who procure for themselves goods and truths, through which are Heaven and the Church.

**D. Love** vi<sup>2</sup>. The traders who are in the Angel-man are those who love trading, and wealth for its sake, and at the same time look to God; but the traders who are in the Devil-man are those who love wealth, and trading for its sake only. With the latter there is avarice, which is a root of all evils. . . Such men are useful in a kingdom; but [only] when they die, when their wealth passes into the public use of traders. . . In a word, the acquiring of wealth by trading for the sake of wealth only, is Jewish trading; but the acquiring of wealth by trading for the sake of trading, is Dutch trading. Opulence is not harmful to the latter, but it is to the former.

**C. 167. Charity in the man of business.** If he looks to the Lord and shuns evils as sins, and transacts his business sincerely, justly, and faithfully, he becomes a charity. He acts as from his own prudence, and yet trusts in the Divine Providence. He is therefore not despondent in misfortune, nor elated with success. He thinks of the morrow, and yet he does not think of it. Ex. Even his prudence he ascribes to the Divine Providence. He loves business as the principal thing of his vocation, and money as its instrumental. . . Thus he loves his work, which in itself is a good of use, and not the means above it. He does not indeed so distinguish between them; but yet they are thus distinguished when he looks to the Lord and shuns evils as sins. For he shuns avarice. . . He loves the common good while loving his own good. . . Not that he gives to it of his own beyond what is due; but because the public good is also the good of his fellow-citizens. . . whom, from the charity a form of which he is, he loves.

### Tradition. *Traditio.*

**A. 259<sup>o</sup>.** How 'the serpent' destroyed (these lowest things) with the Jews by traditions, etc.

272<sup>6</sup>. By traditions, etc. the Ancients knew what these things signified.

372<sup>7</sup>. The gentiles had these things by traditions.

492<sup>6</sup>. 'The waters of the lower fish-pool'=the

traditions by which they made infractions in the truths of the Word.

**C. J. 5.** Faith separated. . . from which mere traditions issue.

**I. 1.** There are three opinions and traditions (about influx).

**E. 403<sup>21</sup>.** The Jews falsified truths by application to themselves, which was the source of their traditions.

540<sup>6</sup>. From the sense of the letter they framed their false doctrinals, which were traditions.

659<sup>8</sup>. These dead Knowledges are called in the Word 'traditions.'

717<sup>17</sup>. The last time of the Church was when (with the Jews) everything of the Church was made to rest upon the traditions by which they falsified the Word; and the truths of the Word become traditions when there is no life of charity. They become falsities when faith is separated from charity.

893<sup>4</sup>. In this man, who was a Jew (there were) Knowledges of evil and falsity, because they were traditions.

**5 M. 8.** Historical faith, which is in itself a tradition from others.

**De Conj. 85.** As the Jews had falsified all things of the Word by their traditions, they are called by the Lord 'an adulterous generation.'

### Tragic. *Tragicus.*

**M. 297.** Marriages would thus be turned into tragic scenes.

**T. 148<sup>o</sup>.** Then their comedy becomes what is tragical.

649<sup>o</sup>. From the transcription of the imputation of the former Church upon that of the New, tragical things would arise. . .

### Train. *Pendula.*

**D. 1386<sup>o</sup>.** Lifted up like the train of a woman, which [in Swedish] is called *slöp*.

### Trample. *Conculcare, Proculcare.*

See under TREAD.

**A. 250.** 'He shall trample on thy head' (Gen.iii.15). . . 'To trample on-proculcare'=depression. 258.

2162<sup>16</sup>. When the goods and truths of faith are perverted by natural lumen, it is described by 'the feet and hoofs of a beast. . . by which foods are trampled on-proculcantur.' III.

3614<sup>4</sup>. 'To tread,' and 'trample, in anger' (Is.lxiii.3)=victories over evils. . . 'To trample,' in the Word, is predicated of evil. T.116. E.922<sup>5</sup>.

3727<sup>8</sup>. 'To tread down the streets' (Ezek.xxvi.11)=to destroy the Knowledges of truth.

9391<sup>16</sup>. Since they disperse the truths still remaining and scattered. . . it is said that 'they trample on the pieces of silver' (Ps.xxx.4).

—<sup>17</sup>. 'To trample on'=to cast down.

**R. 489.** 'The holy city they shall trample on forty-two months' (Rev.xi.2)=that it had dispersed all the truth of the Word until not any remains. (=that they

will destroy all the doctrine of good and truth from the Word. E.632.)

E. 304<sup>22</sup>. 'A nation trodden down' (Is. xviii. 2) = those outside the Church . . . 331<sup>6</sup>.

388<sup>3</sup>. 'They have trodden down My field' (Jer. xii. 10) = the vastation of the Church.

627<sup>13</sup>. 'To trample on' . . . = to destroy, which is done by those who are natural and sensuous . . .

632. 'To trample down' = to completely destroy.

—<sup>2</sup>. Moreover, in the Spiritual World, those who deny and despise the truths of Heaven and the Church appear to trample them with the soles of their feet; and this because the external Sensuous of man corresponds to the soles . . . 'To trample' is predicated of such in the following passages. Fully ill.

659<sup>20</sup>. 'A carcase trodden on' (Is. xiv. 19) = an infernal Spirit with whom everything is spiritually dead from the complete destruction of good.

811. 'Jerusalem shall be trampled down' (Luke xxi. 24) = the complete destruction and perversion of the doctrine of the Church.

1044<sup>4</sup>. 'Lest they trample on them with their feet' (Matt. vii. 6) = to wholly reject as filth.

**Tranquillity.** *Tranquillitas.*

**Tranquil.** *Tranquillus.*

**Tranquilly.** *Tranquille.*

**Tranquillize.** *Tranquillare.*

See under PEACE.

A. 59. The Lord gives man food . . . which is states of tranquillity and peace . . . at intervals. Sig.

85<sup>e</sup>. He thus enjoys . . . also external tranquillity and delight. Sig.

91. As he becomes celestial . . . tranquillity ensues. This tranquillity is signified by 'rain,' and 'mist.' . . This tranquillity which is of peace produces what are called 'the shrub,' and 'the herb' . . . 93.

92. See PEACE, here. 1275. 2183<sup>2</sup>. 3696. 6469. 8722.

141<sup>e</sup>. The Angels are in such a proprium, and at the same time in the greatest peace and tranquillity.

3552. 'To sit' involves something of tranquillity.

3696. 'He lay in that place' = the tranquillity of the state.

— . Peace in externals is called tranquillity.

— . Every man is in a state of tranquillity in the beginning of his life, or in infancy; but in proportion as he advances in life . . . he removes himself from that state, because he gives himself up to worldly cares and the derivative anxieties . . .

—<sup>2</sup>. So with the new life . . . in the beginning he is in a state of tranquillity; but, as he passes into the new life, he passes into an untranquil state. Ex.

4048. A Spirit seen who was in a state of tranquillity. Des. . . They relate to the longitudinal sinus.

4213. 'They passed the night (together)' = tranquillity . . . For they who have been conjoined as to good and truth are in tranquillity, and in peace.

4330<sup>3</sup>. The further they removed from internal sensuous things . . . the more tranquil and quiet it became with them . . . The reason was that when the external sensuous are in their fallacies . . . they have what is tranquil; but when such things are taken away from them . . . they have what is untranquil.

4393. 'Jacob came to Shechem, a city of Shechem' = the interior truths of faith, which are those of tranquillity.

—<sup>e</sup>. So long as they are in exterior truths, and especially when they are coming from exterior into interior ones, the state is untranquil; for then there are combats of temptations. This is here represented by Jacob, in that after having been in fear and anxiety on account of Esau, he has now come into a state of tranquillity.

4394. When man is, in faith and life, in interior truths, he is in . . . a state of tranquillity; and then looks at exterior things as one who looks from a high hill upon the sea in tumult.

5173. Spirits, after being troubled, are let into a tranquil and delightful state.

5221<sup>2</sup>. There is no tranquillity until the time when truths from good are replaced in their order.

5963. Perception given that they are in tranquillity. Sig. and Ex.

6313. Their wise men said, that when the mind is withdrawn from sensuous things, it comes . . . into a tranquil state.

6373. See SHILOH, here.

6408. The blessedness of the affections (is felt only) as a tranquil state arising from contentment of mind.

8113. The Spirits of Jupiter wish to inspire the inhabitants of their Earth with tranquillity and delight of heart.

8115. The Spirits of our Earth do not love tranquillity as do those of Jupiter.

8370<sup>e</sup>. Orderly arrangement is effected in tranquillity.

8455. This is not peace; but is the delight and tranquillity of cupidities.

M. 6<sup>e</sup>. The mind hereby tranquillises itself.

T. 71<sup>e</sup>. And [all] became tranquil and serene.

D. 262. Tranquil spheres. Ex.

418. The prior atmosphere acts tranquilly. 1176<sup>e</sup>. 2089.

3029. All things were in a state of tranquillity.

3030. I spoke with some in that tranquillity, tranquilly.

3604. Suddenly, all became tranquil.

3605. There was a quietude among the Spirits, as if they did not know where I was.

4382. They were from Societies where there is tranquillity; for I perceived a tranquillity of mind . . .

5105<sup>e</sup>. Such disturb all tranquillity of mind with others.

5941. This is their [state of] tranquillity.

5946<sup>5</sup>. There was a tranquillity there, because they were in order.

E. 365<sup>40</sup>. 'In tranquil quiet' (Is. xxxii. 18) = in the delights of good and the pleasantnesses of truth.

410. When the Divine inflows moderately, there is everywhere a tranquillity and serenity.

—<sup>24</sup>. 'There was a great calm' (Mark iv. 39). Ex.

514<sup>21</sup>. As the Lord is then present in the good of love, there is effected tranquillity of mind.

653<sup>4</sup>. 'Tranquillity of quiet' (Ezek. xvi. 49) = security, and no anxiety on account of any evil.

### Transcend. *Transcendere.*

A. 1071. For spiritual and celestial things infinitely transcend human apprehension.

2077<sup>2</sup>. Love like the Lord's transcends all human understanding.

2540<sup>0</sup>. Because they transcend man's apprehension.

2553. Man cannot apprehend any doctrinal which is purely spiritual and celestial, that is, Divine, because it infinitely transcends his apprehension, and thus his faith. 2568<sup>3</sup>.

3404. The appearances of truth in which the Angels are, immensely transcend the understanding of man.

3596. As these subjects transcend the apprehension of the natural man . . .

4026. For goods and truths Divine . . . transcend and become infinite.

4211<sup>2</sup>. For man can have no idea whatever of the Lord's Supreme Divine, because it so transcends his idea as to utterly perish.

6827. As the inmost or supreme sense of the Word transcends the human understanding . . .

7268<sup>0</sup>. One who adapts to the understanding the Divine truth which proceeds from the Lord immediately, and which transcends all understanding. Sig.

8644<sup>3</sup>. The Infinite is such that it transcends all finite understanding . . .

8920<sup>2</sup>. See THIRD HEAVEN, here. H. 210.

8922. For truth in a form not accommodated, such as is in Heaven, transcends the understanding; and that which transcends the understanding is not received.

9349<sup>2</sup>. I know that this transcends belief.

9877<sup>0</sup>. This form transcends all intelligence.

H. 265. The wisdom of the Angels so far transcends human wisdom that they cannot be compared; and that which transcends appears as if it were not anything. 267<sup>2</sup>.

W. 37<sup>0</sup>. Divine love cannot transcend these laws.

156. I know that these things transcend the ideas of thoughts which are in natural light; but they do not transcend those which are in spiritual light . . . and they do not quite transcend them even in natural light . . .

179. For the love and wisdom of the higher Angels . . . transcends the perception (of the lower ones).

221<sup>2</sup>. Both (the Lord's) Humans are Divine, and therefore infinitely transcend the finite humans of Angels and men.

368<sup>2</sup>. So much of the understanding as transcends, that is, which is not of the love . . . is an appearance.

425<sup>2</sup>. They who believe that spiritual or theological things transcend the understanding . . . P. 149.

T. 76<sup>2</sup>. By death men pass from one world into the other.

D. 3482<sup>2</sup>. Indefinitely transcend organic forms.

3483<sup>2</sup>. Geometricians suppose that nothing can transcend (their science).

3484. A notion of forms which transcend geometrical ones.

6101<sup>2</sup>. That theological things do not transcend . . .

E. 828<sup>3</sup>. (Their writing) contains arcana which transcend the understanding of the (lower) Angels.

899<sup>7</sup>. 'But passes from death into life' (John v. 24) = resurrection and life in Heaven.

1028<sup>2</sup>. He who oversteps one commandment . . . does not fear to overstep all the rest, although he may not actually overstep them. Ex.

1071<sup>2</sup>. As (this) cannot but transcend the apprehension.

J. (Post.) 245. The delights of Heaven infinitely transcend . . .

D. Love iv<sup>2</sup>. With men this Truth appears to transcend . . . yet it does not so transcend human understanding but that it may be seen as through a lattice . . . It does not transcend my own, which is an illustrated rational one.

D. Wis. vii. 5<sup>3</sup>. The thoughts of the spiritual, and also their affections . . . transcend natural ideas, and do not fall into them except in some measure into the interior rational sight . . .

### Transcribe. *Transcribere.*

#### Transcription. *Transcriptio.*

A. 9336<sup>3</sup>. Believing that the life of Hell can be transcribed into that of Heaven . . . 10749. H. 527<sup>2</sup>.

N. 239. Infernal love cannot be transcribed into heavenly love.

M. 173<sup>7</sup>. Something of the husband is constantly being transcribed into the wife, and is inscribed on her.

193<sup>2</sup>. Woman was created from man by a transcription of his wisdom . . .

293<sup>3</sup>. Are transcribed into the deliciousnesses in our bosoms.

353. That love (of himself) has been transcribed into the wife.

525. That the transcription of the good of one into another is impossible. Ex. —<sup>4</sup>. (Compare B. 111.)

526. Imputation, if it means such a transcription, is a silly word. Ex.

T. 471. This life cannot be transcribed into any man, except together with love and wisdom.

[T.] 640°. Add only . . . transcription, and you will be a vicarious pope.

649°. Beware of the transcription of the imputation of the former Church into that of the New.

D. 5071°. Thus has good, or evil, transcribed itself into the body.

**Transfer, Translate.** *Transferre.*

**Transfer, Translation.** *Translatio.*

A. 319. One who was translated immediately into Heaven.

409°. The Church has been transferred to the gentiles.

959°. By transferences of ideas.

1379. The translations of Spirits are nothing but changes of state. 1463.

1380. Spirits can be translated on high by phantasies.

1392. Desire to transfer their happiness into others.

1735. Pure mercy wants to transfer all it has into human beings.

3353. Then is the end of the Church and its transfer to others.

3431. 'He removed thence' (Gen.xxvi.22)= to things still lower. Ex.

4110°. They know it is well with them, whithersoever they are transferred by the Lord.

6125°. For the Intellectual transfers the things of the light of Heaven into those which are of the lumen of nature.

6546. That the Church was transferred thither. Sig.

6914. That truths and goods were to be taken away from them, and transferred to those of the Spiritual Church. Sig. 7770°.

9256°. Hence the Church was transferred from the Jewish people to the Gentiles; and also the present Church is now being transferred to the gentiles. Ill. 9325°.

9442. How the translations to other Earths as to my spirit, were effected. 9579°.

H. 411. Certain Spirits . . . as to their interiors, were translated into Heaven . . .

413°. When I wanted to transfer all my delight into another, a more interior and fuller delight continually inflowed.

582°. They call death a mere translation . . .

587°. These Hells have been transferred into the western quarter.

594°. Some (of these means) relate to the transference of some from one Hell into another.

S. 103°. The translators (of the Enunciations).

P. 307°. Man is transferred by the Lord from one Society of Hell (or of Heaven) into another, according to his life.

R. 802°. The transfer of the Holy Spirit from man to man (an invention). . . How can the Lord's Divine power be transferred into you?

M. 223. This conjugal sphere is . . . transferred into the male sex. Ex. 393.

525°. If the good of one were transferred into anyone who is in evil, it would be as if a lamb were thrown before a wolf.

T. 137°. Luther has been translated among the happy . . .

797°. Melancthon has been translated more interiorly into the south . . .

D. 704. Translation from one Society into another. Ex. A.2131.

1950. Many who had laboured in the translation of the Holy Scripture were with me. Their effect upon me.

1951. They hallucinate in the translation of the Holy Scripture.

2040. The translators of Moses and the Prophets understood much less . . .

2540. On the translation of men into the other life.

4087. To be moved from place to place—which is translation and progression—is an appearance . . .

4945. The other city was translated . . . The translation advanced in a circuit, and it appeared as if a cloud were being translated.

5738°. Heats injected . . . by transfers; for in the other life, such things can be transferred to others.

E. 79. See TOUCH, here.

—°. Spiritual power is . . . to will to transfer to another what belongs to one's self. . . The communication and transfer of it are signified by 'to touch with the hand.' (Thus there is signified) that the Lord communicated and transferred into John life from Himself.

4113°. To be removed out of its place (Job xiv.18)= to perish.

700°. The transference of the ark represented the progress of the Church in man. —<sup>27</sup>.

7267. Unless the Lord had come . . . the Heavens of this Earth would have been transferred elsewhere.

730°. Aaron's laying on his hands . . . represented communication and transfer.

1065. That the Lord's power . . . is transferred to the (pope), and from him to those under him. Sig. and Ex.

J. (Post.) 111. This exploration was seen as a sudden and instantaneous translation to various quarters.

D. Wis. vii. 3°. Otherwise no transfer (into the body) is effected.

xii. 5°. Spiritual atmospheres created for the transfer of heat and light to the Angels.

Can. Holy Spirit iv. 5. The Holy meant by 'the Holy Spirit' is not transferred from man into man; but from the Lord through man into man.

7. A clergyman . . . is to be inaugurated by the promise of the Holy Spirit, and by the representation of its transfer.

**Transfiguration.** *Transfiguratio.* Coro.43<sup>e</sup>.

**Transfigure.** *Transformare.*

**Transfiguration.** *Transformatio.*

A. 32<sup>e</sup>. That it is the Lord from whom is all love, was represented by . . . 'the sun,' when He was transfigured.

1530. (The word *manifested* used instead of 'transfigured'.)

2576<sup>19</sup>. The Holy itself of His Divine Human was 'the vesture which appeared as the light' . . . when He was transfigured.

2758. The transformations of insects a representative of the Lord's Kingdom.

3212<sup>e</sup>. What the Lord's form then was, appeared (at the transfiguration) . . . This was His Divine Human. 4692<sup>e</sup>. 5110<sup>e</sup>. 5585<sup>2</sup>. 5922<sup>5</sup>.

4677<sup>3</sup>. When the Lord was transfigured . . . the Divine good appeared as the sun, and the Divine truth was presented by the vestments which appeared as the light (Matt.xvii.2). 5319.

6752<sup>9</sup>. As Moses represented the Lord as to the historical Word, and Elijah as to the prophetic, therefore, when the Lord was transfigured, 'Moses and Elijah were seen speaking with Him.' No others could speak with the Lord, when His Divine appeared in the world, than those who represented the Word; for speech with the Lord is through the Word. E.1070<sup>3</sup>.

L. 35<sup>6</sup>. The quality of His glorified Human was shown to Peter, James, and John when He was transfigured before them . . .

S. 48. That the Word in its glory was represented by the Lord when he was transfigured. Ex.

98. His quality as the Word in ultimates He showed to the disciples when He was transfigured.

R. 24<sup>e</sup>. In this transfiguration the Lord caused Himself to be seen as the Word; and therefore 'a cloud' overshadowed them, and a voice was heard out of the cloud, that He is the Son of God. A voice out of the cloud is a voice out of the Word.

T. 8. Such is the transformation of natural faith into spiritual faith.

104<sup>e</sup>. The state of glorification is also a state of union: He was in this state when He was transfigured . . . and also when He did miracles.

687<sup>3</sup>. An image of regeneration is presented in the wonderful transformation of caterpillars into chrysalises and butterflies, and of other insects which are distinguished with wings. D.3472.

777<sup>e</sup>. That the apostles did not see the Lord in the glorified Human before His resurrection with the eyes of the body, but in spirit, is evident from His transfiguration . . . for it is said that 'they were heavy with sleep' (Luke ix.32).

E. 405<sup>25</sup>. When He was transfigured, He appeared in Divine truth from Divine good. Ex.

594<sup>2</sup>. In this transfiguration the Lord represented Divine truth, which is the Word. Ex.

S21<sup>5</sup>. The reason the Lord took Peter, James, and John when He was transfigured. Ex. . . For, when He was transfigured before them, He represented Divine truth, which is the Word.

1070<sup>3</sup>. When the Lord was transfigured, He represented the Word; 'His face that shone as the Sun' represented its Divine good; and 'His garments which were white as the light,' and 'as white as snow,' its Divine truth.

Ath. 146. It was His Human which was transfigured, and seen in glory; and this was 'the Son of God.'

De Conj. 125. The Conjugal is represented in . . . the transformation of caterpillars into . . . flying things . . .

**Transflux.** Under FLOW THROUGH.

**Transform.** Under TRANSFIGURE.

**Transfuse.** *Transfundere.*

I. 11<sup>6</sup>. The horrible fallacy that God has transfused and transcribed Himself into men. T.470<sup>6</sup>.

Coro. 38. The phantasy that God has transfused His Divinity into men.

**Transgress.** *Praevanicare.*

**Transgression.** *Praevanatio.*

**Transgressor.** *Praevanicator.*

A. 3542<sup>3</sup>. 'Transgressions' (Lam.i.14)=falsities.

4165. 'What is my trespass? what is my sin?' (Gen. xxxi.36)=that it was not of evil.

4992<sup>2</sup>. When a husband is conjoined from lust only, he believes himself to have transgressed . . .

—<sup>e</sup>. When one is in (what is spiritual) he knows that he transgresses if he benefits a friend who is evil.

6563. 'Forgive . . . the transgression of thy brethren, and their sin' (Gen.l.17)=supplication and repentance. . . . Mention is made of both transgression and sin on account of the marriage of truth and good in the Word; for 'transgression'=evil contrary to truth, which is lesser; and 'sin'=evil contrary to good, which is greater. Ill.

9156. 'Upon every word of transgression' (Ex.xxii.9)=whatever injury and whatever loss; for 'transgression'=everything that is contrary to the truth of faith, thus that which injures and extinguishes it, consequently whatever injury or loss there is of it.

— . In the Word, evils are now called 'sins,' now 'iniquities,' and now 'transgressions' . . . Those are called 'transgressions' which take place contrary to the truths of faith . . . These, and 'iniquities' issue from a perverted understanding. Ill.

—<sup>3</sup>. As 'transgressions' are things which are contrary to the truths of faith, they are also 'transgressions-transgressiones,' and 'revolts-defectiones.' Ill.

— . That 'transgression'=evil contrary to the truths of faith, is manifestly evident from these words.

9309. 'He will not bear your transgression' (Ex. xxiii.21)=because these things oppose truths from good; for 'transgression'=the things which are con-

trary to the truths of faith; thus which are opposed to truths from good, which are the truths of faith.

[A.] 10218<sup>2</sup>. Therefore to number the sons of Israel was a **transgression** such as there is with those who claim to themselves the truths of faith and the goods of love, and the ordination and disposition of them.

10420. For all corruption and deviation from duty in worship, is a recession and turning away from the Divine.

10621. 'Bearing iniquity, **transgression**, and sin' (Ex. xxxiv. 7) = the removal of evil and its falsity so that they do not appear.

L. 15. 'He was numbered with the transgressors . . . and made intercession for the transgressors' (Is. liii. 12).

B. 113. For he who **transgresses** against one commandment, **transgresses** against all. Ex. T. 523.

D. 3445. When one is in anguish on account of **transgressions** against things which are not true and good . . .

E. 365<sup>31</sup>. 'He was pierced for our **transgressions** . . .' (Is. liii. 5) . . . These words describe the temptations which the Lord underwent in the world in order that He might subjugate the Hells, and reduce all things . . . into order.

405<sup>42</sup>. Occurs.

412<sup>34</sup>. 'When the transgressors have come to the full' (Dan. viii. 23) = when there are no longer truth and good, but falsity and evil.

624<sup>20</sup>. 'To consummate the **transgression** and to seal up sins' (Dan. ix. 24) = when all in the Church are in falsities of doctrine and in evils as to life.

654<sup>55</sup>. 'Devastation to them because they have **transgressed** against Me' (Hos. vii. 13) = the deprivation of all truth on account of their falling away.

710<sup>19</sup>. 'The name of a **transgressor** was given thee from the womb' (Is. xlviii. 8) = a turning back from truths from the first time when one could be reformed.

768<sup>33</sup>. 'Children of **transgression**, and seed of falsehood' (Is. lvii. 4) = falsities springing from these prior falsities.

780<sup>7</sup>. 'Transgressions which have been multiplied' (Jer. v. 6) = falsifications of truth.

781<sup>18</sup>. See SIN, here.

### **Transgression.** *Transgressio.*

A. 915<sup>63</sup>. See TRANSGRESS—*praevaricare*, here.

**Transit, Transition.** Under PASS THROUGH.

**Transitory.** *Transitorius.* M. 289.

**Translate.** Under TRANSFER.

**Translator.** Under INTERPRET, and TRANSFER.

### **Translucent.** *Translucens.*

**Translucence.** *Translucencia.*

**Translucid.** *Translucidus.*

**Shine through.** *Translucere.*

A. 5248. This good by its **translucence** confers splendence.

9407. 'The work of a sapphire' = what is **translucid** (in the sense of the letter) from internal truths . . . thus when the Divine truth . . . shines through it.

—<sup>2</sup>. In order to present some idea of this **translucence** (of the sense of the letter) . . .

—<sup>4</sup>. These senses **shine** through the literal sense.

—<sup>5</sup>. The sense of the letter was not then attended to except in so far as the wisdom hidden in it shone through from it.

—<sup>6</sup>. A precious stone = the truth which is **translucent** from the Divine.

—<sup>8</sup>. Divine truths **translucent** in the ultimate of order. Sig.

—<sup>9</sup>. Truth which is **translucent** from internal truths. Sig.

—<sup>11</sup>. The reason all things of the Word are **translucent** from the Lord. Ex.

9408. The **translucence** of the angelic Heaven. Sig. and Ex.

S. 58. The reason the Word is **translucent** with these. Ex. T. 231<sup>2</sup>.

R. 911. That all the Divine truth of the Word in the sense of the letter with the men of this Church is **translucent** from the Divine truth in the spiritual sense. Sig. and Ex.

M. 56<sup>2</sup>. Divided by a **translucid** wall.

E. 595<sup>5</sup>. Its **translucence** in Divine truth natural.

### **Transmigrate.** *Transmigrare.*

**Transmigration.** *Transmigratio.*

A. 885<sup>0</sup>. They thus **transmigrate** from the world into Heaven. H. 312<sup>4</sup>. I. 3<sup>2</sup>.

T. 160<sup>2</sup>. After death all these **transmigrate** into this (Spiritual) World.

D. 2542. Man would at once have **transmigrated** into Heaven.

4232. My approach to other Societies appeared like a **transmigration** . . .

E. 403<sup>18</sup>. 'The **transmigration** of Judah' (Jer. xxiv. 5).

659. Instead of 'death,' the Angels perceive the **transmigration** of man from one world into the other.

### **Transmit.** *Transmittere.*

**Transmission.** *Transmissio.*

A. 1392. Happinesses are communicated there by a real **transmission**.

6388<sup>3</sup>. They do not **transmit** the influx of happiness to others.

8039<sup>0</sup>. **Transmission** through the midst of condemnation. Sig.

H. 466<sup>0</sup>. Their interior memory **transmits** the rays of light into the exterior.

W. 245. The forms . . . transmit spiritual light . . .

D. 4457<sup>e</sup>. They transmitted them . . . to other Spirits.

E. 1164<sup>3</sup>. The Lord can transmit anyone into heavenly Societies . . .

**Transmontane.** *Transmontanus.* D.564S.

**Transmute.** *Transmutare.*

**Transmutation.** *Transmutatio.*

A. 2588<sup>7</sup>. They are transmuted into a certain interior sight.

3957<sup>3</sup>. This life cannot be transmuted in a moment into another.

5648<sup>2</sup>. The natural sense is at once transmuted into this spiritual sense.

7743a. Who transmute the life of their thoughts and affections into almost no life.

H. 527<sup>3</sup>. To transmute this life into the opposite is to destroy the spirit.

L. 35. He did not transmute this human nature from the mother into the Divine essence.

P. 338<sup>7</sup>. They wished that their infernal delight should be transmuted into heavenly.

T. 650<sup>e</sup>. I have often observed this transmutation (of apparent into genuine truths) in the Spiritual World.

**Transparent.** *Diaphanus.*

W. 245<sup>2</sup>. These transparent forms are opened according to degrees.

255. As these degrees are transparent, man can be elevated as to the understanding into the light of Heaven . . .

T. 34<sup>4</sup>. Compared to the influx of light into a transparent object.

216. Like a transparent object.

360<sup>3</sup>. The Natural of man thus becomes as it were transparent.

459<sup>13</sup>. Natural charity, if spiritual within, appears before the Angels transparent like a diamond . . .

**Transparent.** *Pellucidus.*

**Transparency.** *Pellucentia.*

A. 2336. As truths become transparent from good . . . it is said, 'of gold as it were transparent glass.'

6071<sup>e</sup>. This Scientific then becomes as it were a transparent vessel, in which truths shining through—*transparentia*, cause the vessel not to be seen otherwise than as one general truth.

10600. The transparency of the Divine internal of the Word, of the Church, and of worship, through their external. Tr.

H. 489<sup>3</sup>. All things . . . derive from that light that they are transparent; and in this transparency they behold innumerable variegations of light.

— The walls of their houses also are transparent, and in them appear as it were fluent forms which are  
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representative of heavenly things . . . because such a transparency corresponds to an understanding enlightened by the Lord.

R. 231<sup>2</sup>. They derive their transparency from the spiritual sense of the ultimates in Heaven.

875<sup>5</sup>. The whole temple was a form of light from the transparency of the roof and walls.

912. 'Like pure glass' = transparent from the Divine wisdom.

917. 'Pure gold as it were transparent glass' = in the form of the good of love inflowing together with light out of Heaven.

D. 2349. When the Natural is thus compliant, it is compared to something transparent . . . transmitting all spiritual light . . .

2634<sup>2</sup>. When natural Truths are illuminated by spiritual ones, they become as it were transparent . . .

E. 275. The transparency of Divine truth in ultimates from the influx of Divine truth united to Divine good in primes. Sig. and Ex.

**Transparent.** *Transparens.*

**Transparency.** *Transparentia.*

**Shine through.** *Transparere.*

A. 1043<sup>3</sup>. He would wonder that rays of light could ever shine through . . .

6222<sup>2</sup>. They appear, as it were by transparency, as to their quality.

8243<sup>e</sup>. By means of the face, the mind as it were shines through.

H. 356. Their interiors were seen as if transparent from light.

S. 42. Such is the Word in the sense of the letter, from its transparency. Sig.

M. 264. Through which fire . . . shone duskily.

273<sup>2</sup>. The internal affections shine through.

382. From the transparency of this is the dawn and crimson of her life.

E. 1059<sup>e</sup>. Not from any transparency; but from a transpiration.

**Transpiration.** *Transpiratio.*

D. Min. 4677. When delight fails, the transpiration also fails, and part of the body suffers.

E. 889<sup>e</sup>. Falsities from evils continually breathe through.

1059<sup>e</sup>. See TRANSPARENT—*transparens*, here.

1191<sup>2</sup>. Everyone perceives it from a transpiration of the uses . . .

1198<sup>2</sup>. Dogs . . . from the transpiration of their master's affection, know as it were his will.

**Transplant.** *Transplantare.*

**Transplantation.** *Transplantatio.*

M. 466<sup>2</sup>. Its transplantation from one generation into another.

D. 2715. Thus transplanted into posterity.

**Transport.** *Transportare.*

A. 1453<sup>3</sup>. Occurs. D.5663a.

D. 354. Spirits seem to be transported from one place to another. Ex.

415. Spirits know how to transport their evil into another . . . Ex.

E. 403<sup>18</sup>. Those who (were) carried away into the land of the Chaldeans. 811<sup>12</sup>.

**Transubstantiation.** *Transubstantiatio.***Transubstantiality.** *Transubstantialitas.*

R. 751<sup>2</sup>. The Lutherans nearly accede to transubstantiation.

D. 3960. Scholastic terms, such as transubstantiality.

**Transverse.** *Transversus.***Transversely.** *Transversaliter.*

D. 1696. Transversely to the axis.

3750. Transverse about the mouth.

3790. He turned away transversely—in *transversum*.

**Trap.** *Tendicula.*

A. 9348<sup>7</sup>. 'A trap,' etc. = the destruction of the spiritual life, and thus perdition. Ill.

**Trappings, With.** *Phaleratus.*

M. 76<sup>2</sup>. Horses variously harnessed and caparisoned, seen.

103<sup>2</sup>. Chariots drawn by cobs . . . with fine trappings.

E. 364<sup>3</sup>. Horses of various colours, and with various trappings, appear there.

**Travail.** Under BEAR—*parere*, and LABOUR—*parturire*.**Traveller.** *Viator.*

See under SOJOURN.

A. 3148. Travellers used to wash their feet on entering any house. Ill. and Ex.

D. 2862. On traveller Spirits whom other Spirits flee from.

**Tray.** *Scutellum.* M.14<sup>2</sup>. 16.**Treacherous.** See PERFIDIOUS.**Tread.** *Calcere.*

See TRAMPLE.

A. 952. He wanted to be trodden under foot by others, which he called Christian patience.

1296<sup>2</sup>. 'To tread the mire' (Nahum iii. 14)=falsities. (=from evil to think falsity. 6669<sup>2</sup>.)

5117<sup>7</sup>. The signification of 'treading grapes.' E.376<sup>6</sup>.

9275<sup>5</sup>. See MUST, and OLIVE, here.

9755<sup>4</sup>. 'To tread the sea with horses' (Hab. iii. 15)=to instruct the natural man.

10019<sup>4</sup>. 'To tread upon serpents and scorpions' (Luke x. 19)=to destroy evils, and the falsities of evil.

R. 652. 'The wine-press was trodden without the city' (Rev. xiv. 20)=exploration effected from the Divine truths of the Word. (=the bringing forth of falsity from evil out of Hell. E.922.)

829. 'He treadeth the wine-press of the fury and anger of God Almighty' (Rev. xix. 15)=that the Lord endured alone all the evils of the Church, and all the violence offered to the Word. . . 'To tread the press of this wine'=to endure them, to fight against them, and to condemn them; and thus to deliver the Angels and men from infestation by them.

T. 333<sup>2</sup>. When the thought advances no further, they appear to tread . . . and not to make progress.

E. 632<sup>11</sup>. 'To tread upon the lion, adder, serpents, and scorpions'=not only to destroy the evils and falsities which are meant by these, but also not to be harmed by them. Ill.

922. 'To tread the wine-press'=to bring forth truth from good; in the opposite, to bring forth falsity from evil. —<sup>2</sup>, Ill.

**Treasure.** *Cimelium.***Treasury.** *Cimeliarchium.*

R. 962. At one side there was a treasury . . . which contained resplendent garments. B. 120. T. 188.

—<sup>13</sup>. The Angel guard came from the treasury, and brought . . . resplendent garments . . .

M. 77<sup>6</sup>. Follow me to our treasury. We followed, and he showed us the writings of the Most Ancients . . .

443<sup>5</sup>. The chambers are resplendent, being filled as it were with treasures of many precious things.

466. The Conjugal, which is the treasure of the Christian life. —<sup>2</sup>. 512<sup>2</sup>.

T. 379<sup>4</sup>. It is not only a treasure—*thesaurus*—in their heart, but also a precious thing in their mouth.

701<sup>2</sup>. Like a closed house full of treasures and treasuries.

D. 5999. The places or treasuries for the interior libraries appeared more and more lucid . . .

—<sup>3</sup>. To the left also there are libraries in treasuries . . .

**Treasure.** *Thesaurus.***Treasurer.** *Thesaurarius.***Treasury.** *Thesaurarium.*

A. 368. 'Treasures' (Jer. xvii. 3)=the spiritual riches of faith, or the things which are of the doctrine of faith. (=all the truths and goods of the Church. 10227<sup>7</sup>.)

1327<sup>7</sup>. 'Treasures,' etc.=the Knowledges of faith.

3048<sup>8</sup>. 'They carry their treasures upon the back of camels' (Is. xxx. 6)=the Knowledges which are in their Natural.

5886<sup>5</sup>. 'Thou shalt have treasure in Heaven' (Luke xviii. 22)=the goods and truths which he will then receive from the Lord.

6661<sup>2</sup>. See STOREHOUSE, here.

10227<sup>4</sup>. 'I will plunder their treasures' (Is. x. 13) = to destroy the truths of intelligence.

—<sup>6</sup>. 'Treasures of darkness' (Is. xlv. 3) = such things as are of heavenly intelligence. E. 208<sup>6</sup>.

—<sup>8</sup>. 'Treasures' (Jer. xlviii. 7) = the doctrinals and Knowledges of the Church.

10406<sup>7</sup>. 'Treasures' (Jer. l. 37) = the Knowledges of truth and good. (= the falsities of their doctrine. R. 52<sup>2</sup>.) (= all things of doctrine. E. 355<sup>17</sup>.)

759. The treasures accumulated by the Babylonians. Sig. 784.

T. 527<sup>2</sup>. Like those who gather jewels into their treasures . . .

D. 2500<sup>6</sup>. Made friends of cooks and treasurers.

4428. They have the phantasy that they see immense treasures of gold . . .

5294. See LAST JUDGMENT, here. 5320. 5415. 5418.

E. 131<sup>4</sup>. 'Treasures' = Knowledges. 576<sup>5</sup>. 654<sup>41</sup>. —<sup>73</sup>. 700<sup>17</sup>.

193<sup>1</sup>. 'Lay not up for yourselves treasures upon earth . . . but in Heaven' (Matt. vi. 19, 20). 'Treasures' = the Knowledges of truth and good. To 'lay them up in Heaven' = in the spiritual man.

236<sup>4</sup>. 'Gold and silver in thy treasures' (Ezek. xxviii. 4, 5) = the Knowledges of good, and the Knowledges of truth.

275<sup>11</sup>. 'He giveth the deeps for storehouses' (Ps. xxxiii. 7) = sensuous scientifics, which are the most general and ultimate things of the natural man, and in which are at the same time more interior truths. Hence they are called 'storehouses.'

419<sup>13</sup>. Reformation through the Divine truth from Him is signified by, 'He bringeth forth the wind out of His treasures' (Ps. cxxv. 7). (= spiritual things in the Word from Heaven. 644<sup>19</sup>.)

622<sup>3</sup>. 'Fill their belly with Thy treasure' (Ps. xvii. 14) = with the truth of the Word.

714<sup>17</sup>. Spiritual treasures, which are the Knowledges of truth and good from the Word. Sig.

840<sup>10</sup>. 'The treasure hid in a field' (Matt. xiii. 44) = the Divine truth which is in the Word [as contained] in the Church. 863.

**Treasures.** *Gaza.*

**Treasury.** *Gazophylarium.*

J. 61<sup>6</sup>. See LAST JUDGMENT, here. D. 5295. 5412. 5652.

M. 3<sup>5</sup>. Heavenly joys supposed to consist in the richest treasures. 7.

7<sup>4</sup>. There are (indeed) in the Heavens the richest treasures . . .

T. 245<sup>2</sup>. Like treasures with the king of Persia . . .

701<sup>2</sup>. See TREASURE—*cimelium*, here.

Coro. 21. The doctrine of redemption is like a treasury of all the spiritual riches or dogmas of the New Church.

**Treasury.** *Aerarium.*

T. 430. Paid out of the public treasury.

**Treat, To.** *Tractare.*

D. 2438. (Such) are treated severely.

3299. Another cohort treated him cruelly . . .

3358. Whom they treat in many cruel ways. 3411.

3657<sup>e</sup>. They treated David as he treated the gentiles.

3680<sup>e</sup>. They are miserably treated.

3684. He is treated by others like a dog.

3851. As the dragon was being badly treated by them.

4596<sup>2</sup>. They treat others miserably without any mercy.

4684. When anyone supposes himself greater than others . . . he is treated severely in the other life. Des.

E. 627<sup>15</sup>. The Lord permitted the Jews to treat Him exactly as they were treating the Divine truth . . . 655<sup>11</sup>.

**Treat of.** Under Act.

**Treatise.** *Transactio.*

See PASS THROUGH, and TRACT—*tractatus*.

W. 4. In the treatises on the Divine Providence, and on Life. P. 163.

130<sup>2</sup>. In the treatises on the Omnipresence, Omniscience, and Omnipotence of the Lord.

P. 1<sup>e</sup>. In the treatise called Angelic Wisdom concerning the Divine Love and the Divine Wisdom. 2. 4<sup>2</sup>. etc.

294<sup>5</sup>. At the end of this treatise . . .

M. 48. Within the bounds of this treatise.

61. In the following treatise, or paragraph.

T. 138<sup>3</sup>. This treatise (on the Holy Spirit) must be distributed into articles. 509<sup>e</sup>.

266. After this treatise on the Holy Scripture.

341<sup>e</sup>. In the foregoing treatise on the Divine Omnipotence.

509. After the treatises on Faith, on Charity, and on Free Will . . .

654<sup>2</sup>. May be seen from the treatises in the chapter on Faith.

**Treaty-breaker.** *Foedifragus.* T. 316.

**Tree.** *Arbor.*

**Arboreal.** *Arboreus.*

See GROVE and PLANTATION; and also OLIVE, VINE, FIG, PALM, CEDAR, etc.

A. 9. The third is a state of repentance, in which man, from the internal man . . . produces goods, such as the works of charity, but which are as yet inanimate, because he supposes them to be from himself. These are called . . . 'the tree of fruit.' 29.

55<sup>4</sup>. At last, when faith has been conjoined with love, it becomes 'a tree' (Matt. xiii. 32); and then 'the birds' . . . which are truths, make their nests in its 'branches,' which = scientifics.

56<sup>e</sup>. As the spiritual man is here treated of, his spiritual foods . . . are described by 'the herb yielding

seed,' and 'the tree in which is fruit,' which, in general, are called 'the tree producing seed.'

[A.] 57. 'The tree in which is fruit'=the good of faith; and 'fruit' is what the Lord gives to the celestial man; but 'seed from which is fruit' is what He gives to the spiritual man; and therefore it is said, 'the tree producing seed shall be to you for food.'

59. In time of combat . . . the Lord gives him food which is compared to . . . 'the tree in which is fruit,' which is [states] of tranquillity and peace, with their delights and happinesses.

77. 'Trees pleasant to the sight' (Gen.ii.9)=perceptions of truth; and 'trees good for food'=perceptions of good. Love is signified by 'the tree of lives'; faith, by 'the tree of knowledge.' 102.

102. 'The tree of lives'=love and the derivative faith; 'the tree of the knowledge of good and evil'=faith which is from what is sensuous, that is, memory-knowledge—*scientia*. 105.

103. The reason 'trees' here=perceptions, is that the celestial man is treated of.

105. As the will is 'the midst of the garden' where is the tree of lives, and as man has no will, but cupidity, therefore 'the tree of lives'=the mercy of the Lord, from whom are all love and faith, consequently all 'life.'

125. 'To eat of every tree' (ver.16)=to know—*nosse et scire*—from perception what good and truth are; for 'a tree'=perception.

126. 'But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof dying thou wilt die' (ver.17). The preceding words and these=that it is allowable to acquire knowledge of what is true and good by all perception from the Lord; but not from self and the world, that is, to search into the mysteries of faith by means of sensuous and scientific things,\* whereby what is celestial of faith dies.

130<sup>e</sup>. 'The trees of Eden' (Ezek.xxxi.16)=scientifics and Knowledges from the Word. (=the knowledges of the Knowledges of faith. 2049<sup>e</sup>.) (=perceptions. 2588<sup>15</sup>.)

198. 'The fruit of the tree of the garden' (Gen.iii. 2,3)=the good and truth revealed to them from the Most Ancient Church; 'the fruit of the tree which is in the midst of the garden, of which they might not eat,'=the good and truth of faith, which they were not to learn from themselves. 'Not to touch it'=that they were not to think about the good and truth of faith from themselves, or from what is sensuous and

*Scientific things, or scientifics, in the Writings, are things which are exclusively in the natural memory. They may be either true or false, general or particular, spiritual or natural. Anything, however spiritual and Divine in itself it may be, can be made into a mere scientific by being inserted and retained in the natural memory exclusively; for in this case it is only known, and is neither lived nor spiritually seen.*

Note, also, that the word *knowledge* (which means much the same as *scientific*), in this Concordance, when printed with a small initial *K*, stands for the Latin word *scientia*; whereas when *Knowledge* has a capital *K*, it stands for the Latin word *cognitio*.

scientific. That they would thereby 'die'=that thus faith, or all wisdom and intelligence, would perish.

199. 'The fruit of the tree of which they might eat' (Gen.iii.2)=the good and truth of faith revealed to them from the Most Ancient Church, or, the Knowledges of faith. (For) it is 'the fruit of the tree of the garden' of which it is said they might eat; and not 'of every tree of the garden,' as said before, where the celestial man, or the Most Ancient Church, is treated of. 'The tree of the garden,' there, =perception, which is that of good and truth.

200. The reason the tree of knowledge is here said to be 'in the midst of the garden'; whereas before the tree of lives is said to be (there), is that 'the midst of the garden'=what is inmost; and the inmost of the celestial man . . . was the tree of lives—which=love and the derivative faith—whereas the inmost of this . . . celestial spiritual man was faith . . . These people did not know truth from good . . . but they knew good from truth, that is, they knew the things of love from those which belong to the Knowledges of faith; and with the most of them there was scarcely anything but the knowing.

202. The Most Ancient Church . . . was such that they not only could not eat of the tree of knowledge, that is, learn what is of faith from sensuous and scientific things, but it was not allowable for them even to touch that tree, that is, to think about anything belonging to faith from sensuous and scientific things, lest they should fall down from celestial to spiritual life, and so on downward. Such also is the life of the celestial Angels. Ex.

204. That 'their eyes would be opened if they ate of the fruit of the tree'=that if, from what is sensuous and scientific, that is, from themselves, they searched into the things of faith, they would plainly see that the case was not so . . .

218. 'The midst of the tree of the garden,' in which they hid themselves, (ver.8)=natural good. . . 'The tree'=perception; but, as there was little of perception, it is said 'tree,' in the singular, as if only one tree were left.

298. That he should not 'put forth his hand and take of the tree of lives' (ver.22)=that he must not be instructed in the mysteries of faith, for thus he could never be saved to eternity, which is 'to live for ever.'

306. 'To keep the way of the tree of lives' (ver.24) =that he might not profane holy things.

368<sup>2</sup>. 'Trees' (Joel i.12)=Knowledges.

776<sup>2</sup>. 'Tree of fruit' (Ps.cxlvi.9)=the celestial man.

—4. 'Trees of Jehovah and cedars of Lebanon' (Ps.civ.16)=the spiritual man.

795<sup>1</sup>. 'Trees of the field' (Is.lv.12)=faith thence.

885. When man is called 'a tree'; 'fruit'=the good of charity; and 'leaf' the derivative faith. 920.

1069. 'The trees of the garden'=the perceptions of the Celestial Church. 1443.

1361<sup>3</sup>. Each tree signified some stated thing.

1622. Paradisiacal gardens of every kind of tree.

2125. There appeared a tree, which was perceived as if it were a tree of knowledge, into which a great viper was seen to rise up, (which) represented the state of the men of the Church such as they are at this day: that in place of love and charity they are in deadly hatreds . . . D.3992. 3993.

2163. 'Lie down under the tree' (Gen.xviii.4)=at the perception of His state in which He was.

— That 'trees'=perceptions, came from this: that the celestial man was compared to Paradise; and hence the perceptions of heavenly things with him were compared to the trees there.

2186. 'He stood before them under the tree' (ver.8) = perception thence . . . =that the Lord drew near to Divine perception. Ex.

2187<sup>e</sup>. 'The tree of life' (Rev.ii.7)=the Celestial itself; and, in the supreme sense, the Lord Himself, because all the Celestial, that is, all love and charity, are from Him. Thus 'to eat of the tree of life' is the same as to eat the Lord; and (this) is to be endowed with love and charity, thus with the things which are of celestial or heavenly life.

2296. Infants seen in gardens not so much composed of trees . . .

2388<sup>e</sup>. Such a man is like a tree on which are leaves and no fruit.

2588<sup>e</sup>. Serpents of the tree of knowledge. Des. 4802<sup>d</sup>.

2722<sup>e</sup>. 'Trees,' in general, = perceptions. —<sup>e</sup>.

—<sup>e</sup>. But when predicated of the Spiritual Church, 'trees'=Knowledges, for the reason that the man of the Spiritual Church has no other perceptions than those which come through Knowledges from doctrine or from the Word; for these become of his belief, thus of his conscience from which is his perception.

2831<sup>e</sup>. 'A tangled tree' (Ezek.xx.28)=the things which are not dictated by the Word, but by man's Own Scientific.

2972. 'Every tree that was in the field' (Gen.xxiii. 17)=the interior Knowledges of the Church; for 'a tree'=perceptions when the Celestial Church is treated of; and Knowledges when the Spiritual Church is treated of; here, interior Knowledges, because it is said . . . 'in the field'; and it then follows 'that was in all the border thereof,' by which is signified exterior Knowledges. 2973.

3427<sup>e</sup>. If love to the Lord be compared to the tree of life in Eden, charity and its works are the fruits therefrom, and faith and all things of faith are only the leaves.

3477. The broad way was bordered with trees and flowers . . . but snakes were hidden in them . . .

3518<sup>e</sup>. (Man's spiritual development compared to that of a tree.) 5115<sup>e</sup>, Ex.

4013<sup>e</sup>. 'Trees,' in general, = perceptions and Knowledges; perceptions, when predicated of the celestial man, and Knowledges when of the spiritual. Hence 'trees,' in special, = goods and truths; for these are of perceptions and Knowledges. Some species of trees =

interior goods and truths, which are of the spiritual man, as olives and vines; and some = exterior goods and truths, which are of the natural man, as the poplar, the hazel, and the plane. And as each tree in ancient times signified some particular kind of good and truth, their worship in groves was according to the species of the trees.

4447<sup>e</sup>. 'The trees,' which were in Eden = their perception.

4528. Gardens there with trees and flowers of so many genera and species that those on Earth are few in comparison.

4552<sup>e</sup>. In the Ancient Church all trees of every kind signified something spiritual or celestial. Enum.

4581<sup>e</sup>. 'Under every green tree' (Is.lvii.5) = from the faith of all falsities. (=what is perceptive of falsity from a perverted understanding. 9156<sup>e</sup>.) 10137<sup>e</sup>.

4588. As the tree falls so it lies. 7186<sup>e</sup>. 8991<sup>e</sup>. P.277a. D.2804. D.Min.4645, Ex.

5051. (A dream of four trees of various sizes which represented a husband, a wife, and their two children.) D.2611.

5115<sup>e</sup>. Such is the representative likeness between a fruit-bearing tree and a man who is being regenerated, inasmuch that there may be learned from a tree how the case is with regeneration, provided something is previously known about spiritual good and truth.

5622. The fruits of useful trees = good works . . .

— Terebinth nuts are of a less noble tree.

—<sup>e</sup>. The almond is a more noble tree. The tree itself = the perception of interior truth which is from good; its blossom, the interior truth which is from good; and its fruit, the derivative good of life.

6502<sup>e</sup>. 'Trees' = perceptions and Knowledges of good and truth. Refs.

6832. All little trees or shrubs = *arbusculae* = of every kind = scientific; but the larger trees = *arboreta*, Knowledges and perceptions.

7093<sup>e</sup>. Memory-truth = *verum scientificum* = is signified by 'the branch of a dense tree' (Lev.xxiii.40). 8369.

7553<sup>e</sup>. 'The trees which were burnt up' (Rev.vii.6) = the Knowledges of truth destroyed by the evil of cupidities.

7584. '(The hail) brake every tree of the field' (Ex. ix.25) = that (that falsity) destroyed all the Knowledges of good and truth of the Church. 'A tree' = perceptions of good and truth; and also Knowledges of good and truth.

7643<sup>e</sup>. 'Tree' (Rev.ix.4) = the Knowledges of good and truth. (=the perception of truth from good. 9936<sup>e</sup>.)

7647. '(The locust) shall eat every tree that groweth for you out of the field' (Ex.x.5) = the consequent consumption of all the Knowledges possessed by them from the Church. . . 'A tree' = perceptions, and also Knowledges, of truth and good. 7690. 7692.

7966<sup>e</sup>. This is represented (there) as a tree with leaves and fruits. The leaves are truths; the fruits

are the goods of truth; the seeds are the goods themselves from which are all the rest.

[A.] 8326. For when a tree is planted it grows into branches, leaves, and fruits, and from the seeds of the fruits it grows into new trees, and so on. The like is the case with regeneration . . . and therefore, in the Word, man is compared to 'a tree'; and a regenerated man to 'a garden'; the truths of faith, with him, to 'leaves'; the goods of charity to 'fruits'; and 'the seeds' from which are new trees—the truths which are from good, or, what is the same, the faith which is from charity.

8369. 'The fruit of a tree of honour' (Lev.xxiii.40) = celestial good. See 9296<sup>b</sup>. E.458<sup>d</sup>.

8891<sup>b</sup>. By the two trees (in Gen.ii.) (the Angels perceive) the two faculties of the man who has been created anew, namely, the will of good by 'the tree of life,' and the understanding of truth by 'the tree of knowledge'; and that he was forbidden to eat of the latter tree was because the regenerate man . . . ought no longer to be led by means of the understanding of truth, but by means of the will of good; otherwise that which is new of his life perishes. . . Consequently . . . by the eating of the tree of knowledge (by Adam and Eve) is meant the fall of that Church from good to truth, consequently from love to the Lord and towards the neighbour to faith without these loves, and this through reasoning from their Own Intellectual, which reasoning is 'the serpent.'

9011<sup>b</sup>. For 'trees' = perceptions of good and truth, and also Knowledges of them. 9212<sup>b</sup>.

9509<sup>b</sup>. 'The tree of lives' = the good of love which is from the Lord, thus the Lord; and it is 'kept' (Gen.iii.24) by the fact that He is not approached save through the good of love. Ex.

9553<sup>b</sup>. 'The tree' (of which Nebuchadnezzar dreamed, Dan.iv.), and its height = the growth of the religiosity which is signified by 'Babel' . . . (= a celestial Church. E.650<sup>20</sup>.) 1029<sup>b</sup>. 1100<sup>7</sup>.

9942<sup>a</sup>. The eating of the tree of knowledge = the fall of that Church by their reasoning from scientifics about Divine things.

10185<sup>2</sup>. The correspondence of trees etc. with the human form. Ex.

10514. (Temples in the Third Earth made of living trees of vast size.) Des. D.1681, Ex.

10517<sup>e</sup>. For trees and wood = goods.

10644. The reason 'groves' = doctrinals, is that 'trees' = perceptions and Knowledges of good and truth; perceptions with those who are in the Celestial Kingdom; and Knowledges with those in the Spiritual Kingdom; and each species of tree a species of perception and Knowledge. Hence it is that 'paradises,' and 'gardens' = celestial (or heavenly) intelligence and wisdom; and 'forests,' the knowledge of the natural man.

—<sup>2</sup>. The reason 'trees,' according to their species, = such things, derives its cause from the representatives in the other life; for such things appear there according to the wisdom and intelligence of the Angels.

—<sup>o</sup>. That the Ancient Church held worship in groves and gardens under trees according to their significations. Refs.

10770. Trees appeared (in the Fifth Earth) with fruits like pomegranates.

10834. (In the Sixth Earth, on account of the shortness of the year) the trees bear fruit continually. Ex.

H. 111. Trees, according to their species, correspond to perceptions and Knowledges of good and truth, from which are intelligence and wisdom; and therefore the Ancients . . . held their holy worship in groves; and hence it is that 'trees' are so frequently mentioned in the Word; and Heaven, the Church, and man are compared to them; as to a vine, an olive, a cedar, and others.

176. The trees in the gardens of Heaven are planted in most beautiful order. Des. . . And there are species of trees and flowers there which are never seen and are not possible in the world. And on the trees there are fruits according to the good of love in which the intelligent ones are. They see such things, because . . . fruit-bearing trees, etc. correspond to intelligence and wisdom.

489<sup>d</sup>. See GARDEN, here.

J. 46<sup>2</sup>. 'The tree of knowledge' (in Gen.) = the Scientific which destroyed that Church.

S. 66. A tree with its trunk, branches, leaves, and fruits stands upon its roots, and from the soil, through its root, it draws forth a grosser sap for its trunk, branches, and leaves; a purer one for the flesh of its fruits; and a purest one for the seeds within the fruits. E.1084<sup>d</sup>.

96a. The Word is like a garden . . . in the midst of which are trees of life . . . but around it are trees of the forest. The man who is in Divine truths from doctrine, is in the midst where are the trees of life . . . but the man who is in truths not from doctrine, but from the sense of the letter alone, is in the circuit, and sees only the forest things.

97<sup>2</sup>. 'The way of the tree of life' (Gen.iii.24) = entrance to the Lord, which men have by means of the Word.

Life 46. The faith of an evil man . . . is like a tree which is luxuriant in leaves, but gives no fruit, which the gardener cuts down. Moreover, 'a tree' = man; the leaves and blossoms, his truths of faith; and the fruits, his good of love.

F. 16. These things may be illustrated by comparison with a tree. In its first origin, a tree is a seed, in which is the conatus to produce fruit. This conatus, when excited by heat, produces first a root, and from this a stem with branches and leaves, and finally fruits . . . This is the application: the tree is man; the conatus of producing means is, in man, from the will in the understanding; the stem with its branches and leaves, are, in man, the instrumental means, and are called the truths of faith; the fruits, which in the tree are the ultimate effects of the conatus of fruit-bearing, in man are uses: in these his will comes forth—*existit*.

17. It is therefore a fallacy that faith produces good as a tree does fruit. The tree is not faith; but the tree is man. R.417<sup>4</sup>.

31. The man is then like a tree which bears fruit, and puts seeds in the fruit, from which come new trees, and at last a garden.

32<sup>2</sup>. This takes place as with a tree, which does not receive the vegetative life until the heat from the sun inflows, and conjoins itself with light.

W. 346<sup>e</sup>. The perfect subjects of the vegetable kingdom are trees of fruit; the less perfect are trees of wine, and shrubs . . .

P. 3<sup>2</sup>. (The Divine love and wisdom as seen in a tree.)

107. Heavenly love with its affections, perceptions, etc. compared to a noble tree. Ex.

241. The end of that Church is described by the eating from the tree of knowledge.

—<sup>e</sup>. By 'the tree of life' is meant the Lord as to His Divine Providence; and by 'the tree of knowledge' is meant man as to his Own prudence. 313<sup>2</sup>.

275. The Knowledge of evil after the fall is meant by the eating from the tree of the knowledge of good and evil.

297<sup>2</sup>. The light of winter flowing into cold trees.

313<sup>2</sup>. By the eating from the tree of knowledge is signified the appropriation of good and truth, as if these were not from the Lord, but from man; and, as good and truth are the Divine things themselves with man . . . therefore, if man claims these as his own, he must believe that he is 'as God' . . .

332<sup>2</sup>. There is a correspondence of the life of man with the vegetation of a tree. . . Man's infancy is like the tender shoot of a tree sprouting from the seed out of the ground; his childhood and youth are like that shoot growing into a stem with its little branches; the natural truths with which everyone is first imbued are like the leaves with which the branches are covered . . . the things connected with the initiation of man into the marriage of good and truth . . . are like the blossoms which the tree produces in the spring time; spiritual truths are the petals of these flowers; the earliest productions of the spiritual marriage are like the beginnings of the fruit; spiritual goods, which are the goods of charity are like the fruit . . . the procreations of wisdom from love are like the seeds, by which procreations the man becomes like a garden. Man is also described in the Word by 'a tree'; and his wisdom from love, by 'a garden.'

—<sup>4</sup>. Man is indeed a bad tree from the seed; but still there may be a grafting or a budding with shoots taken from the tree of life, whereby the sap drawn from the old root is turned into sap making good fruit.

— The vegetation and regeneration of trees.

R. 89. 'I will give to eat of the tree of life' (Rev. ii.7)=the appropriation of the good of love and of charity from the Lord. 'The tree of life'=the Lord as to the good of love . . . for nothing else is signified by 'the tree of life' in the garden of Eden. (=that he shall be infilled with the good of love and the

derivative heavenly joy. E.109.) (=to appropriate heavenly life. E.617<sup>15</sup>.)

—<sup>2</sup>. 'A tree' is mentioned in many places; and by it is meant a man of the Church; and, in the universal sense, the Church itself; and by its 'fruit,' the good of life. The reason is that the Lord is the tree of life, from whom is all good in the man of the Church, and in the Church.

122. (Those in good without truths) appear like trees stripped of their leaves, on which hang dry apples left from autumn.

343. 'That the wind should not blow . . . on any tree' (Rev.vii.2)=the influx into the lower parts where the good were conjoined with the evil, withheld by the Lord. (=that the good be not injured . . . with whom there is any perception. E.419,420.)

400. 'The third part of the trees was burnt up' (Rev.viii.7)=that all the affection and perception of truth, which make the man of the Church, perished. . . By 'a tree' is signified man; and, as man is man from the affection which is of the will, and from the perception which is of the understanding, therefore these also are signified by 'a tree.' There is also a correspondence between a man and a tree; and therefore in Heaven there appear paradises of trees, which correspond to the affections and derivative perceptions of the Angels; and in some places in Hell also there are trees, which bear bad fruits, according to the correspondence with the concupiscences and the derivative thoughts of those who are there. (=that the perceptions and the Knowledges of truth and good perished through cupidities originating from evil loves. E.506.)

—<sup>2</sup>. That 'trees' in general=men as to their affections and the derivative perceptions. Ill.

426. 'That they should not hurt . . . any tree' (Rev.ix.4)=the Divine Providence of the Lord that they should not be able to take away . . . any affection and perception of truth and good . . . (=that they should do no harm to any Knowledges of truth and good in the Word. E.545.)

875<sup>4</sup>. A garden seen, in which were olive-trees, vines, fig-trees, laurels, and palm-trees, set in order according to the correspondence.

933. 'In the midst of the street of it and of the river, on this side and on that, was the tree of life, bearing twelve fruits' (Rev.xxii.2)=that in the inmosts of the Truths of doctrine and of the derivative life in the Church, is the Lord in His Divine love, from whom flow forth all the goods which man does apparently as from himself. . . 'The tree of life'=the Lord as to the Divine love

936. For by all the parts of a tree are signified corresponding things in man. . . By the branches are signified the sensuous and natural truths of man; by the leaves, his rational truths; by the flowers, the first-primitiva-spiritual truths in the Rational; by the fruits, the goods of love and of charity; and by the seeds, the last and the first things of man.

—<sup>2</sup>. With those who are in the goods of love and at the same time in the truths of wisdom, there appear

fruit-bearing trees, luxuriant with beautiful leaves; but with those who are in the truths of some wisdom, and who speak from reason, and are not in the goods of love, there appear trees full of leaves, but without fruits: whereas with those with whom there are neither goods nor truths of wisdom, there do not appear trees, except those stripped of their leaves, as in the time of winter. A man not rational is nothing else than such a tree.

[R.] 951. 'That their Power may be in the tree of life' (ver. 14) = to the end that they may be in the Lord, and the Lord in them, through love, that is, for the Lord's sake. . . For the Lord as to the Divine love is signified by 'the tree of life'; and by 'Power in that tree' is signified Power from the Lord because they are in the Lord and the Lord in them.

M. 13. The (visitors) replied, We see only one tree, (with) fruits as of gold, leaves as of silver edged with emeralds, and beneath the tree little children with their nurses. The Angel said, in an inspired voice, This tree is in the midst of the garden, and is called by us the tree of our Heaven, and by some the tree of life. . . Their eyes were opened, and they saw trees full of fruits of fine flavour, entwined with tendrilled vines, the tops of which trees, together with their fruit, inclined towards the tree of life in the midst. These trees were set in a continuous series, which went outwards and advanced in endless rings or gyres, as of a perpetual spiral. It was a perfect arboreal spiral, in which species followed species continuously, according to the nobleness of the fruits. The beginning of the gyration was at a considerable distance from the tree in the midst, and the intervening space sparkled with a beam of light, which caused the trees of the gyre to shine with a graduated resplendence from the first to the last. The first trees were the most excellent of all, being luxuriant with the choicest fruits, and were called paradisiacal trees, being such as are never seen, because they are not possible, on earth. . . After these came trees of oil; after these, trees of wine; after these, trees of fragrance; and lastly trees of wood, useful for fabrics. Here and there, in this arboreal spiral, there were seats formed of the young shoots of the trees behind. . . In this perpetual arboreal ring there were gates which opened into parterres of flowers. . . (Continued under GARDEN.)

42<sup>e</sup>. From the beds of flowers there rose olive-trees, and trees full of oranges.

77<sup>f</sup>. He said, These twigs are from a tree native or proper to our Heaven, the sap of which is fragrant with balsam. . . The twigs turned into shining brass, and their tips into gold, a sign that we had been with a nation of the Copper Age.

135. The third subject of discussion was, What is signified by the tree of life; what by the tree of the knowledge of good and evil; and what by the eating from them? . . . Those from the east said, A tree = a man, and its fruit the good of life; hence, by 'the tree of life' is signified a man who lives from God, or God living in a man; and, as love and wisdom, and charity and faith, or good and truth, make the life of God in man, these are signified by 'the tree of life,'

and, derivatively, the eternal life of man. The life is signified by 'the tree of life' in Rev. ii. 7; xxii. 2, 14.

—<sup>2</sup>. By 'the tree of the knowledge of good and evil' is signified a man who believes that he lives from himself, and not from God; thus that love and wisdom, charity and faith, that is, good and truth, are, in man, of him, and not of God; and he believes this because he thinks and wills, and speaks and acts, in all likeness and appearance as from himself. . .

—<sup>3</sup>. By eating from these trees is signified reception and appropriation; by eating from the tree of life, the reception of eternal life; and by eating from the tree of the knowledge of good and evil, the reception of condemnation. . . The love of self is the possessor of this tree; and the men who are in the conceit of Own intelligence from this love are these trees.

—<sup>4</sup>. They made this conclusion: That by 'the tree of life,' and by 'the tree of the knowledge of good and evil'; and by 'eating' from them, is signified that life for man is God in him, and that he then has Heaven and eternal life; and that death for man is the persuasion and belief that life for man is not God, but himself, whence he has Hell and eternal death.

316<sup>2</sup>. The avenue by which I entered was formed of fruit trees connected together by their branches, which made on each side a continuous arboreal wall.

353<sup>2</sup>. Therefore a wife continually draws to herself her husband's conceit of Own intelligence, and extinguishes it with him. . . This has been provided by the Lord, lest the conceit of Own intelligence should so far infatuate the man, as to lead him to believe that he has understanding and wisdom from himself. . . and should thus want to eat of the tree of the knowledge of good and evil. . .

—<sup>e</sup>. To eat of the tree of life, spiritually, is to understand and be wise from the Lord; and to eat of the tree of the knowledge of good and evil, spiritually, is to understand and be wise from one's self.

354<sup>2</sup>. At that moment there appeared a tree near the way, and they were told, It is the tree of the knowledge of good and evil; beware lest you eat of it. Yet all three, infatuated with Own intelligence, burned to eat of it. . .

444<sup>4</sup>. Thus man himself is the origin of evil; not that this origin was implanted in him from creation; but that he, by turning from God to himself, implanted it in himself. This origin of evil was. . . when the serpent said, 'In the day ye eat of the tree of the knowledge of good and evil, ye shall be as God.' And then, because they turned themselves away from God, and turned themselves to themselves, as to a god, they made in themselves the origin of evil. To eat of that tree = to believe that one knows what is good and evil, and is wise, from one's self, and not from God.

I. 13<sup>3</sup>. A man who is affected with the love of wisdom, is like the garden in Eden, in which are two trees, one of life, and the other of the knowledge of good and evil. The (former tree) is the reception of love and wisdom from God; and the (latter tree) is the reception of them from himself. . .

T. 74<sup>3</sup>. To these is given . . . the fruit of the tree of life for food. But the rest gather round the tree of the knowledge of good and evil . . .

351<sup>4</sup>. Every tree, bush, shrub, etc. is fasciculated into series. Ex.

361<sup>2</sup>. This state of man may be compared to . . . fruit-bearing trees, and the gardens in which they are.

374<sup>3</sup>. This may be illustrated by comparison with a tree. Man himself, in all that belongs to him, is like a tree. In the seed of the tree there lies concealed as it were the end, intention, and purpose to produce fruits: in these the seed corresponds to the will . . . Then the seed . . . shoots up from the earth, clothes itself with branches, branchlets, and leaves . . . in these the tree corresponds to the understanding . . . Finally, it bears blossoms, and yields fruits: in these the tree corresponds to good works; and it is evident that they are essentially of the seed, formally of the branchlets and leaves, and actually of the wood of the tree.

466. That two trees were placed in Eden . . . signifies that free will in spiritual things was given to man. Gen. art. 489<sup>c</sup>, Ex.

—<sup>2</sup>. 'The tree of life' = the Lord in man, and man in the Lord; 'the tree of the knowledge of good and evil' = man not in the Lord, but in his proprium, as is he who believes that he does all things from himself, even what is good; and eating from this tree = the appropriation of what is evil.

468. That 'a tree' = man. Ill.

504<sup>6</sup>. A tree cannot receive anything . . . through its roots, unless it grows warm in each of its fibres; nor can the elements rise up through the root, unless its several fibres give out heat . . .

520<sup>2</sup>. By 'the tree of life' is described the looking of that Church to the Lord who was to come; and by 'the tree of the knowledge of good and evil,' its looking to self, and not to the Lord. . . These trees are in every man, and their being said to be placed in a garden, = man's free will in turning to the Lord, or in turning from Him.

537<sup>2</sup>. Such are like trees which bear good fruit, but only a few; and they are also like trees which bear noble fruit, but small.

584. There is a correspondence of the regeneration of man with all things in the vegetable kingdom, and therefore, in the Word, man is described by 'a tree'; his truth, by 'the seed'; and his good, by 'the fruit.'

—<sup>2</sup>. That an evil tree can be as it were generated anew, and afterwards bear good fruit and good seed, is evident from graftings . . .

585. In trees, etc. there are not two sexes . . . all are masculine. Ex.

—<sup>2</sup>. The root is a kind of heart; from this it emits sap, like blood, and so makes as it were a body provided with limbs . . . The leaves are for lungs; for as the heart without the lungs does not produce motion and sensation . . . so without leaves the root does not make a tree or shrub vegetate. The blossoms . . . are means for straining the sap, which is its blood, and of separating its grosser from its purer parts, and, for the influx

of these, for forming in their bosom a new little stem, through which the strained sap may inflow, and so commence and successively form the fruit, which may be compared to a testicle, in which the seeds are perfected. The vegetative soul, which reigns inmost in every particle of the sap—that is, its prolific essence—is from the heat of the Spiritual World . . .

586. A tree cannot grow into a tree in one day . . .

600. Compared to a beautiful tree transplanted into filthy ground . . .

663. The Angels said, 'The tree of the knowledge of good and evil' = the belief that intelligence and wisdom are from man; and 'the tree of life' = that (they) are from God . . .

767<sup>3</sup>. I doubt not (that every twig and branch of a tree has a tendency to turn to the sun).

Ad. 880 *et seq.* A dissertation on trees. 1005, *et seq.* 1012.

3/5644. The wood of the cedar is taken for the tree of knowledge, which was in Paradise.

D. 396. A comparison of the nature (of man) with trees and fruits.

3428. This they suppose to be 'the tree of knowledge' . . .

3760. 'The tree of knowledge' = the interior scientifics which deceived the Most Ancient Church.

3992. On the modern tree of knowledge.

5944. On the tree of knowledge. (Shown by examp.)

D. Min. 4739. Such are like the excrescences on trees.

E. 109<sup>2</sup>. The reason 'the tree of life' = the good of love and the derivative heavenly joy, is that 'trees' = such things as are with man in his interiors . . . 'boughs' and 'leaves,' those which are of the Knowledges of truth and good; and 'fruits,' the goods of life themselves. This signification of trees originates in the Spiritual World; for trees of every kind are seen there in correspondence with the interiors of the Angels and Spirits . . . beautiful and fruit-bearing trees correspond to the interiors of those who are in the good of love and the derivative wisdom; trees less (so) to those who are in the good of faith; trees bearing leaves only, without fruits, to those who are only in the Knowledges of truth; and foul trees, with noxious fruits, to those who are in Knowledges and evil of life. But with those who are not in Knowledges and who are in evil of life, no trees appear.

—<sup>3</sup>. Hence it is that 'trees' are so often mentioned in the Word . . . —<sup>4</sup>, Ill.

—<sup>4</sup>. 'The tree of knowledge' = the delight of Knowledges apart from any other use than to be accounted learned . . .

131<sup>20</sup>. 'The tree of life' (Gen. iii.) = celestial love, which is love to the Lord. (= the Divine which is from the Lord in the higher Heavens, which is the good of love and of charity, and the derivative heavenly joy. 277<sup>3</sup>.)

212<sup>2</sup>. 'Every tree that bringeth not forth good fruit is hewn down, and cast into the fire' (Matt. vii. 19) = those who are in faith and no charity.

[E]. 239<sup>20</sup>. 'Trees'=Knowledges. 326<sup>11</sup>. 372<sup>4</sup>. 388<sup>12</sup>. 504<sup>4</sup>.

304<sup>48</sup>. 'Trees in the forest' (Is.xliv.23)=the Knowledges and truth.

391<sup>24</sup>. 'Trees'=Knowledges and perceptions of truth and good, and this according to the species of the trees. 503<sup>3</sup>.

403<sup>6</sup>. 'The trees of the field,' in general, =the Knowledges of good and truth. 365<sup>27</sup>. (=perceptions of good and Knowledges of truth. 458<sup>7</sup>.) (=the Knowledges of truth of the Church. 654<sup>37</sup>.)

—<sup>15</sup>. 'Trees'=Knowledges of truth and good.

405<sup>10</sup>. 'Every tree' (Is.xliv.23)=the Cognitive and Scientific in the natural man.

411<sup>26</sup>. 'Every green tree'=every falsity which occurs. For 'a tree'=Knowledges and perceptions, here, those of what is false.

420<sup>2</sup>. That 'a tree,' in general, = perception and Knowledge, is derived from the fact that 'a garden'=intelligence, and all intelligence is according to Knowledges and the perception of them. Hence it is that each species of trees=something of knowledge and intelligence.

— As 'a tree,' in general, =perception and Knowledge, it therefore also=the interiors which are of the mind with man, and also the whole man; for a man is such as are the interiors of his mind; and these are such as is the perception from Knowledges.

430<sup>7</sup>. 'The tree of life' (Rev.xxii.)=the perception from the Lord of truth from good.

481<sup>2</sup>. 'He shall be like a tree planted by the waters . . .' (Jer.xvii.7). A man who suffers himself to be led by the Lord is compared to 'a tree,' and to its growth and fructification, because 'a tree,' in the Word,=the Knowledge and perception of truth and good, consequently a man in whom these are. 'A tree planted by the waters'=a man with whom there are truths from the Lord. (The rest of the passage ex.) 518<sup>12</sup>.

581<sup>2</sup>. 'To eat of the tree of knowledge'=to reason from sensuous scientifics about Divine things. (=to appropriate the knowledge of natural things; by means of which it is not allowable to enter into the celestial and spiritual things which are of Heaven and the Church; consequently not to enter from the natural man into the spiritual one; which is the inverted way, and therefore does not lead to wisdom, but destroys it. Fully ex. E.617<sup>16</sup>.)

629<sup>8</sup>. 'Many trees on the bank of the river, on this side and on that' (Ezek.xlvii.7)=the Knowledges of truth and good, and also perceptions.

638<sup>3</sup>. 'Trees,' in general, =perceptions and Knowledges.

— There are three trees which principally=the Church: the olive, the vine, and the fig. Ex.

—<sup>6</sup>. For, in the Inmost Heaven, their paradises and forests consist of olive groves and fig-trees; in the Second Heaven, of vineyards, and many kinds of fruit-bearing trees; and the same in the Ultimate Heaven, except that the trees there are not so noble.

—<sup>23</sup>. (Jotham's parable of the trees.) Ex.

