

[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>6</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>6</sup>. The infernals, being against good and truth, have horrible ugliness (or deformity). 5377<sup>6</sup>. 5387<sup>6</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>6</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>6</sup>. In some who had beautiful faces, the spirit was seen to be ugly, black, and monstrous.

131<sup>6</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>6</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>6</sup>. Thus they become effigies of death, so ugly that the ugliness cannot be described.

3589<sup>6</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.

E. 1003°. In place of the beauty possessed by those who live chastely in marriages, there is the ugliness of those who live in adulteries . . .

**Ulcer.** *Ulcus.*

**Sores, Full of.** *Ulcerosus.*

**Ulceration.** *Exulceratio.*

A. 5188°. Such (Spirits) may be called deadly **ulcers**, whether they are in the chamber of the breast, in the pleura, the pericardium, the mediastinum, or the lungs.

7495. The seventh degree of their vastation is described by 'the **sore** breaking out into pustules' (Ex.ix.9). (=filthy things with the derivative blasphemies. 7524.) 7530. 7531. E.962°.

7524. 'A **sore**'=the filthy things which are from evils . . .

—<sup>2</sup>. That '**sores**'=filthy things with blasphemies. Ill.

—<sup>3</sup>. These various kinds of sores are 'haemorrhoids,' 'scab,' 'itch,' (Deut.xxviii.27-36) which=so many kinds of falsities which are from evils. Nearly similar is the signification of '**sores** on the knees and thighs' (id.).

—. The sores of leprosy, as 'the tumour,' 'the abscess,' 'the pimple,' 'the burning,' 'the scurf,' 'the tetter' (Lev.xiii.) also=such (falsities); for 'leprosy'=the profanation of truth.

7768. Like painful sores, which cannot endure the touch [even] of lukewarm water, or a breath of air.

9231°. 'To lick the sores' (Luke xvi.21)=to heal their [falsities] by such means as are within their power.

H. 553°. The faces of some (of the infernals) are disfigured with pustules, warts, and ulcers.

S. 40°. That the gentiles were despised by the Jews (and were in falsities and consequently not in goods) is meant by Lazarus cast out at the gate of the rich man full of sores. E.962°.

Life 110°. Breaks forth like the matter from an ulcer outwardly healed.

P. 113°. Concupiscences are then shut in, like a closed ulcer.

R. 678. 'An evil and noxious **sore**' (Rev.xvi.2)=interior evils and falsities destructive of all good and truth in the Church. 'A **sore**,' here=nothing else than evil originating from this doctrinal head, that faith alone . . . justifies and saves. (=evil works and the derivative falsifications of truth. Ex. E.962.)

—. The reason 'a **sore**'=these things, is that the sores of the body originate from a corrupt state of the blood, or some other interior malignity; for so sores spiritually understood originate from concupiscences and their delights, which are the interior causes. The evil itself which is signified by 'a **sore**,' and which in externals appears as delight, conceals within itself the concupiscences from which it arises, and of which it is made up. Ex.

—<sup>2</sup>. (Thus) 'a **sore**'=evil appearing in the ultimates or extremes, originating from internal malignity . . .

—<sup>3</sup>. 'Sores,' and 'wounds'=evils in the extremes originating from interior evils, which are concupiscences. Ill.

697. 'They blasphemed the God of Heaven . . . for their sores' (ver.11)=that they could not acknowledge the Lord . . . on account of resistances from interior . . . evils originating from the dogma concerning faith alone . . . '**Sores**'=interior evils. E.992.

T. 595°. He may be compared to an ulcer dressed with plaster, and afterwards covered with a thin skin, but which has nothing but foul matter within.

635. '**Sores**'=interior evils and falsities destructive of the good and truth in the Church.

D. 654. Those who want to counterfeit holy things . . . are punished (by) an **ulceration** of the body: scab, leprosy, lice, and the like things according to the profanation.

1781. On those who constitute deadly **ulcers** of the head, within the skull. Gen.art.

E. 962. 'A **sore**'=works which are done from man, thus which are of his proprium, which are evil. Ex. —<sup>2</sup>, Ill.

963°. It is from Divine order that where there are not good works there are evil works; and the latter are signified by 'the great and noxious sore in the earth,' that is, in the Church, with those in faith alone in doctrine and life.

992. '**Sores**'=evil works which are from the proprium of man, and the consequent falsifications of truth and good.

1152°. Like a palliative treatment, by which an . . . **ulcer** is healed externally.

C. 25. In this way only, is the **ulcer** opened and healed; otherwise it is only a palliative cure.

**Ulrica.** *Ulrica.*

D. 6009. On Ulrica Eleonora.

6027°. See MARRIAGE, here.

**Ultimate.** Under LAST.

**Ultimate Heaven.** Under FIRST HEAVEN.

**Ulysses.** *Ulysses.*

M. 521°. The fable about Ulysses and Medea.

**Unanimity.** *Unanimitas.*

**Unanimous.** *Unanimus.*

**Unanimously.** *Unanimiter.*

A. 684°. Thus . . . the common unity (conspires) to what is **unanimous** of individuals.

1648°. The form of the speech is according to the . . . **unanimity** of the Society.

2027. Whatever destroys **unanimity** (there) is contrary to the order of Heaven, and therefore conspires to the destruction of the whole.

2130°. The more there come into Heaven, the more blessed it is for those there, because the consequent **unanimity-unanimum**-is stronger.

4625. Every Society is an image of the whole; for that which is **unanimous** is composed of so many images of itself.

4837°. If Heaven were distinct according to the

truths of faith there would be no Heaven, for there would be nothing of unanimity.

[A.] 5182. There are gyres . . . for in the other life there must be concord and unanimity of all . . .

7729<sup>e</sup>. They knew that by . . . a hill (Parnassus) is signified unanimity; and, in the spiritual sense, charity.

H. 373. Under a different appearance, but still like and unanimous, like the soul and body.

418<sup>2</sup>. For in the Heavens . . . there is a unanimous looking of all to one end, which is the common good.

Ex  
—e. The unanimity and concord of a number . . . produce perfection . . .

N. 2<sup>2</sup>. (Thus) the New Heaven is entirely unanimous; for he who lives a life of faith and charity loves another as himself . . . (and thus) there comes forth a unanimity-*unanimum* . . .

L. 57<sup>e</sup>. This . . . merely gives an idea of the unanimity of the three Gods. B. 34. Ath. 108.

R. 341<sup>2</sup>. (The English bishops) spoke together about unanimity and concord.

509. An influx from the Lord into Heaven, and thus a unanimity of the Angels, that . . . Sig. and Ex.

961<sup>2</sup>. There would (then) be a number of unanimous Gods, and not one God; for unanimity, which is the consensus of a number, and at the same time of each from himself and by himself, does not agree with the unity of God . . .

M. 172. Thus wives lead a life with their husbands unanimous, and successively more unanimous.

324. The myriads of Angels are ordained into one form, in which there is full unanimity and concord.

T. 99. The union is reciprocal . . . thus is effected what is homogeneous, sympathetic, unanimous, and concordant in every particular.

D. 4046. Love is fundamental . . . as may be evident from this, that there must be such a harmony and unanimity, and derivative universal consociation, that the universal Heaven and World of Spirits, that is, the universal human race from the first creation, must form a one. Ex.

5013. Thus (the English) think alike, and affirm unanimously.

—e. Thereby all in that city (London) are kept in . . . unanimity and society.

E. 1071. Unanimity that the Word is Divine truth . . . Sig. and Ex.

1085. Unanimously. Sig. and Ex.

1209. The unanimity of the universal Heaven. Sig. and Ex.

### Unawares. *Inopinatus.*

A. 541. Taken up into Heaven unawares.

D. 3629. Unawares a mighty flaming fell before my eyes.

E. 193. The unexpected time of death. Sig.

### Unbeautiful. *Invenustus.*

A. 9233. There appeared a face not unbeautiful.

### Unbecoming. *Indecens, Indecorus.*

A. 1774. Such are represented by an old woman, with an ill-favoured-*indecorae*-face.

M. 296. With men it is not unbecoming-*indecens*-to speak about love.

T. 183. Hence have arisen many unbecoming-*indecorae*-ideas about God.

### Unbelief. Under INCREDULITY.

### Unbridled. *Effraenus.*

M. 267<sup>e</sup>. The unbridled love of the world

### Unchangeable. *Immutabilis.*

### Changed. *Immutatus.*

W. 160. The lowest things of nature are . . . immutable and fixed.

R. 331. (The participle *immutatus* occurs, which means *changed*.) E. 400. 534. 1015.

### Unchaste. *Incastus.*

### Unchasteness. *Incastitas.*

### Unchastely. *Incaste.*

See under CHASTE.

M. 44<sup>4</sup>. If his sphere is unchaste, they flee from him.

—<sup>5</sup>. This love is not possible together with the unchaste love of the sex. Love truly conjugal . . . has nothing in common with unchaste love . . .

—<sup>7</sup>. The Angels grow cold over their whole bodies at unchaste, that is, extra-conjugal love.

49. An external perception of love is . . . sometimes (the effect of) unchasteness.

138. Conjugal love cannot be known in special . . . unless its opposite, which is unchaste, also appear . . .

— Non-chastity is merely the removal of what is unchaste, from what is chaste.

139. The love opposite to love truly conjugal . . . is unchastity itself.

— Yet there exists a conjugal love not chaste, but which is not unchastity. Ex.

140. The unchastity-*incastum*-which is seated in their minds is heard from the tone of their voices, and from their applying all things to what is libidinous . . . which is a sign that . . . their whole minds and bodies, from inmosts to ultimates, abound with unchaste things. . . With the greatest hypocrites, what is unchaste is perceived by the hearing, however chastely they may speak, and also from their sphere; which also is a sign that unchasteness resides in the inmosts of their minds, and thence in the inmosts of their bodies . . .

—<sup>2</sup>. That a sphere of lasciviousness pours out from the unchaste, is evident from the Israelitish statutes—that everything should be unclean which was merely touched by those who were defiled.

147. Chastity is the removal of unchastity. Ex.

—<sup>2</sup>. For the heat of unchaste love extinguishes conjugal love.

149. Unless the renunciation of whoredoms is made from religion . . . unchasteness lies hidden within . . .

228. Dissimilitudes . . . may in time be conjoined by . . . abstaining from **things unchaste**, etc.

281<sup>2</sup>. If (merely natural married partners) have any heat, it is from **what is unchaste**.

304. (Betrothal causes a conjunction of minds) with those who think chaste about marriages: otherwise with those who think **unchastely** about them. Ex.

—<sup>2</sup>. The **unchaste** are those who do not think from religion about marriages and their holiness. With these there is a marriage of the body (only). Des.

313<sup>2</sup>. Therefore the state of marriage (of the natural) is inwardly full of **unchaste things**; and as many **unchaste things** as there are, so many colds there are; and (hence) so many obstructions of the inmost life . . .

452<sup>2</sup>. Fornication is (then) light . . . because from the **unchaste** state in which he is, he looks to a chaste state.

**Uncircumcised.** Under FORESKIN.

**Unclean.** *Immundus.*

**Uncleaness.** *Immundities.*

See FILTHY.

A. 1666. In the **unclean things** of cupidities. Sig.

— The persuasions of falsity, which in themselves are **unclean**. Sig. . . Such Spirits desire . . . to pass their time in marshy, miry, and excrementitious things . . . Such **unclean things** exhale from them . . . when they approach the sphere of good Spirits . . .

2045. Those in the loves of self and the world cannot believe they are in things so filthy and **unclean**. Ex.

2177<sup>5</sup>. 'Unleavened' = what is . . . devoid of **unclean things**.

3693<sup>7</sup>. 'The soul which has touched **what is unclean** shall be **unclean** until the evening' (Lev.xxii.6). Ex.

4161. That (interior natural truths) were as yet among **unclean things** . . . (that is) among scientifics which did not yet correspond. Sig. and Ex.

4581<sup>10</sup>. 'They shall eat in Assyria **what is unclean**' (Hos.ix.3) = things impure and profane derived from reasoning. (= the Rational abounding with the falsities of evil. E.654<sup>56</sup>.)

4744<sup>2</sup>. '**Uncleaness**,' and 'scum' (Ezek.xxiv.11) = evil and falsity.

—<sup>3</sup>. 'The **unclean Spirit**' (Matt.xii.43) = **uncleaness** of life with a man; and also the **unclean Spirits** who are with him; for **unclean Spirits** dwell in the **uncleaness** of a man's life. 888<sup>2</sup>, Ex.

— 'The house empty' = the interiors of the man again replete with **unclean things**, that is, with falsities from evil.

5246<sup>2</sup>. A state of temptation is relatively . . . squalid and **unclean**; for when man is being tempted, **unclean Spirits** are near him . . . and excite the evils and falsities in him . . . hence it is that the man is then in **what is unclean** and squalid. (From experience.)

5390. Spirits who correspond to **unclean excretions**. Des. . . To these **unclean excretions** also correspond

those who . . . turn **clean things** into **unclean things**. Des.

8910<sup>2</sup>. Thus the things which enter a man's thought, but not . . . his will, do not render him **unclean** . . . The reason why (those which enter the will) render him **unclean**, is that they are appropriated to him . . . according to Matt.xv.17-19.

9231. 'Ye shall cast it to a dog' = that it is **unclean**; for 'dogs' = those who render the good of faith **unclean** by falsifications.

9917<sup>4</sup>. '**Uncleaness** in the fringes' (Lam.i.9) = in the deeds and sayings, thus in the extremes.

10109<sup>2</sup>. It was severely forbidden that anyone **unclean** should eat of the holy things, because by '**uncleaness**' is signified defilement by evils and the derivative falsities, (and) so long as man is in these, good cannot be appropriated to him. Ex. and Ill.

—<sup>2</sup>. For all these external **uncleanesses** (Lev.vii.18-21) represented internal **uncleanesses**, which are the evils with man, that is, such evils as are of his will, appropriated by actual life.

10130<sup>1</sup>. By these '**unclean things**' (Lev.xi.37,38) are signified various kinds of evils and the derivative falsities, which are from Hell, and which are communicated, transferred, and received. Each of the **unclean things** = some specific evil; for evils are what render man **unclean**, because they infect his soul; and moreover the evils of their hearts pour forth from evil Spirits and Genii, and infect those who are present according to the persuasions of evil. This contagion is what is signified by the touch of **unclean things**.

P. 40<sup>2</sup>. For the corresponding **unclean things** affect the evil; and the corresponding **clean ones**, the good.

R. 728. 'The **uncleaness** of her whoredom' (Rev.xvii.4) = the defilings of the good and truth of the Word.

924. 'There shall not enter into it anything **unclean**' (Rev.xxi.27). . . By '**what is unclean**' is signified spiritual whoredom, which is the adulteration of the good and the falsification of the truth of the Word; for this is **uncleaness-immundum**—and impurity itself . . .

M. 140<sup>2</sup>. See UNCHASTE, here.

252<sup>2</sup>. **Uncleaness** (a cause of lawful separation).

264<sup>4</sup>. The Hell where were the emperors of emperors . . . was full of all **uncleaness**.

430. That the **uncleaness** of Hell is from scortatory love . . . Ex.

— The whole Hell abounds with **unclean things**, and the universal origin of these is immodest and obscene scortatory love: its delights are turned into such things. Des.

431. In like manner the **uncleaness-immundum**—and cleanness in the Church. Ex.

495<sup>3</sup>. (These adulterers) have immersed the love of their will, and with it their understanding, in the **uncleanesses** of scortatory love, and they are delighted with them, as **unclean birds** and beasts are with decay ing and stercoraceous things . . . These are they who

become corporeal Spirits, from whom gush forth the unclean things of Hell and of the Church.

[M.] 500<sup>e</sup>. All the uncleaness—*immundum*—of Hell is from adulteries.

D. 3489. They said to me that I was unclean . . .

E. 195<sup>e</sup>. 'There shall no more come to thee the un-circumcised and the unclean' (Is. lii. 1)=those in evils and falsities.

257<sup>e</sup>. The 'seven unclean Spirits' (Matt. xii. 45)=all falsities of evil; thus the complete destruction of good and truth.

483<sup>11</sup>. 'The unclean Spirit' (Zech. xiii. 2)=the evils springing from falsities of doctrine; for when a man lives according to (these) he becomes an unclean Spirit.

587<sup>14</sup>. 'I will sprinkle clean waters upon you, that ye may be cleansed from all your uncleanness' (Ezek. xxxvi. 25). 'Clean waters'=genuine truths; falsities are called 'uncleanesses,' because they are falsities from evil, and falsities which produce evil.

1000. 'Three unclean Spirits like frogs' (Rev. xvi. 13)=reasonings from mere falsities against Divine truths; for 'unclean Spirits'=falsities of evil which are from Hell; for all in the Hells are unclean from falsities of evil; because all unclean things come forth from the falsities which are from evil; and all clean ones from the truths which are from good.

1099. 'A hold of every unclean Spirit' (Rev. xviii. 2)=where there is nothing but evils from the adulterated goods of the Word.

1100. 'And a hold of every unclean and hateful bird' (id.)=where there are nothing but falsities from the falsified truths of the Word. . . 'Unclean'=that which flows forth from a filthy love, especially from the love of dominating; for this makes the uncleaness in Hell.

**Unclose.** *Recludere.*

**Unclosing, An.** *Reclusio.*

A. 3771. That they unclosed the Word. Sig. and Ex.

3773. That the Word is unclosed to the Churches, and is afterwards closed up. Ex.

— . When these two commandments are regarded as the end, the Word is unclosed . . .

C. J. 19. When the Last Judgment was at hand, the interiors were unclosed . . . 23.

24. As the unclosing of the interiors increased . . .

T. 9<sup>e</sup>. In order that the Lord might unclose (the higher things of the understanding) . . .

**Uncompliant.** *Immorigerus.* J.(Post.) S.

**Unconnected.** *Inconnexus.*

See under SCATTER.

A. 2556<sup>e</sup>. For what is unconnected exists not; and what is unconnected perishes in a moment. 2886. H. 304<sup>e</sup>.

2758. There exists not anything unconnected with a cause, and thus with an end.

3241<sup>2</sup>. For everything which is unconnected with the Lord is nothing.

3627. Everything unconnected with what is prior to itself, and through prior things with the First, perishes in an instant. 5084<sup>3</sup>. 5116<sup>3</sup>.

4525. For without correspondence there would be . . . what is unconnected; and what is unconnected is dissipated as nothing.

5377. Without correspondence with the Grand Man . . . nothing can ever exist and subsist, because it has no connection with what is prior to itself, consequently neither with the First . . . and what is unconnected, and thus independent, cannot subsist for a single moment . . .

9481<sup>3</sup>. When yet everything unconnected with the Divine perishes and becomes null.

P. 74<sup>e</sup>. For there is not anything in the natural world unconnected with the Spiritual World.

**Uncover.** *Discooperire.*

A. 1073. 'He was uncovered in the midst of his tent' (Gen. ix. 21)=things thereby perverted . . . For he is called 'uncovered,' or naked, from the drunkenness of wine, in whom there are no truths of faith, and still more he in whom they are perverted. Ex. . . By its being said that he lay 'uncovered,' is signified that he stripped himself of the truths of faith by wanting to investigate them by sensuous things and the derivative reasonings. Ill. (=evils from the lack of truth in worship. 9960<sup>16</sup>.)

**Uncreate.** *Increatus.*

W. 4. The Lord . . . is uncreate and infinite . . . and because He is uncreate and infinite, He is Esse itself. . . and Life itself. From the uncreate, infinite, esse itself, and life itself, no one can be created immediately. Ex.

18<sup>e</sup>. Comparison of the uncreated Man, who is God, with the created man.

44. Esse and Existere in itself is also uncreate; and everything created must be from the uncreate.

230. That there are three infinite and uncreate degrees of height in the Lord. Ex.

T. 40. See CREATE, here. 472. E. 1126<sup>2</sup>.

**Uncultivated.** *Inexcultus.*

A. 8753. Good without truths is spiritually uncultivated; hence 'a desert'=a new will not as yet formed by the truths of faith.

**Unde flowered.** Under INVIOULATE.

**Undelightful.** *Injucundus.*

See under DELIGHT—*jucundum*.

A. 3660<sup>2</sup>. Then such (goods and truths) appear to him both obscure and undelightful.

3701<sup>7</sup>. In the same degree he feels what is undelightful in the evils of his former life, and what is unpleasant in the falsities of it.

4096<sup>2</sup>. If they should withdraw their senses from worldly things, they would perceive what is undelightful . . .

4110<sup>2</sup>. They feel what is **undelightful** in staying longer, and thus depart in freedom.

4111<sup>2</sup>. If they are remitted into Societies not in accord, they perceive what is **undelightful**; and, from what is **undelightful**, what is compulsory . . .

5116<sup>e</sup>. These delights cause these (spiritual things) to appear joyless and **undelightful** . . .

6202. (The conversation of these Spirits causes an influx into the man) of what is **undelightful**, etc. D.4597. 4645<sup>e</sup>. 5942.

7854. 'Bitter things'=**things undelightful**, here, those of temptations. Ill. 8349.

8349. That truths appeared **undelightful** to them, because they were devoid of the affection of good. Sig. and Ex. 8352.

8356<sup>2</sup>. As soon as evil begins to predominate . . . at once, instead of truth, there is felt what is **undelightful**. Ex.

8455<sup>2</sup>. See DELIGHT-*jucundum*, here.

N. 58. It is the delight of love which is *good* to man; and the **undelight** which is evil to him.

P. 324<sup>2</sup>. In Hell their delight is turned into **undelight**.

M. 441. At last he feels these (fleshly delights) as **undelightful** . . .

E. 618. That interiorly (truth) was **undelightful**, because exteriorly it was adulterated. Sig. and Ex.

### Under. *Sub, Subter.*

A. 4564. 'She was buried **below**-*desubter*-Bethel **under**-*sub*-the oak' (Gen.xxxv.8)=rejected for ever. For '**under** the oak'=for ever; and '**below** Bethel'=outside of the Natural; for what is said to be '*below-subter*;' or '*beneath-infra*'=without or outside of. Ex.

5296. '**Under** the hand' (Gen.xli.35)=for disposal in every necessity.

8610. 'They put it **under**-*subter*-him' (Ex.xvii.12)=correspondence with truth which is in the first of order. Ex. ('The stone'=truth in the ultimate of order, because it was put '**under**' him, and he sat upon it. 8609.)

H. 89. All that extense which is **under**-*sub*-the Sun is called the natural world.

Life 64. They think they are not **under**-*sub*-this law.

R. 260. '**Under**-*sub*-the earth' (Rev.v.3)=in the lower Heavens. Ex.

T. 665. We will stand perpendicularly **under**-*sub*-you . . .

### Undergo. *Subire.*

See under TEMPTATION, TORMENT, etc.

F. 35<sup>e</sup>. The Lord therefore **underwent** that (passion).

### Understanding. *Intellectus.*

#### Understand, To. *Intelligere.*

#### Intellectual. *Intellectualis.*

#### Intellectually. *Intellectualiter.*

See INTELLECTUAL TRUTH, INTELLIGENCE, and WILL;

and also under ELEVATE, EYE, HORSE, LIGHT, MIND, and SEE.

A. 29<sup>2</sup>. Is meant-*intelligitur*. 31. 32. 38. 54.

30<sup>2</sup>. (Next comes) faith in the **understanding**, which is an **intellectual** faith. . . This is represented by the inanimate things.

—<sup>e</sup>. The '**lesser luminary**' (is therefore said to be placed) in the **understanding**. (Continued under WILL.)

35. Man has two faculties: will and **understanding**. When the **understanding** is ruled by the will, they together constitute one mind, or one life . . . but when the **understanding** is dissident from the will . . . the one mind is torn asunder . . .

40. '**Birds**'=rational and also **intellectual** things.

44<sup>e</sup>. The things of the **understanding** are signified by 'the creeping things which the waters make to creep forth,' and by 'the bird above the earth' and 'upon the faces of the expanse.'

48. The fifth state is that the man speaks from faith which is of the **understanding**, and thereby confirms himself in what is true and good; and the things he then produces are animate, and are called '**fishes of the sea**' and '**birds of the heavens**.' 52<sup>e</sup>, Ex.

54<sup>2</sup>. They called the **understanding**, in the spiritual man, 'the male' . . .

61. Spiritual things pertain to the **understanding**.

99. With the spiritual man, the Lord inflows through faith into his **intellectual**, rational, and scientific\* things.

203. The spiritual Angels . . . confirm the things of faith by **intellectual**, rational, and scientific things; but never draw conclusions from these about faith: those who do so are in evil.

398. 'Towards the east of Eden'=near the **intellectual** mind, where previously love had reigned . . .

476. 'Male,' or 'man-*vir*'=the **understanding**, and the things of the **understanding**; thus the things of faith.

568<sup>2</sup>. The male sex is so formed that **understanding**, or reason, reigns.

641. As this man of the Church had to be reformed (first) as to that part of man which is called the **understanding** . . . it is here described how the things of the will were separated from those of the **understanding** . . . 645, Sig.

—<sup>2</sup>. The **intellectual** things of Spirits and Angels inflow into the left side of the head or brain . . . and face . . . 3884.

655. 'The window'=the **Intellectual**. Ex. and Ill.

—<sup>2</sup>. The highest row of windows in the Temple represented **intellectual** things; the middle, rational things; and the lowest, scientific and sensuous things. (So the three stories of the ark. 657.) 658.

657. There are three degrees of **intellectual** things in man: his lowest is what is scientific; his middle is what is rational; and his highest is what is intel-

\* *Scientific* things are those which are exclusively in the external memory.

lectual: these are so distinct from each other that they are never confounded. Ex. . . The Lord inflows through the Intellectual with man into his Rational; and through this into the Scientific of the memory . . . This is the true intercourse of the soul with the body. (Continued under WILL.) 1443.

[A.] 735. Temptation as to intellectual things, that is, as to falsities, is light. Ex.

757. The extreme of temptation as to intellectual things. Sig. and Ex.

794<sup>2</sup>. Every principle, or persuasion, of falsity, forms the life of the understanding.

895. 'The ground' of the man of the Spiritual Church is in his intellectual part; and the seeds are sown in this, and never in his voluntary part, which, in the spiritual man, has been separated from the intellectual part. Ex.

927<sup>2</sup>. (In the man of the Most Ancient Church) the will and the understanding constituted one mind, (but both were destroyed). Ex.

—<sup>3</sup>. It was therefore provided that man . . . might be reformed and regenerated as to the second or intellectual part of the mind . . .

977. With the regenerate man, there is a new will and a new understanding; (these) are his conscience . . . The unregenerate man has no . . . understanding; but has reasoning, and thence a lapsus to everything false.

991. Scientifics are of three kinds: intellectual, rational, and sensuous . . .

1023. The heavenly marriage with the man of the Ancient Church was effected in his intellectual proprium; for . . . the Lord miraculously separated his intellectual proprium from that corrupt voluntary proprium; and formed a new will in his intellectual proprium, which is conscience . . . In proportion as the voluntary proprium of man can be separated from his intellectual proprium, in the same proportion the Lord can be present with him . . . Temptations and the like . . . cause the voluntary proprium to be quiescent . . . and in the same proportion the Lord, through the conscience implanted in the intellectual proprium, can operate in charity. Sig. 2256<sup>3</sup>. 2930.

1043. The darkness with the spiritual man, which is here called 'a cloud,' is falsity, which is the same as his intellectual proprium; and when innocence, charity, and mercy are insinuated by the Lord into this proprium, this 'cloud' no longer appears as falsity, but as an appearance of truth, together with truth from the Lord; hence the likeness of a 'coloured bow.' 1832<sup>2</sup>, Ex.

1044<sup>2</sup>. A regenerate man is the Lord's as to the intellectual part, but his own as to the voluntary part, which two parts, in the spiritual man, are opposite. But the voluntary part, although opposite, cannot be present; for all the obscurity in the intellectual part . . . is thence: it continually inflows from it; and, in proportion as it inflows, in the same proportion the 'cloud' in the intellectual part is made dense; but in proportion as it is removed, in the same proportion the 'cloud' is made thin. 1047. Sig. and Ex.

1051. That man's Intellectual should no longer be able to imbue such a persuasion. Sig. and Ex.

— . For with the last posterity of the Most Ancient Church . . . the intellectual part also was destroyed . . . so that they could not be regenerated, that is, have a new will formed in their intellectual part.

1059. For (with those outside the Church) there is not so great a 'cloud' in their intellectual part, as there is, in general, with those called Christians.

1101<sup>e</sup>. The more he is instructed, the more is the 'cloud' of his intellectual part dispelled; for (with the man who is in charity) the intellectual part has charity and conscience in it.

1186<sup>7</sup>. 'Israel,' 'Assyria,' and 'Egypt' = the three things which constitute the intellectual things of the man of the Spiritual Church . . . 2588<sup>13</sup>.

1443. The intellectual things of the celestial man are compared to a garden of trees of every kind . . .

1458. The states of intellectual things are as those of the times of the day and year . . .

1495. The intellectual man.

1555<sup>2</sup>. The understanding is the secondary part: man's life after death is not according to his intellectual part . . .

—<sup>3</sup>. As man is not man unless endowed with an understanding also, the will alone does not make man, but the understanding together with the will; and the understanding cannot be acquired except by means of knowledges . . . and thus is formed the second plane. When the intellectual part is instructed in knowledges . . . then the man can be regenerated . . . so that his intellectual things make one Thing with his celestial things . . .

1594<sup>2</sup>. The Intellectual and Rational can perceive the nature and quality of the Scientific; but not contrariwise.

1773<sup>3</sup>. Those who had been delighted with the Word, but had not been solicitous about the understanding of it, had heat in the right arm only.

1901<sup>2</sup>. This intellectual truth . . . is the Spiritual itself which inflows . . . by an internal way . . . and is as a kind of light which . . . gives the faculty of knowing, thinking, and understanding.

1904<sup>5</sup>. Man places both the Rational and the Intellectual in the knowing faculty—*scientifico*; and is not aware that they are . . . so distinct that the Intellectual can exist without the Rational . . .

1923. When the Rational is insurgent against the intellectual, there arises an intestine combat . . .

1936. These things are above even the angelic understanding. 4027. 4641.

1949. Intellectual, rational, and scientific things. Sig.

—<sup>4</sup>. 'Ephraim' = the Intellectual of the Spiritual Church.

1972<sup>e</sup>. Equally before the understanding and the sight.

1997. The affection of truth, or to do good from the love of truth, is properly of the understanding.

2053<sup>2</sup>. As conscience is formed from the truths of faith, it is evident that it is formed in the intellectual part; for it is the intellectual part which receives those truths; and therefore the Lord miraculously separated this part from the voluntary part.

2069<sup>e</sup>. The Divine *truth* inflows with the spiritual man, because it inflows solely into his intellectual part, which in him has been separated from his voluntary part.

2072. The internal sight, that is, the understanding, is signified by 'the eye.'

2150. 'To see'=to understand.

2161. That they should let themselves down from Divine things nearer to His intellectual things. Sig. and Ex.

—<sup>e</sup>. 'Waters'=scientific and rational, consequently intellectual things.

2196<sup>7</sup>. The good of charity is not done from the Voluntary, but from the Intellectual . . .

2203. The mere human Rational cannot understand what is Divine.

2291. The tender understanding of infants there, shown.

2504. There are, in general, the intellectual things of faith, the rational things of faith, and the scientific things of faith . . . the inmost things of faith are called intellectual things . . .

2531<sup>2</sup>. That which is Divine is incomprehensible, because above all understanding, even angelic; but still this Divine . . . can inflow into the Rational of man through the Divine Human; and . . . it is received according to the truths there . . . and in proportion as these truths are more genuine, the inflowing Divine is more perfectly received, and at last the man's Intellectual is enlightened. Ex. 2568<sup>5</sup>.

2552. The Lord's thought (as distinguished from His perception) was from the Intellectual itself.

2651. To understand is the same as to view from the sight of the mind.

2699<sup>2</sup>. (Spiritual) light enlightens not only the sight, but also the understanding. 2776<sup>3</sup>.

2701. A kind of perception interiorly in the understanding. Ex.

2708. In the spiritual the good of love is implanted in the intellectual part, where is the secondary life of man. 2715, Ex. 2718.

2761. 'The white horse'=the understanding of the Word as to its interiors. Ex. and Ill.

2930. 'The soul'=the understanding. Ex.

— . A new will and a new understanding are formed in the intellectual part of the spiritual man; and the new understanding is called 'the soul.' Ill.

2950<sup>e</sup>. Reception is first, being of the understanding.

3048<sup>e</sup>. General scientifics . . . form, in general, the natural man as to his intellectual part.

3138. The internal man has its sight and understanding from the light of Heaven; the external has its sight and understanding from the light of the world. . .

3158<sup>2</sup>. What is solely of the understanding is not of man until it becomes of his will; for the things . . . of the understanding constitute the derivative *existence* of man's life. Consent from the understanding alone is not consent . . . and therefore unless the truth of faith, which is of the understanding, is received by the good of love, which is of the will, there is never any truth which is acknowledged, thus no faith.

3190. 'They rode on camels'=the Intellectual elevated above natural scientifics.

3223. The interior mind, where are the intellectual ideas which are called immaterial, is in the light of Heaven. Of this man is unaware, although he calls his understanding his sight . . .

3236<sup>e</sup>. In order for the spiritual man to have the truth of faith, or faith, it must come from the new understanding with which he has been endowed by the Lord; and the new understanding must have its light from the new will.

3295<sup>2</sup>. Before he has been regenerated, man does good from the understanding . . . and the good which is from the understanding is not in itself good, but truth . . . Examp.

3325<sup>10</sup>. The Intellectual, which is of truth, is apparently the first-born. Sig.

3332<sup>2</sup>. The good of truth flows forth from the understanding.

3394<sup>2</sup>. The regenerate spiritual man receives . . . Divine truth in the new understanding.

3412<sup>3</sup>. No one can . . . understand what truth is unless he is in good.

3438<sup>2</sup>. For the internal eye, that is, the understanding . . . with such a man, is formed (like the eye of an owl, so as to see light as darkness, and darkness as light).

3539<sup>3</sup>. During regeneration, intellectual things apparently act the first part. Rep. . . For in this state . . . the understanding, not thus conjoined with the will, so inflows and acts into the Natural. Ex.

—<sup>4</sup>. The understanding can apprehend truth when the will is in the contrary. Examps.

—<sup>6</sup>. The faculty that man can understand what is good and true, although he does not will it, has been given to man in order that he can be reformed and regenerated; and therefore it exists with the evil as well as with the good . . . 4802.

3563. The Intellectual . . . within and the Voluntary without; thus inverted order. Sig. and Ex.

3619. Perception from the Intellectual is not of the Intellectual; but is of the Voluntary inflowing; for the Intellectual is nothing but the Voluntary in form. Such is the Intellectual when conjoined with the Voluntary; but before it has been conjoined, the Intellectual appears as if it were by itself . . . although it is only that the external separates itself from the internal; for when the Intellectual inwardly wills and thinks anything, it is an end from the Voluntary which makes its life, and governs the thinking there.

3671<sup>2</sup>. To understand what is good and true . . . is of the Rational . . .



[A.] 3701<sup>2</sup>. (Hereditarily) man is altogether lost as to both **understanding** and will. Ex.

—<sup>6</sup>. These confirmatory things . . . are the truths of his **new understanding** . . .

—<sup>7</sup>. Hence a separation takes place of the things of the former will and **understanding**, from those of the new will and **understanding** . . .

3727. Man's thought, speech, and action, which are the ultimates of order, are nothing but truths from good . . . for they belong to the **intellectual** part; but the good in them . . . to the voluntary.

—<sup>8</sup>. The lowest intellectual things. Sig. and Ex.

3825. The **understanding** of every subject is according to the ideas . . . and also according to the affections. Ex.

3849<sup>o</sup>. (Thus) man's **understanding** is null, unless the will is in it; for the life of the **understanding** is from the will.

3868. For the **understanding** is that which proceeds from the will, and manifests the will in a certain visual form. . . Thus the **understanding** is the external of the will . . .

3869. 'Hearing,' also, = that which is of the **understanding**. Ex.

3888. The kingdom of the **understanding** corresponds to the lungs.

— This shows how the case is with the influx of the will into the **understanding**, and of the **understanding** into the will.

3901<sup>2</sup>. To grow as to the **understanding-intelligere-**of truth. Sig.

3957<sup>2</sup>. When man puts off the body, he enjoys a much more enlightened **understanding**.

3993<sup>8</sup>. For man's Voluntary is nothing but evil, from which there continually inflows falsity into his **Intellectual**.

3994. The **intellectual proprium** is falsity.

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

4052<sup>e</sup>. Those at the Lord's left are those who are in good from the **understanding**.

4156<sup>3</sup>. With such a one, light inflows from Heaven, and enlightens his **Intellectual** . . .

4169. Has so concluded of himself by his **intellectual** faculty.

4224. The organic forms of the **understanding**.

4270<sup>2</sup>. 'Reuben' = faith in the **understanding** . . . which is the first of regeneration.

4274. Nothing makes man's **intellectual** life but what he believes to be true . . . and when (this) is assaulted, the life of his **understanding** is assaulted . . .

4301<sup>2</sup>. They who have perception are in the light of Heaven as to the **understanding**, that is, as to the **intellectual** sight . . .

—<sup>4</sup>. (As) the objects of external sight are implanted according to . . . the affections, and as when any delight recurs, the objects associated with it also recur . . . so is it with the **understanding**, which is the internal

sight; its objects are . . . called truths; their field is the memory; and the delight of this sight is good.

4328<sup>e</sup>. For the **Intellectual** is represented in Heaven by what is lucid.

4526<sup>e</sup>. For truths make the whole of man's **understanding**.

4532. They who believe that they **understand** from themselves . . .

4601<sup>e</sup>. Conjunction with the **Intellectual**. Sig.

4612<sup>2</sup>. The **Intellectual** which man acquires while he is still natural.

4622<sup>2</sup>. The **Intellectual** is nothing but an exquisite sense of interior things; and the higher **Intellectual**, of spiritual Things . . .

4672<sup>2</sup>. A Church which begins from faith has no other regulator than the **understanding**; and the **understanding** nothing but what is hereditary . . .

4729. The falsity which is from the doctrine of the Church takes hold of a man's **intellectual** part only.

— The falsity which is from the fallacies of the senses does not affect the **intellectual** part so much; for those in (this) falsity have but little insight from the **understanding** . . .

—<sup>2</sup>. What the **understanding** imbues does not pass into the will; but what the will imbues passes into the **understanding**. Ex.

4760. This is according to the **intellectual** faculty of each man . . .

4884. For the **intellectual** mind, through truths from good, is in the light of Heaven.

5072. 'The butler' = the sensuous things which are subordinate to the **intellectual** part. 5077, Ex.

5077<sup>4</sup>. All truths . . . pertain to the **intellectual** part . . . consequently it belongs to the **intellectual** part to believe, acknowledge, know, and see, truth and also good . . .

5097. The light of Heaven makes man's **Intellectual**.

5113. 'A vine was before me' = the **Intellectual** of the Spiritual Church. Ill.

— For where the Spiritual Church is described in the Word, its **Intellectual** is everywhere treated of, because it is the **intellectual** part which, in the man of that Church, is regenerated. Ex.

—<sup>2</sup>. For (in the Ancient Church) there was not anything whole in the voluntary part, but only in the **intellectual** part.

—<sup>10</sup>. 'A noble vine' = the **Intellectual** of the Celestial Church.

—<sup>15</sup>. As the **Intellectual** of the spiritual man is regenerated by means of the truth which is from the Lord only, the Lord compares Himself to a 'vinc.'

5114. 'In the vine were three branches' = . . . the derivations from the **Intellectual** even to the last, which is the Sensuous; for the **Intellectual** is the first in order, and the Sensuous is the last (or ultimate). The **Intellectual** in general is the sight of the internal man . . . But the Sensuous is of the external man, here, the Sensuous of sight, because this corresponds and is subordinate to the **Intellectual**.

—<sup>2</sup>. There are, in man, derivations from the **Intellectual**, which is in the light of Heaven, to the **Sensuous**, which is in the light of the world. Ex.

— (This) causes man to see objects **intellectually**.

—<sup>3</sup>. These derivations are as steps or degrees between the **Intellectual** and the **Sensuous**. Ex.

5121<sup>3</sup>. Genuine perception . . . through Heaven . . . affects the **Intellectual** spiritually, and leads it, in a perceptive way, to think as the **Thing** really is . . . It is a dictate through Heaven . . . concerning such things as are above the **Natural** . . .

5125. That the things of the **Sensuous** subject to the **Intellectual** part would be reduced to order. Sig. and Ex. 5165, Sig. and Ex.

5126<sup>2</sup>. Without the influx of innocence (in infancy) there would be no foundation upon which the **Intellectual** or **Rational** . . . could be built.

5127<sup>3</sup>. For the faculty of **understanding** is always preserved to man . . . but is very obscure in those who are in falsities and evils, and is always clearer in proportion as (these) are lulled.

5144. The succession of **intellectual things** was represented by the vine, its three branches, blossoms, clusters, and grapes; and at last the truth which is of the **understanding** was represented by the cup.

5147<sup>2</sup>. The **Intellectual** cannot receive truth so as to appropriate it, unless the **Voluntary** receives good at the same time; and the converse; for the one inflows into the other, and disposes it to receive. **Intellectual things** may be compared to forms which are continually varying, and voluntary things to the harmonies which result from the variation.

5159. Lest sensuous delights . . . win over **intellectual things** to their side, to confirm them . . .

5202<sup>2</sup>. That the things in the exterior **Natural** which belonged to the **intellectual** class were regained. Tr. (in Ex.xl.)

—<sup>3</sup>. The influx of the **Celestial** of the **Spiritual** into . . . those things in the **Natural** which were of the **intellectual** part, and which are signified by 'the kine beautiful in look, and fat in flesh.' Tr. (in Ex.xli.)

— But as the **Natural** cannot be re-born as to **intellectual things** alone, there were also voluntary things; for in every single thing there must be something from the **Intellectual** and at the same time from the **Voluntary** for it to be anything. Ex.

5288. He who knows not how the case is with man's **intellectual** faculty . . . supposes that . . .

5348. 'Ephraim' = the **Intellectual** of the new **Natural**. 5354.

5351<sup>2</sup>. But as the **Voluntary** of man does not appear to the sense except through the **Intellectual**—for the **understanding** is the will in form or the will formed to the sense—it is supposed that the truth which proceeds from the **intellectual** part is the first-born . . .

5354<sup>10</sup>. The **Intellectual** of the Church ('Ephraim') is the **understanding** with the men of the Church about truths and goods . . . thus the notion, concept, or idea, about them. Truth itself is the **Spiritual** of the Church; and good is its **Celestial**; but truth and

good are **understood** differently by one person from what they are with another; and therefore such as is the **understanding** of truth, such is the truth with each person; and the case is the same with the **understanding** of good.

5464<sup>2</sup>. With such a faculty of **understanding** whether things are true is man endowed, of whatever quality he may be . . . to the end that through the **intellectual** part he may be . . . regenerated. But when he has gone into perverse ways . . . although he is still in the like faculty of **understanding** truths, he no longer wants to **understand** them, but is averse to them as soon as he hears them.

5497<sup>2</sup>. In this way man climbs with the **understanding** from the world towards Heaven.

5567<sup>2</sup>. (He offered me) something that would take away the **understanding** of those who drank it.

5580<sup>2</sup>. External sensuous things are first opened in man, then interior sensuous things, and finally **intellectual things**; and, when **intellectual things** have been opened, they are represented in the former so that they are capable of being apprehended. The reason is that **intellectual things** arise from sensuous things by a method of extraction; for **intellectual things** are conclusions, which, when formed, are separated, and rise to a higher [plane]. These things are operated by the influx of spiritual things . . .

5733<sup>2</sup>. In the **Spiritual Church**, good is implanted in the **intellectual** part, through truth; for all truth is of the **intellectual** part . . .

5826<sup>2</sup>. So long as good and truth are in the **understanding** only, they are outside the man; for the **understanding** is without, and the will within.

5874<sup>2</sup>. (Thus) scientifics are of service to man in the forming of his **understanding**; but when the **understanding** has been formed, they then form the ultimate plane, in which the man no longer thinks, but above it.

5937<sup>3</sup>. (By being) in the affection of truth from good . . . the **Intellectual** is illuminated; and then it is granted to man to perceive something inwardly in himself.

5969. A failing of the life of the **Natural** and of the derivative **understanding**. Sig. and Ex.

5977. Spirits act into **intellectual things**; Genii, into voluntary things.

5978. **Celestial Angels** act into man's voluntary things; **spiritual Angels** into his **intellectual things**.

5998. Influx from the **Divine Intellectual**. Sig. and Ex. 6003.

6032. **Spiritual light** makes the life of the **understanding**. Ex.

—<sup>2</sup>. So the **intellectual** mind, which is man's internal eye, in order that it may see, needs the light of Heaven to illumine it . . . The light which illuminates the **intellectual** mind is truly light . . .

— Hence 'to see' = not only **understanding**, but also whatever is of **understanding**, as thought, reflection, animadvertence, prudence, etc.

[A.] 6055<sup>2</sup>. It is the internal man which, in the proper sense, is called **intellectual** or rational, because it is in the light of Heaven, in which are the reason and the understanding.

6065. But in the good which is from an origin in the **understanding** were the Ancients of the Spiritual Church . . . In this good are they in the Second Heaven. Ex.

6125. Scientifics from the **Intellectual**. Sig. and Ex.

— The **Intellectual** in man is augmented and grows from infancy until his age of manhood, and consists in an insight-*intuitio*-into Things from such things as are of experience and knowledge; and also in an insight into causes from effects; and also into things consequent from the connection of causes. Thus the **Intellectual** consists in the comprehension and perception of such things as are of civil and moral life. It comes into existence from the influx of light from Heaven; and therefore every man can be perfected as to the **Intellectual**. The **Intellectual** is given to everyone according to his application, life, and nature-*indolem*; nor is it lacking in any man, provided he is of sane mind; and it is given to man to the end that he may be in freedom and choice (as to) good and evil. Unless he had such an **Intellectual** as has been described, he could not do this from himself; and thus neither could anything be appropriated to him.

—<sup>2</sup>. The **Intellectual** of man is that which receives the Spiritual, so that it is the recipient of spiritual truth and good; for nothing of good . . . or of truth . . . can be insinuated into anyone who has not an **Intellectual**; but they are insinuated according to his **Intellectual**; and therefore man is not regenerated by the Lord until adult age when he has an **Intellectual** . . . and, when a man has been regenerated, his **Intellectual** performs this use, that it sees and perceives what good is and thence what truth is; for the **Intellectual** carries over the things of the light of Heaven into those of the lumen of nature, when the former appear in the latter . . . And, as the **Intellectual** performs this use, therefore, in the Word, where the Spiritual Church is treated of, its **Intellectual** is also treated of.

—<sup>3</sup>. Thus scientifics from the **Intellectual** are those which confirm the things which the man **intellectually** apprehends and perceives, whether they are evil, or whether they are good. Ill.

—<sup>e</sup>. That intelligence must not be procured through scientifics from man's Own **Intellectual**. Sig.

6190<sup>e</sup>. Heavenly light, which is faith, makes man's understanding; for the truth which is of faith, which proceeds from the Lord, enlightens his **Intellectual** . . . according to the reception.

6216. It treats (in Gen. xlviii.) of the **Intellectual** of the Church which is from truth ('Ephraim'); and of its Voluntary . . .

6222<sup>2</sup>. The **Intellectual** of the Church is to perceive from the Word what the truth of faith and good of charity are.

—<sup>3</sup>. For the **Intellectual** of the Church is that when man reads the Word, and carefully compares one thing with another, he perceives what is to be believed and done. But this happens solely with those who

are enlightened by the Lord. (Continued under ENLIGHTEN.)

—<sup>2</sup>. Moreover, those who have been regenerated receive from the Lord an **Intellectual** which is capable of being enlightened.

—<sup>4</sup>. But this **Intellectual**, which is called the **Intellectual** of the Church, is more interior than the **Intellectual** which is only from scientifics; for it is an apperception that the case is so . . . because the Word, in its spiritual sense, so dictates. Exampl.

—<sup>5</sup>. It is believed that those have an **Intellectual** in the Things of the Church who know how to confirm the doctrinal things of their own Church . . . but this is not the **Intellectual** of the Church. Ex. . . But 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. This **Intellectual** is what is represented by 'Ephraim.'

—<sup>6</sup>. For the truths of faith, together with the good of charity, are what inflow into the **Intellectual**, and enlighten it; and also cause the **Intellectual** and the Voluntary to constitute one mind. That both the **Intellectual** and the Voluntary are born from the Internal. Ex.

6240. The **Intellectual** of the internal man is called the Rational; but the **Intellectual** of the external man is called the Natural. (Continued under RATIONAL.)

6267. The truth of the **Intellectual** as in the second place. Sig. and Ex.

6377<sup>4</sup>. That the **Intellectual** would consult scientifics about the arcana of faith. Sig.

6378. That the Lord's **Intellectual** is Divine good from His Divine love. Sig. and Ex.

— 'Covering-*reclamen*' = the **Intellectual**; for the **Intellectual** is a recipient . . .

6379. That the **Intellectual**, or internal Human, is nothing but good. Sig. and Ex.

6384<sup>2</sup>. These ('Zebulon') have but little light from the **Intellectual**; for it has been immersed in scientific and sensuous things.

— But with those who have been in the affirmative, and have confirmed the truths of faith by scientifics, but yet so that they can be elevated from . . . the Natural . . . the **Intellectual** is enlightened, and thereby is in a certain perception of spiritual truth . . .

6396. As these ('Dan') do what is good . . . not from any new Voluntary, but from the **Intellectual**, thus . . . from obedience because it has been so commanded, they are in . . . the First Heaven.