650<sup>40</sup>. 'A tree'=a man of the Church; in special, a mind imbued with Knowledges.

654<sup>13</sup>. 'All the trees of Eden in the garden of God'=perceptions of truth from celestial good, whence is wisdom.

— 'Trees'=perceptions, where the celestial man is treated of; and Knowledges, where the spiritual man is treated of.

— 'The trees of Eden'=the Knowledges of good from the Word . . .

734<sup>3</sup>. For trees in gardens=perceptions and Knowledges of truth.

739<sup>6</sup>. For the two trees placed in the midst of the garden=perception from the Lord and perception from the world, which (latter) is in itself only Knowledge and knowledge.

—<sup>7</sup>. The men of the Most Ancient Church were by no means forbidden to acquire Knowledges of good and evil from Heaven . . . or from the world . . . But they were forbidden to view these Knowledges by the posterior way . . . which is done when conclusions are drawn from them respecting heavenly things . . . Such did those men become when they began to love worldly things more than heavenly ones, and to glory in their own wisdom; from this their posterity became sensuous, and then their Sensuous ('the serpent') seduced them. . . This, therefore, is what is signified by 'the tree of the knowledge of good and evil' of which they were forbidden to eat. —<sup>8</sup>. C.204.

—<sup>8</sup>. That they were permitted to acquire Knowledges from the world, and to view them by the prior way, is signified by, 'Out of the ground Jehovah God made to grow every tree that is pleasant to the sight and good for food'; for 'trees'=Knowledges and perceptions.

— Knowledges of good and evil from the Lord, from which is wisdom; and Knowledges of good and evil from the world, from which is knowledge, were represented by 'the tree of lives,' and by 'the tree of the knowledge of good and evil,' in the midst of the garden.

828<sup>e</sup>. A tree=perception.

942<sup>2</sup>. When a man has been admitted into Heaven . . . he is like a tree growing from its seed. His first budding forth is from enlightenment; his blossoming before the fruit is from the affection of truth; the putting forth of the fruit thence is from the affection of good; the multiplication of itself again into trees is from the affection of being fruitful.

988<sup>6</sup>. Families would then be like fruit-bearing trees of various species, from which would come as many gardens . . . This is said because trees=the men of the Church.

1084<sup>6</sup>. A tree corresponds to man; the tree, to man himself; the wood, to his good; the leaves, to his truths; and the fruits, to his uses.

1100<sup>8</sup>. 'A tree from a grain of mustard seed'=a man of the Church, and also a Church, beginning from a very little spiritual good through truth.

**Coro. 27.** The reason the two trees were placed in the garden . . . was that 'the tree of life'=the Lord, in whom and from whom is the life of heavenly love and of wisdom, which, in itself, is eternal life; and 'the tree of the knowledge of good and evil'=man, in whom is the life of infernal love, and the derivative insanity

in the things of the Church, which life, regarded in itself, is eternal death. That it was allowable to eat of every tree of the garden except the tree of knowledge= free will in spiritual things . . .

—<sup>2</sup>. (This signification of 'a garden') is from the correspondence of a tree with man. For a tree, like man, is conceived from seed; it is pushed out of the womb of the earth as man is from that of his mother; in like manner does it grow on high, and propagate itself into branches as into members; in like manner does it clothe itself with leaves, and adorn itself with blossoms, as a man does with natural and spiritual truths; and it also in like manner produces fruits, as a man does the goods of use. Hence it is that man is so frequently likened to a tree in the Word, and, derivatively, the Church to a garden. III.

—<sup>3</sup>. In some of the gardens in Heaven are seen trees of life in the middle parts, and trees of the knowledge of good and evil at the boundaries, as a sign that they are in free will in spiritual things.

29. By this 'tree' (of which they ate, Gen.iii.) is signified the natural man separated from the spiritual . . .

—<sup>2</sup>. No one can ascend into . . . the spiritual mind, unless he eats of the trees of life in the garden of God. Ex.

—<sup>3</sup>. (Otherwise) man does what is a mere image of good, within which there is evil, because there is merit; and this is to eat of the trees of the knowledge of good and evil . . . Moreover, those eat of (these) trees who love themselves and the world above all things; and those eat of the trees of life who love God above all things, and the neighbour as themselves. Those also eat of the trees of knowledge . . . who hatch canons for the Church from their Own intelligence, and afterwards confirm them by the Word; and those eat of the trees of life who procure canons for the Church through the Word, and afterwards confirm them by intelligence. Those, again, eat of the trees of knowledge . . . who teach truths from the Word, and live evilly; and those eat of the trees of life who live well, and teach from the Word. Universally, all those eat of the trees of knowledge . . . who deny the Divinity of the Lord and the holiness of the Word, because the Lord is the tree of life, and the Word, from whom the Church is 'a garden in Eden on the east.'

**Tremble.** *Tremulare.*

**Tremble, or Shake.** *Tremiscere, Contremiscere, Intremiscere.*

**Tremor, or Trembling.** *Tremor.*

**Tremulously.** *Tremiscenter.*

A. 3219. Some spirits fell on me . . . striking a tremor in my nerves and bones . . . D.2550.

5502. 'They trembled—*intremuerunt*—a man to his brother' (Gen.xlii.28)=general terror. Ex.

8312. 'They trembled—*contremuerunt*' (Ex.xv.14)=terror.

8816. See ALARM, here.

—<sup>2</sup>. They who are in good do indeed tremble—*contremiscent*—at the presence of the Divine; but it is the holy tremor which precedes reception . . .

8822. 'The whole mountain trembled—*tremiscebat*—exceedingly' (Ex.xix.18)=the commotion of Heaven.

8917. A tremor such as there is when Divine truths are being received. Sig.

R. 56. A holy fear which is sometimes conjoined with a holy tremor of the interiors of the mind . . . supervenes, when life from the Lord enters . . .

D. 1934. Evil Spirits possessed the joints of my whole body with a tremor . . .

3206. Sirens moved my hair and scalp tremulously.

3586. Some of those who supposed they could do all things . . . began to tremble—*tremulare*—grossly . . . At the presence of a little one they staggered and trembled.

3767. The influx of the (Spirits who actuate the Quakers) formerly threw them manifestly into a tremor . . . (It is not so great now. J.(Post.)58.)

4094. A certain celebrated Roman . . . then began to be moved with a kind of holy tremor . . .

4806<sup>e</sup>. For a trembling seized all the bodies (of the Moravian Spirits), which terrified them.

E. 282<sup>e</sup>. 'Fearfulness and trembling are come upon me' (Ps.lv.5)=the distress (felt in temptation).

304<sup>15</sup>. The Church is said 'to shake and tremble—*contremiscent*' (Ps.xviii.6,7) when it is perverted by the falsification of truths. 400<sup>8</sup>.

355<sup>31</sup>. The Church devastated is signified by 'the whole land trembled—*contremuit*' (Jer.viii.16).

400<sup>7</sup>. When, in place of love to the Lord, there reigns the love of self . . . the mountains are said 'to tremble—*contremiscere*' (Nahum.i.5). 405<sup>45</sup>.

406<sup>2</sup>. That all the Knowledges . . . are then disturbed is signified by 'the islands shall tremble—*contremiscent*' . . . (Ezek.xxvi.15).

413<sup>2</sup>. They then experience such tremor . . . that they flee . . . 414, Sig.

594<sup>13</sup>. 'The earth trembled—*contremuit*' (Judg.v.4)=the state of the Church then wholly changed.

601<sup>6</sup>. The vehement power of Divine truth and the consequent terror is described by 'the heavens and the earth shall tremble—*contremiscent*' (Joel iii.16).

650<sup>41</sup>. 'The fishes . . . the bird . . . the wild beast . . . and every creeping thing . . . and every man . . . shall tremble—*contremiscent*—before Me' (Ezek.xxxviii.20)=that all things of man, as to the things of the Church with him, will be changed.

677<sup>8</sup>. That the holy tremor which seizes upon, agitates, and convulses the interiors of the head, when the Divine inflows, is called 'fear,' etc. III.

**Tremulous, To be.** *Micare.*

**Beating, A.** *Micatio.*

A. 9391<sup>2</sup>. 'Brass glittering as though burnished'=good resplendent from the light of Heaven.

D. Love xx<sup>2</sup>. Their heart then throbs.

D. Wis. iii. 5. This life is not from the beating of the heart alone.

**Trench.** Under DITCH.

**Trespass.** See TRANSGRESS.

**Trial.** Under TEMPTATION.

**Triangular.** *Triangularis.*

**Triangle.** *Triangulum.*

A. 9717<sup>2</sup>. Truths and right things are presented as linear and triangular.

R. 905. What is triangular=what is right, in the ultimate degree.

D. 750. A triangle is thus formed.

1250. On Spirits within a triangular space.

4357. The head of a serpent, triangular in form, seen.

**Triarchy.** *Triarchia.* T.171.

**Tribe.** *Tribus.*

See REUBEN, etc.

A. 1246. So the sons of Jacob, when multiplied, constitute tribes.

1462<sup>2</sup>. 'The corner stone of the tribes.' Ex. 5044<sup>4</sup>.

1463<sup>2</sup>. 'Tribes'=the things which are of faith.

1925<sup>2</sup>. 'The twelve tribes'=all things which are of faith, thus the Lord, from whom is faith and all things of it. 2089<sup>2</sup>. 2760, Pref.

1984<sup>6</sup>. 'The tribes of the earth' (Matt.xxiv.30)=all things of faith. (=all the truths of the Church. 10604<sup>4</sup>.)

2118. The dispersion of the ten tribes. 3858<sup>5</sup>. D.1463.

3272<sup>4</sup>. 'The twelve tribes'=all things of the Church.

3448<sup>7</sup>. As the twelve tribes of Israel represented the Lord's heavenly Kingdom; and the tribes, and also 'twelve,'=all things of faith in one complex, that is, all the truths of the Kingdom, therefore they are called 'the army of Jehovah.' Ill.

3703<sup>17</sup>. The laws of marriages, that they should be contracted within the tribe and the family; and also the laws of inheritances, that they should not pass from tribe to tribe, originated . . . from the celestial and spiritual marriage . . . H.378<sup>6</sup>.

—<sup>18</sup>. As the Israelitish people represented the Lord's Kingdom . . . and thus heavenly order, it was commanded that they should be distinguished according to tribes, and according to families, and according to the houses of their fathers (Num.xxvi.); and also that according to this order they should measure out the camp . . . and should likewise journey according to the same order (Num.ii.2,34).

3858. The twelve tribes . . . involve so many universal divisions of faith and love . . . each tribe involving some distinct universal . . . In general, the twelve tribes signified all things of the doctrine of truth and good . . . for these, that is, truth and good, constitute the Lord's Kingdom . . . Fully ill.

—<sup>3</sup>. Thus 'the twelve tribes'=all things of the Church, which are truths and goods.

—<sup>6</sup>. As 'the twelve tribes'=all things of the Lord's Kingdom, they represented it in their encampments and journeyings. Ex.

—<sup>15</sup>. The reason all things of faith and love are

called 'tribes,' is that the same word in the Original Language means also 'a sceptre,' and 'a staff' . . . Hence the name 'tribe' involves that goods and truths have in them all power from the Lord.

3862<sup>3</sup>. The various orders in which the twelve tribes are named in the Word. . . This order is according to the state of the subject.

3863. The twelve tribes=all things of truth and good, or of faith and love, thus all things of the Church; and each tribe, some universal; thus the twelve tribes, the twelve universals, which comprehend and include in them all things whatever which belong to the Church; and, in the universal sense, to the Lord's Kingdom. The universal which Reuben signifies, is faith. Ex.

3913. For the twelve sons of Jacob=the twelve general or cardinal things by means of which man is initiated into what is spiritual and celestial, while he is being regenerated. For, when man is being regenerated . . . he is led by the Lord through many states. The general states are what are designated by these twelve sons, and afterwards by the twelve tribes; for which reason 'the twelve tribes'=all things of faith and love; for generals involve all the particulars and singulars which have relation to them. 3926.

3928<sup>3</sup>. For the representations of the sons of Jacob and of the tribes are in accordance with the order in which they are mentioned. 6337.

4060<sup>6</sup>. 'Then shall all the tribes of the earth mourn' (Matt.xxiv.30)=that all who are in the good of love and truth of faith will be in snuffing. 9807<sup>5</sup>. (=lack of all truth of faith and good of love. S.14<sup>2</sup>.) (=all the truths and goods of the Church no more. E.304<sup>46</sup>.)

4236<sup>2</sup>. That the (twelve) tribes=all goods and truths in the complex. Refs.

4333<sup>2</sup>. (A final Judgment also took place) when the representative of a Church among the posterity of Jacob was destroyed, which took place when the ten tribes were carried away into perpetual captivity, and dispersed among the nations . . .

4592<sup>13</sup>. By the tribes of Israel, here, (Rev.vii.) are signified those who are in goods and truths, and hence in the Lord's Kingdom. (=all who are of that Church. S.11.)

5044<sup>4</sup>. For 'the tribes'=all things of truth in one complex. Refs.

6283. Therefore (Manasseh and Ephraim) were made tribes, and with the rest constituted the twelve tribes, when the tribe of Levi was not counted because it was made into the priesthood . . .

6328. In Gen.xlix. it treats of the truths of faith and the goods of love, which the twelve tribes represent and signify.

6335. The twelve tribes of Israel represented, in general, all truths and goods in one complex, thus all the truths and goods which proceed from the Lord, consequently, which are in Heaven, and from which is Heaven; and, as all things in general are represented, so is each thing in special.

6397. (Dan) shall judge his people as one of 'the tribes of Israel' (Gen.xlix.16)= . . . that this truth is also

among the general truths which the tribes of Israel represent.

— For by the tribes of Israel are represented all truths in general.

6446. 'All these are the twelve tribes of Israel' (ver. 28)=all truths and goods in the complex.

6640<sup>2</sup>. As the twelve tribes represented the Lord's Kingdom and all things therein . . . the twelve precious stones were set in gold in their proper order, one stone for each tribe.

7833. All the tribes of Israel=all the truths of good and the goods of faith and of charity in one complex; and each tribe, one kind of good or of truth. Refs.

7836<sup>2</sup>. For the Societies of Heaven were represented by the consociations of the sons of Israel according to tribes, families, and houses. Ex. 8469<sup>e</sup>.

9338<sup>5</sup>. By 'the twelve tribes' were signified all goods and truths in general and in particular. Refs. (=all truths and goods in the complex. 9389<sup>2</sup>.) (=the goods and truths of Heaven and the Church in the whole complex. 9863<sup>e</sup>.) (=all things of Divine good and truth in the Heavens, consequently, Heaven with all the Societies there, and this variously according to the order in which they are named in the Word. 9905<sup>e</sup>.) (=all things of the Church in general and in special. N.1<sup>2</sup>.)

S. 11<sup>e</sup>. Each tribe (Rev. vii.)=something specific of the Church.

R. 27. 'All the tribes of the earth shall mourn' (Rev. i.7)=when there are no longer any goods and truths in the Church. (=that the falsities of the Church will oppose . . . for 'tribes,' in the opposite sense, = all falsities and evils in the complex . . . 'All the tribes of the earth'=the whole Church; and 'their mourning over Him'=that there will be no longer any truths and goods, because falsities and evils will reign and will oppose. E.39.)

282. 'Out of every tribe and tongue, etc.' (Rev.v.9)=that those have been redeemed by the Lord, who, in the Church, or in any religion, are in truths as to doctrine and in goods as to life. 'Tribe'=the Church as to religion. ('Out of every tribe'=from all who are in any kind of truth and good. E.330.)

348. All who acknowledge the Lord as the God of Heaven and earth, and are in truths of doctrine from the good of love from Him through the Word . . . are signified by 'the 144,000 out of the twelve tribes of Israel,' because by the twelve tribes of Israel is signified the Church from those who are in good and truth from the Lord, and who acknowledge Him as the God of Heaven and earth.

—<sup>2</sup>. As the twelve tribes=all truths of doctrine from the good of love from the Lord, they therefore=also all things of the Church, on which account the twelve tribes of Israel represented the Church.

—<sup>4</sup>. As the twelve tribes=the Lord's Church as to all its truths and goods, the number twelve became a number of the Church . . .

349. 'Saled out of every tribe of Israel' (Rev.vii.4)=the Lord's Heaven and Church from them. 'Tribe'=religion as to the good of life . . . E.430.

— The twelve tribes of Israel represented the Church as to the heavenly marriage; and each tribe, some universal truth of good, or good of truth, in it. But what each tribe signified . . . could not be revealed hitherto, lest by a wrongly connected explanation the holiness which lies hidden in them when conjoined into a one should be profaned; for they have a signification according to the conjunction. Enum.

—<sup>e</sup>. That 'tribes'=religion, and the twelve tribes the Church as to all things of it, is because 'tribe,' and 'sceptre,' in the Hebrew language, are one word; and 'sceptre' is Kingdom; and the Lord's Kingdom is Heaven and the Church.

350. The tribe named first (in any series) is the all in the rest . . .

352<sup>e</sup>. All the tribes of Israel are here distinguished into four classes, as in the Urim and Thummim, and in their encampment; and each class contains three tribes, for the reason that the three cohere as a one, like love, wisdom, and use . . . E.435<sup>2</sup>.

360. The tribe which is named first in the class=some love . . . the tribe named next, something of wisdom . . . and the tribe named last, some use or effect from that love and wisdom.

363<sup>2</sup>. Those who make the first class of the tribes are those who correspond to the forehead . . . those who make the second are those who correspond to the eyes and nose; the third, are those who correspond to the ears and cheeks; and the fourth, are those who correspond to the mouth and tongue.

—<sup>3</sup>. Those who are meant by 'the twelve tribes of Israel' (as distinguished from the great multitude) are those who constitute the Lord's internal Church . . . and therefore 'the twelve tribes of Israel'=the higher Heavens.

365. 'Every nation and tribe' (ver.9)=those who are in religion from good; 'nations'=those who are in good; and 'tribe' religion. (=all who are in good as to life according to the doctrinal things of their religion. Tribes, here, =the doctrinal things of religion which such believe to be truths and goods. E.454.)

505. 'They of the peoples, and tribes, and tongues, and nations, shall see' (Rev.xi.9)=all from the Reformed who have been and will be in falsities of doctrine and derivatively in evils of life from faith alone. 'Tribes'=the falsities and evils of the Church. (=with all who are in falsities and evils of religion, of doctrine, and of life. 'Peoples and tribes'=those who are in falsities of doctrine and of religion. . . By 'tribes,' in the Word, are meant all who are in truths or falsities of doctrine; for by 'tribes' are signified all the truths and falsities of doctrine. E.657.)

587. 'There was given Him Power over every tribe, and tongue, and nation' (Rev.xiii.7)=dominion over all things of the Church, both those of its doctrine, and those of its life. 'Tribe'=the Church as to its truths and goods; and, in the opposite sense, as to its falsities and evils. (=domination over all the truths and goods of the Church, and over the doctrine of faith and of love. 'Tribe'=the truths and goods of the Church in general. E.803.)

[R.] 627. 'Unto every nation, and tribe, and tongue, and people' (Rev.xiv.6)=to all who are in goods from religion, and in truths from doctrine. 'Tribe'=the Church as to religion. (=to all who are in the goods and derivative truths of life and of doctrine. 'Tribe'=those who are in truths from good. E.872.)

862<sup>d</sup>. The tribes (of Israel)=the Church as to all its truths and goods.

900. 'Names written upon them which are those of the twelve tribes of the sons of Israel' (Rev.xxi.12)=the Divine truths and goods of the Church in these Knowledges.

E. 39<sup>d</sup>. 'Tribes' are often mentioned in the Word . . . and by them are meant all who are in truths from good. Ill.

430<sup>d</sup>. 'The tribes of Israel' (from which were 'the sealed')=those who are in truths from good, thus all, wherever on the earth they may be, who constitute the Lord's Church. Ex. For where are those tribes now? —<sup>17</sup>.

—<sup>8</sup>. As each tribe=some essential thing of the Church . . .

431. That the twelve tribes=all things of the Church; and each tribe, some universal and essential thing of the Church. Fully ex. and ill.

—<sup>11</sup>. Two arcana concerning the twelve tribes: 1. That their arrangements in order represented those of the angelic Societies; whence it is that they represented all things of the Church . . . 2. That the representation of Heaven and the Church is according to the order in which they are mentioned; and the first name, or tribe, is the index by which are determined the things which follow, consequently the things of Heaven and the Church, with variety. Fully ex. and ill.

433<sup>23</sup>. For eleven of the tribes had been scattered, and had become gentiles . . .

438. For the twelve tribes, taken together, represented Heaven and the Church; and thence they=them in the Word; and each tribe represented and thence signifies some universal thing of the Church which makes Heaven and the Church.

—<sup>2</sup>. The first three tribes mean those received into the Third Heaven . . . the next three tribes mean those received into the Second Heaven . . . the next three tribes mean those received into the First Heaven . . . and the last three tribes mean the reception of all these into the three Heavens by the Lord.

573<sup>d</sup>. The tribes were called 'armies,' because the twelve tribes, taken together, represented all the truths and goods of the Church; and each tribe, some universal essential of it.

687<sup>d</sup>. 'To judge the twelve tribes of Israel' (Matt. xix.28)=to judge all according to the truths of their Church.

727<sup>11</sup>. For the twelve tribes, and, in special, their princes,=the truths of the Church in the whole complex.

1145<sup>4</sup>. 'Joseph, and the tribes of Israel his com-

panions' (Ezek.xxxvii.16)=the Lord's Spiritual Kingdom; 'Joseph,' as to good; and 'the tribes of Israel his companions,' as to truth.

### Tribulation. *Tribulatio.*

See under AFFLICTION.

A. 3488<sup>d</sup>. 'Then shall they deliver you into tribulation, and shall kill you' (Matt.xxiv.9)=that good and truth will perish; first, by 'tribulation,' that is, by perversion . . .

E. 474. 'These are they who have come out of great tribulation' (Rev.vii.14)=that they are those who have been in temptations.

—<sup>c</sup>. Temptations . . . in the Word, are called 'afflictions,' 'tribulations,' and 'vastations.'

**Tribunal.** *Tribunal.* M. 231<sup>d</sup>.

**Tribune.** *Tribunus.* T.141<sup>e</sup>. Coro.40<sup>d</sup>.

### Tribute. *Tributum.*

A. 6394. 'He shall be a servant unto tribute' (Gen. xlix.15)=that he may have merit. Ex. and Ill.

6659. 'Princes of tributes' (Ex.i.11)=the falsities which would compel them to serve. . . 'Tributes'=servitudes. 6852<sup>e</sup>.

T. 317. 'Thou shalt not steal' . . . extends to fraudulent practices in paying contributions and taxes.

430. The public dues of charity are especially contributions and taxes . . . They who are spiritual pay these . . . from good will, because they are collected for the preservation of their country, and for its protection and that of the Church, also for the administration of government . . . Therefore they to whom their country and also the Church are their neighbour, pay them with a spontaneous will, and regard it as iniquitous to deceive and to prevent their collection. But they to whom their country and the Church are not the neighbour, pay them with a reluctant will, and at every opportunity defraud . . . C.187, Ex.

E. 131<sup>8</sup>. 'His young men shall be for tribute' (Is. xxxi.8)=that the truth shall be subservient to falsities.

513<sup>18</sup>. 'To give tribute and toll' (Matt.xvii.25)=to be subject and to serve; and therefore tributes were imposed on foreigners . . . 820<sup>5</sup>.

**Trick.** *Fabrica.* E.978<sup>3</sup>.

**Trick.** *Techna.* D.1486.

### Trial. *Trial.*

E. 373<sup>4</sup>. 'Embraced the dust of the earth in a measure [of three fingers]' (Is.xl.12). Ex. 629<sup>10</sup>.

### Trifles. *Nugae.*

A. 259<sup>e</sup>. By sensuous things, traditions, and trifles. 2588<sup>7</sup>. Reject them among things of naught.

T. 90. Thus fill the Church with ravings and trifles.

**Trinity.** *Trinitas.*

**Trine.** *Trinum.*

**Trinal.** *Trinus.*

See under **FATHER**, etc.

A. 2149. 'Three men'=the Divine Itself, the Divine Human, and the proceeding Holy . . . for there is a Trine, and this Trine is a one . . . as is evident from (the three men being addressed here in the singular). Ill. 2245.

2156. 'My Lord'=the Trine in one; namely, the Divine Itself, the Divine Human, and the proceeding Holy.

—e. There are none who separate this Trine which is in One except those who say that they acknowledge one Supreme Being, the Creator of the universe . . .

2218. The Lord's perception from the Divine then, was first concerning the Divine Trine . . .

2329<sup>d</sup>. They who are truly men of the Church . . . know and acknowledge a Trine; but still they humble themselves before the Lord, and adore Him alone, because they know that there is no access to the Divine Itself, called 'the Father,' except through the Son; and that all the Holy . . . proceeds from Him.

2447<sup>e</sup>. But the internal sense teaches . . . that this Trine is in the Lord. Ill. 2663<sup>e</sup>.

3061. That in the Lord there is a Trine: the Divine Itself, the Divine Human, and the Holy which proceeds, and these are a one. Refs.

— . That all the Trine in the Lord is Jehovah. Refs.

3241<sup>3</sup>. The celestial perceive that (this Trine) is not three, but one; but the spiritual remain in the idea of three, yet want to think that they are One.

3704<sup>d</sup>. They who have been born within the Church are (there) taught that the whole Trine is in the Lord.

—7. That the whole Trine is in the Lord, is known in the Christian world; but still, in the other life, the Lord is little thought of . . .

4766<sup>3</sup>. If this Divine truth, that the Lord's Human is Divine, is not received, it necessarily follows that a Trine is to be adored, and not one . . . Is the Church anything where a Trine is adored . . . that is, where three are worshipped equally?

—3. But if the Lord alone, in whom is the perfect Trine, is adored . . . then there is the Christian Church. Ill.

5110<sup>e</sup>. The perfect Trine in the Lord. Ex. 6993, Ex. 7005, Ex.

7086. For in the Lord is the Trinity.

9303<sup>d</sup>. The ideas of the Angels concerning the Trine, etc. differ altogether from those of the men of the Church, because the ideas of (the former) are founded upon One, whereas those of (the latter) are founded upon three. The Angels think that there is one God, and He the Lord, and that the Human is the Divine Itself in a form, and that the Holy which proceeds from Him is the Holy Spirit; thus that there is a Trine, but still a One. (This ex. by the Trine which exists in an Angel.)

9866. 'One row'=a trine therein, as a one. Ex.

— . The three Heavens are a one in ultimates . . . This originates from the Divine itself, in which there is a Trine; namely, the Divine Itself, the Divine Human, and the Divine which proceeds, and these are a one. This Divine Trine and One itself is the Lord.

10617. As the Divine of the Lord is a Trine, namely, the Divine Itself, called 'the Father'; the Divine Human, called 'the Son'; and the proceeding Divine, called 'the Holy Spirit,' it is therefore said here, 'Jehovah, Jehovah, God.' Ex.

10736. When they explore the idea of their thought, it is presented as a Trine not continuous, but discrete. Ex.

—2. The preacher presented this trinal one as invisible.

10738<sup>2</sup>. Such an idea concerning what is trine and at the same time one agrees with the angelic idea about the Lord. Ex.

10822. The idea of three in one Person is held when we think that the Father is in the Lord, and that the Holy Spirit proceeds from the Lord. This Trine in the Lord is then the Divine Itself, called 'the Father': the Divine Human, called 'the Son'; and the proceeding Divine, called 'the Holy Spirit.'

10831. That the Trine is in the Lord, namely, the Divine Itself, the Divine Human, and the proceeding Divine, is an arcanum from Heaven, and is for those who will be in the Holy Jerusalem. E.224.

N. 306. That the Trine is in the Lord. (Refs. to passages.)

L. 46<sup>2</sup>. The reason the Lord said they were to baptize 'into the name of the Father, and of the Son, and of the Holy Spirit,' is that the Trine, or Trinity, is in the Lord; for it is the Divine called 'the Father,' the Divine Human called 'the Son,' and the proceeding Divine called 'the Holy Spirit.' Ex. W.146.

—3. That the Trine is in the Lord may be illustrated by comparison with an Angel; for he has soul and body, and also proceeding: that which proceeds from him is himself outside of him.

55. That the doctrine of the Athanasian faith agrees with the truth, provided only that by a Trinity of Persons is meant a Trinity of Person, which is in the Lord. Gen.art. R.961<sup>6</sup>.

— . The reason Christians have acknowledged three Divine Persons, and thus as it were three Gods, was that there is a Trine in the Lord, and one is called 'the Father,' the second, 'the Son,' and the third 'the Holy Spirit'; and this Trine is mentioned in the Word in a distinct and separate manner, as are also the soul and body and that which proceeds from them, which yet are one. Ex.

57. The Trinity of Person is as follows: That the Divine of the Lord is the Father, the Divine Human the Son, and the proceeding Divine the Holy Spirit. When this Trinity is understood, then man can think of one God, and can also say One God. Otherwise he cannot but think of three Gods, (as) was seen by Athanasius, and therefore the following words were

inserted . . . As we are compelled by the Christian verity to acknowledge every person by himself to be God and Lord ; so are we forbidden by the Catholic religion to say there are three Gods or three Lords ; (which amounts to this : that we must think of three Gods, but must say there is only one.) T.172<sup>2</sup>. E.1103<sup>2</sup>. 1107<sup>4</sup>.

S. 28. Consequently, in every complete Thing there is a **trine**, which is called first, middle, and last ; also end, cause, and effect ; and also *esse, fieri, and existere*.

—e. (Thus in the ultimate, which is the **trine**, is the whole, because in it the prior things are together.

F. 35. It is a universal of faith that God is one in Person and in Essence, in whom is the **Trinity**, and that the Lord is that God. R.67. B.116. T.2.

W. 190. All things which come forth in the world, of which **trinal** dimension is predicated, or which are called composite, consist of discrete degrees. Examps.

209. In every Thing of which anything can be predicated there is a **trine**, which is called end, cause, and effect, and these three are related together according to degrees of height.

P. 123<sup>2</sup>. That there is a **Trine** in one God can be comprehended in the same way as is comprehended the soul and body in an Angel or a man, and the proceeding of life from them ; and, as this **Trine** exists solely in the Lord, it follows that conjunction must be with Him.

R. 294<sup>2</sup>. They who had confirmed themselves in a **Trinity** of Persons . . . could not say One God. T.111.

623. The beginning of the Christian Heaven, which acknowledges one God in whom is the **Trinity**, and that the Lord is He. Sig. and Ex.

—'. 'God and the Lamb'=the Lord as to the Divine **Itself a quo**, and as to the Divine Human, and also as to the proceeding Divine ; thus the one God in whom is the **Trinity**.

S20. In the spiritual sense of the Word it appears . . . that the Lord Himself is the one God, in whom is the **Trinity** ; thus the only God of Heaven and earth.

875<sup>7</sup>. That nothing exists complete and perfect unless it is a **trine**, is taught also by geometry. Ex.

961<sup>6</sup>. The Angels perceived in my thought the common ideas about a **Trinity** of Persons in unity, and their unity in **Trinity**. (Fully quoted under SWEDENBORG.)

962<sup>2</sup>. From the deliberations in this Council we have clearly seen . . . that in our Lord Jesus Christ is the Divine **Trinity**, which is, the Divine *a quo* called 'the Father,' the Divine Human called 'the Son,' and the proceeding Divine called 'the Holy Spirit.' Thus there is One God in the Church.

M. 24<sup>o</sup>. (The angelic priest) spoke to them about the Divine **Trinity** : that it is in Jesus Christ, in whom dwelleth all the fulness of the Godhead bodily.

S2<sup>2</sup>. That there is one God, in whom is the Divine **Trinity**, and that He is the Lord Jesus Christ, demonstrated. B.43. 117<sup>4</sup>. T.3.

B. 3. The three creeds which teach a **Trinity**.

32. That there is a Divine **Trinity**. Ill.

39. That the dogmas of that theology appear to be erroneous, after the idea of a **Trinity** of Persons and thence of three Gods has been rejected ; and the idea of one God, in whom is the Divine **Trinity**, has been received in its place. Ex.

T. 4<sup>o</sup>. When human reason is convinced from the Word and the derivative light, that there is a Divine **Trinity**, and that this is in the Lord God the Saviour Jesus Christ ; like the soul, body, and proceeding in man.

23<sup>e</sup>. The man who worships one God, in whom is the Divine **Trinity**, and who is thus one Person, becomes more and more alive, and an Angel man.

108<sup>2</sup>. Henceforth all piety which is determined to a divided **Trinity**, and not to a conjoined one (is rejected).

138. All in holy orders who have cherished any just idea about the Lord our Saviour, on their entrance into the Spiritual World . . . are first instructed about the Divine **Trinity** . . .

163. On the Divine **Trinity**. Chapter.

—'. It is necessary to treat of the Divine **Trinity**, which is known in the Christian world, and yet is unknown—for by this alone can a just idea of God be obtained. Ex.

164. That there is a Divine **Trinity**, which is the Father, the Son, and the Holy Spirit. Ill.

165. There is no other way (to understand these passages concerning the **Trinity**) than to go to the Lord God the Saviour, and read the Word under His auspices . . . and then the man will be enlightened . . . But if you do not go to the Lord, though you read the Word a thousand times, and see therein a Divine **Trinity**, and Unity also, you will never understand but that there are three Divine Persons . . . thus three Gods.

166-169. The Father, Son, and Holy Spirit are the three essentials of the one God, which make one, as the soul, body, and operation in man. Ex. . . The soul of the Saviour was from Jehovah the Father . . . the Son whom Mary brought forth is the body of that Divine soul . . . and the operations constitute the third essential . . . That the three essentials, Father, Son, and Holy Spirit, are one in the Lord, like the soul, body, and operation in man, is very evident from the Lord's words. Ill. . . When it is understood that the Divine of the Father which makes the Soul, and the Divine of the Son which makes the Body, and the Divine of the Holy Spirit, or the proceeding Divine, which makes the Operation, are the three essentials of the one God, it falls within the understanding. . . But if these three Divine essentials are called Persons, and to each is attributed His own property ; as imputation to the Father, mediation to the Son, and operation to the Holy Spirit, the Divine essence becomes divided. . . Who, then, cannot have a perception of the **Trinity** in the Lord from the **trinity** in every man ? Ex. . . Human reason is at this day bound in relation to the Divine **Trinity** . . . when yet the Divine **Trinity** in the

minds of the men of the Church ought to shine like a lamp; since God, in His Trinity, and in the Unity of it, is the all in all the sanctities of Heaven and the Church.

170. That before the world was created there was not this Trinity; but that after the world was created, when God became incarnate, it was provided and made; and, then, in the Lord God the Redeemer and Saviour Jesus Christ. Ex. Can. Holy Spirit i.6.

— The Divine Trinity as recognised in the Christian Church at this day. Ex. . . This is a Trinity of three Gods, and therefore no Divine Trinity. But the Trinity . . . which was made after God became incarnate . . . is a Divine Trinity, because it is of one God.

—<sup>2</sup>. That this Divine Trinity is in the Lord . . . is because the three essentials of one God, which make one essence, are in Him. That in Him is all the fulness of the Godhead. Ill.

171. The Trinity which the present Christian Church has embraced, stated. This Trinity can be conceived of only as a triarchy. (By comparisons.)

172. That a Trinity of Divine Persons from eternity . . . in the ideas of thought is a Trinity of Gods; and that this cannot be abolished by the oral confession of one God. Gen.art.

— That no other Trinity than a Trinity of Gods was understood by those at the Nicene Council (is evident from the Athanasian Creed). And that . . . no other than a Trinity of Gods is understood in the Christian world, is the consequence. Ex. . . But if they had said that the Father has the Divine essence, the Son the Divine essence, and the Holy Spirit the Divine essence, yet that there are not three Divine essences, but that the essence is one and indivisible, then this mystery would be explicable; that is to say when by the Father is understood the Divine *a quo*; by the Son the Divine Human thence; and by the Holy Spirit the proceeding Divine . . . Or if by the Divine of the Father the like is understood as by the soul in man, by the Divine Human the like as by the body of that soul, and by the Holy Spirit the like as by the operation which proceeds from both . . .

173<sup>3</sup>. In Heaven no one can say Trinity of Persons each of whom is by Himself God . . .

174. That a Trinity of Persons was unknown in the Apostolic Church; but was first broached by the Nicene Council; and from that was introduced into the Roman Catholic Church; and from this into the Churches which were separated from it. Gen.art.

177. That from the Nicene and Athanasian Trinity a faith arose which had perverted the whole Christian Church. Gen.art. 179.

184. That a Trinity of Gods is fixed in the minds of Christians, although from shame they deny it. Ex.

—<sup>e</sup>. Yet the Divine Trinity is like a pearl of great price; but, when divided into Persons, it is like the pearl divided into three parts.

185<sup>3</sup>. A tablet (in the temple of the boreal Spirits) with the inscription: The Divine Trinity, Father, Son, and Holy Spirit, who are one God essentially, but three personally.

— The priest then began a sermon on the Divine Trinity . . .

451. All charity which is not conjoined with faith in one God, in whom is the Divine Trinity, is spurious . . . And so is the charity of many other heresies, such as that of those who deny the Trinity, and therefore approach God the Father only, or the Holy Spirit only, or both, leaving out God the Saviour.

D. 4442. On a sublime idea of the Lord. . . I was let into the sublime idea that (the Divine, the Human, and the Holy of the Lord) are one, which idea cannot be described, being possible only in the other life . . . The Divine was for the celestial; the Human for the rest who are beneath, also Divine, but applicable to them; the proceeding Holy was all the derivative sphere.

5241. The Angels told (the Mohammedans) that in Heaven . . . the Trine which is called the Father, Son, and Holy Spirit is in one Person, namely, in the Lord; and that in Him there is a Trine as there is in an Angel . . . the *esse* of life, which is the inmost and in the world is called the soul from the father; the *existere* of life, which appears in the human form; and the derivative proceeding, which is the sphere of affection or love by which the Angel is perceived by others at a distance. From this an idea may be had about the Trine in the Lord—the inmost which is the *esse* of life is what is called the Father; the *existere* of life is the Human called the Son; and the proceeding is what is called the Holy Spirit. 5513a<sup>2</sup>. 5600<sup>2</sup>. J.(Post.)89.

D. Min. 4623. The most arcane mysteries have their idea remaining after death; for instance, the Trinity. Christians can have no other idea than that of three Gods . . . and it is therefore a matter of the greatest labour to bring back the ideas of Christians to one God, namely, to the Lord, in whom is the whole perfect Trine.

E. 859<sup>e</sup>. That only those in truths from good . . . could acknowledge at heart that the Lord is the only God, and that the Trinity is in Him.

956<sup>2</sup>. (Thus) those who are of the Church where the Word is, if they shun evils as sins, see, from the light of Heaven in which they then are . . . the Trine in the Lord.

1025<sup>3</sup>. In the celestial sense, this commandment involves that the Lord alone is to be acknowledged, and the Trine in Him; namely, the Divine Itself from eternity which is meant by 'the Father'; the Divine Human born in time, which is meant by 'the Son of God'; and the Divine which proceeds from both, which is meant by 'the Holy Spirit.'

1082<sup>3</sup>. This trine, namely, end, cause, and effect, exists from creation in each Heaven.

1083<sup>2</sup>. As there is a trine, one within another, in every particular of the Word, and this trine is like that of effect, cause, and end, it follows that there are three senses in the Word.

1097<sup>2</sup>. Thought about God the Creator, the Redeemer, and the Enlightener, opens Heaven; for this is the Trine of the one and true God.

[E.1097]<sup>3</sup>. Thought about God as a Man, in whom is the Divine **Trine**, namely, that called the Father, Son, and Holy Spirit, alone opens Heaven.

1102. As to the doctrine of the **Trinity** which was written by Athanasius . . . This doctrine leaves a clear idea that there are . . . three unanimous Gods, but an obscure idea that there is one God. Ex. 1103, Ex. 1106<sup>2</sup>.

1106<sup>4</sup>. There is a **Trinity** in God, and also a **Unity**. Ex. . . The **Unity** in which there is a **Trinity**, or the one God in whom there is a **Trine**, does not exist in the Divine called the Father, nor in the Divine called the Holy Spirit, but in the Lord alone. In the Lord alone there is a **Trine**, namely, the Divine called the Father, the Divine Human called the Son, and the proceeding Divine called the Holy Spirit; and this **Trine** is One because it is of one Person, and may be called a **Trine**. In what follows, the agreement with this of all things of the Athanasian doctrine will be seen. 1107<sup>2</sup>, Ex. Ath. So. 110. 166.

1109<sup>2</sup>. It was of the Divine Providence that everything of the Athanasian doctrine respecting the **Trinity** and respecting the Lord, is the Truth . . . when, instead of three Persons, there is understood one Person in whom is the **Trinity** . . . For, at that time, unless they had received a **Trinity** of Persons, they would have become either Arians or Socinians. Ex.

1111<sup>2</sup>. That there is in the Lord a **Trine**—the Divine Itself called the Father, the Divine Human called the Son, and the proceeding Divine called the Holy Spirit—shown from the Word, from the Divine essence, and from Heaven.

—<sup>3</sup>. One Divine by itself is not possible; there must be a **Trine**. This **Trine** is *esse, existere, and procedere*. Ex.

—<sup>4</sup>. The Divine **Trine** . . . in Heaven, is as follows. The Divine called the Father, and the Divine Human called the Son, appear before the Angels as a **Sun**; and the derivative proceeding Divine, as light united to heat; the light is Divine truth, and the heat Divine good. Thus the Divine called the Father is the Divine *Esse*; the Divine Human called the Son is the Divine *Existere* from that *Esse*; and the Divine called the Holy Spirit is the Divine *Procedere* from the Divine *Existere* and from the Divine *Esse*. This **Trine** is the Lord in Heaven. His Divine love is what appears there as a **Sun**.

1112<sup>3</sup>. What **Trine** had God before the Lord assumed the Human? . . . God, then, was in like manner a Man, and had a Divine, a Divine Human, and a proceeding Divine; that is, a Divine *Esse*, a Divine *Existere*, and a Divine *Procedere* . . . but the Divine Human was not then Divine down to ultimates. Ex.

**Ath. 14.** There is therefore a **Trinity**, or **Trine**, or **Trine**, in the Lord: the Divine itself . . . the Divine Human . . . and the proceeding Divine. 35.

169. If you think that the substance or essence is what is called Person, there necessarily results one Person and the **Trine** in that; thus **Unity** in **Trinity** and **Trinity** in **Unity**.

**De Just. 61.** On the **Trinity** of Persons from the Athanasian Creed, before Calvin.

**Can.** Holy Spirit i. 10. Enlightened reason, by means of Holy Scripture, perceives . . . that there is a **Trinity** of Person, which is a **Trinity** of God; but not a **Trinity** of Persons, because this is a **Trinity** of Gods.

Part v. On the Divine **Trinity**.

1. The idea of the common people about the Divine **Trinity**, is that God the Father sits on high, with His Son at His right hand, and they send the Holy Spirit to men.

2. The idea of the clergy about the **Trinity**, is that there are three Persons, each of whom is God and Lord, and that the three have one and the same essence.

3. The idea of the wise among the clergy, is that there are three communicable properties and qualities, and that the incommunicable ones are meant by the three Persons.

5. From a **Trinity** of Persons there inevitably follows a **Trinity** of Gods.

6. If God is one, a **Trinity** of God is necessary, and thus a **Trinity** of Person. 7.

i. That there is a Divine **Trinity**; namely, Father, Son, and Holy Spirit. Chapter.

3. The **Trinity** of God could not be known except from revelation. Ex.

4. The **Trinity** of God did not exist actually until the Son of God . . . had been born; and not before was there a **Unity** in **Trinity**, and a **Trinity** in **Unity**.

5. The salvation of the human race depends upon the **Trinity** of God, which is at the same time the **Unity**.

6. By a **Trinity** of God which is at the same time a **Unity** is meant the Divine **Trinity** in one Person.

7. The Lord . . . taught that there is a Divine **Trinity**. III.

ii. 1. The Divine **Trinity** . . . cannot possibly be comprehended by anyone, except as the soul, body, and proceeding operation with man; consequently, except the Divine Itself called the Father is the soul; the Human called the Son is the body of the soul; and the Holy Spirit is the proceeding operation.

3. Therefore he who Knows the union of the soul and the body, and the derivative operation, Knows the **Trinity** and at the same time the **Unity** of God, in a kind of shadow. (Fully ex.)

iii. That before the world was created there was no **Trinity** of God. Chapter.

3<sup>e</sup>. From this it follows that a **Trinity** from eternity was not a real **Trinity**, but an ideal one; and still more so a **Trinity** of Persons. 5, Ex.

iv. That the **Trinity** of God was made after the world was created; and, actually, in the fulness of time; and, then, in God Incarnate . . .

v. That the **Trinity** of Persons in the Divinity is from the Nicene Council, and was thence in the Catholic Church, and after it: it is therefore to be called the Nicene **Trinity**. But that the **Trinity** of

God in one Person, the Lord God the Saviour, is from Christ Himself, and was thence in the Apostolic Church; and it is therefore to be called the Christian **Trinity**. And that this **Trinity** of God is the **Trinity** of the New Church. Chapter.

4. From these three Creeds it is evident that two **Trinities** have been handed down: one which existed before the world was created . . . in the Nicene and Athanasian Creeds, and one which existed after it, in the Apostolic Creed . . .

5. These two **Trinities** differ as much from each other as do the evening and the morning . . .

6. That the Divine **Trinity** is in the Lord God the Saviour Jesus Christ is taught by Himself. III.

viii. That the confirmation of a **Trinity** of Persons, each of whom is God from eternity . . . has falsified the whole Word. Chapter.

**Coro.** 17. It is known that for anything to be perfect there must be a **trine** in just order, one under another, and an interceded communication, and that this **trine** must make a one . . . Such a **trine** is man (consisting of head, body, and feet): Every kingdom imitates a man in this respect (consisting of king, officials, and country people). In like manner in the Church, a *primus infulatus*, leaders of the parish, and *flavens* under them.

—<sup>2</sup>. As every perfect thing must be a **trine**, in order that it may be a one [and] be held together in coherence, therefore each world . . . consists of three atmospheres . . .

39. As every Church is **trinal**, celestial, spiritual, and natural . . .

49. It was the Lord our Saviour who appeared to Abraham in His Divine **Trinity**, which was represented by the three Angels; for the Lord said, 'Abraham rejoiced to see My day . . .' Further ex.

**Inv.** 53. When the Divine **Trinity** is believed to be divided into three Persons, how can the metaphysical term **Essence** make one out of the three? when the properties of each Person are diverse . . .

**Q.** iii. Was there not always a **Trinity** in the Divine nature, to be understood in this manner: namely, Divine Love, Divine Wisdom, and the Quickening Spirit, or Holy Proceeding? *Answer.* The Divine **Trinity** in one Person is to be understood as soul, body, and proceeding operation, which together constitute one essence, for the one is from the other, consequently the one belongs to the other. There is a similar **Trinity** in every individual man, which together constitutes one person, namely, the soul, body, and proceeding operation. But in man this **trinity** is finite . . . whereas in the Lord the **Trinity** is infinite, and thus Divine, for the Lord is life itself even with respect to His Human.

vii. May not the **Trinity** be properly said to be one and the same Lord under three characters, distinctions of office, or relations towards man; namely, as Creator, Redeemer, and Sanctifier . . .? *Answer.* The most holy **Trinity** in one Person is to be apprehended as the Divine **Esse**, the Divine **Human**, and the Divine

Proceeding, and thus as soul, body, and the operation thence proceeding . . . As productions from these, follow in their order, creation, redemption, and regeneration; for creation is the attribute of the Divine **Esse**; redemption is the attribute of the Divine **Human** from the Divine **Esse**; and regeneration is the attribute of the Holy Spirit . . .

**Tripartite.** *Tripartitus.*

**Tripartition.** *Tripartitio.*

A. 9992. The tripartition of Heaven.

9993<sup>2</sup>. Each Kingdom in the Heavens is tripartite. Ex.

H. 29. Hence, from the necessity of order, Heaven is tripartite.

D. 5549. This external, also, is tripartite. Ex.

**Tripersonate.** *Triumpersonatus.* T.133<sup>2</sup>.

**Triple.** *Triplex.*

**Triplicate.** *Triplicatus.*

**Triplication.** *Triplicatio.*

**Triplicity.** *Triplicitas.*

**Triplicate, To.** *Triplicare.*

A. 4154. The goods and truths of the internal man are of triple degree . . . (Those) of the external man are also of triple degree.

10217<sup>8</sup>. The triplication of the number six involves the end.

H. 586. Most of the Hells are triplicate.

W. 190<sup>e</sup>. Compagnations and conglotations in triple order.

203<sup>e</sup>. In a triplicate ratio. P.34<sup>2</sup>.

212. In a triplicate series.

235. The triple ascent of the degrees of height.

245. Forms in a triple order, or of three degrees.

R. 247. The triplication involves all the Holy in Himself alone.

416. The triplication makes the superlative. Ex.

610. Triplication completes.

M. 484. On triplicate adultery.

T. 147. A duplicity and a triplicity in every created thing. Ex.

E. 847. That all these things may be signified to the full, the number is triplicated; and by the triplication the number 666 arises. For by 'what is triplicate' is signified completeness and fulness from beginning to end.

**Tripod.** *Tripos.* T.17<sup>e</sup>. 165<sup>2</sup>.

**Trismegistus.** *Trismegistus.* D.6083.

**Triturate.** Under **THRESH**.

**Triune.** *Triunus.*

L. 19. The **Triune** God can then be thought of from the understanding, and not before.

R. 490<sup>e</sup>. A Trinal or Triune God is not one God when the Trinal and Triune is in three Persons; but He in whom the Trinal and Triune is in one Person, He is the One God.

T. 135. They replied, We think of three Gods from our idea about the Triune God.

163. The Triune God has thus been treated of.

627. Faith, imputation, and the merit of Christ, in the present Church, may be called a Triune; for if one of the three were taken away, modern theology would become nothing.

E. 1106<sup>d</sup>. See TRINITY, here. Ath. 14.

### Trojan. *Trojanus.*

A. 2762<sup>d</sup>. The Trojan horse signified a contrivance from their understanding for destroying walls. W.H.4.

### Troop. *Turma.*

A. 3268<sup>t</sup>. 'The travelling companies of Dedanites' (Is. xxi. 13) = those who are in Knowledges.

3934. 'A troop cometh' (Gen. xxx. 11) = in the supreme sense, Omnipotence and Omniscience; in the internal sense, the good of faith; in the external, works. For 'a troop,' here, is a multitude; and, when a multitude is predicated of the Lord's Divine, it is an infinite multitude, which is nothing but Omnipotence and Omniscience . . . That 'a troop' = the good of faith, is from correspondence; for the good of charity corresponds to the Lord's Divine Omnipotence, and the truth of faith to His Omniscience. That 'a troop' = works, is because these correspond to the good of faith; for the good of faith produces works.

6405. 'A troop shall ravage him' (Gen. xlix. 19) = that works without judgment will drive away from the truth. Ex.

R. 352. See GAD, here. E. 435<sup>g</sup>.

M. 2<sup>g</sup>. I saw two troops from the north, two from the west, and two from the south . . . There were six troops, or companies—*cohorts*.

326. They divided themselves into little bands.

T. 159<sup>g</sup>. I saw four troops of Spirits . . .

160<sup>g</sup>. Spirits like the troops of an army seen on that way.

280. I saw walks . . . and youths who had gathered there in troops, so many companies—*consortia*.

510. When he sees infernal troops.

680<sup>g</sup>. In armies—regiments, battalions, and companies.

D. Min. 4705. A troop ascended from behind.

E. 193<sup>g</sup>. 'The troop spreading itself without' (Hos. vii. 1) = evil casting out good.

242<sup>17</sup>. 'The troop of camels' (Is. lx. 6) = all who are in the Knowledges of truth and good. 324<sup>g</sup>.

419<sup>21</sup>. Occurs.

### Trouble. *Molestia.*

### Troublesome. *Molestus.*

See under DISTURB.

A. 1393. Sad and troublesome things are there removed in an instant. Ex.

1509<sup>e</sup>. Their sphere injected an irksomeness in doing or thinking serious things. D. 2502.

4096<sup>e</sup>. Let him try whether this is troublesome to him, or not.

8670. All the trouble which befell them in the way (Ex. xviii. 8) = labour in temptations; for 'trouble' = labour, because it is predicated of temptations.

R. 509. They are looked upon with contempt, dislike, and aversion. Sig.

696. 'They gnawed their tongues for trouble' (Rev. xvi. 10) = that they could not endure truths. By 'trouble' is not meant trouble from falsities; for these do not cause them any trouble; but trouble from truths is meant. E. 990.

697. 'And blasphemed the God of Heaven for their troubles and for their sores' (ver. 11) = that they could not acknowledge the Lord alone to be the God of Heaven and earth, on account of the resistance from interior falsities and evils . . . By 'troubles' are signified the troubles of acknowledging this; thus resistance from interior falsities; for that which resists is troublesome. 'Troubles' are predicated of falsities. E. 992.

D. 1468. In these thin waters they suffer troubles. . . . It is a trouble like that of the veil. . . . But those who confirm Truths suffer no trouble when let in there . . . but others perceived something very troublesome; who also said that they were now delivered from the trouble, and that the trouble was diminishing. 1469.

1744. There is at the same time insinuated into him a dislike for doing anything real.

1745<sup>e</sup>. He at once confessed a most troublesome uneasiness.

2504. Such men cause the greatest trouble to those who labour in the commonwealth. Des.

2505. So that I was kept doing my work with much irksomeness. Ex.

2681. They said they were in such trouble that they could not live.

2771<sup>2</sup>. (Cause) the greatest trouble and unhappiness to them.

2774. Associations formed (here), when the minds are unlike, are very troublesome.

2871. Instead of sweetness, they perceive tedium, and irksomeness.

2966. These also were indignant, or affected with disgust.

3110. This (separation) takes place with great annoyance.

3624. Reflections of thought which create much trouble.

3714. Sirens affected me with great annoyance.

### Trough. *Aqualiculum.* A. 2310<sup>g</sup>. 3095 (below).

### Trough. *Canalis.*

A. 939. Like the vapour from hogs scraped in a trough. D. 1292. 1294.

3095. 'She emptied her pitcher into the trough' (Gen. xxiv.20)=the separation of the affection of truth which was being initiated into Divine good. . . 'A trough-canal<sup>is</sup> seu aquilic<sup>ulum</sup>'=the good of truth; for the water in the trough=truth; and the trough itself, the same as wood, namely, good.

4016. 'He set the rods . . . in the gutters' (Gen. xxx. 38)=further preparation. . . 'The gutters'=the good of truth in the Natural. 4030.

6777. 'They filled the troughs' (Ex.ii.16)=enriched the doctrine of charity. . . The reason 'a trough-canal<sup>iculus</sup> seu aquat<sup>is</sup>'=the doctrine of charity, is that it is a wooden trough-canal<sup>is</sup>, into which water is drawn from a well for flocks to drink.

D. 1017. On those who constitute the province of the duct of the hepatic gall.

3619. Filthy water was seen to flow out of a certain gutter.

**True Christian Religion.** *Vera Christiana Religio.*

B. i. The Work called **The True Christian Religion** referred to. 16. 42. 44. 73. T.75<sup>e</sup>. 351. 362<sup>e</sup>. 485. 791. Coro.18. 21. 22. 28. 39. Inv.11. 32. 39. 43.

**Truly.** *Reverus.* A.6032<sup>e</sup>. —<sup>e</sup>.

**Trumpet.** *Buccina.*

**Trumpeter.** *Buccinator.*

See under INSTRUMENT, and SOUND-clangere.

A. 424. 'Trumpeters' (Rev.xviii.22)=the goods of faith.

3969<sup>14</sup>. 'To sound with the trumpet' is a spiritual expression.

4592<sup>10</sup>. 'To sound with the trumpet-buccina et tuba' (Hos.v.8)=to announce that the Intellectual of the Church ('Ephraim') has been desolated.

8802. The trumpet, which was a wind instrument with a loud sound, corresponded to the affection of celestial good. (See JOBEL, here.)

8815. 'The voice of a trumpet exceeding loud' (Ex. xix.16)=the celestial state which was around; for 'the voice,' or 'sound,' of 'a trumpet'=the truth of celestial good; 'voice'=truth; and 'trumpet,' celestial good.

—<sup>e</sup>. Truth Divine itself in Heaven is signified by 'voices' and 'lightnings'; but heavenly or angelic truth adjoined to the Divine, which is below or around, is signified by 'the voice of a trumpet.' Ill. 8823.

8915. 'The voice of a trumpet' (Ex.xx.18)=Divine truths from good through Heaven; for 'the voice of a trumpet'=the state of the angelic Heaven which is around the Divine; and also the truth Divine thence.

—<sup>e</sup>. 'The voice of a trumpet-tubae seu buccinae' (Matt.xxiv.31)=truth Divine through Heaven in an internal form, and its evangelization. H.1<sup>2</sup>.

H. 1 (m). That 'a trumpet-tuba seu buccina'=Divine truth in Heaven, and revealed from Heaven. Refs.

R. 276. Trumpets and drums corresponded to celestial goods and truths.

792. 'The voice,' or 'sound,' of 'pipers and trumpeters'

(Rev.xviii.22) has relation to celestial affections. Ex. (=the affection of celestial truth and good. —.) E.1185.

E. 273<sup>e</sup>. 'The voice of a trumpet'=Divine truth as to revelation.

357. 'He shall sound with the trumpet' (Zech.ix.14) =a manifest perception of good.

417<sup>10</sup>. 'A day of the trumpet and of sounding' (Zeph. i.16)=spiritual combat, which is against falsities and evils.

448<sup>15</sup>. 'Sound with the trumpet' (Ps.lxxxii.2)=worship.

449<sup>7</sup>. 'To sound the trumpet' (Jer.vi.1) = combat against that Church from the truths which are from good.

502<sup>8</sup>. 'The sound of the trumpet'=Divine truth making glad the heart. Ill.

—<sup>9</sup>. 'To sound with the trumpet' (Zech.ix.14)=to disperse by means of Divine truth.

—<sup>10</sup>. As the evil, where gathered together in the Spiritual World, are, by the influx of Divine good and Divine truth, deprived of the truths and goods which they have simulated in externals, and are let into the evils and falsities which they have cherished within, and are thus separated from the good and cast into the Hells; and as, when this is done, there is heard by those at a distance as it were trumpets-buccinae et tubae-sounding, it was therefore commanded among the sons of Israel that they should sound with the trumpets-tubis-for battle. Ill.

654<sup>23</sup>. Convocation to the Church by the Lord, is signified by, 'In that day a great trumpet shall be sounded' (Is.xxvii.13). 741<sup>10</sup>.

681. 'Trumpet-tuba et buccina'=Divine truth to be revealed, or which has been revealed.

700<sup>16</sup>. The sounding of the trumpets by the priests (at Jericho)=the preaching of Divine truth from Divine good. See A.8815<sup>2</sup>.

**Trumpet.** *Tuba.*

See under TRUMPET-buccina.

A. 4060<sup>8</sup>. 'He shall send forth His Angels with a trumpet and a great voice' (Matt.xxiv.31)=choice by the influx of holy good and of holy truth from the Lord through the Angels. . . 'A trumpet,' and 'a great voice,' =evangelization. E.418<sup>5</sup>.

C. J. 28. (At the Last Judgment) the Lord was seen in a white cloud with Angels, and a sound was heard thence as of trumpets, which was a sign representative of the protection of the Angels of Heaven by the Lord, and of the gathering together of the good from every direction.

R. 37. 'I heard behind me a great voice as of a trumpet' (Rev.i.10)=manifest perception of Divine truth revealed from Heaven. . . It was heard as a trumpet, because, when the Divine truth descends from Heaven, it is sometimes so heard by the Angels of the Ultimate Heaven, and is then manifestly perceived. E.55.

226. 'A voice as of a trumpet speaking with me' (Rev.iv.1)=Divine influx . . . and manifest perception.

(= what is clear and manifest ; for 'a trumpet' = Divine truth manifested and revealed from Heaven. This voice was heard 'as a trumpet speaking,' because it was clearly and manifestly perceived by the Angels. E.262.)

[R.] 391. 'There were given unto them seven trumpets' (Rev. viii. 2) = the exploration and disclosure of the state of the Church and of the derivative life of those who are in faith alone. By 'trumpets' is here signified the same as by 'sounding,' because they sounded with them ; and by 'to sound trumpets' is signified to call together upon solemn occasions, which were various ; here, to explore and disclose the quality of those who are in faith alone, and thus the quality of those who are of the Church of the Reformed at this day. (=influx from them, and the consequent changes of state, and separations. Ex. E.489<sup>2</sup>.) R.397. 416. 443. E.500.

M. 2. I saw an Angel . . . who had a trumpet in his hand and at his mouth, which he sounded towards the north, the west, and the south. (The effect.)

10. The Angel said, I will sound the trumpet, and hither will come those who have been most renowned for wisdom . . .

42. There was heard from Heaven a voice as of a trumpet, saying . . .

T. 665. One of the elect took a trumpet, and sounded it towards the south, the north, the east, and the west. (The effect.)

E. 55. The reason 'a trumpet-tuba seu buccina' = Divine truth to be revealed from Heaven, is that sometimes Divine truth is so heard when it flows down from the Lord through the Heavens with man ; for it is increased in the descent. Ill. 130<sup>5</sup>.

502. 'To sound with the trumpet' = influx of Divine truth from Heaven, because when Divine truth flows down from Heaven, it is sometimes heard as the sound of a trumpet-buccinae, and as the clang of a trumpet ; and to those who stand below there appear as it were Angels having trumpets.

—<sup>3</sup>. That 'to sound with trumpets-tubis et buccinis' = the revelation of Divine truth, and the manifestation of it. Ill. (And the consequent changes in the state of the Church. —<sup>e</sup>. 531.)

5 M. 19. The trumpets seen in the hands and at the mouths of the Angels, were representations of their speech among themselves from inspiration.

**Trunk.** Under Stock.

**Trunk.** *Rostrum.*

D. 5896. He was seen to be cast down by the trunk of an elephant.

**Trust.** *Fiducia.*

**Trust, To.** *Fidere.*

**Trustworthy.** *Fidus.*

A. 2982<sup>2</sup>. It is said that the faith itself which saves, is trust ; but this trust is never possible except in the good of life. Without the good of life there is no reception ; and where there is no reception there is no trust, except at some times a certain apparent trust, in sufferings . . . But with those in evil of life, when the crisis

is past, that fallacious trust completely vanishes ; for there is a trust even with the evil. But whoever wants to know the quality of his trust, let him explore in himself the affections, and ends, and also the practices of his life.

3451<sup>4</sup>. For when with such there is confidence or trust in the Lord, which they call faith itself, they are then in the affection of love to the Lord, consequently in good as to the life.

3868<sup>e</sup>. Few know that faith is trust and confidence ; and still fewer know that trust or confidence is from charity, and is not possible with anyone who has not lived the life of charity.

4352<sup>3</sup>. See CONFIDENCE, here. 4500. 7762. 9241.

4532. (Lot there of those who trust in themselves alone.)

5660<sup>3</sup>. He is in peace, for he trusts in the Lord.

6015<sup>2</sup>. 'To confide in the shadow of Egypt' = to trust in scientifics . . .

6097<sup>2</sup>. The Lord keeps the man in hope and trust, which are the forces of combat from within, whereby the man resists.

6578. 'He spake upon their heart' = trust . . . that nothing of evil should befall them. Ex.

—<sup>e</sup>. For trust is of the will, through good ; for genuine trust is possible only with those who are in the good of charity ; and genuine hope is possible only with those who are in the good of faith.

6598. Such therefore trust in others, and speak much from the memory.

7395. That truth Divine is to be trusted in. Sig.

8185<sup>2</sup>. Those who trust in themselves and in their own wisdom in spiritual things. Tr.

8240. 'They believed' = faith and trust . . . for he who has faith has trust also. Trust is of love through faith ; consequently, trust in the Lord is possible only with those who are in love to the Lord and towards the neighbour, because with others there is no faith.

8478<sup>2</sup>. Those have care for the morrow . . . who do not trust in the Divine, but in themselves. Des.

—<sup>3</sup>. It is quite different with those who trust in the Divine ; these, although they have care for the morrow, still have it not ; for they do not think of the morrow with solicitude, still less with anxiety : they are of unruffled mind whether they enjoy the things they desire, or not, neither do they grieve at loss ; they are content with their lot ; if they become rich they do not set their heart on riches ; if they are exalted to honours, they do not regard themselves as more worthy than others ; if they become poor they are not made sad ; if they are low in rank they are not dejected in mind ; they know that with those who trust in the Divine, all things follow on to a happy state in eternity ; and that the things which befall them in time are conducive to that. (Continued under PROVIDE.)

8480<sup>3</sup>. Those who trust in the Lord continually receive what is good from Him ; for whatever happens to them, whether it appears prosperous or not, is still good, for it conduces as a means to their eternal happiness.

Whereas those who trust in themselves, continually induce evil on themselves; for whatever happens to them, even although it appears prosperous and happy, is still evil, and thence conduces as a means to their eternal unhappiness. Sig.

871<sup>3</sup>. They who trust in their Own prudence.

878<sup>3</sup>. They who trust in their Own intelligence.

1030<sup>o</sup>. To trust in himself, and not in the Divine. Sig.

F. 36. To believe in the Lord is to have trust that He saves; and, as no one can have trust but he who lives well . . . R.67<sup>3</sup>.

P. 179. There is given them trust that the Lord disposes their lot . . .

R. 886. 'These words are true and trustworthy' (Rev. xxi.5)=that they ought to be believed. 952.

949<sup>o</sup>. By faith in Him is meant trust that He saves; and this trust exists with those who approach Him immediately, and shun evils as sins. With others it is not possible.

T. 344. The Esse of the faith of the New Church is . . . 2. Trust that he who lives well and believes rightly, will be saved by Him.

439. The trust in our Own power in the Things of salvation.

440. These are not in the trust of reward from merit.

514<sup>2</sup>. The trust that he is in Abraham's bosom.

727<sup>e</sup>. Love is not love without trust.

D. 1370. On the penalty of vastation of those who . . . trust in themselves. 1402. 1414.

2563. He who trusts in the Lord, unconsciously obtains all things necessary.

2764. On the sphere of persuasion (acquired by) those who trust in themselves.

6014. Faith (then) becomes trust.

E. 627<sup>11</sup>. 'Thou art my trust' (Job xxxi. 24)=that he had not confided in himself by believing that there is anything good from himself.

654<sup>52</sup>. Trust in the scientifics of the sensuous man. Sig.

710<sup>6</sup>. 'Thou dost give me trust from my mother's breasts' (Ps. xxii.9)=that he has been afterwards led and spiritually educated.

781<sup>9</sup>. It is a fallacy that the trust which is called saving faith, accepted without understanding, is spiritual trust. Ex.

805<sup>13</sup>. Thus the trust and confidence of that faith . . . is an empty sound. Ex.

810<sup>4</sup>. By trust and confidence is meant trust and confidence in the Lord, that of pure mercy He will teach man the way, and lead him to Heaven.

**Truth.** *Verum, Veritas.\**

**True.** *Verus.*

See all through GOOD, especially, and also AFFECTION OF GOOD, CELESTIAL TRUTH, DIVINE TRUTH, EXTERNAL

TRUTH, GOOD OF TRUTH, INTELLECTUAL TRUTH, INTERNAL TRUTH, NATURAL TRUTH, RATIONAL TRUTH, SCIENTIFIC TRUTH, SENSUOUS TRUTH, SPIRITUAL TRUTH, AND TRUTH OF GOOD.

See also under APPEARANCE, DOCTRINE, FAITH, FALSIFY, FALSITY, HEAVENLY MARRIAGE, JUDGE, POWER, AND VERIFY.

See also under BLOOD, BREADTH, GARMENT, GOD, IRON, KING, LAME, LEAF, LIGHT, MALE, MULTITUDE, PEOPLE, ROCK, SEED, SILVER, SON, STONE, THIRST, WATER, WAX, AND WINE.

A. 22. 'Morning'=every state of Truth.

40<sup>2</sup>. Those who will teach the natural man about the Truths of faith. Sig.

55<sup>e</sup>. 'Birds of the heavens'=truths, or intellectual things.

57. 'The herb yielding seed'=all truth which regards use.

110. 'Bdellium and onyx'=the truth of love, and the truth of faith from love.

112. There is never any truth except from faith, thus from the Lord.

129<sup>e</sup>. He should confirm spiritual and celestial Truths by natural Truths, in terms familiar to the learned world.

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

393. Dictated not *what* was true; but that it was true.

511. They preferred delectation from truths to delight from uses.

548. The laws of that Kingdom are eternal Truths. 1728. 1775<sup>e</sup>.

597<sup>3</sup>. The general principles of the Most Ancient Church were heavenly and eternal Truths. Examps.

654. When charity is present . . . then acknowledgment is present, which is the Truth of faith.

724. No truth is holy unless it comes from good. Ex.

794<sup>e</sup>. Nothing is of more importance to man than to know what is true. Ex.

847. Fluctuations between truth and falsity. Sig. and Ex.

863. The second state, when the truths of faith appeared to him. Sig. and Ex.

874<sup>e</sup>. Although what a man thinks be most true, yet so long as it is from what is his Own, it is indeed, in itself, the truth of faith, but it has not the good of faith in it. All truth, in order to be the truth of faith, must have in it the good of faith from the Lord . . .

875<sup>2</sup>. So long as falsities superabound, the truths of faith, however inseminated, cannot take root. Ex.

880. All the truth of faith is rooted by the good of faith . . .

896. On the removal of falsities, the light of the truths of faith. Sig. and Ex.

— . To know Truths, to acknowledge Truths, and to have faith in Truths, are three very different things. Ex.

\* *Veritas* is distinguished by a capital T.

[A.] 963. The (punishment of the) veil is for those who, although they see the **Truth**, do not want to acknowledge it.

986<sup>3</sup>. For man is born again and receives conscience by means of **truths** of faith; and therefore the Spirits with man are not permitted to excite falsities.

1077. Conscience is formed through **truths** of faith. Ex. . . Thus unless there are **truths** of faith, which the man hears, acknowledges, and believes, he can never have a **true** conscience; for it is through **truths** of faith, the Lord operating in charity, that man is regenerated . . . Thus **truths** of faith are the means by which man may . . . live according to the things which faith teaches. Ex.

1321. That none had **truth** of doctrine. Sig. and Ex. —. When the worship of self succeeds . . . not only is all **truth** perverted, but it is abolished, and at last **truth** is acknowledged as **truth** . . . For all the light of **Truth** is from the Lord. Ex.

1458. Knowledges — *cognitions* — are celestial and spiritual **Truths**, which are so many radiations of light in Heaven.

1469. 'Sarai,' as a wife, = **truth** adjoined to celestial things. Ex. 1489.

—. The Celestial has **truth** in it: the one is inseparable from the other. Ex.

—. Scientifics and Knowledges . . . are not **truths**, or **Truths**, but are only recipient vessels. Ex.

1470. That **truth** from a celestial origin is delightful. Sig. and Ex.

1495. The progression is from scientifics to rational **truths**; then to intellectual **truths**; and finally to celestial **truths**. . . If progression is made from scientifics and rational **truths** to celestial **truths** without intellectual **truths** as media, the Celestial is violated. Ex.

1496. Regarded in itself, the **truth** learned from childhood is nothing but a vessel . . . **Truth** has no life from itself . . . The Celestial is love and charity; all **truth** is thence, (therefore) it is nothing but a kind of vessel; and so are **truths** themselves plainly presented in the other life; **truths** there are never regarded from **truths**, but from the life which is in them . . . it is from this that **truths** become celestial, and are called celestial **truths**. Hence may be evident what intellectual **truth** is. Scientific **truth**\* is one thing; rational **truth** is another; and intellectual **truth** is another; they succeed one another. Scientific **truth** is of knowledge; rational **truth** is scientific **truth** confirmed by reason; intellectual **truth** is conjoined with an internal perception that it is so.

1685. **Truth-verum**—is the first thing in combat; for combat is from **truth**; for from **truth** it is known what falsity and evil are; and therefore there are no such combats until the man has been imbued with the knowledges and Knowledges of **truth** and good.

1707<sup>2</sup>. But by spiritual things, or **truths**, the Lord inflows with every man.

1723. 'King' = **truth**.

1728<sup>2</sup>. For **Truths** condemn everyone to Hell.

1802<sup>3</sup>. They are instructed (there) only in general **Truths**; and, when they receive these, there are indefinite things which they perceive.

1803<sup>2</sup>. 'Gravel' = **truth**.

1813<sup>2</sup>. It is a **truth** of faith, that is, the **Truth** itself, that the Lord fights (in man).

1832<sup>3</sup>. These are apparent **truths** . . . and, as they are not real **truths**, there is no correspondence; yet the Lord leaves them entire with the man. Ex.

1861<sup>3</sup>. 'Branch' = **Truth**.

1911<sup>6</sup>. **True** because the Lord has said so. 2568<sup>4</sup>. 2588<sup>2</sup>.

1928. **Truths-vera**—from scientifics are said to obtain life when they associate themselves with the **truths** into which inflows the Celestial of love: the very life of **truth** is thence. There are conjunctions of . . . **Truths** like those of the Societies in Heaven, to which they also correspond. . . The **Truths** which have not been conjoined according to the form of the heavenly Societies, have not yet obtained life.

—<sup>2</sup>. The **truths** of faith never have any life unless the man lives in charity. Ex.

1936<sup>6</sup>. Therefore **truths** stripped of fallacies and appearances are rejected by the first Rational.

1950<sup>2</sup>. **Truth-verum**—separated from good ('Ishmael'). Des. 1951<sup>2</sup>.

1958. 'Kadesh' = **truth**, and contentions about **truths**.

2015<sup>10</sup>. For government from **truths** alone would condemn everyone to Hell.

2046. The celestial love which continually inflows from the Lord, cannot be received except in **truths**; and therefore man is reformed and regenerated through the Knowledges of **truth** . . . conscience itself is formed through the **truths** of faith.

2049. Gentiles can be in **truths**, but not in **truths** of faith. (Their **truths** enun.) But the **truths** of faith are all doctrinal things about eternal life, the Lord's Kingdom, and the Lord. These cannot be known to them, because they have not the Word. . . When they live in charity, they live in **truths**, for all **truths** are of charity . . . They who live in these **truths** readily imbibe the **truths** of faith . . . because the **truths** of faith are the interior **truths** of charity.

—<sup>4</sup>. (Thus) the **truths** of faith can never be acknowledged as **truths** . . . unless they are implanted in charity. Ex.

2053. No pure intellectual **truth**, that is, **truth** Divine, is possible with man; but the **truths** of faith which are in man are appearances of **truth**, to which fallacies of the senses adjoin themselves, and to these the falsities which are of the cupidities of the love of self and of the world: such are the **truths** with man. . . But still the Lord conjoins Himself with man in these impure things . . . and thus forms conscience. The **truths** of conscience are various, being according to everyone's religion. Ex. N.21<sup>6</sup>.

2063<sup>3</sup>. When man is being regenerated . . . he proceeds to conjunction with the Lord through **truth**. that is, through the **truths** of faith; for no one can be

\* That is, **truth** in the external memory exclusively.

regenerated except through Knowledges of faith, which are truths. The Lord comes to meet these through good, that is, through charity, and introduces this into the . . . truths of faith; for all truths are vessels recipient of good; and therefore the more genuine the truths are, and the more they are multiplied, the more abundantly can good accept them as vessels, reduce them to order, and at last manifest itself; so that at last the truths do not appear, except in so far as good shines through them. In this way, truth becomes the Celestial Spiritual. Tr.

2069. Truths—*vera*—from conjoined truths and goods. Sig. and Ex. . . They are all truths of the Internal Church, or interior truths of faith.

2078. The spiritual are made rational from truth; the celestial, from good.

2088<sup>2</sup>. The celestial . . . did not perceive good from truth, but from the affection of good. 2144.

—<sup>3</sup>. But charity is implanted through truth.

2089. For the spiritual, by the truths which appear to them as truths, receive charity from the Lord, and, through this, conscience.

2129<sup>2</sup>. (Truths—*veritates*—combating, heard as a grating noise.)

2146<sup>o</sup>. The truths of faith are not holy unless they are from love and charity.

2189<sup>2</sup>. The life of charity . . . is continually growing by means of truths; therefore the more truth there is insinuated, the more is the life of charity perfected; and therefore charity is circumstanced with man according to the quality and the quantity of the truth.

2219<sup>4</sup>. Those in the love of self . . . abominate all the truths of faith; for these are the laws of order themselves in the Lord's Kingdom.

2227. 'Numerous' is predicated of truth.

—<sup>e</sup>. Spiritual good is truth.

2234. 'Way' is predicated of truths, because truths lead to good, and proceed from good.

2235. 'Judgment' is predicated of truth. Ill.

2261. It may be supposed that a man cannot but be saved if the truths are full of good. But . . . there are very few truths with man; and if there are any they have no life unless there is good in them; and if there are goods in them, he is saved, but of mercy; for the truths with man are very few; and the good in them has its quality according to the truths and the man's life. Ex.

—<sup>2</sup>. The worst men . . . can learn the truths of faith, and confirm them . . . but still, with them, those truths are dead. The life of truth . . . is solely from the Lord . . . and no one can have part in this who despises others, etc.

—<sup>e</sup>. But the case with the truths of faith is that man is regenerated by their means; for they are the veriest recipient vessels of good. Such, therefore, as are the truths, and such as are the goods in the truths, and such as is their conjunction . . . such is the state of blessedness after death.

2268<sup>o</sup>. It may be said even of the Angels that they

as it were dwell in man's truths . . . when he lives in love and charity . . .

2269<sup>3</sup>. Evils cannot be insinuated into truths . . .

2272. Temptations exist not only that man may be confirmed in truths, but also that truths may be more closely conjoined with goods; for the man then fights for truths against falsities.

2280<sup>6</sup>. These (both within and without the Church) although not in the truths of faith, being in good, are in the faculty of receiving the truths of faith in the other life. Ex. 2284<sup>o</sup>.

2333. 'Way' = truth.

2335. He wished to judge from truth. Sig. & Ex.

—'. 'Street' = truth. 2336, Ill.

2341. Truth—*verum*—has no communication with falsity. Sig.

2343<sup>9</sup>. Truth—*verum*—can inflow from no other source than the Lord; and it cannot be inseminated except in the good which is from Him.

2348. 'Old men' = confirmed truths. . . 'Boys playing in the streets' = recent truths.

—<sup>e</sup>. 'A little one' = the truths which are first born.

2353<sup>3</sup>. As all the light of truth is from good. 2425<sup>3</sup>.

2372. To teach truth is the same as to teach what good is; for all truth looks to good.

2374. To inflict violence on truth. Sig. and Ex.

2383<sup>4</sup>. If instructed in truths, they would not only falsify them, but would also defile them with evils. Tr.

2385. They could see no truth which would lead to good. Sig. and Ex.

2388<sup>o</sup>. The truths of faith are the very receiving vessels of good; and they receive good in proportion as the man recedes from evil. (Continued under Good.)

—'. A man can know truth . . . and even be persuaded that it is truth; but still this truth does not live so long as he is in a life of evil. Ex.

2403. The quality of those who are in the truth of faith, and not in the good of life. Ex.

2411. 'Wife' = the truth of faith.

2410<sup>o</sup>. The Church beginning to think and act from truth. Sig.

2429<sup>3</sup>. For anyone to have truth in himself, he must not only know it, but also acknowledge, and have faith in it; and he then first has truth, because it then affects him, and remains. Ex.

2434<sup>e</sup>. Man calls truth whatever favours (his) good.

2439<sup>2</sup>. That truths which in themselves are truths, are with one more true, with another less true, and with some not true at all, and even false, may be evident from almost all things which in themselves are truths; for they are varied according to the affections of the man with whom they are. Examp.

—<sup>e</sup>. Thus there is much of truth with those in the affection of good, and less of truth with those in the affection of truth.

[A.] 2447. (Punishments and condemnations) from the laws of order as to **truth**, because they separate themselves from good. Sig. and Ex.

2449. That all **truths** were separated from them. Sig. and Ex.

2454. That **truth** averted itself from good, and looked to doctrinal things. Sig. and Ex. —<sup>5</sup>, Ex.

—<sup>5</sup>. For when doctrine is separated from life, then, as good is devastated . . . **truth** also is devastated, that is, becomes a pillar of salt.

2503. As, with the Lord, all **truth** was from a celestial origin . . .

2516<sup>2</sup>. As the Lord is Doctrine itself, He is called 'the **Truth**,' etc. 2531<sup>4</sup>, Ex.

2520<sup>2</sup>. Without an idea from worldly things, man cannot think at all; and therefore if **truths** were propounded nakedly from a Divine origin they would never be received, but would transcend all his apprehension. Examps.

2524<sup>2</sup>. For the **truth** of the Rational is procured by knowledges and Knowledges . . . Hence there adhere to its **truths** many fallacies from the senses, which cause the **truths** not to be **truths**; but still, when the Divine good inflows into them, and conceives them, they appear as **truths**, and are acknowledged as **truths**, although they are nothing but appearances of **truth**. (Continued under Good.)

2531<sup>4</sup>. When (this Divine) inflows into man's Rational, it is received according to the **truths** therein, thus variously . . . The more genuine the **truths** are, the more perfectly is the Divine received.

—<sup>3</sup>. In the Word of the Lord there are **truths** themselves; in its literal sense **truths** which have been accommodated to the apprehension of those who are in external worship; and in its internal sense **truths** accommodated to those who are internal men . . . Hence it is evident how important it is that interior **truths** be known and received. These **truths** may indeed be known, but never received, except by those who are in love or in faith in the Lord. Ex.

2554. Although Divine good is united as by marriage solely to Divine **truth**, it inflows into lower **truths**, and conjoins itself with them, but not as by marriage; for it inflows into rational **truths**, which are only appearances of **truth**, and conjoins itself with them; it inflows even into scientific and sensuous **truths**, which are scarcely anything but fallacies, and conjoins itself with them. Unless it did so, no man could possibly be saved.

2557<sup>3</sup>. As man is hereditarily in all evil and falsity, if **truths** were to inflow (from within) he would adulterate and falsify them, and therefore it has been provided that nothing of **truth** shall inflow through the internal of man, but only through his external.

2567<sup>8</sup>. For **truths**, regarded in themselves, are more fully servants than their goods are. Sig.

2571<sup>2</sup>. For when a man has become spiritual and celestial, he no longer thinks from **truths**, but from good.

2572<sup>3</sup>. As the Angels are in love to the Lord and in mutual love, they are also in all **truth**. Ex.

2588<sup>8</sup>. (Thus it is according to order) to enter from **truths** into rational and scientific things; but (contrary to order) to enter from scientific and rational things into **truths**. . . From which it is evident how important it is that **truths** be known and believed; for man is enlightened by **truths**, and is blinded by falsities. Ex.

2669<sup>9</sup>. The **truth** of faith does not make the Church, but it introduces.

2682<sup>2</sup>. Persuasive light induces belief of falsity through **truths**, and a belief of **truth** through falsities. . . The light of **truth** cannot inflow into what is persuasive from proprium.

2682<sup>3</sup>. To those not being regenerated it makes no difference whether they know **truth**, or do not know it; and also whether what they do know is **truth** or not, provided they can palm off something for **truth**. But those being regenerated think much about doctrine and life . . . and therefore if **truth** is deficient with them . . . they suffer at heart. 2689.

2686<sup>6</sup>. In the other life, **truths** separated from goods appear as darts.

2689. A state of the desolation of **truth**, and also of removal from **truths**, with those who are becoming spiritual. Tr. 2694.

—<sup>4</sup>. The affection of evil and the thought of **truth** never conjoin themselves; where they appear to do so . . . there is the thought of **truth** without the affection of it; and therefore with them **truth** is not **truth**, but only something of sound . . . The worst can know such **truth**, sometimes better than others. With some, too, there is a persuasion of **truth**, of such a nature that no one can know but that it is genuine. Ex. . . This **truth** is such as is the principle with everyone; stronger as the love of self or of the world is stronger; it does indeed attach itself to evil, but does not conjoin itself with it, and it is therefore extirpated in the other life. Whereas with those who are in a life of good, real **truth** has its soil and its heart, and it has its life from the Lord.

2697. For the man of the Spiritual Church seems to be regenerated through the **truths** of faith. . . But no one can ever be regenerated through **truth**, unless there is good with the **truth**; for **truth** without good has no life; and therefore there is no new life through **truth** separated from good.

2698. They who are in internal suffering . . . from the privation of **truth**, are elevated and sustained solely through **truth**. . . With those in the affection of good, the good with them desires good as a hungry man does bread; but with those in the affection of **truth**, the good with them desires **truth** as a thirsty man does water.

2704. Instruction in spiritual things, that is, in **truths**. Sig. and Ex.

2708<sup>8</sup>. **Truth** devastated by scientifics and the derivative reasonings. Sig.

2709. The man of the Spiritual Church defends himself by **truths**, and debates about **truths**. Tr.

2710. The man of the Spiritual Church knows truth only from doctrine.

2715<sup>4</sup>. For the spiritual man does not know what is true from any perception, as the celestial do, but from instruction . . . and when he superadds anything from himself and from thought, then for the most part the Sensuous and its fallacies, and the Rational and its appearances, prevail, and cause him to be scarcely able to acknowledge any pure truth, such as the celestial acknowledge. Nevertheless, in these *quasi* truths the Lord implants good, even if the truths are fallacious, or are appearances of truth; but the good is thus made obscure, being qualified by the truths with which it is conjoined. Ex.

—<sup>o</sup>. For the celestial are in real truth . . . and can see from it indefinite things which belong to that truth.

2718. By truth [here] is meant no other truth than such as (the man of the Spiritual Church) believes to be truth, although, in itself, it be not truth.

—<sup>2</sup>. They who are in the affection of truth, cogitate, search out, and discuss whether this or that is truth . . . and, when they are confirmed that it is truth . . . they cogitate, search out, and discuss what it is. Examp<sup>s</sup>.

2733<sup>3</sup>. In the other life the Truth does not admit of reasonings . . .

2760<sup>o</sup>. He is called 'True-Verus' (Rev. xix. 11) from truth.

2769<sup>e</sup>. That truth condemns, and good saves. Refs.

2781. 'Wild-ass' = truth separated from good.

2799<sup>o1</sup>. Combating truth is represented by sharp-pointed things . . . but truth with good is rounded and gentle.

2803. For the conception and birth of truth are from good. Sig. and Ex.

2826<sup>o</sup>. 'Truth-*veritas*' (Jos. xxiv. 14) = is predicated of the truth of faith.

—<sup>7</sup>. 'The law of Truth' (Mal. ii. 6) = the truth of this good.

2832. For the more anyone consults natural scientifics . . . as to the truths of faith, the more he loses the light of truth, and, with the light, the life also of truth. Sig. and Ex.

—<sup>8</sup>. That there is no truth but what is from good. Refs.

2851<sup>7</sup>. 'Gladness' is predicated of truth; 'joy' of good.

2861. Man is made spiritual through truths of faith conjoined with good of life. The gentiles . . . although in the good of charity, are not truly spiritual until they have been instructed in the truths of faith.

2863<sup>2</sup>. That there are truths among the gentiles. Enum.

—<sup>3</sup>. These and many other truths are among the gentiles, and conjoin themselves with the good which they have from the Lord, from the conjunction of which they are in a state to receive still more truths, because one truth acknowledges another, and they easily consociate, for there is a connection of Truths, and a relationship

between them. Hence those who have been in good in the world, easily receive the truths of faith in the other life. Tr.

2875. Good of life . . . is insinuated by an internal way . . . but truth of doctrine by an external way, into the memory, whence it is called forth by the Lord in His own time . . . and is conjoined with the affection of good.

2904<sup>2</sup>. The truth which is not from Him is not truth. Ill.

2908. Night as to the truths of faith. Sig. and Ex. 2910.

2909. 'Kirjath-arba' = the Church as to truth.

2921<sup>6</sup>. The Lord is called 'Master' as to truth.

2930<sup>3</sup>. 'Judgment' is predicated of truths; 'justice' of good.

—<sup>4</sup>. 'Soul thirsting for drink' = a longing for truth.

2937. Redemption through truth. Sig. and Ex. 2954.

2954<sup>2</sup>. The understanding of good is what is principally called truth, and indeed the truth of faith.

2967<sup>3</sup>. 'Silver, iron, tin, and lead' = truths in their order down to the ultimate ones, which are sensuous.

3024<sup>7</sup>. That evil and truth are not to be conjoined; for thence comes profanation. Sig. 3033, Ex.

3033<sup>2</sup>. In this way, truth is deprived of all the essence of truth.

3040<sup>e</sup>. For genuine truth comes successively, and is substituted in place of former things which were not truths in themselves, but only means leading to genuine truth.

3049. For truth, in itself, is good, because from good: truth is the form of good; that is, when good is formed so as to be intellectually perceived, it is called truth.

3057<sup>4</sup>. There inflows through the Rational as it were a dictate that this is true, and that is not true; but in this way—that it is true because it is in agreement with the disposition of the general things; and that it is not true because it is in disagreement: there is no other influx as to truths.

3058<sup>e</sup>. Those who desire to know truths (merely) to know them. Sig.

3066<sup>2</sup>. No one is ever instructed through truths, but through affections of truth. Ex.

3068. For every scientific is a vessel of truth, and every truth is a vessel of good. 3079. 3083.

3074. How truth appears through scientifics, and is elevated by them out of the natural man into the rational. Tr.

3077. For truth is not truth unless it has life, and its life is affection.

3079. Receptions of truth. Sig. and Ex.

—<sup>4</sup>. 'Empty vessels' = Knowledges in which there is no truth; and truths in which there is no good.

3084. (Scientific, truth, and good, the same as the Natural, the Spiritual, and the Celestial.)

—<sup>o</sup>. Then truths are elevated out of the natural man into the rational. 3085<sup>2</sup>.

[A.] 3090. The reciprocity of **truth** when it is to be conjoined with good. Sig. and Ex. . . On the part of good there is will, and on the part of **truth**, consent.

3094<sup>e</sup>. The first enlightenment of **truth** by good, and of good through **truth**. Tr.

3096. 'A fountain' is mentioned when purer and higher **truth** is treated of; 'a well,' when **truth** not so pure, and lower. . . Natural **truth** is lower **truth**.

3098. For illustration (or enlightenment) is through **truths**, and according to **truths**.

— . The first initiation of **truth** into good is here treated of.

—<sup>2</sup>. But **truth** itself inflows . . . by an external way into the Natural; the rise of **truth** is thence . . . but the conjunction of good and **truth** is . . . in the Rational, and therefore **truth** is called forth . . . from the natural sphere into the spiritual one; for the **truth** which is to be conjoined with good is spiritual. Tr. (Continued under Good, at 3101.)

3102<sup>2</sup>. The case is this: Every **truth** which is elevated out of the natural man, that is, out of the scientifics, that is, the Knowledge and doctrinals (there) into the rational man . . . has first to be acknowledged as to whether it agrees with the good there; if so, it is received; if not, it is rejected. There are many apparent **truths** in one company, but only those are conjoined which acknowledge the good there.

3104<sup>2</sup>. 'Weight' is predicated of good; 'measure,' of **truth**. Ill.

3105. 'Bracelets' = **truth**.

3111<sup>2</sup>. The **truth** which is to be initiated and conjoined with good derives its origin from no other source (than innocence and charity). . . Within the Church, those who have not something of innocence and charity, however much they may know **truth** . . . never acknowledge it at heart. And outside the Church . . . none receive it in the other life than those who are in innocence and live in mutual charity; for innocence and charity make the soil in which the seeds of **truth** can take root and grow.

3116. In these three verses it treats of the exploration of the **truth** which is to be initiated into and thus conjoined with good, and this as to what origin it comes from; for everything depends upon the origin. Ex.

3121. '(Who hath not forsaken) His **Truth** from my lord' (Gen.xxiv.27)=the influx of charity from the Divine; for '**Truth**'=charity. In the proper sense, '**Truth**'=the same as 'faith'; and in the Hebrew 'faith' is expressed by some such word, so that what is called '**Truth**' in the Old Testament is called 'faith' in the New . . . Hence it is evident that **Truth**, or faith, in the internal sense, is the same as charity . . . or, what is the same, that all **truth**, in the internal sense, is good. (Continued under Good.) 3122, Ex. 3157. 4254.

3122. See MERCY, here.

— . For the celestial never thought about the things of faith, or of **truth**. Ex.

3125<sup>e</sup>. In these two verses it has treated of the perception of the quality and source of **truth**; and at the same time of joy on account of it.

3128<sup>2</sup>. For all good inflows by an internal way into the Rational, and through it down into the sensuous Scientific . . . and by illustration there causes **truths** to be seen; and the **truths** are called forth thence, and put off their natural form, and are conjoined with good in the Rational, and at the same time make the man rational, and at last spiritual. Tr. (Further ex. under ENLIGHTEN.)

3131. The desire of the affection of good towards the **truth** which was to be initiated into **truth** Divine. Sig. and Ex.

—<sup>3</sup>. For all **truth** in its first infancy is not **truth**, but is that which is apparent of **truth**; but in process of time it puts off the appearance, and puts on the essence, of **truth**. Examp.

—<sup>e</sup>. Thus the fallacies and appearances, which, in the time of ignorance, are the **truths**, are dissipated.

3145. Without freedom there is never any production of **truth** in the natural man, nor any calling forth therefrom into the rational, and conjunction with good there. . . Unless **truth** is learned from affection, thus in freedom, it is not implanted. 3146.

3158<sup>e</sup>. (Thus) the **truth** of faith never becomes man's until it has been received by the will, that is, initiated and conjoined with the good there.

3161<sup>2</sup>. When **truths** have been conjoined with good, they are no longer of knowledge, but of life; for the man then no longer learns from **truths** how to live, but he lives from them, and thus **truths** are appropriated to him, and become of the will.

3167. The Church is called 'mother' from **truth**.

3175. Man is never born into any **truth**, not even into natural **truth**, as that he should not steal, etc.; still less is he born into any spiritual **truth**, as that there is a God, etc.

—<sup>2</sup>. (Thus) man must learn all **truth**, and this by an external way . . . and (have it) implanted in his memory. But so long as **truth** is there only, it is only knowledge. In order that **truth** may imbue the man, it must be called forth thence, and be conveyed more towards the interiors. (Continued under Good.)

—<sup>3</sup>. But **truth** cannot be separated from the natural man . . . without difficulty; for . . . so long as the fallacies, cupidities, and persuasions are there, and adjoin themselves to **truth**, the natural man detains **truth** with himself. Sig. . . The reason is that he places **truth** in doubt, and reasons about it. But as soon as the cupidities, etc. are being separated by the Lord, and the man begins, from good, to be averse to reasonings against **truth**, and to laugh at doubts, then **truth** is in a state to depart from the Natural, and to be elevated into the Rational, and to put on the state of good, for then **truth** becomes of good, and has life. Examps.

—<sup>e</sup>. These **truths** can never be believed, unless the man is in good. Good is that which apprehends; for through good the Lord inflows with wisdom.

3186. Goods are not fructified, and **truths** are not multiplied, with man, until there is the conjunction of **truth** and good in his Rational . . .

3190. When **truth** is elevated out of the Natural into

the Rational, it is taken out of the sphere of worldly into that of heavenly light. Ex.

3203<sup>2</sup>. All **truth**, in its first age, is of knowledge, but as it advances it becomes of life. Ex.

—<sup>3</sup>. The man then no longer acts from **truth**, but from good. Ex.

3207. Appearances of **truth**, Sig. and Ex.

—<sup>2</sup>. Good itself is holy, because it is the Divine which proceeds from the Lord, and it inflows through a higher way or door into man; but **truth**, in so far as its origin is concerned, is not holy, because it inflows by a lower way or door, and at first is of the natural man; but when it is elevated thence towards the rational man, it is purified by degrees; and, at the first sight of the affection of good, it is separated from scientifics, and puts on the appearances of **truth**, and thus comes near to good. . . . (But after conjunction with good,) **truth** no longer looks at good from appearances, but it is looked at from good apart from them.

—<sup>3</sup>. But neither with man nor Angel are any **truths** ever pure, that is, without appearances; all and each are appearances of **truth**; but still they are accepted by the Lord as **truths**, if good is in them. To the Lord alone belong pure **truths**. (Continued under APPEARANCE.)

—<sup>5</sup>. It is an appearance that man is reformed and regenerated through the **truth** of faith; it is through the good of faith. . . .

— . It is also an appearance that **truth** gives to perceive what good is, because it teaches; it is good which gives to **truth** to perceive; for good is the soul, or life, of **truth**. (Continued under GOOD.)

3209<sup>2</sup>. The **truth** (in the Lord) which was to be elevated out of the Natural, was not Divine, until it was conjoined with the Divine good of the Rational. 3210<sup>2</sup>.

3210. The sanctuary of **truth** in the Divine Human. Sig. and Ex.

3236. The husband represents good, because it is in the first place; and the wife, **truth**, because it is in the second place.

—<sup>2</sup>. The spiritual **truth** adjoined to that good is what is called the **truth** of faith. . . . But in order that it may be the **truth** of faith, or faith, to the spiritual man, it must come from the new understanding. . . .

3240. The good the celestial have is of love to the Lord, and the **truth** is of love towards the neighbour; but the good the spiritual have is of charity towards the neighbour, and the **truth** is of faith, in so far as it is doctrine concerning charity.

— . In each Kingdom. . . . there are those who are more in good, and those who are more in **truth**; and hence come the derivations of good, and the derivations of **truth**. The derivations of good in the Spiritual Kingdom are represented by 'the sons of Jokshan,' and the derivations of **truth** there, by 'the sons of Midian.' Ill.

3241<sup>2</sup>. In the Lord's Kingdom there are innumerable varieties as to goods and **truths**. Ex.

—<sup>3</sup>. Those of the Spiritual Church. . . . acknowledge as **truths** the things they have learned, and are therefore continually in dispute about them, and reason whether it is so, and each person calls that **truth** which is of his Church; from this come so many differences.

3242. With those who are in the **truth** of faith the case is this. . . . They who are in the **truth** of faith, that is, who profess faith, and call it essential, because they have so learned, and yet are in the good of life. . . . are in the Lord's Spiritual Kingdom, (and are here represented by 'Midian'). Ill.

—<sup>3</sup>. 'Midian' = those in the **truth** of simple good.

3246<sup>2</sup>. For the celestial, because they are from the marriage itself of good and **truth**, have good and the derivative **truth**; and therefore they never search out what is true, but perceive it from good; nor have they any further discourse about **truth** than to say that it is so, according to Matt. v. 37. But the spiritual, because they are from a compact not so conjugal, do not know what is true from any perception, but they call that **truth** which has been told them to be **truth** by their parents and teachers; and therefore with them there is not the marriage of good and **truth**; but still the **truth** which they thus believe is adopted by the Lord for **truth** when they are in the good of life. Hence it is that the spiritual are here called 'the sons of the concubines.'

3263<sup>2</sup>. The Lord's Spiritual Church. . . . exists also with those who have not the Word, and who are therefore quite ignorant of the Lord, and consequently do not know any **truths** of faith; for all **truths** of faith regard the Lord. . . . for there are many among them who know from rational lumen that there is one God; that He created all things; and that He preserves all things; also that all that is good is from Him; consequently all that is true; and that likeness to Him makes man blessed; and who, moreover, live according to their religiosity, in love to that God, and in charity towards the neighbour. . . . (Continued under GOOD.)

3267<sup>2</sup>. The Lord's Spiritual Church is spread through the whole world, and everywhere varies as to things of belief, or the **truths** of faith. . . . The Spiritual Kingdom in the Heavens is also such. Ex.

—<sup>2</sup>. He who is in charity, that is, lives in good, receives from the Lord such **truths** as agree with his good; and the gentiles receive such as can be bent in the other life into **truths** of faith. (Continued under GOOD.)

3268<sup>5</sup>. Those not in **truth**, because not in good. Sig.

—<sup>7</sup>. 'Kedar' = those in simple **truth**.

3271. For the gentiles have no **truths** of faith, but have rational and natural **truth**; and these **truths** are called 'castles' when the **truths** of faith are called 'cities.'

3289. The struggle as to the priority of good and **truth**. (See under GOOD here, and in many subsequent extracts.)

3295. That at first **truth** shall be superior to the good of **truth**. Sig. and Ex. . . . The good of **truth** is good which comes forth from **truth**, and in its first coming forth it is **truth**; but it is called good, because it appears as good. (Continued under GOOD.) Examp. 3296, Sig. and Ex.

3298. With good, and **truth**, the case is the same as with offspring, in that they are conceived, are in the womb, are born, and afterwards grow to maturity. Sig. 3308.

[A.] 3299. That both the good and the truth of the Natural are conceived together. ('Twins'). Ex.

3303<sup>r</sup>. For the state of the celestial man is that he is in good, and from good knows all truths, and never thinks and speaks from truths about good, and still less from scientific. Moreover, celestial men are such that before they put off that state, they are in a Natural so strong as to truth that they can combat with the Hells; for it is truth that combats, and never good, as the Hells cannot make even a distant approach to good. (Sig. by the NAZARITE.)

—7. That truth is represented by 'white,' and good by 'red.' Ex.

3309. 'Hunting' = truths themselves; but truths which are of the natural man from which are goods.

3310<sup>2</sup>. 'A stony place' = truth which has no root in good.

—4. So with spiritual truths, which are called doctrinals, and are still more interior precepts; for doctrinals are the interior truths which belong to the natural man. . . . Doctrinal truths are founded upon scientific truths . . . and scientific truths are founded upon sensuous truths. Sig. and Ex.

3318<sup>2</sup>. These vessels in the rational, and in the natural man, are what are called truths, (which) in themselves are nothing but perceptions of the variations of the form of those vessels, and of the changes of state according to which the variations come forth, which take place in the most subtle substances, in ways inexpressible. Good itself, which has life from the Lord . . . is what inflows and disposes. Further ex.

3321. Man's Rational receives truths before his Natural. Ex.

—2. For the internal man can see truths, and also will them; but the external refuses assent. Ex. . . There are also cupidities . . . and the things which favour them he calls truths.

3322<sup>2</sup>. To have dominion over truths is said when they are subordinated to good; before this they are called 'enemies.' Ex.

3357. (Appearances of truth fully ex. here, and in many closely following extracts, under APPEARANCE.)

3385<sup>e</sup>. Everyone is permitted to believe truths as he apprehends them; otherwise there would be no reception, because no acknowledgment.

3388. It here treats of those who are in doctrinals of faith, and who have no perception of truth from good, but only a conscience of truth from having been so taught. With such the first of confirmation of truth is that it is called Divine . . . But still what is stated must be adapted to their apprehension. Ex.

3390. That when the Divine good had been there for some time, truth was received. Sig.

3398<sup>2</sup>. The profanation of truth. Sig. and Ex.

3402. Truth-*verum*—is here mentioned in the first place, and good in the second, because it treats of those who are in the Spiritual Church, who can adulterate and even profane truth, but not good.

3404. Interior truths which are from the Lord appearing to the Rational. Sig. and Ex.

3409. 'Service' = all that which is beneath, which is subordinate, and which obeys; thus truth, because this is from good, and ministers to good.

3412. That those in the knowledge of Knowledges did not want to know interior truths. Sig. and Ex.

3413. That those who are not in life, but in doctrine, obliterate interior truths by earthly loves. Sig. and Ex.

3415. That they could not endure interior truths because of the Divine in them. Sig. and Ex.

3416. That the Lord left interior truths. Sig. and Ex.

3417. That the Lord disposed truths, so that they might be adapted to the apprehension and genius of those who are not so much in life, but in the doctrinals of faith. Sig. and Ex.

3419. That the Lord opened those truths which were with the Ancients. Sig. and Ex.

3420. That those who were in the mere knowledge of Knowledges denied these truths. Sig. and Ex.

3431. [Passage] to still lower or more exterior truths . . . which are those that appear in the literal sense. Sig. and Ex. 3432, Sig. and Ex.

3433. 'He called the name (of this well) Rehoboth' = the quality thence as to truth. . . 'Rehoboth' = truths, because it means 'breadths,' which = truths.

3434. Increments of truth thence. Sig. and Ex.

3436<sup>2</sup>. He who is in simple good, and believes the Word simply, according to its literal sense, is gifted with the faculty of perceiving truths when he is instructed in the other life; and in the meantime the few truths which are with him are vivified by charity and innocence; and, when these are in them, then the falsities which had infused themselves . . . are not hurtful, for they are adjoined to good . . . But the case is different with those not in the good of life . . .

3451<sup>3</sup>. In this case he is not in truth as to doctrine, but still he is in truth as to life.

3459. Such are in the good of truth; for they draw from the Word nothing but what is of faith, thus what is of truth, and scarcely see what is of good, thus what is of life. Ex.

—2. 'Covenant' is predicated of good; and 'oath,' of truth.

3464. That in the doctrinals were interior truths. Sig. and Ex.

3465. The conjunction of confirmed truth by doctrinals. Sig. and Ex.

— It is called the conjunction of confirmed truth, when interior truths conjoin themselves with exterior truths, which are doctrinals from the literal sense.

3470<sup>2</sup>. (Meanwhile) there are at first adjoined to the man truths from another source than genuine truth itself, which are such that they do not adhere, but only serve as means of introducing genuine truths; and, when these have been introduced, the truths not genuine are separated. Ex. —4.

3471<sup>2</sup>. For when truths are introduced into natural good, they at first cause suffering, because they weigh on the conscience, and induce anxieties; for there are

concupiscences present against which spiritual truth combats. Sig.

3508. The endeavour of the affection of good to procure truth. Sig. and Ex. . . For it is according to order that regeneration should be accomplished through truth, that is, through the Knowledges of good and truth; for without them the Natural cannot be enlightened . . . The vessels which receive good and truth from the Rational are the truths themselves of the Natural, which are nothing else than scientifics, Knowledges, and doctrinals.

3512. For truths are introduced into the Natural by what is pleasing to it; and those not so introduced do not inhere, and so are not conjoined with the Rational by correspondence. Moreover, truths, like all other scientifics, have their place in the memory of the natural man according to the delights which introduced them. Ex.

3521<sup>e</sup>. That truth from domestic good is not appropriated. See 3540.

3538<sup>2</sup>. When the Rational acts from . . . good through . . . truth, the rational mind is called one house . . . Good is signified by the husband, and truth by the wife; for, when there is one house, good is the all therein, and truth, being of good, is also good.

3540. 'Skirts' = external truths.  
—<sup>2</sup>. That companions are not to be defrauded of external truths, which are the doctrinals and rituals according to which they live. Sig.

3542. That disjoining truth should not appear. Sig. and Ex.

— . 'Smoothness' is predicated of truth.

3548. A state of perception from the presence of this truth (which) in the external form appears like good and the truth of good. Sig. and Ex.

3550. For the truth appertaining to man before he is regenerated is believed to be good itself. They who have perception know that it is not good; but truth under the form of good. But they who have not perception know no otherwise than that it is good.

3556. The Providence is that good and the derivative truths are so disposed in order with man while he is being regenerated, that they should outwardly appear as if they were genuine good and the derivative genuine truths, when yet they are . . . domestic good and the derivative truths; serving only for the regenerating of man, thus for introducing goods and truths of a grosser nature.

3563. 'Voice' is predicated of truth.

— . All the power and faculty of truth is from good, although it appears to be from truth.

— . It is according to order for good, which is of the will, to be within; and for truth, which is of the understanding, to be without.

3570<sup>4</sup>. The truths there are circumstanced as are the fibres in the body; for truths are formed from good.

—<sup>e</sup>. The goods which are of life (this soul) applies to itself . . . and from them forms truths for itself.

3576<sup>2</sup>. That so long as truth is being conjoined with good, good is, in appearance, made to take a lower place; but that it will be in the prior place; and then there will be a conjunction of the Rational with the good of the Natural, and through it with the truth; and thus truth will come to be of good. Sig.

3577. As from good ground out of which is truth. Sig. and Ex.

3581. That the truths of the Church, which are called spiritual truths; and the truths of good, which are spiritual goods, and are called truths only relatively, for the goods of charity are such truths, [will then be possessed by the regenerate man]. Sig.

— . 'To serve' is predicated of truths.

3582. Concerning the apparent dominion of truth over good, at first. Refs.

3583. The Church is called 'mother' from truth and its affection.

3584. That . . . falsities shall separate themselves from truths; and that truths shall adjoin themselves to all other truths. Sig. and Ex.

3586. The first conjunction is with truth. Sig.

3587<sup>e</sup>. When reformation has been accomplished by the ministry of truth, (the good of the Natural) has the dominion. Tr.

3593. In the state before regeneration, truths apparently have the dominion; but in the state after regeneration, truths give place, and good receives the dominion. Refs.

3599<sup>2</sup>. For where there is good there must be truth for it to be anything; all that which is of thought, even with infants, is of truth . . .

3603<sup>3</sup>. In man's third age . . . he begins to think about use, and then . . . the order is inverted, so that truth is no longer put so much in the first place.

— . But in his fourth age, which is the age of his regeneration, he loves the Word and doctrinals from the Word, that is, truth, for the sake of the good of life . . . and thus good comes to be in the prior place.

3607. The inversion and privation of the life of truth from itself. Sig. and Ex.

—<sup>2</sup>. Thus the privation of the life of truth from itself is not the extinction of truth, but its vivification; for when truth appears to itself to have life from itself, it then has no life, except such life as is in itself not life; but when it is deprived of this, it is gifted with real life, namely, through good from the Lord. 3610.

—<sup>3</sup>. This appears manifestly from those in the other life: with those who are in truth alone, the ideas appear closed, so that the things of Heaven cannot inflow . . .

3610. The case with respect to the life of truth is this: When they who are in truth, or in the affection of truth, do not live according to the truth which they know . . . there is some delight from the love of self or the love of the world which has adjoined itself to the affection of truth, and which appears as good, when yet it is not good, except as regards the use that truths may thus be introduced and learned . . . When

truth is in this state . . . it is said to have life from itself, which is not life; (for) there is no life in the love of self and of the world.

[A.] 3614. 'Wrath' is predicated of **truth**; 'anger,' of good.

3659<sup>2</sup>. For all **truth** whatever has good in it; for **truth** is not **truth** unless it is from good; it is from this that it is called **truth**.

3665<sup>2</sup>. The **truths** which man learns as a little child are altogether external and corporeal; for he cannot as yet apprehend interior **truths**. Those **truths** are nothing but Knowledges of such things as inmosty contain Divine things. . . Such Knowledges can admit interior **truths** more and more . . . whereas Knowledges which do not contain what is Divine . . . reject interior **truths**. Sig. and Ex.

3669<sup>2</sup>. Good which is from **truth** is inverse to good from which is **truth**: in good which is from **truth** are those who are being regenerated; whereas the same come into good from which is **truth** when they are regenerate.

3676<sup>2</sup>. External **truth** . . . is nothing but Knowledges; for these are the **truths** which are first of all imbibed, and are also accounted as **truths** by those who are in the beginning of regeneration. But Knowledges are not in themselves **truths**, but are so from the Divine things which are in them; and when these shine forth, they then first become **truths**. In the meantime they are like general vessels, by means of which and in which **truths** can be received.

3680. For all **truths** are Knowledges of good: the **truths** which are not from good, or which do not regard good as the end, are not **truths**. But in so far as they regard doctrine, they are called Knowledges of **truth**.

3687. The conjunction of natural good with **truth** from a Divine origin. Sig. and Ex.

3690. Life is said to be more remote when it is in external **truths**, and we live according to them, as in infancy. Sig. and Ex.

3699<sup>2</sup>. (Jacob's ladder)=the communication of the truth which is in the lowest place with the **truth** which is in the highest. Ex.

3701<sup>6</sup>. These confirmatory things (the regenerating man) acknowledges as **truths**; and they are the **truths** of his new understanding which flow from the goods of his new will. . . He then sees that the **truths** of his infancy had been relatively inverted . . . and thus that by the **truths** of his infancy and childhood the Angels of God had ascended . . . and afterwards, by the **truths** of his adult age, they descend . . .

3703. 'Father'=good, because it is good from which all things are; and it is **truth** through which they all come into existence . . . Thus good is like a father, and **truth** is like a mother. Ex.

3704<sup>5</sup>. For **truth** is to good as a son to his father; for **truth** is from good.

3708. 'The north'=**truth** as yet in obscurity; 'the south'=**truth** in the light.

3720. 'House of God' is predicated of good; 'temple,' of **truth**.

—<sup>2</sup>. They who place merit in **truths**, in that they have believed themselves to know **truths** better than others, and yet have lived evilly, appear to themselves to cut stones.

3726. **Truth**=*verum*—is the ultimate of order. Ex. 3727, Ex.

—<sup>3</sup>. Knowledges and **truths** are no more abstract Things, (that is) abstracted from the purest substances of the interior man, than sight is abstracted from the eye. Ex.

3727. Man's thought, speech, and action . . . are nothing but **truths** from good. Ex.

3728. Good is higher or interior; and **truth** is lower or exterior.

3759. The birth of the four sons of Jacob by Leah, in the supreme sense, = the ascent from external **truth** to internal good; and, in the representative sense, the state of the Church, which is such that it does not acknowledge and receive the internal **truths** which are in the Word, but the external **truths**; and therefore it ascends according to this order: it first has the **truth** which is said to be of faith; next, practice according to this **truth**; afterwards charity therefrom; and, lastly, celestial love. These four degrees are signified by Reuben, Simeon, Levi, and Judah. 3860<sup>e</sup>.

3762. Elevation to the **truths** of love. Sig. and Ex.

3778<sup>2</sup>. The **truths** which appear as **truths** to the gentiles. Def.

3798<sup>2</sup>. For everyone, from the love in which he is, sees the things which are of that love; and what he sees he calls **truths**. Ex.

3800. Love towards interior **truths**. Sig. and Ex.

3804. Acknowledgment through interior **truths**. Sig. and Ex.

3812<sup>3</sup>. 'Bones'=**truth**, or falsity; 'flesh'=good, or evil. Ill.

3819<sup>e</sup>. For **truths** without affection are not **truths**, because devoid of life.

3820. That affections of external **truth** are weak as to the understanding. Sig. and Ex.

—<sup>2</sup>. Those in external **truths**, and those in internal **truths**, discriminated by examples.

—<sup>e</sup>. (This shows) how weak in understanding are those who are in external **truths** only; and that internal **truths** are what give them essence and form, and also qualify the good with them. Nevertheless, they who are in external **truths**, and at the same time in simple good . . . in the other life receive internal **truths**, and the derivative wisdom; for they are in the state and faculty of reception from simple good.

3824. Internal **truths** are said to be conjoined with the Natural, when they are learned, acknowledged, and believed. In the Natural of man, or in its memory, there are **truths** both internal and external; they are there as doctrinal scientifics; but they are not conjoined until the man is affected with them for the sake of use in the life . . . for then good is coupled

with them, whereby they are conjoined with the Rational, and consequently with the internal man. By this way there is an influx of life into them from the Lord.

3825<sup>e</sup>. By this first conjunction, man is in a state for receiving internal or spiritual truths, which are the means of conjunction of the Natural with the Rational, or of the external man with the internal. Sig.

3843. (It may be believed) that there is conjunction with truths (both) external and internal when a man has them in the memory; but there is no conjunction until he lives according to them. Ex.

3849<sup>e</sup>. The reason truths appear animated although there is no good of charity, is from the affections of the love of self and of the world.

—<sup>e</sup>. The truths which are first learned can only be introduced by the most external affections; genuine affections come in time; but not until the man acts from good.

3851. Internal truth loved more than external truth. Sig. and Ex.

3852. That is called holy study by which internal truths are conjoined with good; for all internal truths regard the Lord, and are conjoined by love to Him.

3857. 'Rachel barren' = that interior truths were not received. Ex.

—<sup>e</sup>. The reason interior truths were not received, is that interior truths are such as transcend man's belief, for they do not fall into his ideas, and they are not according to external appearances, or the fallacies of the senses. For example: it is an interior truth that there are no times and spaces in the other life, but states instead . . .

—<sup>4</sup>. As exterior truths are the first truths which man learns, it is provided by the Lord that through them he may be introduced into interior truths. Sig. and Ex. —<sup>e</sup>.

3863<sup>10</sup>. That it is better not to know and apprehend the truths of faith, than to know and apprehend them and still live a life of evil. Sig.

—<sup>11</sup>. To know the truths of faith and not to receive them; and also to know and receive them. Sig.

3869<sup>e</sup>. So also the truth of faith first becomes the truth of faith in knowledge; then the truth of faith in will; and finally the truth of faith in act, thus charity. Sig. (by Reuben, Simeon, and Levi).

3870. It here treats of the progress of the regeneration of man from the external to the internal, that is, from the truth of faith to the good of charity; the truth which is of faith is external, and the good which is of charity is internal. In order that the truth of faith may live, it must be introduced into the will . . . for truth does not live from knowing, but from willing. . . Unless there be such a progress of faith, truth does not become truth, but becomes something separated from life, sometimes what is confirmative of falsity, and sometimes what is persuasive, thus a something filthy; for it couples itself with the man's evil affection . . . that is, with his Own will, which is contrary to charity. Sig.

3877<sup>e</sup>. Charity contains in itself the willing of truth; VOL. VI.

and by this it contains in itself the understanding of truth.

3895<sup>e</sup>. The Persuasive of truth. Ex.

3905. That interior truth was not yet acknowledged. Sig. and Ex.

—<sup>e</sup>. The truths of faith which are not learned for the sake of doing, but only for the sake of knowing, adjoin themselves to affections of evil and falsity; and therefore they are not of faith with him who has learned them, but are interiorly contrary to faith.

3906. Indignation that (interior truth) was not acknowledged as external truth was. Sig. and Ex. . . The case with those being regenerated is that they learn to know what internal truth is, but do not at first acknowledge it with such faith as to live according to it; for the internal truths have not been conjoined with spiritual affection, which cannot inflow until external truths have been adapted to correspondence with internal ones. Examp. 3907. 3909.

3923<sup>2</sup>. 'A lion,' from its strength, = the truth of the Church; for truth is what fights and conquers.

3926. The second general truth. Sig. and Ex.

3930. That no other external truths were acknowledged. Sig. and Ex.

3933. The acknowledgment of external truth. Sig. and Ex.

3937. The acknowledgment of the second general truth. Sig. and Ex.

3951. It treats here of the conjunction of good with truth, and of truth with good; thus it treats of the good which is appropriated to man; for good is not good with man until it has been conjoined with truth.

3952<sup>4</sup>. The truths of the external man are the scientifics and doctrinals which he has first imbibed through his parents, then through teachers, then through books, and at last by his own study.

3959. The reception and acknowledgment of truth. Sig. and Ex.

3969<sup>e</sup>. This conjunction (of the internal and external man) cannot exist until the external man has received and acknowledged the general truths which are signified by the ten sons of Jacob by Leah and the handmaids; and until the good of the natural man has been conjoined with the truths there. 3971. 3993<sup>4</sup>.

3974. The truth which [man has] at first is not truth, but appears as truth; but still it serves as the means of introducing genuine truths and goods . . . and when (these) have been introduced by it, it is dismissed, and the genuine ones are retained. Sig.

3986<sup>e</sup>. Even with the man who is within the Church there are few genuine truths; and still fewer with the man outside the Church . . . but still they who are in the good of life are saved. Ex.

—<sup>4</sup>. The good of love to God, and the good of charity towards the neighbour, however various may be the truths and the affections of truth, are still receptive of genuine truth and good. Ex. . . It is otherwise with those who are in the love of self and of the world.

—<sup>5</sup>. 'Laban' = such good as is not genuine, because

genuine truths have not been implanted in it, but is still such that they can be conjoined with it.

[A.] 3993<sup>5</sup>. 'White-*album*' = truth. 4007<sup>4</sup>, Ill.

— For truth without good has man's merit in it, because when anyone does what is good, not from the good of truth, he always wants to be recompensed . . . whereas when he does truth from good, that truth is then enlightened by light from the Lord. (Thus) 'spotted' = truth with which falsity is mingled; and 'speckled' = good with which evil is mingled. Ex.

—<sup>8</sup>. In man there is no pure good, with which evil is not mingled; nor pure truth, with which falsity is not mingled. Ex. . . There are evils with which goods cannot be mingled, and there are evils with which they can be mingled; and it is the same with falsities. Examps.

3995<sup>2</sup>. When man is being regenerated, the truth which is of faith apparently precedes, and the good which is of charity apparently follows; but when man has been regenerated, the good . . . manifestly precedes, and the truth . . . manifestly follows. Refs. For when man is being regenerated, he does what is good from the truth he has learned . . . but still it is the good within which operates this. For good inflows from the Lord by an internal way; and truth by an external way . . . and the truth which enters by the latter way is adopted by the good which is within, and is conjoined with it, and this until the man has been regenerated. A change then takes place, and truth is done from good. Hence it is evident what the good of truth is; and what the truth of good.

4007<sup>4</sup>. The truth of faith is not with those who believe that they have faith from themselves, and are wise from themselves; but with those who believe that they have it from the Lord. Ex.

4009. That [the truths and goods which were separated] were given to sensuous truths. Sig. and Ex.

4015. A putting in order by the interior power of truth. Sig. and Ex.

4090. 'A pillar' = a holy boundary, and thus the ultimate of order, and therefore truth.

4094. 'Nativity' = truth.

4099<sup>3</sup>. Unless the Spirits who are in worldly things are removed, truths are dissipated. . . When worldly and heavenly things are in concord, truths are multiplied in the Natural; but when they are in discord, truths are diminished, and even consumed. Sig. and Ex.

4104. The elevation of Truths and their affections, and their orderly arrangement in generals. Sig. and Ex.

—<sup>3</sup>. Truths and their affections are elevated when the things of eternal life and of the Lord's Kingdom are set before those of the bodily life. Ex. The contrary happens when (the latter are set before the former), Truths being then either suffocated, rejected, or perverted.

—<sup>4</sup>. The orderly arrangement of Truths in generals. Ex.

4105. 'Acquisition' = truth . . . because it means cattle in general, by which truths are signified in special, when by 'flocks' are signified goods.

4111. A change as to truth of the state signified by Laban. Sig. and Ex. (And as to good. 4112.)

4123. That there was an ardour for conjunction with the Holy of truth. Sig.

4137. 'Gladness and songs' are predicated of truths.

4149. That the truth was not his [Laban's], and that his truth would not subsist in his [Jacob's] good. Sig. and Ex. 4151. 4153.

—<sup>2</sup>. The case is this: Every spiritual good has its own truths; for where that good is, there are truths. Regarded in itself, good is one, but it is made various through truths; for truths may be compared to the fibres which compose an organ of the body: the organ takes form according to the form of the fibres . . . It is thus that good . . . is never the same with one person as with another; and therefore the truth of one can never subsist in the good of another. For all the truths with everyone who is in good communicate with one another, and make a certain form, and therefore the truth of one cannot be transferred into another; but when it is transferred, it passes into the form of him who receives it, and puts on another aspect.

4157. The truths which are signified by 'the teraphim' were not scientifics, but were in them.

4161. Interior truths are said to be among unclean things, when they are among scientifics which do not yet correspond. Sig.

4175. 'Day' = a state of faith or of truth; 'night,' a state of no faith or of no truth.

4190. Such truth as the gentiles have, and the worship from it. Sig. and Ex.

— For the gentiles have such external truths as Christians have; as that the Deity is to be worshipped; that we must not steal, etc.; thus such truths as those of the decalogue. . . Thus the Lord imparts to them the faculty of receiving interior truths, which they also do receive in the other life.

4197. The confirmation of good through truth. Sig. and Ex.

—<sup>7</sup>. One truth does not confirm good, but many truths. Sig. and Ex.

4200<sup>6</sup>. That the affections of genuine truth are to remain within the Church; and are not to be defiled with truths not genuine. Sig.

4205. As truths are what good inflows into, truths are what limit the influx of good. Sig. (For) the truths with a man, of whatever character they may be, enter into his memory by means of affection. (Continued under AFFECTION OF GOOD.) This good inflows from the Lord, but is not fixed except in truths; for in truths good is welcomed, since they are in accord. (Thus) such as the truths are, such is the reception of good. The truths with the gentiles who have lived in mutual charity, are such that the good inflowing from the Lord can be welcomed in them also . . .

4215. The acknowledgement of these Truths, and of the affections of the same. Sig. and Ex.

4234. What is successive of truth, that it might be conjoined with spiritual and celestial good. Sig. and Ex.

4236<sup>3</sup>. 'A plain' = the truth which is of doctrine.

4241. The truths from which is good, are those which man imbues before regeneration ; but the truths which are from good are those which he imbues after regeneration ; for after regeneration truths proceed from good, for he then perceives and knows from good that they are true. Sig.

4243<sup>2</sup>. The case is this : truth cannot be implanted in good except by media, such as have been treated of in the preceding chapter . . . and in this chapter is described the process of conjunction, and thus the inversion of state, in that order which is followed when truth is being subordinated to good. (Continued under GOOD.) Those also (are in this good) who have conscience, that is, who no longer reason whether a thing is true, but do it because it is true, thus who have imbued that [truth] in faith and life.

4245<sup>2</sup>. Those (who put the truths of faith in the first place, and the good of charity in the second ; and who thus think much about doctrinal things, and not about the goods of charity) can never know . . . that the truth which is of faith must be subordinated to the good which is of charity. . . If a man were to think from the goods of charity, he would then plainly see that the truths which are of faith are in the second place ; and he would then also see the truths themselves as in light ; for the good of charity is like a flame which affords light, and thus enlightens everything which the man had before supposed to be true ; and he would also perceive how falsities had intermingled themselves, and had put on an appearance as if they were truths.

4247. That good is continually inflowing, so as to appropriate truths to itself. Sig. and Ex.

—<sup>2</sup>. The Divine good cannot be applied to any other vessels than genuine truths ; for they correspond to each other. (Continued under GOOD.)

— . Heretofore, truth had been in the understanding, but now it is in the will ; and when it is in the will, it is in the man. Ex.

—<sup>3</sup>. The appropriation of truth by good (is as follows) : First of all the truths which are of faith are insinuated through the hearing or the sight, and are then stored up in the memory ; from which they are successively elevated into the thought, and at last inflow into the will ; and, when they are in this, they proceed thence through the thought into act ; and if they cannot proceed into act, they are in endeavour, which is internal act. . . But still it is good which produces this circle. Ex.

4248<sup>e</sup>. Temptations are what unite truths to good. Tr.

4255. That he had little of truth while being initiated into Knowledges, but afterwards had many truths and goods. Sig. and Ex.

4274. Temptation as to truth. (See TEMPTATION, here.)

4278. That truth had not yet the power to conjoin itself altogether with good. Sig. and Ex.

4301. The state of truth in good. Sig. and Ex.

4302. That truths were not yet disposed into such an order that all, together with good, might enter into celestial spiritual good. Sig. and Ex.

—<sup>3</sup>. As to the order in which truths must be that

they may enter into good (it may be said) that all truths, like goods, both as to generals, and as to particulars, even the most minute, have been disposed into such an order in Heaven, that one regards another in such a form as the members, organs, and viscera of the human body, or their uses, have mutual regard to one another. Ex. . . In a word, the order of Heaven is the disposition of the truths which are of faith in the goods which are of charity, and the disposition of these goods in the good which is of love to the Lord.

—<sup>6</sup>. That (on this account) it is better to be in simple good, though in the denial of truth. Sig.

4303. 'Nerves' (or 'sinews')=truths. Ill.

4335<sup>e</sup>. Truths—*vera*—(without any end of use) being without their affection from good, appear indeed as truths in the external form ; but as there is no internal in them, they are phantasms ; and, if there is an evil internal, they are employed to confirm the evil, and thus, by application to evil, they become falsities. Sig. and Ill.

4336. The acquisition of interior truths. Tr.

4337. In the preceding chapters . . . it has treated of the acquisition of truth in the Natural, which acquisition is made in order that it may be conjoined with good ; for all truth is for the sake of this end. 'Jacob'=that truth ; and 'Esau'=the good with which the truth is to be conjoined. Before the conjunction, truth appears to be in the first place ; but after it, good is actually in the first place. Refs.

—<sup>2</sup>. Jacob, here, represents the good of truth ; but, regarded in itself, the good of truth is only truth ; for so long as truth is in the memory only, it is called truth ; but when in the will and thence in act, it is called the good of truth ; for to do truth is nothing else.

—<sup>e</sup>. Neither can truth be conjoined with the good which inflows through the internal man . . . until the truth is truth in will and act, that is, the good of truth. Ex.

4341<sup>2</sup>. The good itself which is to be conjoined with truth, is not tempted, but the truth ; and truth is not tempted by good, but by the falsities and evils, and by the fallacies and illusions, and their affection, which adhere to truths in the Natural. Ex.

4342. The disposition of external truths under their own affection. Sig. and Ex.

—<sup>2</sup>. External truths are those which are called sensuous truths, that is, those which inflow immediately from the world through the senses of the body. But interior truths . . . are those which are more interiorly in the Natural, more closely under the view of the Rational, and to which fallacies and their illusions do not so strongly adhere as they do to sensuous truths. For the more interiorly truths go, the more are they purified from worldly and earthly things.

4347<sup>3</sup>. Thus good cannot be conjoined with truths . . . unless the man humbles and submits himself. Humiliation and submission are predicated of truths, because truths inflow through the external man . . . and what inflows through the external man is attended with fallacies . . .

[A.] 435<sup>2</sup>. For the truths of faith regarded without love are only words without life; but through love, and thus through conjunction with the good of love, they receive life.

435<sup>3</sup>. Truths—*vera*—are successively conjoined more and more interiorly with good. Ex.

435<sup>8</sup>. For good cannot have being without what it calls truths; nor can truths without what they call good. They conjoin themselves of themselves; but such as is the good, such are the truths it conjoins with itself. It is good which acknowledges them, and couples itself as a husband with a wife. . . That good acknowledges its own truth, and truth its own good, and that they are conjoined. Refs.

436<sup>4</sup>. When, therefore, man has been led in freedom to good, truths are then accepted and implanted, and he begins to be affected by them . . . Examps.

436<sup>8</sup>. When, therefore, man is affected by truth, it is not from truth, but from the good which inflows into the truth. Ex.

437<sup>7</sup>. Truths—*vera*—which have not yet obtained life Divine. Sig. and Ex.

—<sup>2</sup>. In (the infancy of regeneration) the truths in the man indeed have life, but not yet spiritual life. It is only general truths, without particulars and singulars, with which good is then conjoined.

438<sup>3</sup>. For this reason no other general truths are conjoined with good in the man who is being regenerated, than such as can have particular truths placed in them, and singular ones in these.

439<sup>3</sup>. [Arrival at] the interior truths of faith which are those of tranquillity. Sig. and Ex.

—<sup>e</sup>. Interior truths are in (the tranquillity of peace); that is, those who are in interior truths in faith and life. But so long as they are in exterior truths, and especially when they are coming from exterior into interior ones, the state is one of in tranquillity, for then there are combats of temptations. Sig.

440<sup>5</sup>. For truth is that of which power is predicated; for good acts through truth when it exerts power. Therefore, where power from truth is treated of in the Word, the Lord is called 'El' and 'Elohim'; or 'God.'

440<sup>9</sup>. As the sight of the eye corresponds to intellectual sight, it also corresponds to truths; for all things which are of the understanding relate to truth, and also to good. Ex. 4410, Ex.

441<sup>6</sup>. They who have known truths, and have also confirmed them with themselves, and yet have lived a life of evil, appear in a snowy light, but cold . . . and when they approach those who are in the light of Heaven, their light is altogether darkened . . . For their truths had been those of persuasive faith . . . and it had been indifferent to them what the truth was, provided it was received.

—<sup>2</sup>. Hence it is that the evil cannot possibly receive truth; but only the good. Ex.

442<sup>3</sup>. The state of those who are in this thick cloud, is that they cannot possibly see what the truth of faith is, and still less what the good of faith is. This is the state of a vastated Church. Ex.

442<sup>5</sup>. That the posterity of Jacob extinguished all the truth of doctrine which was of the Ancient Church. Tr. (Thus all interior truths. Ex. 4429.) 4430, 4433, Ex.

443<sup>4</sup>. Hence adulterations of good are meant by 'adulteries'; and falsifications of truth by 'whoredoms.' Ill.

444<sup>8</sup>. Interior truth, in its essence, is nothing else than the good of charity. Sig. and Ex.

—<sup>2</sup>. But the Ancient Church . . . could not attain to charity, except through the truth of faith, of which they had no perception, and they therefore began to investigate respecting truth, as to whether it was so.

447<sup>9</sup>. For the truths of the Church, when collected into one and acknowledged, are called doctrinals.

448<sup>7</sup>. Celestial truth is truth which has become of the life; and spiritual truth is truth which is of doctrine. Sig. and Ex.

450<sup>4</sup>. That they had defiled the truth of faith ('Dinah'). Sig. and Ex.

452<sup>6</sup>. For truths make all of man's understanding. Ex.

453<sup>8</sup>. For the Lord's glorification proceeded from truth to the good of truth, and finally to good . . . For it pleased the Lord to make His Human Divine in the same order as that in which He makes man new. . . When the Lord makes man new, He first instructs him in the truths of faith; for without the truths of faith man does not know what the Lord is, what Heaven is, and what Hell is, etc. (Continued under Good.)

455<sup>1</sup>. Before man by regeneration . . . comes to good, and does truth from good, he has a great many falsities mixed with truths. Ex. . . These remain with the man until he has been regenerated, that is, until he acts from good; and then good reduces into order the truths he has imbibed up to this time . . . and, when this is done, falsities are separated from the truths, and are removed. Tr.

455<sup>2</sup>. For truths in the regenerate man are in the inmost of his Natural near to good, which is like a little sun there. The truths which depend on these are distant from them according to the degrees of their relationship to good. Fallacious truths are at the outer circumferences; and falsities are rejected to the outermost ones. The latter remain with man to eternity, but are in this order when the man suffers himself to be led by the Lord; (otherwise) they are in the opposite order. Ex.

457<sup>4</sup>. The truths which are from good are said to be forms of good, because they are nothing else than goods formed. He who conceives of truths in any other way . . . does not know what truths are: truths do indeed appear as if separated from good, and thus as a form by themselves, but only to those who are not in good. Ex. by an examp.

—<sup>4</sup>. Hence it is evident what truths are when they are forms of good; and what when separated from good; for when not from good, they are from some evil, and are its forms, however they may counterfeit forms of good.

— e. 'Company', 'congregation,' and 'multitude,' are predicated of truths.

4575. Truths-*vera*—from the Divine marriage. Sig. and Ex.

4577<sup>2</sup>. 'The Spirit of Truth' = the Divine truth proceeding.

4586. The temptations of interior truth. Sig. and Ex.

4588. For, when interior truths are born, it is the Natural which receives them into its bosom, since it enables them to come forth. Sig. and Ex.

4599<sup>2</sup>. 'The tower in the midst of the vineyard' = the interior things of truth. Ill.

4638<sup>2</sup>. 'Who took their lamps' = spiritual things in which is what is celestial, or truths in which there is good. . . 'Five were wise, and five were foolish' = a part of them in truths in which there was good; and a part of them in truths in which there was no good. . . 'They that were foolish . . . took no oil' = that they had not the good of charity in their truths.

— 7. Those who are in truth in which there is no good, in the other life, more than others make merit of all they have done which appears as good. Sig.

4663<sup>o</sup>. For evil does not accord with truth, but the one rejects the other; and if those who are in evil speak truths, they speak them from the lips, and not from the heart, and thus (the evil and the truths) are still far apart.

4677. 'Colours' = the qualities of truths, thus its appearances.

4686<sup>2</sup>. The standing corn in a field = the truth in the Church.

4690. The descendants of Jacob did not know anything about faith . . . but about Truth; for Truth was to them the same as faith is to Christians, and in the Hebrew the same word is used for both. But the Jewish Church understood by Truth the precepts of the decalogue, and also the laws, judgments, testimonies, and statutes, which were handed down by Moses. They did not know the interior things of Truth, nor did they want to know them. 4765.

4692<sup>2</sup>. It is the supreme among truths . . . that the Human of the Lord is Divine.

4712<sup>o</sup>. By every coming of the Lord is meant when truth from the Word inflows into the thought.

4715. He who teaches faith, and not charity . . . has nothing to dictate whether this or that . . . is true. But if he teaches charity, he then has good, and this is to him a dictate, and guides him; for all truth is from good and treats of good; or, what is the same, the all of faith is from charity, and treats of it.

4717. That they had fallen away from the general truth of the Church. Sig. and Ex.

— . Those are said to fall away from the general truth of the Church who acknowledge the Lord, but not His Human as Divine; and also those who acknowledge faith as essential, but not charity. Each is a general truth of the Church; and when a man recedes from it, he falls away from general truth; and whoever does this, soon falls away from particular truths. Ex.

4736<sup>o</sup>. 'A pit in the wilderness' = the falsities in which there is no truth, because no good . . . For when faith is believed to save without works, truth can indeed exist, but still it is not truth with him, because it does not look to good, and is not from good. This truth is not alive, because it has in it a principle of falsity; consequently, with anyone who has such truth, the truth is but falsity from the principle which rules in it. The principle is like a soul from which all the other things have life. On the other hand, there are falsities which are accepted as truths, when there is good in them . . .

4741<sup>e</sup>. For it is the part of a wise man . . . first to see that a thing is true, and then to confirm it. In fact, to see what is true is to see from the light of Heaven . . . but to see what is false as true, is to see from a fatuous light, which is from Hell.

4744. That there was then nothing true. Sig. and Ex.

— e. For truths to them are not truths, because without good.

4748<sup>3</sup>. That [they carried] their own interior truths from their own scientifics to the scientifics which are signified by 'Egypt.' Sig. and Ex.

— . Interior truths are conclusions from exterior truths, or from scientifics. Ex.

4769. The truths of the external man from which are delights of life, are truths Divine such as those of the literal sense . . . from which truths are the doctrinals of a genuine Church. Sig.

— . Such select from the Word those truths only which agree with the delights of their life, that is, which favour the loves of self and of the world; and all other truths they bring into conformity by interpretations, and hence present falsities as appearances of truth. —<sup>3</sup>.

4776. The veriest truth of the Church, is that love to the Lord and love towards the neighbour are the primary things. Cupidities extinguish this truth. Ex.

—<sup>2</sup>. That no one can receive the truths of faith—that is, become imbued with them and appropriate them to himself—but he who is in a life of charity, has been made manifest to me from those in Heaven. Ex.

—<sup>3</sup>. They who are in love towards the neighbour can receive all the truths of faith, and can imbue them and appropriate them to themselves. . . But those who are in the love of self can never receive the truths of faith (except) for the sake of self-honour and gain; thus they can never imbue them and appropriate them to themselves; but the things which they imbue and appropriate are negations of truth. Ex.

4788. That those in some truth of simple good consulted scientifics. Sig. and Ex.

—<sup>3</sup>. Those who are in good are in the affection of doing what is good for the sake of good, and without recompense from others; for it is recompense to them to be permitted to do what is good, since in so doing they perceive joy; but those who are in truth are in the affection of doing what is good, not for its own sake, but because it is so commanded, and for the most part they think of recompense: their joy is from this, and also from glorying. Thus those who do good from

good, do it from internal affection; whereas those who do good from truth, do it from some external affection. Hence . . . the former are internal men (and are called celestial); and the latter are external (and are called spiritual). (The former) cannot 'sell' or remove the Divine truth . . . because they perceive truth from good, and therefore neither the fallacies of the senses, nor scientifics, lead them away; whereas (the latter) can 'sell' or remove it, because they do not perceive truth from good, but only know it from doctrine and teachers; and if they consult scientifics, they suffer themselves to be easily led away by fallacies, for they have no nward dictate. Sig.

[A.] 479<sup>re</sup>. The operation of those who receive with affection exterior truths only, without rejecting interior ones, I felt into the exteriors only of the tongue.

480<sup>z</sup>. There are Spirits who, although they are evil, still in some measure admit the light of Heaven and receive the truths of faith; so that they have some perception of truth. They also eagerly receive truths, not for the end of living according to them, but that they may glory in seeming more intelligent and sharp-sighted than others; for the Intellectual of man is such that it can receive truths; but still truths are not appropriated to any but those who live according to them. Unless man's Intellectual were such, he could not be reformed.

—<sup>2</sup>. In the other life (such) abuse their faculty of understanding truths to acquire dominion; for they know that by means of truth they have communication with some Societies of Heaven, and consequently that they can be with the evil, and exercise power; for truths in the other life have power with them; but because their life is evil, they are in Hell. I have spoken with two such . . . who wondered at being in Hell, when yet they had persuasively believed the truths of faith. But they were told that the light with them by which they understood truths, was a light like that of winter . . . and that as their end in understanding truths had been self, therefore when the sphere of their ends exalts itself towards the interior Heavens . . . it is rejected; and that for this reason they were in Hell. . . When such reason from the life, they speak against truths.

480<sup>g</sup>. 'The holy Angels' = the truths which are from the Lord's Divine good. Ex.

481<sup>6</sup>. 'Man-vir' = truth (or falsity). Ex.

483<sup>3</sup>. For truth, that it may be truth which has life and produces fruit . . . cannot be conjoined with any other than its own and kindred good. Sig.

484<sup>3</sup>. Hence 'a daughter-in-law,' being the wife of a son now become a husband, = the truth of the Church conjoined with good. . . But in the Spiritual Church the husband is called 'man-vir,' and = truth; and the wife is called 'woman-mulier,' and = good.

484<sup>2</sup>. 'A widow' = the truth of the Church without its good. Ex. and ill. (= the truth of the Church without good, that is, those who are in truth without good, and still desire to be in good, consequently who love to be led by good; and 'a husband' = the good which should lead. —<sup>3</sup>.)

—<sup>4</sup>. For the doctrinals of charity teach what

good is; and the doctrinals of faith what truth is; and to teach truth without good is to walk as one who is blind; since 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; and unless the darkness be enlightened by the light, that is, unless truth be enlightened by good, or faith by charity, there is nothing but darkness; and hence it is that no one knows from mental view whether truth is truth, and consequently not from perception, but only from doctrine imbibed in childhood and confirmed in adult age; and hence, too, it is, that Churches differ so widely that what one calls truth, another calls falsity, and that they are never in agreement.

—<sup>12</sup>. (Such) 'widows' = those who are not in truth, because not in good; for wherever there is no good, there is also no truth, however truth may appear with them like truth. But it is like a shell without a kernel. Ill.

485<sup>9</sup>. Internal truths could not appear to the Jews otherwise than as a harlot. Sig. 486<sup>8</sup>, Ex.

486<sup>1</sup>. What is intermediate to the truths of the Church and to falsities. Sig. and Ex. . . As external truths, which are of the sense of the letter . . . are enlightened by internal truths, that is, by those which are of the internal sense, they present falsities with those who are in evil.

488<sup>4</sup>. For nothing but truths makes intelligence; for those who are in truths from good are in intelligence. Ex.

—<sup>2</sup>. Truth-verum—with man, is not the truth of intelligence, until it is led by means of good; . . . For truth has not life from itself, but from good, and it has life from good when the man lives according to truth; for it then infuses itself into the man's will, and from his will into his actions, thus into the whole man. The truth which a man only knows or apprehends, remains outside of his will, and thus outside of his life . . . But when a man wills truth, it is then on the threshold of his life; and when from willing he does it, then truth is in the whole man; and when he does it frequently, it recurs not only from habit, but also from affection, and thus from freedom. Ex.

490<sup>3</sup>. For no one can see from the external alone, whether a thing is false or true, but only from the internal. Ex.

490<sup>4</sup>. Good is produced when truth passes through the understanding into the will, and from the will into act. For the seed is the truth of faith, and conception is reception, and reception is effected when truth which is of the understanding, passes into good which is of the will . . . and when it is in the will, it is in its womb, and is then first produced; and when man is in good in act, that is, when he produces good from the will, and thus from delight and freedom, it goes forth from the womb or is born, which is also meant by being reborn or regenerated.

491<sup>1</sup>. (Such) cannot see truth from any other source than self: when it is attributed to themselves, they admit it. Exampls.

4973. Scientifics are truths of the natural mind . . . The interior corresponding truths in the Natural are applications to uses; and the interior goods there are uses.

4984. It might be thought that when good appropriates truth to itself, it is truth such as is the truth of faith that it appropriates; but it is the good of truth; truths which are not of use do indeed approach, but do not enter. All uses from truths are goods of truth. The truths which are not of use are separated; and some are retained, and some are rejected: those which are retained are those which introduce to good more or less remote, and are uses themselves; those which are rejected are those which do not introduce, nor apply themselves. In their beginning, all uses are truths of doctrine, but in their progression they become goods; and they become goods when the man acts according to those truths. Action itself thus gives quality to truths; for all action descends from the will; and the will itself makes that become good which previously was truth. Hence it is evident that truth in the will is no longer the truth of faith, but the good of faith; and that the truth of faith makes no one happy, but the good of faith; for this affects the very essence of man's life, namely, his will, and gives to it interior delight or blessedness: and in the other life happiness, which is called heavenly joy.

4988. (The two origins of truth. See NATURAL GOOD, here.)

5006. That truth not spiritual applied itself to the ultimate of spiritual truth. Sig. and Ex. See 5008.

5008<sup>e</sup>. For example: It is an ultimate truth to the spiritual man, that all Divine truths can be confirmed from the literal sense of the Word, and also, with those who are enlightened, by rational or intellectual things. This ultimate and general truth is acknowledged by the natural man also, but he believes simply that everything is truth which can be confirmed from the Word, and especially that which he has himself confirmed from it. In this therefore they concur: that all Divine truth can be confirmed; but this general truth is viewed differently by them. Further ex.

— Confirmed falsity appears more true than truth itself, because the fallacies of the senses accede . . .

5009. That thus truth natural spiritual had not truth by which to defend itself. Sig. and Ex. 5022, Ex.

5010. The separation brought about by ultimate truth being no longer acknowledged. Sig. and Ex.

5022. That (the merely natural man) retained ultimate truth. Sig. and Ex. . . For when ultimate truth is taken away from the spiritual man, he no longer has anything by which to defend himself against those merely natural, and then injury is done him; for whatever the spiritual man then speaks, merely natural men say that they do not perceive, and also that it is not so; and if an internal or spiritual thing is but mentioned, they either ridicule it or call it mystical; and therefore all conjunction between them is broken, and then the spiritual man suffers hard things. Sig. 5028, Sig. 5036<sup>d</sup>, Ex.

5037<sup>z</sup>. 'Youths' = the truths of faith.

5044. Truth—*verum*—governing in a state of temptations. Sig. and Ex. (Continued under TEMPTATION.) Other truths also are at such times called to mind; but they do not govern their interiors. Sometimes the truth which governs is not presented visibly before the understanding; but lies hidden in obscurity, yet still governing; for the Divine of the Lord inflows into it, and thus keeps the interiors of the mind in it; and therefore when it comes into light, the person who is in temptation receives consolation and is delivered. It is not this truth itself, but the affection of it, by which the Lord governs those who are in temptations; for the Divine inflows only into those things which are of the affection. The truth which is implanted and inrooted in a man's interiors is implanted by affection . . . and this truth . . . is recalled by affection; and when this truth is so recalled, it presents the affection conjoined with it, which is the man's reciprocal affection.

—<sup>3</sup>. 'A prince' = a primary truth. Ill.

5047. That He Himself governed truth. Sig. and Ex.

5077<sup>d</sup>. All truths, which are said to be of faith, pertain to the intellectual part; and all goods, which are of love and charity, are of the voluntary part. Consequently it belongs to the intellectual part to believe, acknowledge, know, and see truth, and also good, but to the voluntary part to be affected with and love it; and what man is affected with and loves, is good. But how the Intellectual inflows into the Voluntary, when truth passes into good; and how the Voluntary inflows into the Intellectual, when it acts it . . . will be told in what follows.

—<sup>5</sup>. For everything which is drunk has relation to truth, and therefore to the intellectual part.

5096. For they who have confirmed themselves in falsity are no longer in any freedom of choosing and accepting truth; and they who have much confirmed themselves, are not even in the freedom of seeing, still less in that of acknowledging and believing, truth; for they are in the persuasion that falsity is truth, and truth falsity. Sig. and Ex.

—<sup>2</sup>. But they who are not in confirmed falsity, that is, in the persuasion of falsity, easily admit truths, and see and choose them, and are affected with them . . . They are in so much freedom that they can, in view and thought, expatiate as it were through the whole Heaven to innumerable truths. But no one can be in this freedom unless he is in good; for from good he is in Heaven; and from good in Heaven truths are apparent.

5113<sup>z</sup>. See SPIRITUAL CHURCH, here. 6240<sup>o</sup>. 6418<sup>o</sup>. 6427. 6500. 6641<sup>e</sup>. 6647<sup>z</sup>. 6904<sup>z</sup>. 6945<sup>z</sup>. 6959<sup>z</sup>. 6968<sup>z</sup>. 7233. 7474. 7836. 7838. 7935. 7957. 7966<sup>z</sup>. 7975. 8042. 8625<sup>z</sup>. 8643. 8648. 8707. 8721. 8731<sup>e</sup>. 8805<sup>z</sup>. 8806<sup>z</sup>. 8809<sup>z</sup>. 8928. 8974<sup>z</sup>.

5113<sup>z</sup>. See CELESTIAL CHURCH, here. 5733. 8647. 9404<sup>z</sup>. 9942<sup>z</sup>. E.154<sup>z</sup>. 739<sup>o</sup>.

—<sup>3</sup>. Truth—*vera*—stored up by the Lord in the interior man. Sig.

5117. For in the re-birth, all truth tends to con-

junction with good; before this, **truth** does not receive life, and consequently is not made fruitful. This is represented in the fruits of trees when they are ripening. Ex.

[A.] 5120<sup>b</sup>. When the interiors are full of hypocrisy, deceit, hatred, etc. the **truth** of faith is solely in the external man . . . and to cultivate and become imbued with the good of faith causes **truths** to be conjoined with good in the interior man, in which case even fallacies are accepted as **truths**. Sig.

5128<sup>c</sup>. If a man . . . does not suffer himself to be enlightened, but entirely rejects **truths**, and without reason obstinately defends falsities, it is a sign that he is a sensuous man.

—<sup>3</sup>. They who are in the persuasion of falsity . . . cannot see anything at all of **truth** . . . **truths** are to them as things of naught, and they also ridicule them.

—<sup>6</sup>. When sensuous things are subject to the Rational . . . they no longer stand in the way of **truths** being acknowledged and seen. Ex. . . Hereby the man is in a state of seeing and acknowledging **truths** in their full extent. But when the Rational is subject to sensuous things, the contrary comes to pass. Ex.

5149. 'Birds' = intellectual things, and also thoughts, and consequently the things thence derived; namely, in the genuine sense, **truths** of every kind; and in the opposite sense falsities. III.

5199. Spiritual beauty is the affection of interior **truth** . . . because **truth** is the form of good. Good itself which is from the Divine in Heaven is that from which the Angels have life; but the form of their life is through the **truths** which are from that good. Yet beauty is not produced by the **truth** of faith, but by the affection itself within the **truths** of faith, which is from good. Ex.

5207<sup>2</sup>. When the sphere of falsity is near, as is the case at first in all regeneration, then **truths** seem to be exterminated; but they are [really] stored away in the interior, and are there infilled with good, and are successively let back. Sig. (by Pharaoh's dream of the seven kine, etc.) 5208, Ex.

5210. Spiritual sleep is when **truths** are in obscurity; and spiritual waking is when **truths** are in clearness.

5212. Lowest **truths**, or the **truths** of the exterior Natural, are called scientifics, because they are in man's natural or external memory, and because they partake for the most part of the light of the world, and thence can be presented and represented before others by forms of words, or by ideas formed into words by means of such things as are of the world and its light. But the things which are in the interior memory are not called scientifics, but **truths**, in so far as they partake of the light of Heaven, nor can they be understood except by that light, or expressed, except by forms of words, or ideas formed into words by means of such things as are of Heaven and its light.

5219. For where **truths** are not, there is obscurity, since the light of Heaven inflows only into **truths** . . . Hence the **truths** with Angels and Spirits, and also

with men, are subsidiary lights; but they have their light from the Divine **truth** through the good in the **truths**; for unless **truths** are from good, that is, unless they have good in them, they cannot receive any light from the Divine. (Continued under Good.)

5237. The **truth** that might serve primarily for the interpretation . . . of the Word. Sig. and Ex.

5270. 'Seven years of famine' = a failing and apparent privation of **truth**. Ex.

—<sup>2</sup>. One who cannot be reformed, believes that when he has learned **truths** and stored them up in the memory, this is sufficient; but he is much mistaken. The **truths** he has acquired must be . . . conjoined with good; and this cannot be done so long as the evils of the love of self and of the world remain in the natural man. These loves were the first introducers, but with them the **truths** cannot possibly be conjoined; and therefore in order that conjunction may be effected, the **truths** introduced and retained by those loves must first be exterminated, (that is) drawn within so as not to appear. Ex. . . The state when man is seemingly deprived of **truths** is called 'desolation,' and is also compared to 'evening.'