6400. The **Intellectual** of the lowest Natural (is here treated of). Ex.

6405. For those who do works from truth and not as yet from good ('Gad') have the **understanding** obscured; whereas they who do them from good have the **understanding** enlightened; for good enlightens. For the light of truth from the Lord inflows into the **Intellectual** through good . . . but not into truth immediately. Ex.

6534. That **intellectual** things (accompanied the Internal in the establishing of the Church). Sig. and Tr.

— . 'Horsemen' = intellectual things. Ill.  
 —<sup>3</sup>. 'Horse' = Intellectual ; and 'his rider,' the understanding.

—<sup>5</sup>. The understanding perverted. Ill.

6578. 'To comfort' is predicated of the understanding.

6583. The establishment of the Church as to the Intellectual and its derivatives. Sig. and Ex.

6598. The cause of one man's excelling another in the faculty of understanding and perceiving what is honourable . . . just . . . and good . . . consists in the elevation of the thought to the things of Heaven ; for by this the thought is withdrawn from external sensuous things. Ex.

6599<sup>e</sup>. The faculty of understanding and perceiving is according to the extension into (the surrounding Societies of Spirits and Angels) that is, according to the influx thence. 6600.

6608. Intellectual light has been given me, taken away, diminished, and regulated . . .

6750. For scientifics are a plane for the Things of the understanding ; and the understanding is the recipient of the truth of faith . . .

6751<sup>e</sup>. It is these planes which are enlightened by the light of Heaven ; and hence comes the Intellectual, and the Perceptive, of faith and the good of charity.

6854<sup>2</sup>. The spiritual are they who cannot be regenerated except solely as to the intellectual part ; and not as to the voluntary part ; and a new will is therefore implanted by the Lord in their intellectual part, which will is according to the doctrinals of faith which belong to their Church.

7112<sup>2</sup>. The Angels with a man understand all things spiritually which the man understands naturally.

7233<sup>3</sup>. For an enlightened Intellectual discerns between apparent truths and real truths ; and especially between falsities and truths ; although it does not judge about real truths in themselves. But the Intellectual 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 these, provided he himself is in them, sees innumerable truths . . .

7290<sup>2</sup>. For nothing enters into the internal man except through intellectual ideas . . .

7295<sup>e</sup>. By such degrees are the evil (there) deprived of the understanding of truth and good.

7342. The understanding does not rule man unless the will inclines ; for the understanding favours the will ; for, regarded in itself, the understanding is nothing but the form of the will. (Continued under WILL.)

7503. (The vastation) of the intellectual and scientific things of the truth of faith. Sig.

—<sup>2</sup>. As to the intellectual part, it is that part which receives the truths of faith ; for the understanding is the internal sight, which is enlightened by the light of Heaven, and in the same proportion perceives, sees, and acknowledges the truths of faith when the Word is being read . . .

7870<sup>2</sup>. The faculty of understanding truth remains with the infernals, as with all men, however much they may be in evil or falsity ; but when this heavenly light passes from this faculty into the will, in that they do not want to understand . . . it is turned into a lumen like that from a charcoal fire . . .

7912. The enlightenment of the understanding of those of the Spiritual Church through the influx and presence of truth Divine. Sig. and Ex.

8025. A kind of discourse which fell solely into the interior understanding. Des.

8067. That this must be perpetually in the understanding. Sig. and Ex. 8090.

8160. The Intellectual of the mind, and [its] thought. Sig. and Ex.

8215<sup>2</sup>. 'Wheels' = the intellectual power of advancing.

8307<sup>e</sup>. The Lord gives man the faculty of understanding truth ; and the reason he does not understand it, is that he does not want to understand it, on account of the evil of his life . . .

8332. All falsities from a perverted Intellectual with these . . . Sig. and Ex.

8443<sup>2</sup>. Two degrees of truth Divine above the angelic understanding. Ex.

8521<sup>2</sup>. The good of truth, which is the good possessed by those in the Spiritual Kingdom, is implanted in their intellectual part . . .

8622<sup>2</sup>. The falsity of Genii is such evil that it cannot inflow into the intellectual part . . . and, as the new will of the man of the Spiritual Church is implanted in his intellectual part . . . such Genii are vastated as to all the Intellectual. Ex.

8628. They who have used their knowledges as means to annihilate the things of faith, have completely destroyed their Intellectual.

—<sup>2</sup>. In this Earth, knowledges are a means for opening the intellectual sight.

8694<sup>2</sup>. With those who are in good, and thence in the affection of truth, the Intellectual of the mind is open into Heaven . . .

—<sup>e</sup>. For through Heaven (comes) a light which encompasses and enlightens their understanding, which is the eye of the internal sight ; and the things which appear in that light are truths . . .

8701<sup>2</sup>. In the other life all are consociated according to the life of the will, and not according to the life of the understanding ; for where the will is, there the understanding is ; but not the converse . . .

—<sup>e</sup>. But (here) the case is different ; here, a man can . . . understand differently from what he wills ; but this is for the sake of the possibility of his reformation ; that is to say, he can understand what is good, although he wills what is evil ; and thus, through the understanding, he can be led to will what is good. But in the other life everyone is led according to his will which he had acquired in the world.

8707. 'Way' is predicated of the understanding of truth ; here, in an interior degree, because it is

predicated of the understanding which is possessed by the man of the Spiritual Church from the immediate influx of truth from the Lord; from which there is not the apprehension of truth, but a light which confers the faculty of understanding. Ex.

[A.] 8764<sup>2</sup>. 'Birds' = intellectual things; and hence 'wings' = spiritual truths, because all the Intellectual is from them: an Intellectual from falsities, however perspicacious and acute it may appear, is not an Intellectual; for the Intellectual sees from the light of Heaven, which is spiritual truth . . . and therefore where there is not the truth of faith, there is no light, but thick darkness, and an Intellectual in thick darkness is no Intellectual.

8890. 'Son' = the Intellectual . . . in the internal man.

—<sup>2</sup>. For truths constitute the Intellectual.

8904<sup>8</sup>. Imaginary power from man's Own Intellectual. Sig.

8988. To act from the Intellectual, and not from the Voluntary, is to act from that which stands without and serves; for the understanding has been given to man in order that it may receive truths, and introduce them into the will . . .

9007<sup>2</sup>. Instead of 'man-*vir*' the Angels perceive his intellectual faculty, from which he is a man . . . for man-*homo*—is man-*homo*—from the will; but man-*vir*—from the understanding.

9009<sup>2</sup>. The evils which proceed from . . . the Intellectual part, and not at the same time from the voluntary part, are not inrooted and appropriated to the man. Ex.

9013. For he who is in deceit meditates evil, and thereby nourishes his understanding, and delights it, and thus destroys therein everything which belongs to man . . .

9050. To the faculty which is called the understanding pertains faith; for the truths of faith make its life . . .

9051. If they should injure anything in the interior Intellectual. Sig. and Ex.

— . Man has an exterior understanding, and an interior understanding; the exterior understanding is where that thought is which comes to perception; and the interior understanding is where that thought is which does not come to perception—but still it comes to the perception of the Angels. It is this understanding which is enlightened by the Lord when the man receives faith, for it is in the light of Heaven; and in this understanding is the spiritual life of man, which is not much manifested to him (here) . . . Meanwhile this life lies hidden interiorly in the thought of the exterior understanding, and produces there what is holy and reverential for the Lord, the Church, etc.

9052. If they should injure anything in the exterior Intellectual. Sig. and Ex.

9055<sup>2</sup>. (Thus) when a man is being regenerated, there is given him by the Lord a new understanding through the truths of faith . . .

9057. If anything of affection in the Intellectual should be extinguished or injured. Sig. and Ex.

9069. For evil from the Voluntary, and not at the same time from the Intellectual, does not condemn. Sig. and Ex.

9071. Evil which has passed into the Intellectual. Sig. and Ex. 9095.

9096. It is the Intellectual which sees evil; and that which is seen may be restrained, not by the Intellectual; but through it by the Lord. For the Lord inflows into those things with a man which are known to him, but not into those which are unknown to him.

9132<sup>2</sup>. For what is done consciously, goes out from the will and at the same time from the understanding; thus from the whole man; for man is man from both; and that which is done from both is done from the falsity which is from evil; from falsity, because from the understanding; and from evil, because from the will; and hence the man is guilty; (for) that is appropriated to a man which comes from his understanding, and at the same time from his will; and a man becomes guilty, if he does not, by means of his Intellectual, repress the evil of his Voluntary, when he sees it.

9144. The fires (of love) constitute the life of man's will, and the light from them the life of his understanding; and so long as the fires of evil are kept enclosed in the will, the understanding is in light, and is consequently in the apprehension of what is good and true: but when these fires shed their light into the understanding, the previously existing light is dissipated . . .

—<sup>2</sup>. And when these evil loves are assailed, there bursts forth fire from the will into the understanding, and conceives a flame there, which is called anger. . . This flame attacks the truths and goods which are in the Intellectual, and not only hides, but also consumes them; and, what is an arcanum, when this evil fire bursts forth from the will into the Intellectual, the Intellectual is closed above, and is opened below . . . and this is why evils and falsities then inflow . . .

9156. The evils (called 'transgressions,' and 'iniquities') come forth from a perverted understanding . . .

9224. For the Intellectual is that which first receives truths, because it sees them, and introduces them to the will.

9227<sup>2</sup>. The external way (through which truths enter) is through the hearing into the memory, and from the memory into the understanding; for the understanding is the internal sight . . .

9230<sup>2</sup>. For the memory and the understanding are like courtyards . . .

9274<sup>2</sup>. For the will is the man himself, and the understanding is its minister.

— . For the understanding is only the sight of the Things which the man wills and loves.

9279<sup>2</sup>. Intellectual things are opened by means of those things which relate to truth.

9282. To know, understand, acknowledge, and believe, are of the **understanding**; but these *are* not with a man until they become of his will; nor do they come forth—*existent*—with him until they become of the **understanding** from the will. Ex.

9283. For the thought which does not speak, is the higher or interior **Intellectual** of man which proceeds from his will; but the thought which speaks is the lower or exterior **Intellectual**, formed from the higher or interior one, to present, or to simulate before the world, the things which are just and fair, and good and true.

9296<sup>3</sup>. The derivative new **Intellectual** is as it were the tabernacle through which there are entrance and exit.

9297<sup>2</sup>. These truths from good are what make the new **Intellectual**, which makes a one with the new will . . .

9300<sup>4</sup>. (Thus) they who are enlightened (or illustrated) see and perceive within themselves whether a thing is true or not; and that which is then inwardly enlightened is their **Intellectual**; and that which is then inwardly enkindled is their Voluntary; and if that in which they are enlightened is the genuine truth of faith, and if that in which they are enkindled 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 enkindled . . .

—<sup>5</sup>. (Thus) 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 enkindled; whereas with (the latter), the **Intellectual** of the internal man is not enlightened, nor is the Voluntary of the internal man enkindled; the reason is that these latter are natural men.

9384. Reception in the **understanding** by those who are truly of the Church. Sig. and Ex.

9386. So long as truths are regarded only **intellectually**, they are not impressed on the life . . .

9393. Truth is occasionally called forth from the memory to the internal sight, or **understanding**, from which it again falls back into the memory . . . But when truth is called forth from the memory into the **understanding**, and, from the **understanding**, enters the will . . . it becomes of the man's life.

9394. All things which are . . . laid up in the memory and are capable of being called forth from it to the **intellectual** sight, are called *scientifics*; and, in themselves, are the Things which constitute the **Intellectual** of the natural or external man.

— But the internal sight, which is the **understanding**, sees nothing else in the fields or gardens of the Things of its memory than those which are in agreement with the loves in which the man is, and which also favour the principles which he loves . . .

9398. 'To hear' = obedience from the **understanding**, thus from the soul.

9399. For the Divine truth which is from the Lord is continually inflowing with man, and making his **Intellectual** . . .

—<sup>3</sup>. That every man in the world, of sane reason, is in the faculty of **understanding** truth Divine . . . in proportion as he desists from evils, has been granted me to know from much experience; for all in the other life, both evil and good, are able to **understand** what is true and what is false, and also what is good and what is evil; but the evil, although they **understand** what is true and good, do not want to **understand** them; for the will resists; and therefore when they are left to themselves, they relapse into the falsities of their evil, and are averse to the truth and good which they had **understood** . . .

9407<sup>4</sup>. But he who cannot think **intellectually**, that is, abstractedly, from material things, cannot apprehend these things . . .

9424<sup>2</sup>. These, being enlightened by the Lord, are led to see the truths of the Word as they are in Heaven; for the Lord inflows through Heaven into their **understanding**; for it is the interior **understanding** of the man which is enlightened.

9473<sup>3</sup>. The will cannot manifest itself except by means of the **understanding**; for the **understanding** receives the good of the will, and declares it; moreover, the **understanding** is the form of the will; and moreover truth pertains to the **understanding**, and good to the will.

9509<sup>4</sup>. As truth cannot enter Heaven, unless there is good in it . . . so neither can the **Intellectual** . . .

9514<sup>2</sup>. Good is to truth as the will to the **understanding** . . . The will receives its quality from the **understanding**; and the **understanding** its *esse* from the will; for the will is formed in the **understanding** . . .

9595. 'Curtains' = the interior truths of faith which are of the new **Intellectual**.

9596<sup>3</sup>. 'Twined fine linen,' properly = the **Intellectual** such as exists with the spiritual man, or spiritual Angel. Ex. 9744, Ex. 9774.

— For the **Intellectual** is the subject, or containant; and truth is of it.

— (Thus) the **Intellectual** itself, with those of the Spiritual Kingdom, is, in the strict sense, 'the habitation'; and it is described by the expanse formed of curtains.

—<sup>5</sup>. To regenerate man, and thus to create or form a new **Intellectual** in which there is a new Voluntary, which is the Heaven itself of the spiritual man, in which the Lord dwells with that man. Sig.

9598. 'The work of the designer' = the **Intellectual**. Ex. 9835, Ex.

9637. The Voluntary does not appear without the **Intellectual**; and the **Intellectual** does not come into existence without the Voluntary . . .

9696. For the **understanding** is according to the reception of the light which is in the Heavens.

9716<sup>6</sup>. For the **Intellectual** is allotted to the perception of truth from good; and the Voluntary to the perception of good in truth.

[A.] 9723. The scientifics stored up in the external memory serve the internal sight or understanding as a plane of objects . . . for the interior sight, or understanding, by virtue of its light which is from Heaven, looks into this plane . . . which is below it, and chooses and elicits from the various things there such as are in agreement with its love; and these it calls forth to itself, and stores them up in its own memory, which is the internal memory. This is the source of the life of the internal man, and of his intelligence and wisdom . . .

9744. For the **Intellectual** consists, and is as it were woven together, of truths from a celestial origin.

— The faculty allotted to the reception of truth, is called the **understanding** . . . and therefore the **understanding** excels in proportion as it has been formed from genuine truths.

9780<sup>1</sup>. The **Intellectual** of the man of the Church perverted through reasonings from scientifics. Tr.

9781. The will does not appear in the light except through the **understanding**; for it is the **understanding** which forms the Voluntary, and presents it so that it can be seen.

9796. When it is known what the internal and the external man are, it can be known whence are the **understanding** of truth and the will of good.

9797. In proportion as the internal man has been opened towards Heaven, in the same proportion it is in the light of Heaven; thus in the **understanding** of truth . . .

9799. Therefore the **understanding** of truth consists in seeing, by enlightenment from the Lord, truths from the Word.

9800. They who are in love to and faith in the Lord, and in charity towards the neighbour, are in the **understanding** of truth and the will of good . . .

9810. Divine truth . . . received in the **intellectual** part, is called spiritual good.

9817<sup>2</sup>. 'Spirit' = the life of the **intellectual** part.

9818<sup>3</sup>. And the life of the **intellectual** part is to know, see, and **understand** truth to be truth, and good to be good.

9835. What is meant by a thing coming from the **Intellectual**. The **Spiritual Kingdom**, as to all truths and goods there, pertains to the **intellectual** part. Ex.

—<sup>2</sup>. (The Grand Man also therefore) has these two faculties . . . and his **understanding** is in the **Spiritual Kingdom** . . . 9858.

9846. Hence . . . the **Intellectual** of a regenerate man corresponds to the **Spiritual Kingdom**.

9915<sup>2</sup>. The faculties which receive (the Celestial, **Spiritual**, and **Natural**) are called the Voluntary, the **Intellectual**, and the **Scientific** . . . The **Scientific** constitutes the **Intellectual** of the natural man . . . and these three are signified by 'the weaver,' 'the designer,' and 'the embroiderer.' The reason 'the weaver' = the Voluntary, is that the Voluntary inflows into the **Intellectual**, and weaves it, inasmuch that the things which are in the **Intellectual** are things woven from the Voluntary; for that which the

Voluntary wills, it forms so that it may appear to the sight in the **Intellectual**. This sight is thought; and therefore by 'the designer' (or 'thinker out-cogitator') is signified the **Intellectual**.

9942<sup>2</sup>. For all things which are of the **understanding** with man proceed from his Voluntary . . .

9952. Everyone (there) is clothed according to his **Intellectual** corresponding to the Voluntary which is in him. The reason is that the **Intellectual** with man invests his Voluntary: and the **Intellectual** has been formed from truths, and the Voluntary from goods; and good is that which is clothed.

9960<sup>16</sup>. The implantation of good and truth in the **intellectual** part is described by Shem and Japheth putting the garment on their shoulders, going backwards, and turning their faces backwards; for such is exactly the case with the truths and goods of faith with the man of the **Spiritual Church**. Ex.

9993. To the **Spiritual Kingdom** in the Heavens corresponds the **Intellectual** with man . . . and the **Intellectual** with man is internal and external . . . the internal **Intellectual** making the spiritual (as distinguished from the celestial) life of the internal man; and the external **Intellectual** making the spiritual life of the external man . . .

9995<sup>2</sup>. With a spiritual man and Angel the marriage of good and truth takes place in the **intellectual** part. . . The external way, through which truth enters, is through the hearing and sight into the **understanding** . . .

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

10062. The derivative **Intellectual** in the Middle Heaven. Sig. and Ex.

—<sup>3</sup>. For all the **Intellectual** has been formed from truths . . . and the **understanding** of man has been given for truths; and therefore as 'the hand' = truth in its power, it also = the **understanding**.

10064<sup>2</sup>. The **understanding** of man is therefore such as are the truths which form it; and such as is the faith in them . . . In the opposite sense . . . the **understanding** is such as is the falsity which forms it, and such as is the faith in the falsity . . . The **understanding** of falsity is from Hell . . . for it is opposite to the **understanding** of truth . . . which is from Heaven from the Lord.

10076<sup>4</sup>. So, whether you say **understanding**, cause of the end, faith, or truth, it is the same; for that which a man **understands** or thinks from the will, he holds as a cause, and believes, and calls truth.

10093. For in the **Spiritual Kingdom** Divine truth is received in the **intellectual** part . . . and that which is received in the **intellectual** part is said to be acknowledged.

10109<sup>2</sup>. The **understanding** is only so far the man as it *has* from the will. Ex.

10110<sup>2</sup>. Truth (alone) does not make man's life, because it is of the **understanding**; and the **understanding** without the will is not the man himself, being only the entrance to him; for entrance is made through the **understanding**. Ex.

10124. With those in the Spiritual Kingdom, good is implanted through truth in the intellectual part . . .

— In proportion as the man is affected with the truth, and lives according to it, it is called forth into the **Intellectual**, and becomes faith . . . and this faith constitutes his new **Intellectual** . . .

10196<sup>2</sup>. The understanding has been formed to receive Divine truth . . . The understanding serves them for reception, and also for perception.

10237<sup>2</sup>. Spiritual ideas cannot be comprehended in the Natural ; for they are **intellectual** ideas which are devoid of objects such as are in the material world . . .

10264<sup>3</sup>. The **Intellectual** is constituted from the perception of truth . . .

10332<sup>2</sup>. For the understanding is not anything except from the will ; for that which a man **understands**, and does not will, is not of the man's **understanding** ; but is of the **understanding** of another in himself ; and therefore this **understanding** perishes. But it is different with the **understanding** from the will : this is of the man himself, because the will is the man himself.

10367<sup>4</sup>. Hence it is that the Knowledges of truth and good must precede, and must enlighten the man's **understanding** ; for the **understanding** has been given to man in order that it may be enlightened through the Knowledges of good and truth, to the end that they may be received by his will . . .

— Therefore when man is in good as to the will, he is in the truths of this good as to the **understanding** ; for the **understanding** with a man actually makes a one with his will ; for that which the man wills, he thinks, when left to himself.

—<sup>5</sup>. They who love their evils . . . can indeed . . . in some measure **understand** truths from the Word . . . for every man is kept by the Lord in this state as to the **understanding**, to the end that he may be regenerated ; but when he loves his evils, the **Intellectual** of his internal man is not imbued with truths, but only the **Intellectual** of his external man, which **Intellectual** is merely scientific . . .

10409<sup>4</sup>. Every man is led by the Divine through his **Intellectual**, otherwise no man could be saved.

10536<sup>2</sup>. The **Intellectual** (of Angels and Spirits) is that which is presented and represented by means of their garments ; for the **Intellectual** of everyone has been formed by means of truths ; and becomes such as are the truths from which [it came]. The **Intellectual** with the Angels of Heaven is in their internal, and therefore they have resplendent white garments . . .

10569<sup>2</sup>. For the **understanding** is the internal eye . . . and it is a real light which illumines the **understanding** . . . H.130.

10659<sup>3</sup>. But to those who are in illustration (or enlightenment) the Lord gives to **understand** the things they believe . . .

10675<sup>2</sup>. As to the **Intellectual** of man, whether it consists of truths which are from good, or from falsities which are from evil, it cannot consist of both together, for they are opposites ; and the **Intellectual** of man is that which receives truths, and is formed through

truths ; for whatever is in his **Intellectual**, relates to truth.

—<sup>3</sup>. For, in the proper sense, nothing else can be called an **Intellectual** than that which is from truths from good : that which is from falsities from evil is not an **Intellectual** ; for intelligence and wisdom can never be predicated of falsities from evil . . . And therefore the **Intellectual** of man is never opened, until the man loves and perceives truths ; and the perception and love of truth are from good. Hence it is that truths from good are the source of the **Intellectual**.

—<sup>4</sup>. He who believes that *he* has an **Intellectual** who can reason dexterously against the truths of the Church, is very much mistaken ; for such a one sees nothing within himself, but without himself . . .

10714. Faith makes the life of man's **understanding**, hence such as is the . . . faith, such is the life.

H. 128. The **understanding** is the internal sight of the Angels, which inflows into their external sight, and produces it.

130<sup>2</sup>. In proportion as I have been elevated (into the light of Heaven) my **understanding** was enlightened . . .

136. Angels, like men, have **understanding** and will ; the light of Heaven makes the life of their **understanding**, because it is Divine truth . . .

153. With the evil, the **Intellectual** can be turned to the quarters of Heaven ; but not the Voluntary . . . which has been provided . . . to the end that everyone may be able to see and acknowledge truths . . .

368. For the man-*vir*-is born to be **intellectual**, thus to think from the **understanding** . . .

462<sup>2</sup>. The pleasures of the appetites . . . obscure and debilitate the **understanding** in proportion as they prevail.

464<sup>2</sup>. The internal Sensuous, or the **Intellectual**.

N. 35. (Refs. to passages on the subject of the will and the **understanding**.)

113. A man is able to know, think, and **understand** much ; but, when left to himself, he rejects the things which are not in agreement with his love.

J. 36. The **understanding**, whose province it is to think, is the receptacle of faith.

L. 18<sup>2</sup>. 'The will of man-*vir*'=the intellectual proprium of man, which in itself is falsity.

S. 12. The successive states of the Church as to the **understanding** of the Word. Sig. and Enum.

76<sup>2</sup>. It is not the Word which makes the Church, but the **understanding** of it ; and the Church is such as is the **understanding** of the Word with those who are in the Church.

77. The Word is the Word according to the **understanding** of it with man ; that is, according as it is **understood**. If it is not **understood**, the Word is indeed called the Word ; but it is not the Word with the man. The Word is the Truth according to the **understanding** of it . . . The Word is spirit and life according to the **understanding** of it ; for the letter, without the **understanding** of it, is dead. As man has 'Truth and life according to the **understanding**



of the Word, he has also faith and love according to it . . . It follows that through the **understanding** of the Word, and according to it, the Church is the Church . . .

**F. 4.** The Angels therefore utterly reject the dogma that the **understanding** must be under obedience to faith.

**W. 40°.** (For) appearances are the first things from which the human mind forms its **understanding** . . . and, if the cause lies deep, the mind cannot investigate it unless it keeps the **understanding** in spiritual light for a long time; but it cannot keep it long in that light on account of the natural light which continually draws it back.

**46.** (Such) think from the eye, and cannot think from the **understanding**. Thought from the eye closes the **understanding**; whereas thought from the **understanding** opens the eye.

**67.** As man perfects his **understanding** by knowledges, he is elevated into the third degree (of the natural world), and then becomes rational. **237.**

**243.** That the **understanding** can be elevated into the light of Heaven . . . but that the will cannot be elevated into the heat of Heaven . . . unless the man shuns evils as sins. (From experience.) **258, Ex.**

**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; for the human **understanding**, rising up by continuity around the two higher degrees, receives the light of their wisdom . . .

**264.** By rationality is meant the faculty of **understanding** truths and thereby falsities, and of **understanding** goods and thereby evils . . . which every man has from creation . . . and which is never taken away.

**357.** In spiritual light, the **understanding** (of atheists) appeared open below, but closed above . . . Above the Sensuous—which is the lowest of the **understanding**—there appeared as it were a covering . . .

**363°.** It is the **understanding** which sees through the eye; and therefore seeing is predicated of the **understanding**. . . It is the **understanding** which hears through the ear; and therefore hearing also is predicated of attention and giving heed, which pertain to the **understanding**. . . It is the **understanding** which smells and also tastes, by virtue of its perception . . .

**368°.** It is believed . . . that the **understanding** makes man; but this is because the **understanding** can be elevated into the light of Heaven . . . But still so much of the **understanding** as transcends . . . the love (only) appears to be the man's . . . and therefore in time either passes away, or lingers in the borders outside the Things of the memory . . . and therefore is separated after death . . . **397.**

**382.** That the **understanding** corresponds to the lungs. Gen.art. **413, Ex.**

**383.** Therefore by 'the soul,' and 'the spirit,' is signified the **understanding**. Ill.

**395°.** It has therefore been effected that the **under-**

**standing** of man can be elevated above his own proper love into some light of wisdom, in the love of which the man is not . . . But as man has abused the faculty of elevating the **understanding** above his own proper love, he has destroyed in himself the ability to be a receptacle and habitation of the Lord . . . by making the will a habitation of the love of self and of the world, and the **understanding** a habitation of confirmations of these loves. This is the origin of these two habitations, the will and the **understanding**, having been made habitations of infernal love . . . and infernal thought.

**401.** That love or the will cannot do anything . . . without a marriage with wisdom or the **understanding**. Ex.

**402.** That love or the will prepares a house or bridal bed for its future consort, which is wisdom or the **understanding**. Ex. (and shown from the physiology of the heart and lungs.)

**403.** That love or the will prepares all things in its human form, in order that it may be able to act conjointly with wisdom or the **understanding**. Shown.

**404.** That when the nuptials have taken place, the first conjunction (of the will and **understanding**) is through the affection of knowing, from which comes the affection of truth. Ex.

—<sup>2</sup>. That the second conjunction (of the will and **understanding**) is through the affection of **understanding**, from which comes the perception of truth. . . The affection of truth and the perception of truth are two faculties of the **understanding** which with some accord in a one; but with some do not. They (do so) with those who want to perceive truths with the **understanding**; but not with those who merely want to know truths. It is also evident that everyone is in the perception of truth in proportion as he is in the affection of **understanding** it; for take away the affection of **understanding** truth, and there will be no perception of truth; but give the affection of **understanding** truth, and there will be the perception of it according to the degree of the affection of it. No man of unimpaired reason ever lacks the perception of truth, so long as he has the affection of **understanding** truth. That every man has the faculty of **understanding** truth, which is called rationality, has been shown above. —<sup>3</sup>, Further ex.

—<sup>4</sup>. For when love enters the **understanding** . . . it first produces the affection of truth; then the affection of **understanding** that which it knows; and at last the affection of seeing in the thought of the body that which it understands.

**405.** That these three . . . follow in order in the **understanding**. Shown.

**406.** Love without the **understanding** . . . can neither feel nor act in the body. Ex.

— . Hence, without the light of the **understanding** even the bodily senses would be blind and blunted . . . and the same is true of every act of the body. Ex. **407, Shown.**

**408.** That love or the will introduces wisdom or the **understanding** into all things of its house. Shown.

409. That love or the will does nothing except in conjunction with wisdom or the **understanding**. Ex.

410. That love or the will conjoins itself with wisdom or the **understanding**; and causes wisdom or the **understanding** to be reciprocally conjoined with it. Ex.

—<sup>3</sup>. Thoughts, perceptions, and the derivative knowledges, do indeed inflow from the Spiritual World; but still they are not received by the **understanding**; but by the love, according to its affections in the **understanding**. It appears as if the **understanding** receives them . . . but it is a fallacy. It also appears as if the **understanding** conjoins itself with the love or the will; but this too is a fallacy. Ex. 411<sup>e</sup>.

412<sup>3</sup>. He who knows the whole structure of the lungs, and compares it with the **understanding**, can clearly see that the **understanding** does nothing from itself; that it does not perceive or think from itself; but that it does everything from the affections which are of the love, which, in the **understanding**, are called the affection of knowing, of **understanding**, and of seeing truth. . . The structure of the lungs (shows) that the love through its affections conjoins itself with the **understanding**; and that the **understanding** does not conjoin itself with any affection of love; but that it is reciprocally conjoined by the love, to the end that the love may have sensitive and active life.

413. That wisdom or the **understanding**, from the power given it by the love, can be elevated, and can receive such things as are of light from Heaven, and can perceive them. Ex. and Shown.

—<sup>3</sup>. This takes place in the lungs, because the **understanding** can be elevated above its own proper love, and can receive light from Heaven. But still, when the **understanding** is elevated above its own proper love, it does not recede from it, but derives from it that which is called the affection of knowing and **understanding** for the sake of something of honour, glory, or gain, in the world.

—<sup>e</sup>. To see (these things) from correspondence is to see the lungs from the **understanding**, and the **understanding** from the lungs . . .

416. That (unless love or the will loves the **understanding** in the degree of its elevation) it draws down wisdom or the **understanding** from its elevation, in order that it may act as a one with itself. Ex. 417, Shown.

419. That love or the will is purified in the **understanding**, if they are elevated together. Ex. 420, Shown.

421. That love or the will is defiled in the **understanding**, and by it, if they are not elevated together. Ex.

422. That love, when purified by wisdom in the **understanding**, becomes spiritual and celestial. Ex.

424. That love, when defiled in the **understanding**, and by it, becomes natural, sensuous, and corporeal. Ex.

425. That there still remains the faculty of **understanding**, which is called rationality . . . Ex.

P. 96<sup>2</sup>. Man has an **understanding** from no other

source than that he is able as from himself to **understand** whether a thing is of reason or not; and to **understand** whether a thing is of reason or not is from the faculty continually given him by the Lord which is called rationality.

—<sup>3</sup>. As man can will, he can also **understand**; for to will is not possible without to **understand**; to **understand** is its consort, or mate, without which it cannot be. . . Moreover if you take away willing from **understanding**, you **understand** nothing; but in proportion as you will (to **understand**) in the same proportion you can **understand**, provided the aids called Knowledges are to hand . . .

—<sup>5</sup>. For the Lord resides with men in these two faculties . . . and hence it is that both an evil and a good man can **understand** . . .

99. I have heard atheists, who had become devils and satans, **understand** the arcana of wisdom as well as the Angels; but only when they heard them from others; but when they returned into their own thoughts, they did not **understand** them, for the reason that they would not . . .

144. That no one can be reformed in a state of blindness of the **understanding**. Ex.

— . When the **understanding** is blinded, the will is also stopped up . . .

— . In addition to ignorance, the religion which teaches a blind faith also blinds the **understanding**; and also a doctrine of what is false; for, as truths open the **understanding**, so falsities close it; they close it above, but open it below; and an **understanding** which is opened only below cannot see truths but can only confirm whatever it wills, especially what is false. The **understanding** is also blinded by the cupidities of evil; for so long as the will is in them, it impels the **understanding** to confirm them. Examp.

—<sup>2</sup>. So thinks the **understanding**, which is then the whore of the will.

149. The second cause (of spiritual slavery) is that the religion of the Christian world has closed the **understanding**; and faith alone has sealed it up . . .

150<sup>2</sup>. For what the Lord teaches, He gives to man to perceive by reason; and this in two ways; one, that he sees in himself that it is so as soon as he hears it; the other, that he **understands** it by reasons: to see in himself is in the internal man; and to **understand** by reasons is in the external man.

—<sup>e</sup>. For the **understanding** sees in the eye, and hears in the ear; and not the converse.

172<sup>5</sup>. Everyone is taught according to the **understanding** of his love; what is beyond this does not remain.

187<sup>3</sup>. I have sometimes thought, would such acknowledge the Divine Providence if their **understanding** were opened above . . . and I have perceived that those who have confirmed themselves in favour of nature . . . would not. Ex.

223. Man possesses in himself the faculty of **understanding** the arcana of wisdom, like the Angels themselves; for I have seen fiery devils, who, when they heard the arcana of wisdom, not only **understood**

them, but also spoke them from their own rationality ; but as soon as they returned to their diabolical love, they did not understand them, but things contrary to them . . . R.940<sup>e</sup>.

[P.] 237<sup>r</sup>. When a man is in evil, many truths can be introduced into his understanding, and yet not be profaned. The reason is that the understanding does not inflow into the will, but the will into the understanding . . .

— . When truths are solely in the understanding, and thence in the memory, they are not in the man, but outside of him.

282. The Lord could heal the understanding with every man, and thus make him not think evils but goods . . . but merely to heal the understanding, is to heal a man outwardly only ; for the understanding together with its thought is the external of man's life ; and the will with its affection is the internal of it ; and therefore the healing of the understanding alone would be like a palliative healing . . . It is the will itself which must be healed, not by the influx of the understanding into it, because this is impossible ; but by instruction and exhortation by the understanding. If the understanding only were healed, the man would become like an embalmed corpse, or one enveloped in fragrant spices and flowers, which in a short time would acquire a stench from the corpse . . . So would it be with heavenly truths in the understanding, if the evil love of the will were shut in.

321<sup>r</sup>. All influx from the Lord is effected by the enlightenment of the understanding, and by the affection of truth, and through the latter into the former.

R. 25. That all will acknowledge the Lord who, from affection, are in the understanding of Divine truth. Sig. and Ex.

214. That the understanding may be healed, lest the genuine truths of wisdom be profaned and falsified. Sig. and Ex.

224<sup>r</sup>. Things which the learned of the clergy have removed from the understanding, not knowing that there are two ways to the understanding ; one from the world, and the other from Heaven ; and that the Lord withdraws the understanding from the world, when He enlightens it ; whereas if the understanding is closed by religion, the way to it from Heaven is closed, and then the man sees nothing more in the Word than a blind man. Examps.

—7. The Angels said, We will not say anything but what you understand ; otherwise our discourse would fall like rain upon sand . . .

—13. The Angels replied, It is a mystery, but such a one as can be understood.

—e. Then they said, Now for the first time we understand ; and, when they said, We understand, a flaming light descended from Heaven and consociated them with the Angels.

244. The Divine truth of the Word as to Knowledges and the derivative understanding. Sig. (by 'the flying eagle'.)

298. 'A white horse' = the understanding of truth and good from the Word with them. E.355.

305. 'A red horse' = the understanding of the Word destroyed as to good, and thence as to life, with them. E.364.

312. 'A black horse' = the understanding of the Word destroyed as to truth, thus as to doctrine, with them. E.372.

320. 'A pale horse' = the understanding of the Word destroyed both as to good and as to truth. (= the understanding of the Word null from the evils of life and the derivative falsities then prevailing. E.381.)

337. Those who before the separation (from Heaven) had been in the understanding of truth and good. Sig. and Ex.

360<sup>r</sup>. As the Intellectual of the Church is from the doctrine of good and truth, this Intellectual . . . is signified by 'Joseph.' Ill.

429. That those who are in the doctrine of faith separated, wish that in things of faith the understanding be closed and the will stopped up . . . but that it has been provided . . . that the understanding be not closed, nor the will stopped up. Sig. and Ex.

451<sup>e</sup>. The effect of removing the understanding from faith.

462<sup>r</sup>. This spiritual witchcraft, used by the magi . . . was called the binding of the understanding. Ex.

564. The spiritual truths, rationally understood, adduced by the Michaels of the New Church. Sig. and Ex.

—2. As, in the New Church, the dogma that the understanding is to be kept in obedience to faith, is rejected ; and as there is received in its stead [the doctrine] that the truth of the Church must be seen in order that it may be believed ; and as truth cannot be seen in any other way than rationally, it is said, by truths rationally understood. How can any man be led by the Lord, and be conjoined with Heaven, who has closed his understanding in such things as belong to salvation and eternal life ? Is it not the understanding which must be enlightened and taught ? And what is an understanding closed by religion but thick darkness ? . . . The wise cast out of their memories . . . words which have not entered by the understanding . . .

575<sup>r</sup>. The dragon reigns and prevails . . . especially through this dogma, That the understanding must be kept under obedience to faith ; and that that is faith which is not understood ; and that, in spiritual things, faith in a Thing which is understood is intellectual faith, which is not justifying. When these [ideas] prevail among the laity, the clergy have Power, reverence, and a kind of adoration. Sig.

611<sup>r</sup>. Those whom you saw . . . like dead horses, were those who have closed the rational sight . . . by their peculiar dogma that the understanding must be kept under obedience to their faith ; not thinking that the understanding, when closed by religion, is as blind as a mole. Des.

655<sup>r</sup>. For every devil can understand truth when he hears it ; but he cannot retain it. Ex.

914. With every man the understanding is such

that it can be elevated even into the light of Heaven ; and also is elevated if from any delight it wills to see truth . . .

—<sup>2</sup>. But they who have confirmed the dogma, that in theological things the **understanding** must see nothing . . . cannot see any truth in the light. This dogma was retained by the Church of the Reformed from the Roman Catholic religiosity, which holds that no one but the Church itself, by which they mean the Pope, and the Papal Consistory, must interpret the Word . . .

—<sup>3</sup>. They who hereafter retain (a faith which is separated from the **understanding**) cannot be enlightened by the Lord in Divine truths. So long as the **understanding** is held captive under obedience to faith, that is, so long as the **understanding** is removed from seeing the truths of the Church, theology becomes a mere affair of the memory . . . (Such) are 'blind leaders of the blind'; and 'when the blind leads the blind, both fall into the ditch' . . .

940<sup>2</sup>. This conceit from that love can elevate the **understanding** into the light of Heaven . . .

M. 55<sup>6</sup>. The love of a man—*vir*—for a man—*vir*, is like the love of an **understanding** and an **understanding**; for the man was created, and is thence born, in order to become **understanding**. The love of a woman for a woman is like the love of an affection and an affection of the **understanding** of the men; for a woman has been created and is born to become the love of the **understanding** of the man.

90. This reception (with the male, of the truth of wisdom) takes place in the **understanding**; and consequently the male is born in order to become intellectual. Ex.

—<sup>e</sup>. Moreover, the prolific principle is in the male; and this is from no other source than the **understanding**; for it is from the truth from good there.

151a<sup>3</sup>. (The idea that) the **understanding** is only a modification of the light of the sun . . .

168. The Masculine consists in perceiving from the **understanding** . . . and the **understanding** perceives also those things which are above the body, and outside of the world . . . whereas love does not go beyond what it feels; and when it does go beyond this, it derives its doing so from a conjunction . . . with the **understanding** of the man. For the **understanding** is of light; and love is of heat; and the things which are of light are seen; and those which are of heat are felt.

183<sup>e</sup>. Some appeared crowned with flowers, because they had **understood** more profoundly.

218<sup>e</sup>. From these things I could plainly see that the man—*vir*—is born **understanding** . . . also the quality of **understanding** in its beginnings; and thus what the quality of the **understanding** of the man would be in its development without conjunction with feminine love . . .

223. The masculine form is the intellectual form . . . and the intellectual form cannot grow warm with conjugal heat of itself . . .

245. The reason why souls or offspring are propagated

(even when cold separates the souls of the parents) is that the **understanding** of the man is not closed; but is capable of being elevated into the light in which the soul is . . .

269<sup>5</sup>. He replied . . . In the body I am an angel, but in the spirit a devil; for in the body I am in the **understanding**, but in the spirit I am in the will; and the **understanding** carries me upwards, but the will downwards. When I am in the **understanding**, my head is encompassed with a white ring; but when the **understanding** surrenders itself entirely to the will . . . which is our ultimate lot, the ring becomes black . . . The bystanders came to the conclusion that a man is such as his love is, and not such as his **understanding** is; because the love easily draws the **understanding** over to its side, and enslaves it.

—<sup>6</sup>. Devils have such rationality from the glory of the love of self; for . . . glory elevates the **understanding** even into the light of Heaven. For with every man the **understanding** is capable of being elevated according to the Knowledges; but not the will, except by a life according to the truths of the Church and of reason. Hence it is that atheists themselves . . . enjoy a more lofty rationality than many others . . . but only when they are in the thought of the **understanding** . . . The affection of the will possesses the internal of man, but the thought of the **understanding** his external.

354. For, in the Spiritual World, the **understanding** clothes everyone.

372. The seat of jealousy is in the **understanding** of the husband . . . For conjugal love protects itself by the **understanding** . . .

—<sup>e</sup>. The **understanding** of the husband then hardens itself, and becomes like a horn striking the adulterer.

446. That the love of the sex . . . commences when a youth begins to think and act from his own **understanding**. Ex.

—<sup>2</sup>. It is known that the love of the sex follows the initiation of one's Own **understanding**, and progresses according to its vigour; a sign that this love ascends as the **understanding** ascends, and descends as the **understanding** descends. By ascending is meant into wisdom, and by descending is meant into insanity . . .

—<sup>e</sup>. The reason the voice becomes masculine together with the beginning of one's Own **understanding**, is that the **understanding** thinks, and speaks through the thought; a sign that the **understanding** makes the man—*virum*, and also his masculinity; consequently, that in proportion as his **understanding** is elevated, so does he become a man—*homo vir*, and also a male man—*masculus vir*.

486. That adulteries of the first degree . . . are committed by those who cannot as yet, or cannot at all, consult the **understanding**, and so prevent them. Ex.

—<sup>e</sup>. After death these adulteries are imputed according to the presence, quality, and faculty of **understanding** in the will of those who commit them.

488. That adulteries of the second degree . . . are

committed by those who are indeed able to consult the **understanding**; but from accidental causes at the moment are not able to do so. Ex.

[M.] 489. That adulteries committed by these persons are imputatory, according as the **understanding** afterwards favours them or not. Ex.

490. That adulteries of the third degree . . . are committed by those who confirm by the **understanding** that they are not evils of sin. Ex.

—<sup>3</sup>. Whatever the will does, it does through the **understanding**. On the other hand, the **understanding** does nothing alone from itself; but whatever it does, it does from the will. The will inflows into the **understanding**, and not the **understanding** into the will; but the **understanding** teaches what is good and evil, and consults the will so that from these two the will may choose and do what is pleasing to the **understanding**. After this there is effected a twofold conjunction; one in which the will acts from within, and the **understanding** from without; and the other in which the **understanding** acts from within, and the will from without. . . In adultery of the reason, the **understanding** acts from within, and the will from without; but in adultery of the will, the will acts from within and the **understanding** from without; and the will is the man himself; and the **understanding** is the man from the will; and that which acts within dominates over that which acts without.

492. That adulteries of the fourth degree . . . are committed by those . . . who do not consider them of sufficient importance to consult the **understanding** about them. Ex.

—<sup>2</sup>. Those who are evil from the **understanding** . . . are called satans . . . With such the **understanding** plays the leading part . . .

493. Therefore the **understanding**, regarded in itself, is nothing but the form of the will . . .

—<sup>2</sup>. That which flows forth from . . . the **understanding** and its thought, is called intention.

495. That adulteries . . . from the confirmation of the **understanding**, render men natural, sensuous, and corporeal. Ex.

— . To this end there has been given man the faculty of elevating the **understanding** (to the highest region of the mind); but if the love of his will is not elevated at the same time, he . . . remains natural; nevertheless he retains the faculty of elevating the **understanding**, in order that it may be possible for him to be reformed; for he is reformed by means of the **understanding**. Ex.

—<sup>2</sup>. But if the man does not live according to the Knowledges of good and truth . . . his **understanding** becomes spiritual [only] by alternations; for it elevates itself alternately, like an eagle, and looks down below to what belongs to its love; and, when it sees it, it flies down to it, and conjoins itself with it . . . and again, for the sake of renown . . . it lifts itself on high . . .

498. That a natural, sensuous, and corporeal man is equally rational as to the **understanding** with a spiritual man, has been shown me from satans and devils . . .

— . Without the faculty of elevating the **understanding** above the love of the will, man would not be a man, but a beast; for a beast does not enjoy this faculty; consequently, neither would he be able to choose anything . . . and therefore could not be reformed . . . 499, Ex.

527<sup>2</sup>. All things which are done by the **understanding**, are done from confirmation, because the **understanding** confirms. . . Hence evil, or good, is imputed to everyone according to the quality of his will in them, and according to the quality of his **understanding** about them.

B. 53. Therefore (the present) dogmas enter the memory only, and not any **understanding** above it. Ex.

54. The dogma that the **understanding** must be kept under obedience to faith. Ex. 59. T. 185<sup>3</sup> (in a sermon).

55. For the human **understanding** possesses two lights; one from Heaven, and the other from the world . . .

I. 14<sup>4</sup>. Unless the **understanding** could be perfected separately, and the will through it, man would not be man, but a beast; for, without this separation, and the ascent of the **understanding** above the will, he could not think, and, from thought, speak . . . nor could he act from reason, but only from instinct; still less could he know the things which are of God . . . and thus be conjoined with God, and live to eternity . . . T. 588<sup>2</sup>.

T. 11<sup>3</sup>. The faith of God enters man . . . from the soul into the higher things of the **understanding**; but Knowledges about God enter by a posterior way, because they are drawn in from the revealed Word by the **understanding** through the senses of the body; and the meeting of the influxes is in the middle of the **understanding**; and there natural faith . . . becomes spiritual . . . and therefore the human **understanding** is like an exchange.

40. The life which is the light . . . as it illuminates, also vivifies the **understanding** of man.

173. The human **understanding** is like the true stomach, as the memory is like the ruminatory one.

185<sup>6</sup>. (The priest said, in his sermon to the boreal Spirits,) In spiritual things, man cannot will, think, or understand anything . . . so that in spiritual things man is truly an ass . . . But lest this should trouble your reason, let us in this, as in all the other things, keep the **understanding** under obedience to faith. For our theology is an abyss without a bottom, and if you direct the sight of your **understanding** into it, you will sink and perish. Nevertheless, we are in the very light of the gospel . . . but alas, our hair and skulls prevent it from penetrating into the chamber of our **understandings**.

—<sup>7</sup>. I asked his hearers whether they had understood anything? But they replied, We took everything in with open ears; why do you ask whether we understood; is not the **understanding** stupefied in such things? And the priest added, Because you have heard and have not understood, blessed are ye . . .

224<sup>2</sup>. For all things of man relate to the under-

standing and will; and the understanding is the receptacle of Divine truth . . .

374<sup>3</sup>. In these things (the seed, branches, leaves, etc.) a tree corresponds to the understanding in man.

508<sup>3</sup>. I saw this writing . . . *Nunc licet*, which meant that now it is allowable to enter intellectually into the arcana of faith. . . It is very dangerous to enter with the understanding into dogmas of faith which have been made up from Own intelligence . . . the understanding is thereby closed above, and gradually below also . . . and remains solely in politics, etc.

—<sup>5</sup>. But in the New Church it is allowable to enter with the understanding and penetrate into all its secrets . . . for confirmations of these Truths by 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 of Heaven . . .

— For it is a canon of the New Church, that falsities close the understanding, and that Truths open it.

533<sup>3</sup>. The will is the house itself . . . and the understanding is the court . . .

504<sup>2</sup>. The cerebrum has been allotted to the understanding . . . and the cerebellum to the will . . .

571. (Reformation) is a state of thought from the understanding . . . (but after regeneration has commenced) the love of the will inflows into the understanding, and leads it to think in agreement with its love. 587, Gen.art.

587. Therefore regeneration must be effected through the understanding as a mediate cause. Ex.

589. The faculty of elevating the understanding even to the intelligence in which are the Angels, is in every man from creation, both evil and good, and even in every devil in Hell. Ex. 602.

590. The quality of a man whose understanding has been elevated, but not the love of the will thereby. Shown by comparisons.

602<sup>2</sup>. As to the lower region in the mind, the understanding is actually in the light of the world; and is in the light of Heaven as to the higher region . . .

658<sup>2</sup>. By this delight the will enters the understanding, and produces consent.

—<sup>3</sup>. The understanding is the derivative *existere* or existence. And, as an essence is not anything unless it is in some form, so the will is not anything except in the understanding; and therefore the will forms itself in the understanding, and thus comes forth—*prodit*—into the light.

—<sup>4</sup>. The love . . . in the understanding, seeks and finds causes . . . Purpose also is of the will, and enters the understanding by intention . . .

—<sup>e</sup>. (Thus) man is man (only) secondarily from the understanding.

514. Influx adapts itself to efflux; and in like manner so does the understanding from above to the measure of the freedom there is in speaking and acting out the thoughts . . .

815. Hence (the Germans) rarely elevate spiritual things into the higher understanding; but only let

them into the lower understanding, from which they reason about them . . .