5276<sup>e</sup>. See Know—*cognoscere*, here.

5278. The removal of **truth** and the apparent privation of it in both Naturals. Sig. and Ex. 5280.

5280<sup>2</sup>. For man to be regenerated he must first be reformed, and this is done by means of the **truths** of faith; for he has to learn from the Word and from doctrine therefrom, what good is. The Knowledges of good from the Word, or from doctrine therefrom, are called the **truths** of faith, since all the **truths** of faith spring from good, and flow to good; for they look to good as the end.

—<sup>3</sup>. Most are introduced into this state (of reformation); yet few are regenerated; for most . . . learn the **truths** of faith . . . for the sake of reputation and honour, and also for gain; and when the **truths** of faith have been introduced by these loves, the man cannot be regenerated until the loves have been removed. The man is (therefore) let into a state of temptation . . . and because the combat is concerning **truths** and goods, the **truths** which had previously been instilled are exterminated, as it were, by the falsities injected by the evil Spirits . . . And then, as the man suffers himself to be regenerated, the light of **truth** from good is instilled by the Lord, through an internal way, into the Natural, into which light the **truths** are let back in order. This is the case with the man who is being regenerated. Further ex.

5323<sup>2</sup>. The royalty is the law, which in itself is the **truth** of a kingdom, according to which its subjects are to live.

5339. The first states when **truths** are multiplied in series. Sig. and Ex. . . In regard to the series, the case is this: With the man who is being reformed, general **truths** are first insinuated, then the particulars of the generals, and finally the leasts of the particulars . . . With the regenerate, these series are according to the ordinations of the Societies in the Heavens . . .

5340. The preservation of the truth adjoined to good which is multiplied during the first times. Sig. and Ex.

—<sup>2</sup>. As few know what truth adjoined to good is . . . something shall be said about it. Truth—*verum*—is conjoined with good when man finds delight in doing what is good to the neighbour for the sake of truth and good . . . When man is in this affection, the truths which he hears, or reads, or thinks, are conjoined with good, as is usually perceptible . . .

5342. That truths adjoined to good are stored up in the interiors of the natural mind, and are there preserved for use in after life, especially in temptations. Sig. and Ex.

— For 'the seven years of plenty' = the truths multiplied at first; 'the corn put in the cities' = that those truths adjoined to good are stored up in man's interiors; and 'the seven years of famine' and the sustenance then = a state of regeneration by truths adjoined to good, stored up in the interiors. Fully ex.

5343. For all truths joined to good are arranged in series; and the series is such that in the midst or inmost of each one there is truth joined to good, and round about it are the truths proper and suitable thereto, and so on in order to the outermost . . . The series themselves, too, are similarly arranged in relation to one another, but are varied according to the changes of state. That there are such arrangements of truth joined to good, is presented to the very sight in the other life. . . . These arrangements originate from those of the angelic Societies; for . . . so are the series of truths joined to good arranged in the regenerate. Sig.

5345. The multiplying of truth from good. Sig. and Ex. . . For truth in the interiors is never multiplied from any other source than good. The multiplying of truth which is not from good, is not the multiplying of truth, because it is not truth, however much it may appear to be so in the external form. It is a sort of image with no life in it, and, being dead, it does not approach truth; for truth, to be truth in man, must live from good, that is, through good from the Lord; and, when it so lives, multiplying may be predicated of it.

—<sup>e</sup>. That the multiplying of truth is solely from good, may be evident from this: that nothing can be multiplied except from something similar to a marriage; and truth cannot enter into marriage with anything but good . . .

5346. That the truth in which is the Celestial from the Divine is without limit. Sig. and Ex.

5355. What the multiplication of truth from good is: When man is in good, that is, in love towards the neighbour, he is also in the love of truth . . . for good is in truth as the soul in its body. As, therefore, good multiplies truth, so it propagates itself; and if it is the good of genuine charity, it propagates itself in truth, and by truth, indefinitely; for there is no limit to good or to truth. . . In the Church at this day there is rarely any multiplication of truth, because there is no good of genuine charity. It is believed to be sufficient to know the dogmas . . . and to confirm them . . . But one who is in the good of genuine charity, and hence in the affection of truth, is not content with this; but wants to be

enlightened from the Word as to what truth is, and to see the truth before he confirms it. He sees it, too, from good, because the apperception of truth is from good; for the Lord is in good, and gives the apperception. When a man receives truth in this way, it increases indefinitely. Ex.

5376. How the case is with the privation of truth in the Natural: The man who is born within the Church, learns, from infancy, what the truth of faith is . . . But when he grows up, he begins either to confirm or deny the truths of faith he has learned; for he then looks at those truths with his Own sight, and thus causes them to be either appropriated or rejected; for nothing can be appropriated to anyone, which is not acknowledged from his Own sight, that is, which he does not know from himself, and not from somebody else, to be so. Therefore the truths he had absorbed from childhood could not enter any further into his life than the first entrance . . . With those who the Lord foresees will suffer themselves to be regenerated, those truths are exceedingly multiplied, for they are in the affection of knowing truths; but when they come nearer to the very act of regeneration, they are as it were deprived of those truths, for they are drawn inward, and then the man appears to be in desolation: nevertheless those truths are successively let back into the Natural, and are there conjoined with good, while the man is being regenerated. But with those who the Lord foresees will not suffer themselves to be regenerated, truths are indeed usually multiplied, for they are in the affection of knowing such things for the sake of reputation, honour, and gain; yet when they advance in years, and submit those truths to their own sight, they either do not believe them, or deny them, or turn them into falsities: thus with them truths are not withdrawn inward, but are cast forth, although they still remain in the memory for the sake of ends in the world, though without life. This state also is called 'desolation,' and is (really such). Tr. and ill.

5385. 'The kidneys' = the things of truth; and 'the heart,' the things of good; because the kidneys purify the serum, and the heart the blood itself.

5396a. (In Gen.xlii.) it treats of the influx and conjunction of the Celestial of the Spiritual with the truths of faith which are of the Church in the Natural. 540<sup>o</sup>. 5574.

5397. It first treats of the endeavour to appropriate these truths, by means of the scientifics of the Church without a medium, with truth from the Divine; but in vain.

5402. A disposition to procure truths by means of scientifics. Sig. and Ex. . . The doctrinals of the Church . . . are nothing but scientifics, before one has seen from the Word whether they are true, and has thus made them his own. There are two ways of procuring the truths which are of faith: by means of doctrinals, and by means of the Word. When a man procures them by doctrinals only, he then has faith in those who have drawn them from the Word, and he confirms them in himself as truths because others have said so . . . But when he procures them from the Word, and confirms them in himself as truths, from the Word, he believes

them because they are from the Divine . . . Everyone within the Church first procures the **truths** of faith from doctrinals, and also must so procure them, because he has not yet sufficient strength of judgment to enable him to see them from the Word for himself; but *then* those **truths** are nothing to him but scientifics. But when he is able to view them from his own judgment, if he then does not consult the Word in order to see from it whether they are **truths**, they remain with him as mere scientifics; whereas if he then consults the Word from the affection and end of knowing **truths**, he then, when he has found them, procures for himself the things of faith from the genuine fountain, and they are appropriated to Him by the Divine. 5405. 5432, Sig. and fully ex.

[A.] 5409. The ten sons of Jacob . . . = the **truths** of the external Church; and his two sons by Rachel = the **truths** of the internal Church.

5411. **Truth-verum**—from the Divine ('Joseph') cannot have communication with **truths** in general in the Natural ('the ten sons'), without the medium ('Benjamin') which is called the Spiritual of the Celestial. Sig. and Ex. 5419. 5422.

5422<sup>2</sup>. (For) when internal **truths** are viewed by external **truths** without conjunction by the medium, the internal **truths** appear quite 'strange' to the external **truths**, and sometimes even opposite; when in fact the opposition is not in the internal, but in the external **truths**; for without conjunction by the medium these cannot view the former except from the light of the world separated from the light of Heaven. Sig. 5427. 5428, examps. 5430.

5432. It here treats of the **truths** of the Church, that they are to be appropriated to the Natural, and that they cannot be appropriated to it except by influx from the Celestial of the Spiritual through the medium. 5435, Sig. and Ex. 5505.

5433<sup>2</sup>. Those who learn **truths** not for the sake of truth and life, but for the sake of gain, cannot but think in themselves that the **truths** of the Church are not **truths**. Sig. and Ex. 5439.

— But when a man is in the affection of **truth** for the sake of **truth**, that is, for the sake of the Lord's Kingdom, where the Divine **truth** is, thus for the sake of the Lord Himself, he is then among the Angels; nor does he despise gain . . .

5433<sup>6</sup>. 'To cover the naked with a garment' = to instruct in **truths** those who desire them.

—<sup>c</sup>. All ugliness is from want of **truths**; and all beauty is from **truths**.

5434. That although with such, **truths** are not **truths**, still they are in themselves **truths**. Sig. and Ex. 5436. 5437.

5440. For when **truths** are being conjoined through good, they put on as it were brotherhood among themselves. Sig. and Ex. 5441. 5442.

5449. For the **truths** of the Church, in whomsoever they are, without conjunction through good with the interior man, have as the end nothing but gain; but when they have been conjoined through good with the

interior man, they have as the end good and **truth** itself.

5464. Those who are in the **truths** of the Church only for the sake of gain, can, equally with others, declare how the case is with **truths**: that, for instance, **truths** are not appropriated to anyone unless they are conjoined with the interior man; and that they cannot be conjoined therewith except through good . . . These and the like things they sometimes see equally as well as others, and sometimes, in appearance, more clearly; but this is only when they are speaking about them to others; but when (by themselves) they see the contrary; and yet though they see the contrary, and at heart deny **truths**, they can still persuade others that the case is so, and even that they themselves are in **truth**. The cupidity of gain, honour, and reputation for their own sake adopts all means of persuading, and none more readily than such things as in themselves are **truths**; for these have in them a hidden power to attract minds. Everyone, not a fool, is endowed with the faculty of understanding whether things are **truths**, to the end that by means of the intellectual part he may be reformed . . . But when he has gone into perverted ways, and has entirely rejected the things which are of the faith of the Church, then, although he has the same faculty of understanding **truths**, he no longer wants to understand them, but turns away as soon as he hears them.

5465. That in this way **truths** will have life. Sig. and Ex.

5477. That from the natural light in which these **truths** are, it is not believed that all things are apparent in spiritual light. Sig. and Ex.

—<sup>2</sup>. All the **truths** of faith which man acquires from infancy are apprehended by means of such objects and derivative ideas as are from the light of the world; thus all are apprehended naturally.

5478. That the **truths** of the Church are apprehended by those who are in good . . . quite differently from what they are by those who are not in good, seems like a paradox, but still is the **truth**. For **truths** are spiritually apprehended by those who are in good, because they are in spiritual light; but they are naturally apprehended by those who are not in good, because they are in natural light. Hence **truths** have **truths** continually conjoined with them by those who are in good; but they have very many fallacies, and also falsities, conjoined with them by those who are not in good. The reason is that with those who are in good, **truths** extend themselves into Heaven; whereas with those who are not in good, **truths** do not extend themselves into Heaven. Hence with those who are in good, **truths** are full; whereas with those who are not in good they are almost empty. This fulness and emptiness are not apparent to man so long as he lives in the world, but they are to the Angels. Did man but know how much of Heaven there is in **truths** conjoined with good, he would feel entirely differently about faith.

5481. For the Celestial of the Spiritual, or **truth** from the Divine, inflows into the **truths** which are in the Natural. Sig. and Ex.

5489<sup>2</sup>. But with the regenerate, the scientifics which

are truths of the Church, have adjoined to them such things as are of love towards the neighbour and of love to God, thus genuine goods. These are stored up by the Lord in the truths of the Church with all who are being regenerated; and therefore when the Lord insinuates into them a zeal for good, those truths come forth in their order; and when He insinuates a zeal for truth, that good is present, and animates it.

5490. That [good] would support the truths which they had. Sig. and Ex.

5492. That truths were gathered into scientifics. Sig. and Ex.

5510<sup>o</sup>. There are two things in the Natural: scientifics, and the truths of the Church. It has been shown that the Celestial of the Spiritual . . . arranged scientifics in order in the Natural; and now the truths of the Church . . . are treated of. Scientifics must be arranged in order in the Natural before the truths of the Church, because the latter are apprehended from the former . . . Man is not aware that every truth of the Church, which is called a truth of faith, is founded upon his scientifics, and that he apprehends it, keeps it in the memory, and calls it out of the memory, by means of ideas formed from the scientifics with him.

—<sup>3</sup>. In the other life . . . it appears with what shades, or with what rays of light, men have held the truth of the doctrine of the Church. With some that truth appears among falsities; with some among jests, and scandals; with some among the fallacies of the senses; with some among apparent truths; and so on. If the man has been in good . . . then from that good, as from flame from Heaven, truths are illumined; and the fallacies of the senses in which they are, are beautifully irradiated; and, when innocence is insinuated by the Lord, those fallacies appear like truths.

5527. That in this way truths will be made fruitful from good, and will all turn to use and profit. Sig. and Ex. 5529.

—<sup>2</sup>. For he who is in good is in the faculty of clearly seeing the truths which flow from general [truths], and this in a continual series. From experience.

—<sup>e</sup>. But the truths which are made fruitful by good, do not remain truths; but are committed to life, and then become uses.

5530. The orderly arrangements of truths bestowed freely. Sig. and Ex. 5531, Ex.

5563<sup>o</sup>. Truths, being determined according to the form of Heaven, flow as it were spontaneously, freely, gently, and softly.

—<sup>e</sup>. (Such) have skulls like ebony, through which no rays of light, which are truths, penetrate.

5566. Fixed stars = truths.

5579. When truths failed. Sig. and Ex.

5580<sup>o</sup>. How it is that truths are from scientifics. Sig. and Ex.

5618. The choice things of the Church in the truths of faith. Sig. and Ex.

5620. For every truth, and especially every truth of good, has its delight. Ill.

5623. Truth—*verum*—received . . . according to the

capacities. Sig. and Ex. . . The capacities of receiving truths are altogether according to good. (Continued under Good.)

5624. That by means of the truth given freely in the exterior Natural they were to submit themselves as far as possible. Sig. and Ex.

5626. For when the truth of faith passes into the will it becomes the good of faith; for the truth then passes into the man's life, and (is then) regarded not as something to be known, but as something to be done; consequently it changes its essence, and becomes actual.

5632. That the Church, before these things are done, will be deprived of its truths. Sig. and Ex.

5639. The apperception that there was a spiritual medium with the truths. Sig. and Ex.

— . . . For the truths represented by Jacob's ten sons were now to be conjoined with the truth from the Divine which is Joseph. 5641. 5645, Ex. 5648. 5698.

5649. That as the truth in the exterior Natural appears to be given freely, they (supposed) that they would be subjected (to the Internal, and would thus lose their freedom, and all the delight of life). Sig. and Ex. 5650. 5651. 5657. 5660, Ex. 5661.

5651. The truths signified by Jacob's sons are in the interior Natural.

5658. Truths—*vera*—according to the state of each. Sig. and Ex.

5662. The internal sense here treats of a change of state: that they no longer procure truths, and through them good, by their own power; but are gifted with them from the Lord. 5663. 5664.

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

—<sup>2</sup>. It is known in the Church that truth is given by the Lord . . . but still it appears as if the truths of faith were procured by man; for he is profoundly ignorant that they flow in, because he does not perceive it; for his interiors are closed.

—<sup>3</sup>. But it is one thing to know the truths of faith, and quite another to believe them. They who merely know the truths of faith, put them in the memory just as they do other matters of any knowledge. These truths man can procure for himself without such an influx; but they have no life, as is evident from the fact that an evil man can know the truths of faith as well as an upright one. . . . But when an evil man brings them forth, he looks in them all for either glory or profit to himself; and hence it is the love of self and of the world which breathes into them, and makes a sort of life, such as is called spiritual death; and hence it is that when he brings them forth, it is from the memory, and not from the heart. Whereas he who believes the truths of faith, brings them forth from the heart at the same time as from the lips; for with him the truths of faith are so rooted as to have their root in the external memory, and to grow thence towards the interiors, like fruit trees; and like trees they adorn themselves with leaves, and at last with blossoms, for the sake of the end of bearing fruit. Such a man aims at nothing else through the truths of faith than uses . . . These are the truths which man cannot procure for himself, even in the smallest

degree; but they are bestowed on him freely by the Lord, and this at every moment of his life; nay . . . without number at every moment. But as man is of such a nature as to have no perception of their flowing in—since if he had the perception, he would resist, because he would believe that he would lose his proprium, and with it his freedom, and with his freedom his delight, and so become a thing of naught—it is therefore brought about that man does not know but that he procures truths for himself. This is what is meant by its being said that it will seem as truth procured by them. Moreover . . . man must think truth as of himself; but when he reflects, he should acknowledge that it is from the Lord.

[A.]5665. That he adjoined will to truths. Sig. and Ex.

5668. A general influx of truth from the Internal. Sig. and Ex.

5700<sup>e</sup>. When scientifics are in inverted order . . . truths are outside, and (therefore) can have no communication with Heaven, where truths reign.

5704. According to the order of truths under good. Sig. and Ex. . . For the truths of the Church . . . do not come into any order except through Christian good, that is, through the good of charity and of love to the Lord; for the Lord is in good, and hence Heaven is in it; consequently, life is in good, thus living active force; but never in truth without good. That good arranges truths in its own likeness. Ex.

5735. A sufficiency of truth anew in the exterior Natural. Sig. and Ex.

5736. Interior truth bestowed on the medium. Sig. and Ex. The medium (also), as to truth, (is) interior truth, thus spiritual truth.

5747. That the interior truth with them was received from the Celestial. Sig. and Ex.

—<sup>2</sup>. The truth which is bestowed by the Lord is first received as if it were not given; for before regeneration man supposes that he procures truth for himself; and (thus) is in spiritual theft. . . But still their being accused of theft (of the silver cup) was that conjunction might be effected; for until man is regenerated, he cannot but so believe. He indeed says with his lips . . . that all the truth of faith and good of charity are from the Lord, yet he does not believe it until faith has been implanted in good. 5749, Ex.

5771. 'The cup found in Benjamin's sack' = that interior truth from the Celestial was with the medium.

5773. Mourning on account of the loss of truths of their Own, which they could no longer claim for themselves. Sig. and Ex.

5774. That truths were brought back from sensuous things into scientifics. Sig. and Ex.

—<sup>2</sup>. Sensuous things are one thing, scientifics another, and truths another. They succeed one another; for scientifics have existence from sensuous things; and truths from scientifics. Ex. . . Every man when a child thinks and apprehends things from sensuous things; when older he (does so) from scientifics; and afterwards from truths. . . These three remain distinct, so that a man is sometimes in sensuous things, as when he thinks

only of what strikes the senses; sometimes in scientifics, as when he elevates his mind from sensuous things, and thinks more interiorly; and sometimes in truths which have been concluded from scientifics, as is the case when he thinks still more interiorly. . . Man can also bring down truths into scientifics, and see them in these . . .

5804. Truth—*verum* (from spiritual good) which is new. Sig. and Ex. . . For the man who is being regenerated is first led to good by means of truth; for man does not know what spiritual good is except through truth or doctrine drawn from the Word. In this way he is initiated into good. Afterwards, when he has been so initiated, he is no longer led to good through truth, but to truth through good, since he then not only sees from good the truths which he knew before, but he also produces from it new truths which he did not and could not know before; for good is attended with this, that it longs for truths; for it is as it were nourished with them, for it is perfected by them. These new truths differ greatly from the truths which he knew previously; for these had but little life, whereas those which he now acquires have life from good.

—<sup>2</sup>. When a man has come to good through truth, he is 'Israel'; and the truth which he then receives from good, that is, through good from the Lord, is new truth, which is represented by 'Benjamin' while he was with his father. By means of this truth, good becomes fruitful in the Natural, and produces numberless truths wherein is good. In this way the Natural is regenerated.

5806. That this new truth is the only truth of the Church. Sig. and Ex. . . The truth which Benjamin represents while with his father, and which is called new truth, is that which alone makes man to be the Church; for in this truth, or in these truths, there is life from good. That is to say, the man who is in truths of faith from good, *he* is the Church; but not the man who is in truths of faith, and not in the good of charity. For the truths with the latter are dead, even though they are the same truths.

5812. That (this new) truth cannot be separated from spiritual good. Sig. and Ex.

—<sup>2</sup>. This truth is called 'a boy' because it is born last; for it is not born until the man has been regenerated. He then receives newness of life through this new truth conjoined with good.

5820. Unless truth thus becomes good (by being willed and done), it does not benefit the man in any way in the other life; for when he arrives there it is dissipated, because it does not agree with his will . . . He who has learned the truths of faith (here), not for the sake of willing and doing them . . . but only that he may know and teach them for the sake of honour and gain, although he may be considered most learned here, is yet in the other life deprived of all truths, and is left to his own will . . . And, what is wonderful, he is then averse to all the truths of faith, and denies them in himself, however much he had previously confirmed them. To turn truths into good by willing and doing them . . . is what is meant by appropriating the good of truth, which is signified by, 'Buy us a little food.'

5822<sup>2</sup>. For the new truth which Benjamin represents is in the Natural, because it is from the spiritual good

from the Natural which his father, as 'Israel,' represents. Ex.

526<sup>2</sup>. When truth is implanted in the will—which is perceived by this, that one is affected by truth for the end that he may live according to it—then there is internal good and truth; and, when man is in this good and truth, the Kingdom of the Lord is in him, and consequently he is a Church, and together with others constitutes the general Church. (Thus) in order that the Church may be a Church, there must be . . . the good of truth, but by no means truth alone . . . Let everyone think in himself whether truth would be anything unless it had life as the end. Ex.

—<sup>5</sup>. Moreover, that man may be regenerated, and become the Church, he must be introduced through truth to good; and he is introduced when truth becomes truth in the will and act. This truth is good, and is called the good of truth, and it produces new truths continually . . . The truth which is thus produced is what is called internal truth; and the good from which it is, is called internal good; for nothing becomes internal until it has been implanted in the will. . . So long as good and truth are . . . in the understanding only, they are outside of the man.

5877. That the Celestial Internal gave the faculty of perception to the truths in the Natural. Sig. and Ex.

5880. That the truths in the Natural were not yet in a state to speak. Sig. and Ex.

5881. A new arrangement of the truths in the Natural. Sig. and Ex.

— The order in which scientifics and truths are arranged in man's memory, is unknown to man . . . They cohere fascicularly, and the fascicles themselves also cohere with one another, and this according to that connection of Things which the man has taken up. . . Scientifics and truths are arranged into these fascicular forms solely by the man's loves; into infernal forms by the loves of self and of the world; but into heavenly forms by love towards the neighbour and love to God; and therefore when a man is being regenerated . . . a commotion takes place among truths, for they then undergo another arrangement. This commotion manifests itself by anxiety. Sig.

5893<sup>2</sup>. There must be truths in the Natural mind, in order that good may be able to operate; and the truths must be introduced through an affection which is of genuine love. . . If the truths have been introduced through the love of truth, they remain conjoined with it; and (then) the case is this: If the affection is reproduced, the truths which have been conjoined with it come forth at the same time; and if the truths are reproduced, the affection with which they have been conjoined comes forth at the same time; and therefore, when a man is being regenerated . . . he is ruled through Angels by the Lord in this way, that he is kept in the truths which he has impressed on himself as being truths; and through them he is kept in the affection with which they had been conjoined; and, as that affection of truth is from good, he is thus led by degrees to good.

—<sup>3</sup>. I have perceived that when evil Spirits have injected evils and falsities, the Angels have kept me in

the truths which had been implanted . . . from which it is evident that the truths which are of faith, inrooted through the affection of truth, are the plane into which the Angels operate; and therefore they who have not this plane cannot be led by the Angels, but suffer themselves to be led by Hell; for the operation of the Angels cannot in that case be fixed anywhere, but passes through. But this plane cannot be acquired unless the truths of faith have been put into act, and thus implanted in the will, and through this in the life. It is also worthy of mention that the operation of the Angels into the truths of faith with a man rarely takes place manifestly, so as to excite thought about that truth; but there is produced a general idea of such things as agree with that truth, with affection. Ex.

5934. A perception that the truths of the Church are present in the Natural. Sig. and Ex. . . In the Natural there are scientifics of various kinds (more and more interior, enum.); but those which relate to spiritual life are the most interior of all; and these are the truths of the Church; which, in so far as they are solely from doctrine with a man, are nothing but scientifics. But when they are from the good of love, they ascend above scientifics, for they are then in spiritual light, from which light they look at scientifics in their order beneath them.

5937<sup>3</sup>. He who would have perception in spiritual things, must be in the affection of truth from good, and must continually long to know truths. From this his Intellectual is illuminated, and (then) it is granted him to perceive something inwardly in himself. But he who is not in the affection of truth, knows that which he knows to be so from what is doctrinal of the Church he has faith in, and because a priest, presbyter, or monk has said that it is so. . . Hence it is that everyone remains in the dogma in which he was born . . . (and) if the veriest truths were told them, and also confirmed, they would not perceive one whit that they are truths; they would appear to them as falsities.

5939. That they should in-fill every truth with good. Sig. and Ex.

5951. What spiritual truths in the Natural are, shall be told. The truths of faith, outside of man, Spirit, or Angel, are not the truths of faith, for they have not been applied to any subject, in which they become [them]; but when they are applied to man, Spirit, or Angel, as a subject, they then become the truths of faith, but with a difference according to the state of life of each person. With those who are learning them for the first time they are only scientifics; afterwards, if they reverence them holily, they advance further, and become truths of the Church; and, when they are affected with them, and live according to them, they then become spiritual truths; for the good of love and of charity, which is solely from the Spiritual World, then imbues them, and makes them live; for to be affected with them and to live according to them is from that good.

—<sup>2</sup>. The truths which are called of faith, with those who do not live according to them, have appeared to me like white threads, and, with those who had these truths, but nothing of good, they appeared brittle; but with those who live according to them, they appeared

like fibres from the brain, filled with spirit, and soft ; thus these latter truths were animate ; but the former inanimate : from which it may be known that the truths with men are circumstanced according to the state of life of each person. The truths which are represented by the sons of Jacob, are truths not yet spiritual, because not yet made of the life ; but the truths which are represented by them as the sons of Israel, are spiritual, because, from their having been made of the life, they have become imbued with the good of love and of charity. These truths are meant here, because it has just treated of the initiation to conjunction of truths in the Natural ('the sons of Jacob'), with internal good ('Joseph'), through the medium ('Benjamin'), and also through spiritual good ('Israel').

[A.] 5952<sup>2</sup>. For the Lord does not teach truths openly to anyone, but leads through good to think what is true ; and also inspires, unknown to the man, an apperception and consequent choice that this is true, because the Word says so, and because this truth is consistent. Thus the Lord furnishes—*aptat*—truths according to the reception of good by each person ; and . . . this is done according to each person's affection. Sig.

5954. Truths—*vera*—initiated in good. Sig. and Ex.

— When the conjunction (of the external man with the internal) takes place, then truths are changed and become new, for they receive life from the influx of good. Rep. (by the sons of Israel now changing their garments).

—<sup>3</sup>. He who has not acquired for himself truths— or things like truth, as is the case with the Gentiles— and applied them to life, however much he may suppose himself to be in good, yet is not ; for as he has no truths from the Word, or from his religiosity, he suffers himself to be led by means of reasonings equally by evil Spirits as by good ones, and thus cannot be defended by the Angels. Sig. and Ex.

6000<sup>3</sup>. The first time of the Church is meant by 'the day,' for then truth is received because they are in good ; and the last time is meant by 'the night,' for then nothing of truth is received, because they are not in good ; for when man is not in good, that is, not in charity towards the neighbour, if the veriest truths are told him, he does not receive them ; for he then does not at all perceive what is true, because the light of truth falls into such things as are of the body and of the world, in which alone is any interest felt, and which alone are loved and esteemed as what is real . . . and hence the light of truth is absorbed and suffocated in thick darkness . . . which is signified by 'the night cometh when no one can work.' Such also is the time at this day. [A.D. 1753.]

6004. That natural truth, with all things belonging to it, must be initiated into the scientifics of the Church. Sig. and Ex.

—<sup>3</sup>. Truths—*vera*—initiated into scientifics. (See Know—*scire*, here, and at 6023.)

6012. That the truths which are spiritual promoted natural truth. Sig. and Ex. . . Natural truth cannot be promoted by anything else than spiritual truth ; for thence comes its life and force of acting.

6013. Without innocence and charity, natural truth cannot be promoted by spiritual truths ; for truth, to be genuine, must derive its essence and life from charity, and this latter from innocence ; for the interior things which vivify truth follow one another in this order : innocence is inmost ; charity is lower ; and lowest is the work of charity from truth or according to truth ; (for) the Third Heaven is that of innocence ; the Second one is that of charity in which is innocence from the Third ; and the First Heaven is that of truth in which is charity from the Second, and in this innocence from the Third.

6017. The truths procured by the prior truths which are of the Church. Sig. and Ex.

6020. Truths—*vera*, and truths from truths, in their order. Sig. and Ex.

6023. Scientifics are ruled by truths, when truth is acknowledged because the Lord has said so in the Word. (Continued under Know—*scire*.)

6024<sup>2</sup>. The quality of the truths [which are] from the Spiritual, in order. Sig.

6047<sup>2</sup>. The subject here treated of (in the account of the descent of Israel and his sons into Egypt) is the conjunction of the truths of the Church with the scientifics of it. (But) the beginning is not to be made from scientifics, and an entrance thus made into the truths of faith through them, for the scientifics with man are from sensuous things, thus from the world, from which come innumerable fallacies ; but the beginning is to be made from the truths of faith, in this way : the doctrinals of the Church are first to be learned, and next search is to be made from the Word as to whether they are truths ; for they are not truths because the leaders of the Church have said so, and their followers confirm them ; for in this way the doctrinals of all Churches and religions might be called truths . . . from which it is evident that the Word ought to be searched, and it ought to be seen there whether the doctrinals are truths. When this is done from the affection of truth, the man is enlightened by the Lord, so as to perceive, without knowing whence, what is truth ; and he is confirmed in it according to the good in which he is. If these truths disagree with the doctrinals, let him take heed lest he disturb the Church. (Continued under Know—*scire*.)

6052<sup>2</sup>. Concerning the conjunction of truths with scientifics, it is further to be known, that the conjunction of the internal man with the external cannot possibly be effected unless truths are insinuated into scientifics. (Continued under Know—*scire*.) (This subject is further treated of in Gen. xlvii. 6059.) 6071, Ex. 6117<sup>e</sup>.

6072. Perception concerning the truths of faith in the Natural. Sig. and Ex.

6077. As to the life of truth being in scientifics. (Fully quoted under Know—*scire*.)

—<sup>3</sup>. At this day few know that truths and scientifics are distinct from each other. The reason is that few are in the truths of faith from charity ; and the truths of faith in which there is not charity are nothing but scientifics. (Continued under Know—*scire*.)

6078. That **truths** nourish the spiritual life. Ex. and Ill.

6084<sup>2</sup>. Scientifics and **truths** are the objects of the internal sight. (Fully quoted under *KNOW-scire*.)

6089. The presence of general **truth** from the Internal. Sig. and Ex. . . 'Jacob,' here, represents truth in general, because his 'sons' represent **truths** in particular; and the reason (this general **truth**) is from the Internal, is that 'Joseph' is the Internal, from which comes the **truth** in the Natural. General **truth** is called 'the father' of Joseph, because general **truth** is that which is first of all insinuated with man, and this general **truth** is then enriched with particular **truths**, and at last there comes into existence from the Internal a mental view of these, that is [there come into existence] reason and understanding. This is very evident with man, for his judgment grows from infancy, and the case is the same with *spiritual* **truths** and goods when man is being born anew, or regenerated. But after the Internal has come into existence from the general **truth** in the Natural, the state is changed, and the Internal no longer acknowledges the **truth** in the Natural as its father, but as its servant, as is shown in Joseph's dream about his father—that the sun, etc. should bow before him; and for the same reason Jacob was so often called, before Joseph, his 'servant,' by his sons. Moreover, Joseph was lord in all Egypt, and so was over his father.

6115. All scientifics, as well as all **truths** of every kind whatever, in order to be anything, must be referred to a general, and must be placed and contained in a general, and under a general; otherwise they are at once dissipated. (Continued under *KNOW-scire*.)

6119. That otherwise, owing to the lack of **truth**, there would be spiritual death. Sig. and Ex.

— . Spiritual life consists in exercises according to **truths**, consequently it consists in uses; for they who are in spiritual life ask and long for **truths** for the sake of life, that is, that they may live according to them . . . and therefore in proportion as they can imbibe **truths**—according to which uses may come to pass—in the same proportion they are in spiritual life, because in the same proportion they are in the light of intelligence and wisdom. When, therefore, **truths** fail, as happens when the state of shade comes which is signified by 'evening,' the spiritual life labours . . .

6122. If **truth** is no longer visible. Sig. and Ex. . . **Truth-verum**—is said not to be visible, because in a state of desolation **truth** appears as if it had fled away; yet it is present; for all the **truth** and good ever given by the Lord to man, Spirit, or Angel, remains, and nothing of them is taken away; but in a state of desolation they are obscured by the proprium, so that they do not appear; but when the state of light returns, they are presented to view as present and visible. 6141.

6146. That scientific **truths** were referred to doctrinals. Sig. and Ex. . . This follows from what goes before: that **truths** were referred to the general in the Natural; for doctrinals are the generals to which **truths** are referred; for the doctrine of the Church is divided into heads, and each head is a general of the Church.

6180. (Israel said to Joseph) 'Do with me mercy and **Truth**' (Gen. xlvii. 29) = humiliation; for 'to do mercy' = the good of love; and 'to do **Truth**' = the **truth** of faith . . . because all **truth** is of faith, and therefore, in the Hebrew, faith is meant by the same word.

—<sup>2</sup>. The expression 'mercy and **Truth**,' ill.

6195. Whereas **truths** do not conjoin, but the affections of **truth**.

6222. The Intellectual of the Church ('Ephraim') is to perceive from the Word what the **truth** of faith is, and what the good of charity . . . The things of the literal sense are general vessels which receive **truths**; and the quality of these vessels does not appear except when they have received **truths** . . . Thus they are only generals, which must be first imbibed by man, in order that he may be able to receive, adaptedly to them, particulars and singulars. . . For the Intellectual of the Church is, that when a man is reading the Word, and is carefully comparing one thing with another, he perceives thence what is to be believed, and what is to be done. This does not happen except in such as are enlightened by the Lord . . . and this enlightenment does not take place in any but those who long to know **truths**, not for the sake of reputation and glory, but for the sake of life and use. (Continued under *ENLIGHTEN*, and *UNDERSTANDING*.)

—<sup>5</sup>. The Intellectual of the Church consists in perceiving and seeing, before any dogma is confirmed, whether it is true or not, and in confirming it *then*.

6225<sup>e</sup>. Those are in the internal of the Church who are in the good of charity, which is . . . the good of **truth**, and likewise spiritual good ('Israel'); and those are in the external of the Church who are in the **truth** of faith, and not as yet manifestly in good, but in whose **truth** however there is good. This is 'Jacob.'

6240. The truly rational man is no other than he who is called a celestial man, and who has a perception of good, and, from good, a perception of **truth**; whereas he who has not this perception, but only a Knowledge that a thing is true because he has been so instructed, and has conscience thence, is not a truly rational man, but an interior natural one . . .

6256. As the spiritual are relatively in what is obscure, they set the **truth** which is of faith in the first place, as Israel did here, in setting Ephraim before Manasseh. See 6267. 6269. 6287.

6269<sup>3</sup>. What a different face the Church would have, if the good of charity were in the first place, that is, if it were the essential; and the **truth** of faith were in the second place, that is, the formal of it. Des.

6285. 'To grow into a multitude' = extension; for **truths** . . . extend themselves round about from the inmost as from a centre; and the greater the extension thence is, and the more perfectly it is according to heavenly order, the more perfect is the state.

6289. That the spiritual are in what is obscure, is evident from the fact that, before they have been regenerated, they are in thick darkness as to **truth** and good; and that, while being regenerated, it is **truth** such as is in the doctrine of their Church which they acknowledge, in which **truth** they have faith whether

it is truth or not truth; and still this truth is that which becomes good with them when it becomes of the will and thence of the life; and then it is that good which is called the good of truth, also the good of faith, and also spiritual good or the good of the Spiritual Church. . . But still the good from such truth, even with the Gentiles, is accepted by the Lord, when it has as its first principle charity towards the neighbour, and in this charity there is innocence.

[A.] 6295. That truth from good shall also be increased, thus the celestial man. For 'Manasseh,' concerning whom this is said, = the good of the Voluntary in the Natural, born from the Internal. . . and thus the celestial man, but the *external* celestial man, or the man of the external Celestial Church; whereas 'Joseph' = the man of the internal Celestial Church. Ex.

—<sup>2</sup>. The truth of good which is of the celestial man is indeed called truth, but it is good. Ex.

—<sup>e</sup>. For the celestial man is such that he does not reason from truth, nor about truth; for he has perception from good, that is, through good from the Lord, that it is so or is not so; and yet the good of charity with him is that which is called truth, but celestial truth.

6296. 'Nevertheless his younger brother shall become greater than he' = that good from truth will get more of increase, thus the spiritual man. . . 'Ephraim,' here, = good from truth, because he represents the man of. . . the external Spiritual Church; and this man is constituted by good from truth.

—<sup>2</sup>. The reason good from truth will get more increase than the good from which is truth. . . is that the Voluntary of man has been continually depraved, . . . and the Lord has provided that man may be regenerated as to the intellectual part. Ex.

6297. That the truth which is of faith shall reign. Sig. and Ex.

6364. 'The brethren' (of Judah) = the truths which are of the Celestial Church.

6366. That truths will of themselves submit themselves. Sig. and Ex.

6372. Of this truth (from good) it is said that it should be removed 'when Shiloh came,' that is to say, its Power should be removed. . . for at that time the Celestial Kingdom exercised its Power through this truth, and therefore this truth is called 'a lawgiver.' Ill.

6374. That from His Divine Human should proceed truths which could be received. Sig. and Ex.

6384. Life where there is the conclusion of truth from scientifics. Sig. and Ex. (See Know-scire.)

6396. 'Dan' = those who are in truth and not yet in good; (that is) those who are in some good of life from truth, but not yet from good. For the man who is being regenerated is first in truth, and not in any good of life from truth; next, he is in the good of life from truth, but not yet from good; afterwards, when he has been regenerated, he is in the good of life from good, and he then apperceives truth from good, and multiplies it with himself. These are the degrees of regeneration.

. . . The good with those who are in the good of life from truth lies hidden in truth, deeply stored up; and it gives them the affection of truth, and impels them to live according to truth. These are in the Lord's Kingdom, but as they do not do what is good from good, but from truth. . . because it is so commanded, they are among those who are in the First Heaven. Rep.

6397. That this truth, here called 'Dan,' is one of the truths in general which are represented by the tribes of Israel. Sig. and Ex.

— 'To judge' = truth in its office. Ill.

6401. 'To fall backward' = recession from truth.

6405. That works without judgment will deprive [those who do them] of truth. Sig. and Ex. . . For those who do works from truth, and not yet from good, have the understanding obscured. (Continued under Good.)

—<sup>2</sup>. 'Gad,' here = those who hallucinate about truth, and yet do works from it; thus the works are not of truth, and still less works of good; and by works from this source they are deprived of truth; for as soon as a man who is in truth and not yet in good carries anything into act from a religious principle, he afterwards defends it as if it were the veriest truth, and remains in it; nor does he admit amendment except in so far as he comes into good. . . Thus works deprive him of truth; besides that he believes to be truths things which are not truths; for these persons also, like those signified by 'Dan,' judge from what is sensuous, thus without judgment. Examp. These also are in the Lord's Kingdom, but at the threshold. . . In a word, by 'Gad' are represented those who call that truth which is not truth, and from this non-truth do works; and hence their works are as the truths. . . What saves them is the intention of doing what is good, and something of innocence in their ignorance.

6406. They who do works from truth, and not yet from good, cannot but occasion a want of order in their Natural. . . and if this be without order, the things which inflow from the interiors also become devoid of order; and the things which are devoid of order are dark and opaque, and therefore they cannot see what truth is, but in that opacity and darkness they seize upon as truth that which is not truth, and from this non-truth they perform works.

6410. Pleasantness from truth. Sig. and Ex. . . Activity with those in Heaven consists in performing uses. . . and in relishing truths with uses as the end; and this is the pleasantness of truth to them.

6418. Fruitfulness from the truth which is from the Word. Sig. and Ex.

6419<sup>2</sup>. 'A wall' = the truths of faith which defend.

6423. That he is safe by the combating truth of doctrine. Sig. and Ex.

6427. The Spiritual Kingdom consists of those who are in the truth of faith, but who make this truth of the life, and thus good. . . The truth of faith in the Lord's Spiritual Church is various; for that is said to be truth in one Church which in another is said not to be truth, and this according to the doctrine of each; thus doctrinals are what are called truths: these truths are

what are conjoined with good, and make the good of the Spiritual Church : hence the good becomes such as is the truth ; for good has its quality from truths. (Thus) the good of the Spiritual Church is impure.

6432<sup>5</sup>. 'To strip naked' = to deprive of all truth.

—, 'To make her as a wilderness, set her as a land of drought, and slay her by thirst' = to extinguish all truth.

6435. Those in the Celestial Kingdom are . . . not in the truth which is called the truth of faith, for this is in the good of that Kingdom, inasmuch that it cannot be seen separated from good . . . and instead of the truth of faith they have the good of mutual love. But . . . the external of the Spiritual Kingdom is the truth of faith.

6502<sup>e</sup>. 'The leaf which was for medicine' = the truth of faith.

6524<sup>2</sup>. 'Congregation' is predicated of truths.

6534<sup>2</sup>. 'To ride upon the word of Truth' (Ps. xlv. 4) = to be in the understanding itself of truth.

6553. The life of the truths of the Church in scientifics. Sig. and Ex.

6609. Truths—*vera*—were represented (in clouds) by an azure colour mingled with a beautiful shining whiteness ; the appearances of truth, by an obscure whiteness.

6623. The Angels know the quality of a Spirit or a man from one word which comes forth from the thought. When the word truth was spoken by a number of Spirits in succession, it was at once heard whether it was hard, harsh, soft, infantile, affectionate, innocent, full, empty, containing what is false, simulated, closed, or open, and of all these in what degree.

6628. In the Ancient Churches . . . they acknowledged as men of the Church all who lived in the good of charity, and called them brethren, however they might differ in the truths which at this day are called of faith. In these the one instructed the other . . . and they were not indignant if the one did not accede to the opinion of the other, knowing that everyone receives truth in proportion as he is in good. N. 9.

6635. (Ex. i.) treats of the infestations of these truths of faith by the falsities and evils in the Natural . . . and of the consequent implantation and confirmation of truth from good.

6637. He who is not in spiritual good . . . and in spiritual truths . . . is not of the Church, however much he has been born within it. Ex.

6638. After truths had been initiated into scientifics. Sig. and Ex.

6639. For however much truths have been initiated (into scientifics), and the Church thus established with man, still scientifics and falsities are continually rising up and attacking the things which are of the Church with him. Rep. (by the Egyptians afflicting the sons of Israel.) 6652<sup>2</sup>.

6641. All things which were from general truth. Sig. and Ex.

6652. For he who does not 'know' truth, and does not want to know it, is alienated from the truth of the Church. Sig.

6653. The reason truths are spoken of abstractedly, is that Spirits and Angels so think and speak. Ex.

6654. That the truths of the Church prevail over the alienated scientifics. Sig. and Ex.

6663. That the truths grew in proportion to the infestations. Sig. and Ex.

6664. That the truths were strengthened. Sig. and Ex.

6676. That if it were a truth they should destroy it as best they could. Sig. and Ex. . . (It is said) as best they could, because the evil cannot destroy the truths which the good have.

6682. Anger that truths were not being destroyed. Sig. and Ex.

6688. That truths were produced therein continually. Sig. and Ex.

6693. That they should immerse in falsities all the truths which appeared. Sig. and Ex.

6713. (Ex. ii.) treats of truth Divine ; of its beginnings and successive states with the man of the Church. 6716<sup>e</sup>.

6716. The origin of truth [as being] from good. Sig. and Ex.

6717. How it is to be understood that truth, whose origin is from good, is conjoined with—*conjectum sit*—good. The truth which is insinuated by the Lord with a man who is being regenerated derives its origin from good. (Continued under Good.) But this truth, which is received . . . before regeneration, is not the genuine truth of good, but is the truth of doctrine ; for the man does not then consider whether it is truth, but acknowledges it because it is of the doctrine of the Church ; and so long as he does not consider whether it is truth . . . it is not his, and therefore neither is it appropriated to him. This state is the first state of the man who is being regenerated. (Continued further under Good.)

—<sup>3</sup>. But the truth which is being conjoined with good, which is here signified by 'there went a man of the house of Levi, and took to wife a daughter of Levi,' is not such truth as is received by man in the first state ; for that is the truth of the doctrine of that Church into which he was born ; but it is truth itself. Ex.

6732. The apperception of truth that it was cheap—*vile*—among the false Scientific. Sig. and Ex.

6734. Inquisitiveness to know the quality of that truth. Sig. and Ex.

6735. Investigation into its quality, and apperception that it was truth from the Divine. Sig. and Ex.

6739. The truth of the Church near to the religiosity there. Sig. and Ex.

6742<sup>e</sup>. 'Singers' are predicated of the truths which are of the Spiritual Church.

6751. 'He was unto (Pharaoh's daughter) as a son' = that hence the affection of scientifics had the first truths . . . for 'to be unto her as a son' = to be in the first truths through scientifics ; for the first truths are born from scientifics, and thus are as the sons from a mother who is the affection of scientifics. The Scientific is the

plane for the **truths** which are of the understanding and of faith. Man advances in the things of faith when being regenerated, almost as he does in the **truths** not of faith when he is growing up. Ex.

[A.] 6756. 'He went out unto his brethren' = conjunction with the **truths** of the Church.

6758. The alienated Scientific endeavouring to destroy the **truth** of the Church. Sig. and Ex.

6765. For within the Church there are those who are in the **truth** of faith, and those who are not in **truth**, as may be evident from the various heresies. Those who are in heresy, or not in the **truth** of faith, are here meant by 'him that was bad'; (whereas) 'a companion' = one who is in the **truth** of faith.

—<sup>2</sup>. The case is this: When man is being regenerated he is let into combats against falsities, and is then kept by the Lord in the **truth**, but in that **truth** which he had persuaded himself to be **truth**; and from this **truth** the combat is waged against the falsity. Combat can be waged from **truth** not genuine, provided it is such that in some way it can be conjoined with good; and it is conjoined with good through innocence. . . . Hence it is that men within the Church can be regenerated from any doctrine whatever; but those pre-eminently who are in genuine **truths**.

6766. The perception that he was not yet so far advanced in the **truths** of faith as to settle disagreements within the Church. Sig. and Ex.

—<sup>2</sup>. In the internal sense it here treats of the progress of Divine **truth** with the man who is being regenerated. The progress is such that the man is first able to discriminate between falsity and **truth**, for from the **truth** in which he is he can see what is false, because it is opposite; but he cannot, in this first time, settle disagreements among the **truths** of faith within the Church. . . . for man is enlightened successively. . . . The man to whom this can be given must be of more advanced age, the interiors of whose understanding have been enlightened.

6769. That he was among alienated scientifics, and not yet in **truths**, so as to be safe. Sig. and Ex. . . . For they who are in **truths** are in safety wherever they go, even in the midst of the Hells. The reason those not in **truths** are not in safety, is that non-**truths** communicate with evil Spirits.

6771. That the false Scientific, perceiving this, wanted to destroy the **truth** which is of the law from the Divine. Sig. and Ex.

6772. Here begins the fifth state of the progression of **truth** Divine with the man who is being regenerated, which is one of separation from falsities, and of adjunction to the **truths** of simple good. Sig.

6780. Aid from the **truths** which are of the law from the Divine. Sig. and Ex.

6784. 'Moses' here represents **truth** such as is with those who are in the **truth** of simple good, which is signified by 'the daughters of the priest of Midian.' They are in such **truth** because they are men of the external Church.

—<sup>e</sup>. If in the ignorance there is anything of

innocence, this falsity from ignorance is accepted by the Lord as **truth**; for they who are in such receive **truth**.

6789. How, without this **truth**, could they be conjoined with the good of the Church? Sig. and Ex. . . . The scientific **truth** which is here represented by 'Moses' is the **truth** of the external Church. This **truth** comes forth from the **truth** which is of the law from the Divine, which also is 'Moses'; and the **truth** which is of the law from the Divine is the **truth** of the internal Church. External **truth**, unless it is from internal **truth**, cannot be conjoined with good. Examps.

6794. The **truths** thence derived. Sig. and Ex.

6800. Suffering on account of the attempt to subjugate the **truth** of the Church. Sig. and Ex.

682<sup>2</sup>. Charity is exercised when, by means of the **truth** which is of the Church, the neighbour is led to good. If in the Church anything is called **truth** which leads away from good, it is not worthy of mention, for it is not **truth**. Everyone ought to acquire **truth** for himself first from the doctrine of the Church, and afterwards from the Word of the Lord; and this must be the **truth** of his faith.

6827. That the law from the Divine instructed those in the **truth** of simple good. Sig. and Ex.

6828. After those in the **truth** of simple good had undergone temptations. Sig. and Ex.

6904. The life of **truth** in a state entirely removed from falsities, although in what is obscure. Sig. and Ex.

6959<sup>2</sup>. The profanation of **truth**. Ex.

6960. The appropriation of **truth**. Sig. and Ex.

6978. The falsification of all **truth**, and its consequent privation in the Natural. Sig. and Ex.

6982. The **truth** which proceeds immediately from the Divine ('Moses') cannot be heard even by any Angel. Sig. and Ex. 6985. 7270, fully ex. under DIVINE TRUTH.

7009. The **truth** of doctrine ('Aaron'), which also proceeds from the Lord, but mediately. Sig. and Ex.

7011. The Divine power in **truths**. Sig. and Ex.

7012. The derivative enlightenment and confirmation of **Truths**. Sig. and Ex.

—<sup>2</sup>. Everyone has enlightenment according to the quality of his affection of **truth**; and the quality of the affection of **truth** is such as is the good of life.

7037. That they should abstain from the infestation of the **truths** of the Church. Sig. and Ex.

7039<sup>2</sup>. In the other life, the evil are completely devastated as to **truth**; the reason is, lest **truths** should serve them as means to evils. Sig. and Ex.

7044<sup>2</sup>. Purification is effected through the **truths** of faith. Ex.

7055. There may be with man the **truth** which proceeds mediately from the Divine ('Aaron'), and yet it may not be conjoined with the **truth** which proceeds immediately from the Divine ('Moses'). For example: Those who think and teach according to the doctrine of their own Church. . . . and do not know whether the

things they think and teach are **truths** from any other source than that they are from the doctrine of their Church . . . may have **truth** which proceeds mediately from the Divine ; but it is not conjoined with the **truth** which proceeds immediately. If it were conjoined, they would have the affection of knowing **truth** for the sake of **truth**, and especially for the sake of life, and from this they would be endowed with a perception as to whether the doctrinals of their own Church were **truths** before they confirmed them, and they would see in every particular whether the confirmatory things were in agreement with the **truth** itself. (Another examp.) Such a conjunction (of the **truth** which proceeds mediately with the **truth** which proceeds immediately) rarely exists with man, but it exists with all in Heaven . . . nor is it possible with man, unless he has been so far regenerated that he can be elevated from what is sensuous towards his Rational, and thus be presented in the light of Heaven. Further ex. 7270, Ex. 7291.

7056. The conjunction (of the **truth** which proceeds mediately from the Divine with that which proceeds immediately) in the good of love. Sig. and Ex. . . This conjunction is not possible except in good ; for good is the soil itself, and **truths** are the seeds, which cannot grow anywhere else than in good as their soil . . . The **truth** which proceeds immediately from the Divine is called **truth**, but in itself it is good, because it proceeds from the Divine good ; but it is the good to which all Divine **truth** has been united. It is called **truth**, because in Heaven it appears as light . . . Consequently (this conjunction) is impossible unless the man is affected with **truth** for the sake of **truth**, especially for the sake of good, thus for the sake of life ; for then the man is in good.

—<sup>3</sup>. Further: The **truth** proceeding immediately from the Divine enters into the will of man : this is its way : whereas the **truth** which proceeds mediately from the Divine enters into the understanding of man, and therefore no conjunction can be effected unless the will and the understanding act as one ; that is to say, unless the will wills good, and the understanding confirms it through **truth**. When, therefore, there is the conjunction, the Lord appears as present ; and His presence is also perceived ; but when there is not this conjunction, the Lord is as if absent ; but His absence is not perceived, unless it is known from some perception what His presence is.

7068. They who are in **truth** are as if they were rigid, and stand erect as if they were hard, and when they have to humble themselves before the Divine, they bend the body only a little ; whereas they who are in good are as if they were soft, and when they humble themselves before the Divine, they bow themselves down to the earth. For **truth** without good is quite rigid ; but when it regards good as the end, the rigidity begins to soften ; whereas good in itself is soft, and the **truth** which is insinuated, because it becomes good there, also grows soft. The reason is, that **truth** cannot be ordained into the heavenly form except by good, and hence in itself it is hard . . .

7075<sup>e</sup>. For every **truth** appears by relation to its opposites.

7090. Exhortation to those who are against the **truths** of the Church. Sig. and Ex.

—<sup>3</sup>. Those of the Church who have caused the **truths** of faith to be adjoined to worldly and earthly things, are let down to the Lower Earth, and are in combats there until those worldly and earthly things have been separated from the **truths** of faith . . .

7097<sup>g</sup>. Lest the infernals should abuse the **truths** of faith, they are deprived of them, and then they eagerly seize on falsities which are entirely contrary to the **truths** of faith, and by means of the falsities they infest those who are in **truths**.

7107. The will of those who infest the **truths** of the Church. Sig. and Ex. . . That is, who infest those who are of the Spiritual Church ; for these are said to be in the **truths** of the Church.

7110. The cupidity of infesting the **truths** of the Church while in that state. Sig. and Ex.

7122. Lest they turn themselves to **truths**. Sig. and Ex.

— The reason this infestation is permitted, is that falsities may be removed, and **truths** insinuated. Ex.

7147. Near the end (of the infestation) **truths** are withdrawn from them, and mere falsities are permitted to infest them even to despair. Ex.

7162. Hence such an ardour to destroy the **truths** of the Church through falsities. Sig. and Ex.

7164<sup>e</sup>. Hence there is complaint from the **truth** which is of the law Divine, that those in falsities have such dominion over those in **truths**. Sig. and Ex.

7225<sup>e</sup>. Hence the **truths** of doctrine are perceived by such as impure. Sig. and Ex.

7233<sup>3</sup>. The internal sense is . . . also that sense which results from a number of passages of the sense of the letter rightly compared with each other ; and is apperceived by those who are enlightened by the Lord as to the understanding ; for an enlightened understanding discriminates between apparent **truths** and **truths** themselves, and especially between falsities and **truths**, although it does not judge concerning **truths** themselves in themselves. But the understanding cannot be enlightened unless it is believed that love to the Lord and charity towards the neighbour are the principal and essential things of the Church. He who proceeds from an acknowledgment of these, provided he himself is in them, sees innumerable **truths**, nay, very many arcana, disclosed to him, and this from interior acknowledgment, according to the degree of his enlightenment by the Lord.

7236<sup>g</sup>. The reason **truth** is so manifold and various as to be able to give so great a variety to good, is that **truths** are innumerable, and interior **truths** are in a different form from exterior ones, and also because the fallacies of the external senses adjoin themselves and also the falsities which are of concupiscences. As, therefore, **truths** are so innumerable, it is evident that by conjunctions so many various things come forth that one thing can never be the same as another. This is clear to him who knows that from twenty-three

letters, by different conjunctions, the words of all languages can be produced, and this with perpetual variety even if there were thousands of languages. What then may not be produced from thousands and myriads of varieties, as there are of **truth**!

[A.] 7265. That with (the infesters) **truths** became falsities, and falsities **truths**. Sig. (by the waters being turned into blood.) 7317.

7297<sup>o</sup>. 'Sorceries' = the arts of presenting **truths** as falsities, and falsities as **truths**. Ill. 7298, Ex.

7298<sup>o</sup>. It is according to the laws of order that no one should be persuaded about **truth** in a moment, that is, that the **truth** should be in a moment so confirmed that no doubt is left: the reason is that the **truth** which is impressed in this way, becomes persuasive **truth**, and is devoid of any extension, and also of any yielding quality. In the other life such **truth** is represented as hard, and as what does not admit good into it so as to become applicable. Hence it is that as soon as any **truth** is presented before good Spirits by a manifest experience, there is presently presented something opposite, which causes doubt. In this way it is given them to think about it and to consider whether it is so, and to collect reasons, and thus to bring that **truth** into their mind rationally. By this there is effected an extension of the spiritual sight as to that **truth**, even to its opposites; and hence it sees and perceives with the understanding all the quality of the **truth**, and hence can admit influx from Heaven according to the states of the Things; for **truths** receive various forms according to the circumstances. This is the reason why the magicians were allowed to act in a similar way to Aaron.

7318<sup>o</sup>. For there is not a single **truth** which cannot be falsified. Examps.

7319. In the other life nothing stinks more intolerably than profaned **truth** . . . for falsity has no smell unless it is applied to **truth** . . . Profaned **truth** is falsity conjoined with **truth**; and falsified **truth** is falsity, not conjoined, but adjoined, to **truth**, and ruling over **truth**.

7320. 'To drink' = to be instructed in **truths**. Refs.

— That those in falsities from fallacies want to know scarcely anything of **truths**, thus are averse to them; the reason of which is that the **truths** which are perverted by falsities still fight secretly and tacitly, and labour to shake off the falsities and thus fight; for if the falsities are removed a little . . . **truths** condemn. Sig. 7327.

7332. The reason (the evil) in the other life are permitted to falsify **truths**, is lest by the **truths** which are of faith they should have communication with those who are in Heaven, and by the evils which are of life, with those in Hell, and hence by **truths** should acquire something of light from Heaven . . . and should cause them to serve the evils which are of life . . . and also lest they should seduce simple upright Spirits, with whom they have communication through **truths**. Moreover the evil in the other life with whom **truths** have not as yet been falsified, acquire dominion by their means; for there is power in **truths** so great

that it cannot be resisted; and in this way, also, they would abuse **truths**. Besides, **truths** with the evil have not the least effect in amending their lives; but the evil use them only as means to do evil, and without this use they utterly ridicule **truths**.

7342<sup>o</sup>. If a man's affection is of self and the world . . . the principles of **truth** effect nothing; for if (that) affection dominates, it draws **truth** over to its own side, and so falsifies it; and, if it does not fully favour it, it rejects it. Hence it is that principles of the **truth** of faith have no efficacy whatever with man, unless the Lord insinuates the affection of . . . love towards the neighbour; and, in proportion as man receives this affection, in the same proportion he receives the **truths** of faith. (Thus) man never sets his heart to any **truth** if the will resists; and hence it is that the infernals . . . cannot receive the **truths** of faith, and consequently cannot be amended; and hence also it is, that the infernals falsify the **truths** of faith in so far as they can.

7343. He who is in the affection of **truth**, applies **truths** to himself according to the state and quality of the affection. He who is in the affection of falsity, when he applies **truths** to himself, perverts and falsifies them. Ex. Hence it is that by 'the Egyptians digging about the river' is signified the investigation of **truth** that they might apply it to falsities.

7344. That **truths** cannot be applied to mere falsities, that is, cannot be falsified by mere falsities. Sig. and Ex.

7351. Moreover, real **truths** reject falsification from themselves; for they cannot be together with falsities; and, so long as they are so, they fight with them, and at last loosen and separate themselves from them; and hence it is that after a man has falsified **truths**, he at last entirely denies them; otherwise falsities would dominate over **truths**. Hence it is that the evil in the other life, after they have been cast into Hell, are not allowed to reason from falsified **truths**, but from mere falsities. Sig.

7357<sup>o</sup>. When the evil speak **truths**, the **truths** they so speak are falsities in them; whereas they who are in **truth** from good, cannot do otherwise than speak **truths**.

7381. The internal law ('Moses') is **truth** Divine itself such as is in Heaven; and the external law ('Aaron') is **truth** Divine such as is on earth; thus the internal law is **truth** accommodated to the Angels; and the external law is **truth** accommodated to men. . . **Truth** accommodated to the Angels is for the most part incomprehensible to men. Examp. This may in some measure show the nature of internal **truth**, or **truth** accommodated to the Angels, which is called the internal law; and that of external **truth**, or **truth** accommodated to men, which is called the external law; and whence it is that what the Angels speak among themselves is incomprehensible to man, and, moreover, is unutterable.

7382. The power of internal **truth** through external **truth**. Sig. and Ex.

7442<sup>o</sup>. If the Sensuous is filled with phantasies from fallacies and appearances, and still more if from falsities, the **truths** which inflow are turned there into the like things; for they are received there according to the

form which has been induced; and, in proportion as truths are turned into falsities, in the same proportion the interiors, through which the passage takes place, are closed. . . Hence it is necessary that the Natural should be regenerated down to the Sensuous. Ex.

7449. That the natural mind was corrupted as to all truth. Sig. and Ex.

7505. 'Pestilence' = the devastation of truth. Ill.

7668. That those should be left (by the infesters) who were in confirmed truths. Sig. and Ex.

7689. The evil have no truth in faith; but only the knowledge of the truth which is of faith. Some of the evil who are in the Church persuade themselves that they are in truth in faith, but they are not: they are in falsity, and are against the truth of faith . . . and this falsity manifests itself in the other life, when they are being devastated as to the truths of faith which they had known. Sig. 7691, Sig.

7735. The passionateness of anger against truth then. Sig. and Ex.

7738. The more the infernals are in falsities from evil, the more they have an aversion to truth, and so much at last that they do not want even to hear anything of truth; for truth is contrary to falsity, and falsity is pleasant to them, because evil, from which is falsity, is the delight of their life; and therefore they completely reject truth from their mind, because it is against the delight of their life; and, if they hear it, they are tortured. Sig

7780<sup>e</sup>. As to the truths of faith which are in the first place, and those which are in the last place, it is to be known that those truths of faith which proceed immediately from the good of charity are those which are in the first place; for they are goods in form; whereas the truths which are in the last place are mere truths; for when truths are derived in succession, they recede from good in each degree, and at last become mere truths. Sig.

7790. That all truth Divine departs from those who have infested the upright when they are being condemned; for they are then in the state of their evil. Sig. . . Previously they had indeed known the truths of faith, but still had not had truths in them; for truths were then in their mouths but not in their hearts; and therefore when they have been devastated as to those truths, evil remains, and then the falsity of evil comes forth . . . for although they had professed truths, still they had not been in them, but in falsities. Nor had the very profession of truth descended from its first principle, that is, from good, but from evil; for with them it had been for the sake of gain, honours, and reputation, thus for the sake of self and the world. The truths which descend from such a first principle adhere on the surface, and, when they are being devastated, they fall off thence like scales, and leave stinking and putrid places from the falsities which there exhale from evils. Such is the lot of those who have known the truths of faith, and yet have lived contrary to them.

7838. For the truth of faith is not the truth of faith unless it is with, and especially from, the good of charity.

7839. The state is said to be full, when the good

is such that there is nothing wanting for the reception of innocence: the truths of faith conjoined with the good of charity cause good to be such; for spiritual good receives its quality from the truths of faith. . . But the state is not full so long as truths have not qualified good so that it can receive the corresponding state of innocence. This state becomes full when truths are looked at from good; and it is not as yet full when good is looked at from truths. In the latter state are those being regenerated; in the former are those who have been regenerated. The former are in truth through which is good; the latter are in the truth which is from good; in other words, the former are in obedience to truth, whereas the latter are in the affection of doing truth; and therefore the former are men of the external, and the latter are men of the internal Church.

7877. What the truth of the good of innocence is. Ex. . . The truth of the good of innocence, which belongs to those in the Third Heaven, is not the truth of faith, but is the good of charity; for they do not know what faith is, thus neither what its truth is; for they are in the perception of the truth which is of faith, from which they instantly know that [the truth] is so, and they never reason about it, as to whether it is so, still less do they dispute about it. That which is in perception in this way does not fall into knowledge. It is different with the spiritual, who are in the Second Heaven: these are led by means of the truth which is of faith to the good which is of charity, and therefore they reason as to whether a thing is true or not, because they do not perceive it; hence, with them, truths become knowledge, and are called the doctrinal things of faith.

7902. The appropriation, by good, of truth purified from falsity. Sig. and Ex. . . For truth is appropriated by good; and good has its quality from truth; and therefore, in order that truth may be appropriated, it must be appropriated by good; and in order that good may be appropriated, it must be appropriated through truth.

—<sup>2</sup>. As to truth purified from all falsity, it is to be known that there can be no pure truth with man, both because falsity is continually flowing forth from the evil in which he is, and because truths have a connection with each other, and therefore if there is one falsity, and still more so if there are more, all the other truths are thence defiled, and derive something from the falsity. But truth is said to be purified from falsity when the man can be kept by the Lord in the good of innocence. Ex.

7906<sup>e</sup>. The purification in man of truth from falsity can never take place without a so-called fermentation, that is, without a combat of the falsity with the truth, and of the truth with the falsity. (Continued under FERMEN.)

— . While man acts from the truth of faith, his state has not yet been purified; but it has when he acts from the good of charity.

7918. 'Hyssop' = external truth which is a means of purification. Ill.

7919. The holy truth which is of the good of innocence. Sig. and Ex. 7927.

[A.] 7935. An interior perception of truth which is of conscience. Sig. and Ex.

—<sup>2</sup>. The truths of the Church in which they were born . . . are seated in the interior memory as if inscribed on it, and finally like those things which have been impressed in infancy, which afterwards appear quite familiar, and as it were innate. Ex. . . This is called conscience . . . and is to be valued in proportion as the truths from which he thinks are genuine truths of faith, and as the goods from which he acts are genuine goods of charity.

7950<sup>o</sup>. He who believes that they who are in evil of life can be also in enlightenment as to the truths of faith, is terribly mistaken. They can be in a state of confirmation, that is, they can confirm the doctrinal things of their Church . . . but they cannot see whether the things they confirm are truths or not. . . Therefore he who is in evil as to life is also in the falsity of his evil, and does not believe truth however much he may know it . . . That he does not believe it will be granted him to know in the other life, when his perception is reduced into accordance with his will: he will then disown, hold in aversion, and reject truth, and will acknowledge as truth what is contrary to it, that is, falsity.

7967. All truths which enter man are conjoined with some delight; for truths without delight have no life . . . If the delights are those of evil affections, the case is bad (with the truths in the man); but if the delights are those of good affections, it is well; for the Angels who are with a man are continually inflowing with good affections, and are then exciting the truths which have been conjoined with them . . . and if the truths have not been conjoined with good affections, the Angels labour in vain to excite the things which are of faith and charity. Sig.

8013<sup>2</sup>. (Those in the state of regeneration) see truths, and confirm them from enlightenment; but those (in the state before regeneration) do not see truths and confirm them from enlightenment, but from a persuasion concerning the doctrinal things of their Church, that they are truths; and, as they do not see them from enlightenment, they can confirm falsities equally as well as truths; and, after they have been confirmed, they see them exactly as truths.

8063. In so far as the truth which is from good extends itself. Sig. and Ex. . . For all truth has its extension, which is sometimes manifested by a sphere; and, since it has its extension, it has its boundaries. The sphere of extension of truth is according to the quality and quantity of good; for good is like a flame, and truth is like the light. Ex. . . Falsities are outside the sphere; for they begin where truths cease . . .

8080. That the truths of faith are not to be ascribed to the Lord, but the goods of faith. Sig. and Ex.

—<sup>3</sup>. The reason the truth of faith, regarded in itself and without its good, is not to be ascribed to the Lord, that is, given Him, or acknowledged as being from Him, is that all the truth of faith has no life in it until it becomes the good of faith; and the truth of faith becomes the good of faith by willing and doing it; and when it becomes the good of faith it is acknowledged by

the Lord to be His; for the Lord gives faith mediately through its good. Moreover all the truth of faith with the man of the Spiritual Church becomes the good of faith when he is being regenerated; and then for the first time it becomes the Lord's.

8087. If a truth is presented (with those not in charity), the evil of life causes it to conform itself, by a wrong application, and thus falsifies it.

8093. That it was provided by the Divine that they should not pass to truth of faith which is not from good. Sig. and Ex.

8094. Evil of life is attended with its own falsity, which lies stored up . . . but as soon as the man thinks about the truths of the Church . . . that falsity comes forth and manifests itself, and if it cannot deny the truth itself as to its general [meaning], it explains it in favour of its own evil, and thus falsifies it.

— . Thus it is evident that the truths of faith are 'near,' but not the goods of faith; that is, that the former come into notice first. Sig.

8096. That they would decline from the truth through assaults. Sig. and Ex.

8148<sup>2</sup>. Persuasive faith is a persuasion that all things of the doctrine of the Church are truths, not for the sake of truth, nor for the sake of life . . . but for the sake of gain, that is, for the sake of acquiring honours and wealth, and for the sake of reputation on their account . . . It is therefore all the same to them whether doctrinal things are truths or falsities . . . for they are in no affection of truth for the sake of truth; and they confirm them whatever may be their quality; and when they have confirmed them they persuade themselves that they are truths, not considering that falsities can be confirmed equally as well as truths.

8149. The doctrinal things of the Church, with those who are in evil of life, are called doctrinal things of falsity, although they may be in part, less or more, truths; the reason is, that truths with those who are in evil of life, in so far as they are concerned, are not truths; for, by application to the evil which is of life, they put off the essence of truth, and put on the nature of falsity; for they look to evil, and conjoin themselves with it; and truths cannot be conjoined with evil unless they have been falsified, which is done by means of wrong interpretations, and thus perversions. Hence it is that the doctrinal things of the Church with such people are called those of falsity, even although they are truths. For it is a canon that truths with those in evil of life are falsified; and that falsities with those in good of life are made true—*verificentur*. The reason why falsities are made true with the latter, is that they are applied in such a way as to be in accord with good . . . 8311, Examp.

8168. See FORCE, here.

8179<sup>2</sup>. This combat (of temptation) is carried on by means of the truths of faith: these afford assistance, because they confirm goods and truths against falsities and evils.

8307<sup>o</sup>. The Lord gives man the faculty of understanding truth; but the reason he does not understand it,

is that he does not want to understand it, and this on account of the evil which is of life; for falsity defends evil, and truth condemns it.

8313<sup>4</sup>. For in the other life everyone retains the principles of his faith . . . and none change them into truths except those who have been in the good of life; for good longs for truth and receives it willingly, because it is homogeneous with it. But those who have been in evil of life . . . are as were it hard, and reject truths, and besides they are in obscurity, so that they even cannot see them: they see only the things which are confirmatory of their principles, and not one whit what is contrary to them.

8330. The Heaven in which are those who are in the truth of faith from the Lord. Sig. and Ex. . . This is the Heaven in which are the exterior Angels of the Spiritual Kingdom, who do what is good from obedience.

8347. That truths failed, and at last entirely. Sig. and Ex.

8349. That truths appeared undelightful to them, because they were devoid of the affection of good. Sig. and Ex.

8352. That they cannot endure truths, because they are undelightful from there being no affection for them. Sig. and Ex. . . This temptation consists in their complaining and suffering because the truths which had previously been delightful to them, and which had thereby constituted their spiritual life or life of Heaven, now appear undelightful to them, so much so that they can scarcely endure them. The merely natural man would believe that such a thing could not cause any suffering; for he thinks, What does it matter to me whether truths are delightful or undelightful? if they are undelightful, let them be rejected. But the spiritual man thinks very differently: it is the delight of his life to be instructed in truths . . . and therefore when they fail, his spiritual life labours and suffers. Ex.

—<sup>3</sup>. In the temptation which exists through a deficiency of truth . . . it is as if there were a deficiency of spiritual drink, causing suffering like that from thirst.

8356. That thus truths were made delightful. Sig. and Ex. . . That man is affected with truth is from good; for good and truth are conjoined as in a marriage, and consequently the one loves the other . . . Experience also shows that those who are in the good of life—that is, who love God and the neighbour—love the truths of faith; and hence it is that so long as good is inflowing and being received, so long truth appears delightful; but as soon as good does not inflow—that is, as soon as evil begins to predominate, and to prevent the influx of good—there is at once felt undelight in regard to truth; for truth and evil mutually reject and hold each other in aversion. Tr.

8357. The truth of order then revealed. Sig. and Ex. . . For 'a statute'=the external truth of the Church; and 'a judgment'=the internal truth of the Church; hence 'to set for anyone a statute and a judgment'=to ordinate according to truths, consequently to reveal them.

8362. A life according to the goods of faith (that is,

according to those) truths of faith which are the interior truths of the Church. Sig. and Ex.

8363. A life according to those truths of faith which are the exterior truths of the Church. Sig. and Ex.

8364<sup>5</sup>. 'Leprosy'=the profanation of truth.

8367. For after every spiritual temptation there come . . . pleasantness from enlightenment through truth, and delight from the affection of good. Sig.

8368. That they had truths in all abundance there. Sig. and Ex.

8370. That after temptation the truths of faith were arranged in order through the good of love. Sig. and Ex.

—<sup>2</sup>. Hence, when the Angels are presented to view, a sphere of the good of love pours out from them . . . and the truths of faith shine forth from their faces.

8408<sup>e</sup>. 'Meal'=truth from the Word, whereby this falsified thing, called 'death in the pot,' becomes good.

8426<sup>2</sup>. When it is noon (there) they are in light or in truth; but when it is evening they are in obscurity as to truths . . .

8427<sup>2</sup>. For the Lord is present in the truth which is from Him.

8441. For the Divine influx with man is into the truth in which he has been instructed. Sig.

8443. The presence of the Lord in truth accommodated to apprehension. Sig. and Ex. . . The Word in the letter is such truth. Ex.

8455. The truth of peace adjoining itself. Sig. and Ex. . . This truth, which is called the truth of peace, is the Divine truth itself in Heaven from the Lord, which universally affects all who are there, and makes Heaven to be Heaven. Ex.

8456. The insinuation of truth. Sig. and Ex. . . For the truth of peace . . . being inmost, insinuates itself into the truth which is beneath, and vivifies it, as the dew does the grass . . . and when the truth which is beneath has been vivified by it, then the truth of peace 'goes up,' that is, as to the appearance, ceases; and the truth which has received life from it comes into view; and thus is born the truth of faith. For no truth of doctrine or of the Word becomes truth with man, until it has received life from the Divine; and it receives life by means of the insinuation of the truth which proceeds from the Lord, which is called the truth of peace. This truth is not the truth of faith, but is the life or soul of the truth of faith, and it disposes all things which are in the truth which is called the truth of faith into a heavenly form; and also, afterwards, the truths themselves among each other. . . Moreover the more exterior things with a man who is being regenerated, receive life from the more interior ones in succession; thus the truth of faith from the truth of peace; and this from the Lord Himself.

8457. A new Voluntary through the insinuation of truth. Sig. and Ex.

8458. 'Small' is predicated of truth.

—<sup>2</sup>. Truth—*verum*—is presented there in a distinct quantity, thus as much, or little, according to the quality of the truth: truth is also presented as angular in various forms; and also as white.

[A.] 8459. **Truth**—*verum*—in the form of good holding together and flowing. Sig. and Ex.

— 'Snow,' from being small and white, is predicated of **truth**; but 'hoar-frost,' from being continuous, is predicated of **truth** made good, which is the good of **truth**. Ill.

8468<sup>2</sup>. 'A homer' is predicated of good, because it is a measure of wheat and barley . . . and 'a bath,' of **truth**, because it is a measure of wine and oil. Ex. and Ill.

8491. Reflection from primary truths. Sig. and Ex.

8496. Preparation for the conjunction of **truth**. Sig.

8510. He who acts from the **truth** which is of faith is not yet in the order of Heaven; but he who acts from the good which is of charity is in that order. Ex.

8516. That therefore up to the end of the prior state (of regeneration) the Lord gives so much of good by means of **truth** as that conjunction may be afterwards effected. Sig. and Ex.

— 'The Sabbath' = the conjunction of good and **truth**, and by the manna not being found on the seventh day, is signified that when a man is in this conjunction, he acts from good, and no longer from **truth**, and also that he ought not to act any longer from **truth**. To explain this further: Everyone ought to be led to Christian good, which is called charity, by means of the **truth** of faith; for the **truth** of faith must teach what charity is. Ex. . . (But still) truths do not enter into good from themselves; but good adopts truths, and adjoins them to itself; for the truths of faith lie in the memory as in a field extended beneath the interior sight; and the good from the Lord inflows through that sight, and chooses from those truths and conjoins with itself those which are in agreement with it. The truths which lie beneath cannot inflow into the good which is above. Ex.

—<sup>3</sup>. (Thus) when a man has been regenerated, he must act from good, and not from **truth**; that is, he must be led by the Lord by means of good, and no longer by means of **truth**; for he is then in charity, that is, in the affection of doing that good. All in Heaven are led in this way, for this way is according to Divine order, and therefore all things they think and do, flow as it were spontaneously and from freedom. It would be quite different if they were to think and act from **truth**; for then they would be thinking whether they ought to act in this way or that way, and so would stick fast in everything, and would thereby obscure the light which they have, and at last would act according to what they themselves love, and thus according to an influx from those things which favour their loves, which is to be led by self and not by the Lord. This shows what is meant by its being said that good must no longer be acquired through **truth**.

8517. When man is in a state of peace, he is led by the Lord through good; and if he were then to lead himself, even through **truth**, he would dissipate the state of peace, and consequently there would be no conjunction. Sig.

8521. That the **truth** therein was pure. Sig. and Ex.

—<sup>2</sup>. The good of **truth**, with those in the Spiritual

Kingdom, is implanted in the intellectual part; for in this part a new will is formed by the Lord, which is that the man wills to do according to the **truth** which he has imbibed from the doctrine of his Church; and, when he wills and does this **truth**, it becomes good with him, and is called spiritual good, and also the good of **truth**. That this is truly **truth**, he indeed believes, because he has faith in his doctrine, but he has no perception whether it is **truth**, except that he seems to himself to have it from his having confirmed it with himself, partly from the sense of the letter of the Word, and partly from the fallacies of the ideas which favour the opinions he has received . . . From this it is evident what is the quality of the **truth** which is turned into good with many who are of the Church. Of these no others can see whether the doctrine of their Church is **truth** except those who are in the affection of **truth** for the sake of the uses of life: they who have this end in view are continually enlightened by the Lord, not only while they live in the world, but also afterwards; it is only these who can receive it, for the Lord leads them by means of good, and thereby gives them to see **truth**, and thus to believe. From this it is evident whence and of what quality is the good possessed by those who belong to the Lord's Spiritual Kingdom. But the good possessed by those who belong to the Lord's Celestial Kingdom is implanted . . . in the voluntary part; and they who are in this good, from internal perception which is from the Lord, know whether [anything] is **truth**.

8522<sup>2</sup>. Spiritual good is here described . . . that in its first origin it is **truth**, and that it becomes good by its coming into act from the will . . . for whatever a man wills from affection, he perceives as good; but this good can come into existence only by means of the delights which belong to the natural man. Sig. and Ex.

8529. For the Divine influx takes place through the **truth** which proceeds immediately from the Lord, into the **truth** which proceeds mediately. Sig.

8530-8533. (That the **truth** which has in it all the good it can hold, is in the Divine presence, and is to be the standard measure for those of the Spiritual Church.) Sig. and Ex.

8530. That truths are vessels which contain good, may be illustrated by various things in nature, as by light which contains the heat of the sun . . . and so are related a garment to the body, and the body to the soul; and also a blood-vessel and a fibre to the enclosed blood and animal spirit; and the lungs to the heart, consequently the respiration to the pulsation; in a word, every organic form of the body to the life which is in it. From these comparatives it may be evident what is the quality of **truth** without good . . .

8541. (The Lord instructs the inhabitants of Jupiter) concerning **Truth**. . . And it seems to them that they have doctrine inscribed on their minds . . . because they at once perceive and acknowledge, as from themselves, whether anything is **truth** or not which is said by others about the life of Heaven with man.

8554. In Ex. xvii. it treats of the fourth temptation, in that **truth** was lacking . . . and therefore the **truth**

of faith was given by the Lord, which is signified by water from the rock of Horeb. 8562.

8557. That spiritual life grows by temptations, is because the truths which are of faith are confirmed by them, and are conjoined with the good which is of charity.

8561. The orderly arrangement of the interiors to undergo temptation as to truth. Sig. and Ex.

8564. An ardent longing for truth. Sig. and Ex.

8568. An increase of the longing for truth. Sig. and Ex.

8578. (To teach and lead them) from primary truths. Sig. and Ex. 8585.

8581. The Lord as to the truths of faith. Sig. and Ex.

8583. That the truths of faith are from Him. Sig. and Ex.

8585. For faith is given through primary truths, for enlightenment is effected from them, so that the truths which flow from them, and which are called secondary truths, are clearly perceived.

8595. The Divine influx into truth combating. Sig. and Ex. . . For the truth which proceeds immediately from the Lord, being purely Divine, inflows into truths of faith of every kind, and causes them to be truths. 'Joshua'=truth combating . . . against the falsities which are from interior evil. Against these must combat the truth which has been made combating by the influx of Divine truth. The truth Divine which proceeds immediately from the Lord is . . . peace itself . . . and in order that it may become combating it inflows with such Angels as are in ardent zeal for truth and good, who, being excited by this zeal, combat. As this truth was represented by 'Joshua,' he was made leader after Moses . . .

8596. That he should marshal truths for the combat. Sig. and Ex. 8601.

8603. Truths—*vera*—in successive order. (See DIVINE TRUTH, here.)

8604<sup>3</sup>. When, therefore, a man is in good, and from good in truth, he is drawn by the Lord and is conjoined with Him . . . But when a man is not in good, thus not in truth from good, he is also in this case drawn by the Lord, but he cannot be elevated. Sig.

8610. Correspondence (of truth in the ultimate of order) with truth in the first of order. Sig. and Ex. . . When truth in the ultimate of order corresponds to the truth in the first of order, which is the truth Divine that proceeds immediately from the Lord, then this latter truth is supported, for then they act as one . . . and then the first truth has strength in the ultimate truth, for it is in it, and acts by means of it; whereas, if there is not correspondence, there is disjunction, and consequently the first truth has no strength in the ultimate truth. (Sig. by the stone placed under Moses.)

8612. Support (rendered to) the power of truth combating. Sig. and Ex. 8605.

8640. (Thus) the life of the regenerate is impossible

for man until he is in a state such that he can acknowledge the truths of faith, and will them in proportion to his acknowledgment.

8641. Ex.xviii. treats of truths in successive order from the first to the ultimate, and that they are ordained by good Divine. The truth in the first degree is represented by 'Moses'; and the derivative truths in successive order, by 'the princes of thousands, hundreds, fifties, and tens'; and the good Divine by which the arrangement in order is effected, by 'Jethro the father-in-law of Moses.'

8643<sup>2</sup>. This orderly arrangement is effected with the man of the Spiritual Church when he begins to act no longer from truth, but from good; for this is his second state, which comes into existence after he has undergone temptations; for while he acts from truth, he is tempted, in order that the truths with him may be confirmed; and, when they have been confirmed, they are reduced into order by the Lord; and, when they have been reduced into order, he then enters the second state, which is, that he wills truths, and does them; by which they become of life, and are called goods.

8686<sup>e</sup>. By these words is described the first state, in which the man who is being regenerated is led through truth from the Lord. The truth through which he is led is the Word, for this is truth Divine.

8694. Arrangement among truths from revealed truth then. Sig. and Ex.

—<sup>2</sup>. By revelation is meant enlightenment 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; but they who are not in good cannot be taught from the Word, but can only be confirmed in such things as they have been instructed in from infancy, whether these things are truths or falsities. Ex.

—<sup>3</sup>. (This revelation) is a certain consent and favouring from within that this is truth, and a non-favouring if it is not truth. Des. . . The cause of it is (that) there is light through Heaven from the Lord, which circumfuses and enlightens the understanding; and the things which appear in this light are truths; for this light is itself the Divine truth which proceeds from the Lord. 8780<sup>2</sup>, Ex.

8699. That thus the truth which has been inseminated would perish. Sig. and Ex.

8701. Without the influx of truth from good from some other source. Sig. and Ex.

— . When the influx of truth Divine is immediate, the Lord does indeed inflow with good and truth, but at that time the good is not perceived, but the truth; and therefore at that time the man is led by means of truth, and not so much by means of good: whereas when the influx is at the same time mediate, then good is perceived; for the mediate influx is into the external sensuous of the man; and hence it is that the man is then led by the Lord by means of good.

—<sup>2</sup>. In general, it is to be known, that a man has not been regenerated until the time when he acts from the affection of good; for he then wills good, and has delight and blessedness in doing it. When he is in this state, his life is a life of good, and he is in Heaven;

for the universal Regnant in Heaven is good; whereas the truth which is of faith leads man to good, thus to Heaven, but does not make him present in Heaven. Ex.

[A.] 8704-8708. (That the truth which proceeds immediately from the Lord should mediate and intercede with the Divine Itself, and should be the source of the external and internal goods and truths of the Church, giving the light of intelligence and the derivative life and action.) Sig. and Ex.

8709. The choosing of the subservient truths. Sig. and Ex.

8711. 'Men of Truth, hating gain' (Ex. xviii. 21) = because the truths are pure, without a worldly end. . . For 'men-viri' = truths, and 'Truth' = faith.

8721. If truth inflowed only immediately . . . the man of this Church could be led only through truth, and not through good. Sig. and Ex.

8725. The choosing, by those of the Spiritual Church, of the truths with which good could be conjoined. Sig. and Ex. . . For there are truths with which good cannot be as yet conjoined. . . The truths with which it can be conjoined are truths which have been confirmed, and have also been associated with many [other truths], even with such as delight the intellectual sight; for in this way these truths enter into the affection, which causes the man to will them. When this takes place, then good conjoins itself with these truths; for to will truths, and thence to do them, causes them to be good. It is to be known, further, that good is not conjoined with truths until the truths have been purified from the falsities which are from evil, and until they have a connection with all the truths which must be of faith with the man who is to be regenerated. The connection and purification of truths are clearly seen and perceived by the Angels, from the Lord, however little the man may feel or apperceive such things in himself.

8726. Influx into these truths. Sig. and Ex. . . For in the second state (of regeneration), when the man is led by means of good, the Lord inflows by the truth which proceeds both immediately and mediately from Him; the mediate influx being equally from the Lord as is the immediate; and it is the *mediate* influx of truth from the Divine which is here signified.

8727. 'Princes of thousands,' etc. = the primary truths which are subordinate in successive order to the truth which proceeds immediately. (And that in this way the Lord acts mediately through them. Ex. 8728.)

8764. 'I have borne you on the wings of eagles' = that they have been elevated by means of truths to heavenly light. Ex.

8766. 'If hearing you will hear My voice' = the reception of truth.

8772. Influx to receive truths in good. Sig. and Ex.

— (Thus) spiritual life can be acquired solely by means of the truths of faith.

—<sup>2</sup>. This spiritual life is first acquired through knowing the truths of faith, afterwards through acknowledging them, and finally through believing them. When they are only known, they are at the

door; when they are acknowledged, they are in the court; and when they are believed, they are in the bed-chamber. Thus they advance successively from exteriors to interiors. In the interior man is the good which continually inflows from the Lord, and there conjoins itself with truths, and causes them to become faith, and then charity. This good attracts truths to itself, for it longs for them, in order that by their means it may acquire a quality, and thus come into existence. When, therefore, these truths have been conjoined with good, then the man has been regenerated. (Continued under Good.)

8773. The choosing of those who are primarily in the intelligence of truth. Sig. and Ex.

— Those who are in good which has not yet been formed through truths—which is the good treated of in this chapter—are first formed by the Lord by means of primary truths, that is, by means of general truths in which and from which are all the rest. Primary truths are, that there is one God; that the Lord was born a man in order to save the human race; that there is a Heaven, and a Hell; that those live in Heaven who have lived well, and in Hell who have lived evilly; that love to God and love towards the neighbour are the commandments on which all other things hang; and that love is impossible except through faith. These and the like are the primary truths which are first insinuated by the Lord into good with a man who is being regenerated; and, when these have been insinuated, and have become of good, then all the rest are insinuated, and in these general or primary truths, and under them, are arranged in order according to the heavenly form, and thus by degrees cause the life of Heaven to be in the man. . .

8780<sup>2</sup>. See REVELATION, here.

8783. That there may be a permanent faith of truth. Sig. and Ex.

8789. The purification of truths. Sig. and Ex.

8799. That the truths of faith which he has would perish. Sig. and Ex.

8813<sup>1</sup>. The love of truth. Sig. For the truth which is from love is attended with a flaming from fire.

8818<sup>2</sup>. Spiritual sight has for its objects, in the spiritual understanding, the truths which are called of faith; but in the natural one, the truths of the civil state, which belong to what is just, and also the truths of the moral state, which belong to what is honourable, and lastly the natural truths which are conclusions from the objects of the external senses. From this it may be seen in what order truths follow each other, and that each and all derive their origin from truths Divine. . .

8867. That truths are not to be thought of as from any other source than the Lord. Sig. and Ex. 8868, Ex.

8868. For the Lord is not in truths with a man when he denies Him and His Divine, or when he acknowledges Him and still believes that good and truth are not from Him, but from himself. . . The truths also in which the Lord is not are those which are taken

from the Word, especially from the sense of the letter, and are explained in favour of the man's own dominion and gain. In themselves these are truths, because they are from the Word; but still they are not truths, because they are wrongly explained, and thus perverted. Sig.

—<sup>2</sup>. The truths which are from the Lord are truths in their internal form also; but the truths which are not from the Lord appear as truths only in their external form, whereas . . . within they are either empty, or false, or evil. For truth to be truth, there must be life in it; for truth without life is not the truth of faith with man, and life is from no other source than good, that is, through good from the Lord. If, therefore, the Lord is not in the truth, it is truth devoid of life, thus is not truth; and if there is falsity in it, or evil, the very truth with the man is falsity, or evil; for that which is within is what makes the essence, and also in the other life shines through what is external. Des.

—<sup>3</sup>. Hence it is known (there) what lies stored up in truths, whether the Lord, or not. The truths in which the Lord is, are truths which are alive; but the truths in which the Lord is not, are truths which are not alive. Those which are alive are truths of faith, from love to the Lord and charity towards the neighbour. Those which are not alive are not truths, because within them is the love of self and the love of the world.

888i. 'And keep My commandments'=those who receive the truths of faith.

— For the truths which are called of faith, in order that they may be of faith, and in order that they may be alive with a man, [must] also inflow from the Lord. They are indeed learned by the man, and are stored up in the memory, but so long as the man does not will them, and thence does not do them, they do not become alive. But when they are taken out of the memory, and by means of the Intellectual are insinuated into the will, that is, by means of thought into affection, and thence into act, they then become alive, and are of faith. This is effected by the Lord, when the man desists from evils.

8882. To take the name of God into what is vain, properly = to turn truth into evil, that is, to believe that it is truth, and still to live in evil; and it is also to turn good into falsity . . . Both are profanation.

8897. 'Honour thy father and thy mother'=love for good and truth.

8920. The reception of truth in an accommodated form. Sig. and Ex.

8940. A representative of worship in general from truths. Sig. and Ex.

8941<sup>2</sup>. The truths from which the Lord is to be worshipped are to be taken solely from the Word, for in everything there, there is life from the Divine. When truths are taken from proprium, they have as the end dignity and eminence over all in the world, and also worldly possessions and wealth, and therefore have in them the love of self and of the world; whereas the truths which are from the Word regard and have as the end eternal life, and have in them love to the Lord

and love towards the neighbour, thus all truths in the complex. When truths are hatched from proprium or from Own intelligence, they dominate over the truths which are from the Divine; for the latter are applied to confirm the former; whereas truths from the Divine ought to dominate, and those which are from Own intelligence ought to serve. (The latter) are called truths, but are not truths; they only appear as truths in the external form; for they are rendered like truths by applications from the literal sense of the Word, and by reasonings; but in the internal form they are falsities.

—<sup>3</sup>. Those (in the Philistine religion) acknowledge nothing as truth which they do not apprehend . . .

8942. 'Tool'=made-up truth, thus truth from proprium.

8960. In temptation, the Angels call forth the truths of faith which are in the man.

8962. These combats are carried on by means of the truths of faith from the Word; from these the man must fight . . . and if he fights from any other truths, he does not conquer, because the Lord is not in any others.

8964. He who has not in him truths of faith from the Word . . . is not admitted into any combat. Ex.

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 the goods of charity. Ex.

8970. In Ex. xxi. it treats of those who injure or destroy the truth of faith or the good of charity in themselves or in others: what the penalty is, and what the restitution.

8972. Exterior truths such as there must be in the civil state where there is a representative Church. Sig. and Ex.

8974. 'A Hebrew servant'=those within the Church who are in the truths of doctrine, and not in good according to them. Ex.

—<sup>2</sup>. In the Spiritual Church . . . there are two kinds of men: those in the truths of faith and not in the corresponding good of life; and those in the good of charity and the corresponding truth of faith; (the latter constitute the very Church itself, and are men of the internal Church, and are called 'the sons of Israel.' These are free, because they are in good . . . But (the former) are men of the external spiritual Church, and are meant by 'the Hebrew servants' . . . for such is the truth of faith relatively to the good of charity, because the truth of faith is of service to introduce the man of the Church into the good of charity. 8979<sup>2</sup>, Ex.

—<sup>3</sup>. Moreover, they who make everything of the Church to consist in the truth of faith, and not in the good of charity, and who also do what is good solely from obedience, and not from affection which is of love, cannot be regenerated as can those who are in the good of charity, that is, who do what is good from affection of love: they can indeed be reformed, but not regenerated; and their reformation is here treated of.

8975. 'Six years shall he serve'=a state of labour and of some combat, and of the consequent confirmation of truth. Ex.

[A. 8975]<sup>2</sup>. For those who are in the truth of faith and not in the corresponding good of life are not admitted into any *grievous* combat, or temptation, because they would succumb. Ex.

8976. 'In the seventh he shall go out free for nothing' = a state of confirmed truth without its works. . . For with such there is no conjunction of good and truth . . . but instead of it there is the confirmation of truth . . . and the truth of faith with them is confirmed by the Lord without any works of theirs when they are in some combat. 8984, Ex.

8977. 'If he shall come in his own body' = truth without delight. . . For the men of the external Church . . . learn truth from no delight, but only because it is the truth of the Church, by which they believe they can be saved. With these, truth is merely confirmed. In the other life such are at the entrance to Heaven, and not in Heaven itself. They . . . correspond to the skin. 8978. 8980, Ex.

—<sup>2</sup>. But those who are in truth to which delight is adjoined, are meant by the servants who come with a woman . . . In the man of the external Church, delight is instead of good; for the good he has is . . . from a natural origin, for it derives its relish from the delight of living and teaching truth for the sake of gain or of honour, consequently for the sake of self, and therefore it is called delight, and not good . . . 8979, Ex.

—<sup>3</sup>. But good from a spiritual origin is meant by the woman whom the master gives to his servant; but this cannot be conjoined, and therefore it was decreed that when the servant went forth, the woman should be the master's, and also her sons and daughters. For spiritual good is good . . . for the sake of the Church and the salvation of the neighbour, and such good cannot be conjoined with those who are in the externals of the Church, for it is the good of charity itself . . . and those who are in the externals of the Church cannot be affected with the truths of faith in any other way than principally for the sake of self, and secondarily for the sake of the Church; and they who are such can indeed act according to truths, thus can do what is good, but not from affection, but from obedience; and these are meant by those who are willing to serve for ever. 8981, Ex. 8983. 8987, Ex. 8991.

—<sup>4</sup>. These arcana can be apprehended only by those who are in the good of charity, and not by those who are in the truth of faith without that good. The reason is that (the former) are in the light of Heaven, and from it see the things which are in the light of the world; whereas the (latter) are in the light of the world, from which they cannot see the things which are in the light of Heaven.

8980. 'His woman shall go forth with him' = the state of truth conjoined with delight also after combat. Ex.

8989. 'He shall bring him either to the door or the post' = the state of truth confirmed and implanted with spiritual good. Ex.

8993. The affection of truth from natural delight. (Fully quoted under AFFECTION OF GOOD. 8993-9001.)

9007. 'He that smiteth a man, and he die' = injury inflicted on the truth of faith, and the consequent loss of spiritual life. Ex. 9008-9014, Tr. and Ex.

9018. 'He that stealeth a man, and selleth him' =

the application of the truth of faith to evil, and the alienation of it. 9019, 9020, Tr. and Ex.

9024. 'When men shall dispute' = contention about truths among themselves. Ex.

9025. 'And a man shall smite his companion with a stone or with his fist' = the weakening of one [truth] by some scientific or general truth. . . That truth is called general which is received and prevails everywhere.

—<sup>2</sup>. What it is to weaken any truth of the Church by means of scientific or general truth. Ex.

— The truths of faith which are of the doctrine of the Church arise from the truths of the literal sense by explication. Ex.

9032. The two preceding verses treat of spiritual truth, which is the truth of the doctrine of faith from the Word, weakened by scientific truth, which is the truth of the literal sense. But, as it is commonly believed that (the former) truth is the same as (the latter) truth, we may illustrate the difference by an examp.

9033. In the two following verses it treats of the weakening of scientific truth which is that of the literal sense, by spiritual truth which is that of the doctrine of faith. Examp.

9034<sup>3</sup>. The man of the Church first learns truth from the literal sense of the Word, which is general truth accommodated to the apprehension of the external man, who is in natural light. This truth is received externally . . . and is stored up in the memory of the external man . . . Afterwards, the things stored up in this memory are subjected to the view of the internal man, which sees from the light of Heaven; and he, by exercising choice, calls forth the truths which are in agreement with the good which is inflowing from the Lord by the way of the soul, and which the man had received; and there the Lord conjoins the truths with the good; and the truths which have been thus conjoined in the internal man are called spiritual truths; and the good with which they have been conjoined is called spiritual good. This good, formed by means of the truths, is what constitutes the man's spiritual life. The truths themselves there are called the truths of faith; and the good is called the good of charity. The good in which truths have been thus implanted is the Church with man. From this it is evident how the truths of the literal sense serve to form spiritual truths; and in general, to form faith and charity, which constitute spiritual life; which life consists in being affected with truths for the sake of good; in being affected with good from truths; and finally in being affected with truths from good.

9039. Truth-*verum*-acquired by proprium. Sig. and Ex. . . That is called truth acquired by proprium which by induction from received principles is believed from proprium to be truth, and yet is not truth. Such is the truth of those who explain the Word without being enlightened by the light of Heaven, that is, of those who read it not from the affection of truth for the sake of the good of life, for these are not enlightened. If this truth is extinguished after a full view of it, there is no condemnation, because it is not Divine spiritual truth; but if it is extinguished before a full

view, there is condemnation, because it is the rejection of *his truth* of faith; for that which has been made of anyone's faith, even if it is not **truth**, must not be rejected except with a full view; if it is rejected before that, the first beginning of his spiritual life is extirpated; and therefore the Lord never breaks such **truth** with a man, but bends it as far as possible. Examp. (This is meant by the avenging of a servant if he dies under his master's hand, and by his not being avenged if he continues a day or two.)

9041. 'When men shall quarrel' = grievous contention among truths. Ex.

9042. 'And shall strike a woman with child' = injury of the good which is from **truth**, (causing a bringing forth of good from **truths** from the internal man into the external man in an order which is not right. Restitution is made when the external man acts from the internal. 9046<sup>e</sup>.)

9045, 9046. 'He shall surely be fined, as the lord of the woman shall put upon him' = amendment until it agrees with the truth of good. Ex.

9049<sup>e</sup>. 'The eye' = the understanding of **truth**; 'the nostrils,' the perception of **truth**; and the things of the mouth, as 'the jaws,' 'the lips,' 'the throat,' 'the tongue,' such things as belong to the utterance of **truth**.

9058. 'When a man shall smite the eye of his servant' = if the internal man shall injure the truth of faith in the external. Ex.

— For the truth of faith is in the internal man, and makes his life. 9082<sup>e</sup>.

9061. (For) if the truth of faith in the natural or external man has been extinguished, the external man can no longer serve the internal, (and then the man cannot be regenerated). Sig.

9062. 'If he shall strike out the tooth of his man-servant or the tooth of his maid-servant' = if he shall destroy the **truth** or its affection in the Sensuous. Ex. (See also 9081.)

9088<sup>e</sup>. (That) if good or **truth** is being perverted by falsity, then what is perverted is to be amended by means of **truth**; within the Church, by means of **truth** from the Word, or from doctrine which is from the Word. Sig. . . The reason is that **truth** teaches what is evil and what is false, and so the man sees and acknowledges them, and (then) he can be amended; for the Lord inflows into those things with a man which the man knows, and not into those which he does not know; and therefore He does not amend what is evil and false until the man has been instructed that it is evil or false. Ex.

9090. 'When a man's ox shall strike the ox of his companion' = two **truths**, of which the affections are diverse, and that of one shall injure that of the other. . . 'A man, and his companion' = two **truths**.

9093. That the **truth** thereof shall be dissipated. Sig. and Ex.

—<sup>2</sup>. 'To serve two masters' = to acknowledge **truth**, and do evil.

—<sup>5</sup>. The Lord's 'garments' represented **truths** in

the external form; and His 'under-garment,' **truths** in the internal form.

9094<sup>3</sup>. All the **truths** with man have life from the affections of some love; **truth** without life from this source is like a sound without an idea; (so that) the life of **truth** is from the life of good . . . and therefore if there are two **truths** which have not their life from the same general affection, but from diverse ones, they must needs be dissipated, for they clash with each other; and, when the **truths** are dissipated, their affections also are dissipated; for there is a general affection under which all the **truths** with a man are consociated; and this general affection is good. Sig. (by the oxen of two men, one of which gores the other so that it dies; the other ox being sold, and the silver divided.)

9103<sup>3</sup>. When light from Heaven inflows into (the objects which enter the mind through the senses) the man begins to see them spiritually, and first to discriminate between the things which are useful and those not useful, and hence he begins to see **truth**; for what is useful to him is **truth** to him, and what is not useful is not **truth**. This seeing of **truth** increases according to the influx of the light of Heaven, until at last he discriminates not only between **truths**, but also between **truths** in these **truths**; and this the more clearly in proportion as the communication between the internal and the external man is better opened . . . Hence, then, the man has perception, but still it is not spiritual perception; for this does not arise from natural **truths**, but from spiritual **truths**: spiritual **truths** are those which are called the **truths** of faith. Ex.

9113. Conscience is formed through the **truths** of faith. See CONSCIENCE, here. 9114-9118.

9141<sup>2</sup>. The love of good, that is, love to the Lord and towards the neighbour, constitutes the fire of life with a good man and an Angel; and the love of **truth** and belief of **truth** constitute the light of life with them.

9146. 'The standing corn, or field' = the **truth** and good of faith in their conception. 'Standing corn' = the **truth** of faith; 'field' = the Church as to good, thus the good of the Church. Ex.

9152. In this and the following verses it treats of the loss of the **truth** of faith with man, thus of the loss of his spiritual life, and of its restoration; for through the **truths** of faith man is introduced to the good of charity, and becomes spiritual. 9156.

9160. Inquiry and adjudgment by means of **truth**. Sig. and Ex. 9166.

9163. Hence it is that the **truths** with man have a connection among themselves according to the reception of them in good; and the **truths** which have been thus connected together make a one; and therefore, when these **truths** are broken in general, the **truths** together with the good are dissipated; and, when they are broken in particular, the **truths** which are there are dissipated; for so long as they are in connection, the one subsists from the other; but when they are broken, the one recedes from the other. Tr.

[A.] 9164. When a man is in **truth** from good, then the **truth** in which he has the greatest faith is in the middle; next follow the **truths** in which he has less faith; and finally those in which he has dubious faith. In the borders round about are falsities; but these are not in a series with the **truths** . . . But when falsity usurps the place of **truth**, the order is inverted. Tr.

9166. For when the Angels converse about two **truths** which are discrepant from each other, there are presented below two Spirits debating, who are the Subjects of a number of Societies; and everything belonging to one **truth** appears with one of the Spirits, and everything belonging to the other **truth** appears with the other; and from this it is perceived how those **truths** can be conjoined.

—<sup>2</sup>. For in the internal man **truth** appears in its own light; but in the external man apart from the internal, **truth** appears in darkness. Hence the celestial Angels . . . do not confirm **truths** even by reasons . . . —<sup>3</sup>. Sig.

—<sup>7</sup>. 'To swear (not) by one's head'=not to confirm the **truth** which the man himself believes to be **truth** . . . for this constitutes the head with a man; and therefore it is said, 'for thou canst not make one hair white or black'; for 'the hair'=the **truth** of the external man, such as is with those who are in the belief of **truth** not from perceiving it to be **truth**, but because the doctrine of the Church so teaches; and, because they do not know it from any other source, it is said that we are not to swear by it . . . 'To make a hair white'=to say, from one's self, that **truth** is **truth**; and to make one black'=to say, from one's self, that falsity is falsity. . . . From (all which) it is evident . . . that **truth** Divine is not to be confirmed by man, but by the Lord with man. Further ill.

9174. 'To borrow'=to receive **truth** from a different stock or race, thus from another source than one's self. . . . A man is said to receive **truths** from himself, when he infers them from the **truths** he already has; and he conjoins the latter with the former; but when he does this, he admits no other **truths** than such as are in agreement under the same good; for it is good which disposes **truths** into series, and connects them together. Good is like the soul in man; and **truths** are like the things with which the soul clothes itself, and by means of which it acts. (And as) all things in man live from his soul, so do the **truths** which are of faith live from the good which is of love to the Lord and the neighbour. . . . But it must be understood that the Lord disposes the **truths** according to the good of the man's life.

—<sup>2</sup>. But a man is said to receive **truths** from some other source, when he is instructed by another; and, if these **truths** are not in agreement under the good in which the man is, they are indeed stored up in his memory among the scientifics, but do not become his, that is, of his faith, because they are from a different stock. These **truths** are treated of in this and the following verse.

9176. These ('borrowed') **truths** either have, or have not, with them, their own good. The **truths** which have with them their own good, are those which, when

heard, affect the hearer; whereas those which have it not, are those which do not do so. Sig.

—<sup>2</sup>. The **truths** which are not conjoined with their own good are those which are learned from others . . .

9180. They who learn and imbibe **truths** from the Word, from doctrine, from others, or even from themselves, for the sake of gain, that is, in order to gain honours or wealth, or in order to merit Heaven. Sig.

9184. An illegitimate conjunction is a conjunction of **truth** with affection from the delight of gain or of honour, in which kind of affection are they who learn the **truths** of the Church for the sake of these delights. But this conjunction is not injurious to those who are afterwards regenerated by the Lord, since these affections remain with them, but subordinate under the affection of **truth** for the sake of the good of use and of life. Sig. and Ex.

9186<sup>2</sup>. In order that an illegitimate conjunction may become legitimate, the good which inflows through the internal man from the Lord must conjoin with itself the **truth** which enters through the external . . . and if this **truth** does not accord with that good, then some other **truth** which does accord . . . must be substituted. Sig.

9188. There are two things which constitute Heaven and thus spiritual life with man: the **truth** of faith in the Lord, and the good of love to Him . . . and the Lord, so far as possible, withholds man from the conjunction of **truth** and good with falsity and evil, because this conjunction is profanation; but still many of those who are in the Church cannot be withheld, because from their infancy they have imbibed such things as are of the Church from the Word and from doctrine from the Word, and some of them have imbued them and made them of their faith, and when these have arrived at adult age . . . they have made as of no account the things which they had made to be of their faith, and have seized on falsities instead, and also imbued *them*. These are they who have conjoined in themselves **truths** with falsities; for **truths** which have once been made of faith remain, and cannot be eradicated, and falsities which are afterwards made to be of faith conjoin themselves with them; and it is this conjunction which is here signified (by the command, 'Thou shalt not suffer a witch to live.' Ill).

9192<sup>2</sup>. There are some who are in genuine **truths**, some in **truths** not genuine, and some who are in falsities; and yet those who are in genuine **truths** are often damned, and those in **truths** not genuine, and also those in falsities, are often saved. Ex. —<sup>7</sup>. Ex.

—<sup>3</sup>. 'The intelligent'=those who are in **truth**, and who teach **truths**.

—<sup>e</sup>. **Truths-vera**-from evil may be compared to food which is clean to the sight, but is malignant within . . .

9193<sup>4</sup>. The internal man is closed by a life of evil, and when it has been closed, **truths** are turned into falsities; and, where they remain, they merely serve the evils which are of the love of self and of the world.

—<sup>e</sup>. Those in the Church who do not acknowledge

the Lord, cannot be in good, thus neither in **truth**; and those acknowledge Him who are in faith and at the same time in the good of life; but not those who are in evil of life. Ex.

9196. 'A sojourner thou shalt not afflict . . . '=that those who want to be instructed in the **truths** and goods of faith, are not to be infested with falsities of faith and evils of life.

9198. 'Any widow'=those who are in good without **truth**, and yet long for **truth**. Ill.

9199. 'Or orphan'=those who are in **truth** and not yet in good, and yet long for good. Ill.

9206. 'Your wives shall become widows' . . . 'Widows,' here, =those who do not long for **truths**. (Ex. under Good, here.)

9207. 'And your sons, orphans'=that **truths** will perish at the same time; for 'orphans,' here, =those who are in **truth** and do not long for good. . . That **truths** perish with those who do not long for good, is evident from what has been said about the conjunction of good and **truth**. . . Further: **truths** which have been conjoined with good always have in them a longing to do what is good; and, at the same time, to be thereby more closely conjoined with good. Or, what is the same, those who are in **truths** always long to do what is good, and so to conjoin it with their **truths**. Therefore, those who believe themselves to be in **truths**, and who do not long to do what is good, are not in **truths**, that is, are not in the faith of them, however much they may believe that they are. This is described by the Lord by 'salt.' (Fully quoted and ill. under SALT, here.)

—<sup>6</sup>. When the one longs to be reciprocally conjoined with the other—that is, good with **truth**, and **truth** with good—they then look towards each other; but when **truth** separates itself from good, they then turn away from each other, and look backwards. This is signified by Lot's wife.

9209. The instruction of those who are in ignorance of **truth** and yet are in the longing to learn it. Sig. and Ex.

9210<sup>2</sup>. As it is with good, so it is with **truth**—they who do **truth** for the sake of **truth**, do it for the sake of the Lord also, because from the Lord. To do **truth** for the sake of **truth** is to do good; for **truth** becomes good when it enters from the Intellectual into the will, and goes forth from the will into act. To do good in this way is Christian charity. They who do good from Christian charity sometimes have regard to the consequent reputation for the sake of honour or gain. Ex.

9212<sup>7</sup>. To sew or join together the **truth** of a new Church and the **truth** of an old Church is to destroy both; for the **truth** of a new Church is interior **truth**, thus is **truth** for the internal man, whereas the **truth** of an old Church is exterior **truth**, thus is **truth** for the external man. In the latter **truth** was the Jewish Church . . . whereas the Church at this day is in interior **truths** . . . for the Lord revealed these **truths**; and that these do not agree with external **truths** so as to be together with them, is signified by these words of the Lord (about adding a piece of a new garment to an old one).

9213<sup>2</sup>. That the **truths** which have been taken away by means of fallacies must be restored while the man is still in the light of **truth**; for then he is able to recover them, and also to disperse the falsities which had been introduced through the fallacies; but not when he is in a state of shade from the delights of external loves, because these delights reject those **truths** . . . and so the fallacies inhere and are appropriated. Sig. (by the restoring of a pledged garment before the going down of the sun).

—<sup>6</sup>. Anyone who obliges and incites another to confirm the **truths** (of the inciter), causes the other not to think or speak from himself . . . and when anyone thinks and speaks from someone else, the **truths** in him are disturbed, and yet he is not amended; except in the case of one who is as yet ignorant of **truths**. Sig.

9224. For **truths**, whether taken from the Word, or from the doctrine of the Church, cannot possibly become of faith unless there is good for them to be implanted in. The reason is that it is the Intellectual which first receives **truths**, for it sees them and introduces them to the will; and, when they are in the will, then they are in the man . . . and everything which is of the will is called good, because it is loved. Thus **truth** becomes good, or faith charity, in the will.

—<sup>2</sup>. Before man has been regenerated, the **truths** which must be of faith are apperceived by him, but not the good which is of charity; for the **truths** of faith enter by an external way . . . whereas the good of charity inflows by an internal way . . . and therefore does not come to apperception until the **truths** which are called of faith begin to be loved for the sake of good use and for the sake of life, which takes place when they become of the will. Sig.

—<sup>4</sup>. That a man can will evil and believe **truth**, thus that **truth** accords with evil (is an error).

9226. The first state of those being regenerated, when they are in **truths**. Sig.

9227. The beginning of the following state, when good is lived from. Sig. . . There are two states with man when being regenerated; the first, when he is being led by means of the **truths** of faith to the goods of charity; and the second, when he is in the good of charity. Refs. . . (For) the **truths** which are called of faith enter by an external way . . . and the good of charity and of love by an internal one. Ex. . . The good which inflows from the Lord by an internal way inflows into the will . . . and in the confines of it meets the **truths** which have entered by the external way; and, by means of conjunction, causes the **truths** to become good; and, in proportion as this is done, the order is inverted, that is, in the same proportion the man is not led by means of **truths**, but by means of good, and consequently by the Lord. (This shows) how man, when being regenerated, is elevated into Heaven. Ex. 9229, Sig.

9230<sup>2</sup>. All *that* of the Church is called the **truth** of faith (as distinguished from the good of faith) which is as yet without an end of use or for the sake of life, consequently which is known and kept in the memory,

and is thence apprehended in the understanding, and taught from; for the truths of the Church—so long as they advance no further—are only Knowledges and scientifics, and, relatively to the goods, are outside the real man. Ex.

[A.] 9231<sup>3</sup>. 'Desiring to be fed with the crumbs that fell from the rich man's table'=his longing to learn a few truths from those who being within the Church were in abundance; 'the dogs that licked his sores'=those without the Church who are in good, although not in the genuine good of faith, (and who administer healing in the way they are able).

9243. The faith which is meant by believing. . . the truths which are from the Word, is not possible with those who are in evils from the love of self or of the world; for (these loves) either reject, or extinguish, or pervert the truths of faith. (Thus) these persons are devoid of the confidence of faith; for he who does not believe the truths which are from God, cannot believe in God; because to believe in God is from the truths which are from God.

9257-9259. (That a state of non-reception of truth from being in falsity must be 'relieved.') Sig. and Ex.

9258<sup>2</sup>. How the case is with the good which lies inwardly concealed in . . . truths not genuine, which just above have been called falsities. Ex.

—<sup>3</sup>. From this it may appear how the case is with truths, both genuine and not genuine, which inwardly contain good; namely, that after the good has been formed, it produces such truths as are in agreement with good; and although they may not be genuine truths, they are nevertheless accepted as if they were genuine, because they savour of good; for from it they derive their essence and life. (Continued under Good.)

9260. That we must not destroy the scanty truth of those who are in ignorance . . . and still long to be instructed . . . when they contend for their scanty truth. Sig.

9265-9267. That everything of this world which is loved, whether it is wealth, dignity, reputation, or anything else which panders to the natural man . . . causes truths not to appear . . . in order that such things may appear as truths of good. Ex.

9267. 'A word,' in the Hebrew, means that which is something, and which really comes into existence; and therefore it=true; for everything which really comes into existence from *esse* has relation to truth; and hence it is that Divine truth is called 'the Word.'

9272. 'Six years thou shalt sow the land'=the first state (of regeneration) when the man of the Church is being instructed in the truths and goods of faith. Ex.

—<sup>3</sup>. To teach truths not genuine. Sig.

9274. 'And in the seventh thou shalt let it pass, and release it'=the second state (of regeneration) when the man of the Church is in good, and is thus in the tranquillity of peace . . . For 'to let the land pass,' that is, not to sow it,=not to be led by means of truths, as previously.

—<sup>2</sup>. (For) the first state of the man who is being regenerated is to learn truths and see them; and the second state is to will and love them: and they are not appropriated to the man until he wills and loves the truths which he has learned and seen . . . Consequently the first state . . . is to be led by means of truths to good; and the second is to be led by means of good; and when the man is in this state, the order has been inverted, and then he is led by the Lord, and consequently is in Heaven, and thus in the tranquillity of peace. Ill.

9276<sup>2</sup>. It treats in this verse of those in the good of charity; next of those in few truths and who yet long to be instructed; and then of those in the delights of external truth. These three kinds of men constitute the Church: (the first) the internal of it; (the second) the external of it; and (the last) are the outermost who constitute as it were the circumference, and close the Church. The conjunction of Heaven with mankind . . . is effected through those who are in the good of charity . . . through this good the Lord conjoins Himself with those who are in the affection of truth . . . and through these again the Lord is with those who are in the delights of external truth. Ex.

9294<sup>2</sup>. When man is being regenerated, he is first purified from the falsities which are from the evil of the loves of self and of the world, which is done by his being instructed about evil, Hell . . . and also about good, and Heaven . . . and, when the ground has been thus prepared, then are inseminated the truths of faith, for before this they are not received. But the truths which are inseminated must be implanted in good; because they have no soil anywhere else . . . They are implanted in good when the man wills truth, loves it, and does it. This state of regeneration or deliverance from condemnation, is signified by 'the feast of the harvest of the first-fruits of works'; for 'the harvest'=the truths which produce good.

—<sup>3</sup>. After truths have been implanted in good, the man is no longer led by means of truths, but by means of good, which takes place when he wills good and does good from the affection of love, that is, from charity; and this state of regeneration or deliverance from condemnation is signified by the third feast, that of 'ingathering.'

9296<sup>2</sup>. The implantation of good. Ex. . . The understanding is allotted to the reception of truth, and the will to the reception of good. . . (Thus) man's new life is constituted by the truth of faith and the good of charity . . . It is known how the truth of faith is implanted . . . but not so well how the good of charity. When man is an infant he receives good from the Lord, which good is the good of innocence . . . and this good constitutes the initiation of the new will, and grows in the succeeding age according to his life of innocence with his companions, and according to his life of virtue and obedience towards his parents and teachers, but more with those who afterwards suffer themselves to be regenerated. The Lord foresees this, and provides accordingly . . .

—<sup>3</sup>. How (this new will) is perfected by the

implantation of truth. — This new will . . . is the habitation by means of which the Lord enters with the man, and excites him to will good, and, from willing, to do good; and this influx operates with the man in the proportion that he desists from evils; and hence he has the faculty of knowing, apperceiving, reflecting on, and understanding moral and civil truths and goods according to the delight of use. Afterwards, the Lord inflows through this good into the truths of doctrine of the Church which are in the man, and calls forth from his memory such as are of service to the use of life, and these He implants in good, and perfects the good; and hence it is that the good with a man is exactly according to the use of life. Ex. . . Hence it is evident how truths are implanted in good, and form it; and also that when a man is in good, he is in Heaven with the Lord. Ex. . . Such are the things . . . represented by this feast . . . of ingathering and . . . of tabernacles.

9297. The continual appearance and presence of the Lord in the truths of faith also. Sig. and Ex. . . The Lord's presence with man is in the good with him, because good constitutes his life, and not truth except in so far as it is from good . . . and accordingly, when a man has been regenerated, the Lord is present not only in the good with him, but also in the truths which are from good; for truths then have life from good, and are good in form, by which the quality of the good can be apperceived. These truths are what constitute the new understanding of the man, which makes a one with his new will . . . Hence it is evident how it is to be understood that there is then the appearance and presence of the Lord in the truths of faith also.

—<sup>4</sup>. In the truth of faith there are theoretical things and practical ones; and he who regards theoretical things for the sake of practical ones, and sees the former in the latter, and the good use of life from both thus conjoined, and is affected with both the former and the latter for the sake of this end, *he is in faith from the Lord*. The reason is, that the use of life, being the end, is good with him, and all things are formed according to the use of life; and the truths of faith are what the formation is effected by. . . In the other life, all are reduced to the state of their own good, or evil, thus to the use of their life . . . and the truths or falsities which had made a one with this use, remain, and more besides are associated which conjoin themselves with the former ones, and complete the use, and cause the use to appear in its own real form. Hence it is that Spirits and Angels are forms of their use . . . their truths of faith are Known from their faces . . . and the good which is the use, from the fire of love in them . . . and also from the sphere which flows out from them. Hence it may appear, again, what is the presence of the Lord in the truths of faith.

9298. That the worship of the Lord from the truths of the Church must not be commingled with falsities from evil. Sig. and Ex.

—<sup>2</sup>. There are, indeed, truths with the evil, and also falsities with the good; but the truths with the evil are not commingled with the falsities from evil

in them so long as they are merely in the memory, and serve them as means for evil; for so long they are devoid of life. But if the truths are falsified in order to favour evil, which is done by a wrong interpretation, they then are commingled, whence is profanation of truth.

9300. That all truths of good and goods of truth are holy, because from the Lord alone. Sig. and Ex.

— . For goods and truths have their life from the Lord; and they have life from Him when they are ascribed to Him. Sig.

—<sup>2</sup>. It is said truths of good and goods of truth, because with the man who is being regenerated, and still more so with him when he has been regenerated, truths are of good, and goods are of truth; for truths constitute the life of the understanding, and good that of the will. (Continued under GOOD.)

—<sup>4</sup>. Even they believe that man is enlightened in truths and inflamed with good when he is reading the Word; and that when he is enlightened he perceives what is true, and what is not true . . . from which it is evident that they who are enlightened see and perceive within themselves whether a thing is true or not . . . and if that in which they are enlightened is the genuine truth of faith, and if that with which they are inflamed is the genuine good of charity, then it is the Intellectual of the internal man which is enlightened, and the Voluntary of the internal man which is inflamed. The case is different if it is not the genuine truth of faith, nor the genuine good of charity: they who are in these (non-genuine truths and goods), and also those who are in falsities and evils, can indeed confirm the truths of the Church, but cannot see and perceive from within whether they are truths; and hence it is that most remain in the doctrinals of the Church in which they were born . . . From which it is evident that the Intellectual is enlightened with those who are in the affection of truth from good; but not with those who are in the affection of truth from evil: with (the former) the Intellectual of the internal man is enlightened, and the Voluntary of the internal man is inflamed; but not with (the latter), because these are natural men. (From experience, —<sup>6</sup>.)

—<sup>6</sup>. (Thus) the truths of faith constitute the life of the understanding; and the good of charity the life of the will, so that the understanding must be present in the things which are of faith, and the will in those which are of charity . . .

—<sup>7</sup>. Hence (those with whom the internal man has not been opened) cannot apprehend what Christian good, or charity, is; inasmuch that they actually think that the life of Heaven consists in the mere truths which they call of faith . . .

9301. That the good of innocence of the subsequent state must not be conjoined with the truth of innocence of the former state. Sig. and Ex.

—<sup>e</sup>. The truths which belong to the innocence (of the former, or ignorant, state) are for the most part founded upon the fallacies of the external senses.

9325<sup>10</sup>. This miracle (of the healing of the waters at Jericho) = that amendment takes place when the Natural,

from such a desire (of truth for good) receives truths from the Word; for . . . the Jordan = that with the man of the Church which first receives truths, thus the Natural . . . and which is regenerated last.

[A.] 9327<sup>2</sup>. All power in the Spiritual World is from the truths which are from good, thus from the truths which proceed from the Lord, as is very evident from the fact that the Lord disposes all things in Heaven, and all things in Hell, and also all things in the world, by means of the truths which are from Himself. (Continued under DIVINE TRUTH.)

— . But those who think solely from what is material . . . can have no other idea about truths than as being of no power because they are of thought only . . . although they know that thought rules the whole body . . .

9340. Extension from scientific truths to the interior truths of faith. Sig. and Ex.

—<sup>3</sup>. The truths which are in the external man are called scientific truths; and the truths which are in the internal man are called interior truths of faith. Scientific truths are in the memory, and when they are drawn forth from it they come to apperception; but the interior truths of faith are the truths of the very life, inscribed on the internal man, and of which but little appears in the memory. . . Scientific truths, and the interior truths of faith, are signified by 'the waters below, and those above, the expanse.'

9341<sup>4</sup>. That the truths of faith are then seen by, and are revealed to, those who are in love to the Lord. Sig.

9348<sup>4</sup>. The successive profanation of truth through the allurements of falsities from evils. Sig.

9372<sup>3</sup>. 'A reed' = truth in the ultimate, such as is the Word in the letter.

—<sup>8</sup>. 'Locusts' = ultimate or most general truths.

9376. The chief truths of the Church or of doctrine accordant with good. Sig. and Ex.

9380<sup>e</sup>. The reason there is no conjunction of the Lord with the truths of such persons, is that the Lord enters through the life of a man into his truths of faith, thus through the soul which is in the truths.

9382<sup>2</sup>. Those are enlightened from the Word who are in heavenly loves; for these loves receive, and as it were absorb like sponges, the truths of Heaven; and they are conjoined together of themselves like soul and body.

9385. 'All the words which Jehovah hath spoken we will do' = (the truths from the Word which are of life received in the heart).

9386. 'And Moses wrote all the words of Jehovah' = the truths from the Word impressed on the life by the Lord. Truths are said to be impressed on the life when they become of the will and thence of the act: so long as they stick fast in the memory solely, so long they have not been impressed on the life; but as soon as they are received in the will, then they become of the life, because the very *esse* of man's life is to will and thence act: previously to this they have not been appropriated to the man. . . The things which have been inscribed on the interior memory remain to all eternity.

9391<sup>13</sup>. To hatch truths and primary truths from our Own light. Sig.

9393. 'Moses took half of the blood' = the Divine truth which has been made of life and worship. . . For that truth is said to be received by man which becomes of life and thus of worship; and it becomes of life and of worship when the man is affected with it, or loves it; or, what is the same, wills it, and from willing does it; previously it is indeed *with* the man in his memory, and is called forth occasionally for the internal sight or understanding, from which it again relapses into the memory; but so long as truth Divine has not entered more interiorly, although *with* the man, it is not implanted in his life and will, for the life of man is his will; and therefore when truth is called forth out of the memory into the understanding, and from the understanding enters the will, and from the will goes forth into act, *then* truth becomes of the man's life, and is called good.

— . So with the truth which becomes of worship: worship from truth which sticks fast exclusively in the memory, and thence appears in the understanding, is not worship; but worship from truth which goes forth from the will, thus from affection and love, is worship.

9394<sup>2</sup>. Those in the loves of self and of the world, see only such things as favour these loves, and these things they call truths; and by means of fallacies and appearances they make them appear like truths. Ex.

9396<sup>3</sup>. Heavenly drink is all the truth of faith from that good.

9410. That those in the external sense of the Word separated from its internal have not truth in its power. Sig. and Ex.

9417. 'The law and the precept' = truth in general and in particular.

9424<sup>2</sup>. When doctrine is being collected from the Word, the man must be in enlightenment; and he is in enlightenment when he is in the love of truth for the sake of truth. . . These see truth (in the Word), and make doctrine therefrom. . . (for) being enlightened by the Lord, they are led to see the truths of the Word such as they are in Heaven. Ex. (Fully quoted under DOCTRINE.)

—<sup>10</sup>. Hence there is a likeness of truth in the external form, but falsity in the internal. There is falsity in the internal form when truths are not rightly thought about; for one and the same Truth is thought about differently by one person from what it is by another, and is thought about falsely by all those who are in evil; for one Truth consists of infinite other Truths; but with those who are in evil, of infinite falsities; and therefore with the latter there is no life in that Truth. Sig.

9425<sup>e</sup>. But those who teach the external things of the Word without the internal of it, do not discern between truth and falsity, nor between good and evil; but call that truth which favours the fallacies of the senses, and that good which favours concupiscences; thus they call falsity truth, and evil good.

9431. 'Six days' = when in a state of truth. . . For the first state (of a man being regenerated) is called a state of truth, and the second a state of good. Ex. . . While the man is in the state of truth, he is outside of Heaven; but when he is in good, he is in Heaven, thus has been introduced to the Lord. Moreover when the man is in

... the state of truth, he is in labour and combat, for then he undergoes temptations; but when he is in the state of good, he is in the quiet and tranquillity of peace . . . This state is represented by 'the Sabbath.' 9432-9509<sup>2</sup>.

9466. 'Hyacinthine blue' = the celestial love of truth. Ex.

9468. 'Scarlet,' and 'double-dyed' = celestial truth, which is the same as the good of mutual love. Ex. and ill.

9469. 'Linen' = truth; and 'fine linen,' truth from the Divine; both = truth in the natural man.

9470<sup>2</sup>. 'Wool' = truth from a celestial origin, which in itself is good. Ill.

9474. 'Spices for the oil of anointing' = the internal truths which are of the inaugurating good. Ex.

9476. 'Onyx stones, and stones of fillings' = spiritual truths and goods in general. Ex.

9488. 'A cubit and a half the breadth thereof' = what is full as to truth.

9509<sup>4</sup>. It is believed that the Lord can be approached by means of the truths of faith; but He cannot be approached by means of them when they are separated from the good of love; nor indeed can Heaven; but as soon as the separated truths want to enter, Heaven is closed, and therefore the way to the Lord. And, as truth cannot enter by itself, and unless good is in it, and it has thereby been made the truth of good, so neither can the Intellectual . . .

9514. 'The cherubim shall spread out their wings upwards' = the elevation of the truth of faith . . . (that is,) the elevation of good to the Lord by means of the truths of faith. (Ex. under Good.)

9530. 'A cubit the breadth thereof' = somewhat as to conjunction with truth.

9568. By that which is wholly from good, and thus by that which is complete and perfect, is meant [the condition] when good is the all in all things, not only in the truths which are signified by 'the reeds' (of the candlestick), but also in the scientifics which are signified by 'the pomegranates' and 'flowers.' (For) good is that from which are truths; and truths from good are the things from which are scientifics; thus is the one derived and produced from the other; but still good is the all in the products and derivatives, because they are from good. Ex.

—<sup>4</sup>. The Divine of the Lord is in all things of good, and thence in all things of truth with a man, when he wills from love and believes from the derivative faith, that all good and all truth . . . are from the Lord, and not at all from himself; and also that he possesses so much of the truth of faith as is in proportion to the good which he receives from the Lord; for good is the all in all things of truth; and truth without good is truth without life.

9594<sup>2</sup>. The three degrees of life with man are opened successively; the first by a life according to what is fair and just; the second by a life according to the truths of faith from the Word, and according to the derivative goods of charity towards the neighbour; and the third

according to the good of mutual love, and the good of love to the Lord.

9595. 'Of ten curtains' = all the truths from which (the Second Heaven is formed). Ex. 9616.

9596. The spiritual and celestial things from which are these truths. Sig. and Ex. . . For first comes truth from a celestial origin ('fine linen'); next comes the love or affection of truth ('hyacinthine blue'); then the derivative love or affection of good ('crimson'); and finally spiritual good ('scarlet double-dyed').

—<sup>3</sup>. For the Intellectual is the subject, or containant; and truth is of it; and these two make a one.

9600. The Holy of truth from good. Sig. and Ex.

9601. The marriage of truth with good. Sig. and Ex.

9602. So in each of the truths. Sig. and Ex. 9603.

9603. By a like state of the Thing, when said of the truths of faith in the Spiritual Kingdom, is meant that they all look to good, and through good they look to the Lord . . . for truths which do not look this way are not truths of faith, consequently are not truths of the Church or of Heaven. The truths which look elsewhere may indeed appear like truths in their external form, but they are not truths, because they are devoid of life, for good is the life of truth, and good is from the Lord, who alone is life. The truths which look elsewhere are like the members of the body without the soul . . .

9604. A constant communication of truth with good, and of good with truth. Sig. and Ex.

9605. Conjunction through the celestial love of truth. Sig. and Ex. 9606-9613.

9615. The external of Heaven, which is from the truths which are from external celestial good. Sig. and Ex. 9616-9629.

9631. (The circumference from) external truths from good. Sig. and Ex. 9632.

9637. The derivative truth (from good) which conjoins as much as is sufficient. Sig. and Ex.

9638. The derivative power through truth from good. Sig. and Ex.

9642. (The good which supports Heaven) even in its interiors and inmosts, where truth is in light. Sig. and Ex. 9663.

9643. Plenary support by means of truth. Sig. and Ex. 9650. 9659. 9661.

—<sup>2</sup>. The feet and the bones, similarly = truth supporting; and the fleshy part of the body = good which supports itself by means of truth.

9645. The conjunction of (this truth) with good. Sig. and Ex.

9648. Towards the exteriors of this Heaven, where truths are in obscurity. Sig. and Ex. 9664.

9662. 'Staves of shittim-wood' = the power of truth from good. 9663-9666.

9670<sup>6</sup>. The purification of truth from falsities in the external man. Sig.

9717<sup>2</sup>. Goods are presented in the other life as round, and the goods of the external man, which are called just, as square; but truths and right things are presented as linear and triangular.

9741<sup>4</sup>. Those in the good of faith are in the affection

of truth for the sake of truth ; for . . . truth dominates in the Spiritual Kingdom.

[A.]9742. That (the Ultimate Heaven) is in the light of truth. Sig. and Ex. . . For in order that a new Voluntary may be formed in their Intellectual, it is necessary that they be in the light of truth.

9743. 'The hangings for the court' = the truths of this Heaven. 9751, Ex.

9744<sup>2</sup>. The faculty which is allotted to the reception of truth is called the understanding . . . and therefore in proportion as the understanding has been formed from genuine truths, in the same proportion it is excellent. Sig.

9746. Where truth is in light. Sig. and Ex.

9748. The truths from good which fully support. Sig. and Ex. 9753.

9749. The modes of conjunction by means of truth. Sig. and Ex. 9754. 9769.

9755. The state of (the Ultimate Heaven) as to scientific truths. Sig. and Ex.

—<sup>2</sup>. The truth of the natural man is signified by 'the water of the sea'; and it is scientific truth ; for truth in the natural man is truth in knowledge ; whereas truth in the spiritual man is truth of faith ; for truth in knowledge becomes truth in faith, when it is elevated from the natural man into the spiritual man ; and hence it is that the truths with a man in childhood are truths in knowledge, whereas, in adult age, if he suffers himself to be regenerated, they become truths in faith ; for the internal man is opened successively at this age. Ill.

—<sup>e</sup>. That there shall be no reasoning from scientific about the truths of faith, but that truths shall be impressed on hearts, is signified by 'the sea shall be no more.'

9756. Truths—*vera*—sufficient for uses. Sig. and Ex. 9759. 9772.

9758. The state of truth of this Heaven where goods are. Sig. and Ex.

9760. Truths—*vera*—in light as many as are sufficient. Sig. and Ex.

9762. Like things where truths are in obscurity. Sig. and Ex.

9809<sup>11</sup>. Good is such that evil cannot be adjoined to it . . . whereas truth is such that falsity can be adjoined to it, but not falsity in which is evil, but in which is good, such as there is with children . . . good gentiles . . . and all who remain in the sense of the letter and the derivative doctrine, and yet have the good of life as their end ; for this good, as the end, drives away all that which is ill-disposed in falsity ; and, by means of application, forms it into a kind of likeness of truth.

9818. They who are in the Celestial Kingdom know truths, not from knowledge and the derivative faith, but from internal perception ; for they are in the good of love from the Lord, and all truths have been implanted in this good ; the good itself has been implanted in their voluntary part, and the derivative

truth in their intellectual part . . . and the good which has been implanted in the will is presented in its quality and in its form in the understanding, in a light which as it were flames ; and the form of good, and the quality of it, is to them truth, which is not seen, but is perceived from good. Hence it is that with them there is never any discussion about truths, inso-much that when discourse occurs about truths, they say yea, or nay, and nothing more ; for whatever is more is not from good (Matt. v. 37). 9942<sup>11</sup>.

9841. The interior memory which is from the truths of faith which are from love. Sig. and Ex. (Fully quoted under MEMORY.)

—<sup>4</sup>. The truths of faith from love are those which love dictates, and thus which derive their *esse* from love. These truths are alive . . . Hence the truths of faith from love are those which treat of love to the Lord and of charity towards the neighbour ; for these are the truths which love dictates. The whole Word is the doctrine of such Truths . . . and this is meant by the law and the prophets hanging on these two . . . But the truths of faith from love are not bare Knowledges of such things in the memory and thence in the understanding ; but they are affections of life with the man. Ex.

— There are also truths of faith which do not treat of love, but which only confirm the former more nearly or remotely. These truths of faith are called secondary truths ; for the truths of faith are like families and their generations in succession from one father. The father of these truths is the good of love from the Lord and thence to Him, thus is the Lord Himself.

9843, 9844. The whole quality of truths which are from good, and the whole quality of truths through which is good. Sig. and Ex.

9846. The heavenly form of all Truths in their order in the memory from the good of love. Sig. and Ex.

—<sup>2</sup>. For the good of love operates and disposes truths in order with a man when he is being regenerated ; and it afterwards keeps them in their order when he has been regenerated. For truths are created to the whole likeness of good, and to all its beck . . . as may be evident from the fact that a man acknowledges as truths the things which he loves, and thus apprehends and acknowledges truths according to his love ; and hence it is that truths constitute the form of good. From this it may be known how the Lord leads man by the truths of faith . . . namely, by the good of love with him.

9868. The celestial love of truth. Sig. and Ex. 9897.

9872. The spiritual love of truth, in which the higher things cease. Sig. and Ex.

9926. The influx of truth with those in the Heavens and on earth. Sig. and Ex.

9933. Influx into the truth of celestial love. Sig. and Ex.

9937<sup>8</sup>. That it is the truth of faith by means of which man is regenerated. Sig.

9942. The inmost things of the Spiritual Kingdom

which proceed from the truths of celestial love. Sig. and Ex.

9955. A representative of the Lord as to the truth of faith. Sig. and Ex.

9959<sup>g</sup>. The External itself is truth . . . because internal things cease in external ones, and rest upon them as their supports, and supports are truths . . . and therefore the foundations of a house = truths of faith from good. Moreover truths are what protect goods from evils and falsities, and resist them; and all the power which good has is through truths; and hence also it is that in the Ultimate Heaven are they who are in the truths of faith from good; and therefore also the ultimate or outermost thing with man, which is his external skin, corresponds to those in the Heavens who are in the truths of faith.

9993<sup>g</sup>. To worship Satan from the truths of faith. Sig.

10028. That Divine truth is wholly in the Sensuous. Sig. and Ex. . . When man is being purified, such truths are learned first of all as can be apprehended by the sensuous man; such truths are such as are in the sense of the letter: afterwards more interior truths are learned, such as are those which are collected from the Word by those who are in enlightenment, for these collect its interior sense from various places in the Word where the sense of the letter is explained; and from these [interior truths], when known, truths still more interior are afterwards drawn forth by those who are enlightened, which together with the former serve the Church for doctrine; the latter serve for doctrine with those who are of the internal Church, and the former with those of the external Church: and both the latter and the former, if they have lived according to the truths, are elevated into Heaven among the Angels, and are there imbued with angelic wisdom, which is from truths still more interior, and finally from the inmost truths in the Third Heaven; and these truths, together with the former in their order, cease in the ultimate truths, which are of the external Sensuous, and are there simultaneously; from which it is evident that all the interior truths are simultaneously in the truths of the sense of the letter of the Word; for these truths are the ultimate ones. . . From this it is evident what is meant by Divine truth being wholly in the Sensuous, which is signified by all the blood being poured out at the foundation of the altar.

10029<sup>g</sup>. The truth in the Natural is scientific . . . and is perceptible to man while in the world, for when he thinks of it, it appears; whereas the truth in the internal man is not scientific and apparent, but is truth implanted in his intellectual part.

10032. 'The kidneys' = truths exploring, purifying, and chastising. H. 96<sup>g</sup>.

—<sup>e</sup>. The ureters and bladder, which go forth from the kidneys, = more exterior truth and the exploration and castigation effected by it.

10057<sup>g</sup>. (The circle of regeneration through which the truths of faith with man pass.)

10109. The truths with those who are in evil are truths falsified, which are dead.

10122<sup>g</sup>. What man wills . . . he feels to be delightful, and therefore calls it good; and the understanding favours it, and confirms it by reasons, and these he calls truths. Hence it is that the will and understanding really make one. It appears otherwise when a man understands truth and yet wills evil; nevertheless, this same man, when left to himself, and thinking from himself, understands altogether as he wills. Ex.

10124. In both the Celestial and Spiritual Kingdoms good is implanted by means of truth; but with those in the Spiritual Kingdom, good is implanted in the intellectual part by means of truth, whereas with those in the Celestial Kingdom, good is implanted in the voluntary part by means of truth. . . With those in the Spiritual Kingdom, truth is implanted in the external or natural man, and there first becomes knowledge, and in proportion as the man is affected with it, and lives according to it, it is called forth into the Intellectual, and becomes faith and at the same time charity towards the neighbour . . . whereas with those in the Celestial Kingdom, truth does not become knowledge, nor faith, nor conscience; but it becomes a reception in the good of love, and, in proportion as the man lives according to it, it becomes a perception, which grows and is perfected according to the love; and this takes place daily unawares to them, unawares, because it does not abide in the memory as knowledge, nor stay as an intellectual thing in the thought, but passes at once into the Voluntary and becomes of the life; and therefore these persons do not see truth, but perceive it, and they perceive it in both quantity and quality according to the good of love from the Lord to the Lord in which they are . . . and, as they perceive truth from good, they never confirm it by reasons, but when truths are brought up they only say, Yea, yea; or Nay, nay; for these are they who are meant by the Lord in Matt. v. 37; for to reason about truths as to whether it is so, is not from good, because in that case truth is not perceived, but is only believed from authority and the consequent confirmation by one's self; and that which is believed from authority, is something in us which belongs to others, and is not our own; and that which is believed merely by confirmation consequent thereupon, does indeed appear after confirmation as truth, although it may be falsity . . . The cause of this difference (between those in the Celestial and those in the Spiritual Kingdom) is that the former at once turn the truths of the Church into goods by means of life; whereas the latter remain in truths, and set faith before life. (The former) are described in Mark iv. 26-29.

10151<sup>4</sup>. 'The spirit of Truth' = the Divine truth proceeding from the Lord.

10154. The Lord's presence and His influx into the truth in the Church. Sig. and Ex.

10177<sup>1</sup>. 'Frankincense,' in special, = the truth of faith.

10179. What is equally from good and from truth. Sig. and Ex.

10187<sup>2</sup>. But as to truth, this can be approached by the evil, because the evil pervert truths by wrong interpretations, and thus apply them to favour their

cupidities; but in proportion as there is good in the truths, in the same proportion they cannot be approached. Hence it is evident what kind of protection they have in the other life who are only in truths which are called of faith, and not at the same time in good: by good is meant charity towards the neighbour and love to the Lord; for all goods are thence derived.

[A.] 10188<sup>3</sup>. The light from that Sun is the truth of faith.

10189. Conjunction with truths on the one side, and preservation by them. Sig. and Ex.

—<sup>2</sup>. At the right in Heaven are those who are in the light of truth, thus those who are in the south; and at the left are those who are in the shade of truth, thus those who are in the north; before the face are those who are in the clear perception of good, thus who are in the east; and behind the back are those who are in the obscure perception of good, thus who are in the west: those in good constitute the Celestial Kingdom; and those in truth the Spiritual Kingdom. Ex.

10199<sup>3</sup>. By interior truths are meant those truths which have been made of a man's life and affection, thus those which are within him; and not the truths which are solely in the memory, and which have not been made of life: these are called, relatively, external truths . . . for they reside in the external man . . . The truths of faith which have been inscribed on the life are in the will, and those which are in the will are in the internal man, for the internal man is opened, and communication with Heaven effected, by means of the truths of faith; and hence it is evident that the interior truths with a man are those which are from love and charity . . .

—<sup>4</sup>. For Heaven, in which is the internal man which has been opened, does not inflow immediately into truths, but mediately through the good of love . . . and therefore with those in whom the internal man has not been opened by means of truths from the good of love and of charity, Hell inflows with falsities from evil, however much the truths of faith, even interior ones, may reside in the external man, that is, in the memory. From this it may be evident what is meant by the interior truths which are grateful, and which are signified by 'the spices.'

10201. When truth also comes into its light. Sig. and Ex.

—<sup>2</sup>. It is said in the intelligence and wisdom of truth derivatively (from a clear state of love), because the light of truth with man is according to the state of his love; for in proportion as love is kindled, in the same proportion truth shines: for the good of love is the vital fire itself, and the truth of faith is the intellectual light itself, which is intelligence and wisdom; the two advance with equal step.

—<sup>3</sup>. For the Lord enters by means of good, thus by means of the love and charity which are with a man, and leads into the truths which correspond to the good; but when the loves are . . . turned to self and the world, they lead him from truths into falsities. Ex.

10202. Elevation also in an obscure state of love when truth likewise is in its shade. Sig. and Ex.

10217<sup>3</sup>. The end is when truth is completely profaned.

10227<sup>3</sup>. Such cannot look into the truths themselves, but stand without, and confirm whatever they receive, whether it is truth or falsity. Ex.

10229. For all purification from evils is effected by means of truths. Ex. 10237.

10237<sup>2</sup>. The reason purification is effected in the Natural (while man lives in the world), is that the truths of faith in the Natural come to manifest perception, for they are among the scientifics or things of the memory there, and when these are thought of they are plainly perceived; but not the things which are thought of in the internal man, for these do not come to manifest perception while man lives in the world, because the ideas there are spiritual.

10237a. This conjunction (of truth and good) is effected by means of the truths of faith, because these teach how we ought to live; and therefore when we live according to the truths of faith, the conjunction of truth and good is effected; for truth then becomes good by means of the life: the life of truth is good. Sig.

10240. 'Except a man be born of water and the spirit, he cannot enter into the kingdom of God' . . . 'Water' = the truth of faith which comes to manifest perception in the natural man; 'the spirit' = the Divine truth which inflows from the Lord through the internal of man into his external or Natural, and from which the man who is being regenerated has the life of faith. . . 'The spirit breathes where it wills' = that the Lord from mercy gives new life by means of the Divine truth. 'Thou hearest the voice thereof' = that these truths come to perception in the external or natural man. Further ex.

10252<sup>2</sup>. In order that celestial good, which is the inmost good, may be born with man . . . truths must be acquired from the Word, or from the doctrine of the Church which is from the Word: these truths first obtain their seat in the memory of the natural or external man, and they are called forth thence by the Lord into the internal man, which takes place when the man lives according to them; and, in proportion as the man is affected with them, or loves them, in the same proportion they are elevated still higher . . . and there become celestial good. Celestial good is the good of the love of doing truths from the Word for the sake of good, thus for the Lord's sake. (Continued under CELESTIAL GOOD.)

10264<sup>2</sup>. The truths of the whole Human with their perceptions and affections, are (here) signified; namely, ultimate or sensuous truth, with its perception, by 'myrrh'; the interior truth of the natural man, with its perception and affection, by 'aromatic cinnamon'; truth still more interior, which is of the internal man, with its perception and affection, by 'aromatic calamus'; and inmost truth, with its perception and affection, by 'cassia.' Ex.

10290<sup>2</sup>. See ENLIGHTEN, here. 10330<sup>2</sup>. —<sup>3</sup>. 10355<sup>6</sup>. 10551<sup>2</sup>, *et seq.*

10292<sup>2</sup>. The reason four spices each were taken for

the anointing oil and the incense, was that they = truths in their order from external to internal. (The four for the incense were 'stacte,' which = sensuous truth; 'onycha,' which = the affection of interior natural truth; 'galbanum,' which = the affection of still more interior truth; and 'pure frankincense,' which = inmost truth, which is spiritual good. 10292-10296.)

10296. The reason the inmost truth signified by 'frankincense' is spiritual good, is that the good with those in the Spiritual Kingdom is nothing but truth. Ex.

10300. 'Salted' = the longing of truth for good. (Ex. under SALT.)

10303. The disposition of truths into their series. Sig. and Ex.

—<sup>2</sup>. When 'to grind' is predicated of the goods which are signified by 'wheat' and 'barley,' then by 'to grind' is signified the disposition and production of good into truths, and thus its application to uses; for good never puts itself forth into uses except by means of truths: it is disposed into them, and is thus qualified; for unless good has been disposed into truths it has not any quality; and, when it is disposed into truths it is disposed into series in application to Things according to uses, into which Things good enters as the affection of love, whence is what is grateful, pleasant, and delightful.

—<sup>3</sup>. Truths-*vera*—are said to be disposed into series when they have been disposed according to the form of Heaven (that is, of the Grand Man). Ex.

10307. That worship from the holy truths of the Church must not be applied to man's loves. Sig. and Ex. . . For all the truths of the Church regard . . . love to God and love towards the neighbour . . . and it is the contrary to apply Divine truth, or the truths of the Church, to man's loves; for thus man turns himself from the Lord to himself, and thus from Heaven to Hell . . . And when truths Divine are applied to man's loves they are no longer truths, because evil enters them by applications, and perverts them. Ex.

10335<sup>3</sup>. It is said (that in the Ultimate Heaven are those who are) in the truth of faith from good, because the truth of faith is not the truth of faith with anyone unless it is from good; for truth is born from good; and therefore unless there is good in the truth there is no soul in it, thus no life. They who are in the truths of faith from good are in the ultimates of Heaven; but not those who are in the truths of faith without good.

—<sup>e</sup>. The truth of faith ministers to the good of love, as what is last does to what is first. Sig.

10387. All regeneration is effected by the Lord by means of the truths of faith, and by a life according to them. (Sig. by baptism.)

10422<sup>2</sup>. Hence it is that the quality of Spirits, as to truth, is known from the way in which they go; for all truth leads to its own love, inasmuch as that is called truth which confirms what is loved. III.

10454. 'Joshua' = the truth of the Word surveying

and apperceiving; for he was the minister of Moses, by whom was represented the Word; and therefore 'a minister' represents truth, for all truth is of the Word; here, truth surveying, exploring, and apperceiving.

10455. An assault on the truth and good which are of Heaven and the Church by the falsities and evils which are from Hell. Sig. and Ex.

10456. Falsity acting against truth, and truth against falsity . . . and the suspense of combat between falsity and truth, and non-decision. Sig. and Ex.

10465. That falsity from infernal delight was commingled with truths from Heaven. Sig. and Ex.

10551<sup>3</sup>. For they perceive whether truth is [truth] from no other source than from others by confirmations, which is to see truth from without, and not from within . . . Such can see falsity as truth, and truth as falsity . . .

10582. With those who are in externals without what is internal, all the truth which is of faith is in obscurity . . . and what they believe without light from Heaven appears as truth, but with it is falsity; for they have a material and earthly idea about truth . . .

10604<sup>4</sup>. 'The tribes of the earth' = all the truths of the Church.

10619. 'Great in goodness and Truth' (Ex. xxxiv. 6) = that He is good itself and truth itself.

10645<sup>2</sup>. The Lord is not in the understanding of truth apart from the willing of it; but is in the understanding of truth and the willing of it; for truth does not enter into man and become his until he wills it, and from willing does it. Ex.

—<sup>3</sup>. The Lord does not dwell with an empty man, that is, with a man who does not know His truths and do them. The Lord is present with man in those truths which are from good, that is, which the man wills and does; for the truths which are from good make the Church and Heaven with him; in a word, they cause the Lord Himself to be with him. Ex.

10648. The falsity (of those who are in the good of life) . . . appears before the Angels as a species of truth. Ex.

—<sup>2</sup>. The falsification of truth is effected in three ways. (Fully quoted under FALSIFY.)

10651. The conjunction of the affections of evil with truths. Sig. and Ex.

10652<sup>2</sup>. Profanation takes place when evil is applied to truth, and truth to evil, which is done by a wrong interpretation of truth and its application to evil, and thus by the insertion of the one into the other, by which truth no longer remains truth, but is mortified and profaned.

10675. The multiplication and extension of truth from good. Sig. and Ex. . . For in proportion as evils and falsities of evil are removed, in the same proportion truths which are from good are multiplied, since nothing else stands in the way to prevent truths from flowing in from the Lord and multiplying themselves with man but evils and the derivative falsities; and

therefore in proportion as these are removed, in the same proportion **truths** succeed in their place.

[A. 10675]<sup>2</sup>. The Intellectual of man is what receives **truths**, and it is formed by means of **truths**; for whatever is in his Intellectual has relation to **truth**; and hence it is evident that in proportion as falsities from evil are removed, in the same proportion **truths** from good are multiplied; (because the Intellectual must consist of *something*.) Rep.

—<sup>3</sup>. Nothing (however) can be properly called intellectual except what is from **truths** from good . . . and therefore the Intellectual is never opened except when the man perceives and loves **truths**; and the perception and love of **truth** is from good; and hence it is that it is **truths** from good from which comes the Intellectual. Ex.