Ad. 653. To the soul succeeds the intellectual mind . . . See 666. 917.

924. Hence comes the understanding.

929. The human understanding is a kind of sight . . .

930. The use of the understanding, or intellectual mind. 931.

944. The understanding, or human mind as to that part which is properly called intellectual, has Truths for its objects . . .

945. How a theoretical understanding becomes practical.

964. The soul of the understanding is affection . . .

996. The understanding comes forth from these loves . . . 997.

998. Intellectual light.

D. 157. On the disturbing of the understanding by the dissenting of Spirits.

857<sup>2</sup>. We ought to believe these arcana although we do not understand them. Ex. 858. 860.

861. As the human understanding is full of fallacies . . .

899. There are two ways into the human understanding: through the senses . . . and the human understanding is born through this way; and through Heaven from the Lord . . .

1667. The right side of the brain is devoted to intellectual things; and the left to affections; but the contrary in the body; for the left eye is devoted to intellectual things . . .

1757. That intellectual faith is only an affair of the memory.

1925. When I had no understanding of certain things, that is, no attention, the Angels had a fuller one. Hence, from infants, who do not understand what they are praying for, the Angels perceive a still fuller understanding.

2546<sup>e</sup>. Therefore truths are not to be denied because we do not understand them . . .

2949. In proportion as man is in a most arcane leading, and not his own, he is in the faculty of understanding . . .

3094. That the faculty of understanding is of the Lord. Ex.

3154. The quality of the ideas of those who do not believe because they do not understand. Ex.

3209. That the Intellectual can apprehend or understand that there is an internal more interior than itself, but cannot enter it.

3486<sup>e</sup>. Dippel took away all understanding of truth and good from those who adhered to him.

3891. I asked Dippel who understands the most; he who knows many falsities, or he who knows a little truth . . .

4311. On intellectual things not instructed. . . There are Spirits who are affected with goods; but have no

understanding for discriminating. . . (They showed) what affection is without understanding, namely, that unless a man is instructed as to the intellectual part [he is easily led astray]. 4312, Examp.

[D.] 4387. What intellectual life is. Ex.

4537. On the Holy Spirit, and the intellectual gift. . . The more anyone supposes himself to be the Holy Spirit, the more he loses the intellectual gift; for it is the love of self which destroys it. . . This was shown also by. . . the most deceitful, who have the intellectual gift more than others. . . It was shown by looking into their eyes, where is the intellectual gift. . .

4627<sup>8</sup>. Thus the understanding sees by the light of Heaven; the interior understanding by the light of Heaven; the exterior, by the influx of the light of Heaven into the light of the world. . .

4690. Some complained when they saw that their Intellectual which they had had in the world was taken away. . . but they were told that otherwise they would be in Heaven by their Intellectual, and in Hell by their Voluntary. . . and also that if their external Intellectual were to remain, they would use it to confirm evils. . .

4751. (Charles xii.) was vastated as to his Intellectual by the evil of the Most Ancient Church; for to be conjoined with them is to perish as to all the Intellectual.

4754. A most striking example that the evil. . . have the gift of understanding truth. Des.

5545. Why so many intellectual things are here given.

5641. The Intellectual of man is preserved entire by the Lord, however his Voluntary may be. . .

5670. On the Intellectual of man as to the Word. Gen.art.

5696. (On those who receive truths only intellectually.)

6085. On the operation of the understanding and the will. Gen.art.

—<sup>c</sup>. (Thus) the understanding only teaches, and does not produce the will; but the will the understanding.

D. Min. 4653. On intellectual hypocrites. Ex.

4728. On the light and understanding which are from proprium, and which are from the Lord. Ex.

4752. On the understanding of those who only confirm principles which have been given or apprehended. Ex.

E. 8<sup>2</sup>. They who receive (heavenly things) with love, see them in their understanding. . .

11. Their understanding enlightened. Sig. and Ex.

68<sup>2</sup>. For the Divine understanding, being infinite, is the Divine Providence.

140<sup>2</sup>. Man can be in enlightenment as to the understanding, although in evil as to the will; for the intellectual faculty has been separated from the voluntary faculty with all who have not been re-

generated; and only with those who have been regenerated do they act as a one; for it is of the understanding to know, think, and speak truths; whereas it is of the will to will the things which the man understands, and, from will or love, to do them. . . 140, Tr.

—7. The possibility of the understanding's being in enlightenment has been given to man for the sake of his reformation; for all evil resides in the will of man, both that into which he is born, and that into which he introduces himself; and the will cannot be amended, unless the man knows, and through the understanding acknowledges, truths and goods, and also falsities and evils.

239. That they are devoid of the understanding of truth, and of the understanding and will of good. Sig. and Ex.

— . Therefore they remove the understanding from the Things of faith. Ex. . . There lurks something like (poper) in this. . . Yet the understanding is the way to man's life. . . All in Heaven see truths with the understanding. . . and what they do not see with the understanding they do not receive. . . saying, I cannot believe what I do not see, that is, understand. . .

—<sup>2</sup>. That (such) are devoid of the understanding of good, because devoid of the will of good. Ex.

242<sup>2</sup>. The circle of life is to know, understand, will, and do. . .

243. For the human understanding has been formed to receive truths, and therefore it becomes such as are the truths from which it is formed. It is believed that the understanding is also the ability to reason from thought and to speak from falsities, and to confirm these by many things; but this is not the understanding; it is only a faculty given to man together with the memory to which it is adjoined, and of which it is an activity. Still, the understanding is born and formed through it, in proportion as the man receives truths from affection. But to receive genuine truths from affection is not given to any man except by the Lord, because they are from Him; and therefore to receive understanding, or to become intelligent, is not given to any man except by the Lord alone; but it is given to everyone who applies himself to receive them.

273. Enlightenment, understanding, and perception of Divine truth. . . Sig. and Ex.

— . 'Thunderings' are predicated of the understanding of Divine truth. —<sup>2</sup>, Ill.

274<sup>2</sup>. As the understanding derives its all from the will. . . when the understanding of truth is from the good of the will, the whole man is spiritual. Sig. But it is the contrary when the understanding is formed from the evil of the will. Sig.

283. The will. . . is the man himself, or man in essence; and the understanding. . . is the derivative man, thus man in form. 295<sup>2</sup>.

313<sup>2</sup>. 'The light of the body is the eye,' etc. = that if the understanding of man is good, that is, if it is from the truths which are from good, then the whole man is such; but if the understanding is from the falsities of evil the whole man is such.

329<sup>15</sup>. The correspondence of the understanding is with the blood . . .

331<sup>2</sup>. To dispel the shade which has covered the understanding . . . Sig.

354. What comes from the Middle Heaven, is understood . . .

376<sup>23</sup>. 'Shepherds who know not to understand' (Is. lvi. 11) = who have no understanding of truth.

427<sup>3</sup>. All the understanding of man is from the good of his love, and according to that which he receives from the Lord. Sig.

546. 'Man-homo,' here, = the understanding of truth and perception of good. Ex.

547. That they should not be deprived of the faculty of understanding truth . . . Sig. and Ex.

— . For every man is born into the faculty of understanding truth . . . This faculty man never loses . . . A sensuous man . . . seems to have lost it, because he does not understand truth . . . when reading the Word . . . but still he has not lost the very faculty of understanding . . . but only the understanding of truth . . . so long as he is in falsities . . . But if the persuasion of falsity . . . is removed, he understands and perceives that truth is truth . . . —<sup>2</sup>, (From experience with evil Spirits.)

—<sup>2</sup>. For it is the affection of the will which makes all the understanding there is with a man; because the very life of the understanding is from it. Ex. . . From this it is evident that a man can indeed lose the understanding of truth . . . but still he cannot lose the faculty of understanding truth . . .

548. That the understanding would be darkened and drawn away by falsities of evil from seeing truth . . . Sig. and Ex.

550. That they then want to lose the faculty of understanding truth; but that they cannot. Sig. and Ex.

559<sup>2</sup>. For these are the ultimates of the understanding, which persuade. Sig.

572. Depriving themselves of all understanding of truth, and thus of spiritual life. Sig. and Ex.

—<sup>e</sup>. The understanding is opened by truths from good; but not by truths without good. Ex.

622<sup>3</sup>. 'The belly' = the interior understanding; and 'to fill their belly with treasure' = to instruct their interior understanding in the truths of the Word. . . For man has also an exterior understanding, (which) is of the natural mind; whereas the interior understanding is of the spiritual mind. Ill.

696<sup>21</sup>. 'A good understanding' (Ps. exi. 10) = intelligence.

706<sup>9</sup>. 'To see with the eyes and understand with the heart' (John xii. 40) = to receive in the understanding and will.

—<sup>15</sup>. The Natural, the Spiritual, and the Intellectual, perverted. Sig.

708<sup>2</sup>. Those who receive the light of intelligence from the Lord as a Sun, are those in whom the Intellectual and its Rational have been opened . . . while those who

receive light from the Lord as a Moon, are those in whom the Intellectual and the interior Rational have not been opened . . .

710<sup>25</sup>. For the man-vir-has been born to act from the understanding . . . and the understanding with men-viros-is the understanding of truth and good . . . and as all the understanding derives its life from affection, the two are coupled in Heaven (in marriage) . . .

— . The understanding is various with everyone; as the truths, from which the understanding is, are various (enum.): and hence the understanding of one is never like the understanding of another . . .

— . Two various affections cannot correspond to one understanding . . .

—<sup>30</sup>. 'To be made eunuchs of men-ex hominibus' = to be reformed through the understanding from the memory; 'man-homo' = this understanding.

715<sup>2</sup>. The truly human understanding is formed and perfected by means of natural, civil, moral, and spiritual truths; the interior understanding by means of spiritual truths; and the exterior by means of moral and civil truths; thus such as are the truths, such is the understanding from them.

— . In this case the interior understanding cannot be formed . . .

730<sup>2</sup>. The will is the man himself, and the understanding is produced and formed from the will; for the understanding has been so adjoined to the will that what the will loves the understanding sees, and also brings forth into the light; and therefore if the will is not in good, but in evil, the influx of truth from the Lord into the understanding has no effect, for it is dissipated . . . From this it is evident why the Lord does not inflow immediately into the understanding of man, except in proportion as his will is in good. The Lord can enlighten the understanding with every man . . . because the faculty of understanding truth has been given to every man . . . but still He does not inflow, because the truths do not remain, except in proportion as the will has been reformed. Moreover, to enlighten the understanding in truths even to belief, except in so far as the will acts as a one, is dangerous; for then the man is able to pervert, adulterate, and profane the truths . . . And besides, in so far as truths are known and understood, and are not lived, they are nothing but inanimate truths . . .

759<sup>4</sup>. 'The wings of an eagle' = the understanding of truth; for all of the New Church have the understanding enlightened, by which they are able to see truth from the light of truth . . .

— . But (others) cannot have the understanding so enlightened as to be able to see whether a thing is true or not . . .

790<sup>11</sup>. For the understanding in the natural man is formed by the influx of the light of Heaven through the spiritual man . . . thus the understanding is formed from the truths which are from good . . . and therefore such as is the will of good with a man, such is the understanding of truth in him . . . These are in the natural man; but in the spiritual man the will and understanding are much more perfect . . .



[E.] 810<sup>e</sup>. They are not true as to their understanding of them.

828<sup>3</sup>. (With the celestial Angels, truths) are in the life, and thence in the understanding; but not as thought; but as the affection of good in its form . . .

831<sup>3</sup>. The spiritual Angels admit truths first into the memory, and thence into the understanding . . . But not unless they see them. Ex. —<sup>4</sup>.

—<sup>4</sup>. These Angels are perfected in the understanding in proportion as they are in the love of truth for the sake of life . . . Hence the truths from which their understanding has been formed, when they become of the will . . . are called goods . . .

— . When there is no will, the understanding perishes; and there remains only the faculty of understanding.

832<sup>4</sup>. Thus man ought to see his truths . . . But if you say that . . . the understanding cannot be opened so far (as to see spiritual truths) while a man is in the world, let it be known that he who loves truth . . . because it is truth, can see spiritual truths . . . for the love of truth receives the light of Heaven, which enlightens the understanding. Ex. . . (Thus) every man has the faculty of understanding truths, nay, of seeing them; but it is only the love of truth for the sake of truths which causes a man to understand them, in the world rationally, and after death spiritually. —<sup>5</sup>.

834. As these Angels are natural, they have not the understanding elevated above what it was in the world, except a little; and therefore they do not see truths in the light . . .

846. 'The number of a man' = as if it were from such an understanding of truths . . .

—<sup>2</sup>. Moreover, those in faith separated . . . exclude the understanding . . .

— . The spiritual sense treats much of the understanding of Divine truth . . . (and shows that) in proportion as the understanding of truth perishes in the Church, in the same proportion the Church perishes.

— . These three degrees of understanding—natural, rational, and spiritual, must be together. Sig. For the natural understanding . . . cannot be enlightened by its own lumen, but must be enlightened by the light of the rational man . . . and this by spiritual light; for the spiritual understanding is in the light of Heaven . . . Hence it is evident that the natural understanding, without light through the Rational from the Spiritual, is not understanding; for it is devoid of light from Heaven . . .

—<sup>3</sup>. (Thus) the Lord wants a man not only to know the truths of his own Church, but also to understand them; yet not from natural light separated from spiritual light. Ex.

— . To comprehend the Things of the Church from this light is not to understand them; but is rather to not understand them . . .

—<sup>4</sup>. (Thus) by the understanding of the Truths of the Church, is meant the understanding of them enlightened by the light of Heaven, thus by the Lord . . .

874<sup>2</sup>. Hence it has been evident to me that almost every one has the faculty of understanding . . .

889<sup>4</sup>. So the understanding, according to its determinations, takes the quality of its thought from the truths which are its objects in the Spiritual World . . .

923. Dominion over the understanding. Sig. and Ex.

—<sup>2</sup>. It is the understanding of truth in the Word, which is meant. Ex.

— . But he who has no spiritual affection of truth, cannot have his understanding enlightened . . . (and therefore) at the end of the Church the understanding of truth so far perishes that it cannot be enlightened. Ex. —<sup>3</sup>.

941<sup>e</sup>. He who believes that man has a Rational and an understanding before his Natural has been purified from evils, is mistaken; for understanding is to see the truths of the Church from the light of Heaven . . .

970. There was a discussion among the Spirits as to whether everyone has the faculty of understanding truths; and an infernal Spirit was taken as a witness . . . and it was found that he could understand them . . . as well as a good Spirit; and yet he did not want to understand them . . . Through this faculty, man has conjunction with the Lord . . . The reason this faculty is said to have been destroyed by falsifications, is that they who have falsified the Word do not want to understand real truths . . . 998<sup>3</sup>.

1004<sup>2</sup>. It is not possible for one understanding to be united to two diverse wills; or the converse.

1049<sup>3</sup>. For nothing enters the life of man . . . except that which comes into his understanding and thence his will; and man does not think from his own understanding, and act from his own will, until he is grown up.

1153<sup>6</sup>. Therefore the Lord's operation is into man's love, and from it into his understanding; and not the reverse.

1170<sup>4</sup>. For the understanding with man has not been destroyed . . .

— . Nothing destroys the understanding except the will. Ex.

1171. Before reformation, the light of the understanding is like the clear light of the moon . . . but after it, it is like the light of the sun . . .

1216<sup>3</sup>. For every man, even sensuous man, has been endowed with understanding, which can be elevated into the light of Heaven, and can see spiritual and Divine things . . . but only while he hears or reads them . . . Ex. 1224<sup>2</sup>.

Ath. 58. In theological matters . . . the idea is formed according to each person's understanding, even in regard to those things of which it is said that the understanding must be kept under obedience to faith . . . The idea which is formed about it, is the understanding of it . . .

166<sup>e</sup>. As for those who do not want to understand what they believe, let them remain in their own opinion; but let them know that in the Spiritual World, no one receives anything which he does not

see, that is, understand; for he says, Perhaps it is not true.

J. (Post.) 329. That the understanding teaches the will, and does not lead it. Ex.

336. In Heaven they utterly reject the dogma that the understanding is to be kept under obedience to faith.

— All things of theology can be apprehended with the understanding: not only with the spiritual understanding by the Angels; but also with the rational understanding by men.

D. Love i. Love is the life of the understanding, and therefore of the whole man. Ex.

D. Wis. vii. 3<sup>2</sup>. In a word, such as is the understanding, such is the respiration . . .

x. 2. (Thus) the understanding returns the life of love received from the will; yet not by the same way as that by which it receives it; but by another towards the sides . . .

3. That the life of the understanding purifies the life of the will. Ex.

—<sup>2</sup>. That the life of the understanding also perfects and exalts the life of the will. Ex.

4. That the life of the will co-operates with the life of the understanding in every motion; and the life of the understanding with the life of the will in every sense. Ex. 5.

6. That . . . with the evil life of the will . . . is defiled, depraved, and brutefied by the life of the understanding. Ex.

**Undigested.** See INDIGESTION.

**Undivided.** See INDIVISIBLE.

**Undulation.** *Undulatio.*

**Undulate, To.** *Undulare.*

**Undulatory.** *Undulatorius.*

**Undulatorily.** *Undulatorie.*

A. 1763. A speech of Spirits . . . undulating like a wave—*volumen*. 6923.

4046. Many Spirits acted (by) as it were a reciprocal undulation downwards and upwards.

—<sup>2</sup>. I felt a pulsation . . . undulating in a similar manner . . .

—<sup>3</sup>. Others inflowed into the pulse, by an undulation not downwards and upwards, but transversely.

10379. The action of these Spirits is into the left knee . . . with a kind of vibration of an undulation . . . 1686.

10382<sup>e</sup>. He stood at the occiput, and spoke with me thence undulatorily. D. 1682.

T. 173<sup>3</sup>. The heavenly aura in which their thoughts fly and undulate . . .

D. 894. The speech of the Angels was . . . perceived by me only as a gentle undulation . . . above and backwards.

942. When such speak, it takes place with an undulation as of the waves of the sea.

1688. There was first as it were a reciprocal undulation, downwards and upwards . . .

2662. A commotion (which) undulated tremulously.

2999. Speech with me from Heaven by means of a kind of general undulation . . .

3121. The general undulation of Heaven was perceived, (which) was the respiration of Heaven.

3207. Thus (Sirens) may undulate from one extreme of fire and ice to the other.

3218. On a tritutory undulation.

3233<sup>e</sup>. The Spirits above me undulated quickly, like the atmosphere. Ex.

3284. They saluted their own people in a volume, by a kind of undulation. Des.

3728. There was a kind of undulation descending from the Spirits above the head . . .

3741. These Spirits from the side of Gehenna . . . acted by an undulatory vibration, by which they also spoke; for to speak by means of an undulation had often been done before. The undulation fell towards the left knee, and extended itself towards the sole . . . As the front of the knee and the foot are bony, they are such that the speech of (such Spirits) falls thither with a vibratory undulation.

3880. These Spirits . . . undulated gently, by thus speaking among themselves.

3895. Lascivious girls flowed together above my head with a rather sweet undulation. Des.

3911<sup>e</sup>. This undulating volume adhered to my head . . .

3926. The deceitful . . . at a middle distance above my head, were perceived as a kind of undulation, as it were a pure watery one.

3954. (He supposed the soul to be) something of ether, as it were undulating generally . . .

5521. The speech (of the celestial) is like a soft undulatory [motion] which however is audible.

**Unexpected.** *Inexpectatus.*

A. 9125<sup>e</sup>. 'To come as a thief' = to come unknown and unexpected.

**Unextinguishable.** *Inextinguibilis.*

D. Min. 4786<sup>2</sup>. He entertained unextinguishable hatred.

**Unfaithful.** *Infidus.*

See under INFIDELITY.

R. 891. 'The unfaithful' (Rev. xxi. 8) = those who are in no charity towards the neighbour; for such are also insincere and fraudulent; thus unfaithful.

**Unfermented.** *Infermentatus.*

See UNLEAVENED.

A. 2342. Unfermented or unleavened.

9287. What is unfermented or unleavened = good purified from falsities.

P. 284<sup>e</sup>. Then good with its truth . . . becomes turbid and foul, like unfermented wine, and unfermented strong drink.

T. 404<sup>e</sup>. Like the unfermented must of wine, which tastes sweet, but infests the stomach.

**Unfold.** See DISCLOSE.

**Unforeseen.** *Improvvisus.*

D. Min. 4784<sup>e</sup>. Unforeseen misfortunes are nothing else than the perpetual efforts of evil Spirits; and this because unforeseen goods come forth from the Lord.

**Unfortunate.** See MISFORTUNE.

**Unfruitful.** *Infocundus.*

A. 9325<sup>e</sup>. 'There shall not be in thee the unfruitful, nor the barren' (Deut. vii. 14) = not devoid of life from truth and good; thus that they shall be spiritually alive.

**Unfruitful.** *Infrugifer.*

A. 9272<sup>d</sup>. That the cares of the world, etc. render (truths) unfruitful, the Lord teaches in Mark iv. 7, 18, 19; and therefore it is said (here) that they should circumcise themselves to Jehovah . . . that is, purify themselves from such things as . . . render the truths and goods of faith unfruitful.

E. 403<sup>20</sup>. As a Church composed of such as are not in natural good . . . is not a Church, it is said, 'Why doth it make the land unfruitful?' (Luke xiii. 7).

**Unhappy.** *Infelix.*

**Unhappiness.** *Infelicitas.*

A. 1103. For they are among the unhappy.

1568<sup>3</sup>. If these things cannot be removed, the man cannot be otherwise than unhappy to eternity.

3539<sup>d</sup>. The most unhappy life is from the love of self and the love of the world, because Hell inflows into it.

7599<sup>e</sup>. They see not the things which are behind them: hence comes all evil, consequently all unhappiness and Hell to man.

8480<sup>e</sup>. Whatever happens to (those who trust in themselves) . . . is evil, and therefore conduces, as a means, to their eternal unhappiness. Sig.

M. 294<sup>e</sup>. (Thus do the pleasures of scortatory love) enter into their unhappiness, which consists in a want of all the delights of the heart. Ex.

D. 4127. On the Hell of the unhappy. Gen.art.

E. 993<sup>3</sup>. From the happinesses of marriages, a conclusion may be drawn respecting the unhappinesses of adulteries . . . Therefore all unhappinesses belong to (the love of adultery) . . . The undelights and unhappinesses in those marriages in which the love of adultery reigns, increase in direfulness even to the lowest Hell.

**Unicorn.** *Monoceros.*

A. 2832<sup>d</sup>. 'The horns of the unicorn' (Deut. xxxiii. 17) = the great power of truth. (=the things which are of power from the good and truth of faith. 9081<sup>e</sup>.)

S. 18<sup>5</sup>. 'A calf,' and 'a sun of a unicorn' (Ps. xxix. 6) = the falsities of the natural and of the sensuous man.

M. 76<sup>2</sup>. Some of the chariots were carved like unicorns.

E. 316<sup>23</sup>. 'His horns are the horns of a unicorn' (Deut. xxxiii. 17) = truths in their fulness and in their derivative power. 336<sup>d</sup>.

375<sup>23</sup>. Occurs.

**Unicorn.** *Unicornis.*

A. 4402<sup>d</sup>. 'The strength of the unicorn' (Num. xxiii. 22; xxiv. 8) = the power of truth from good. Ref.

T. 78. I saw (there) unicorns.

**Uniform.** *Uniformis.*

T. 365<sup>d</sup>. Outwardly uniform; but inwardly manifold.

**Unigenitus.** Under ONLY-BEGOTTEN.

**Union.** *Unio.*

**Unite, To.** *Unire.*

**Unition.** *Unitio.*

See under ONE, and UNITY.

A. 252. Heaven and the Church are united to the Lord through proprium . . . for without proprium (or what is their Own) there is no union.

343<sup>e</sup>. For all gathering together and union are from charity; and all dispersion and disunion are from no charity.

1013<sup>3</sup>. This 'one' is that mystical union of which some think; which union is solely through love.

—<sup>4</sup>. This union, which makes the image and likeness, cannot be so clearly seen in the human race; but it can in Heaven . . .

1414<sup>e</sup>. In the Lord alone was there . . . a union of the corporeal things with the Divine celestial things; and of the sensuous things with the Divine spiritual things.

1432. For each and all things exist and subsist from . . . the unition of His Human essence, in as it were a marriage, with His Divine essence . . .

1577. With no man have the internal man and the external ever been united; nor could they be united; nor can they be united; but in the Lord alone . . . With regenerated men it appears as if they had been united. Ex. —<sup>4</sup>.

—<sup>4</sup>. In the Lord alone has the internal man been united to the external; but in no other man, except in so far as the Lord has united, and does unite them. Love and charity, that is, good, is what alone unites; and (this) is solely from the Lord. Such is the union signified by these words. Ex.

1587<sup>e</sup>. The Lord came into the world that He might conjoin and unite the external man to the internal, that is, the Human essence to the Divine essence.

1594. 'A man a brother' = union.