10683<sup>2</sup>. Those are in the internal of the Word, of the Church, and of worship, who love to do **truth** for the sake of **truth** from internal affection, thus from spiritual affection; those are in the external of them which contains an internal, who love **truth** for the sake of **truth**, but from external and thus natural affection . . . and those are in external worship without what is internal, who love **truth** not for the sake of **truth**, but for the sake of what they may gain in the world. When (the first-named class) hear **truths**, they rejoice, and think about life according to them; when (the second class) hear **truth** they also rejoice, but do not think about life according to it, but still it inflows without their knowledge; but (the third class) think nothing about life; for they make **truths** to be things of the memory only, to the end that they may speak about them.

—<sup>4</sup>. They who love to do **truth** for the sake of **truth**, love the Lord, because **truth** is from the Lord, and the Lord causes it to become good by the willing and doing of it, thus to become of life with the man; for **truth** does not become of life until it enters the will: that it is in the will may be known and perceived from the fact that he does it, and still more from the fact that he loves to do it; for in proportion as a man wills **truth**, in the same proportion he loves it. To love **truth** for the sake of **truth**, and for the sake of living according to it, is described by the Lord in the words, 'He that receiveth you receiveth Me, and he that receiveth Me receiveth Him that sent Me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward: and whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you he shall in no wise lose his reward' (Matt. x. 40-42).

10728. Instruction concerning the primary **truth** of the Church, to which all relate. Sig. and Ex. . . For the Sabbath was the primary representative of all, thus the primary **truth** to which all relate.

10729. 'Six days shall work be done' = the first state of the regeneration of man by the Lord . . . which is when man is in **truths**, and is led to good by means of **truths**. . . It also = the state of the glorification of the Lord's Human while He was in the world, and

fought from Divine **truth** against the Hells . . . For man has two states while being regenerated . . . a prior one when he is in **truths** and is led to good by means of **truths**; and a posterior one when he is in good, and sees and loves **truths** from good. In the prior state, man is indeed led by the Lord, but by means of his proprium; for to act from **truths** is to act from the things which are with the man; whereas to act from good is to act from the Lord; from which it is evident that in proportion as a man suffers himself to be led to **truths** by means of good, in the same proportion he is led by the Lord and to the Lord. For there is action and reaction in all things which are conjoined together; the agent is good, and the reagent is **truth**; but **truth** never reacts from itself, but from good; and hence in proportion as **truth** receives good, in the same proportion it reacts; and in proportion as it reacts, in the same proportion it is conjoined with it. From this it follows, also, that before a man is conjoined with the Lord, He impels him to Himself by means of **truths**; and in proportion as the man suffers himself to be brought to Him, in the same proportion he is conjoined; for Divine **truths** are such that they can be applied and adjusted to good, because **truths** come into existence from good; and from this the man now has perception, which in itself is reagency. To suffer one's self to be brought to good by means of **truths**, is to live according to them.

10786<sup>2</sup>. Few in our Earth have interior perception, because in their youth they learn **truths** and do not do them . . . and they who do not admit **truths** further than into the memory, and from it a little into the understanding, but not into the life . . . not being able to be in any enlightenment or interior sight from the Lord, say that **truths** must be believed . . . and they also reason about them as to whether they are **truths** or not, and they even do not want them to be perceived with any interior sight or understanding. They speak in this way because with them **truths** are devoid of light from Heaven, and to those who are devoid of light from Heaven falsities can appear as **truths**, and **truths** as falsities.

10787. They who are being regenerated by the Lord, and who introduce **truths** at once into the life, come into interior perception about them; whereas they who receive **truths** first into the memory, and then into the understanding, and finally into the will, are those who are in faith; for they act from faith, which is then called conscience.

10808. From this they apperceived that I was in the **Truth**.

H. 3. These are deprived by degrees of the faculty of thinking **truth** about any subject whatever.

15. To love the Lord (in Heaven) is . . . to love the good which is from Him; and to love good is to will and do good from love: and to love the neighbour is . . . to love the **truth** which is from the Word; and to love **truth** is to will and do **truth** . . .

26. (The celestial Angels) excel all others in wisdom and glory, because they have received and do receive Divine **truths** at once into the life; for, as soon as

they hear them they also will and do them, and do not lay them up in the memory, and then think whether they are so. Such know at once, by influx from the Lord, whether the truth they hear is truth; for the Lord inflows immediately into the will of man, and mediately through His will into his thought; or, what is the same, He inflows immediately into good, and mediately through good into truth; for that is called good which is of the will and the derivative work; and that truth which is of the memory and the derivative thought. Moreover all truth is turned into good, and is implanted in love, as soon as it enters the will; but so long as truth is in the memory and derivatively in the thought, it does not become good, and is not alive, and is not appropriated to the man. Ex.

132. As Divine truth is light in the Heavens, all truths, wherever they are . . . shine; but truths without the Heavens . . . shine coldly, like snow . . . because they do not derive their essence from good, as do truths which are within the Heavens.

153. When evil Spirits are turned to the quarters of Heaven, they have the intelligence and perception of truth, but no affection of good; and therefore as soon as they turn back to their own quarters . . . they say that the truths they had heard and perceived are not truths, but falsities; and they also want falsities to be truths. . . (This turning of the Intellectual with the evil) has been provided by the Lord to the end that everyone may be able to see and acknowledge truths; but no one receives them unless he is in good, because good is what receives truths, and never evil . . . But if the man is in evil as to life, he immediately turns himself back, and confirms with himself the falsities of his evil against the truths which he had understood and seen. Ex. 464<sup>2</sup>.

214. (In the Celestial Kingdom) the truths which are called of judgment are inscribed on their hearts; everyone knows, perceives, and sees them; and therefore matters of judgment never come into dispute, but matters of righteousness, which are of life.

225. All the preachers are from the Spiritual Kingdom . . . because in that Kingdom they are in truths from good, and all preaching is from truths; (whereas) in the Celestial Kingdom they are in the good of love, and from this they see and perceive truths, but they do not speak about them. Although (these) Angels perceive and see truths, still there are preachings there, because by them they are enlightened in the truths they had known, and are perfected by many which they had not previously known. As soon as they hear them, they also acknowledge them, and thus perceive them. The truths which they perceive they also love, and by living according to them make them of their life. They say that to live according to truths is to love the Lord.

231<sup>2</sup>. Those in the arms are in the greatest power, because they are in truths more than all others, and good from the universal Heaven inflows into their truths.

270<sup>3</sup>. But the Angels of the First Heaven have not

truths Divine so much inscribed on their interiors . . . and therefore they reason about them.

—<sup>4</sup>. And they who reason about truths, and especially they who dispute about them, since they do not see truths from the light of truth, but learn them either from others, or from the sense of the letter . . . say that they must be believed . . . and they do not want the interior sight to enter into them. The Angels said that such cannot arrive at the first threshold of the palace of wisdom . . . But it is otherwise with those who are in truths themselves; for nothing hinders them from being carried on and advancing without limit; for truths which are seen lead wherever they go, and this into wide fields, because every truth is of infinite extension, and is in conjunction with many others.

347. They who are affected and delighted with truth itself, are affected and delighted with the light of Heaven. Ex.

351. It is believed that they who know many things . . . see truths more interiorly and acutely than others . . . But true intelligence and wisdom consists in seeing and perceiving what is true and good . . . from an interior sight and perception. Ex.

—<sup>e</sup>. The simple of this kind . . . perceive truths when they hear them, but do not see them in themselves; whereas the wise of this kind . . . both see truths in themselves and perceive them.

352. Spurious intelligence and wisdom consist in not seeing and perceiving from within . . . what is true and good; but in merely believing that to be true and good . . . which is said by others, and then in confirming it. As such do not see truth from truth, but from someone else, they can learn and believe falsity equally as well as truth, and can also confirm it even until it appears as truth: for whatever is confirmed puts on the appearance of truth, and there is nothing that cannot be confirmed. Ex.

—<sup>2</sup>. But those are not of this kind who in childhood have supposed those things to be truths which they have heard from their teachers, if in a riper age, when they think from their own understanding, they do not remain in them, but long for truth, and therefore seek it, and, when they find it, are interiorly affected. These, because they are affected with truth for the sake of truth, see truth before they confirm it. Examp.

—<sup>e</sup>. The good Spirits at once saw and perceived that it was so, and this solely from the light of truth.

356, App.<sup>6</sup>. The truths which have gained spiritual life are comprehended by means of natural ideas. Ref.

—<sup>10</sup>. The same scientificities are false with the evil, because they are applied to evils, and true with the good, because they are applied to good. Ref.

371. The sole receptacle of good is truth; and therefore nothing can be received from the Lord and Heaven by anyone who is not in truths; and therefore in proportion as the truths with man have been conjoined with good, in the same proportion is man conjoined with the Lord and with Heaven.

376. Conjugal love is genuine in proportion as the

truths which are conjoined with good are the more genuine.

[H.1424. For man is reformed by means of truths, and truths are of the understanding. Ex. . . Hence it is that man can think truths from the understanding, and also speak and do them, from it; but still he cannot think them from the will, until he is such that he wills and does them from himself, that is, from the heart.

425. In proportion, therefore . . . as a man wills truths and thence does them, in the same proportion he has Heaven in him . . . But in proportion as truths . . . have not been conjoined with goods . . . in the same proportion the man is in a middle state.

—<sup>2</sup>. At this day almost every man is in such a state that he may know truths, and from knowledge and also from understanding think them, and may either do much of them, or little, or nothing, or may act contrary to them from the love of evil and the derivative faith in what is false; and therefore in order that he may have either Heaven or Hell, he is first brought into the World of Spirits, and there is effected there the conjunction of good and truth with those who are to be elevated into Heaven, and the conjunction of evil and falsity with those who are to be cast into Hell; for no one there is allowed to have a divided mind . . . and therefore in Heaven he who wills good must understand truth; and in Hell he who wills evil must understand falsity; and therefore with the good there falsities are removed, and truths are given which are in agreement with their good; and with the evil there truths are removed, and falsities are given which are in agreement with their evil. 482<sup>2</sup>.

455. For a man can understand truths . . . if he will.

464<sup>5</sup>. Such can never be brought to acknowledge truths, because truths cannot be seen from falsities; whereas falsities can be seen from truths.

468. The genuine Rational consists of truths . . . and truths are of three kinds: civil, moral, and spiritual. Ex. . . The Rational is opened to the first degree by means of civil truths; to the second by means of moral truths; and to the third by means of spiritual truths; (not indeed) by the man's knowing them, but by his living according to them; (that is) loving them from spiritual affection. Ex.

—<sup>2</sup>. In proportion as a man loves these truths from corporeal affection (that is, for the sake of self) in the same proportion he does not become rational, because he does not love them, but himself, whom truths serve as menials do their master; and when truths become services they do not enter the man, or open any degree of his life . . . but merely reside in the memory as scientifics under a material form, and there conjoin themselves with the love of self.

517<sup>2</sup>. Therefore with everyone (there) the affection of truth is conjoined with the affection of use, inasmuch that they act as a one: by this, truth is implanted in use, so that the truths which they learn are truths of use. Thus are angelic Spirits instructed.

527. Some (who had led an evil life) had believed

that they should easily receive truths Divine after death, when they heard them from the Angels . . . Some of them with whom this was tried understood the truths, and seemed to receive them, but the moment they turned to the life of their love they rejected them . . . Some rejected them at once, being unwilling to hear them . . .

551. No one in Hell is in evils and truths at the same time. Most of the evil in the world know spiritual truths . . . But such of them as have thought in themselves contrary to these truths . . . are in truths and goods as to the body only . . . and therefore . . . in the other life . . . they are altogether in evils and falsities, and not in any truths and goods . . . They can no longer speak truths . . . for to speak truths from evils is impossible . . . This is called being devastated as to truths and goods. Ex.

589<sup>3</sup>. There is also an equilibrium between truth and falsity. (See EQUILIBRIUM, here.)

603. What has been said in this work . . . will be obscure to those who are not in the delight of knowing spiritual truths, but clear to those who are in that delight, and most especially to those who are in the affection of truth for the sake of truth, that is, who love truth because it is truth; for whatever is loved enters with light into the idea of the mind, especially so does truth when it is loved, because all truth is in light.

N. 11. On good and truth. Chapter.

20-27. (Refs. to passages on the subject of good and truth.) 106.

112. Faith is the affection of truth from willing truth because it is truth; and to will truth because it is truth, is the Spiritual itself of man; for it is withdrawn from what is natural, which is to will truth not for the sake of truth, but for the sake of self-glory, reputation, or gain. When withdrawn from such things, truth is spiritual, because it is from the Divine. And therefore to will truth because it is truth is to acknowledge and love the Divine. J.36<sup>3</sup>.

J. 38. And truths which regard faith only, and not life, cannot make man spiritual; and so long as they are outside the life they are only natural; for they are known and thought of merely like other Things.

C. J. 19<sup>6</sup>. Those in the neglect and contempt of truth appear ghastly like corpses.

S. 12<sup>2</sup>. The 'black horse' = the understanding of the Word destroyed as to truth in the third state of the Church. The 'pair of balances' = the estimation of truth so slight as to be scarcely anything.

26<sup>2</sup>. For the Lord teaches everyone through the Word . . . from those truths which he has, and does not immediately pour in new ones; and therefore unless a man is in Divine truths, or if he is in only a few truths and at the same time in falsities, he may from these falsify truths . . . and therefore guards have been set . . . T.208.

40. The truths of the sense of the letter . . . are in part not naked truths, but are appearances of truth . . . but being correspondences, they are receptacles of genuine truth . . . Naked truths themselves . . . are

in the spiritual sense; and naked goods are in its celestial sense. Examps.

49. The Lord's power of saving man is [exercised] through the truths with him; for man is reformed and regenerated through truths from the sense of the letter . . .

52. (Thus) they who read the Word without doctrine, or they who do not procure for themselves doctrine from the Word, are in obscurity about all Truth.

60. They who read the Word from the doctrine of a false religion . . . and have regard to their own glory . . . read truth, but do not see it . . . Sig.

74. The celestial Angels are in the good of love from the Lord, and the Spiritual Angels are in the truths of wisdom from Him; and where there is the good of love, there wisdom resides at the same time; but where there are truths there resides no more of wisdom than in proportion to the good of love. (Hence) goods of love are expressed in the Word of the Celestial Kingdom . . . but truths of wisdom in that of the Spiritual Kingdom . . .

93. Every man is instructed by the Angels after death, and those who see truths are received . . .; for it is given to everyone after death to see truths spiritually. Those see truths who have not confirmed themselves; but those who have confirmed themselves do not want to see truths; and if they see them, they turn their backs, and then either laugh at or falsify them.

Life 15. Hence it is that Truth and love do not make a one with a man unless he is spiritual.

32. That in proportion as anyone shuns evils as sins, in the same proportion he loves truths. Gen.art.

—2. The Angels of all the Heavens are in intelligence and wisdom in the same proportion as that the good with them makes a one with truth; the good which does not make a one with truth, is not good to them; and so also the truth which does not make a one with good is not truth to them; from which it is evident that good conjoined with truth makes love and wisdom with Angel and man; and, as an Angel is an Angel from the love and wisdom with him, and in like manner with a man, it is evident that good conjoined with truth causes an Angel to be an Angel of Heaven, and a man a man of the Church.

33. As good and truth are a one in the Lord, and proceed as a one from Him, it follows that good loves truth and truth loves good, and that they will to be a one.

35. A man who does not shun evils as sins can indeed love truths; but he does not love them because they are truths, but because they promote his reputation . . .

45. Evil inwardly hates truth. Ex.

87. That in proportion as anyone shuns false witness of all kinds as sins, in the same proportion he loves Truth. Gen.art.

89. In proportion as anyone loves Truth, in the same proportion he wants to Know it, and is affected at heart when he finds it; nor does anyone else come

into wisdom: and, in proportion as he loves to do it, in the same proportion he feels the pleasantness of the light in which Truth is.

90. Truth is that which is meant by 'the seed' (in the parable of the sower). Ex. (Quoted under SEED.) From which it is evident that the Truth of the Word cannot be rooted in those who do not care for Truth; nor with those who love Truth exteriorly and not interiorly; nor with those who are in the concupiscences of evil; but with those in whom the concupiscences of evil have been dispersed by the Lord: with these . . . Truth is rooted in their spiritual mind.

F. 1. That faith is an internal acknowledgment of truth. Gen.art.

3. Spiritual truths can be comprehended equally as well as natural truths; and if not so clearly, still, when heard, they fall into perception as to whether they are truths or not; and this most especially with those who are affected with truths. Des.

4. Hence it is that there is an internal acknowledgment of truth in those who are in the spiritual affection of truth.

5. There is a spiritual idea—of which few know anything—which inflows with those who are in the affection of truth, and which interiorly dictates that what is heard or read is truth, or not. Ex.

6. Thus faith and Truth are a one. Ex. In Hebrew they are one word: 'Amuna,' or 'Amen.'

11. They who are in (a faith of what is unknown, and in persuasion) think that truth is truth because someone has said so; or they think that it is truth from being confirmed, although falsity can be confirmed equally as well as truth, and sometimes more strongly. By thinking that truth is truth from being confirmed, is meant thinking that to be truth which is said by someone else, and not previously examining it, but only confirming it.

12. If anyone should think in himself, How can I have the internal acknowledgment of truth which is faith? . . . I would say to him, Shun evils as sins, and approach the Lord, and you will have as much as you desire.

13. That the internal acknowledgment of truth which is faith is not possible with any others than those who are in charity. Gen.art.

30. There are also many who have not the internal acknowledgment of truth, and yet have the faith of charity. These are they who in life have looked to the Lord, and have shunned evils, from religion, but have been kept back from thinking about truths by cares in the world and by business; and also by a lack of truth in their teachers; but still these are interiorly . . . in the acknowledgment of truth, because they are in the affection of it; and therefore after death, when . . . they are instructed by the Angels, they acknowledge truths and receive them with joy. But those who in life have not looked to the Lord, and have not shunned evils from religion, are not interiorly . . . in any affection of truth, and thence neither in any acknowledgment of it; and therefore . . .

when they are instructed by the Angels they are unwilling to acknowledge truths, and consequently do not receive them; for evil of life interiorly hates truths; whereas good of life interiorly loves truths.

[F.] 33. With a regenerated person the Knowledges of truth become truths, and so also do the Knowledges of good; for the Knowledge of good is in the understanding . . . and that is called truth which is in the understanding, and good that which is in the will.

67<sup>e</sup>. '(The he-goat) cast down Truth to the ground' (Dan.viii.12)=that it would falsify the truths of the Word.

70<sup>e</sup>. That those who have confirmed themselves in faith separated from charity have not any Truth. Shown.

W. 70. In spiritual light the objects of thought are truths. 71<sup>e</sup>.

116<sup>2</sup>. In proportion as an Angel believes that love and wisdom are in himself . . . he has no conjunction with the Lord; for he is not in Truth; and, as Truth makes a one with the light of Heaven, in the same proportion he cannot be in Heaven.

203<sup>e</sup>. No others are elevated into these degrees (of height) than those who in the world had been in truths, and had applied them to life.

251<sup>3</sup>. The spiritual man loves spiritual truths; he not only loves to know and understand them, but also wills them; but the natural man loves to speak these truths, and also to do them; to do truths is to perform uses.

252<sup>e</sup>. Communication through correspondences is not perceived in the understanding except by this: that truths are seen in light . . .

253. The spiritual degree has not been opened, but still is not closed, in those who have led some life of charity, and yet have known little of genuine truth. Ex. . . Therefore if the genuine truths, from which comes wisdom, or light, are not known, love does not avail to open this degree, but only keeps it in the capability of being opened. (Continued under Good.)

—<sup>2</sup>. For in Heaven, and in every Society of it . . . those who are in Divine truths more than others are in the middle, and in the boundaries are those who are in few truths; and those are in few truths who know from religion no more than that there is a God, and that the Lord suffered for them; also that charity and faith are the essentials of the Church, not troubling themselves to know what faith and charity are.

—<sup>e</sup>. (Thus) from charity no more can be carried into works than in proportion to the degree in which charity has been conjoined with the truths which are called of faith: by means of these truths charity enters into works, and qualifies them.

254<sup>2</sup>. (This causes) Truth, which is in the light of Heaven, to become nauseous.

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. Ex.

267. If the understanding (of one who is in evils and falsities) is elevated higher, and sees truths opposite to

the delight of his life or to the principles of his Own intelligence, he then either falsifies them, or passes them by and from contempt neglects them, or else he retains them in the memory that they may subvert his life's love or the conceit of his Own intelligence, as means.

274<sup>3</sup>. (When the natural mind is an image of Hell, then) if truths from the Word are received in the second degree, to form it, these truths are falsified from the first degree, which is the love of evil, and become menials and slaves. (Thus) the truths of the Church from the Word . . . with those who are in the love of evil . . . are profaned, because they serve the devil as means.

275<sup>4</sup>. A certain Divine truth flowed down from Heaven into Hell, and on the way it was by degrees converted into falsity, thus, at the lowest Hell, into the exact opposite. Ex.

276. (When the natural mind is a Hell, then) the truths of the Church from the Word are relegated from the middle to the sides, and are finally exterminated; and the man . . . perceives evil as good, and sees falsity as truth; and the converse.

404. (The origin and genesis of the affection of truth, and of the perception of truth. Fully quoted under AFFECTION OF GOOD, etc.)

—<sup>2</sup>. No man whose reason is sound ever lacks the perception of truth, so long as he has the affection of understanding truth. Every man is possessed of the faculty of understanding truth, which is called rationality. Ref.

—<sup>3</sup>. That the third conjunction (of the will and understanding) is through the affection of seeing truth, from which is thought. Ex. . . The affection of truth is one thing; the perception of truth another; and the thought [of it] another. (The reason the distinctness of these three mental operations is obscurely seen. Ex.) They follow one another in order from the love . . . for when the love enters the understanding, which it does when the conjunction (of the will and understanding) is accomplished, it first produces the affection of truth; then the affection of understanding the truth which it knows; and finally the affection of seeing in the thought of the body the truth which it understands. . . . Thought is indeed the first to come forth . . . but the thought which is from the perception of truth which is from the affection of truth is the last to come forth . . . (Shown from the physiology of the heart and lungs. 405.)

406. For all the perception of truth belongs to love in the understanding . . .

—<sup>e</sup>. Moreover, all the power of good exists—*est*—by means of truth; and therefore good acts in truth, and thus by means of it; and good is of love, and truth is of the understanding. (Shown from the physiology of the heart and lungs. 407, *et seq.*) (See also under Good, at W.409<sup>e</sup>. 410<sup>2</sup>.)

411. Love calls . . . all those things its truths which as means lead to (its) goods; and because these are means they are loved and become of its affection, and thus they become affections in form; and therefore truth is nothing else than the form of the affection

which is of the love. The human form is nothing else than the form of all the affections of the love; the beauty [of it] is its intelligence, which it procures for itself by means of the truths which it receives either by the sight or the hearing, external and internal. These are the things which the love disposes into the form of its own affections, which forms exist in great variety, but they all derive a likeness from their general form, which is the human form. All these forms are beautiful and lovable to the love; but all others are unbeautiful and unlovable to it.

420°. In the lungs, the blood purifies and nourishes itself correspondently to the affections of the lower mind . . . (Therefore) men impregnate their blood . . . in accordance . . . with the affections of their love . . . and from this correspondence it follows that a man is purified in respect to his love if he loves wisdom . . . Moreover, all the purification of man is effected by means of the truths which are of wisdom; and all the defilement of man, by means of the falsities which are opposite to the truths of wisdom.

422. The love becomies spiritual and celestial by a life according to the truths of wisdom which the understanding teaches and demonstrates. The love imbibes these truths by means of the understanding, and not of itself; for the love cannot elevate itself unless it knows truths; and it cannot know these except by means of an elevated and enlightened understanding. Then, in proportion as it loves the truths in and by the doing of them, in the same proportion it is elevated. Ex.

425. It is man's love which becomes spiritual and is regenerated, and it cannot (do this) unless, by means of its understanding, it knows what evil is and what good, and thence what truth is and what falsity. When it knows these things, it can choose the one or the other; and, if it chooses good, it can, by means of its understanding, be instructed as to the means through which it can come to good. All the means through which a man can come to good are provided. To know and understand these means is from RATIONALITY; and to will and do them is from FREEDOM.

427°. As (those in the Third Heaven) speak nothing about the truths of wisdom . . . they appear simple.

428. If faith is mentioned (those who are in spiritual love) understand Truth; and when charity is mentioned they understand to do Truth; and when it is said that we must believe, they say that that is an unmeaning-*vanam*-way of speaking; for who, they ask, does not believe truth? They say this because they see truth in the light of their Heaven; and therefore to believe what they do not see they call either simplicity or folly. These are they who constitute the Pulmonic of Heaven.

429. Inasmuch as (those who are in spiritual natural love) do not know . . . whether faith is Truth, they cannot be among those in the Heavens who are in wisdom and intelligence, but among those who are in knowledge only.

P. 20. Those who are in evil and at the same time in truths may be compared to eagles which fly aloft,

and which, while their wings are taken away, fall down. Ex.

36. The wisdom which comes to perception is the perception of truth from the affection of it, especially the perception of spiritual truth. For there are civil truth, moral truth, and spiritual truth; and those who are in the perception of spiritual truth from the affection of it, are also in the perception of moral and civil truth; for the affection of spiritual truth is the soul of these.

83°. (or 84°.) Yet man becomes spiritual no further than in the proportion in which he is in truths; for every man is regenerated by means of truths and a life according to them; for by means of truths he knows life, and by means of life he does them. Thus does he conjoin good and truth, which is the spiritual marriage in which is Heaven.

143. The reason no one is reformed in a state of ignorance, is that all reformation is effected by means of truths and a life according to them; and therefore they who do not know truths cannot be reformed. But if they desire them from the affection of them, they are reformed in the Spiritual World after death.

168. Interior enlightenment (or illustration) from the Lord consists in this: that at the first hearing the man perceives whether what is said is truth or not truth.

—2. A rational man, by interior enlightenment from the Lord, perceives at once, when he hears them, many things as to whether they are truths, or not truths. For example: That love is the life of faith . . . That whatever a man loves, he wills; and that he does that which he wills; and hence that to love is to do. Also: That whatever a man believes from love, he wills and does; and hence that to have faith is to do. And also: That a wicked person cannot love God; and therefore cannot have faith in Him. A rational man, from interior enlightenment, also perceives as soon as he hears them the following: That there is one God: That He is omnipresent: That all that is good is from Him: and also, That all things have relation to good and truth; and that all good is from Good itself; and all truth from truth itself. These, and the like other things, a man perceives interiorly in himself, when he hears them. The reason he perceives them is that he has rationality; and this is in the light of Heaven, which enlightens.

172°. All who are taught by the Lord in the Word are taught a few truths in the world, but in many when they become Angels. Ex.

227°. That (evil and good cannot be kept apart) if a man first acknowledges the truths of faith, and lives according to them, and afterwards recedes from and denies them. Ex.

231°. That the second kind of profanation is [committed] by those who understand and acknowledge Divine truths, and yet live contrary to them. Ex. But those profane more slightly who only understand; and those more grievously who also acknowledge them. . . . But it is one thing to acknowledge appearances

of truth, and another to acknowledge genuine truths: those who acknowledge genuine truths, and still do not live according to them, appear in the Spiritual World to be devoid of the light and heat of life in tone and speech, as if they were mere inertnesses.

[P. 231<sup>7</sup>]. That the seventh kind of profanation is [committed] by those who first acknowledge Divine truths, and live according to them, and afterwards recede from and deny them. This is the worst kind of profanation. Ex. and ill.

—<sup>9</sup>. That the Lord provides that man should not interiorly acknowledge truths, and afterwards recede, and become profane, is meant by John xii.40.

232. That therefore the Lord does not admit man interiorly into the truths of wisdom and at the same time into the goods of love, except in proportion as he can be kept in them to the end of life. (Shown in the following order.)

233. *First*: That evil and good cannot be simultaneously in the interiors with man; nor consequently can the falsity of evil and the truth of good. Ex.

—<sup>3</sup>. *Secondly*: That good and the truth of good cannot be introduced by the Lord into the interiors of man, except in proportion as evil and the falsity of evil have been removed there. Ex.

—<sup>4</sup>. *Thirdly*: If good with its truth were introduced sooner or more than as evil with its falsity has been removed, the man would recede from good and would return to his evil. Ex.

—<sup>7</sup>. *Fourthly*: That when man is in evil many truths may be introduced into his understanding, and be stored up in the memory, and yet not be profaned. Ex. . . It is incumbent on everyone to learn truths from the Word, or from preachings, to store them up in the memory, and to think about them; for the understanding must teach the will . . . from the truths which are in the memory . . . so that this is the principal means of reformation: when truths are solely in the understanding and thence in the memory, they are not in the man, but are outside of him. Ex.

—<sup>9</sup>. *Fifthly*: But that the Lord, by His Divine Providence, is most careful that the will shall not receive [truths] thence any sooner or more than the man as from himself removes evils in the external man. Ex. . . Both the falsities of evil and the truths of good can be in the understanding, but not simultaneously, otherwise the man could not see evil from good . . . but they are separated as a house is into its interiors and exteriors; so that when an evil man thinks and speaks goods, he thinks and speaks exteriorly; and when evils, interiorly . . .

—<sup>10</sup>. *Sixthly*: That if (this were done) sooner, or more, the will would adulterate good, and the understanding would falsify truth, by commingling them with evils and the derivative falsities. Ex.

278a<sup>2</sup>. These . . . do not admit any truth which leads away from any falsity of their religion; saying to themselves, What is that to me? . . . Thus they reject the truth the moment it comes to their ears; and, if they hear it, they suffocate it. . . As they deal thus with truths, they do not know what good is; for they act as a one; and evil is not known from the good

which is not from truth, except that it too may be called good . . . Sig.

282<sup>e</sup>. If the understanding alone were healed, the man would become like a corpse . . . covered over with spices and roses . . . and so would it be with heavenly truths in the understanding if the evil love of the will were (shut in and prevented from showing itself).

284. Man's understanding is the recipient of both good and evil, and of both truth and falsity; but not his will . . . If evil conquers, good with its truth is removed to the sides, and becomes turbid and offensive, like unfermented wine.

286. Therefore some say, What is truth? cannot I make true whatever I wish?

293<sup>3</sup>. That if (when the will is in evil) man's Own intelligence sees truth, it either averts itself, or it falsifies that truth. Ex.

—<sup>4</sup>. That the Divine Providence continually causes man to see truth; and also gives the affection of perceiving it and of receiving it. Ex.

—<sup>5</sup>. The reason why when the Divine Providence gives to see truth, and gives at the same time the affection of it, the man can be withdrawn from evil, is that truth points out and prescribes; and, when the will does it, it conjoins itself with it, and turns, in itself, truth into good; for the truth becomes of its love, and what is of the love, that is good. All reformation is effected by means of truth, and not without it; for without truth the will is continually in its evil; and, if it consults the understanding, it is not instructed; but evil is confirmed by means of falsities.

312. Is spiritual truth anything but the beauty and harmony in spiritual things? (Quoted under Good.)

317. It is believed by many that no truth can be seen by man except from things proved—*confirmatis*; but this is false. In civil and economical affairs . . . what is useful and good cannot be seen without a knowledge of many statutes . . . nor in judicial matters unless the laws are known; nor in the things of nature, as in physics, chemistry, etc. unless a man has been imbued with the sciences. But in things purely rational, moral, and spiritual, truths appear from the light itself which belongs to them, provided a man has become in some measure rational, moral, and spiritual by a right education. The reason is that as to his spirit . . . every man is in the Spiritual World . . . and is consequently in spiritual light, which enlightens the interiors of his understanding, and as it were dictates . . . Hence man can . . . see many truths, which do not fall into darkness except from confirmed falsities. The man sees these almost as he sees the lower mind of another from his face, and perceives his affections from the tone of his voice, without any other knowledge than what has been implanted in everyone.

318<sup>2</sup>. That there is nothing which cannot be confirmed; and that falsity can be confirmed more easily than truth. Ex. . . As all falsity shines in the natural man, from its appearances and fallacies, it is evident that it can be confirmed more easily than truth.

—<sup>5</sup>. That from confirmed falsity truth does not appear; but that from confirmed truth falsity does

appear. Ex. All falsity is in darkness, and all truth in light, and nothing appears in darkness . . . but it does in light. . . Who would see any spiritual truth unless the Word taught it? . . . What heretic can see his falsities, unless he admits the genuine truth of the Church? Ex.

—<sup>8</sup>. Some of (these confirmers) say, What is truth? is not that truth which I make truth?

— None are intelligent but those who perceive truth to be truth, and who confirm this by Truths continually perceived.

— These two classes can be distinguished from each other but little, because it is impossible to distinguish between the light of confirmation and the light of the perception of truth. Ex.

322. The image of God (which is in all men) consists in this: that they are able to understand truth, and to do good; the ability to understand truth is from the Divine wisdom, and the ability to do good is from the Divine love; and this ability is the image of God, which remains with a sane man, and is not eradicated. Ex.

328<sup>5</sup>. (The necessity of knowing truths.)

—<sup>9</sup>. All men after death . . . are instructed . . . and receive truths, at first; but they who had not acknowledged God and shunned evils as sins, soon loathe truths, and depart; and those who had acknowledged them with the lips, but not with the heart, are like the foolish virgins, who had lamps, but no oil . . . 'Lamps' = the truths of faith; and 'oil,' the good of charity.

335. That the operation of the Divine Providence continually goes on through means, from pure mercy. Ex. . . The means are those by which man becomes man, and is perfected as to the understanding and as to the will . . . The means by which man becomes man and is perfected as to the understanding are called by the general term truths; which in the thought become ideas, and in the memory are called Things; and which in themselves are Knowledges, from which are knowledges. Ex. —<sup>3</sup>.

R. 6<sup>2</sup>. 'To bear witness' is predicated of Truth, because, in the world, 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 to itself, because it is the very light of Heaven; for, when the Angels hear Truth, they at once know and acknowledge it; and, as the Lord is the Truth itself (John xiv.6), He is, in Heaven, the Testimony to Himself. III.

8<sup>3</sup>. 'To receive a prophet in the name of a prophet' = to receive the truth of doctrine because it is truth.

17. 'The first-born' = the first and primary thing from which is everything of the Church; and it has been believed by many, that it is truth in doctrine and in belief; but by few, that it is truth in act and work, which is the good of life. That this is the first and primary thing of the Church . . . will be seen. . . They believed that truth in doctrine and faith is the first and primary thing of the Church . . . because truth is learned first, and because the Church becomes the Church by means of truth, but still not until truth becomes of the life. Before this it is only in the thought of the under-

standing and in the memory, and not in the act of the will; and truth which is not truth in act or work is not alive: it is only like . . . a foundation upon which a house is built . . . the first in time, but not the first in end. Ex.

—<sup>2</sup>. Moreover, every truth is sown in the internal man, and rooted in the external man; and therefore unless the truth that is sown is rooted in the external man, which is done by act, it is like a tree which is not set in the ground, but above it, which . . . withers. The man who has done Truths, carries this root with him after death; but not the man who has Known and acknowledged them in faith only. (Continued and fully ill. under FIRST-BORN.)

—<sup>4</sup>. For the Church does not exist with man until truth becomes of the life; and, when truth becomes of the life, it is then good. Ex.

—<sup>e</sup>. For the Church is not in a man until the truth of doctrine conceived in the internal man is born in the external man.

74. The Lord, from whom through the Word are all truths. Sig. and Ex.

82. By 'the Church of Ephesus' are meant those in the Church who regard the truths of doctrine . . . in the first place . . . when yet the goods of life are to be regarded in the first place; for in proportion as a man is in the goods of life, in the same proportion he is really in the truths of doctrine, and not conversely. The reason is that the goods of life open the interiors of the mind, (and then) truths appear in their own light, from which they are not only understood, but are also loved. But when doctrinal things are regarded primarily, or in the first place, then indeed truths may be known, but cannot be interiorly seen, and loved from spiritual affection.

—<sup>2</sup>. Every Church, at its commencement, regards the goods of life in the first place, and the truths of doctrine in the second; but as the Church declines, it begins to regard the truths of doctrine in the first place, and the goods of life in the second . . .

85. That otherwise enlightenment will not be given them to see truths any longer. Sig. and Ex.

—<sup>2</sup>. For to see truths from their own light is to see them from the man's interior mind . . . (which) is opened by charity: when it has been opened, there inflows from Heaven light and the affection of understanding truths, whence comes enlightenment (or illustration). The man who is in this enlightenment acknowledges truths as soon as he reads or hears them; but not he whose spiritual mind has not been opened, who is the man who is not in the goods of charity, however much he may be in the truths of doctrine.

102. 'Be thou faithful unto death' = the reception and acknowledgment of Truths, even until falsities have been removed and as it were abolished. Ex.

107. 'The Church in Pergamos' = those who make everything of the Church to consist in good works, and not anything in the truths of doctrine. . . There are two kinds of men of whom the Christian Church at this day for the most part consists: those in works alone and in no truths; and those in worship alone, and in

neither works nor truths; the latter being treated of in what is written to the Church in Sardis. (The former) are like those who do, and do not understand; and deeds without understanding are inanimate. They appear before the Angels like images carved out of wood . . .

[R.] 108. 'He that hath the sharp two-edged sword' = the Lord as to the truths of doctrine from the Word, by means of which evils and falsities are dispersed.

110. Their life in thick darkness, (that is,) that they are in no truths of doctrine. Sig. and Ex. . . Satanic Spirits have power through such.

112. 'Antipas My faithful martyr . . .' = when all Truth had been extinguished through the falsities in the Church. . . 'Antipas the martyr' = a confessor of the Truth; abstractedly, the Truth itself.

121. 'I will give him a white stone' = truths which favour good and are united to it. Ex. . . Hence they see truths from good alone.

123. Truths-*vera*-united to good are not inscribed on the memory with them, but on their life; and (this) does not appear to anyone, not even to themselves, except from the fact that they perceive whether [a thing] is true, and what is true, when they are hearing and reading; for the interiors of their mind are open even to the Lord; and, as the Lord is in them, and He sees all things, therefore He causes them to see as of themselves. But still they know from their wisdom that they do not see truths from themselves, but from the Lord. (This shows) what is meant by, 'I will give him to eat of the hidden manna; and I will give him a white stone, and in the stone a new name written, which no one knoweth but he that receiveth it;' by which is signified, in substance, that they will be Angels of the Third Heaven, if they read the Word, draw from it truths of doctrine, and approach the Lord.

129. 'Thy faith and endurance' = the Truth, and the study to procure it for themselves and to teach it.

130. For from charity is the spiritual affection of knowing truth. (Continued under Good.)

139. That with them all the truths from the Word will be turned into falsities. Sig. and Ex.

148. 'He shall rule them with a rod of iron' = by means of truths from the sense of the letter . . . and at the same time by means of rational things from natural lumen. . . In these two consists the power of truth. Ex.

153<sup>3</sup>. The novitiate Spirit . . . is brought into various Societies, both good and evil, and is explored as to whether he is affected with truths, and in what way; or whether he is affected with falsities, and in what way. If he is affected with truths, he is withdrawn from the evil Societies, and is introduced into good ones . . .

155. 'He that hath the seven spirits of God' = the Lord from whom are all Truths.

158. 'Be watchful' = that they should be in truths, and in a life according to them.

161. That everyone knows from the Word, etc., that truths are to be learned, and that by means of truth man has faith, charity, and all things of the Church. (Sig. and fully shown by refs. to passages.) But all

these things are effected by means of truths from good, and not by truths without good . . .

167. That they shall live with the Lord in His Spiritual Kingdom, because they are in truths from Him. Sig and Ex.

173. 'He that is Holy, He that is True' (Rev.iii.7) = the Lord as to Divine truth. Ex. (See HOLY, here.) (= from whom are charity and faith. E.204.)

212. An admonition that they should procure for themselves genuine truths of wisdom. Sig.

224<sup>3</sup>. The Angels replied, Read the Word, and believe in the Lord, and you will see the truths which must be of your faith and life. . . We assure you that every man whose soul desires it, can see the truths of the Word in light. There is no animal which does not know the food of its life when it sees it; and man is a rational and spiritual animal; and he sees the food of his life; not so much that of his body, as that of his soul, which is the truth of faith, if he hungers for it, and seeks it from the Lord.

287. Truths-*vera*-are manifold, but goods are simple. Sig.

308. The destruction of truth through the falsities of evil. Sig. and Ex.

378. General truths are the Knowledges of good and truth from the sense of the letter . . .

384. 'He shall lead them to living fountains of waters' = that the Lord will lead them by means of the truths of the Word to conjunction with Himself. Ex.

400. That with (these) all the affection and perception of truth, which make the man of the Church, had perished. Sig. and Ex.

404. That with them all general truths had been falsified. Sig. and Ex.

407. Their quality as to the affection and reception of Truths from the Word. Sig. and Ex.

409. That hence all the truths of the Word had been completely falsified. Sig. and Ex.

413. That on account of evils . . . they did not know . . . any truth. Sig. and Ex.

454<sup>o</sup>. For Truth shines before those only who are in charity and the derivative faith.

462<sup>3</sup>. This kind of enchantment, at this day, causes that truths are not received, and, with many, that they are not understood. Ex.

489. That (this state of the Church) has dispersed all the truth of the Word until not any remains. Sig. and Ex.

492. Mourning meanwhile on account of the non-reception of truth. Sig. and Ex.

540. That all the truths of the Word had been falsified and profaned. Sig. and Ex. 541, Ex.

547<sup>2</sup>. For truths which are received and implanted before falsities have been removed are not permanent . . .

564<sup>2</sup>. As, in the New Church, the dogma that the understanding must be kept in obedience to faith is rejected, and, as instead of it is received [the doctrine] that the truth of the Church must be seen in order to

be believed; and, as truth cannot be seen in any other way than rationally, it is therefore here said—*from truths rationally understood*. Ex.

566. A debate among Spirits as to whether anyone can see any doctrinal theological truth in the Word, except from the Lord. Ex. . . Some said that doctrinal truth from the Word can be seen when God the Father is approached immediately. (But this was shown by experiment to be impossible.) But those who approached the Lord immediately *did* see truths.

—<sup>2</sup>. Then came up some from the abyss, who . . . after being examined, were told from Heaven that they did not know a single doctrinal truth from the Word . . . (—<sup>4</sup>.) They said, We will demonstrate that we have truths from the Word in great abundance. (They state many truths,) but receive the answer: All the things you have advanced are in themselves truths; but you have falsified them by applying them to confirm a false principle. (This was shown in the following manner. They wrote their truths on a paper, which caused the paper, when placed in the light of Heaven, to shine like a star; but when *they* looked intently at it, the paper became black; and when they touched it, flame burst forth and consumed it.)

629. Acknowledgment and confession that all the truth of the Word, from which the Church is the Church, is from the Lord, and that every man will be judged according to it. Sig. and Ex.

655<sup>7</sup>. For every devil can understand truth when he hears it; but he cannot retain it; because when the affliction of evil returns, it casts out the thought of truth. M.415<sup>3</sup>. T.77<sup>3</sup>.

666. That He is the Word, the Truth, and the enlightenment. Sig. and Ex.

681. 'Every living soul died'=that every truth of the Word, and of the Church, and of faith from the Word, had perished. Sig. and Ex.

696. 'They gnawed their tongues for pain'=that they could not endure truths. Ex.

706. Lest they should be with those who are in no truths, and their infernal loves should appear. Sig. and Ex. . . 'To walk naked'=to live without truths. . . This is said to those who will be of the New Church, in order that they may learn truths, and remain in them, because without truths the evils born in them, which are infernal loves, are not removed. A man can indeed live like a Christian without truths; but only before men, and not before the Angels. The truths which they must learn are those about the Lord, and about the commandments according to which they must live.

715. That because they had confirmed such falsities with themselves, they had denied truths to such a degree that they could not acknowledge them . . . Sig. and Ex.

805. 'True and just are His judgments' (Rev.xix.2) =the Divine truths and goods of the Word. (=that the laws of the Divine Providence, and all the works of the Lord, are of the Divine wisdom and the Divine love. E.1199.)

817. 'These are the true words of God' (ver.9)=

that this must be believed because it is from the Lord. (=that these words are from the Lord, who is the Word, and who is the Truth. E.1226.)

821. 'Faithful and true' (ver.11)=the Divine good and the Divine truth.

845. That the truths of the Word, according to which all are judged, had been opened. Sig. and Ex.

886. 'For these words are true and faithful' (Rev. xxi.5)=that these things must be believed, because the Lord Himself has testified and said them. —<sup>e</sup>.

889. That to those who long for truths for the sake of any spiritual use, the Lord will give all that are conducive to that use, from Himself by means of the Word. Sig. and Ex.

900<sup>e</sup>. When, in Knowledges, there is what is spiritual from Heaven from the Lord, they are not called Knowledges, but truths; whereas if (this) is not in them, they are nothing but scientifics.

916<sup>2</sup>. For there is a connection of all spiritual Truths . . . like that of all the members, viscera, and organs of the body; and as the soul holds all these together in order and connection, so that they are felt as if they were a one, so the Lord holds together all the spiritual Truths in a man.

933. That in the inmosts of the Truths of doctrine and of the consequent life in the Church is the Lord in His Divine love . . . Sig. and Ex.

936<sup>3</sup>. Rational truths are those which proximately receive spiritual truths; for the Rational of man is the first receptacle of spiritual truths; for in the Rational of man there is the perception of truth under some form, which the man himself does not see in his thought, as he does the things which are beneath the Rational in the lower thought . . . Rational truths are signified by 'leaves.' Ill.

956. 'He that is athirst, let him come; and he that will, let him take the water of life freely'=that he who longs for truths should pray that the Lord may come with light; and that he who loves truths will then receive them from the Lord without any labour of his own. Ex.

M. 28. Moreover man has a common perception—which is the same thing as the influx of Heaven into the interiors of his mind—by virtue of which he perceives truths, and as it were sees them, inwardly in himself; and especially this truth: that he will live as a man after death; happy, if he has lived well; and unhappy, if evilly.

62<sup>e</sup>. This . . . must be acknowledged, because it is a universal truth; and every universal truth is acknowledged as soon as it is heard, which is from the influx of the Lord and the simultaneous confirmation of Heaven.

126. It appears as if truth were the primary thing of the Church, because it is the first in time. Ex. . . Nevertheless the good of charity is the primary thing of the Church. Ex. . . Now as the good of charity is from the Lord, and as the truth of faith is with a man as if from himself; and as these two effect such a conjunction of the Lord with man, and of man with the

Lord (Sig.) it is evident that this conjunction is the Church.

[M.] 164<sup>2</sup>. The spiritual virtues with men—*viros*—are charity, **Truth**, etc.

220. That men have abundant store according to the love of propagating the truths of wisdom, and according to the love of doing uses. Ex.

— That (virile semination) is from the **truths** of which the understanding consists, was inferred by the Ancients from many proofs of both reason and experience; and they said that from the spiritual marriage of good and truth which inflows into every thing in the universe, nothing else is received by males than **truth**, and that which has relation to **truth**; and that this, in its progress into the body, is formed into seed; from which it is that seeds, spiritually understood, are **truths**. In respect to the formation, they said that the male soul, being intellectual, is **truth**; for the Intellectual is nothing else; and therefore when the soul descends, **truth** also descends. Ex.

232. (These reasoners) love nothing better than to attack **Truths** themselves, and to tear them to pieces by making them the subjects of controversy. Des.

233. (Those called Confirmers) cannot see whether truth is **truth**, or not; and yet can make anything truth they please. Des. . . One of them said openly and from his heart, What is **truth**? Is anything truth in the nature of Things, except what a man makes to be **truth**? Say anything you like, and I will make it **truth**. Examps.

—<sup>5</sup>. If heavenly light does not inflow into natural light, the man does not see whether anything true is true; and consequently does not see that anything false is false.

—<sup>7</sup>. I made the following universal conclusion: That to be able to confirm whatever one pleases is not the part of an intelligent person; but to be able to see that **truth** is **truth**, and that falsity is falsity, and to confirm the same.

I. 2. For a hypothetical **Truth** is not a real **Truth**; but a conjecture of the **Truth**.

7. The good which a wise man thinks, is **truth**. (Fully quoted under Good.)

T. 8. The **truths** which must be of faith do indeed inflow through the hearing, and thus are implanted in the mind, and thus below the soul; but by means of these **truths** the man is merely disposed to receive influx from God through the soul; and such as is the disposition, such is the reception; and such is the transformation of natural faith into spiritual faith.

38. All that which proceeds from wisdom is called **truth**; for wisdom consists of nothing but **truths** . . . and therefore wisdom is the complex of all **Truths** . . . The pleasantnesses of wisdom, which are also those of faith, cause **truths** to be called **truths**. Ex.

—<sup>3</sup>. Every good forms itself by means of **truths**. (Continued under Good.)

40. **Truth**—*verum*—is not creatable.

42<sup>2</sup>. Perfection of life does not consist in thought; but in the perception of **truth** from the light of **truth**. By this may be inferred the differences of life among

men; for there are some who as soon as they hear **truth** perceive it to be **truth**: these are represented . . . by eagles. There are others who do not perceive **truth**, but conclude it from confirmations through appearances: these are represented by singing birds. There are others who believe a thing to be **truth** because it has been asserted by a man of authority: these are represented by magpies. And there are also those who are neither willing nor able to perceive **truth**, but only falsity, the reason of which is that they are in delusive light, in which falsity appears as **truth**, and **truth** either as something over head hidden in a dense cloud, or as a meteor, or as falsity: the thoughts of these are represented by birds of night, and their speech by screech-owls; and those of them who have confirmed their falsities cannot endure to hear **truths**; but as soon as any **truth** knocks at the door of their ears, they repel it with aversion . . .

61<sup>2</sup>. A man who is in some light of **truth**, and yet in evil of life, while in the delight of the love of his evil, in the beginning sees **truths** no otherwise than as a bat sees clothes hanging up in a garden . . .

69. Hence man cannot be in any **truth** of wisdom interiorly, except from God.

—<sup>2</sup>. The man who . . . acknowledges that all the **truth** of wisdom is from God . . . is like one who stands on a high tower . . . But he who confirms himself that all the **truth** of wisdom is from the natural lumen in himself . . . is like one who abides in a cavern . . .

71<sup>2</sup>. V. It is a consequent law of order that man ought to introduce himself into faith by means of **Truths** from the Word . . .

73<sup>2</sup>. The laws of order prescribed for man are that he should acquire for himself **Truths** from the Word, and think them naturally, and, in so far as he can, rationally, and thus procure for himself natural faith; and then the laws of order on the part of God are that He should approach, infill the **Truths** with His Divine light, and thus infill the man's natural faith, which is only knowledge and persuasion, with the Divine essence.

87<sup>e</sup>. All the laws of order by which God preserves the universe, are **Truths**.

116<sup>e</sup>. When such hear anything concerning the living water, which is the genuine **truth** of the Word . . . they are violently heated, and reject it as something that would burst their heads.

180. The 'great afflictions' . . . = the infestation of **truth** by falsities, until there remains not any **truth** which has not been falsified and consummated.

186. (The arrangement of the mind with those who love **truth** because it is **truth**, and with those who love **truth** merely for the glory of their reputation. Fully quoted under REGION.)

—<sup>e</sup>. Hence it is that there are so many in the world who see the **truths** of doctrine from the Word no more than those born blind; and when they hear them close their nostrils, lest their odour should offend them . . . but open all their senses to falsities.

224. Scarcely anyone now knows that there is any power in truths; for truth is supposed to be only a word spoken by some one in authority . . . when yet truth and good are the principles (or beginnings) of all things in both worlds . . . They are the things by means of which the universe was created, and by means of which it is preserved; and by means of which also man was made; and therefore these two are the all in all things. Sig.

263<sup>2</sup>. For he who thinks and speaks nothing but truth, becomes that truth.

318. 'To steal,' in the spiritual sense, = to deprive others of their truths of faith.

323. 'To bear false witness,' in the celestial sense, = to blaspheme the Lord and the Word, and thus to banish Truth itself from the Church . . .

336. Some (of the Ancients) said that truth is the first-born. Ex.

—<sup>2</sup>. Faith or truth, is first in time; but charity, or good, is first in end; and that which is first in end is actually the first, because primary, and is therefore the first-born . . . (Shown by comparisons.)

343. That man receives faith by approaching the Lord, learning Truths from the Word, and living according to them. Gen.art. 347, Ex.

344. The Essence of the Faith of the New Church, is Truth from the Word. (Its) Existence is . . . the harmony of Truths, etc.

347<sup>2</sup>. That faith is formed by man's learning Truths from the Word, is because faith, in its essence, is Truth; for all things which enter into faith are Truths; and therefore faith is nothing else than the complex of the Truths which shine in the mind of the man; for Truths teach not only that man must believe, but also in whom he must believe, and what he must believe. The reason the Truths must be taken from the Word, is that all the Truths which conduce to salvation are there; and there is efficacy in them because they have been given by the Lord, and therefore have been inscribed on the whole angelic Heaven; and therefore when a man learns Truths from the Word, he comes into communion and consociation with the Angels more than he has any idea of. Faith without Truths is like seed deprived of its inside substance . . . whereas faith from Truths is like good grain . . . In a word, the essentials of faith are Truths . . . 348<sup>2</sup>.

—<sup>3</sup>. That faith is formed by the man's living according to the Truths, is because spiritual life is according to Truths; and Truths do not actually live until they are in deeds. Truths abstracted from deeds are solely of the thought . . . being only on the threshold to the man. (Shown by comparisons, and ill.) 348, Ex.

348<sup>2</sup>. Truth—*veritas*—is the essence of faith; and therefore such as is the Truth, such is the faith . . .

349. That an abundance of Truths, cohering together as in a bundle, exalts and perfects faith. Gen.art. 352, Gen.art. 353, By comparisons.

— . Faith in its essence is Truth, for it is Truth in its light; and, as Truth can be procured, so also

can faith. Who cannot approach the Lord if he will? And who cannot collect Truths from the Word if he will? And every Truth in the Word, and from the Word, gives light; and Truth in light is faith. Ex. and ill.

350. That the Truths of faith are multiplicable to infinity. Gen.art.

— . Wisdom is solely from Divine truths divided analytically into forms by means of the light inflowing from the Lord.

— . The Word of the Lord is an abyss of Truths, from which is all angelic wisdom . . .

351. That the arrangement—*dispositio*—of the Truths of faith is into series, thus as it were into fascicles. Gen.art.

—<sup>4</sup>. There is nothing in nature which is not fasciculated into series . . . the universal cause of which is that Divine truths have such a conformation . . .

353. All Truth shines in Heaven; and hence Truth shining is faith in its essence.

354. That the Truths of faith, however numerous they are, and however diverse they may appear, make a one from the Lord . . . Gen.art.

—<sup>3</sup>. On account of his business in the world, man cannot procure for himself the Truths of faith except a few only; nevertheless if he approaches the Lord, and worships Him alone, he comes into the potency of Knowing all Truths; and therefore every true worshipper of the Lord, as soon as he hears any Truth of faith which he had not known before, at once sees, acknowledges, and receives it. The reason is that the Lord is in him, and he in the Lord; and therefore the light of Truth is in him, and he in the light of Truth; for the Lord is Light itself, and Truth itself. (Confirmed by an experience, and ill.)

377<sup>2</sup>. The Truths of faith not only illumine charity, but also qualify it, and, what is more, nourish it; and therefore a man who has charity and not the Truths of faith, is like a person walking in a garden in the night, who plucks fruits . . . and does not know whether they are fruits of good or of evil use. (Further comparisons.)

379. Truth cannot be cut into halves so that one part may look to the left and the other to the right, and still remain its own Truth. Faith, in a general sense, consists of innumerable Truths, for it is the complex of them; but these innumerable Truths make as it were one body, and in this body the Truths are what make its members; some . . . the arms . . . some the feet, etc. But interior Truths make the head; and the Truths which proximately proceed from them, make the sensories which are in the face . . . Of this body and all its members, the Lord God the Saviour is the Life and Soul. Ill.

381<sup>4</sup>. When hypocrites are . . . teaching truths from the Word, they do not know but that they believe them. Ex.

508<sup>2</sup>. The doctrinal things of the New Church are continuous Truths disclosed by the Lord through the Word; and confirmations of the Truths by means of

rational things cause the understanding to be opened above more and more, and thus to be elevated into the light in which are the Angels . . . and this light, in its essence, is **Truth** . . . This is meant by the writing . . . *Nunc licet*; and also by the veil . . . being lifted. For it is a canon of the New Church that falsities close up the understanding; and that **Truths** open it.

[T. 508]<sup>e</sup>. There was written (on the paper from the Third Heaven) Enter into the mysteries of the Word . . . for its several **Truths** are so many mirrors of the Lord.

571. The first state (called reformation) is formed by means of **truths** which must be of faith, through which **truths** the man looks to charity; and the second state (called regeneration) is formed by means of the goods of charity, and from these he enters into the **truths** of faith. Ex. 587, Ex.

580. (Thus) the first of the new birth is the reception of **Truths** in the understanding; and the second of it is that the man wills to act according to the **Truths** . . . But verily no one can be said to be reformed through the mere **Knowledges** of **Truths**. Ex. . . But he is a reformed man who is in the affection of **Truth** for the sake of **Truth**; for this affection conjoins itself with the will; and, if it advances, it conjoins the will with the understanding; and then regeneration commences.

596. A combat then arises, because the internal man has been reformed through **truths**. Ex.

597<sup>2</sup>. The reason temptations have not heretofore been known . . . is that heretofore the Church has not been in **truths**. No one is in **truths** but he who approaches the Lord immediately, rejects the former faith, and embraces the new one.

618. That regeneration is not possible without **truths**, through which faith is formed, and with which charity conjoins itself. Gen. art.

—<sup>2</sup>. As to faith, neither is this possible without **truths**. Ex.

— . Besides, all the **truths** which make the body of faith, emit light from themselves . . .

619<sup>4</sup>. This (spiritual) sphere also invades men in the natural world, and extinguishes the conjugal torches between **truths** and goods.

—<sup>e</sup>. This is why spiritual **Truths** are so invisible at this day (A. D. 1771) among men in the world.

634. But the **Truth** must be publicly declared . . .

650<sup>2</sup>. When such things are read in the Word, the appearances of truth are turned into genuine **truths**, in passing from the man to Heaven.

718. In every sane man there is, to eternity, the faculty of receiving wisdom from the Lord, that is, of multiplying the **truths** from which wisdom is . . .

753. When there is no genuine **truth**, there can be no genuine good. Ex.

—<sup>e</sup>. Therefore, when truth is being consummated in the Church, good is being consummated also.

754. The Church is consummated . . . especially through such things as cause falsity to appear as **truth**;

and, when it appears to be **truth**, the good which in itself is good . . . is no longer possible. Ex.

758<sup>2</sup>. There is not a single genuine **truth** left in the Church.

759<sup>e</sup>. For falsity does not see **truth**, but **truth** sees falsity; and every man is such that he is able to see and understand **truth** when he hears it; but one who is confirmed in falsities cannot bring **truth** into the understanding so that it shall remain there, because it cannot find any room; and if perchance it does enter, the assembled troop of falsities cast it out as heterogeneous.

779. I testify (this) in **Truth**.

786. None of the four Churches (which preceded the New Church) were in the **Truth**. Ex.

799. All who have lived a life of charity, and still more those who have loved **truth** because it is **truth**, suffer themselves to be instructed in the Spiritual World, and accept the doctrinal things of the New Church . . .

Ad. 3/4163. How **Truths** torture some there.

D. 996. That **Truth** (without good) terrifies.

1312. That if **Truths** are received as propositions or principles, innumerable **Truths** are then disclosed, and all things confirm. Ex.

1370a. On the penalty of vastation inflicted on those who . . . trust in themselves, and thus will not acknowledge interior and more interior **Truths**, unless they come through *them*, as if from them. 1377<sup>e</sup>.

1427<sup>e</sup>. (The necessity of knowing the opposites of **Truths**.)

1935. For every **Truth** can be augmented to infinity.

—<sup>e</sup>. Without the most general **Truths**, as vessels, nothing of **truth** can be insinuated.

1937. When **Truths** are long disputed about, they are wont to become obscure. 1955.

1994. How **truth** is turned into falsity.

2293. That Souls, Spirits, and Angels learn **Truths** in both a pleasant state, and a sad one. Ex.

— . The Spirits complained that they should learn these **Truths** in a state so hard and grievous . . . But it was replied that the state in which they are when they learn them . . . returns along with the **Truths** themselves . . . and then that sadness . . . is gladdened by the Lord and is made delightful, and thus the sense of it is exalted. Ex.

2394. (Even) when any **Truth** has never been heard of (by the Angels), they at once know its quality, and also its genera and species. Ex.

2467. To know is not to believe; there must also be a persuasion of the **Truth**. Ex.

2471. They cannot be such vessels unless they are in **Truth**—**Truths** are each and all things which are of faith, and are thus very remote from fallacies and falsities—for **Truth** cannot dwell in a vessel of falsities, but wholly in its own vessel, namely, in **Truth**.

2480. That all **Truths** whatever which are not sensuous and ocular, are at once rejected by the learned. Ex.

—e. For the Spirits around the man are such that as soon as any Truth comes forth, even although they do not know that it is a Truth, they feel a repugnance, and at once oppose it; and this from their natural disposition, which is contrary to the Truth. Ex.

2484. Nature . . . can teach us, if we view Things from Truth, thus from visible things; but by no means ought we to make an induction from such things to Truths, and thus explore Truths; but, from Truths revealed by the Lord, see such things as confirmations . . .

2634. How the case is with natural knowledges (or sciences) and their Truths, relatively to spiritual and celestial Truths. Ex.

— Natural knowledges and human philosophy . . . completely extinguish the light of spiritual Truths, when yet Truths are in them, and they conduce so much to confirming and as it were illuminating spiritual Truths; and therefore Spirits . . . represented natural Truths as transparent, and that spiritual Truths would shine through them; and so also suppose the learned of the world . . . But it was granted me to reply that those natural Truths are in themselves thick darknesses; but that when they are illumined by spiritual Truths which come from the Lord, *then* they become as it were transparent; for there is the Lord's light in spiritual Truths, which makes natural Truths lucid; but never the converse; for it is contrary to order . . .

2636. Very many suppose that they can see this to be the case with Truths by means of human philosophy; but still they do not believe them unless they see them in this way; and consequently they doubt about the Truths which are from the Lord.

2651. As this is the Truth, there should be no reasoning about the Truth, the matter from causes (or reasons); and if no reasons are found, the Truth is not to be invalidated or denied, as is wont to be the case; but being Truth it should be believed; and if they want to investigate the reasons they may do so . . . provided that if they do not find the reason, or if many things inflow which are not soluble, the Truth is not to be denied on that account. Just as in almost all things in nature . . . if all things were denied because no reasons (or causes) can be found, there would be no natural truth in any kingdom. 2829.

2781. On the inverted order of Knowing spiritual and celestial Truths. Ex.

2795. How Truths appear to those who are in falsity. Ex.

— To those in Falsity who have become persuaded that their Falsity is Truth, Truths appear as Falsities . . . Truths cannot possibly enter into the sphere of such . . .

2890<sup>e</sup>. They wanted to draw me into reasonings; but I said to them that this is the Truth, and a general law . . .

2945. Being in the Truth, (evil) is not imputed to him; but he cannot be in that Truth unless he is in faith in the Lord. Ex.

2999. On the confirmation of heavenly Truths by means of human scientifics. Ex.

3064. If a Spirit were to say the word truth, I (should know his quality both) from the tone and the idea. Ex.

3095. That philosophical Truths convince such more strongly than all other Truths. Ex.

3105. That man knows many Truths; but the moment he reasons does not acknowledge them. Ex.

3428. Pref. What good is; the truth of good; and truth. In the case of fruit, its use is good; the way in which the use is to be applied, is the truth of good; and the quality of the fruit as to flavour, odour, and beauty, is truth. In the case of the odour of fruit or of flowers, the use of the odour, as for instance to the brain, lungs, heart, is good; the way in which it is to be applied so as to serve its use, whether to the nostrils, the temples, or round the head like a wreath, is the truth of good; and the nature of the odour, and such things, are truth. In the case of charity, the use it serves is good; the way in which it is to be dispensed is the truth of good; and the nature of it, is truth.

3537. On Truths: that they vary with circumstances. . . . Spirits suppose that in this way there is no fixed Truth . . . And so Pilate said to the Lord, What is Truth? It was granted to say that all the Knowledges of faith are Truths; and now, that there are eternal Truths, and that whatever is of the Truth of faith is an eternal Truth; and that circumstances vary, but do not take away Truths. Examps.

3614. By a single objection, all confirming Truths, however numerous, are of no effect; for man is so carried away by his cupidities . . . that one objection avails more than a thousand confirmations; and therefore for a man to be true, that is, in true faith, he should be in the opposite, so that one Truth would prevail over thousands of objections. In this way evil Spirits flee, because they cannot live in such a sphere.

3693. On Truth. (The Truths of faith confer nothing more than the life of light; and not that of love. 3694.)

3756. That evil Spirits do not know what truth is. Ex.

3918. That in man there is nothing true. Ex.

— Certain Spirits wanted to have it that there exists with man an aptitude for truth . . .

3919. But the good Spirits, being indignant, said that I should be cast out of Heaven if I were in such an opinion; and I was then instructed that truth can never come forth with man as his Own; for all truth is from love, and with man there is nothing but evil . . . so that everything from him is false.

3976<sup>e</sup>. A Spirit who is evil . . . is permitted to speak evilly, because he thinks so; for thus he speaks what is true; for no Spirit is allowed to speak anything but what is true, that is, what is true to him . . .

4149. That holy Truths are to be found in a certain place in the head. . . Angelic Spirits . . . searched deeply (for this truth) in a certain place in the left

of the head, where Truths and Falsities are . . . When there is falsity, that part of the head is indurated and gives pain when looked into by angelic Spirits . . . but when there are Truths, it is soft, and free from pain.

[D.] 4203. (This shows) how easily man may be confirmed in evils and falsities unless he believes truths from the Lord.

4312. These are such intellectually that they seize on anything as truth which, in general, is truth, and inhere in it without application to circumstances. Examp. These are led by Sirens and the deceitful.

4396. These three, who had lived an atheistical life . . . and had been very criminal, in the other life receive the truths of faith, because endowed with the faculty of receiving them, by reason of their having thought justly and rightly about worldly things; for thus they had a plane . . . in which the truth of faith could be implanted . . . They have been withheld from the profanation of truth: which they had blasphemed, but could not profane. They can receive truth; but whether good, I do not yet know. Natural, moral, and civil truth is a recipient vessel of the truth of faith, and there is a species of conscience in it.

4397. One of them said that he had sometimes thought about the truth of faith; but had then been seized as it were with fury and insanity; so that he had abstained from doing so; a sign that he was not permitted to think about it . . .

4531. Even the worst infernals have the faculty of understanding truth . . . but are no better. Ex. 4540. 4754.

4533. On the universal affirmative with which man is imbued by the Lord as to truths.

4691. Such can have innumerable opinions about one Thing, and not know what is true; they suppose that that merely is truth which inflows . . .

5400. On those who care nothing for the truths of the Church.

5587. All truths have been inscribed (on the interiors of the celestial) according to the order of Heaven . . . and, being thus in truths themselves, they never think about them . . . But what they see with their eyes, they know. Ex.

5596<sup>2</sup>. Then the very infernals have acknowledged heavenly Truths; for heavenly Truths have such a force.

5597. When the celestial hear truths from others, they see them . . .

5629. When the English hear truths, they see them, and follow them. Ex.

5643. That regeneration is effected through the truths of faith. Ex.

5709. On the two foundations of truth; one from the Word, and the other from nature or the Truths of nature. Ex.

5848. On those who reason about truths, as to whether it is so.

5870. When Lang was nearly vastated, he again began to hear the truths of the Church, supposing he would

become better; but there then appeared a sledge with a devil sitting in it . . . on which he ran, followed by the sledge, and could not escape until he had rejected those truths.

5962. On (two) who can defame others acutely, but can see nothing of truth.

5972<sup>2</sup>. (In the temples there) the preacher vacillates, tries to go on, and sticks, until he comes into truths; and when he teaches them, his hearers all acknowledge and receive them. Ex.

6011. On the progression of truth or of faith from knowledge in the understanding; then from the understanding into the will; and from the will into act. Ex.

6033. All his . . . falsities were taken away, and genuine truths were given him in their stead; but he was as stupid as one who knew nothing.

6037. That falsities have no power against truths. Ex.

6039. On the thought of truth where falsities are. Luther wanted to think contrary to faith alone; but could not, because falsities filled his thought . . . He said he had prayed to the Lord that he might understand and make manifest the truth; but had received the reply that it would be given if he could receive it. 6044<sup>2</sup>.

6065. They asked, What is Truth and life? It was replied (from Heaven) that Truth and life are to live according to the commandments, as not to steal, or act insincerely and unjustly, which is the fifth commandment; then the Truth is that to act insincerely is a sin; that to live unjustly is a sin; and also that to live sincerely, and to act justly, is Truth; so that Truth and life act as one. Truth is to know evil; it is to know good; and Truth is man's when he shuns evil, and loves good. In like manner with the other commandments. Ex.

6095. The Africans . . . drink in truths with longing more than others, and call it being nourished. Ex.

D. Min. 4579. The ancient wisdom taught naked Truths; and thus man could know and think innumerable truths; but at this day scarcely any.

4589. How the truths of faith enter to the love, and the love infills them. Ex.

4591. In respect to the Lord, all such things are called truths of faith as enter into and confirm the love . . .

4610. That principles of truth change and break the cupidities or delights of evil. (From experience.) 4611.

4671. This light of persuasion exists with those who are in the light of truths, and who want to exercise command through truths, and thus to seem greater than others . . . There are many of this kind, and women among them.

4622. See IDEA, here.

4718. On a certain infernal who had a remarkable perception of truth . . . It was supposed that he could be converted, and he desired it . . . but he was told that this effects nothing, but the life. Ex. 4746 (another similar case).

4771. On those who are in principles of truth, and in the will of evil.

4815. Lagerberg had a strong sphere from **truth** ; and, being safe in it, he traversed many Hells . . . I compared him to Eneas . . . Wherever he came (the infernals) either fled, or were deprived of the power to do anything against him, or else they lamented: everywhere they were afraid. With such a [power] is the man attended who is in **truth**. (He describes the Hells to Swedenborg as he advances through them. 4815-4823.)

E. 20<sup>o</sup>. Everything man believes is called **truth** ; and everything he loves is called good.

22. The delight of **truth** and good. Sig. and Ex.

— . To those in the Spiritual Kingdom it is granted . . . to be in the affection of **truth** for the sake of **truth** ; and this . . . is what is called 'grace.' There is no other Divine grace. Ill.

30. Regeneration through the **truths** which are from Him. Sig. and Ex.

34. 'Amen' = **Truth**. Ex.

70. The last age they called that of Iron, because there then reigned only **truth** without good ; and, when this reigns, falsity reigns.

117. Anxiety of mind from a longing to Know **truths**. Sig. and Ex.

— . The reason is that they are conjoined with the Angels, who continually long for **truths** . . .

—<sup>2</sup>. The spiritual sense . . . inflows into the affection of one reading the Word, and through this into the Knowledges he has, and thus kindles his longing ; and he then receives the genuine **truths** of the Church in so far as he can see them from the literal sense. Everyone who is in the spiritual affection of **truth** is conscious that the things he knows are few . . . Those who pride themselves on the things they know have not reached the first step to wisdom. Such are wont to glory from falsities more than from **truths** ; for they are affected with their own reputation, and not with **truth** itself.

122. That those who are in falsities from evil, will attempt to deprive (those in the spiritual affection of **truth**) of all **truth** from the Word. Sig. and Ex.

123. A consequent increase of the longing for **truth**. Sig. and Ex.

125. Steadfastness in **truths** to the end. Sig. and Ex.

131<sup>c</sup>. In the Spiritual World those who are in falsities cannot endure (or withstand) **truth** : they are in anguish . . .

—<sup>3</sup>. The vastation of the Church as to **truth**. Sig.

162. That those who are derivatively in falsities do not convert themselves to **truths**, and through **truths**. Sig. and Ex. (In other words) those who have falsified **truths** . . . by applying them to the delight of the love of self, do not afterwards turn themselves to **truths**. (For) a man, from his internal man . . . sees, from the Word, the **truths** which are of the Church ; but does not receive them there, except in the proportion that he loves them to the extent of wanting to do them. When the man so wills, his internal man calls forth and elevates to itself, out of the natural man and its memory, the **truths** which are there, and conjoins them with the love which is of his will ; and thus the internal spiritual man is opened . . . But if the man suffers natural

delight . . . to predominate, he sees all things from this delight ; and, if he sees **truths**, he applies them to his love, and falsifies them. The internal spiritual man is then closed ; for . . . it cannot endure that **truths** should be falsified . . . and then the love of self or the love of the world, reigns . . . and hence it is that those who have falsified **truths** by applying them to the delights of the love of self and of the world, cannot afterwards convert themselves to **truths**.

177. They who think from their Own intelligence, think from the world . . . and the things they love they call goods, and the things they see and perceive therefrom they call **truths** ; but these goods . . . are evils, and the **truths** are falsities, because they spring from the loves of self and of the world. . . And therefore they who read the Word solely for the sake of having a name for erudition, (or other selfish ends) never see and perceive **truths**, but instead of them falsities ; and the **truths** in the Word which stand forth before the eyes, they either pass by as if not seen, or they falsify them. Ex.

—<sup>5</sup>. But those who read the Word from the spiritual affection of **truth**—which is the love of knowing **truth** because it is **truth**—see **truths** there, and rejoice at heart when they see them : the reason is that they are in enlightenment from the Lord. Ex. . . It is therefore granted them to see **truth** from its own light, and this in the Word, because the Word is Divine **truth**, and in it are stored up all the **truths** of Heaven. But those only are in this enlightenment who are in the two loves of Heaven . . . But so long as they live in the world, they do not perceive **truths** in the interior mind ; but they see them in the lower mind. Further Ex.

190. 'To take heed' = attentiveness, such as exists with those who are in the spiritual affection of **truth** ; for when these read the Word they do not see it from the doctrine of the Church in which they were born, but see it as it were separated therefrom ; for they want to be enlightened, and to see **truths** inwardly in themselves, and not from others. They who are in this state are enlightened by the Lord, and it is granted them to make for themselves doctrine from the **truths** which they themselves see ; and this doctrine is implanted in them, and remains in their spirit to eternity.

—<sup>2</sup>. But those who read the Word from a doctrine which is from others, are not able to see **truths** from the light of their own spirit, thus not within themselves, but without themselves ; for they think that a thing is **truth** because others have seen it, and they therefore attend solely to things confirmatory of it . . . These cannot be enlightened . . . and they remain natural ; for to become spiritual is to imbue one's spirit with **truths** from the Word ; and the spirit is not imbued except as it longs to know **truth** wherever it is in the Word, and delights in it when it sees and perceives it. This affection is the spiritual affection of **truth**.

—<sup>3</sup>. That it is the part of a wise man to see and perceive **truth** from the light of Heaven, and not to confirm what is said by others ; and that to see and perceive **truth** in the light of Heaven is possible only to those who love **truth** because it is **truth**. Refs.

196. For the Lord is in His **truths** with man. Ex.

[E.] 198. Intelligence and wisdom according to truths and the reception of them. Sig. and Ex.

— To see truths and what they are belongs to perception; and to live according to them, to reception . . .

— For intelligence is to see inwardly in one's self whether a thing is true or not; but they who are wise solely from worldly things do not see truths inwardly in themselves, but from others; and to see from others is only to know.

204<sup>2</sup>. For whatever is loved is called truth when it is thought . . . for everyone confirms that which he loves by many things in his thought, and all the things by which he confirms it he calls truths: the truth which anyone has is from no other source. From this it follows that such as is the love in a man, such are the truths he has; consequently, if the love in him is spiritual, the truths also are spiritual; for they act as a one with his love. All truths in one complex are called faith, because they are believed.

209<sup>2</sup>. Truths—*vera*—become of life when the man loves them. Ex. . . The reason these truths are from the Lord, is that the Lord inflows into the love with man, and through it into the truths, and thus causes the latter to be of the life.

—<sup>4</sup>. Therefore all power belongs to the good of love through truths; and, with the spiritual, from the good of charity through the truths of faith; for good puts on a quality for itself through truths; for good without truth has not any quality; and where there is no quality there is no force or power.

228. 'The Amen, the faithful and true witness' (Rev. iii. 14)=from Whom is all truth and everything of faith. (=the Lord as to the Word, which is the Divine truth from Him. R. 199.)

237<sup>6</sup>. For truths cannot be together with falsities of evil . . . for truths are from Heaven, and falsities of evil are from Hell: and therefore when the latter reign, the communication with Heaven is taken away, and then truths cannot be seen; and if they are said by others, they are rejected. Hence it is that it is not possible for those in false principles to be in any truths.

242<sup>2</sup>. Truth—*verum*—which in itself is truth, is not possible except from good . . . for truth which in itself is truth is not possible unless there is spiritual life in it; and spiritual life is in it when it is formed from the good of charity; for truth is the form of good, and good is the *esse* of truth, thus its life; and good is from no other source than the Lord; and when there is good from the Lord, then the truth which is from the good regards the Lord primarily, and also the neighbour and his good; for the Lord inflows with good, and forms truth from it, which is the truth of faith, and causes the man's spiritual sight to regard Him and the neighbour. Tr.

—<sup>5</sup>. In Heaven no one believes any truth unless he sees or has seen it; for they say, Who can believe that a thing is so unless he sees it? it may perhaps be false; and to believe what is false is not possible for any but the evil; for the evil, from evil, see falsities; whereas the good, from good, see truths; and, as good is from the Lord, the seeing of truth, from good, is also from Him. The reason the Angels see truths, is that the

light of Heaven in which they are, is the Divine truth proceeding from the Lord; and hence there is the seeing of truth with all with whom there is that light, even in the world. 759<sup>5</sup>.

272. All truths disposed into order by Divine good. Sig. and Ex.

— All the truths of Heaven and the Church are from Divine good; the truths which are not from it are not truths; the truths which are not from good are like shells without a kernel . . .

275<sup>13</sup>. Knowledges—*cognitiones*—and truths differ in this: that Knowledges are of the natural man, and truths of the spiritual.

—<sup>21</sup>. (It may be) supposed that the truths which are in the natural man, and which are called Knowledges and scientifics, are not [merely] the generals of truth, but are all the things of truth there are with man; whereas . . . the truths which are in the spiritual man, and which are the source of those in the natural, immensely surpass the latter in number. But the truths in the spiritual man do not come to the perception of the natural man until he arrives in the Spiritual World.

283<sup>6</sup>. As both=truth; and as 'to cover'=guarding by means of truth, it is said, 'Truth—*veritas*—is a shield and buckler' (Ps. xci. 4).

288<sup>9</sup>. As the Lord subjugated the Hells and disposed the Heavens into order by Divine truth, He is said to . . . 'mount and ride upon the word of Truth' (Ps. xlv. 4). 298<sup>7</sup>.

292. This good inflows from the Lord alone, and is received by Angels and the men of the Church in the truths which are from the Word. (These) truths are in their memory, from which the Lord calls them out, and conjoins them with good, in proportion as the Angel or man is in the spiritual affection of truth, which he has when he lives according to truths from the Word. The conjunction takes place in the interior or spiritual man, and from that it takes place in the exterior or natural man. This conjunction constitutes the Church with a man while he lives on earth, and after that, it constitutes Heaven with him. (Thus) without this conjunction no one can be saved; and no conjunction of truth and good is possible unless the man is living a life of love, (which is) to do the Lord's commandments . . .

294<sup>2</sup>. For all the good into which man is reformed is not possible except through truth.

— 'The cedar of shittah'=genuine truth.

295<sup>2</sup>. The truth which is called of faith is only a medium for the coming forth of good, and for the subsequent coming forth of truth from good.

—<sup>5</sup>. Hearing and help from love, through the proceeding Divine which is Divine truth, is signified by, 'For the greatness of Thy mercy answer me, in the Truth of Thy salvation' (Ps. xlix. 13).

323<sup>3</sup>. 'The word of Jehovah is right' (Ps. xxxiii. 4)=the truth of good; 'and all His work is done in Truth'=the good of truth. The truth of good is the truth which proceeds from good; and the good of truth is the good which is produced through truth.

324. The good of love produces this sweet scent, but through **truth**, and not from itself without **truth**; and still less does the **truth** which is called of faith without good [produce it]; for good without **truth** has not any perceptibility, nor has **truth** without good.

348<sup>e</sup>. It is according to Divine order for the Lord to confirm the **truths** which an Angel or a man speaks *as* from himself, although not *from* himself: these He confirms in their hearts by an affirmative which does not ascend manifestly into their thought; yet by a full acquiescence of the lower mind proceeding from an internal affection, which is from peace and its delight. This is the confirmation which is here signified (by the words, 'The four living creatures said, Amen').

349<sup>e</sup>. For what a man loves is good to him; and what he believes is **truth** to him.

— (Thus) no good and no **truth** . . . are in man; but they inflow from the Lord. Life itself is in good and **truth**, and nowhere else. The receptacle of the good of love is the will, and that of the **truth** of faith is the understanding; and to will good does not belong to man, nor to believe **truth**. Further *ex*.

356<sup>e</sup>. From doctrine, **truths** can be seen in their own light, and in their own order; but not from the Word without doctrine . . . [and] all combat against evils and falsities is from **truths**, that is, by means of **truths**, by the Lord. (Continued under DOCTRINE.)

—<sup>5</sup>. Those are in enlightenment (or illustration) from the Lord who love **truths** because they are **truths**. These, because they do them, are in the Lord and the Lord in them.

365<sup>28</sup>. 'The vine shall give its fruit' = that **truth** shall produce good; and 'the land shall give its produce' = that good shall produce **truths**.

— The conjunction of **truth** and good is further described by, 'Speak ye the **Truth** a man with his companion; judge the **Truth** and the judgment of peace in your gates; only love ye **Truth** and peace' (Zech. viii. 16, 17). By '**Truth**' is signified **truth** (or what is true).

366. The falsification or extinction of **Truths**. *Sig.* and *Ex*.

— For when **truths** are falsified they are also extinguished; for falsification produces a different understanding of **truths**; and **truth** is **truth** to anyone according to his understanding of it; for the love and the principle which reign in a man draw all things to themselves, and apply them to themselves, even real **truths**; and therefore when the love is evil, or the principle false, then the **truths** are infected with the evil of the love, or with the falsity of the principle, and thus are extinguished. This is signified by 'they shall kill one another.' This takes place when there is no good with the man; and still more when there is no good in the doctrine of his Church. *Sig.* and *Ex*.

372. 'The black horse' = the understanding of the Word destroyed as to **truth**. *Ex*.

— In the Church, good perishes first, and then **truth**; and at last evil succeeds in place of good, and falsity in place of **truth**. This last state is signified by 'the pale horse.'

—<sup>2</sup>. That 'black' = no **truth**. *Ill*.

—<sup>4</sup>. That by such reasoning will perish all **Knowledges of truth**, and with them all **truths** which savour of good and have their essence from it. *Sig*.

375<sup>3</sup>. Although (the idea that God is angry, etc.) is in itself not **truth** . . . still, with those who live well, and so believe because the Word in the letter says so, it is accepted by the Lord as **truth**, because the **truth** lies concealed within it, and is also manifest before the interior Angels. Another *examp*.

376. That the good of charity and the good of faith, in their essence are **truth**. *Ex*.

—<sup>3</sup>. Where good is rejected there cannot be any **truth** which in itself is **truth**; for all **truth** is from good; for the Lord inflows into the good of a man, and through the good enlightens him, and gives the light to perceive **truths**; and therefore, without this light . . . there is no **truth**, however much it may sound like **truth** because it is from the Word. It is **truth** falsified by the ideas which the man holds in respect to it.

386<sup>15</sup>. 'Desert' = where there is no good because no **truth**; for all the good with man is formed through **truths**; and therefore where there are no **truths**, but only falsities, good is not possible.

—<sup>26</sup>. For those who are in falsities stand out of doors; whereas those who are in **truths** are in the house; for 'the house' = the intellectual mind, into which nothing but **truths** are admitted; for this mind is opened through **truths** from good.

— 'The naked' = those who are devoid of **truths**.

—<sup>30</sup>. That 'vinegar' was given Him = that in the coming Church there would be no genuine **truth**, but **truth** mixed with falsities. *Ex*.

394. 'Who art holy and true' (Rev. vi. 11) = Him who is righteousness.

395. As Spirits and Angels are clothed according to their intelligence, and all intelligence is of **truth** . . . they are clothed according to **truths**; and therefore 'garments' = **truths** (interior, or exterior, according to the garments). *Ill*.

401<sup>25</sup>. That **truths** will be resplendent from good. *Sig*.

—<sup>35</sup>. 'The seeds' (in the parable of the sower) = **truths** from the Word, that is, those which man receives from the Lord. . . 'Stony places' = historical faith, which is the faith of some one else in one's self; for the man believes it to be **truth**, not because he sees it in himself, but because some one else, in whom he has confidence, has said so. 'Soil' = spiritual good, because this receives **truths** as the soil does seeds. . . (Thus) these words of the Lord, in a series, = that the **truths** implanted from infancy from the Word or preaching, are adulterated and perish through the concupiscences from the love of self, when the man begins to think from himself. All things in the Word are indeed **truths**, but they are adulterated by the ideas of thought about them, and by the applications; whence **truths** with such are not **truths** except merely as to the utterance of them. The reason it is so, is that all the life of **truth** is from spiritual good; and

spiritual good resides in the higher mind, (which) cannot be opened with those who are in the love of self; for they look to self in every thing. Ex.

[E.] 405<sup>17</sup>. 'To dry up all the herbage'=the consequent destruction of all truths. . . 'To make the rivers islands, and to dry up the pools'=to annihilate all the understanding and perception of truth. . . The understanding of truth is from the light of truth; but the perception of truth is from the heat or love of truth.

406. 'Islands'=the natural man as to the truths which are in it. . . The truths of the natural man are memory-*scientifica*-truths, which are under the view of the rational man, and they are [also] the Knowledges of truth, which are under the view of the spiritual man. The Knowledges of truth are those [truths] which the natural man knows from the Word; and the memory-*scientifica*-truths are those which the natural man sees from the rational man, and by which also he is wont to confirm the truths of the Church. (Fully quoted under MIND.)

— . For the faculty to love truths because they are truths is possible only through the influx of the light of Heaven through the spiritual mind. Ex.

409<sup>9</sup>. 'Ye shall Know the Truth, and the Truth shall make you free' (John viii.32)=the Divine truth which is from the Lord; for he who receives this in doctrine and in life is free, because he is being made spiritual and is being led by the Lord. —<sup>10</sup>, Sig.

427<sup>1</sup>. The good of charity and the truth of faith are called 'brothers'; and the truth of faith is called 'the first-born,' because the truths which are afterwards to become the truths of faith are first acquired, and are stored up in the memory, in order that from it as from a storehouse, good may draw what it may conjoin with itself, and make the truths to be of faith; for truth does not become of faith until the man wills it and does it; but in proportion as the man does this, in the same proportion the Lord . . . inflows . . . with good; and through the good into the truths which the man has acquired from childhood; and conjoins them with good, and causes them to be truths of faith. Before this, they are nothing but knowledges and knowledges, in which the man has as yet no other faith than such as he has in things heard from another. (Continued under FAITH.)

430<sup>2</sup>. That goods and the derivative truths are of infinite variety, is because every Angel and man . . . is his own good and derivative truth.

434. 'The tribe of Reuben'=the light of truth from (love to the Lord).

—<sup>4</sup>. See FIRST-BORN, here. 725<sup>1</sup>.

—<sup>5</sup>. The truths which man imbibes in his childhood . . . do indeed appear to be truths, but still are not truths with him: they are only like shells without a kernel . . . They do not become truths until they are received in the will. Ex.

—<sup>15</sup>. 'Reuben,' in the opposite, =truth separated from good. . . and truth without good is not truth except merely as to the words and sound. Ex.

440<sup>2</sup>. There are two things which constitute the Church: the truth of doctrine and the good of life.

Both of these must be in a man for him to be a man of the Church. They are represented by 'Ephraim and Manasseh.' Ex.

455. All who are in the good of life according to the dogmas of their religion, which they have believed to be truths even although they are not truths, are saved; for falsity is not imputed to anyone who lives well according to the dogmas of his religion, because it is not his fault that he does not know truths. For the good of life according to religion has stored up in it the affection of knowing truths, which truths such also learn and receive when they come into the other life. For every affection remains with man after death, and especially the affection of knowing truths, because this is a spiritual affection; and when a man becomes a Spirit he is his own affection; and therefore such then imbibe the truths which they long for, and thus receive them deeply into their hearts.

458. 'Palms in their hands'=in the good of life according to truths. 'A palm'=the good of truth. . . For truth becomes good by a life according to it; until then, truth is not good with anyone. For when truth is solely in the memory and the derivative thought, it is not good; but it becomes good when it comes into the will and the derivative act; for the will itself transforms truth into good; as may be evident from the fact that whatever a man wills he calls good, and whatever he thinks he calls truth. (Continued under GOOD.)

474. Through temptations . . . truths are implanted; for all who are to come into Heaven must be in truths. Ex. 478<sup>2</sup>, Ex.

—<sup>2</sup>. The evil . . . are not tempted; for truths cannot be implanted in them . . . but truths are taken away from them. Ex. . . For no one with truths can enter Hell. Ex.

475<sup>8</sup>. The internal man is purified through the truths which are of faith; and the external man through a life according to them. Sig.

478. 'They serve Him day and night in His temple'=that they are constantly kept in truths in Heaven. Ex.

479. The influx of Divine good into the truths with them. Sig. and Ex.

483. 'He shall lead them to living fountains of waters'=(that the Lord will instruct them) in Divine truths. . . 'Living waters'=truths which come and are received from the Lord. . . In order that the Lord may give life to truths, He inflows into them through good, and good makes alive. He also inflows from within, and opens the spiritual mind, and implants in it the affection of truth; and the spiritual affection of truth is the very life itself of Heaven with man. This life is the one which is insinuated into man by the Lord through truths.

492. 'There was given him much incense'=truths in abundance. Ex.

511. Truth-*verum*—in the natural man is called knowledge-*scientificum*. But real truth is in itself spiritual, and in the spiritual man makes a one with the affection of truth; for it is the form of the affec-

tion there. In proportion, therefore, as this affection, together with its form, is derivatively in the scientific which are in the natural man, in the same proportion the scientific contains truths in them, and are scientific truths; for, regarded in themselves, the scientific which are of the natural man are not truths; but are only vessels which contain truth.

—<sup>2</sup>. But when merely natural affection is dominant with a man, there is no truth in the natural man, but everything therein is knowledge—*scientificum*—which is not truth. Ex. . . Real truths, being in themselves spiritual, conjoin themselves with spiritual affections only . . . When truths conjoin themselves with merely natural affections, they are no longer truths, but are falsities; for a merely natural affection falsifies them. Conjunctions of truth with merely natural affections correspond to whoredoms and adulteries of various kinds . . . It is the conjunctions of the Truths of the Word with the love of self and the love of the world which correspond to these.

518. That consequently all the understanding of truth perished, and thereby the doctrine of the Church. Sig. and Ex.

519. 'The name of the star is called wormwood' = truth mixed with the falsity of evil. Ex. 520, Ex.

520<sup>o</sup>. Truth—*verum*—is mixed with the falsity of evil, when evils of life (enum.) are confirmed by the sense of the letter . . . because all things of the Word are truths; but when they are applied and wrested to confirm evils of life and false principles of religion, then the truths of the Word are commingled with falsities of evil; by which real truths come to be truths no longer, but truths falsified, which, in themselves, are falsities. In order that the truths of the sense of the letter . . . may remain truths, they must be applied to confirm goods of life, and true principles of religion; and if they are drawn aside and diverted from this application as their end, they are no longer truths, because there is not any perception of truth in them. The perception of truth comes from good, and not from evil. For in every thing of the Word there is a marriage of good and truth; and therefore if in the truths of the Word there is not good on the part of him who perceives them, they are truths without their consort, and can be applied to any evil cupidities and false principles whatever, and can thus become falsities of evil. So are falsified the truths of the Word by all who are in the conceit of their own intelligence from the love of self; for within reign evils of every kind . . . and falsities of every kind . . . but without, in speech and preaching, they are truths from the Word, which, before those who are in simple good, sound as truths; but within, with the speaker or preacher, they swarm with falsities of every kind. The truth of the Word with such is like a clean and bright vessel with filthy water in it, which does not show through the vessel before those in simple good, but does so plainly before the Angels of Heaven.

526. For good is turned into evil and the derivative falsity; whereas the truth of faith . . . is turned into falsity and the derivative evil. Sig.

—<sup>3</sup>. That care must be taken lest the truth which

has been once perceived in the understanding and received in the will be turned into falsity. Sig.

527. That the spiritual light of truth and the natural light of truth had been completely extinguished. Sig. and Ex.

—<sup>2</sup>. Those Heavens look to the Lord as a Sun which are in the spiritual affection of truth; that is, which love truth because it is truth . . . But those Heavens look to the Lord as a Moon which are in the natural affection of truth; that is, which love truth in order that they may be learned and instruct others. These latter love truth because of its usefulness to themselves, and not for the sake of the truth itself; and therefore they are in the light which proceeds from the Lord as a Moon. This light differs from the (former) as the light of day does from that of night; and the truths with them differ in the same way.

—<sup>3</sup>. Therefore those who are in spiritual light are in genuine truths; and, when they hear truths which they had not previously known, they at once acknowledge them, and see that they are truths. (Whereas) those who are in natural light, when they hear truths, they receive them even although they do not see or perceive them, but because they are said by men of reputation in whom they have faith; and therefore the most of them are in faith from others; but still they are in a life according to their faith.

532<sup>o</sup>. Spiritual fulness is formed through truths.

538<sup>o</sup>. For the truths of doctrine without good are not truths, because all truths are of good.

541<sup>e</sup>. 'Thy Truth reacheth to the skies—*aetheres*' (Ps. xxvi. 5). . . 'Truth' = the Divine truth; and as the Divine truth is the light of Heaven, it is said 'it reacheth to the skies.'

543<sup>is</sup>. Every truth which is from good ought to be appropriated to man . . . but not truth which is not from good; for this truth has been conjoined with some evil. Sig.

548. That the understanding . . . would be drawn away from seeing truth so long as they are in this state. Sig. and Ex.

550. That they want to destroy the faculty of understanding truth, but cannot. Sig. and Ex.

556<sup>o</sup>. That in proportion as anyone takes away from another the understanding of truth, and the sense of truth, in the same proportion they are taken away from him. Sig.

557. Their persuasions . . . against which the truths of the spiritual rational man avail not. Sig. and Ex.

600<sup>o</sup>. Hence 'the right' = spiritual good, which is truth in light; and 'the left' = spiritual truth, which is truth in shade; thus 'the right' = good from which is truth; and 'the left' = truth from good.

617<sup>io</sup>. 'Ho, everyone that thirsteth, come ye to the waters . . .' = that everyone who longs for truth, and who has not had truth before, may acquire and appropriate it to himself from the Lord. Ex.

618<sup>o</sup>. 'The waters at Marah' = adulterated truths . . . For all truth is adulterated by evil of life and of love; and therefore it is opened and restored through the

good of love and of life. The reason is that all **truth** is of good; and the good of love is like a fire from which **truth** is seen in light.

[E.] 625. [To still teach the Word] to all who are in **truths** and goods as to life, and at the same time in goods and in **truths** as to doctrine, according to the religion of each person; consequently, that the Word should be taught as to goods of life, and as to **truths** of doctrine. Sig. and Ex.

—<sup>2</sup>. Because they had lived a life of love to God and charity towards the neighbour, the falsities of their religion were accepted by the Lord as **truths**; for the reason that within their falsities there was the good of love; and the good of love gives quality to all **truth**, and in this case to the falsity which is believed by such to be **truth**; and moreover the good which lies concealed within causes such to perceive genuine **truths** and to receive them when they come into the other life. There are, moreover, **truths** which are only appearances of **truth**, such as those **truths** which are in the sense of the letter . . . and these also are accepted by the Lord as genuine **truths**, when there is in them the good of love to the Lord, and the good of charity towards the neighbour; and moreover the good which lies concealed within in the other life dissipates the appearances, and lays bare the spiritual **truths**, which are genuine **truths**.

627<sup>12</sup>. **Truth-verum**-conjoined with good, constitutes the good of love and of charity; since all the good of love and of charity is formed by means of **truths**.

635. 'My two witnesses'=the good of love and of charity, and the **truth** of doctrine and of faith, both from the Lord. Ex. 638, Ex.

—<sup>4</sup>. 'That I should bear witness unto the **Truth**' (John xviii. 37)=to cause that the Divine **truth** which proceeds from Him should bear witness about Him.

638<sup>2</sup>. The **truth** of (celestial) good is called the good of love towards a brother and companion . . . and the **truth** of (spiritual) good is called the good of faith.

645. That with these persons, **truths** are turned into falsities from evil. Sig. and Ex.

652<sup>3</sup>. As by 'Truth' is signified the **truth** of doctrine and of faith, it is said, 'See . . . if ye can find a man that . . . seeketh **Truth**' (Jer. v. 1).

—<sup>4</sup>. That they have wandered away from the **truths** of doctrine, and that there is consequently no **truth** in the life . . . is signified by, '**Truth** hath stumbled in the street, so that uprightness cannot come' (Is. lix. 14).

654<sup>2</sup>. For the **truths** and falsities of the natural man are called Knowledge and scientific; but real **truths**, when they have acquired life, which is effected through a life of faith, . . . are of the spiritual man. These, together with their affections and pleasantnesses, do not appear to the manifest sense and sight of man, as the Knowledge and scientific of the natural man do, for the reason that so long as man lives in the world he thinks and speaks 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. Ex.

—<sup>5</sup>. For when the natural man has been separated from the spiritual man, the man has no **truths**; and if he imbibes **truths** from the Word or from the doctrine of the Church, he falsifies them by the ideas of his thought; and therefore with such a man of the Church all **truth** becomes falsity.

—<sup>15</sup>. That man must be instructed in **truths** scientifically and naturally, before he is instructed in them spiritually. Sig.

659<sup>8</sup>. '**Truth-veritas**' (Ps. lxxxviii. 11)=the Divine **truth** of the Divine wisdom.

675<sup>7</sup>. Those who possess **truths** in the memory only, and not in the life, are deprived of them after (death); whereas those who possess **truths** in both the memory and the life, enrich intelligence in themselves to eternity. (Rep. by the parable of the pounds.)

701<sup>9</sup>. 'The law of **Truth**' (Mal. ii. 6)=Divine **truth** from Divine good.

710<sup>20</sup>. The understanding varies with everyone just as do the **truths** from which it is. There are, in general, celestial **truths**, spiritual **truths**, moral **truths**, civil **truths**, and even natural **truths**; and of every kind of **truth** there are species and varieties innumerable . . .

714<sup>6</sup>. The sensuous . . . cannot see whether Divine things are **truths**, or not; they call that **truth** which they have imbibed from childhood . . . and afterwards from doctrine . . . As these persons see nothing from the light of Heaven, they do not see **truths**, but in place of them falsities, which they call **truths**; for real **truths** cannot be seen except in the light of Heaven, and not in the light of the world, unless this light is enlightened by the former.

718. The falsification and adulteration of all the **Truths** of the Word. Sig. and Ex.

719. It has been said that the Sensuous falsifies and adulterates the **truths** of the Word . . . and those who do not know how this is done . . . may believe that the **truths** of the Word, being **truths**, and being plainly expressed in the sense of the letter, cannot be made falsities. (How it is done, shown by an example.)

— That the sun stands unmoved, is a **truth** for the rational man; and that it advances, is one for the sensuous man; thus both become true, actually for the rational man, and apparently for the sensuous one.

720. **Truths-vera**-falsified and adulterated, are more false than those from any other origin. Ex.

726<sup>10</sup>. That the **truths** of the natural man have no power without the influx (from the Lord through the spiritual man). Ex. . . (For) **truths** without life are not **truths**; nay, regarded interiorly, are falsities, (which) have no power.

730. 'The woman fled into the wilderness'=the Church among a few, because with those who are not in good, and consequently neither in **truths**. Ex.

—<sup>2</sup>. As to there being no **truths** where there is no good . . . the reason is that the Lord never inflows immediately into the **truths** with a man . . . and therefore if the will is not in good . . . the influx of **truth** from the Lord into the understanding has no

effect . . . and the truth is falsified. (Fully quoted under Goon.)

— . Moreover it is dangerous to so enlighten the understanding in truths as to produce belief, except in so far as the will acts as one with it; for the man is then able to pervert, adulterate, and profane truths.

— . And besides, in so far as truths are known and understood, and are not at the same time lived, they are nothing but lifeless truths . . .

— . From all this it may be evident whence it is that there are no truths where there is no good, except as to the form, and not as to the essence.

—<sup>28</sup>. 'To drop' is predicated of the influx, acknowledgment, and reception of truth.

732<sup>2</sup>. The doctrine of the New Church . . . cannot be acknowledged . . . except by those who are interiorly affected with truths, who are no others than those who are able to see them; and only those see truths who have cultivated their intellectual faculty, and have not destroyed it . . . by the loves of self and of the world.

734. 'There was war in heaven' = the combat of falsity against truth, and of truth against falsity. Ex.

736. Lest there should be a conjunction of truth with evil, it is provided that such should not have any genuine truths, but only truths falsified.

740<sup>9</sup>. That they had destroyed all truth of the understanding, is signified by, 'he was a murderer from the beginning, and stood not in the Truth, because there is no Truth in him' (John viii.44).

754. The reason the devil's hatred is against spiritual truths and goods, is that merely natural truths and goods are the direct opposites of them; for truths and goods merely natural are in their essence falsities and evils, although before those who are merely natural and sensuous they appear as truths and goods, because their goods are the pleasures and delights which spring from the loves of self and of the world, and their truths are the things which favour these goods; and, as the loves of self and of the world are from Hell, these goods and truths are in their essence evils and falsities.

— . But spiritual truths and goods are, in their essence, truths and goods, because the goods are the delights which spring from love to the Lord and from love towards the neighbour; and the truths are the things which teach these goods; and, as these truths and goods are through Heaven from the Lord, therefore they are called spiritual . . .

759<sup>1</sup>. 'The wings of the eagle' = the understanding of truth; for all who are of the New Church have the understanding enlightened, by virtue of which they can see truth from the light of truth, that is, whether it is truth or not truth. And, as they see truth in this way, they acknowledge it, and receive it in the affection which is of the will; and from this the truths with them become spiritual . . .

— . But verily those who are not of this Church, who are those who do not acknowledge the Divine in the Lord's Human, and who do not love truth

because it is truth, thus spiritually, cannot have the understanding enlightened so as to be able to see whether a thing is truth or not; but they see appearances of truth as genuine truths, and confirm them as genuine truths by the sense of the letter . . . and yet most things in this sense are appearances of truth; and, if they are confirmed as genuine truths, they are falsified, and falsified truths are falsities. Des.

768. An ardent endeavour . . . to assault the truths of doctrine of the New Church. Sig. and Ex.

776. Against the man who is in truths from good (the beast and the dragon) have no power; and in every case they have less power in proportion as truths are multiplied in a man . . .

780<sup>2</sup>. For every truth from the Lord, in its form, is a man . . .

—<sup>6</sup>. By 'Truth' (Is.xi.5) is meant Divine truth.

790<sup>8</sup>. *First*: There is given to man the affection of truth, which is called the spiritual affection of truth, which consists in this: that the man loves truth because it is truth. The reason this affection is given then, is that when evils are removed, the man is in goods from the Lord, and good loves truth, and truth good, and they want to be conjoined together. This affection is given by the Lord alone, because the Lord in Heaven is the Divine truth; and it is given through the Word, because the Lord in the Church is the Word.

— . *Secondly*: . . . the genuine truths (in man's storehouse) are discriminated and separated from falsities; for the spiritual mind of man cannot be formed except from genuine truths, because Heaven is in no others.

— . *Thirdly*: These truths are elevated by the Lord in a wonderful way, and become spiritual, which is done by the influx of Heaven; and these truths are there disposed into the heavenly form.

— . *Fourthly*: But the truths elevated into the spiritual mind are not in a natural form, but in a spiritual one: truths in a spiritual form are such as are in the spiritual sense of the Word; but truths in a natural form are such as are in the natural sense.

—<sup>12</sup>. Faith derives all that it has from truth; and this is why it is said . . . the truth of faith.

794<sup>3</sup>. He who speaks truth for the sake of truth, speaks truth from truth, thus from the Lord, who is truth itself, and the source of all truth.

798<sup>3</sup>. He, then, in proportion as his faith is from genuine truths, in the same proportion enters Heaven . . .

—<sup>8</sup>. But still, as they have no genuine truths . . . they can come no further than to the threshold of Heaven. To such of them, however, as have loved truths for the sake of truths, Heaven is opened when the Divine order has been restored with them.

799<sup>7</sup>. 'He that speaketh the Truth' (Ps.xv.2) = to be in truths as to doctrine.

803<sup>2</sup>. How a man can be in such enlightenment as to learn the truths which must be of his faith, and in such affection as to do the goods which must be of his love; and can thus know whether his faith is a faith

of truth, and his love a love of good. Let him read the Word every day, one or two chapters; and let him learn from a teacher and from preachings the dogmas of his religion; and especially let him learn that there is one God; that the Lord is the God of Heaven and earth; that the Word is holy; that there is a Heaven and a Hell; and a life after death. (2) Let him learn . . . what works are sins. Ex. (3) When the man begins to think for himself . . . it must be to him the first and chief thing to desist from doing evils because they are sins. Ex. (4) In proportion as the man detests these evils because they are contrary to the Word . . . in the same proportion there is given him communion with the Lord, and there is effected for him conjunction with Heaven. Ex. (5) Then, in proportion as the man detests these sins, in the same proportion good affections enter. Ex. (6) In proportion as the man is in these good affections, in the same proportion he is led by the Lord . . . and, in proportion as he acts from them, in the same proportion he does goods. Ex. (7) The spiritual affections which are given by the Lord to the man who is in these good affections, and who acts from them, are the affection of knowing and understanding the truths and goods of Heaven and the Church, together with the affection of willing and doing them; and also the affection of combating with zeal against falsities and evils . . . in both himself and others. (8) In this and in no other way is man reformed; and, in proportion as he knows and believes truths, and wills and does them, in the same proportion is he regenerated, and from being natural becomes spiritual.

[E.] 810. That those who have shut out others from truths, have been shut out from the Divine truths in the Word. Sig. and Ex.

—<sup>2</sup>. Those who are in truths can say the same things as those not in truths; for the latter confirm the separation of faith from good works by the same passages of the Word as those by which the former confirm the conjunction of faith with good works; for . . . it is the perception (men have) of a Thing which causes it to be truth or falsity . . . For the truth with man is not a matter of his speech, but of his perception. . . . This is meant by . . . 'Two women shall be grinding . . . the one shall be taken, and the other left.' 'To grind' = to investigate and learn truths from the Word; he who investigates and learns truths is meant by the grinder who is taken; and he who falsifies truths, by the one who is left. —<sup>e</sup>.

811. For when truths have been destroyed, not only do falsities succeed in their place, but evils also. Sig.

817<sup>s</sup>. 'Cain' = truth separated from good; and 'Abel,' good conjoined with truth. And as truth is the first of the Church—for every Church is formed through truths; for every Church commences from truths, that is, from the Knowledges of good and truth—therefore Cain was the first-born. . . . The separation of truth from good is signified by the murder of Abel by Cain; for when everything of the Church is made to consist in truths, or in Knowledges, and not in goods, or in the affections of living according to truths, then good with its affections is killed. And as everything of the

Church perishes when truth is separated from good, therefore Cain was banished . . . But as truths are the first things of the Church—for truths teach life—therefore a mark was set on Cain, lest some one should kill him . . . And as truth without good is carried hither and thither, because there is nothing to lead it . . . therefore Cain . . . became a fugitive and a wanderer.

—<sup>6</sup>. All the wars waged . . . with the Philistines, represented . . . the combats of truth conjoined with good with truth separated from good, which in itself is not truth, but falsity; for truth separated from good is falsified in the idea of thought about it; the cause of which is that there is nothing spiritual in the thought to enlighten it. This is why those in faith separated from charity have no truth, except merely as to their speech or preaching from the Word: the idea of the truth perishes the moment it is thought about.

—<sup>8</sup>. Philistia = the Church, or those in the Church, who are in truths from the sense of the letter . . . or from some other revelation, and yet are in filthy loves; whence their truths are not alive; and truths which are not alive are turned into falsities when [they pass] from the exterior thought . . . into the interior . . .

820<sup>s</sup>. (Thus) truth is the first thing through which man has the Church; but [it must be] truth from good; for truth without good is mere Knowledge that the thing is so . . . (But when) the man lives according to the Knowledges, then truth is conjoined with good, and the man is introduced into the Church. Truths—*vera*—also teach how man must live; and when, in doing this, he is affected with truths for the sake of truths . . . he is led by the Lord, and conjunction with Heaven is granted him, and he becomes spiritual, and after death an Angel of Heaven. But still . . . truths do not produce these things, but good through truths, and good is from the Lord. As truth from good, which is from the Lord, is the first of the Church, Peter was called first, and was the first of the apostles. Ill.

—<sup>4</sup>. For without this acknowledgment (that the Lord is 'the Son of the living God') truth is not truth; for truth derives its origin, essence, and life from good, and good from the Lord.

— . As soon as good is implanted in truths with a man, he is conjoined with the Angels; but so long as good has not been implanted in truths with a man, so long Heaven is closed to him; for then instead of good he has evil, and instead of truths he has falsities.

825<sup>s</sup>. In proportion as a man lives according to religion, in the same proportion he is led by the Lord; and in (the same) proportion his works are good; for he is then led to do goods, and to speak truths, for the sake of goods, and for the sake of truths . . . uses are his delights, and truths his deliciousnesses; and he is also led by the Lord day by day as to what he must do and what he must speak; also as to what he must preach and what he must write; for, when evils are removed, he is continually under the Lord's auspices, and is in enlightenment (or illustration). But he is not led and taught immediately, by means of

any dictate, or by means of any perceptible inspiration, but by means of an influx into his spiritual delight, whence he has a perception according to the truths of which his understanding consists; and, when he acts from this influx, he appears to be acting from himself, and yet he acknowledges in his heart that it is from the Lord.

826<sup>2</sup>. Those in the Third Heaven . . . possess truths inscribed on their life, and not on the memory . . . and this is why they never speak about truths, but only hear others speaking about them . . . for they see in themselves whether what they hear is truth or not; and this they see not from any sight in the thought . . . but from the affection of truth in the understanding; for with them all truths are inscribed on their affections, which derive their essence from celestial love . . . Thus, with them, truths make a one with their affections . . . 831<sup>3</sup>.

— (Thus) love to the Lord consists in doing truths from the affection of them.

831<sup>2</sup>. 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. . . As spiritual love is the love of truth, the spiritual Angels . . . speak about the holy things of Heaven and the Church . . . They admit truths first into the memory, and from that into the understanding, which is thus formed by these truths; and then they are perfected in proportion as they are spiritually affected with Divine truths, that is, for their own sake, and also for the sake of a life according to them.

—<sup>4</sup>. But the spiritual Angels do not admit any truth into the memory . . . unless they see it; for the Angels in that Heaven see truths from the light of truth, thus by enlightenment from the Lord; for in the Heavens truths are spiritual objects, which appear before the Angels more clearly than natural objects do before men in the world. Ex. . . These Angels are perfected in understanding in proportion as they are in the love of truth for the sake of life and its genuine uses; and in the same proportion truths are implanted in their life, and they become affections of truth. Ex.

—<sup>5</sup>. As their love is the love of truth, therefore they acknowledge as the neighbour truth in act, which is called spiritual good. Ex.

832<sup>3</sup>. All love becomes spiritual through truths from the Word. Ex.

—<sup>4</sup>. But if you say that spiritual truths cannot be seen . . . be it known that he who loves truth from truth, that is, because it is truth, can see spiritual truths; and those which he does not see (here), he sees in Heaven. The very love of truth receives the light of Heaven, which enlightens the understanding. Moreover, everyone can receive in thought and understand truths more than he himself knows, unless his Own love induces obscurity . . . For evil Spirits have understood spiritual truths just as well as good Spirits . . . from which it was evident that every man has the faculty of understanding truths, and even of seeing them; but that nothing except the love of truth for the sake of truths causes a man to understand them rationally in the world and spiritually after death.

—<sup>5</sup>. But the love with man, and consequently his life, does not become spiritual by merely knowing and understanding truths, unless he also wills and does them. Ex.

— For the truths of the understanding reside in the love.

834. The Angels of the First Heaven . . . do not see truths in the light, as do those of the Second Heaven; but they receive, acknowledge, and believe them from doctrine, in which they are instructed before they are admitted into Heaven.

836. 'The free'=those who think from themselves . . . and to think from one's self is to see from one's self whether a thing is truth or falsity. Ex.

—<sup>e</sup>. 'Bondmen'=those who do not think from themselves, but from others, and do not see whether a thing is truth or falsity, but still acknowledge that it is truth.

837<sup>12</sup>. Such do not see in the Word . . . a single genuine truth of the Church.

—<sup>13</sup>. The reason is that no truth is possible with man . . . unless he wills and does it. Ex.

846<sup>2</sup>. In order that man may see and perceive, from enlightenment, the genuine Truths of the Word, these three degrees of the understanding, the natural, the rational, and the spiritual, must be together. Ex.

—<sup>3</sup>. (Thus) the Lord wills that man should not only know the truths of his own Church, but should also understand them, yet not from natural light separated from spiritual light. Ex.

— To comprehend the Things of the Church from natural light, is not to understand them . . . for by this light alone man sees truths as falsities, and falsities as truths; and this is especially what takes place when any received dogma is assumed as if it were truth itself, with no previous investigation as to whether it is truth or not. Ex.

—<sup>4</sup>. (Thus) an understanding of the truths of the Church means an understanding of them which is enlightened by the light of Heaven . . . The man who is in this enlightenment is able to see the truths of the Church, in the world rationally, and after death spiritually.

847<sup>e</sup>. It is surprising that through a single truth wrongly understood, all the truths and goods of the Church . . . have been rejected.

863. 'For they are virgins'=because they are in the affection of truth for the sake of truth.

— Natural affection of truth exists in almost everyone, especially during childhood. Ex.

— Therefore he who, from spiritual love, receives truth because it is truth, receives the Lord.

—<sup>17</sup>. As the affection of truth and the understanding of truth constitute a marriage . . . and thus afterwards make a one . . . and as diverse affections cannot be conjoined with one and the same thought . . . or diverse truths of the Church with one and the same good of love, without causing falsifications and dispersions of truth, therefore to lie with a betrothed virgin was punishable with death. Ex.

867<sup>2</sup>. (Although) the doctrine of faith separated from

life does not teach the truths through which man may be reformed as to his life, those who are in the Lord are kept in the spiritual affection of truth; and those who are in this affection may indeed receive falsities, but still not with full consent, but only . . . in so far as they agree with good and the derivative truths; and therefore when those who are in the spiritual affection of truth imbibe any falsities, they easily reject them when they hear truths, both in this world and in the other. Such is the spiritual affection of truth; and therefore those who are in this affection are perfected to eternity in intelligence and wisdom; and they also have the faculty of understanding truths; whereas those who are not in this affection refuse both to understand and to listen to truths, and therefore are not in any faculty of understanding them.

[E.] 885<sup>2</sup>. Some (permit the teaching of faith conjoined with life) because they cannot openly resist the Truth itself; for Truth operates and persuades in unseen ways; for it inflows from Heaven with everyone; and is received by those who do not live evilly . . .

889<sup>2</sup>. (Thus) man is either his own truth, or his own falsity (and this) not only as to the thoughts which are from his will, but also as to his whole body. Ex.

895<sup>2</sup>. All Angels and good Spirits see the truths of Heaven, as the eye of the body sees the objects of the world; for the objects of Heaven are truths to those who are spiritual . . .

— Why the term Truth should be used instead of faith. Ex.

902<sup>4</sup>. They had loved the Truth because they had regarded lies and slanders as wicked.

918<sup>2</sup>. Charity, that is, spiritual good, is to do good because it is truth, thus it is to do truth; and to do truth is to do the things which have been commanded by the Lord in His Word.

923<sup>3</sup>. Without the opening of the spiritual mind . . . no understanding of truth is possible. He who believes that he can see any truth of the Church from the light of reason, is much mistaken. He may indeed know it from some one else; but he cannot see it in light. And when he wants to see it . . . mere shades from falsities . . . blind him.

931. The generals of truth in the Word transparent from spiritual truths which are from the good of love. Sig. and Ex.

950<sup>2</sup>. The falsities which have devastated the Church, can be dispelled only by means of genuine truth opened in the Word. Ex.

970. There was a discussion as to whether everyone has the faculty of understanding truths; and an infernal Spirit was (found) to understand the truths of Heaven when he heard them as well as a good Spirit . . .

— Those who are not willing (to understand truths) appear not to be able, although they would be able if they were willing. Ex.

975<sup>2</sup>. The goodness of the works increases with a man according to the fulness of the Truths from the affection of which they are done; for the man who is averse to evils as sins wants to know truths, because

truths teach uses, and the quality of their good. This is why good loves truth, and truth loves good, and why they want to be conjoined. In proportion, therefore, as such a man learns truths from the affection of them, in the same proportion he does goods more wisely and fully. Ex.

1008. That he may not be devoid of truths, and thus devoid of goods. Sig. and Ex. . . For those who are devoid of truths are also devoid of goods; for all good is acquired by means of truths; and besides, good without truth is not good, and truth without good is not truth. In order for there to be truth, it must be conjoined with good; and in order for there to be good, it must be conjoined with truth. There may indeed be truth without good, and good without truth; but truth without good is dead, and so is good without truth. For truth has its being from good; and good has its coming into existence through truth. Thus 'to walk naked' = to be without truths, and consequently without goods.

1020<sup>2</sup>. When man abstains from bearing false witness, understood in a moral and spiritual sense . . . there then inflows from the Lord through Heaven the love of Truth, and the love of justice; and when, from this source, a man loves Truth and justice, he loves the Lord; for the Lord is Truth itself and justice itself. And when a man loves Truth and justice, it may be said that Truth and justice love him, because the Lord loves him; and as a consequence his utterances become utterances of Truth, and his works become works of justice.

1076<sup>2</sup>. For all the light which proceeds from love is felt as truth.

1087<sup>3</sup>. For the Lord does not reform and regenerate man except through truths in ultimates, which are natural ones.

1089<sup>2</sup>. In a word, he who loves truth because it is truth, can as it were interrogate the Lord in doubtful matters of faith, and can receive answers from Him, but nowhere else than in the Word; for the reason that the Lord is the Word.

1090<sup>2</sup>. But he who thinks from few truths, thus from little intelligence, when he thinks from love is indeed conjoined with Heaven, but in its more ultimate parts.

1141<sup>2</sup>. That to think and speak truth, and to will and do good, from freedom according to reason, is not from man, but from the Lord. Ex.

1147<sup>4</sup>. A truth from the Word was uttered from Heaven in a loud voice, and flowed down to the bottom of Hell; and as it flowed down it was heard that it was successively turned into falsity; and at last into such a falsity as was exactly opposite to the truth . . . Thus the truth, flowing into inverted forms, was successively inverted.

1150<sup>2</sup>. All things (which proceed from celestial good) relate to truth; and truth, in its form, is wisdom. This truth, because it derives its essence from the good of celestial love, is called the good of wisdom.

1158<sup>2</sup>. That man is not let into the truths of faith and goods of love . . . except in proportion as he can be kept in them to the end of life. Gen.art.

1168<sup>3</sup>. When the mind is in a state of reformation, it looks from truth to good, thus from left to right, which is contrary to order; but after it has been conjoined with Heaven, it . . . looks from right to left, that is, from good to truth, which is according to order.

1173<sup>2</sup>. That the Lord does not immediately teach man truths, neither from himself, nor through the Angels; but mediately through the Word, preachings, readings, and conversations and intercourse with others, and thus by thought within one's self from these things; and that man is then enlightened according to his affection of truth from use. Ex.

1174<sup>3</sup>. It is sufficient for man to learn truths from the Word, and through truths to know what goods are, and from truths and goods what evils and falsities are. Ex.

1179<sup>2</sup>. The good of love is from God, immediately; the truth of faith also is from God, but mediately. The good of love is that through which God leads man; and the truth of faith is that by means of which man is led. . . The truth of faith appears to man as if it were his own, because it is from those things which he himself acquires for himself as if of himself. God, therefore, conjoins Himself with man through the good of love; and man conjoins himself with God as if from himself through the truth of faith. . . The Lord continually inflows with the full good of love, but still He cannot be conjoined with man in the full truth of faith, but solely in that which is with the man, and this is various. Ex.

1180. In whatever religion a man may live, he can be saved; for he knows the evils and falsities from evils which are to be shunned; and, when he shuns them, he knows the goods which are to be done, and the truths which are to be believed. The goods which he does, and the truths which he believes, before he has shunned evils, are not goods in themselves, nor truths in themselves, because they are from man and not from the Lord. . . A man who knows all goods and all truths . . . and does not shun evils, knows nothing . . . whereas a man who knows few goods and few truths, and shuns evils, knows them, and superadds more . . .

1199. 'True and just' (Rev. xix. 2) = the things which are of His Divine wisdom, and at the same time those which are of His Divine love. Ex.

J. (Post.) 192. The evil Spirits . . . could not say anything against these (truths); for the Truth closes the mouth, because it does not allow the understanding to think against it. Hence it was evident that those who are in the simple faith of truth resist the evil; and I have seen some who were in truths who passed through many Hells, and all (there) receded . . . and could do no harm.

D. Wis. 1<sup>o</sup>. Those have spiritual light who love to understand whether that which another says is true . . .

xi. 2a. That Truth becomes Truth when it is perceived and loved; and that it is called faith when it is known and thought. Ex.

— All Truth is in light. Ex.

— Those in the love of truth are actually in the

light of Heaven; and therefore are in the illustration and perception of truth when they are reading the Word. But no others are in the illustration and perception of truth . . .

— Those in the love of truth, while they are reading the Word and thinking from it, keep the sight of their understanding constantly on the principle itself, and thus seek to know whether it is truth before it is confirmed. Whereas all others assume a principle from the knowledge of the memory, without wanting to know whether it is truth . . .

— Hence those in the love of truth are wise and become spiritual; whereas all others remain natural . . .

3a. That the truths of faith regard the Lord on one side, and the neighbour on the other. Ex.

— All truths regard as their universal objects the three following things: the Lord and Heaven, above them; the world and the neighbour, near them; and the devil and Hell, below them; and truths must teach man how he can be separated from the devil and Hell, and conjoined with the Lord and Heaven, and this by means of a life in the world in which he is, and with the neighbour with whom he is. Ex.

4a. That truths teach how the Lord is to be approached; and afterwards how the Lord does uses through man. Ex.

5a. That both of these are taught by truths spiritual, moral, and civil. Ex.

— Spiritual truths are those which the Word teaches about God, (enum.); that the Word is holy and Divine; that there is a life after death, etc. These and the like things are properly spiritual truths. Moral truths are those which the Word teaches about the life of man with the neighbour . . . Civil truths are the civil laws of kingdoms and states . . .

6a. Truth becomes charity when man wills and does it. Ex. . . Truth is like a seed, which when out of the ground is merely a seed; but when it goes into the ground, it becomes a plant . . . puts on its form, and thus another name. Truth is also like a garment which apart from the man is merely a piece of cloth fitted to the body; but when it is put on, it becomes clothing within which is a man. It is the like with Truth and charity: so long as Truth is known and thought it is merely Truth, and is called faith; but when the man wills and does it, it becomes charity.

7a. The first truths with a man, which are called faith, are not as yet alive; for they are of the memory only, and of the derivative thought and speech, and are adjoined to his natural love, which imbibes them from its desire of knowing; and, from its desire of glorying . . . it excites them, so that he either thinks or speaks them. But these truths first become alive when the man is being regenerated, which takes place through a life according to them . . . The spiritual mind is then opened, in which there takes place a conjunction of the Lord with the man, and the truths of infancy, childhood, and first adolescence are consequently made alive.

C. 113. But they who are not in charity do not love truth in light; but they can love truth in shade; and this truth is the truth of faith of the present day; that

is, truth is to be believed although it is not seen in the understanding . . .

[C.] 211. The very affection of love is like a flame, from which there is light in truths: the reason is that the Lord inflows into the affection of man, and gives light.

212. That there is no Church where there is no truth of faith; and no religion where there is no good of life. Ex.

Inv. 6. All truths are dissipated (by miracles).

22. Man cannot find out one single Divine truth unless he approaches the Lord immediately. Ex. . . This is why there is not one single truth left in the Church. 38.

27. No one can see the desolation of truth in the Church until Truths from the Word come into the light; and what heretic knows otherwise than that all his [ideas] are Truths?

Docu. 302. C. 10. The determinations (of the love) through the understanding are called truths.

**Truth of good.** *Verum boni.*

**Truth from good.** *Verum ex bono.*

A. 2063<sup>2</sup>. The truth . . . was not yet so united to good as to be truth from good. But when it was so united to good as to proceed from good . . . the truth also was then good, because it was the truth of good. Ex.

2065. 'Sarah' = the truth of good, which is intellectual truth.

2180. The Lord's Rational is called 'tender' from the Celestial Spiritual, or the truth of good. 2184<sup>1</sup>.

2227. Truth from good, in the genuine sense, is spiritual good. Ex.

2235. Truth derives its essence from good, and is called truth from good . . .

2643. 'Milk' = what is spiritual from a celestial origin, or truth from good.

2729. No one can be in genuine conjugal love, unless he is in the good of truth and the truth of good from the Lord.

2774. 'Isaac' = the quality (of the Divine Rational), namely, that it is the good of truth and the truth of good; that is, the Divine marriage as to the Lord's Human.

3009. In order that the truth signified by 'king' might be from good, and thus the truth of good, (the kings were anointed).

3010<sup>e</sup>. Thus a Christian is one who is in truth from good.

3157<sup>e</sup>. When the truth of faith has been received by the will . . . the man is regenerate; for then truth is of good, or faith is of charity. 3175<sup>3</sup>.

3195<sup>2</sup>. By 'light,' in the Word, is signified the truth which is from good.

3207. The affection of truth . . . then becomes the truth of good . . .

3242<sup>3</sup>. 'Midian' . . . = those who are in the truth of simple good, and thus allow themselves to be easily persuaded.

3300<sup>3</sup>. 'Garments like him that treadeth in the winevat' = the truth of good.

3316<sup>4</sup>. 'Meal' = the truth which is from good, or the Spiritual which is from the Celestial. 4335, Ex. 4844<sup>12</sup>. 9198<sup>7</sup>.

3501. 'Hunt me a hunting' = the truth of good. 3502<sup>e</sup>.

3519. 'Two good kids of the goats' = the truths of (domestic) good. 3540.

3571. 'The smell of my son' = what is grateful from the truth of good. 3575.

3575. 'Garments,' being those of Esau, = the truth of good.

— The truth of good is that which is produced in the Natural through the influx of the Rational immediate and mediate. This truth was what was desired; but, as it could not be produced through immediate influx from the good of the Rational, unless at the same time through mediate, that is, through the truth of the Rational . . . therefore by 'smelling the smell of his garments' is signified the truth of good, that it was perceived. 3576, Ex.

3576<sup>e</sup>. Thus truth will become of good.

3577. 'The smell of a field' = the perception of truth from good.

3579<sup>1</sup>. 'Dew' = the truth of good which is from a state of innocence and peace. Ill.

3581. 'Peoples shall bow down to thee' = the truths of good, which are spiritual goods, and are called truths relatively; the goods of charity are such truths.

3588. 'Esau his brother came in from his hunting' = the truth of good and its coming. . . 'Hunting' = the truth which is from good. 3594.

3614. The truth of good which is represented by Esau.

3623. (The understanding and the will) make a one when the understanding is of the will, or, what is the same, when truth is of good.

3677. 'Esau' = the truth of good, or the good from which is truth in the Natural. (See 3669.)

3679<sup>7</sup>. At first, the truth of good, which is 'Esau,' is not conjoined in the external form with the good of truth, which is 'Jacob'; for the good of truth, relatively to the truth of good, is inverted; but still they are conjoined inmosty, that is, as to ends. Ex. 3688<sup>2</sup>. Examp.

3688<sup>3</sup>. The truth of good, which is interior, inflows thus into these acts.

3703<sup>12</sup>. 'Her clothing is inwrought with gold' = the quality of this truth from good.

3709. That all the truths of the good of doctrine should be conjoined with good. Sig. and Ex.

3775. 'Jacob said to them' = the truth of good.

3956. 'Reward,' in the supreme sense, = the Divine good of truth and truth of good.

3960<sup>4</sup>. The former (words) = the truth of good; and the latter, the good of truth, both together making the heavenly marriage.

3995<sup>2</sup>. (After regeneration) truth is done from good. This shows what . . . the truth of good is.

4005. That the truths of good which were mixed with evils and falsities, were separated. Sig. and Ex.

—<sup>2</sup>. 'The he-goats-capri' = the truths of good.

4038. 'Camels and asses' = exterior and external truths of good. Ex.

4063. The truths of the good signified by 'Laban,' of what quality they were . . . Sig. and Ex.

4070. 'Nativity' = the truth which is from good; for all truth is born from good . . . and it is called truth because it is of good, and because it confirms that from which it is, that is, good.

4166. That no truths of good had been his own, but all given. Sig. and Ex.

4170. The truths of good, that of this he took nothing. Sig. and Ex.

—, 'Rams' = truths of good.

4192. 'They took stones, and made a heap' = truths from good. Ex.

4241. 'The field of Edom' = truth from good.

—, The truths which are from good are those which man acquires after regeneration; for (then) truths proceed from good, since he then perceives and knows from good that they are true.

4287<sup>e</sup>. The truth which is from good is called '*vir homo*,' and also 'the son of man.'

4328<sup>2</sup>. The lucid flaming appearance represented truth from good.

4385. That some things from the truth of good should be conjoined. Sig. and Ex.

—, The truths of good are those truths which proceed from good, and which accompany the good that inflows through the internal man into the external.

4402<sup>11</sup>. 'Horn of unicorn' = the power of truth from good.

4574. 'A company of nations' = truths which are from good, or, what is the same, forms of good.

—<sup>2</sup>. Truths from good are said to be forms of good, because they are nothing else than goods formed. (Continued under TRUTH.)

4592<sup>13</sup>. 'Joseph' = the good of truth; and 'Benjamin,' the truth of this good, or the Spiritual of the Celestial. (These together) are the Conjugal in Heaven.

—<sup>14</sup>. As the truth of good, which is intermediate between celestial good and spiritual truth, was represented by Benjamin, Jerusalem fell to his inheritance; for 'Jerusalem' (then) signified the Church in general.

4647<sup>e</sup>. The principal of the truths of good. Sig. 4648<sup>2</sup>.

4742. 'The coat of many colours' = the quality of the appearances as to truths from good.

4748<sup>2</sup>. A fragrant odour corresponds to a grateful perception, such as is that of truth from good.

4809<sup>6</sup>. 'He shall set the sheep on His right hand, but the goats on the left' = separation according to truths from good, and falsities from evil.

4816. Adullam was on the boundary of the inheritance of Judah, and hence signified the truth which is from good.

4858. A simulation of truth from good. Sig. and Ex.

4925. 'His brother came out' = the truth of good. . . The truth of good is that truth which is from good, or that faith which is from charity.

4932. Those in the hands, arms, and shoulders, are those who are in power through the truth of faith from good; for they who are in the truth of faith from good are in the power of the Lord; for they attribute all power to Him.

5044<sup>3</sup>. For the Heavens are distinguished into sovereignties according to truths from good.

5117. 'Clusters' = the truth of spiritual good.

5208. Enlightenment . . . becomes particular in proportion as truths from good are insinuated; for every truth from good shines.

5221<sup>2</sup>. There is no tranquillity until truths from good have been replaced in their order.

5280<sup>3</sup>. Then, as the man suffers himself to be regenerated, there is insinuated by the Lord, through an internal way, the light of truth from good into the Natural, into which light truths are remitted, in order.

5328<sup>e</sup>. Therefore power . . . is predicated of the Spiritual, namely, of truth from good.

5332. 'The daughter of the priest of On' = the truth of good.

5426. To appropriate the truth of good. Sig.

5586. The medium which Benjamin represents, is between . . . the spiritual and the natural man, and is the truth of good which proceeds from the truth from the Divine which is represented by Joseph. This truth of good is called the Spiritual of the Celestial.

5596. That they separated from themselves the truth of good, in order to conjoin it with this Spiritual from the internal. Sig. and Ex.

5620. The truths of good of the exterior Natural. Sig. and Ex.

—, 'Resin' = the truth of good, or truth from good. Ex.

5621. The truths of good of the interior Natural. Sig. and Ex.

—, 'Wax,' here aromatic wax, = the truth of good.

—, 'Stacte' also = truth from good.

—, For all spices, being sweet-scented, = the truths which are from good, as may be evident from the fact that the truths which are from good are perceived in Heaven as pleasantly as are sweet-scented things (here).

5733. The difference between the good of truth and the truth of good (is this). The truth of good is of the Celestial Church, and the good of truth is of the Spiritual Church. With those who were of the Celestial Church, good was implanted in the (will), and from this good . . . they had a perception of truth; and hence they had the truth of good. . . The truth of good is predicated also of the Spiritual Church, but not properly.

5955. 'To Benjamin he gave three hundred pieces of silver' = that the medium had what is full of truth from good. Ex.

5959. '(To his father he sent) ten she-asses laden with corn and bread' = much truth of good, and good of truth. 6537.

[A. 5959]. 'Corn'=the good of truth, but here the truth of good, because from the Internal Celestial. Ex.

6232. An indefinite increase of truths from good. Sig. and Ex.

6295. That truth from good shall also be increased, thus the celestial man. Sig. and Ex.

—<sup>2</sup>. The truth of good which is of the celestial man is called truth, but is good. Ex.

6359. Truth from good appears to Spirits and Angels as soft.

6369. 'A young lion'=one who is in power through truth from good.

6371. 'The sceptre'=Power, namely, that of truth from good (which shall not depart from the Celestial Kingdom).

6372. It is said 'a lawgiver from between his feet' in order to signify the Spiritual of the Celestial, or the truth which is from good; for at that time the Spiritual Kingdom was one with the Celestial, but only that which was external of it, and therefore it is said 'from between his feet,' in order that the truth which is from good might be signified . . . Of this truth it is said that its Power should be removed 'when Shiloh came.' Ex.

6385<sup>5</sup>. 'The king of the south'=truths from good.

6432<sup>7</sup>. 'The golden candlesticks'=the truths of good.

6440. 'Benjamin'=the truth of good of the Spiritual Church.

6537<sup>2</sup>. 'Sons of Zion'=truths from good.

6574. That thence is life to those who are in the truths of good. Sig. and Ex.

—'. 'People,' here, =the truth of good, because it is said 'a great people'; for the truth which is from good is great as compared with the truth from which is good; for the former truth, namely, that which is from good, is in itself good, because formed from good; thus is good in its form.

6584. The derivatives of the Voluntary of the Church, which are signified by 'the sons of Machir,' are goods conjoined with truths, thus also truths from good; for the truths which have been derived from good are the forms of good. That 'the sons of Machir'= . . . truths from good, is evident from Judg.v.14: 'From Machir shall descend lawgivers': 'lawgivers'=truths from good.

6635. The consequent implantation and confirmation of truth from good. Tr. (in Ex.i.)

6648. That they grew for the most part as to truths from good. Sig. and Ex.

6680. That the truths, because they were of good, were preserved. Sig. and Ex.

6685. That spiritual life is in truths from good, (or in other words) that spiritual life consists in being in the truths from good which proceed from the Lord. Sig. and Ex.

6740. The truth of good which has perception. Sig.

6742. That the truth of good of the Church adjoined the things which are of the Church. Sig. and Ex.

—'. 'A girl'=the truth of good which is of the Spiritual Church. Ill.

—'. All the words in this verse are predicated of the truths of good which are of the Spiritual Church.

6784<sup>3</sup>. The reason (this) memory - truth - *verum scientificum* - prevails . . . is that the Divine is in all truth from good.

7556. That the truth of good ('small cattle') is to be collected. Sig. and Ex.

7729. That not anything of the truth of good shall be wanting. Sig. and Ex.

7836. Thus the impletion of good for innocence from so many truths of good according to the appropriation of (the proximate good of truth). Sig. and Ex.

—'. It is said the truth of good, and thereby is meant the truth which is from good; for those of the Spiritual Church, while being regenerated, are introduced to the good of charity through the truth of faith; but when they have been introduced to it, the truths which are afterwards born from it are called the truths of good.

7877. 'The blood'=the truth of the good of innocence.

7966. The first state of truth from good, in which there is nothing of what is false. Sig. and Ex.

—'. 'Dough'=truth from good. Ex.

—<sup>2</sup>. By their baking the dough which they had brought from Egypt into unleavened cakes, is signified that from the truth of good there was again produced good in which there was nothing of what is false. Ex. 7978.

7978. This is the second state of truth from good.

7995. The laws of order are truths which are from good; and the complex of all the laws of order is the Divine truth which proceeds from the Lord's Divine good.

8018. That the Lord delivered from damnation those who were in the good of truth and truth of good. Sig. and Ex.

8042<sup>2</sup>. When man is in the good of charity he has been regenerated; and then from that good he begets truths which are called the truths of good. It is these truths, which are the veriest truths of faith, that are meant by 'the first-born'; for the generations or births of truths from good are circumstanced like those of sons and daughters from their parent; afterwards of grandsons and granddaughters; then of great grandsons and great granddaughters; and so on.

8056. 'Milk' is predicated of the truth of good; and 'honey' of the good of truth.

8197. '(The pillar of cloud) illuminated the night'=the enlightenment of truth from good.

8234. That those in the good of truth and truth of good passed safely through . . . Sig. and Ex. . . (These words) mean the Spiritual Church; for those who are of this Church are first in the good of truth, and then in the truth of good; for they first do what is good because truth dictates that it must be done . . . but afterwards they do what is good from affection; and then they see truth from good, and also do it . . . and in this case truth, to them, becomes good, because it is of the will . . . These are men of the internal Church.

8279. Truth from good is of such a nature that it rises to higher things, like a light body in the world.

8301. That all the truth of good proceeds from the Divine Human of the Lord. Sig. and Ex.

— For truths may proceed from anyone; but truths from good only from the Lord, consequently from those who are in good from the Lord.

8315<sup>e</sup>. The word by which 'mighty ones' is here expressed in the Hebrew, is predicated of those who are in truth from good; and, in the opposite sense, of those who are in falsity from evil.

8321. That thus, without danger of infestation, all will be saved who are in the faculty of receiving the truth of good and the good of truth. Sig. and Ex.

8326. The seeds which are the source of new trees are compared to the truths which are from good; or, what is the same, to the faith which is from charity.

8481<sup>e</sup>. 'Wine'=truth from good. 8976<sup>e</sup>. 9139.

8581<sup>3</sup>. All Power in the other life is by means of the truth of faith from good.

8689. That (truth Divine) was without the influx of truth from good from any other source (than the Lord). Sig. and Ex.

8695<sup>e</sup>. As the Word is the Divine truth which proceeds from the Divine good, its 'laws' are truths from good. Truths of good are truths which are from good, and which in themselves are goods, because they derive their *existere* from good.

8701. [The need] of the influx of truth from good from some other source. Sig. and Ex. 8710.

8712. 'Princes,' here, = truths from good, because they were to be under Moses.

8714. Truths which are intermediate between the truths from good which are in the second degree and those which are in the third. Sig. and Ex.

8753<sup>3</sup>. 'Mount Sinai,' in the supreme sense, = the Divine truth from the Divine good; in the internal sense, the truth of faith from good. Ex.

8764<sup>7</sup>. 'Silver'=truth from good.

8902<sup>4</sup>. 'The son of man'=truth from good; in the supreme sense, the Divine truth which proceeds from the Lord.

—<sup>5</sup>. That the truths of good would perish through the doctrines of falsity from evil. Sig.

—<sup>10</sup>. 'A man who does judgment'=those who are in truths from good [who were not to be found].

8914. The perception of truths Divine from good. Sig. and Ex.

—<sup>2</sup>. Truths Divine from good here mean all the commandments of the decalogue which were proclaimed from Sinai in the midst of thunders and lightnings. . . 'thunders'=truths Divine. . . and 'lightnings,' the brightnesses which are in truths from good.

8915. Divine truths from good through Heaven. Sig. and Ex.

8980<sup>2</sup>. As they are only in the faith of the doctrinals of their Church, and not in the corresponding good, thus not in the truth of good. . . they can be admitted no further into Heaven than the entrance.

8988<sup>5</sup>. That the truths of the New Church are truths from good. Sig.

9034<sup>e</sup>. Spiritual life is to be affected with truths for the sake of good, and to be affected with good from truths; and, finally, to be affected with truths from good.

9046. Amendment until (good) agrees with the truth of good. Sig. and Ex.

9050<sup>9</sup>. 'Vessels of brass'=the exterior truths of faith from good.

9093<sup>4</sup>. 'King'=the truth of good.

9141<sup>4</sup>. 'A handstaff'=the power of truth from good.

9149. Truths from good, and the corresponding scientifics in the memory. Sig. and Ex.

9164. Falsities do not stand upright towards Heaven like the truths of good.

9212<sup>3</sup>. They who are in truths from good appear in resplendent garments.

9223<sup>3</sup>. The light of Heaven is the truth of good from the Lord.

9267. That they may appear as truths of good. Sig.

9277<sup>4</sup>. 'Cedars of Lebanon which he should consume'=the truths of good.

9297<sup>2</sup>. When a man has been regenerated, the Lord is present not only in the good with him, but also in the truths which are from good. (Continued under TRUTH.)

9298<sup>2</sup>. That truths from good, which are the truths of the Church, are not to be commingled with falsities from evil. Sig. and Ex.

9300. That all truths of good and goods of truth are holy, because from the Lord alone. Sig. and Ex.

9309. Because these are repugnant to truths from good. Sig. and Ex.

— That the truths of good are the truths of faith, is because faith is of good, insomuch that it is not possible except where there is good.

9327<sup>2</sup>. All power in the Spiritual World is from the truths which are from good. (Continued under TRUTH.)

9330<sup>2</sup>. Those in truths from good are thus confirmed in truths against falsities; and those who are in falsities from evil are confirmed in falsities. . . for in the other life falsities are removed from those who are in truths from good, and truths from those who are in falsities from evil; and in this way those who are in truths from good are elevated into Heaven, and those who are in falsities from evil sink down into Hell; and, when they are in Hell, they are in terror and consternation at the truths from good in which the Angels are from the Lord. Ill.

9372<sup>9</sup>. In the other life all appear clothed according to truths from good. 9814.

9469. 'Fine twined linen'=truth from the good which is from a celestial origin.

9474. 'Spices for the oil of anointing'=the internal truths which are of the inaugurating good. 9475.

[A.]9555. 'Six branches going out from its sides'=all things of truth from good in the complex. (=the power of truth from good as to all things in the Spiritual Heaven. 9561.)

9568. Good is the source of truths; and truths from good are the source of scientifics . . . but still good is the all in the products and derivatives, because they are from good.

9570<sup>e</sup>. The light in the Second Heaven appears . . . brilliantly white, the cause of which is that in that Heaven there reigns the truth of faith from the good of charity . . . Hence by 'light,' in the Word, is signified the truth which is from good; and, in the supreme sense, the Divine truth which proceeds from the Divine good.

9600. What is holy of truth from good. Sig. and Ex.

9617. What is full of truth from good. Sig. and Ex. 9751.

9637. The truth from (this good) as much as is sufficient. Sig. and Ex.

9638. Power through truth from good. Sig. and Ex. 9662. 9736.

9670<sup>e</sup>. That this purification is effected through truths from good. Sig.

9736. The things on the left side with man relate to truth from good.

9741<sup>s</sup>. 'Voice of wings'=the truth of faith from good.

9748. Truths from good which fully support the Ultimate Heaven. Sig. and Ex.

9814<sup>s</sup>. Spiritual truths, which are truths from good.

9843. All the quality of truths from good. Sig. and Ex.

9863. Truths in their order from one good. Sig. and Ex.

—<sup>2</sup>. 'The foundations' of the New Jerusalem=truths from good.

9864. The conjunction of all truths from good. Sig. and Ex.

— . The reason there were four rows of stones, and three in each row, was that there might be represented the conjunction of all truths from one good, and thus perfection.

9872. 'A beryl'=truth from spiritual good, which has power.

—<sup>e</sup>. 'A crystal'=the truth of faith from good.

9879<sup>2</sup>. Beauty is according to truths from good; that is, according to the truths through which good shines out.

9905<sup>4</sup>. There is a like shining forth (to that in the breastplate) presented inwardly with those who are in truths from good, which dictates, and as it were gives answers, when truth is sought after from the affection of the heart, and is loved as good. Ex.

9927<sup>6</sup>. By 'the prince' (Ezek.xlvi.8-10) is signified the truth of faith from the good of love, how it enters with Angels in the Heavens, and with men of the Church on earth, and then advances towards the

interiors when it has entered by an external way, and towards the exteriors when it has entered by an internal way.

9954<sup>2</sup>. When the stones were anointed with oil, they represented truths from good; and, in the supreme sense, the Divine truth which proceeds from the Divine good.

—<sup>3</sup>. Weapons were anointed because . . . truths from good are what prevail against falsities . . .

9959<sup>2</sup>. Hence it is that in the Ultimate Heaven are those who are in truths of faith from good.

—<sup>4</sup>. 'The priests the Levites'=those in truths from good.

9995<sup>4</sup>. 'Fine flour,' and 'meal'=the truth which is from good. Ill. 10105<sup>3</sup>.

10109. The truths with those who are in good are truths of good, which are alive.

10111. 'To sanctify them'=that they may be in truths from good from the Lord.

10182. 'The horns' of the altar=the powers of truth from the good of love and of charity. Ex.

—<sup>5</sup>. That truths from good have all power, and falsities from evil none. Ill. H.539.

—<sup>1</sup>. That kings were anointed with oil from a horn represented truth from good in its power. Ex.

—<sup>e</sup>. As all spiritual germination is of truth from good, they formerly made horns budding.

10194. Truth from good not only resides in the memory, but is also inrooted in the life; and may be likened to a flower, tree, or animal, the perfection of which increases towards the interiors.

—<sup>2</sup>. The representatives which appear around Spirits who are in truths from good. Des.

10208. Purification from evils through the truths of faith which are from the good of love. Sig. and Ex. (And through truths which are from the good of innocence. Sig. 10210.)

10229. Purifying truths from good which are of the Church. Sig. and Ex.

10258. 'Cassia'=interior truth from good.

10485. 'The sons of Levi'=those in truths from good.

— . Whether you say charity towards the neighbour, or truth from good, it is the same. Ex.

10488. 'Put ye everyone his sword upon his thigh'=truth from good fighting against falsity from evil.

—<sup>2</sup>. By truth from good is meant a life according to truth; for good is of the life.

10645<sup>3</sup>. The Lord is present with man in his truths which are from good; and the truths which are from good are those which the man wills and thence does; but not those which he understands, and does without willing . . . For the truths which are from good make the Church with a man, and make Heaven with him; in a word, they cause that the Lord Himself is with him. Ex.

10675. The multiplication and extension of truth from good. Sig. and Ex.

H. 118<sup>e</sup>. The good of faith, in its essence, is truth from good.

538. The sphere of truth from good which flows from Heaven. Des.

N. 24. On those who are in truths from good ; thus on truths from good. (Refs. to passages.)

W. H. 1<sup>2</sup>. 'Clothed in fine linen, white and clean' =those in truths from good.

R. 3. (Predictions about the New Church) for those who are in truths of wisdom from the good of love. Sig. and Ex. E.6.

18. 'He is the Prince of the kings of the earth' = from whom is all truth from good in the Church. E.29.

172. 'The Church in Philadelphia' =those in truths from good from the Lord.

176. That to those who are in truths from good from the Lord, Heaven has been opened. Sig. and Ex. 184.

191. 'I will make him a pillar in the temple of My God' =that truths from good from the Lord, with those with whom they are, support the Lord's Church in Heaven. Ex.

348. 'The number of the sealed . . .' =all who acknowledge the Lord . . . and are in truths of doctrine from the good of love from Him through the Word.

625. 'They are without spot before the throne of God' =because they are in truths from good from the Lord. Ex.

M. 61<sup>2</sup>. As there is a reciprocal conjunction of good and truth, it follows that there is the truth of good, or truth from good ; and also the good of truth, or good from truth ; the (former) being in the male, and being the masculine principle itself ; and the (latter) being in the female, and being the feminine principle itself. 90, Gen.art.

88. That there exists the truth of good, and from this the good of truth ; that is to say, truth from good, and good from this truth ; and that in these two there has been implanted, from creation, an inclination to conjoin themselves together into a one, Ex.

— . Wisdom from the love of being wise is meant by the truth of good, or by truth from good ; and when a man, from this love, has procured for himself wisdom, and loves this wisdom in himself . . . he then forms a love which is the love of wisdom, and is meant by the good of truth, or the good from that truth.

T. 38. All that which proceeds from wisdom is called truth ; for wisdom . . . affects its objects with the pleasantness of light ; and this pleasantness, while perceived, is truth from good.

D. 3428, Pref. What the truth of good is. (Fully quoted under TRUTH.)

5642. 'The wedding garment' (which the guest had not on) = truth from good

E. 20. 'The seven Churches' =all those in truths from good, or in faith from charity. Ex.

290<sup>2</sup>. 'The four - and - twenty elders fell down . . .' =acknowledgment by those who are in truth from good. 349.

323<sup>3</sup>. 'The word of Jehovah is right' =the truth of good ; 'and all His work is done in Truth' =the good of truth. The truth of good is the truth which proceeds from good ; and the good of truth is the good which is produced through truth. —<sup>6</sup>.

375<sup>35</sup>. 'The land of Israel' =the Church as to truths from good.

430<sup>5</sup>. The principal and primary of the Church is truth from good. Ex.

—<sup>6</sup>. 'Twelve' is predicated of truths from good. III.

435<sup>3</sup>. There are three things which fully constitute and form each universal essential : the good of love, truth from this good, and the derivative good of life. Rep.

543<sup>15</sup>. All truth which is from good ought to be appropriated to and conjoined with man ; but not truth which is not from good ; for this truth has been conjoined with some evil. Sig.

572. The understanding is opened through truths from good ; and not through truths without good ; for in proportion as man lives in the good of love and charity, in the same proportion he thinks truths ; for truth is the form of good ; and all the good with man is of his will, and all the truth of his understanding ; and therefore the good of the will presents its form in the understanding . . .

820<sup>2</sup>. See TRUTH, here. —<sup>4</sup>.

821<sup>5</sup>. The reason (these three were taken on the mount of transfiguration) is that no others than those who are in truths from celestial good can see the Lord in glory ; and no others can be enlightened (or illustrated), and in enlightenment perceive the Word.

920<sup>2</sup>. The production of truth from good, and also of falsity from evil, which is signified by 'a wine-press.' Ex.

Can. Trinity iv. 5. The spiritual origin of all human seed is truth from good . . .

**Try.** *Experiri.*

See under EFFORT, EXPLORE, and TEMPTATION.

A. 3981. 'I have tried, and Jehovah hath blessed me' (Gen. xxx. 27) =that it was known for certain that it was from the Divine.

W. 361<sup>3</sup>. That it is so, you may put to the test.

T. 32<sup>3</sup>. Try this by a calculation.

**Tubal.** *Thubal.*

A. 1149. See GOMER, here.

1151<sup>3</sup>. See GOG, here.

—<sup>5</sup>. See MESHECH, here.

—<sup>7</sup>. See JAVAN, here. 1154<sup>2</sup>. 1158<sup>5</sup>. E. 355<sup>12</sup>.

**Tubal-Cain.** *Thubalcain.*

A. 333. See JABAL, here.

— . The natural things of (this new Church) are described by 'Tubal-Cain.'

421. 'Zillah bare Tubal-Cain, the instructor of every artificer of brass and iron ; and the sister of Tubal-Cain was Naamah' (Gen. iv. 22). 'Zillah' =the

mother of the natural things of this new Church ; 'Tubal-Cain the instructor . . .' = the doctrine of natural good and truth . . . ; 'the sister of Tubal-Cain' = a like Church, or doctrine of natural good and truth outside this Church.

[A.] 423. Why Tubal-Cain is called 'the instructor,' and not 'the father.'

436. That from these there were natural good and truth, is signified by Tubal-Cain, whom Zillah bare.

**Tube.** *Tubus, Tubulus.*

**Tubulated.** *Tubulatus.*

I. 167. Optic tubes (that is, telescopes). T. 223. 612.

D. Wis. iii. 4. The term receptacle suggests the idea of a vessel or tubule ; (but) these receptacles are not tubulated . . .