1737. Conjunction or union has been effected with the Celestial of love . . .

1926. The unition was effected successively. . . Every temptation and victory united; and in proportion as He united Himself to Jehovah . . . intellectual truth was united to Divine good.

1985. It treats (in Gen.xvii.) of the union of the Lord's Divine essence with His Human essence; and of the Human essence with the Divine . . . 1986.

1988<sup>e</sup>. By these things Abraham represented the union of the Lord's Divine essence with His Human essence; and in fact that of His internal man, which was Jehovah, with His Rational. 1996.

1997<sup>e</sup>. The Lord united the affection of truth to the affection of good . . . when He united the Human essence to the Divine essence.

1999<sup>3</sup>. By this Internal (of man) the Lord is united to man.

—<sup>5</sup>. His Human essence, by the union, was in like manner made life.

2003. The union of the Divine essence with the Human essence. Sig. and Ex.

2004. The union of the Human essence with the Divine essence. Sig. and Ex.

— . The Angels perceive . . . the reciprocal union of His Divine essence with His Human . . . and of His Human with His Divine.

—<sup>2</sup>. That the union was effected reciprocally. Ex.

—<sup>3</sup>. As to the union of the Lord's Divine essence with His Human essence, and of His Human essence with His Divine essence, it infinitely transcends [the human understanding]. Ex.

— . There was a union of the Lord with Jehovah; but there is no union of man with the Lord; but conjunction.

— . The Lord, by His Own power, united Himself to Jehovah . . .

— . It is this reciprocal union which is meant in John xii.44-46; in which words are hidden most arcane things about the union of good with truth, and of truth with good; or, what is the same, of the union of the Divine essence with the Human essence, and of the Human essence with the Divine essence . . .

— . In John xiv.10-12, are the same arcana concerning the union of good with truth, and of truth with good, or, what is the same, of the Lord's Divine essence with His Human essence . . . This is that mystical union of which many speak.

2011. The union of the Lord's Human essence with His Divine essence is circumstanced as is that of truth with good; and the union of His Divine essence with His Human essence, as that of good with truth, which is a reciprocal union. Nay, in the Lord, it was truth itself which united itself to good; and good which united itself to truth . . .

2018. 'A covenant'=union. 2084.

—<sup>e</sup>. But there is union when the countenance, speech, and gesture are in agreement with the thought.

2021. The 'covenant' first mentioned refers to the union of Jehovah with the Human essence; and the second, to the conjunction with those who are 'the seed.' In order that a more distinct idea may be had (of these two things) we may call the former a union, and the latter a conjunction. There was a union of the Divine essence with the Human essence; but there is a conjunction of the Lord with the human race; for the Lord is life, and His Human essence also was made

life; and there is a union of life with life; whereas man is (only) a recipient of life . . .

2033. A union still closer. Sig. and Ex.

— . The union of the Human essence with the Divine essence was not effected all at once; but through the whole course of His life . . . Thus He continually ascended to glorification, that is, union. Sig. 2063<sup>2</sup>.

2034<sup>2</sup>. That in His union with the Father, the Lord had in view His conjunction with the human race. Ill. 2077. 2102<sup>2</sup>.

—<sup>4</sup>. 'Glorification'=union.

2074. That the Rational of His Human essence should then be united to the Divine essence. Sig. and Ex. 2095.

2095. The state of union then. Sig. and Ex.

2135. The state of the Lord's perception . . . before the perfect union . . . Tr. 2136.

2144<sup>e</sup>. His perceptions were more and more interior, in proportion as He drew near to union with Jehovah.

2213. By Abraham's hundredth year, is signified the full union of the Human of the Lord with the Divine, and of the Divine with the Human. 2636.

2222. The Lord's love towards the universal human race was so great that He willed to save all to eternity through the union of the Human essence with the Divine essence, and of the Divine essence with the Human essence. 2235<sup>9</sup>.

2236. For all things said in the Word involve the advent of the Lord, to unite the Human essence to the Divine essence; through which union He should save the human race.

2243<sup>7</sup>. Then the Lord came into the world, and through the union of the Divine essence with the Human essence in Himself, He conjoined Heaven with earth . . .

2249<sup>2</sup>. The Angels are enlightened and confirmed by these things more and more in regard to the union of the Lord's Human essence with His Divine essence.

2250<sup>e</sup>. But when the Human essence had become united to the Divine essence . . . He no longer interceded, but He has mercy, and . . . saves.

2253. This life (of love towards the universal human race) is the veriest Celestial through which He united Himself to the Divine, and the Divine to Himself.

2299. They represented (before the little children) the union of the Lord's Human with the Divine.

2310<sup>2</sup>. Thus the Word is the uniting medium of Heaven and earth; the union is through the Church; in fact through the Word in the Church.

2456<sup>e</sup>. Salvation through the union of the Lord's Divine essence with His Human essence. Sig.

2457. The good were separated from the evil, and the former were saved and the latter condemned, solely through the union of the Lord's Divine essence with His Human essence. Tr.

2500<sup>2</sup>. These Divine perceptions and thoughts from Himself, He implanted in Divine intelligence and wisdom; and this even to the perfect union of His Human with His Divine.

[A.] 2523<sup>2</sup>. The Lord's life itself was a continual progression of the Human to the Divine, even to absolute union.

2618. As to the state of the **union** of the Divine Spiritual of the Lord in His Divine Celestial, it is the very marriage of good and truth . . . 2649.

2625<sup>4</sup>. The Divine Rational existed from the **union** of the Divine Spiritual with the Divine Celestial.

2648. 'Abraham made a great feast'=dwelling together and **union** . . . As it treats of the **union** (of the Divine and the Human) it is called 'a *great* feast.'

2649. From the first verse of (Gen. xxi.) it has treated of the **union** of the Divine essence with the Human essence of the Lord, in this order: Of the presence of the Divine in the Human for the sake of **union**, verse 1. Of the presence of the Human in the Divine, thus of reciprocal **union**, verse 2. That by this **union** the Human was made Divine, verse 3. And this successively and continuously while the Lord lived in the world, verse 4. That this commenced when the Rational was in a state to receive, verse 5. The state of the **union** is described as to its quality, with its arcana, verses 6, 7. 2667.

2728. From the **union** of good and truth which inflows from the Lord, Heaven is compared to 'a marriage'; (and) when good united to truth flows down into a lower sphere, it presents this **union** of minds; and, when into a still lower one, a marriage; and therefore the **union** of minds from good **united** to truth from the Lord, is conjugal love itself. 2734.

2764. In (Gen. xxii.) it treats of the Lord's most grievous and inmost temptations, through which He **united** the Human essence to the Divine essence. 2765. 2776.

2776<sup>2</sup>. The passion of the cross was the last of the Lord's temptation, through which He plenary **united** the Human to the Divine, and the Divine to the Human, and thus glorified Himself. It is this very **union** through which those who have the faith of charity in Him can be saved. For the Supreme Divine itself could no longer reach the human race . . . and therefore in order that it might be able to descend to such men, the Lord came into the world, and **united**, in Himself, the Human to the Divine; which **union** could not be effected otherwise than through the most grievous combats and victories in temptations; and finally through the last one, which was that of the cross.

—<sup>3</sup>. The illumination of the sight and understanding of the spiritual would not take place, unless the Lord had **united** the Human essence to the Divine essence; and, unless He had **united** them, man in the world would no longer have had any capacity for understanding and perceiving good and truth; nor would any spiritual Angel in Heaven . . .

2798<sup>2</sup>. The **union** of the Divine essence and the Human essence was effected mutually and reciprocally. Refs.

2803. For the **union** of the Divine essence with the Human essence, and of the Human essence with the

Divine essence, is the Divine marriage of good with truth, and of truth with good . . .

2826. That the Divine love is that through which the Lord **united** the Human essence to the Divine essence, and the Divine essence to the Human essence; or, what is the same, glorified Himself. Refs.

2827. The **union** of the Human with the Divine through the last of temptation. Sig. and Ex. 2854.

2844<sup>e</sup>. That there was always a further **union** of the Lord's Human essence with His Divine essence, even to a plenary **union**. Refs.

2854. The **union** of the Lord's Human essence with His Divine essence. Sig. and Ex. (Through temptations. 3381, Sig. and Ex.)

2921<sup>6</sup>. The full **union** was accomplished after the last temptation . . .

3381<sup>e</sup>. That the Lord **united** His Divine essence to the Human essence through temptations by His Own power. Refs.

3382. As through temptations, so also through these continual revelations from Himself, He **united** the Divine essence to the Human essence. Sig. and Ex.

3573. Whether (the Natural) could be **united** (to the Rational). Sig. and Ex.

—, 'To kiss'=**union** and conjunction from affection. 3574.

3574. Presence and **union**. Sig. and Ex.

3736. Even to perfect **union**. Sig. and Ex.

—, By His 'going again to the Father,' is meant that He has **united** the Human essence to the Divine essence. Ill.

3737. The supreme internal sense treats of the **union** of the Human of the Lord with His Divine . . . and that He would be Jehovah as to the Divine Natural also through the **union** of the Divine essence with the Human essence, and of the Human essence with the Divine essence. This **union** is not to be understood as that of two who are distinct from each other, and who are only conjoined by love . . . but it is a real **union** into a one . . .

3960. This **union** is not a dwelling together . . .

3993<sup>13</sup>. Evils and goods . . . are not conjoined, still less **united** . . .

4145<sup>3</sup>. Finally, there succeeds (in marriage) a **union** as to celestial good and spiritual truth. Ex.

4450. A **union** of goods and truths. Sig. and Ex.

5002. Lest thus (truth natural and not spiritual) should be **united**—*adunaretur*. Sig. and Ex.

—, Love is spiritual conjunction or **union**.

—, Therefore, where there is not conjunction, or **union**, there is not being—*esse*. Ex.

5469<sup>e</sup>. In the supreme sense, this treats of the Lord, how He has **united** the Internal with the External in His Human.

8495. In the supreme sense, the Sabbath represented the **union** of the Divine and of the Divine Human in the Lord. 8886.

8666. 'They came into the tent'=what is holy of **union** . . . for love is **union**.

— . It treats in this verse of the union of Divine good with truth Divine; and as all union is first effected through the influx of the one into the other and the consequent perception; then through application; next through immission; and afterwards through conjunction, (these things are treated of in order).

8702. 'Jethro' represented Divine good united to Divine truth; hence by 'hearing his voice' is signified consent from union. Ex.

8761. The union of the Divine good in Heaven with the Divine truth there. Sig. and Ex.

— . 'To call to Himself,' when said of the Divine, = conjunction; here, union, because it is said of the Divine good united with the Divine truth, which, through conjunction, become a one.

9382<sup>e</sup>. That through the Word there is a union of Heaven and the world; thus of the Lord with the human race. Refs.

9836. The preservation, through a complete unition, of good and truth . . . Sig. and Ex.

10053. In the supreme sense . . . the 'burnt-offerings' = the unition of the Divine truth with the Divine good; which unition is what is meant by 'glorification' . . .

10084. Unition with the Divine good of the Divine love. Sig. and Ex.

10730. 'A Sabbath of a Sabbath' = . . . the union of the Human of the Lord with the Divine itself . . . For when the Lord . . . went out of the world, He made His Human the Divine good, through union with the Divine itself which was in Him.

—<sup>2</sup>. For when the Lord had united His Human with the Divine itself, He had peace . . .

—<sup>3</sup>. For the universal of all things is, that the Lord has united His Human to the Divine itself; and that from that there are peace and salvation for man.

H. 375. The essential of marriage is a unition of minds; (therefore) such as are the minds, such is the unition; (and as) the mind is formed solely from truths and goods . . . it follows that the unition of minds is exactly such as are the truths and goods from which they have been formed; consequently, that a unition of minds which have been formed of genuine truths and goods is the most perfect one.

N. 304. That the Lord has united the Divine truth to the Divine good; thus His Human to the Divine itself. (Refs. to passages.)

L. 34. That the full unition of the Divine and Human in Him has been effected through the passion of the cross. Ex.

35<sup>e</sup>. The Lord said these things because the unition was reciprocal, of the Divine with the Human, and of the Human with the Divine. . . It is the like with all unition, which, unless it is reciprocal, is not full . . .

W. 102<sup>e</sup>. Therefore an Angel is an Angel of Heaven according to the union of love and wisdom in him. It is the like with a man of the Church . . .

R. 565. Those who believe themselves wise from confirmations in favour of the mystical union of the Divine and the Human in the Lord. Sig. and Ex.

—<sup>2</sup>. By the mystical union, which is also called the hypostatical union, are meant their figments about the influx and operation of the Divinity into the Lord's Humanity as into another . . .

M. 42<sup>e</sup>. For such was the union of their minds, from which their speech flows. Des.

50. For no married partners can be received into Heaven, so as to remain there, except those who have been interiorly united, or who can be united, as into a one. Ex.

160. That the inclination to unite herself to the man is constant and perpetual with a wife; but is inconstant and alternate with the man. Ex.

172. Hence there takes place in an effective manner a union of souls, and a conjunction of minds. Ex.

178. That those who are in love truly conjugal feel themselves a united man . . . Ex.

—<sup>e</sup>. It follows that the unition of soul and mind with a married partner is felt in the body also as one flesh.

179. That, regarded in itself, love truly conjugal is a union of souls, and a conjunction of minds . . . Ex.

316<sup>3</sup>. That conjugal pairs are born . . . he confirmed . . . also by the inmost and eternal union of minds—*animorum et mentium* . . .

321. Those who have lived in love truly conjugal . . . do not want a repeated marriage . . . because (1) they have been united as to their souls, and thence as to their minds; and this union, being spiritual, is an actual adjunction of the soul and mind of the one to those of the other, which cannot possibly be dissolved . . . 2. Because they have also been united as to their bodies through the reception of the propagations of the soul of the husband by the wife; and thus by the insertion of his life into hers . . . and, reciprocally, through the reception by the husband of the conjugal love of the wife . . .

T. 97. That by the same acts the Lord united Himself to the Father; and the Father [united] Himself to Him. Gen.art.

98. That the Father and the Son, that is, the Divine and the Human, in the Lord, have been united like the soul and the body . . . —<sup>2</sup>, Ex.

99. That the union is reciprocal. Ill.

— . The reason the union is reciprocal, is that no union or conjunction between two is possible, unless the one reciprocally accedes to the other. Ex. and examps.

104. That the progression to union was the state of His exinanition; and that the union itself is the state of His glorification. Gen.art.

126. The glorification is the unition of the Human of the Lord with the Divine of His Father; this unition was effected successively; and fully through the passion of the cross. Ex.

D. 2405. A discourse about union: that nothing is possible of which any faculty or quality can be predicated unless there are a number . . . and also that no union is possible . . . unless everyone loves the neighbour more than himself . . .

[D.] 5662a. On those who have consulted together about a **union** of religions . . .

E. 272<sup>3</sup>. Thus united the Divine Human to the Divine itself . . . 659<sup>19</sup>.

684<sup>12</sup>. To the conjunction and **union** accomplished in time.

984<sup>2</sup>. For the Divine good and Divine truth proceed from the Lord **united**; and therefore they must be **united** in an Angel of Heaven and a man of the Church. This **union** is never possible except through the marriage of two minds into a one. Ex.

1138<sup>6</sup>. Such is the **union**, through love, of the Lord with man, and of man with the Lord.

D. Wis. iii. 3. The **union** of love and wisdom is reciprocal: love **unites** itself to wisdom, and wisdom **unites** itself back—*reunit*—to love . . .

Can. Redeemer viii. That after the **union** was accomplished, He returned into the Divine in which He had been from eternity, together with and in the glorified Human. Chapter.

### Unite. *Adunare.*

A. 5002. See UNION, here.

8902<sup>9</sup>. 'Thou shalt not be **united** with them in the sepulchre' (Is. xiv. 20). (=no consociation with those who rise again to life. E. 659<sup>20</sup>.)

E. 696<sup>12</sup>. '**Unite** my heart to the fear of Thy name' (Ps. lxxxvi. 11)=that the good of love must be conjoined with the truths of faith.

### Unity. *Unitas.*

A. 1648<sup>2</sup>. (Choirs, in speech) cease in **unities**, for the most part simple ones; and when they pass on by an accent into the following one, in composite ones. D. 3423.

M. 76<sup>6</sup>. They said, These (pictures and forms) represent **unity** of souls; these, conjunction of minds . . .

T. 5. On the **unity** of God. Chapter. (See under ONE.)

9. Such is the Christian faith concerning the **unity** of God. (As presented in the Athanasian Creed.)

24. The **unity** of God has been inmosty inscribed on the mind of every man. Ex.

679. It is this **unity** which causes the preservation of the whole.

E. 1106<sup>4</sup>. There is a **Trinity** in God, and also a **unity**. Ex.

Ath. 169. Thus there is a **unity** in **Trinity**, and a **Trinity** in **unity**.

Can. God i. On the **unity** of God; or, that there is one God. Chapter.

iii. 12. In proportion as a man or an Angel acknowledges the **unity** and the infinity of God, and according to the way in which he does it, he becomes, if he lives well, a receptacle and an image of God.

Trinity i. 1. The **unity** of God has been acknowledged and received in the whole world, where there is religion and sane reason.

iii. 2. How can a **Trinity** of Persons be conceived in a **unity** of God; and the **unity** of God in a **Trinity** of Persons?

### Universal. *Universalis. Universus.\** **Universally. Universaliter.**

A. 5. The **universal**\* Heaven. 14. 15. 29<sup>e</sup>. etc.

468<sup>2</sup>. The case in the **universal** is as it is in the particular . . .

1637<sup>2</sup>. The spiritual language is the **universal** language of all languages. (See below, at D. 2138.)

1919<sup>1</sup>. Jehovah rules order, not, as is supposed, in the **universal** only, but also in the most singular things; for it is the most singular things from which comes the **universal**. To speak of the **universal** and to separate from it the singulars, would be nothing else than to speak of a whole in which there are no parts. Thus it is very false, and an entity of reason, as it is called, to say that the Providence of the Lord is **universal** and not in the most singular things; for to provide and rule in the **universal**, and not in the most singular things, is to provide and rule nothing whatever. 2694<sup>3</sup>.

2589. The Lord's mercy is **universal**, that is, towards everyone. H. 318.

2706<sup>e</sup>. In the **universal** sense. 2780.

4043. The still more interior forms are also more **universal**.

4346. What is **universal**, thus all things. Sig. and Ex.

4842<sup>e</sup>. For the internal or spiritual sense of the Word is **universal** . . .

5130. The remembrance of the Lord (with such) is what is **universally** regnant; and that which reigns **universally** is not apperceived, except when the thought is determined thither. Examp.

—<sup>2</sup>. For that which reigns **universally** with anyone, produces (a) sphere.

— For that which reigns **universally** inflows into all the several particulars—*singula*; and leads and rules them. 6159. —<sup>e</sup>.

—<sup>e</sup>. Unless charity inflows into faith . . . faith cannot possibly reign **universally**. Ex.

5135<sup>5</sup>. The **universal**\* Church. Sig.

5136. 'The **universal**\* earth' = the **universal**\* Church.

5264<sup>2</sup>. Providence . . . has in it . . . what is infinite, because it regards the **universal** simultaneously in every singular; and every singular in the **universal**.

5287. All thought and speech (there) are abstracted from persons, and therefore are **universal**, and relatively unlimited. 5434<sup>e</sup>. 5614<sup>4</sup>. Ex.

5440<sup>e</sup>. See REIGN, here. 5949. 6159. 6203. 6489. 7118. 7648<sup>2</sup>. 8701<sup>2</sup>. 8864. 8865. etc.

6159<sup>e</sup>. (Thus) where good reigns **universally**, it reigns in each and all things; and in like manner evil; for a **universal** regnant first comes into existence when each and all things are such [as the **universal** in question]; and the **universal** is according to the quality and

(\* *Universus* is distinguished by an asterisk.)

quantity of these things; for that which is called **universal**, is **universal** from the fact that it is in all the things singularly.

6338. For the **Universal** which proceeds from the Lord effects this (arrangement into order), because this **Universal** contains in it all the singulars down to the veriest singulars: these, together, are the **Universal** which reduces into order all things in the Heavens. When this **Universal** acts, it appears as if the goods and truths themselves ordinate themselves . . . This is the case with the **universal**\* Heaven, which is . . . continually kept in order by the **universal** influx from the Lord . . . As soon as Angels or Spirits are congregated, they are at once disposed into order as of themselves . . . which would never be done, unless the **Universal** which proceeds from the Lord contained in itself the veriest singulars; and unless all these were in the most perfect order. If any **Universal** devoid of singulars were to inflow from God, as many think, while the man, Spirit, or Angel were to rule himself in the singulars, then in place of order there would be confusion of all things; and there would be neither Heaven, Hell, human race, nor nature.

—<sup>2</sup>. (So) unless man's thoughts were ordained **universally**, and at the same time singularly, by the affections of love, they could not possibly flow rationally and analytically; neither could the actions. Also unless the soul in the **universal** and the singular inflow into the viscera of the body, it would be impossible for anything ordinate and regular to come forth in the body; whereas when it inflows singularly, and thus **universally**, then all things are ordained as of themselves.

6482. (As to) the Lord's **universal** government, I said that the **Universal** is not possible without singulars; and that without them the **Universal** is nothing; for the reason it is called **universal**, is that the singulars, taken together, are so called, just as particulars taken together are called a general . . . If, by Providence in the **universal**, anyone means the conservation of the whole according to the order impressed on **universal**\* nature at its first creation, he does not consider that nothing can subsist unless it is perpetually coming into existence . . . Some confirm themselves in the idea that a **universal** is possible without a particular, from a king, who reigns **universally**, but not singularly; but these do not consider that the royalty is not only with the king himself, but also with his ministers . . . and that in this way the **universal** which is of the king is in the singulars.

6483. (Thus) it may also be evident that the **Universal** is entirely according to the singulars: if these are less singular, the **universal** also is less elevated; but if they are more singular, the **universal** is consequently more elevated; for the singulars cause the **universal** to be, and to be called, **universal**. From this may be known the nature of the Divine **Universal**; namely, that it is in the most singular things of all; for it is the most elevated above all . . .

6653. By thinking and speaking abstractedly, Angels and Spirits comprehend a Thing **universally**, and thus at the same time singularly the things which pertain to

it . . . Reflection upon any people . . . would withdraw the mind from the **universal** idea, thus from the extension of the view . . . 6804<sup>2</sup>. 7002.

7007. (Such) attribute to the Divine, only a **universal** government . . .

8390. He who only **universally** acknowledges that he is a sinner . . .

8478<sup>4</sup>. The Divine Providence is **universal**, that is, in the veriest singulars.

8717<sup>2</sup>. (Thus) the Lord has not only a **universal** care; but also a particular and singular care of all things.

8865<sup>e</sup>. That a **universal** is so called from the fact that it is every singular in the complex. Refs. 9407<sup>e</sup>.

9276<sup>5</sup>. The **universal**\* Church, before the Lord, is as a man . . .

10335. All in the **universal**\* Heaven and **universal**\* Church. Sig.

10730<sup>3</sup>. The two **universals** themselves on which all other things of the Church depend. . . The **universal** of all is that the Lord united His Human to the Divine Itself, and that from this man has peace and salvation; and it is also a **universal** that man must be conjoined with the Lord—which is done by regeneration—in order for him to have peace and salvation.

10775. (The idea) that the Divine Providence is only **universal**; and that the singulars are with man. P.201.

H. 308. For the Church of the Lord is **universal**, and with all who acknowledge the Divine, and live in charity . . . In the sight of the Lord, the **universal** Church is as one man, exactly as Heaven is . . . and the Church where the Word is . . . is like the heart and lungs . . . H.305 (e). S.105. E.351<sup>2</sup>.

328. The Church of the Lord is scattered through the **universal**\* world, thus is **universal**; and in it are all who have lived in the good of charity according to their religiosity . . . (See P.325<sup>2</sup>.)

N. 34. Spiritual truths cannot be comprehended unless the following **universals** are known. (Five **universals** stated.)

F. 34. The Christian Faith in a **universal** idea stated. R.67. B.116. T.2.

35. It is said in a **universal** idea, because this (doctrine) is the **universal** of faith; and the **universal** of faith is that which must be in each and all things. It is a **universal** of faith that . . . (Four **universals** of faith stated.)

—<sup>e</sup>. These are the **universals** of the Christian Faith concerning the Lord.

36. The **universal** of the Christian Faith on the part of man, is . . .

W. 28. If you inquire what is the **universal** (of all things you know), you cannot conclude otherwise than that it is love and wisdom. Ex.

222. This matter does not allow of demonstration otherwise than by **universals**. And, as the Angels are in wisdom from **universals**, we may adduce their declarations.



[W.] 228. Yet abstract things, being **universals**, are usually better comprehended than applied ones. Ex.

P. 191. That the Divine Providence, from things most singular, is **universal**. Chapter.

201<sup>2</sup>. Reflect what is a **universal** Providence when the singulars have been separated from it. Is it anything but a word! For that is called **universal** which is made up of singulars taken together . . . and therefore if you separate the singulars, what is the **universal** but a something which is empty inside, like a surface with nothing within it. Further ex.