**Tubercle.** Under SWELLING.

**Tulip.** *Tulipa.* T. 316<sup>e</sup>.

**Tumour.** *Tumor.*

A. 7524<sup>3</sup>. See ULCER, here.

D. Min. 4740. Such (as are wise from others and not from themselves) are like excrescences and tumours which grow on the outside of the body, and which adhere outwardly to the scaly skin, and thus extract a gross juice.

**Tumult.** *Tumultus.*

**Tumultuous.** *Tumultuosus.*

**Tumult, To be in a.** *Tumultuari.*

**Tumultuation.** *Tumultuatio.*

A. 4951. From this deep is heard a tumult as of a massacre.

6015<sup>4</sup>. 'The tumult of his chariots' (Jer. xlvii. 3) = the derivative false doctrine.

8823<sup>2</sup>. When Divine truth descends towards lower things, it becomes at last tumultuous.

9024<sup>2</sup>. 'A tumult' (Jer. xxv. 31) = a contention for falsities against truths, and for evils against goods. (= disturbance of all things of the Church. E. 601<sup>4</sup>.) (= dismay of all who are of the Church when visited and their evils disclosed. E. 659<sup>22</sup>.)

9755<sup>3</sup>. 'Its waves are in an uproar' (Jer. xxxi. 35) = reasonings about truths.

R. 563<sup>2</sup>. The dragonists are now in great agitation.

T. 71. A tumult in the Lower Earth.

—<sup>e</sup>. The tumult below ceased.

D. 1316. A tumult in the Heaven of Spirits from the conflict of opinions about Truths. Ex.

2662. On a tumult under the sole of the left foot.

3584. A tumultuous sound deep under the buttocks.

4217. The antediluvians make a disturbance under their misty rock.

4391. What the Lord said about the tumultuation of the sea, is to be understood of heresies and controversies.

4468. There then arose a tumult.

4683. At this day there are such violent commotions around the man of the Church, mostly from the Hells.

E. 453<sup>6</sup>. Their 'tumult' (Is. xiii. 4) = their threats, and cupidities of fighting, against truths. (= dissension. 573<sup>10</sup>.)

481<sup>3</sup>. 'The tumult of strangers' (Is. xxv. 5) = the irruption of falsities from evil.

518<sup>26</sup>. 'To be tumultuous,' etc. = the states (of goods and truths) when they perish, and falsities and evils enter in their place.

650<sup>42</sup>. The last state of the old Church is described by 'a great tumultuation . . .' (Zech. xiv. 13), by which is meant a change then, and the combat of the love of evil . . .

706<sup>23</sup>. 'The tumult of the seas,' and 'the tumult of the waves' (Ps. lxxv. 7) = the disputations and reasonings of those who are beneath the Heavens, and are natural and sensuous.

714<sup>16</sup>. 'A great tumult from the land of the north' (Jer. x. 22) = falsities fighting against truths, and evils against goods.

**Tun.** *Tonna.*

A. 820<sup>e</sup>. A robber who preferred to stay in urinous tuns. D. 1160.

947. The deceitful . . . seem to dwell in a tun . . . called the infernal tun. Des. D. 285. (They remain in it for ages. D. 286.)

948. There is another tun, also at the left, in which are some who had supposed that when they did evil they did good, and the converse. They remain there for a while.

D. 589. The worst of the Spirits of Jupiter are kept as it were in a tun. Des.

898. There was then represented to me a certain tun, almost like the infernal tun. Ex.

941. When (these tenaciously revengeful Spirits) come into view, there appears a large and wide tun of a brown colour, in which they are kept . . . for they suppose that they rule the universe from it.

1062. Thus the province of the colon extends to Hell, or the infernal tun, as the colon does to the rectum, which is the infernal tun.

1354. The hypocritical Spirit is then inverted with his head in a tun ; but is raised up again with the tun upon his head, which he labours to remove from himself, but in vain ; and when he is liberated, he is again involved in the tun . . .

1398. Those who had wanted to be first in everything . . . are in an infernal tun ; but still these are not evil . . .

2611. I saw three or four trees planted in a kind of tun. (This tun is called in the parallel passage, A. 5051, a wooden receptacle.)

2615. I saw a kind of tun, or mortar . . . and a man pitched human flesh (and thus men) into that tun . . . 3658. 3659.

4053. Two empty tuns, seen.

4490. Lejel was sent into a chamber-pot or tun of urine, which he did not fear.

4492. He was again sent into the urinary tun, and there seemed as if he had come into his Heaven.

**Tunic.** See COAT.

**Turban.** See TIARA, and TURK.

**Turbot.** Under RHOME.

**Turbulent.** *Turbulentus.* D.3584. 4441.

**Turk.** *Turco.*

D. 723. Like the turban of certain Turks. 1083. 3961.

4777. The Heavenly Doctrine . . . would proceed thence to some in Asia under the dominion of the Turks.

**Turn.** Under CHANGE-*vicis*, and CONVERT.

**Turn.** *Vertere, Convertere.*

**Turning, A.** *Versura, Versio, Conversio.*

**Turn away.** *Avertere.*

**Turning away, A.** *Aversio.*

See under CHANGE-*mutare.*

A. 223. The Lord never turns away His face from anyone; but it is man, who when in evil, turns away his own face.

245<sup>e</sup>. The Lord turns it into good.

330. Because they had turned away from the Lord.

927. That man would not any more so turn himself away. Sig. and Ex. -

1093. 'To be cursed' = to turn one's self away. 5971.

2045<sup>e</sup>. Turns the light into ugly colours . . . as a wicked man turns benefits into vituperations and malice.

2123. All the good which inflows . . . into the World of Spirits is turned in a moment into evil . . . and all the truth into falsity . . .

2454. That truth turned itself away from good. Sig. and Ex.

—<sup>2</sup>. To turn one's self away from good to truth. Sig.

2749. Heavenly delight is turned in them into what is loathsome.

2888. (The influent life from the Lord) is turned in the evil into what is evil and false. Ex. 3957<sup>7</sup>. 5118<sup>2</sup>. 6467. 6991.

3638. However one may turn himself, the Societies there always maintain the same relative situation to him. Ex. 3639.

4214<sup>3</sup>. The light of Heaven with such is at once turned into fatuous lumen. Ex.

4255<sup>3</sup>. The Knowledges of good are said to 'turn themselves back' (Ps.cxiv.3) when the good of love obtains the dominion. Ex.

4493<sup>e</sup>. All the evil which the evil intend for the good, the Lord turns into good. Examp.

4531. When the light of Heaven falls upon their insanities . . . their lumen is turned into a dusky lumen like that from a charcoal fire.

4681. Contempt and turning away from Divine truth. Sig. and Ex.

4882<sup>3</sup>. Every Spirit and Angel sees the good at the right, and the evil at the left, to whatever quarter he turns himself. Ex.

5034. A turning away from spiritual truth. Sig. and Ex.

— . The reason 'anger' = a turning away, is that while a man is in anger against anyone, he turns away his lower mind from him. 5798.

5145<sup>3</sup>. Good (then) flows through . . . to the Sensuous, and is there . . . turned into what is filthy . . .

5268. For when the things which take place in Heaven flow down towards Hell, they are turned into the opposites.

5390. They turned clean things into unclean ones.

5492<sup>e</sup>. Human thought and speech are turned into spiritual thought and speech when they ascend.

5650<sup>e</sup>. Man is placed in this state . . . in order that he may be in freedom to turn whither he will . . .

5651<sup>2</sup>. Whatever good inflows from the Lord is turned in the Natural into evil.

5746. Why is there a turning away? Sig. and Ex.

— . For evil is nothing else than a turning away from good. Ex.

5798. Lest he turn himself away. Sig. and Ex.

5820<sup>e</sup>. To turn truths into goods by willing and doing them. Sig.

6089<sup>2</sup>. The state is then inverted. Ex.

6356. That they had completely turned themselves away, and in their turning away had extinguished faith. Sig. and Ex.

6358. A grievous turning away from good, and the consequent condemnation. Sig. and Ex.

6359. A turning away from the derivative truth, that it was confirmed. Sig. and Ex.

— . 'Wrath' = a turning away from truth.

6408<sup>e</sup>. After death (this delight) is turned into what is sad and shocking.

6507<sup>e</sup>. When the truth of the Spiritual Church becomes good, a turning takes place. Ex.

6564. That they had been turned away from the good and truth which inflow. Sig. and Ex.

— . 'Evil' = a turning away.

6572. That the Divine turns evil into good. Sig. 6574<sup>3</sup>. Ex.

6663<sup>2</sup>. In such combats . . . the Lord turns into good all the evils which the Hells intend. Ex.

6832<sup>2</sup>. When the fire of love from the Lord as a Sun enters those who are in contrary things, it is turned into the fire of cupidities . . . which is what torments the infernals. Ex.

[A.] 6884. At the first threshold of Heaven, what is worldly of the sense of the letter is **turned** into the spiritual sense.

6948°. Sensuous lumen is **turned** into mere thick darkness when light from Heaven falls upon it.

6951. The serpent is **turned** into a rod, that is, evil into good.

7007°. The glorying and gladness of the wicked is . . . there **turned** into infernal unhappiness.

7112°. When the Angels perceive the ideas of such (natural things) with man, they **turn** them into the corresponding spiritual ones.

7295°. Evil men also, can, if they will, **turn** themselves to Heaven . . .

—<sup>3</sup>. The second degree, is described by the waters of Egypt **turned** into blood. (=truths falsified. 7317.)

7343. Hence the infernals **turn** the influent Divine truth into falsities; and the Divine good into evil; heavenly loves into diabolical ones; mercy into hatred and cruelty; and conjugal love into adulteries; thus into the contraries. Ex.

7442°. If the Sensuous is full of phantasies and fallacies . . . the truths which inflow are **turned** into like things; for they are received according to the induced form; and in proportion as truths are **turned** into falsities, in the same proportion the interiors . . . are closed.

7643°. Thus man **turns** into evil the good itself which inflows from the Lord.

7693°. For wherever the love **turns** itself, there the interiors of the man **turn** themselves. 7818.

7796°. **Turns** into evil the Divine good which continually inflows.

7817. Man looks below himself, when he **turns** to himself the influx of truth and good from the Lord. Ex.

7906°. This fermentation arises when the state is **turned** with man. Ex.

8455°. This delight is (there) **turned** into undelight.

8483. That they **turned away** truth Divine from themselves. Sig. and Ex.

8521°. The (imperfect) quality of the truth which is **turned** into good with many.

8626°. Devils are allowed to act so far as . . . their evil can be **turned** into good.

8882. 'To take the name of God in vain' = to **turn** truth into evil. Ex.

9010. For when man does evils, and thereby **turns** himself away from the Lord, it appears as if the Lord **turns** Himself away. Ex.

9193°. When the internal man is closed, truths are **turned** into falsities.

9252. Not to consociate with those who **turn** goods and truths into evils and falsities; and the converse. Sig. and Ex.

9308. A **turning away** from Him through falsities from evil. Sig. and Ex.

9313. That the Lord will **turn away** all falsities from evil. Sig. and Ex.

9314. That He will **turn away** all the evils from which are falsities. Sig. and Ex.

9346. Lest evils **turn away** the goods which are from the Lord. Sig. and Ex.

— . 'To sin' = to **turn away**.

9434°. With these, the Divine love . . . is **turned** into the fire or love of self and of the world . . .

9447. The infernal loves . . . in which they are, **turn** the influx of good into evil, and that of truth into falsity.

9668°. No one in Heaven can look backwards from the Lord however he may **turn** himself. 9828°.

9849. For when a man **turns** himself away from the Lord, which is when he does evil, it appears as if the Lord did not see him . . . and the contrary when a man **turns** himself to the Lord, which is when he does what is good. Ex.

9864°. All in Heaven **turn** the face to the Lord, to whatever quarter they may **turn-convertunt**-themselves. 10130°.

10130°. All (there) **turn** their eyes to those whom they love; they who love the Lord, **turn** their eyes to Him as a Sun; they who love the neighbour . . . **turn** their eyes to the Lord as a Moon; (and this) in whatever direction they **turn** themselves . . . But in Hell, the more they are in the love of self and the world, the more they **turn** themselves from the Lord . . . in whatever direction they **turn** themselves. 10189°.

—<sup>3</sup>. —<sup>4</sup>. H. 17°. 123, Ex. W. 105.

10189°. All are known there from their **turning-versione**.

10396°. For the man then **turns** himself from Heaven and the Lord to the world and self; and his heart is where he **turns** himself.

10420. That they have quite **turned** themselves away from the Divine. Sig. and Ex.

10420°. Spirits **turn** themselves according to their loves.

10431. That thus they **turn** themselves away from internal things, thus from Divine ones, so that they must needs perish. Sig. and Ex.

10460. The **turning away** of that nation from the internal of the Word, etc. Sig. and Ex.

10498. Total alienation and **turning away**. Sig. and Ex.

10506. That they will perish who **turn** themselves away from the Divine. Sig. and Ex.

10579°. The Lord never **turns away** His face from man; but the man who is in evil **turns away** his own face from the Lord; and, as the Lord is then behind him, it appears as though He hides or **turns away**; and it is a fact that all infernal Spirits **turn** the back to the Lord as a Sun, but the Angels the face; and in like manner man as to his spirit. H. 545°.

10604°. By the correspondence between them, spiritual ideas are **turned** into natural ones when man speaks.

10702. Some men **turn** themselves to the Lord, and

thus to Heaven (in respect to the things of the Word); and some to themselves and the world; they who **turn** themselves to the Lord receive influx thence . . . but they who **turn** themselves to themselves and the world, cannot receive any influx from the Lord, and are therefore in no illustration. Ex.

—<sup>2</sup>. The interiors of man also actually **turn** themselves according to the loves.

—<sup>e</sup>. To **turn** one's self to the Lord, is to be **turned** by the Lord Himself. . . . But to **turn** one's self to self is to be **turned** by Hell . . . H. 17<sup>e</sup>.

H. 26. All truth is **turned** into good as soon as it enters the will.

123<sup>o</sup>. The reason (Angels and infernals) **turn** themselves in this way, is that all in the other life look towards the things which reign in their interiors, thus to their loves . . . Man, too, as to his spirit, **turns** himself in the same way . . .

142. The whole Heaven **turns** itself to the Lord as its common centre; and hence all the Angels **turn** themselves thither . . . The interiors of the Angels are actually **turned** forwards . . .

143. The east is in front of the Angels in every **turning-conversione**-of their faces and bodies . . . The Angels, like men, **turn** and **bend** their faces and bodies in every direction . . . but the **turnings-conversiones**-of the Angels are not like those of men . . . for the reigning love is the origin with them. Ex.

165. Thus is a natural idea of man **turned** into a spiritual idea with the Angels.

223<sup>o</sup>. If anyone in the congregation dissents, he must **turn away** his face.

272<sup>o</sup>. As heavenly loves open the interiors to the Lord, therefore all the Angels **turn** their faces to Him; for in the Spiritual World it is the love which **turns** the interiors of everyone to itself, and wherever it **turns** the interiors, it also **turns** the face. Ex.

401. The delights of the love of self and the world are there **turned** into painful and direful things . . .

479<sup>o</sup>. (In the third state after death) he **turns-convertit**-his face constantly to his own love . . . however he may **turn** himself round-*circumvertit*.

—<sup>4</sup>. (Even) the spirit in man, when it **turns** itself **away** from another, is no longer in his view.

485. That after death the delights of life of everyone are **turned** into corresponding things. Chapter.

511<sup>o</sup>. At sight of them the good Spirits **turn** themselves **away**; and, in proportion as they **turn** themselves **away**, the evil Spirits who are being carried round, have their faces **turned away** from them to the quarter where is their infernal Society. Not to mention other methods of separation.

546<sup>o</sup>. If the Lord were to **turn** Himself **away**, and the man were to be left to his evil alone, he would be no longer a man.

548. He then **turns** himself **away** from the Lord, and **turns** his face to the Hell with which he had been conjoined here.

561. The interiors . . . of those who love themselves

above all things are **turned** to self and the world, thus are **turned away** from the Lord and Heaven.

579. Genii, in a moment, **turn** good affections into evil ones. Ex.

583<sup>e</sup>. Good Spirits can see evil ones; but they **turn** themselves **away** from them; and Spirits who **turn** themselves **away**, become invisible.

S. 97. For the sense of the letter can be **turned** in every direction . . . without its internal being injured. . . . This guard is signified by 'the cherubs and flaming sword which **turned** this way and that' (Gen.iii.24).

W. 105. The third reason (why the Sun appears at a middle height) is that the Angels are thus enabled to **turn** their faces constantly to the Lord.

129. That the Angels constantly **turn** their faces to the Lord as a Sun. Gen.art. P.29<sup>o</sup>.

— . All that is here said of the **turning-conversione** of the Angels to the Lord as a Sun, is to be understood of man also, as to his spirit. Ill.

130. That the Angels **turn** their faces constantly to the Lord as a Sun, is because they are in the Lord and the Lord in them, and the Lord interiorly leads their affections and thoughts, and **turns** them constantly to Himself. . . . from which it is evident that the Angels do not **turn** themselves to the Lord, but that He **turns** them to Himself. Ex. P.29<sup>o</sup>.

131. The **turning-conversio**-of the Angels to the Lord is such that in every **turning-conversio**-of their bodies they look to the Lord as a Sun before them. An Angel can **turn-convertere**-himself round and round, and thus see the various things around him, and still the Lord as a Sun appears constantly before his face. . . . For many years I, too, have thus seen the Lord as a Sun, to whatever quarter of the world I have **turned-converteram**-myself.

133. (Thus) the universal Heaven **turns** itself to the Lord, and, by this **turning-conversionem**, Heaven is ruled . . . as one man.

135. That all the interiors, of both mind and body, of the Angels, are **turned** to the Lord as a Sun. Gen. art. 137, Ex.

138. This **turning-conversio**-to the Lord is an actual **turning-conversio**: it is a kind of elevation. Ex.

—<sup>e</sup>. Hence it is that *these* **turn** themselves back from the Lord; and (this) is to **turn** themselves to Hell.

139. This actual **turning-conversio**-to the Lord, is from love and at the same time wisdom. Ex.

140. That every Spirit, whatever his quality, in like manner **turns** himself to his reigning love. Gen.art. 143, Ex.

142. As all in love to the Lord **turn** themselves to the Lord as a Sun . . . all in the love of dominating from the love of self **turn** themselves back from the Lord. The reason they thus **turn** themselves in an opposite way. Ex. 144.

144. They can **turn** themselves round and round, yet all the things they see around them appear like their love.

[W.] 275<sup>4</sup>. How the goods and truths of Heaven are turned, in the Hells, into evils and falsities. (Shown by an experiment.) P.288. 307, Ex. T.492. E.518<sup>2</sup>. 1147<sup>4</sup>.

P. 38<sup>e</sup>. They are (then) turned into direfulnesses.

83<sup>2</sup>. This delight of infernal love is turned into what is undelightful, painful, and direful. 324<sup>2</sup>.

—<sup>6</sup>. With him who is being regenerated, the order of life is turned . . .

95<sup>2</sup>. The man then turns his face from the devil to the Lord; and, when he turns his face to the Lord, love and wisdom are given him: these enter man by the face, and not by the nape.

327. Good can be turned into evil, not by good, but by the recipient evil; for every form turns what flows into it into its own quality.

R. 938. 'They shall see His face . . . '=that they will turn themselves to the Lord, and the Lord will turn Himself to them, because they are conjoined by love.

M. 42<sup>4</sup>. She then turned herself away sideways from her husband, and I could survey her more intently.

444<sup>4</sup>. Man himself, by a turning-*conversionem*-from God to himself, implanted in himself the origin of evil.

—<sup>6</sup>. I will call any evil Spirit, who turns away himself from God, and I will speak to him from behind, and you will see that (all) things are turned into their contraries.

I. 13<sup>4</sup>. All the Angels of Heaven turn the forehead to the Lord as a Sun, and all the angels of Hell turn the occiput to Him. (The consequence.)

T. 70<sup>e</sup>. Man himself turns himself away as does the Earth from the sun; and, when he turns himself away from the truths of wisdom, it is like the Earth turned away from the sun in the night-time; and, when he turns himself away from the goods of love, it is like the Earth turned away from the sun in the winter-time.

310. 'Murder,' in the spiritual sense, means . . . to turn men away from God . . . by persuading to such things as cause a turning away, and also aversion.

490<sup>2</sup>. Evil was introduced by man, because man turns into evil the good which is continually inflowing from God, by turning away himself from God, and turning-*convertet*-himself to himself.

613. All in Hell turn away the face from the Lord . . .

—<sup>2</sup>. As evils are removed, they turn away themselves from the Lord, and successively invert themselves.

650. The appearances of truth, while passing from man to Heaven, are turned into genuine truths . . . I have often observed this . . . turning in the World of Spirits.

767<sup>2</sup>. An evil Spirit perpetually turns himself away from the Lord, and constantly looks towards his own love, and this in every turning-*conversione*-of his body and face. Ex.

D. 1992. How good is turned into evil by Spirits. Ex.

1993. Three general causes by which good is turned into evil . . .

1994. And in like manner by which truth is turned into falsity.

2334<sup>e</sup>. Wherever I turned my body, (all the Spirits) appeared in the same relative situation in regard to it.

3021. Good is turned into evil by the evil, and truth into falsity . . .

3133<sup>e</sup>. So that the Spirit is turned into such things.

3640. The evil are thus turned into serpents . . .

3679. I asked whether anyone had been turned into a dog . . .

3726. All good inflowing into the World of Spirits is turned into evil . . .

4098<sup>e</sup>. A Siren who could turn others into monsters, and into apes. 4381.

4406. Mutual love and the faith of Heaven . . . when they descend into the World of Spirits . . . are turned into a filthy adulterine sphere.

4428<sup>e</sup>. He said that he regards such things, but they are sometimes turned into mire.

4471. The evils they try to inflict, are turned by the Lord into good. 5509.

4705. On those who are turned into animals.

4850. On turning-*versione* to the Lord, and on turning-*versione*-from the Lord.

— . To be turned to Him is a sign of being led by Him, and of being continually in His presence . . .

5111. That the evil can be thus vastated . . . is because they thus turn themselves to their loves: whithersoever they turn themselves, their loves are in front of them . . . They cannot be turned from any other source than the Lord . . . but they fall back.

5535a. They are examined . . . and then turn themselves to the west; and, when they are turned to the east, they spring back . . . For to be turned to the west is to be turned to the world; but to be turned to the east is to be turned to Heaven. Some also turn themselves to the east while they are thinking about it . . . but this is apparent; for the Angels then look at their interiors, which turn of their own accord.

5659<sup>2</sup>. When they turned the face to me, they believed; but as soon as they turn themselves to their own loves . . . they are at once in a like faith to that in which they had been in the world.

5904. On those who can turn away the thoughts.

D. Min. 4685. That which was with the Angels . . . was turned into evil and falsity by a wonderful turning-*versuram*, or gyre, as it flowed down towards Hell.

E. 159<sup>2</sup>. For these loves . . . turn all their thoughts and intentions to themselves and the world . . . The interiors of man are actually turned to his loves . . . When a man loves God above all things, and the neighbour as himself, then the Lord turns the interiors of his mind to Himself . . . and thus turns them away from his proprium . . . Hence it is that the spirit of man . . . after its release from the body, is actually turned to its own love . . . This may be illustrated by

the fact that all the least things of the body turn themselves to the common centre of our world . . . but there is another centre of gravity in the Spiritual World. Ex.

297<sup>2</sup>. The Lord . . . turns and draws all to Himself . . . but those in evil and falsities do not follow (the turning), but turn themselves back from the Lord; and to turn themselves back from the Lord is to turn from Heaven to Hell. Ex.

412<sup>20</sup>. Man, as to his spirit, then turns himself away from the Lord, and consequently does not perceive good or see truth . . . It is from this appearance that the Lord is said to 'hide His face.' Ill. A. 5585<sup>6</sup>. 5798.

— . That it is man who . . . turns himself away from the Lord. Ill.

—<sup>21</sup>. That the evil turn away their face from the Lord . . . means that they do it with the face of their spirit. Man can turn his face whithersoever he pleases, because he is in a free state to turn himself—*convertendum se*—to either Heaven or Hell . . . but when he becomes a Spirit . . . he who has lived in evils, completely turns away the face from the Lord. This is meant by, 'They have turned—*obverterint*—the nape and not the face' (Jer. xxxii. 33).

426<sup>4</sup>. When the good are being separated from the evil . . . the Lord causes (the former) to turn themselves to Him, and thus to turn themselves away from the evil; and, when they turn themselves, they become invisible to the evil; for it is a general thing there, that when anyone turns himself away from another, he becomes invisible to him.

504<sup>15</sup>. When the Divine love descends . . . into Societies where the evil are, it is turned into a love contrary to the Divine love, and thus into various ardours of cupidities . . . and (therefore) into torments.

518<sup>2</sup>. That when the Divine truth descends from Heaven into the (World of Spirits), where the evil are, it is turned into falsity. Refs. For the Divine truth is turned into such falsity as is the evil in those with whom it inflows.

526<sup>3</sup>. 'The sun shall be turned into darkness . . .' (Joel ii. 31). Ex.

645. 'They have Power over the waters, to turn them into blood' (Rev. xi. 6) = that the truths with them are turned into falsities from evil.

780<sup>7</sup>. 'Their backslidings—*aversiones*—have become strong' (Jer. v. 6) = adulterations of good.

982<sup>3</sup>. For with them all the good of Heaven is turned into evil, and all the truth into falsity; for their interiors . . . are in a contrary turning—*versu*—to heavenly things; and whatever inflows into what is contrary, is turned into what is contrary; and, if that which inflows grows strong, it is turned into fury; and, if it prevails, into torment.

1044<sup>4</sup>. 'To turn and rend' (Matt. vii. 6) = to treat with ignominy and contumely.

1163. For these loves turn all things of the mind downwards and outwards . . .

— . The interiors of all things of the mind . . .

can be turned downwards, and can be turned upwards; they are turned downwards when the man loves himself above all things; and they are turned upwards when he loves the Lord above all things. There is an actual turning—*versio*. From himself, man turns them downwards; and, from Himself, the Lord turns them upwards. It is the reigning love which turns them. The thoughts do not turn the interiors of the mind except in so far as they derive from the will.

**Turn aside.** *Declinare.*

**Turning aside, A.** *Declinatio.*

A. 920. When the Church turned aside.

1292<sup>2</sup>. The turning aside (or decline) of the Church. Tr.

2339. They turned aside to him' (Gen. xix. 3) = abode.

3068. 'Let down thy pitcher' (Gen. xxiv. 14) = the submission of scientifics.

4815. 'To turn aside' = to go to falsity, and then to evil.

4816. '(Judah) turned aside to man an Adullamite' (Gen. xxxviii. 1) = to falsity; for 'to turn aside' = to go off into what is perverted, because 'to turn aside,' like 'to descend,' is predicated of far removal from good to evil, and from truth to falsity.

4867. 'He turned aside unto her by the way' (ver. 16) = that it applied itself (to falsity). . . For 'to turn aside' is predicated of falsity.

8096. That they will turn aside from truth in consequence of assaults. Sig. and Ex.

9252. 'To turn aside after many' (Ex. xxiii. 2) = conformation, and thus consociation with many.

9260. 'Thou shalt not turn aside the judgment of thy needy one' (ver. 6) = the non-destruction of a little truth . . . For 'to turn aside' = to pervert, and thus to destroy.

R. 82<sup>e</sup>. As the Church declines . . . D. 4070.

D. 3053. Spirits not upright wanted to avoid this kind of speech.

3876<sup>e</sup>. They begin (in Mars) to decline from a state of integrity.

5697. When they see that they begin to turn aside, they are present.

E. 412<sup>22</sup>. 'Turn aside out of the path' (Is. xxx. 11). Ex.

Coro. 6. The third (state of the Church) was its decline. Ex. 29, Gen. art. 54, Gen. art.

**Turn aside.** *Scedere.*

A. 6836. 'I will turn aside and see' (Ex. iii. 3) = reflection upon this revelation; for 'to turn aside,' in the spiritual sense, = to diverge from the thought in which one is; and 'to see' = to perceive; thus both together = to reflect.

T. 666<sup>e</sup>. I saw them withdrawing from one another.

D. 3608. It was as if the Spirits had withdrawn from me.

5891. He withdrew thither.

**Turns, By.** *Invicem.*

A. 1013<sup>2</sup>. Only in body are they distinct from one another.

1159<sup>3</sup>. Houses not far remote from one another.

4250<sup>2</sup>. They are then discriminated from one another.

9261<sup>2</sup>. As soon as they differ they are separated from one another.

P. 33. They are not separated from one another.

69<sup>e</sup>. Two opposites ordained in a like situation against one another.

R. 345. He alone can separate them from one another. Sig.

508. 'They shall send gifts one to another' (Rev. xi. 10). . . 'One to another' = mutually. E.661.

T. 357. 'That ye love one another' (John xiii. 34).

367<sup>3</sup>. When they are separated from one another.

666<sup>e</sup>. I saw them withdrawing from one another.

D. 4793. They do good to one another—*sibi invicem*; but from a friendship which counterfeits charity.

E. 783<sup>5</sup>. They are soon separated from one another.

**Turpentine.** *Terebinthinus.*

A. 5622. 'Nuts of the turpentine-tree' (Gen. xliii. 11) = the goods of life which correspond to the truths of good of the *exterior* Natural, which are signified by 'resin' . . . because these nuts are of a less noble tree (than the almond).

**Turquoise.** *Turicus.*

A. 9870<sup>e</sup>. See AGATE, here.

**Turreted.** See TOWER.**Turtle.** See TORTOISE.**Turtle-dove.** *Turtur.*

A. 870<sup>2</sup>. See DOVE, here. 1361<sup>2</sup>. 1821. 10132<sup>9</sup>. E.1200<sup>2</sup>.

1782. The 'turtle-dove,' and 'young pigeon' (Gen. xv. 9) are representatives of spiritual (as distinguished from celestial) things of the Church. 1826.

1827. 'A turtle-dove' = exterior, and 'a young pigeon' interior, spiritual things. Ex.

3994<sup>e</sup>. The reason a woman in child-bed . . . was to offer . . . the young of a pigeon, or a turtle-dove (Lev. xii. 6), was that the effect of conjugal love might be signified; for this love is innocence. (And these creatures = the good of innocence. 10129<sup>4</sup>. 10132<sup>9</sup>. 10210<sup>e</sup>. E. 314<sup>e</sup>).

M. 42<sup>2</sup>. (The angelic married pair) held two turtle-doves in their hands.

137. (Another angelic pair seen as) two little children with turtle-doves flying about them.

270<sup>2</sup>. I saw . . . two turtle-doves flying in the east. . . I saw . . . the turtle-doves fly into the palace through the open windows in the highest row. . . The highest part of the palace, into which the turtle-doves betook themselves, represented the highest region of

the mind, where dwells conjugal love in the love of good with its wisdom. . . The pair of turtle-doves also = the conjugal love of the highest region.

D. 5912. See LUTHER, here.

E. 388<sup>16</sup>. 'Turtle-dove' (Ps. lxxiv. 19) = spiritual good; and also those in it. 650<sup>63</sup>.

**Tuscany.** *Toscana.*

D. 5648. See LAST JUDGMENT, here.

**Tutor.** See PROTECT.**Twelve.** *Duodecim.***Twelfth.** *Duodecimus.*

A. 575<sup>e</sup>. 'Twelve' = faith, or all things which are of faith in one complex.

577. 'Twelve' = faith, or the things which are of love and derivatively of faith in one complex. Ill.

648<sup>2</sup>. (In Rev. xxi. 12-17) the number 'twelve' occurs all through, and this number is most holy, because it = the holy things of faith . . . and it is therefore added that this measure is 'the measure of a man, that is, of an Angel.' 3858<sup>3</sup>. 6419<sup>4</sup>.

1667<sup>3</sup>. That 'they served twelve years' (Gen. xiv. 4) = all the time there are such good and truth; for 'twelve' = all things which are of the faith of charity, or of faith from charity.

1925<sup>5</sup>. 'Twelve Angels' (Rev. xxi.) = the same as 'twelve tribes,' that is, all things which are of faith, thus the Lord, from whom is faith and all things of it.

1988. Whenever 'twelve' occurs (in the Word) there comes to the Angels the idea of all things of faith; for the reason that these were signified by the twelve tribes.

2075<sup>3</sup>. 'Twelve' = all things of faith. 2252<sup>2</sup>. 2336<sup>2</sup>. 3242<sup>4</sup>.

2089. 'Twelve princes shall he beget' (Gen. xvii. 20) = the primary precepts of faith, which are [those] of charity; for 'twelve' = all things of faith.

—<sup>2</sup>. That 'twelve' = all things of faith, has been hitherto unknown . . . and yet whenever 'twelve' occurs in the Word . . . it = nothing else. Ill.

2130<sup>e</sup>. The reason twelve Societies appeared was that twelve = all things of faith.

2760, Pref.<sup>2</sup>. The twelve apostles, like the twelve tribes of Israel, represented . . . all things of such faith. Refs.

3239<sup>e</sup>. There are, in general, twelve classes (or 'lots,' of the Lord's Kingdom); for by 'twelve' are signified all the things of charity, and, derivatively, of faith, which are of the Lord's Kingdom.

3268. (For) there were twelve (sons of Ishmael); and 'twelve' = all things which are of faith, thus of the Church . . . and therefore it is said that they were 'twelve princes of their peoples' (Gen. xxv. 16); (which words = all the primary things of that Spiritual Church; because 'twelve' = all things of faith, or of the Church. 3272.)

3272. 'Twelve,' everywhere in the Word, = all things; as for instance 'the twelve tribes' . . . and 'the

twelve apostles' = all things of faith, and consequently all things of the Church. —<sup>2</sup>, Ill.

3727<sup>4</sup>. That 'twelve' = all things of truth in one complex. Refs.

3858. Why there were twelve tribes. . . In general, the twelve tribes signified all things of the doctrine of truth and good, or of faith and love. . . That 'twelve' = all things in general. Refs.

—<sup>3</sup>. (Thus) by 'twelve' are meant all things in one complex.

3863. 'The twelve tribes' = the twelve universals. (Continued under TRIBE.)

3913. For the twelve sons of Jacob here [represent] the twelve general or cardinal Things by means of which man is initiated into what is spiritual and celestial. (Continued under TRIBE.)

4592<sup>13</sup>. 'Twelve,' or, what is the same, 'twelve thousand' (Rev. vii.) = all things of love and of faith, or all things of good and truth. Refs.

4603. 'The sons of Jacob were twelve' (Gen. xxxv. 22) = the state of all things now in the Divine Natural. . . For 'twelve' = all things; and, when 'twelve' is predicated of the sons of Jacob, or of the tribes named from them, it = all things of truth and good. Refs.

4918<sup>o</sup>. The reason there were 'twelve stars,' is that 'twelve' = all things, thus all things of faith. Refs.

5313<sup>15</sup>. 'Twelve lions' (1 Kings x. 20) = all these truths in one complex.

5440. 'We . . . are twelve brethren' (Gen. xlii. 13) = that all things of faith were thus conjoined together; for 'twelve' = all things, and, when predicated of the sons of Jacob, of the tribes, or of the apostles, 'twelve' = all things of faith in one complex. Refs.

6000<sup>o</sup>. 'Twelve hours' (John xi. 9) = all states of truth.

7973. 'Twelve' = all things of faith and charity. Refs.

—<sup>2</sup>. 'Twelve' has a like signification, whether divided into 6, or multiplied into 72, 144, 12000, or 144000. Ill.

8368. 'Twelve fountains of waters' (Ex. xv. 27) = truths in all abundance; for 'twelve' = all things in the complex, thus all abundance.

9389. 'Twelve pillars for the twelve tribes of Israel' (Ex. xxiv. 4) = a representative of the Lord's Divine Human as to the truth Divine which is from Him, in the whole complex. . . For 'twelve,' and 'twelve tribes,' = all truths and goods in the complex; thus the things which are from the Lord.

9863<sup>4</sup>. That (the stones of the breastplate) = all truths and goods in the complex, is evident from the fact that there were twelve of them, and that the names of the . . . tribes were inscribed on them; for the twelve tribes = the goods and truths of Heaven and the Church in the whole complex . . . and 'twelve' = all. 9876.

10235<sup>6</sup>. 'Twelve oxen' (1 Kings vii. 25) = all goods of the natural and sensuous man in the complex. . . That 'twelve' = all in the complex. Refs.

10262<sup>5</sup>. In the Spiritual Kingdom, the correspondent numbers are 12, 6, and 3. (Continued under SIX.)

10624. 3, 6, and 12 belong to the spiritual class.

R. 348. The number twelve = all things, and is predicated of truths from good, because twelve arises from the multiplication of 3 and 4 into each other: and 3 = all as to truth, and 4 all as to good; and therefore twelve, here, = all as to truth from the good of love.

—<sup>3</sup>. As 'twelve' is predicated of the truths and goods of the Church, the New Jerusalem . . . is described in various particulars by 'twelve.' Enum.

534. 'A crown of twelve stars' (Rev. xii. 1) = (all) the Knowledges of Divine good and Divine truth from the Word. . . 'Twelve' = all things of the Church which relate to its good and truth.

899. 'Having twelve gates' (Rev. xxi. 12) = all the Knowledges of truth and good therein. . . 'Twelve' = all.

900. 'Twelve Angels' (id.) = all the truths and goods of Heaven. . . 'The twelve tribes of the sons of Israel' = all the truths and goods of the Church.

902. 'Twelve foundations' (ver. 13) = all things of the doctrine of the Church.

916. 'The twelve gates were twelve pearls' (ver. 19) the sum of the Knowledges of truth and good, by means of which man is introduced into the Church.

933. 'Twelve fruits' (Rev. xxii. 2). . . 'Twelve' = all, and is predicated of the goods and truths of the Church.

E. 194<sup>2</sup>. The twelfth hour, to which all had laboured (Matt. xx) = truths and goods in their fulness.

—<sup>3</sup>. As 'twelve' = truths and goods in their fulness, thus man's state of light or of intelligence from them, the Lord says, 'Are there not twelve hours in the day . . .' 430<sup>16</sup>.

430<sup>2</sup>. As '3' = fulness, and fulness implies all, the number twelve derives from this its signification of all things and all persons; and it is predicated of truths from good, because it arises from 3 multiplied into 4; and 3 is predicated of truths, and 4 of good. Ill. —<sup>6</sup>, Ill. —<sup>7</sup>.

—<sup>5</sup>. Cannot it be seen (from this) that the number 'twelve,' so often employed (in connection with the 'New Jerusalem') means the principal and primary thing from which is the Church, (which is) truth from good? Ex.

—<sup>8</sup>. As a representative Church was to be instituted among the sons of Jacob, it was provided. . . that (they) should be twelve, in order that all together might represent all things of the Church. . . and this is why twelve tribes sprang from them. . . and therefore it is (here) said that twelve thousand were sealed of each tribe, by whom are signified all who are in that particular essential of the Church, that is, all who are in that kind of truth from good. . . 431. 433. 434.

—<sup>9</sup>. As the twelve tribes. . . represented the Church and all things of it, the number 'twelve' was employed in various connections. Ill.

—<sup>14</sup>. The apostles had the like representation. . . and therefore there were twelve of them.

[E.430]<sup>15</sup>. 'Twelve baskets of fragments' (Matt.xiv. 20)=Knowledges of truth and good in all abundance and fulness. (= full instruction and blessing. 548<sup>9</sup>.)

—<sup>16</sup>. As 'twelve'=all things, and is predicated of truths from good, which constitute the Church, the Lord, when twelve years old, left father and mother, and remained in the temple . . . (Luke ii.42,46); by which is meant the initiation and introduction of His Human into all things of Heaven and the Church.

—, 'Twelve legions of Angels' (Matt.xxvi.53)= the universal Heaven; and 'more than' these = the Divine omnipotence.

851<sup>3</sup>. 'Twelve'=truths and goods in the whole complex.

## Twenty. *Viginti.*

### Twentieth. *Vigesimus.*

A. 2141<sup>2</sup>. That the Lord interceded . . . afterwards, for those with whom there are states of the affliction of good from any other source, who are signified by 'twenty' (Gen.xviii.31). Tr.

2280. 'Peradventure twenty shall be found there' (id.)=if there be not anything of combat, but still there be good.

—, 'Twenty,' being twice ten, =remains, that is, good, in a higher degree. . . The good of ignorance exists from man's tenth to his twentieth year; and from this year he begins to become rational . . . Thus the good of ignorance is signified by 'twenty,' for those in it do not come into any temptation . . . and those who are not in temptations, and yet have good, are here treated of. As by 'twenty' are signified those who have this good, all those who went out from Egypt were numbered 'from twenty years old and upwards' . . . and all those who were 'above twenty years' died in the wilderness (Num.i. : xxvi.4 ; xxxii.10,11), because evil could be imputed to them; and they represented those who succumb in temptations. Further ill. and ex.

2905. 'Twenty,' or twice ten, = what is full. . . And the fulness of the states of the Church means their end.

2939<sup>7</sup>. The reason it is so often said that 'the shekel is twenty gerahs' . . . is that (this expression)=the estimation of the good remains; for 'twenty'=the good of remains.

4168. 'These twenty years have I been with thee' (Gen.xxxi.38)=what was His Own; for 'twenty'=the good of remains; and remains, when predicated of the Lord, are that which is his Own. 'Twenty years'=the states of this. 4176.

4759. 'For twenty pieces of silver' (Gen.xxxvii.28)= estimation; for 'twenty'=the good and truth which are stored up by the Lord in the interior man, which are called remains; and thus holy good or truth; here, holy truth, because 'silver' is mentioned. The same number also=what is not holy . . . relatively to those who sold Joseph; but it=what is holy relatively to those who bought him.

—<sup>2</sup>. The reason 'twenty'=also what is not holy, is that 'twenty'=remains; and with those who have no

remains . . . what is holy is not holy, but . . . is either filthy or profane. Ill.

—<sup>3</sup>. In these passages, 'twenty'=what is unholy, unclean, and profane.

5291. 'Twenty'=the like as 'ten.'

9641. 'Twenty boards for the habitation' (Ex. xxvi.18)=the good which supports Heaven in every way and completely. . . 'Twenty'=what is full, thus in every way and completely. . . For 'twenty'=the same as '10,' and '2,' from which it arises as multiplication; and '10'=what is full, and all; as also does '2.' 9644.

9747. 'The twenty pillars thereof' (Ex.xxvii.10)= the goods of truth which fully support . . . For 'twenty'=fully. 9752.

9748. 'Their twenty bases of brass' (id.)=the truths from good which also fully support. . . 'Twenty'=fully.

9764. 'Twenty cubits' (ver.16)=to the full; for 'twenty'=what is full.

10222. 'Twenty oboli a shekel' (Ex.xxx.13)= all things of good; for 'twenty'=all things; also the remains of good, and also what is holy. Refs. For 'twenty,' when predicated of the Lord, =what is His Own, which is what is holy itself; from which it is evident why the shekel was of twenty gerahs or oboli; and why it is called 'the shekel of holiness.'

10225. 'From a son of twenty years and upwards' (ver.14)=a state of intelligence in truth and in good; for (this is the signification of) 'twenty' when predicated of man's age. The reason 'twenty' (has this signification) is that when man attains twenty years, he begins to think from himself. (Continued under *Age-actas.*)

—<sup>3</sup>. 'A son of twenty years and upwards' (Num. i.3)=those who are in a state of intelligence; for with these the truths and goods of faith and love can be ordained and disposed by the Lord. Ex. . . And therefore it is said 'from a son of twenty years and upwards everyone that goeth forth into the army' . . . —<sup>10</sup>. —<sup>11</sup>.

R. 866<sup>2</sup>. At this day no Spirits stay in the World of Spirits longer than twenty years.

E. 675<sup>15</sup>. 'The flying roll' was 'twenty cubits in length, and ten in breadth' (Zech.v.2), because 'twenty,' and 'ten'=all; here, all good changed into evil, and all truth into falsity; for 'twenty' is predicated of good, and of all of it; and 'ten,' of truth and of all of it.

## Twenty-first. *Vigesimus primus.*

A. 7842<sup>2</sup>. 'The twenty-first day' (Ex.xii.18)=what is holy, because it arises from the multiplication of 3 into 7. Ill.

7903. 'Until the twenty-first day of the month' (id.)=the end of this holy [state]; for 'the twenty-first day'=a holy state; and also the end of it. Ex.

## Twenty-four. *Viginti quatuor.*

A. 5291. 'Twenty-four'=the like as 'twelve.' Ex.

5313<sup>6</sup>. 'The twenty-four thrones round about the throne' (Rev. iv. 4) = all things of truth in one complex; the like as 'twelve.' R. 233. E. 270.

10652<sup>e</sup>. 'Twenty-four thousand' (Num. xxv. 9) = all truths and goods of truth in the complex; in like manner as 'twelve thousand.'

R. 233<sup>2</sup>. 'Twelve' = all, and it is predicated of the truths and goods of Heaven and the Church; and in like manner 'twenty-four'; and therefore 'the twelve apostles,' and 'the twenty-four elders' = all things of the Church; and 'twelve,' and also 'twenty-four, thrones' = everything of Judgment.

**Twenty-seventh.** *Septimus et vigesimus.*

A. 901. 'The twenty-seventh day' (Gen. viii. 14) = what is holy, because it is compounded of 3 multiplied twice into itself . . . and therefore 3 reigns in this number.

**Twenty-eight.** *Octo et viginti.*

A. 9600. 'Twenty-eight' (Ex. xxvi. 2) = what is holy of conjunction, because this number arises from the multiplication of 7 by 4; and '7' = what is holy; and '4,' conjunction.

**Twice.** *Bis.*

A. 5502. Why this is expressed twice. 10646<sup>2</sup>.

**Twig.** See BOUGH.

**Twilight.** *Crepusculum.*

See DAYBREAK.

A. 865. This state resembles the morning twilight. Ex.

1458<sup>4</sup>. 'The mountains of twilight' (Jer. xiii. 16). (= the evils of falsity; for . . . it is 'twilight' when truth is not seen; but falsity instead. E. 405<sup>52</sup>.)

E. 239<sup>11</sup>. 'To stumble in the noonday as in the twilight' (Is. lix. 10) = to go astray in falsities, although able to be in light from the Word. (= a falling into errors, although they are in the Church where the Word is, by which they might come into the light of truth. 781<sup>15</sup>.)

376<sup>37</sup>. 'Woe . . . to them who tarry into the twilight till wine inflame them' (Is. v. 11) = the perverted states of those who believe that they are enlightened of themselves. . . 'To tarry into the twilight' = to be enlightened.

**Twins.** *Gemini.*

**Doubled, To be.** *Geminari.*

A. 3299. 'There were twins in her womb' (Gen. xxv. 24) = that (both the good and the truth of the Natural) were conceived together. Ex.

4918. 'Twins were in her womb' (Gen. xxxviii. 27) = both things of the Church; for 'twins' = both, namely, good and truth.

9163<sup>3</sup>. 'To break with a doubled breaking' (Jer. xviii. 18) = to completely destroy.

9656. 'They shall be doubled beneath, and doubled at the same time to the head thereof' (Ex. xxvi. 24) =

conjunction from the exterior and from the interior; for 'to be doubled' = to be acted upon conjointly.

J. (Post.) 19. The city is doubled and triplicated. Des.

D. Wis. iii. 3<sup>2</sup>. All the other viscera also are double.

v<sup>2</sup>. Each (of the innumerable receptacles in the brain) is doubled . . .

**Twist, To.** *Contorquere.*

**Twisting up, A.** *Contortio.*

See under ENTWINE.

A. 4875. (The correspondence of threads twisted together.)

9880. The reason it = an indissoluble conjunction, is that 'a cord' consisted of twisted and entwined work; . . . (and such a work) = what is indissoluble.

10711<sup>e</sup>. (This punishment) was effected by a wrapping in a cloth, and a twisting up.

H. 400<sup>3</sup>. They twist themselves up into coils, like serpents.

R. 294<sup>2</sup>. They twisted and folded their lips . . .

D. 3394. He is unaware that he has undergone such twistings up. (See D. 3393.)

3465. I heard a subtle species of twisting up . . . Again I heard a grosser twisting up and rending . . .

4451. They were thus most grievously punished with twistings up of the bones and flesh.

**Two.** *Duo.*

See SECOND.

A. 649. 'Two or three' (Is. xvii. 6) = a few.

720. See Two-bini, here.

755. Two months, or 'in the second month' (Gen. vii. 11) = combat itself; (for) 'two' = the same as 'six,' that is, the labour and combat which precede regeneration, and also dispersion. 900.

1012. Sometimes, when Two are treated of in the literal sense, only one is meant in the internal.

1335. 'Two years after the flood' (Gen. xi. 12) = a second post-diluvian Church. Ex.

1686. 'Two,' like 'four,' = union, when it regards the marriages of Things.

2329<sup>2</sup>. Two, here = the Divine Human and the proceeding Holy.

3105. 'Two bracelets' (Gen. xxiv. 22) = Divine truth . . . 'Two' = a fulness.

3519. 'Two good kids of the goats' (Gen. xxvii. 9) = the truths of this good. . . The reason there were 'two,' is that as in the Rational, so in the Natural, there are things of the will and things of the understanding. Ex.

4197<sup>4</sup>. 'The two witnesses' (Rev. xi.) = good and truth. Ex.

—, 'The two olive trees' (ver. 4) = celestial good, and spiritual good.

5194. 'Two-binum seu duo' = conjunction . . . for

the reason that everything in (both worlds) relates to two things, namely, good and truth . . . and, as all things relate to these two, and as nothing is ever produced unless these two become a one by something resembling a marriage, 'two'=conjunction. Ex.

[A.] 5291<sup>d</sup>. The servant who received 'two talents'=those who in advanced age have adjoined charity to faith.

5351<sup>e</sup>. When two are mentioned in the Word (as Manasseh and Ephraim are here), the one=good, and the other truth.

5614. 'Two times' (Gen.xliii.10), as it here relates to life, it=exterior and interior life. Ex.

5893. 'Two years hath the famine been' (Gen.xlv.6) =a state of the lack of good . . . 'Two years'=a state of the conjunction of good and truth, because 'two'=conjunction; here, not conjunction as yet, because it is 'two years of famine.' Ex.

5977. Why there are two infernal Spirits and two Angels with man.

7230<sup>2</sup>. If there were two exactly alike, they could not be two, but one.

9166. For 'two'=conjunction into a one. Refs. Thus ('both')=whatever there is in a one, that is, each and all things therein. The reason these things are perceived in Heaven by 'two.' (Ex. under TRUTH.)

—<sup>2</sup>. Hence it is that by 'two' is also signified what is full.

9416<sup>2</sup>. Hence 'two,' in the Word, =conjunction. 9495<sup>e</sup>.

9495. See RING, here. 10188.

9529. 'Two cubits the length thereof' (Ex.xxv.23)=all in respect to conjunction with good; for 'two'=conjunction; and also each and all things.

9645. 'Two bases under one board' (Ex.xxvi.19)=its conjunction with good; for 'two'=conjunction. 9661.

9653. 'For the two thighs of the Habitation' (ver. 22)=conjunction with Heaven . . . for 'two'=conjunction.

9942<sup>12</sup>. 'Two coats,' 'two shoes,' and 'two staffs' (Matt.ix.10)=truths and their powers from both the Lord and self.

10181. 'Two cubits the height thereof' (Ex.xxx.2)=the degrees of good and truth, and their conjunction; for 'two'=conjunction.

10261<sup>d</sup>. 'Two (olive trees)' (Zech.iv.)=the internal and external of the Celestial Kingdom, and the conjunction.

10375. The conjunction thereby with man, is signified by the tables being 'two' (Ex.xxxi.18), and being joined together as a likeness of a covenant; and moreover 'two'=conjunction. 10452.

10624. The numbers 2, 4, and 8 belong to the celestial class . . . and are predicated of goods or of evils. R.322. E.847.

H. 367<sup>e</sup>. In Heaven two married partners are not called two . . .

372. Good and truth conjoined in an Angel or man

are not two, but one. Ex. Hence it is that two married partners are not called two, but one Angel. Hence also we read . . . 'they two shall be one flesh; wherefore they are no more two, but one flesh . . .' (Matt.xix.5,6; Gen.ii.24).

R. 245. 'Two'=all as to good.

447. 'Two' is predicated of good; and, in the opposite, of evil.

M. 316<sup>d</sup>. It is from the Conjugal in every substance . . . that there are two eyes, two ears, two nostrils, two cheeks, two lips, two arms, two loins, two feet. . . two hemispheres of the brain, two ventricles of the heart, two lobes of the lungs, two kidneys, two testicles; and, where there are not two, still they are divided into two. The reason there are two, is that one is of the will and the other of the understanding, which act into each other in a wonderful way so as to present a one; and therefore the two eyes make one sight, the two ears one hearing . . . and so on. E.746<sup>e</sup>.

D. 6055. The husband's love depends on the wife's; and in proportion as she loves (congress) so does the husband . . . The reason is that they are a one, and are conjoined as to the interiors. This is meant by their not being two, but one flesh.

E. 384<sup>2</sup>. When the Angels have spoken of the conjunction of good and truth . . . the number 4 has been exhibited, and sometimes the number 2, or 8, or 16.

411<sup>16</sup>. 'If two of you shall agree on earth in My name . . . it shall be done . . . For where two or three are gathered together in My name, there am I in the midst of them' (Matt.xviii.19,20). . . (This is) because 'two' is predicated of good; and 'three' of truth; consequently, 'two' and 'three,' of all who are in truths from good.

430<sup>2</sup>. (The simple number) '2'=union, and is predicated of good. . . From the number 2 arise the numbers 4, 8, 16, 400, 800, 1600, 4000, 8000, 16000, which have a similar signification to 2, because they arise from this simple number . . . 532. 924.

532<sup>e</sup>. 'Two' and 'four' are predicated of goods, because they=conjunction.

—<sup>7</sup>. 'Two three berries' (Is.xvii.6). . . 'Two three'=the few who are in good, and in the derivative truths.

573. It is said 'two myriads of myriads' (Rev.ix.16) because there are signified innumerable things which are conjoined and conspiring; for 'two'=conjunction, consent, and unanimity.

638<sup>2</sup>. It is said that 'the two witnesses are the two olive trees and the two candlesticks' (Rev.xi.4), which yet are four, because 'two'=conjunction and thus a one. For there are two things which make a one, namely, good and truth. Ex.

684<sup>37</sup>. 'Two (weeks)' (Dan.ix.26)=(a full time and state as to the implantation of) good . . .

710<sup>26</sup>. Thus the 'two' become one affection of truth and good; and this is meant by the 'one flesh' which the 'two' must become . . . 'Therefore they are no more twain, but one flesh'=that thus the understanding of good and truth, and the affection of good and truth, are

not two, but one; in like manner as the will and understanding are indeed two, but still are one; and in like manner as good and truth, and also faith and charity, are indeed two, but still are one . . .

816. 'Two horns like a lamb' (Rev. xiii. 11) = the power of persuading [to believe in] the conjunction of faith separated with the Word . . . 'Two' = conjunction. . . For this beast = confirmations from the Word; and in the Word is the marriage of good and truth; and this marriage is signified by 'two.'

1004<sup>2</sup>. Love truly conjugal is not possible except between two. Ex.

— . . . Moreover . . . there are two things to which all things relate: good and truth . . .

— . . . One truth cannot be united to two diverse goods, nor the converse. Nor one understanding to two diverse wills . . . Nor one man who is spiritual to two diverse Churches; and in like manner not one man inmost to two women.

— . . . The husband communicates and conjoins his soul to his wife by actual love . . . and the wife receives it in her heart; and from this the two become one . . . This is genuine marriage, which is possible only between two.

—<sup>3</sup>. Therefore, when two minds act as one, their two bodies are potentially so united that they are no more two, but one flesh.

—<sup>4</sup>. In the Heavens there are married pairs in such conjugal love that the two-*ambo*-can be one flesh . . . Des.

1115. 'To double double' has this signification because . . . 'two' = the quality of a Thing as to union; and it is predicated of good, or of evil.

D. Wis. iii. 3. Love and wisdom are two distinct things. Ex. . . . Nevertheless, in the formation of things, they do not operate as two, but as one. Ex.

—<sup>2</sup>. The same union is meant by . . . 'they twain shall be one flesh . . .' (Mark x. 8).

—<sup>3</sup>. As there are two things, love and wisdom, which form the embryo in the womb, there are therefore two receptacles . . . and there are also two things everywhere in the body, which are in like manner distinct and united: as two hemispheres of the brain, two eyes, two ears, etc., and the rest of the viscera are also twinned . . .

## Two. Bini.

### Twofold. Binus.

A. 100. The pairs of expressions in the Word. Ex. 590, Ex. 3880<sup>4</sup>. 3901<sup>2</sup>, Ex. 4105. 4691, Ex. 7711<sup>3</sup>. 7945. 9789<sup>e</sup>. S. 81, Ex. 84, Example. E. 484<sup>e</sup>.

668<sup>e</sup>. Why pairs of all entered the ark. (Compare 671.)

717. Not 'sevens,' but 'pairs-*bina seu paria*'-are here mentioned, because intellectual things are treated of.

720. That pairs = things relatively profane . . . A pair, or 'two-*duo*' = not only marriage—and when it is predicated of the heavenly marriage it is a holy number—but it also = the same as 'six.' For, as the six days of labour are to the seventh of rest . . . so is two to three. Ill.

747. 'Two, two-*bina, bina*' (Gen. vii. 9) = things which correspond; for they are pairs-*paria*, which they could not be unless they corresponded to each other, as do truths and goods, or evils and falsities. Ex.

968<sup>2</sup>. Men have with them at least two Spirits from Hell, besides two Angels from Heaven. 5848. 5993.

2280<sup>7</sup>. 'Two tenths' = good both celestial and spiritual . . .

2740. Genuine conjugal love is possible only between two married partners. Ex.

3020<sup>e</sup>. These two minds are distinct. 5301.

3839. There are two things which constitute the internal sense . . .

3887. The two Kingdoms in Heaven. 3888. 6435<sup>3</sup>.

3938<sup>2</sup>. The two states which correspond to space and time.

4368<sup>3</sup>. The two heavenly affections.

4405. The two lights.

4738<sup>3</sup>. The Lord's two natures.

4747<sup>3</sup>. They have confirmed themselves especially against these two (Divine truths) . . .

4750<sup>2</sup>. Most things in the Word have a twofold sense: a good sense, and one opposite to it.

5194. 'Two-*binum seu duo*' = conjunction. Ex.

5213<sup>2</sup>. Two adjectives applied to one Thing. Ex.

5470. The two Spirits from Hell then approach, and the two Angels remove themselves . . .

5542. The two doctrines of the Church. Rep.

5649<sup>2</sup>. The Natural is twofold, exterior and interior.

5835. These two faculties must make a one.

6032. These two things constitute the whole of man's life.

6148<sup>3</sup>. The two things which proceed from the Lord. 7623.

8648. The twofold state of those of the Spiritual Church.

8770<sup>e</sup>. Why the kingdom was divided into two.

8941<sup>3</sup>. The two religiosities which are from Own intelligence.

8954. Therefore the Spirits of that Earth appear two and two.

9050. Man's two faculties, the will and the understanding. N. 28. Ex.

9135. The twofold state of man during regeneration. 9227.

9230<sup>e</sup>. On the two states of regeneration. Refs. 9274. 9509<sup>2</sup>. 10729.

9383. The two states of man, spiritual and natural.

9386<sup>2</sup>. The two memories of man.

9416<sup>2</sup>. The reason there were two tables (of the decalogue).

9509. 'Thou shalt make two cherubs' (Ex. xxv. 18) = intromission to the Lord solely through the good of love.

[A.] 9730<sup>2</sup>. There are **two** determinations of the things of the understanding and will. Ex.

10702. There are **two** states with men as to the things of the Church, of worship, and of the Word. Ex.

H. 499<sup>2</sup>. The **two** thoughts, exterior and interior.

P. 150<sup>2</sup>. In **two** ways.

T. 104. The Lord's **two** states, of exinanition and glorification. 105.

105<sup>2</sup>. Every (regenerating) man undergoes **two** states: reformation and regeneration.

106. These **two** states are represented by various things in the universe.

### Two and a half. *Duo et dimidius.*

A. 9487. 'Two cubits and a half' (Ex.xxv.10)=all as to good; for 'two and a half'=much and full; and, when predicated of the Divine, all; the reason is that this number has a like signification to 5, 10, etc. 9507.

### Two days. *Biduum.*

A. 720. After **two** days He will vivify us' (Hos.vi. 2). ('Two days'=the time and state which precedes. 2405<sup>2</sup>.)

### Two years. *Biennium.*

A. 5194. 'At the end of **two** years of days' (Gen.xli. 1)=after the state of conjunction . . . For 'two years of days,' that is, the time of two years, =a state of conjunction. Ex.

### Two-edged. *Anceps.*

W. 218. This may appear as doubtful.

R. 52. 'A sharp **two-edged** sword' (Rev.i.16)=the dispersion of falsities by the Word. E.73. 131.

I. 3. An uncertain faith about Heaven and Hell.

T. 820<sup>2</sup>. Those who are in doubt concerning religion.

Coro. 9. Remain wavering in doubt and affirmation.

### Two-fold. See DOUBLE, and TWO-binī.

### Two-headed. *Biceps.*

T. 602<sup>2</sup>. Produce **two-headed** offspring.

### Type. *Typus.*

### Typical. *Typicus.*

### Typographical. *Typographicus.*

See PRINTER.

A. 308. The representatives or **types** of the Church.

403<sup>2</sup>. Under representative **types** . . .

605<sup>2</sup>. So that all things were involved in **types** . . .

730. Were **types** of Him . . .

788<sup>2</sup>. The manners and faces are **types** of the interiors.

1038<sup>2</sup>. External things are only **types** and representatives of internal ones; as the action of a man is a representative **type** of his thought and will; and as a work of charity is a representative **type** of the charity which is within . . . So all the rites of the Jewish Church were representative **types** of the Lord . . .

2576<sup>7</sup>. Made to every **type** of the celestial and spiritual things in the three Heavens.

6930. Appeared as if printed with **types**, such as are in this Earth. —<sup>o</sup>. D.3232.

8932. In these are Divine truth and good in representative **types**; for external things relate by a **type** . . . to internal ones. —<sup>2</sup>.

9353. Finally, writing was published by **types**. This was provided by the Lord for the sake of the Word.

10337<sup>2</sup>. In which, as in **types**, internal things are presented.

10384. I told them that in our Earth writing can be published by **types** . . . D.1677.

10637<sup>2</sup>. He is then in the things themselves, and not in their **types**.

H. 91. All the affections of the mind present themselves in the natural form as in their **type**.

258. Papers have been sent me (from Heaven) exactly like those . . . published by **types**.

261. This writing, which is made by **types** of a heavenly form, is in use in the Inmost Heaven . . .

552. He has an external form, which is the **type** or effigy of his internals . . .

U. 81. I spoke with the Angels . . . about the **types** here . . .

J. 27<sup>3</sup>. For spiritual things are there effigied in all their **type**, in an appearance as it were natural.

S. 71. The letters with the Angels of the Spiritual Kingdom are like the typographical letters in our world. T.241.

W. 432. They presented the initial form of man in a **type** before my eyes.

M. 35. Faces are the **types** of the loves . . .

357. The word jealousy—*zelotypia*—is derived from **type** of zeal; and there is a **type** or image of a just and of an unjust zeal.

T. 32<sup>2</sup>. The universals of the world are perpetual **types** of the infinity . . .

44<sup>2</sup>. The typicals of the mineral kingdom . . .

78<sup>2</sup>. That you may see the creation of the universe in a particular **type**.

109<sup>2</sup>. Before the Lord's Advent, worship consisted in **types** and figures.

291. Before the (time of the Lord) all the Churches were representative and typical; and were such **types** and representations, that . . .

445<sup>2</sup>. (Then) you will see charity in its **type**.

687<sup>2</sup>. The whole world is full of representations and **types** of regeneration.

779. Also publish (the doctrines of the New Church) by **types**.

D. 4348<sup>2</sup>. When such were present while I was reading the things which have been written concerning the Word, and printed with **types**, they took away all delight . . .

4415. (Cicero) wondered at the **types** of our time.

4603. Man was created to the **type** of both worlds . . .  
4781. For in this Earth such things are committed to paper, and then to **types** . . .

4869. Spirits can commit their speech to paper . . . as is usual with the things published with **types** . . .

**D. Min.** 4811. Letters composed with **type**, seen. Ex. (*As it* with **types**. 4812. 4830.)

**E.** 926<sup>2</sup>. In a lower sphere . . . they are presented in such forms and **types**.

1001<sup>2</sup>. Their face is the **type** of their mind.

1127<sup>3</sup>. As it is in the least **types**, so it is in the greatest . . .

1212<sup>2</sup>. In these things, as in their **types**, the Angels see . . . their own affections.

1226<sup>2</sup>. The creation of the universe seen from its **types** in the Heavens . . .

**D. Wis.** viii<sup>9</sup>. Other **types** of this Thing come forth in both kingdoms . . .

**De Verbo** 14<sup>4</sup>. The writing of the spiritual Word is from letters like the typographical letters of our world.

**Coro.** 28. Without this free will, man . . . would be only a **type** and image.

42<sup>e</sup>. Jehovah then raised up the Israelitish Church in which He might restore the primitive **types** . . . Such **types** were all the tabernacles, feasts, etc.

44<sup>2</sup>. Thus they turned heavenly **types** into infernal **types**; and the Divine things of Heaven and the Church into idols.

51<sup>2</sup>. All things of their Church were made representative; thus they worshipped Jehovah by means of **types** which affected their senses, and at the same time corresponded to spiritual-things.

### **Tyrant.** *Tyrannus.*

**A.** 10805. A king who has absolute Power . . . is <sup>2</sup>not a king, but a **tyrant**. N.324.

**T.** 57<sup>2</sup>. Two monarchs, one of whom is a king and at the same time a **tyrant**; and the other is a **tyrant** whose Power has been restrained, so that he ought not to be called a king.

798<sup>9</sup>. The idea of God as of a **tyrant** . . .

### **Tyre.** *Tyrus.*

**A.** 425<sup>2</sup>. '**Tyre**'=those who possess spiritual and heavenly riches.

1154. '**Tyre**'=those who possessed the Knowledges of celestial and spiritual things. 1156. (=the possession of Knowledges. 1232. 1462<sup>4</sup>.)

1201. **Tyre** and Sidon were the ultimate boundaries of Philistia, and indeed next the sea, and therefore by '**Tyre**' are signified interior Knowledges, and by '**Sidon**' exterior Knowledges, of spiritual things. Ill. 2576<sup>3</sup>.

1238<sup>2</sup>. Philistia as far as **Tyre** and Sidon a country of the Ancient Church. 2385<sup>5</sup>. 3240<sup>5</sup>. Tr.

1551<sup>4</sup>. '**Tyre**,' '**Sidon**,' and '**Philistia**'=Knowledges.

2336<sup>6</sup>. '**Tyre**'=the Knowledges of truth. 2466<sup>5</sup>. 3727<sup>8</sup>.

2588<sup>e</sup>. 'The merchandise of **Tyre**' (Is.xxiii.17,18)=Knowledges.

2607<sup>2</sup>. The name '**Tyre**'=Knowledges. 4453<sup>9</sup>.

2830<sup>9</sup>. '**Tyre**'=those in the Knowledges of good and truth. 3268<sup>4</sup>.

2967<sup>3</sup>. '**Tyre**'=the Knowledges of good and truth. Ill. 3923<sup>5</sup>. 3941<sup>7</sup>. 4599<sup>7</sup>. 5954<sup>9</sup>. 6385<sup>2</sup>. 6419<sup>2</sup>. 6508<sup>2</sup>. 7770<sup>4</sup>. 8337<sup>4</sup>. 9325<sup>4</sup>. 9340<sup>5</sup>. S.45.

3448<sup>7</sup>. '**Tyre**'=the interior Knowledges of good and truth; thus those who are in them.

3767<sup>2</sup>. '**Tyre** and Sidon'=the Knowledges of good and truth; and also those in them. 9295<sup>e</sup>. S.18<sup>3</sup>.

4503<sup>4</sup>. 'The prince of **Tyre**' (Ezek.xxviii.)=the primary things of the Knowledges of truth and good. (=those in principles of falsity. 4728<sup>6</sup>.) (=the intelligence which is from the Knowledges of truth. E.131<sup>e</sup>.)

5319<sup>3</sup>. '**Tyre**'=the Ancient Church, but as to the Knowledges of good and truth. 5620<sup>5</sup>.

8093<sup>2</sup>. The opinion about faith alone . . . is described . . . also by '**Tyre** and Sidon' in the Prophets, where by 'the Philistines' are signified the knowledge of the Knowledges of faith; and by '**Tyre** and Sidon,' the Knowledges themselves interior and exterior.

9340. For the sea where were **Tyre** and Sidon, was the boundary of the land of Philistia; and by '**Tyre** and Sidon' are signified the Knowledges of truth and good.

9407<sup>6</sup>. '**Tyre**'=the Church as to the (interior) Knowledges of truth and good. 10227<sup>12</sup>. 10570<sup>6</sup>. S.97<sup>4</sup>. W.325. R.406<sup>2</sup>. T.467. E.141<sup>13</sup>.

9688<sup>3</sup>. '**Tyre**'=those in the Knowledges of truth and good; in the abstract sense, these Knowledges themselves.

9863<sup>3</sup>. '**Tyre**,' in the internal representative sense,=those who are in intelligence and wisdom from the Knowledges of good and truth. Tr.

**S.** 21. How it was that the science of correspondences came to be cultivated in **Tyre** and Sidon, etc. 102.

97<sup>4</sup>. 'The king of **Tyre**' (Ezek.xxviii.)=the Word where and whence are the Knowledges of truth and good. (=the Knowledges of the truth of the Church from the literal sense of the Word. E.717<sup>9</sup>.)

102. The Ancient Word existed in **Tyre** and Sidon, etc.

**R.** 90<sup>2</sup>. '**Tyre**'=the Church as to the Knowledges of truth and good, thus as to intelligence.

238<sup>5</sup>. As 'the sea'=Divine truth with those in the boundaries of Heaven, **Tyre** and Sidon, because next the sea,=the Church as to the Knowledges of good and truth.

898<sup>2</sup>. '**Tyre**'=the Church as to the Knowledges of truth from the Word.

**E.** 208<sup>11</sup>. '**Tyre**'=the Knowledges of truth and good, which are introductory truths.

236<sup>6</sup>. '**Tyre** . . . heapeth up silver as dust, and gold as the mire of the streets' (Zech.ix.3). Here '**Tyre**'=those who acquire Knowledges for themselves.

[E.] 242<sup>12</sup>. 'Tyre and Sidon' = those within the Church who are in the Knowledges of truth and good; here (Joel iii. 4-6) those who have perverted these, and have applied them to falsities and to the evils of falsity.

304<sup>7</sup>. 'Tyre is laid waste' (Is. xxiii. 1) = that there were no longer any Knowledges of truth. 406<sup>11</sup>. 514<sup>5</sup>.

323<sup>13</sup>. 'Tyre' = the Church as to the Knowledges of spiritual truth and good; here (ver. 15, 16) the Church in which these have been falsified.

355<sup>16</sup>. 'Tyre' = the Church as to the Knowledges of truth.

406<sup>11</sup>. 'The report concerning Tyre' (Is. xxiii. 5) = the Knowledges from the Word devastated by the falsities and evils to which they are applied.

—<sup>12</sup>. 'The kings of Tyre and Sidon' (Jer. xxv. 22) = the Knowledges of truth and good from the Word in the natural man; for all (these) Knowledges, as such, are in the natural man.

—<sup>13</sup>. 'To cut off from Tyre and Sidon every helper that remaineth' (Jer. xlvi. 4) = that they have no Knowledge of truth and good.

412<sup>26</sup>. 'The daughter of Tyre' (Ps. xlv. 12) = the affection of the Knowledges of truth and good. 863<sup>14</sup>.

433<sup>14</sup>. 'Tyre and Sidon,' and 'the Philistines' (Joel iii. 4-6) = those who have falsified the truths and goods of the Word.

504<sup>28</sup>. 'Tyre' = the Church as to the Knowledges of truth and good; thus 'Tyre' = the Knowledges of truth and good which are of the Church. The devastation of this is here signified (Zech. ix. 4).

514<sup>2</sup>. Tyre is treated of in Ezek. xxviii. and as 'Tyre' = the Knowledges of truth and good, her 'trading' is treated of, and the various wares by which she was enriched. Ex. 840<sup>6</sup>.

617<sup>11</sup>. 'The merchandise of Tyre' (Is. xxiii. 18) = the Knowledges of truth and good of every kind.

721<sup>3</sup>. 'Sidon' and 'Tyre' (ver. 4, 5) = the Knowledges of good and truth from the Word; that the Church has not by means of them acquired anything of intelligence and wisdom, nor wrought any uses. Sig.

## Tyro. *Tiro*. T. 106.

**U**. The letter. (Sounded oo, as in *rule*.)

H. 241. The speech of the Celestial Angels sounds much from the vowels **U** and **O**.

—<sup>2</sup>. It may be known to some extent from the words themselves in the Hebrew language whether they belong to the celestial class or to the spiritual class, thus whether they involve good or truth. Those which involve good derive much from **U** and **O**.

—<sup>6</sup>. Since affections manifest themselves chiefly through sounds, therefore also in human discourse, when great subjects are treated of, as Heaven and God, those words are preferred which contain the vowels **U** and **O**.

S. 90<sup>2</sup>. The vowels A (ah), O, and **U** are in use in the Third Heaven, because they give a full sound. T. 278<sup>2</sup>.

D. 5112. When the spiritual Angels utter **U** there

is something of I (ee) or Y (ee) in it . . . whereas the words of the celestial Angels have an affinity with A (ah), O, and **U**; and therefore when their speech falls into human speech, it falls into such words as contain these vowels. For this reason, when a man is speaking with them, he is bent from words which contain E (eh) and I (ee) to those which contain A, O, and **U**.

5620<sup>e</sup>. The celestial Angels have not the vowels I (ee) and E (eh); but A (ah), O, and chiefly **U** . . . (because these vowels give a full sound. De Verbo 4<sup>2</sup>.)

5787. The speech of Spirits is according to the nature of the Thing . . . The vowels . . . are also according to the nature of the Thing, as is evident from the celestial Angels: **U** involves all things, and so on.

## Ugly. *Deformis*.

### Ugliness. *Deformitas*.

See under FOUL.

A. 1008<sup>3</sup>. In each of his ideas there is an image of himself, which . . . is so ugly as to be a horror.

3212<sup>3</sup>. (The unregenerate form of the spirit) is that of hatred and cruelty, and is of inexpressible ugliness.

3425<sup>3</sup>. The spirit of him whose external man is opposite to his internal man . . . is black and ugly, such as is the love of self and of the world . . .

5199<sup>e</sup>. The infernals, being against good and truth, have horrible ugliness (or deformity). 5377<sup>e</sup>. 5387<sup>e</sup>. Ex. 5717, Des.

6605<sup>2</sup>. If the communication (of a Spirit) is with infernal Societies, his form is ugly and diabolical.

7506<sup>e</sup>. When evil of life inflows into the understanding, it produces deformed ideas . . .

8945<sup>2</sup>. When such come into a more interior Heaven, they become ugly from the falsities which are from the evils with them.

H. 99<sup>e</sup>. In some who had beautiful faces, the spirit was seen to be ugly, black, and monstrous.

131<sup>e</sup>. If a man is evil, his spirit, when viewed by the Angels, appears as a monster, ugly according to his evil.

457<sup>2</sup>. (Former acquaintances) who had been in evil affections, I did not recognize (on account of their) ugly faces.

481<sup>2</sup>. They who are corporeal loves appear gross, dusky, black, and ugly.

T. 61. As the eye looking at a beautiful object sees it accurately while something ugly is beside it; and therefore it is usual for painters to set an ugly face beside a beautiful one.

D. 574<sup>e</sup>. The faces of the evil of this Earth in the other life become successively so ugly and distorted that they cannot be looked at by the Spirits of Jupiter on account of their ugliness.

2673<sup>e</sup>. Thus they become effigies of death, so ugly that the ugliness cannot be described.

3589<sup>e</sup>. As the (antediluvian) men grew up, they became ugly, hairy.

4718. The faces of the evil, when seen in the light of Heaven, appear monstrous, of various ugliness. Ex.