203<sup>2</sup>. From these things it is evident that the Divine Providence . . . is **universal** because it is in the veriest singulars . . . Of this **universal** Providence, man does not see anything . . .

287. That the Divine Providence, not only with the good, but also with the evil, is **universal** in the veriest singulars; yet is not in their evils. Ex.

294<sup>6</sup>. These infinite things which proceed from the Lord, inflow not only **universally**, but also most singularly; for the Divine is **universal** from the veriest singulars; and it is the Divine veriest singulars which are called the **Universal** . . . and a Divine veriest singular is also infinite.

R. 29<sup>2</sup>. The universal language. Ex.

87<sup>e</sup>. 'The Churches' = the **universal**\* Church in the Christian world. (=the **universal**\* New Church . . . 66<sup>e</sup>.)

350. The tribe named first is as . . . a **universal** which enters into all the things that follow.

398. 'The land and sea,' everywhere in the Apocalypse . . . = the **universal**\* Church; 'the land,' those in internals; and 'the sea,' those in externals . . .

470. That the Lord has the **universal**\* Church under His auspices and dominion . . . Sig. and Ex.

M. 62<sup>e</sup>. This cannot but 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.

85<sup>e</sup>. It is from this that good and truth are called the **universals** of creation.

209. **Universals** concerning marriages. Chapter.

261<sup>2</sup>. I began to long for a **universal** Knowledge of the state of both (Heaven and Hell); knowing that he who is acquainted with **universals**, is able to comprehend singulars, because the latter are in the former, as parts are in a general.

— I asked them whether they knew the **universals** concerning Heaven and Hell . . . And they said, The **universals** of Hell are three; but the **universals** of Hell are diametrically opposite to the **universals** of Heaven. The **universals** of Hell are the love of dominating from the love of self; the love of possessing the goods of others from the love of the world; and scortatory love. The **universals** of Heaven opposite to these are the love of domination from the love of use; the love of possessing the goods of the world from the love of doing uses by their means; and love truly conjugal . . . It was said to me from Heaven, Examine

these three **universals** above and beneath; and we shall afterwards see them in your hand. Ex.

386. That two **universal** spheres proceed from the Lord for the preservation of the universe in its created state . . . Ex.

387. That these two **universal** spheres make one with the sphere of conjugal love, and with the sphere of the love of infants. Ex.

388. That these two spheres inflow **universally** and singularly into all things of Heaven and of the world, from primes to ultimates. Ex.

— It is said **universally** and singularly, because when it is said **universally**, the singulars from which [is the **universal**] are meant at the same time; for from these it comes into existence, and of these it consists; thus the **universal** is named from the singulars, as is a general from its parts; and therefore if you take away the singulars, the **universal** is only a name, and is like a surface within which there is not anything; and therefore to attribute to God a **universal** government, and to take away the singulars, is an empty word, and is like the predication of an emptiness. A comparison with the **universal** government of an earthly king avails nothing.

T. Title. The True Christian Religion, containing the **universal**\* Theology of the New Church. See F. 133.

4. The Lord sent (His twelve Apostles) into the **universal**\* (or whole) Spiritual World. 108<sup>e</sup>. 791.

37<sup>2</sup>. Heat and light . . . are the two essentials and **universals** . . . The two essentials and **universals** (called) the will and understanding . . . The two essentials and **universals** . . . the heart and lungs.

60. Order is **universal** from [being in] the veriest singulars; for singulars taken together are styled a **universal** . . . and a **universal** together with its veriest singulars is a work cohering as a one, insomuch that one thing cannot be touched or affected, without some sense of it being communicated to all the rest.

121<sup>2</sup>. The **universal**\* world—*orbis*.

335<sup>7</sup>. For (breathing) is a **universal** of life.

358. The invitation, or call, is **universal**.

394. That there are three **universal** loves: the love of Heaven, the love of the world, and the love of self. Gen.art.

603<sup>2</sup>. He collects them . . . into a **universal** idea.

711. That . . . the Holy Supper contains, **universally** and singularly, all things of the Church, and all things of Heaven. Gen.art.

714. In order that singulars may be held together in their order and connection, it is necessary that there be **universals** from which they come forth—*existent*; and in which they subsist; and it is also necessary that the singulars should, in a kind of image, relate to their **universals**; otherwise the whole would perish . . .

—<sup>e</sup>. These three most **universal** things (God, good, and truth) are inscribed on (every created thing).

D. 1076. On **universal** and singular government. Ex. 2605.

1830. That universals \* correspond to the things in man. Ex.

2138. The speech of Spirits is a universal speech . . . 3637<sup>e</sup>. 5585. 5589.

3549. When I was kept simply in the faith of universal Knowledges . . .

4533. On a universal affirmative. Gen.art.

E. 242<sup>10</sup>. 'The whole-universa-earth' (Zech.xiii.8) = the whole-universa-Church. 532<sup>9</sup>.

331<sup>9</sup>. The Lord's Church is universal; it is with all who are in the good of life, and from their doctrine look to Heaven, and thereby conjoin themselves with the Lord.

435<sup>2</sup>. For there are three things which fully constitute and form every universal essential: the good of love, truth from this good, and the derivative good of life.

438. Each tribe=some universal essential which makes Heaven and the Church. There are in general three universal essentials which make them: love to the Lord, charity towards the neighbour, and the obedience of faith. Sig.

1003. 'The earth and the world'=the Church as to truth and as to good, thus the universal (or whole) Church.

D. Love i<sup>2</sup>. For man's love is the universal life. By universal life is meant life in the veriest singulars . . . That which is thus universal is not perceived otherwise than as a one . . . Such also is the Divine Universal in the veriest singulars of the world . . .

Can. God v. 1. Love and wisdom are the two essentials and universals of life . . .

### Universe. *Univversum.*

A. 947. A small globe on a pyramidal base, which (the deceitful) suppose to be the universe, under their government . . . They believe themselves to be the gods of the universe. 1506<sup>e</sup>. 1749<sup>2</sup>.

1115. Some come to them, as they expressed it, from the universe.

1308. Everyone acknowledges a Supreme Being—*summmum ens*—when he beholds the universe . . .

1380. Spirits can, by phantasy, be translated in a moment . . . as it were from one end of the universe to the other.

1675<sup>7</sup>. (The love of self causes them) to want to exercise command over the universe . . . 2219<sup>4</sup>.

1728. As a King, the Lord governs each and all things in the universe from Divine truth; and as a Priest, from Divine good.

1812<sup>2</sup>. In all His combats of temptations, the Lord fought . . . for all in the universe.

3483. Whatever appears in the universe is a representative of the Lord's Kingdom, inasmuch that there is nothing in the atmospheric and stelliferous universe, or in the Earth and its three kingdoms, which is not, in its own way, representative. Ex.

—<sup>o</sup>. It follows that the visible universe is nothing else than a theatre representative of the Lord's Kingdom . . .

4658<sup>4</sup>. The radiant circle is the Divine from Him, which inflows not only into Heaven, but also into the universe . . . Aristotle added, that He who disposes and rules Heaven, also disposes and rules the universe . . .

4946<sup>e</sup>. When this idea was unfolded . . . there was manifested as it were a universe leading to the Lord; and . . . so it is with every idea of what is good and true.

6696. The Spirits of Mercury are allowed to wander about, and acquire Knowledges of Things which are in the universe. 6925.

— . There are Earths with men in them, not only in this system, but also in the universe, in immense numbers. 6927.

6698. Men may believe that there are more Earths in the universe than one, from the fact that the visible universe, resplendent with innumerable stars, is so immense.

— . The visible universe is a means for the coming forth of Earths . . .

8325<sup>3</sup>. Two statues which appear at the terminus of the created universe, which are said to swallow those who think of what the Divine was doing before the creation. (Compare T.31<sup>e</sup>.)

8705<sup>4</sup>. He conceives an idea of the Divine from the visible universe without an end, or with an end in obscurity.

9440. By changes of state, Angels and Spirits can be translated . . . even to the Earths which are at the end of the universe . . .

U. Subtitle. On the Earths in the Universe.

W. 29. The created universe, regarded from order, is so full of wisdom from love that . . .

52. That all things in the universe have been created from the Divine love and Divine wisdom of God Man. Gen.art.

— . This appears from the correspondence of all things in the universe with all things of man . . . inasmuch that it may be said that man also is a kind of universe. Ex.

—<sup>2</sup>. In the Spiritual World (all objects) appear around those there in just such an aspect as that of the created universe . . .

—<sup>3</sup>. (Thus) the created universe is an image representative of God Man; and it is His love and wisdom which are presented in the universe in an image. Not that the created universe is God Man; but that it is from Him; for nothing whatever in the created universe is substance and form in itself, or life in itself, or love and wisdom in itself.

55. That all things in the created universe are recipients of the Divine love and Divine wisdom of God Man. Gen.art.

— . Hence the universe, with each and all things of it, is called in the Word 'the work of the hands of Jehovah.'

— . Therefore the universe, which is an image of God, and consequently full of God, could not be created except in God from God, (and not from nothing). Ex.

[W.] 58. That all the other things of the universe, which are not like Angels and men, are also recipients . . . Ex.

59. (Thus) the Divine is in each and all things of the created universe; and hence it is that the created universe is 'the work of the hands of Jehovah.' Ex.

— . Although the Divine is in each and all things of the created universe, still there is nothing of the Divine in itself in the *esse* of them; for the created universe is not God, but is from God; and, because it is from God, His image is in it. Ex.

60. I have heard many say that they are willing to acknowledge that the Divine is in each and all things of the universe, because they see the marvellous things of God in them . . . yet when they heard that the Divine is actually in each and all things of the created universe, they were indignant . . .

63. That there is a relation to man of all things of the created universe . . .

64. God is a Man; and the created universe is His image. Ex.

69. That the Divine infills all spaces of the universe without—*absque*—space. Gen.art.

151. That the Lord created the universe and all things of it by the medium of the (spiritual) Sun . . . Gen.art.

154. End, cause, and effect . . . exist in the greatest, that is, in the universe, in the following order. In the Sun . . . is the end of all things; in the Spiritual World are their causes; and in the natural world are their effects.

155. See CREATE, here. 156. 283. 284. 303<sup>e</sup>. 326<sup>e</sup>. 329. 349<sup>e</sup>. P.9. 51. 202. 324<sup>2</sup>. M.380<sup>e</sup>. T.46.

163. The universe in general has been distinguished into two worlds: the Spiritual, and the natural . . .

169. In the created universe, in both its greatest and its least, are . . . end, cause, and effect. The reason these three are in the greatest and least things of the created universe, is that they are in God the Creator . . . And hence it is that the universe, which has been created from His *Esse*, and which, regarded as to uses, is His image, has obtained these three in each and all things of it.

225. The greatest things in which there are degrees of both kinds, are the universe in its whole complex; the natural world in its complex; and the Spiritual World in its . . .

227. The perfection of the created universe is from the similitude of the generals and of the particulars, or of the greatest and least things, as to these degrees . . .

282. That the Lord from eternity . . . created the universe and all things of it from Himself, and not from nothing. Gen.art. 285<sup>3</sup>, Ex.

283<sup>2</sup>. They feared that thus they might come strongly into the thought that the created universe is God because from God . . .

285. That the Lord from eternity . . . could not have created the universe and all things of it, unless He were a Man. Gen.art. 286.

— . They think, How can God as a Man wander

all over the universe, from space to space, and create? Ex.

290. That the Lord from eternity . . . produced from Himself the Sun of the Spiritual World; and from it created the universe and all things of it. Gen.art. I.5. T.33.

298. That all the uses in the created universe correspond to the uses (in man), will be demonstrated. (For) God as a Man is the very form itself of all uses; from which form all the uses in the created universe derive their origin; and thus the created universe, regarded as to uses, is His image.

317. All uses . . . have a relation to all things of man . . . and therefore man is the universe in a kind of image; and, conversely, the universe, regarded as to uses, is man in an image. 319, Gen.art.

319. Man has been called a microcosm . . . from the fact that he bears relation to the macrocosm, which is the universe in its whole complex. Ex.

—<sup>e</sup>. The ancients called man a microcosm, or little universe, from their knowledge of correspondences. Ex. 320, Ex.

320. The idea of the universe as regarded in the Spiritual World. 321, Ex.

321<sup>2</sup>. (Thus) the universe of the Spiritual World is exactly like the universe of the natural world, with the sole difference that the things there are not fixed and stated . . .

322. That the universe of that World bears relation, in an image, to man . . .

326<sup>e</sup>. From this they know there that . . . the created universe, regarded as to uses, is an image of God.

366<sup>e</sup>. Hence it is that man is as it were a universe . . . in the least form.

P. 3. That the universe with each and all things of it has been created from the Divine love through the Divine wisdom. Gen.art.

M. 222<sup>2</sup>. A sphere for the conservation of the created universe (proceeds from Him). 386, Ex.

380<sup>2</sup>. The multitude of those who believe that nature has created the universe . . .

397. For everything that proceeds from the Lord goes through the universe in an instant.

T. 13. That unless God were One, the universe could not have been created and preserved. Gen.art.

29<sup>e</sup>. Otherwise, that whole universe, into which Souls go . . . might be drawn through the eye of a needle . . . This would be possible if there were no substantial extense there.

47. (Thus) the universe is a work cohering from primes to ultimates, because it is a work containant of ends, causes, and effects in an indissoluble connection . . . and it follows that the universe is a work containant of the Divine love, the Divine wisdom, and Uses . . .

—<sup>2</sup>. That the universe consists of perpetual uses produced by wisdom and initiated by love, may be seen by every wise man . . . when he acquires a general idea of the creation of the universe, and in it views the particulars . . .

67. (Thus) the universe has been created by God in order that uses may come forth; and therefore the universe may be called a theatre of uses . . .

74<sup>3</sup>. God created the universe from Himself as Order, in order, for order.

75. On the creation of the universe. Chapter. (See CREATE, here. 76. 78. 79.)

178. From the belief that nature is the creatress of the universe, it follows that the universe is that which is called God . . .

D. 189. When I was extracting what is said in Is.xxiv. about the universal devastation, evil Genii and Spirits could not desist from the cupidity of exaggerating what is there said . . . insomuch that they grieved that the universe would not be destroyed.

984. In this way communications are instituted . . . even if they were in another universe.

1706. For the ideas were determined into the universe, and were thus dissipated . . .

2234. That the universe is governed by the Lord . . . very easily. Ex.

2832. They said that they are carried to the ends of the universe.

2884. That the general life of the Lord inflows into the universe.

3113. He was so inflated as to fill the universe . . .

3138. He was told that [he was] at the ends of the universe.

3267. On the inhabitants of another world, or of some universe, in the stary heaven. Gen.art. 3296.

3269. The Spirits of Mercury were present . . . as it appeared to me, near the end of this universe.

3481. Could they conceive of anything as existing beyond the bounds of the universe? or whether there is any space outside the universe?

— Those who had been in such a phantasy, seem to themselves to be withdrawn outside the universe, (where) some of them said that it was well with them . . . being remote from the troubles which exist in the created universe. But, being kept in the phantasy that they were outside the universe . . . they reasoned about that non-space outside the universe, that it is without end; and therefore they seemed to themselves to advance still further, until at last they saw some there who spoke to them . . . saying that they are in the boundary outside the universe, and that they themselves are the bounds; and that if they approached them they would swallow them. In this way they struck terror into them to prevent their advancing further . . . Those in the bounds were a kind of statues. Des.

3576<sup>e</sup>. Thus the universe, as to its inmosts and to its outmosts, is organic, the Lord alone being the Life, so that the universe is full of the Lord.

3897. (The lascivious girls) receded at last to the ends of the universe . . .

4017. When some one was absent at the ends of the universe . . .

4204. They who have thought that there is a beginning to all things . . . are at the end of the universe.

4453<sup>e</sup>. (The Nephilim) bent their cavernous way . . . even to the limits of this universe, and . . . were cast into as it were a stagnant sea, in another universe.

4459. She was then conveyed outside the universe, to the left . . . but she changed the sphere of the other universe . . .

4665. I wondered who those were in the middle boundary, between this world and the universe.

4741. On a certain people in the universe, and Charles xii. Gen.art.

4742. There was another Society in the universe . . .

E. 286. From these two the universe was created; and therefore all things in the universe bear relation to good and truth.

1226<sup>2</sup>. The creation of the universe cannot be better seen than from its types in the Heavens; there, creation is perpetual and instantaneous. Des. (Continued under CREATE.)

D. Wis. xii. 2. The human mind . . . can see that the universe has been created by God.

5<sup>3</sup>. A summary of the arcana of creation. The Sun of Heaven, in which is the Lord, is the common centre of the universe; and all things of the universe are circumferences and circumferences, even to the last one; and these the Lord rules from Himself alone as one continuous thing; but the mediate ones from the ultimate one; and He animates and actuates these unceasingly, as easily as a man, from his understanding and will, animates and actuates his body . . . (Ang. Idea: quoted under CREATE.)

Can. God vi. On the creation of the universe by the one and infinite God, from Divine love, through Divine wisdom. Chapter.

6. The created universe consists of infinite receptacles of these three.

7. The created universe is a receptacle of uses, which, from their origin, are infinite.

8. It follows that the created universe is the fulness of God.

viii. 8. Unless each and all things in the world and Heaven bore relation to a One, who is, lives, and has power of Himself, the universe would be dissipated in a moment.

**Unjust.** *Injustus.*

**Injustice.** *Injustitia.*

A. 9283<sup>e</sup>. (Thus) with an insincere and unjust man, the internal man has been formed into an image of Hell, and the external man into an image of a Heaven which is subordinated to Hell . . .

H. 533. When anything presents itself which the man knows to be insincere and unjust . . .

N. 155. Hence, in the Word . . . 'what is unjust' is said of that to which are ascribed self-righteousness and self-merit.

P. 249<sup>4</sup>. When he sees that injustice triumphs over justice . . .

R. 761. 'God hath remembered her injustices' (Rev. xviii. 5) = that the Lord will protect the Heavens from violence therefrom. (= that falsities from evils have separated them from the Lord. E. 1112.)

948. 'He that is unjust, let him be unjust still' (Rev. xviii. 11) = that goods will be taken away from those who are in evils. . . 'The unjust' = him who is in evils. . . Thus 'let the unjust be unjust still' = that he who is in evils will be still more in evils; (which implies) that goods have been taken away from him.

T. 72. Why does He permit the injustice and impiety of the devil to triumph . . .

664<sup>e</sup>. (This would be) to accuse the Lord Himself . . . of injustice.

D. 2827. The greatest justice would be injustice. Ex.

E. 401<sup>27</sup>. 'He sendeth rain on the just and on the unjust' (Matt. v. 45) = that the Lord inflows . . . with Divine truth equally with those outside the Jewish Church and with those within it.

### Unknown. *Ignotus.*

A. 111. At this day they are unknown.

393<sup>8</sup>. Because what is unknown is believed to be nothing.

6479. So many doubts could not be removed . . . owing to . . . the numberless unknown things.

F. 1. A faith in what is unknown. See T. 345<sup>2</sup>.

### Unknown. *Incognito.*

A. 9125<sup>e</sup>. 'To come as a thief' = to come unknown . . .

D. 4467. He ruled others incognito.

### Unlawful. *Illicitus.*

H. 378 (p). That marriages between those who are of diverse religion are unlawful. Ref.

Life 63. He considers these things lawful before God, but unlawful before the world.

111. He therefore makes adulteries not unlawful before God . . .

M. 270<sup>6</sup>. To warm himself at an illicit fire.

467. That (this) concubinage is not unlawful. Ex.

### Unlearned. *Indoctus.*

A. 2759. Many Spirits from the unlearned commonalty.

6317<sup>e</sup>. But the unlearned who have been in the good of faith, are not such. Ex.

T. 74. I saw some with turbans, who were unlearned.

### Unleavened. *Azymus.*

See UNFERMENTED.

A. 1947<sup>8</sup>. Hence 'what was unleavened,' in which there was not what is fermented, is called 'the bread of affliction.'

2177<sup>8</sup>. Its being unleavened, or not fermented, = its being sincere, and thus from a sincere heart, and without uncleanness.

2342. 'He baked unleavened things' (Gen. xix. 3) = purification. 'Bread' = all celestial and spiritual food

. . . and that these should be without impurities was represented by unleavened bread; for leaven-fermentum = what is evil and false, by which celestial and spiritual things are rendered impure and profane. Therefore . . . they were commanded not to offer any other bread, or meat-offering, than what was unfermented, or unleavened. III.

—<sup>e</sup>. So with 'what is unleavened,' which = what is holy of love, or 'the holy of holies' (Lev. vi. 16, 17). Therefore 'unleavened bread' = pure love; and 'the baking of what is unleavened' = purification. 2343.

7853. 'And unleavened things' (Ex. xii. 8) = what is purified from all falsity.

7854. 'Unleavened bread' = such good (as the good of innocence).

7886. 'Ye shall eat unleavened things' (Ex. xii. 15) = purification from falsities.

7897. 'Ye shall observe unleavened things' (ver. 17) = that there must be no falsity.

7902. 'Ye shall eat unleavened things' (ver. 18) = the appropriation of truth by good when the truth is purified from falsity. Ex.

—<sup>e</sup>. This state is signified by 'the unleavened things' . . .

7910. 'In all your dwellings ye shall eat unleavened things' (ver. 20) = that in the interiors, where good is, truth shall be appropriated. . . 'To eat unleavened things' = to appropriate truth to themselves.

7978. 'They baked the dough which they had brought forth from Egypt into unleavened cakes' (ver. 39) = that from the truth of good there was again produced good in which there was nothing of falsity. Ex.

8058. 'Seven days thou shalt eat unleavened things' (Ex. xiii. 6) = purification from falsities. . . 'To eat unleavened things' = the appropriation of truth, and purification from falsity; for 'what is unleavened' = good purified from falsity. (This is) because 'bread' = good; and 'leaven' = falsity. 8060. (= a holy state then from the appropriation of Divine truth which has been purified from evil and the falsities of evil. 10656.)

8487<sup>8</sup>. 'Unleavened bread,' like 'the manna,' = good pure from falsities. For a like reason this bread is called 'the bread of misery' (Deut. xvi. 3).

9286. 'The feast of unleavened things' (Ex. xxiii. 15) = purification from falsities.

9287. 'Thou shalt keep the feast of unleavened things' (id.) = worship and thanksgiving on account of purification from falsities. . . This feast is called also 'the passover.' 10655, Sig. and Ex.

9992. 'And bread of unleavened things' (Ex. xxix. 2) = the purification of the Celestial in the inmost man. Ex.

—<sup>2</sup>. The reason 'what is unleavened' = what is purified, is that 'leaven' = falsity from evil. Ex.

9993. 'And cakes of unleavened things mixed with oil' (id.) = the purification of the middle Celestial. Ex.

9994. 'And wafers of unleavened things anointed with oil' (id.) = [the purification] of the Celestial in the external man. Ex.

10080. 'Out of the basket of the unleavened things' (Ex.xxix.23)=(from the external Sensuous in which the purified goods are together).

**Unlike.** See DISSIMILITUDE.

**Unlimited.** *Illimitatus.*

A. 5287. Therefore thought and speech there are universal, and are relatively unlimited.

T. 74. Unlimited Divine power. Ex.

De Verbo 3<sup>5</sup>. The difference between the Natural, Spiritual, and Celestial, may be called unlimited.

—<sup>6</sup>. The thoughts of the Angels of the Middle Heaven are . . . therefore unlimited and unterninated.

**Unmerciful.** *Immisericors.*

**Unmercifulness.** *Immisericordia.*

A. 954. Those who have been . . . unmerciful on earth have their . . . unmercifulness turned into incredible cruelty . . .

6667. Unmercifulness. Sig. and Ex.

6671. The intention of subjugation . . . from unmercifulness. Sig. and Ex.

7272<sup>2</sup>. He who lives . . . in unmercifulness . . .

9452. It would be unmercifulness (on the Lord's part) . . .

T. 155<sup>2</sup>. This excites a zeal which . . . inwardly is unmercifulness, etc.

405<sup>3</sup>. The evils (from) the love of self are, in general, unmercifulness, etc.

**Unmixed.** See MERUM.

**Unnatural.** *Innaturalis.*

A. 2746. He had thus contracted an unnatural nature. Des. D.1663. De Conj.122.

D. 4367. On a certain unnatural and most filthy person.

**Unravel.** *Enodare.*

S. 19. This sense can be unravelled with difficulty.

T. 16. He said, I have unravelled this great mystery.

**Unrest.** *Irrequies.*

**Restless.** *Irrequietus.*

**Restlessly.** *Irrequiete.*

A. 2183<sup>3</sup>. If the Natural conquers . . . he comes, in the other life, into the unrest and torment of Hell.

3170. For all unrest is from evil and falsity; and all peace from good and truth. 3696<sup>2</sup>.

3610. To appease the unrest of the lower mind with hope. Sig. and Ex. 4783.

3742. Otherwise (the Angels) are in a state of unrest . . .

4050<sup>3</sup>. (Those of the province of the infundibulum) are restless.

5660<sup>6</sup>. Not anything of the love of the world, and consequently not anything of unrest, etc.

5662<sup>2</sup>. Cupidities from (these loves) are what . . . at last cause the man to make rest consist in unrest . . .

5725. When he is in this inundation . . . he thinks restlessly.

5893. For before man has been regenerated he is in intranquillity, and unrest—*irrequieto.* Ex.

R. 307. Internal unrest. Sig. and Ex.

**Unripe figs.** *Grossi.*

R. 334. 'As a fig-tree casts its unripe figs' (Rev.vl. 13)= . . . the natural good of man separated from his spiritual good. ('Its unripe figs'=the things which are in the natural man, which are especially the Knowledges implanted in the natural man from infancy, and are not yet mature, because they have merely been heard, and so accepted. E.403.)

**Unseasonable.** *Intempestivus.*

**Unseasonably.** *Intempestive.*

D. 3593. On an unseasonable mercy. 3597.

3594. Those who are unseasonably merciful. 3596.

**Unsew.** *Dissuere.*

A. 9960<sup>5</sup>. 'Unsewn garments' (Lev.x.6)=the deprivation of Divine truth.

10076<sup>7</sup>. The dissipation of Divine truth is signified by 'to unsew the garments' (Lev.xxi.10).

**Unshoe.** *Disalceare.*

E. 240<sup>3</sup>. 'To put off the shoe from off the foot,' that is, to unshoe the soles of the feet (Is.xx.2)=to reveal the filthy things of nature.

**Unskilled.** *Atechnicus.*

D. 4373<sup>6</sup>. Like the unskilled crowd.

**Unspeakable.** See INEFFABLE.

**Unspotted.** See IMMACULATE.

**Unstable.** Under LIGHT—*levis.*

**Unsuitable.** *Incommodus.*

A. 6202. Hence there usually inflows what is unsuitable (or inconvenient) . . .

D. Min. 4728. He was sent . . . to serve as a Subject, because he was troublesome. (Compare A.4419.)

**Unswathe.** *Exfasciare.*

A. 4772<sup>2</sup>. When the externals of the Ancient and of the Jewish Church are . . . as it were unswathed, the Christian Church is disclosed.

9424<sup>3</sup>. If the appearances . . . are as it were unswathed, the truth appears in its nakedness.

**Untempered.** *Ineptus.*

A. 739<sup>2</sup>. 'A wall plastered with what is untempered' (Ezek.xiii.14)=what is fictitious appearing as truth.

7553<sup>3</sup>. 'They plaster it with what is untempered' (ver.10)=that they devise falsities, and make them like truth.

E. 237<sup>5</sup>. 'When they build a wall, they plaster it

with what is untempered. Say to them that plaster it with what is untempered that the wall shall fall' (ver. 10, 11)=falsity assumed as a principle, and, by application of the Word as to the sense of the letter, made to appear as truth. . . 'What is untempered'=what has been falsified. 503<sup>9</sup>. 644<sup>25</sup>.

Coro. 34<sup>3</sup>. 'The plastering of what is untempered'=the confirmation of what is false.

**Untermated.** *Interminatus.* See UNLIMITED.

**Until.** *Priusquam.*

A. 1661<sup>2</sup>. No one can combat . . . until he has learned . . .

5276<sup>e</sup>. Truths are not appropriated to him until he lives according to them.

6077<sup>2</sup>. Truths have no life until there is good in them.

8456. No truth of doctrine . . . becomes truth with a man until it has received life from the Divine. Ex.

8640. This life cannot be given to man until . . .

8701<sup>2</sup>. Man has not been regenerated until—*prius* . . . *quam*.

— They are not sent into Hell until—*prius* . . . *quam*.

9224<sup>2</sup>. It does not come to apperception until . . .

9995<sup>2</sup>. Truth does not become the *esse* of a man's life until he loves it.

10219<sup>2</sup>. Who does not believe, until he has been instructed, that life is in himself?

10683<sup>4</sup>. Truth does not become of the life until—*prius* . . . *quam cum*—it enters the will.

J. 69<sup>2</sup>. The evil do not come to their like in Hell, until the interiors are disclosed.

T. 109<sup>2</sup>. 'Before that Abraham was, I am—*fui*' (John viii, 58).

347<sup>3</sup>. Truths do not actually live until they are in deeds.

E. 837<sup>8</sup>. The Knowledges of truth and good . . . are not alive with a man until—*prius* . . . *quam*—he begins to be affected with truths . . .

1087<sup>2</sup>. It is not the Word until—*prius* . . . *quam dum*—it is in this ultimate.

**Unusual.** *Insolens.*

**Unwonted.** *Insolitus.*

T. 71<sup>e</sup>. The birds . . . gave forth unwonted sounds.

72. I heard an unusual murmur.

**Unutterable.** *Inenuntiabilis.*

See INEFFABLE.

A. 9094. Hence it is that the things of angelic wisdom are for the most part unutterable . . .

**Unwearied.** *Indefessus.*

M. 284<sup>e</sup>. A mother's unwearied care.

396<sup>2</sup>. A mother's unwearied work.

**Unwillingness.** *Noiuntas.*

T. 561. Disuse induces an unwillingness (to perform actual repentance).

**Unworthy.** *Indignus.*

**Unworthily.** *Indigne.*

**Unworthiness.** *Indignitas.*

A. 1594<sup>4</sup>. Not only says, but also acknowledges and believes, that he is most unworthy.

4745. They who eat the bread in the Holy Supper unworthily, appropriate evil to themselves.

E. 622<sup>7</sup>. The interiors of the understanding are said 'to waste away with unworthiness' (Ps. xxxi. 9) when they are perishing through falsities. 750<sup>14</sup>.

**Uphaz.** *Uphasus.*

A. 3021<sup>4</sup>. 'The gold of Uphaz' (Dan. x. 5)=the good of wisdom which is from love.

9466<sup>5</sup>. 'Gold from Uphaz' (Jer. x. 9)=good appearing in the external form, because from the Word. (=celestial good. 9881.) E. 576<sup>7</sup>. (=the good of the Word in the sense of the letter. E. 585<sup>10</sup>.) 587<sup>6</sup>.

**Upright.** See PROBITY, and RIGHT.

**Upsala.** *Upsalia, Upsala.*

D. 1880. A theatre which appeared at Upsala in a dream. Des.

6012. A certain person who was at Rome from Upsala.

**Upwards.** *Sursum.*

See under DOWNWARDS.

A. 1702<sup>2</sup>. By communication with the Internal man, man can . . . look upwards, which beasts cannot do; and by communication with the exterior man, he can . . . look downwards. 3646<sup>2</sup>. 4760<sup>3</sup>.

— The rational man is spiritual or celestial when he looks upwards; but animal when he looks downwards.

2148. Interior things are expressed in the Word by higher things, as by 'looking upwards.'

5013<sup>2</sup>. In the other life, the spiritual appear . . . with their heads upwards, towards the Lord, and with their feet downwards, towards Hell; but the natural . . . with the feet upwards, and the head downwards. 5746<sup>e</sup>. 6468<sup>3</sup>.

6611. The state of man's life is carried upwards and downwards, that is, towards Heaven, and towards Hell. But they who suffer themselves to be regenerated are continually carried upwards . . .

7693<sup>e</sup>. To look upwards, that is, to Heaven, is not to think about the things of Heaven; but it is to have them as the end . . .

7778<sup>3</sup>. The things which are of genuine faith, look upwards . . .

8604. 'When Moses raised his hand' . . . =to determine spiritual power upwards, thus to the Lord. . . What it is to look above self, and below self. Ex. . . Man is distinguished from brutes by having the ability to look above himself, or below himself . . .

8608. That the power of looking upwards to the Lord was lacking. Sig. and Ex.

9256<sup>4</sup>. In the other life their internal is opened above . . . and at the same time all the earthly and worldly things . . . are elevated, so as to look upwards all together . . .

9730. Hence upwards=inwards.

10156<sup>3</sup>. When man becomes spiritual, his interiors . . . are opened, and then the man looks upwards, which is effected by an elevation by the Lord . . .

10420. They who are in (mere) externals all turn themselves away from the Divine, because they look outwards and downwards, and not inwards and upwards; for man looks inwards or upwards when his internal is open, thus when it is in Heaven; but he looks outwards or downwards when his internal is closed, and only the external open, for this is in the world; and therefore when the external is separated from the internal, the man cannot be elevated upwards . . .

E. 112<sup>2</sup>. To look downwards, or upwards. Ex.

179<sup>5</sup>. 'The glory of the God of Israel was over them upwards' (Ezek.x.19). Ex. 422<sup>10</sup>.

283<sup>14</sup>. 'The cherubim shall expand their wings upwards' (Ex.xxv.20). Ex.

386<sup>13</sup>. 'To look upwards, and to look to the earth' (Is.viii.21)=to look everywhere for goods and truths.

559<sup>6</sup>. 'To be upwards' (Deut.xxviii.13) = to be elevated by the Lord so that he may look to Heaven; and 'to be downwards' = not to be elevated by the Lord, but by self . . .

## Ur. *Ur.*

A. 1368. 'Ur of the Chaldees' (Gen.xi.28)=external worship in which are falsities. Ex.

—<sup>e</sup>. Thus by 'Ur of the Chaldees' is signified external worship in which there is interiorly profane idolatry. 1373.

1816. 'I have brought thee from Ur of the Chaldees' (Gen.xv.7)=the first state of the external man; for the maternal which the Lord received from birth . . . is what is here signified by 'Ur of the Chaldees.' . . . It was from this that He was brought out . . .

## Urbanity. *Urbanitas.*

M. 16<sup>e</sup>. The prince charged them to summon men of urbanity and affability to entertain them.

## Ureter. *Ureter.*

A. 5378. The Spirits of the ureters, etc. infest (those of the peritoneum). Des. D.991.

5380. In the middle of the series are the ureters . . . They speak with a harsh voice as if cracked, and desire to introduce themselves into the body; but it is only an endeavour. . . Those (of them) who relate to the ureters are to the left further from the body . . . This is one general way to the Hells. (Fully quoted under KIDNEYS.) D.825.

5381. See KIDNEYS, here. 5382. 5383. 5384. D. 1239.

10032<sup>e</sup>. For the ureters and bladder, which go forth from the kidneys, = exterior truth and its exploration, and also its castigation.

D. 870<sup>e</sup>. Those who constitute the province of . . . the ureters. 959.

993. The case is similar as respects . . . the ureters, which are in the folds of the peritoneum, and are castigated, and are kept in compliance; but it casts forth to the ureters the unclean things, or phlegms.

1001. Those who represent the ureters, and in fact the grosser serosities.

## Urethra. *Urethra.*

D. 867. Those who relate to the sphincter . . . or the entrance towards the urethra.

3453<sup>2</sup>. Signified by . . . a feeling of some burning heat in the urethra.

4283<sup>e</sup>. When vastated . . . they serve as the sphincter of the urethra.

D. Min. 4570. Xavier . . . is among the interiors of the urethra.

## Urge. *Instare.*

### Urgency. *Instantia.*

A. 4290. That they were urgent to be representative. Sig. and Ex. 4293<sup>2</sup>. 4317<sup>3</sup>.

M. 297. They had yielded to the urgencies of entreaty of the men.

## Urge. *Urgere.*

A. 2338. 'He urged them exceedingly' (Gen.xix.3)= a state of temptation when [the man] conquers. Ex.

—<sup>2</sup>. When in this combat the man seems to urge the Lord . . . to be present, etc.

2374. They pressed upon the man' (Gen.xix.9)= that they wanted to offer violence to truth.

2406. To urge. Sig. and Ex.

4373. 'He urged him' (Gen.xxxiii.11)= . . . the affection itself inspired (in it).

7132. 'The exactors were urgent' (Ex.v.13)=that those infesting most nearly were urgent=*instarent*.

7877<sup>e</sup>. The end, which is the salvation of the human race, being urgent . . .

T. 498. The Lord is present in man, and urges the reception of Himself . . . 766.

## Urgently demand. See DISGRACE.

## Uri. *Urus.*

A. 10329. What is represented by 'Uri the father of Bezaleel,' and by Hur his grandfather, is evident from the generation of celestial good: it is generated from the doctrine of celestial truth and good; and therefore these doctrines are signified by Uri and Hur; Hur representing the doctrine of truth.

## Uriah. *Uriah.*

A. 2913<sup>2</sup>. That still the Hittites were among the more honoured, may be evident from . . . Uriah, who was a Hittite (2 Sam.xi.3,6,17,21).



**Urim.** *Urim.*

A. 2009<sup>3</sup>. 'Honour ye Jehovah in urim' (Is.xxiv.15) = from the holy things of love.

3858<sup>9</sup>. In the breastplate itself, as it was most holy, there were representations of all things which are of love and faith in the Lord: these are the **Urim** and **Thummim** . . . Hence it was that the Lord gave answers by the **Urim** and **Thummim**.

3862<sup>2</sup>. Hence it is that the Lord gave answers by the **Urim** and **Thummim**, and that they received answers by means of lights and their shining forth from the precious and transparent stones according to the state of the matter in question . . .

—<sup>6</sup>. The order of the precious stones in the **Urim** and **Thummim** . . .

— This, then, was the **Urim** and **Thummim**, which was upon the breastplate . . . as is evident from the fact that '**Urim** and **Thummim**' = Lights and Perfections . . .

—<sup>7</sup>. Concerning the **Urim** and **Thummim**. III.

4606<sup>6</sup>. In heavenly light, these things appear like the answers in the **Urim** and **Thummim**, by vibrations of light and flame, and perception thereby from the Lord. For in the **Urim** and **Thummim** there were twelve precious stones according to the twelve tribes of Israel.

5922<sup>11</sup>. '**Urim**' (Is.xxiv.15) = the light which is from the Divine truth that proceeds from the Lord.

6335<sup>2</sup>. In Heaven the lights are varied according to the goods and derivative truths . . . Hence it is that light sparkled and vibrated by means of the **Urim** and **Thummim**, and that variously according to the state of the matter about which there was interrogation. This took place because the twelve tribes—by which are signified all goods and truths in general—were designated in that breastplate, that is, in the **Urim** and **Thummim** . . . This is the arcanum which was signified by the **Urim** and **Thummim**.

9905. 'Thou shalt put the **Urim** and **Thummim** to the breastplate of judgment' (Ex.xxviii.30) = the shining forth of Divine truth from the Lord in ultimates . . . for '**the Urim** and **Thummim**' = Light, and Shining forth thence. The reason the **Urim** and **Thummim** = Light and Shining forth, is that through the stones in the breastplate the light of Heaven shone forth with variety according to the answers which were being given through them, and for this reason they were of various colours. Ex.

—<sup>3</sup>. For '**Urim**' means fire shining; and '**Thummim**,' the shining forth therefrom; and 'fire shining' = the Divine truth from the Divine good of the Lord's Divine love; and 'shining forth' = this truth in ultimates, thus in effect. But it is to be known that '**Thummim**,' in the Hebrew, is 'integrity'; but in the angelic language, 'shining forth' . . . The shining forth of the Divine truth produces the sonorous expression *Thummim* . . . The Angels have a like perception when *Thum* is read in the Hebrew, by which is signified what is entire, or integrity . . . S.44<sup>3</sup>. E.431<sup>2</sup>.

—<sup>4</sup>. Hence, too, it is, that the **Urim** and **Thummim** are called 'the judgment of the sons of Israel'; also

'the breastplate of judgment'; and likewise 'the Judgment of Urim' . . .

— (Thus) through the **Urim** and **Thummim**, that is, through the shining forth of the light of Heaven, the breastplate revealed Divine truths in the natural sphere, thus in ultimates. A like shining forth is presented inwardly with those who are in truths from good, which dictates, and as it were gives answers, when the truth is inquired into from the affection of the heart, and it is loved as good . . . It is to be known, further, that this shining forth appears in ultimates . . .

S. 44. That the truths and goods of the sense of the letter . . . are meant by the **Urim** and **Thummim**. Ex. T.218.

R. 349<sup>4</sup>. In the breastplate . . . which was the **Urim** and **Thummim** . . .

Ad. 3/1807. On the **Urim** and **Thummim**.

E. 406<sup>4</sup>. As the nations from whom was the Church were in natural good, it is said, 'Honour ye Jehovah in urim . . .' (Is.xxiv.15), for '**urim**' means 'fire' and 'a hearth,' by which is signified the good of love of the natural man.

431<sup>3</sup>. How the answers from Heaven were given through the **Urim** and **Thummim**. All the light in Heaven proceeds from the Lord as a Sun, and therefore is, in its essence, Divine truth . . . This light is modified into various colours according to the truths from good which are being received . . . and therefore the answers were given by means of the shining forth from the colours of the stones which were in the **Urim** and **Thummim**; and at the same time, either by means of a living voice, or a tacit perception corresponding to the shining forth.

— That the breastplate . . . which was upon the ephod, and was called '**the Urim** and **Thummim**,' = in general, truth shining forth from Divine good. Ref.

—<sup>15</sup>. When these things are understood, it may be evident whence it was that answers to anything whatever were given by means of the **Urim** and **Thummim**; for there was a shining forth by means of the precious stones from the origin of the colour in that stone on which was the name of some tribe, from which the determination began.

444<sup>9</sup>. '**Urim** and **Thummim**' (Dent.xxxiii.8) = Divine truth shining forth from Divine good, thus the Word.

717<sup>7</sup>. Like things are signified by the precious stones which [were] the breastplate of judgment called '**the Urim** and **Thummim**.'

De Verbo 20<sup>3</sup>. As, therefore, all answers from Heaven have been and are made by means of such things as are of the sense of the letter; and as therefore the sense of the letter was represented by the **Urim** and **Thummim** in the ephod of Aaron, this garment was the last or ultimate one.

**Urine.** *Lotium.*

A. 5380<sup>6</sup>. For the falsities and evils in which the infernals are, are, in a spiritual sense, nothing but urine and excrements.

T. 383<sup>6</sup>. Evil and the truth of faith cannot be conjoined, except as . . . urine with wine.

**Urine.** *Urina.*

**Urinary.** *Urinarius.*

**Urinatory.** *Urinatorius.*

**Urinous.** *Urinus.*

See **BLADDER** and **KIDNEYS.**

A. 820. Those who have practised robbery and piracy, love rank and fetid urine . . . and seem to themselves to dwell among such things . . . A certain robber . . . confessed that he would much rather live in urinous filths than in the most limpid waters ; and that the smell of urine was what he delighted in. He said that he would rather stay and have his home in urinous vats than anywhere else. 954°. 5387<sup>3</sup>. —<sup>4</sup>. D. 1160.

5381<sup>2</sup>. But the Spirits and Societies to which the urine itself, and especially fetid urine, corresponds, are infernal ; for as soon as the urine has been separated from the blood, even although it is in the little tubes of the kidneys, or within the bladder, it is outside the body ; for what has been separated no longer circulates in the body . . .

5387. But those who correspond to the urine itself, are infernal ; for the urine . . . is outside the body, because it has already been separated from the blood, and, in itself, is nothing but unclean and obsolete serum, which is cast down. A certain Spirit (of the urine). Des. He had been a pirate. . . Such are most timorous at the least sign of danger, and most courageous when there is nothing to fear ; and are the opposite of those to whom the expelling of the urine corresponds ; and they strive in every way to injure its expulsion ; (and therefore) when those who correspond to the expelling of the urine withdrew a little, and that pirate stood by, the emission of the urine was completely stopped, and effort was made with danger ; but when they were recalled, the emission of the urine was intensified according to their presence. D. 1153. 1154. 1155. —<sup>4</sup>. They love feculent urine the most.

5389. There are companies of Spirits who wander about, and by turns return to the same places. Evil Spirits fear them greatly ; for they torture them . . . They correspond to the *fundus*, or upper part of the bladder in general, and to the muscular ligaments converging therefrom toward the sphincter, where the urine is driven out by a method of contorsion. These Spirits apply themselves to the tergal part, where is the *cauda equina*. Their method of operating is by quick reciprocations, which no one can stop : it is a constrictory and restrictory method, directed upwards, and acuminated in the form of a cone ; and evil Spirits who are cast within this cone, especially at the upper part of it, are miserably tormented by being racked to and fro. D. 867. 868. 869. 870. 871.

H. 499<sup>4</sup>. They who have applied Divine truths to their own loves, and have thus falsified them, love urinous things, because urinous things correspond to the delights of such love.

—(u). That defilements of truth correspond to urine. Ref.

P. 164<sup>7</sup>. That those who do not receive are separated

from those who are within the Divine man, as the ordure and urine are separated from a man.

D. 618. (Intemperance in drinking causes) a filthy urinous smell.

825<sup>2</sup>. They are not content with their lot, so that an abundance—*facultas*—of urine may be inferred.

826. Huge swine joined together, represent the earthy matters in the urine, which are separated from the serum . . .

870<sup>2</sup>. (The Spirits who are thus tortured) have urinous things collected together which are to be cast out ; for such things are the phantasies of Falsities, to which urine—*lotium*—corresponds . . .

1156. Such Spirits preside over the liquid excrements, that is, the urines.

1159. The same Spirit . . . evokes as it were a pungent or urinous liquid in my eyes . . . Thus, wherever they are, they excite urinous humours ; as, now that he is above the head, such a urinosity inflows into the eyes ; thus they preside over a collection of urine ; and therefore it follows that they love urine more than all other liquids, especially that which is foul and feculent, and that they dwell in the like ; and are therefore infernals who pertain to the spiritual class, who love to live in like things, as also in urinous ponds.

1170. This Spirit not only infused what is urinous into the eye, but also loved urine so as to have an avidity for drinking it. (This Spirit des. 1171–1174.)

1173. Such are assiduous in this life to whatever they apply themselves ; but as [this Spirit] had applied himself to such things as are wicked . . . he had been attached to the province of the urine, and he therefore loves urine, and also what is green.

1174. Such green dwellings, and clouds shining with green, are formed from filthy fancies, such as are those of the lowest people : moreover they love fetid urinary collections, and also that foul liquor of dung . . .

1221. There are Spirits who constitute the urinary province ; and the grosser of them examine every Soul they meet, and desire to fine and punish him. Ex. . . This may therefore be called the Judgment of Gehenna.

3149. He would (otherwise) have been excrementitious, with urine, so filthy that . . .

3186<sup>e</sup>. They were cast down . . . to the urinous things, which are beneath man, between his two feet ; and the deeper the more urinous.

3189. On those who excite the urine . . . It is done by those who are in the highest degree urinous, or utterly contrary to conjugal love, and yet are carried away by lust ; and who when they are thus carried away, excite a burning heat in the urine . . .

3453. At last they esteem marriages as urinary vessels.

4489. While I have thought about the urine, there at once occurred to them what is against the Lord and the truths of faith, and thus what is most profane was excited among the profane infernals, so that I urinated—*mingere*—with trouble.

[D.] 4490. He was afterwards sent into a utensil and a vat of urine, which however he did not fear. He had been a robber.

4492. He was again sent into a urinary vat, and there seemed as if he had come into his Heaven.

5751. In a word ('the bottomless pit') is a vast gulf, and is a receptacle of the uncleannesses of the urine, but not of the excrements; for the reason that all these love falsities, and commingle falsities with truths.

D. Min. 4564. On the urine: its correspondence. Whenever I have thought about the urine, Adam Lejel has relapsed into his scandalous principles, which corresponded to his life . . .

E. 659<sup>5</sup>. To those who have confirmed themselves in falsities, and have extinguished in themselves the affection of truth, there is nothing more delightful than a swampy and also a urinous odour.

### Urn. *Urna.*

A. 8530. 'Take an urn' (Ex. xvi. 33) = truth; for 'an urn,' here, = truth, because it was a vessel for the reception of manna, by which is signified good; and all truth is as a vessel for good.

M. 103<sup>4</sup>. Place the paper in this silver urn.

—<sup>c</sup>. He took out the papers in order from the urn.

### Use. *Usus.*

### Useful. *Utilis.*

### Usefulness. *Utilitas.*

See under ACTIVE.

A. 57. 'The herb yielding seed' = all truth which regards use.

454. Angelic life consists in use. Ex.

—<sup>2</sup>. Therefore angelic happiness is in use, and from use, and according to use; that is, according to the goods of love and of charity.

503. The life of love and of the derivative faith, such as was that of the Most Ancient Church, is life while in use, that is, in the good and truth of use. From use, through use, and according to use, is life given by the Lord. The useless can have no life; for whatever is useless is cast away. In this they were likenesses of the Lord, and therefore they became images in perceptive things . . . He who is in love is not delighted in knowing, but in doing what is good and true, that is, in being of use.

696. The Lord turns all penalty and torment . . . into some use. No penalty is possible, unless there is, with the Lord, an end of use; for the Lord's Kingdom is a Kingdom of ends and uses; but the uses which the infernals are able to perform are most vile. When they are in them, they are not so much in torment; but when the use ceases they are remitted into Hell.

986<sup>3</sup>. When evil Spirits do evil, and are in any use, they are excused; but they are not permitted to speak what is false; the reason of which is that they may learn what is true, and thus, so far as possible, be amended, in order to serve for some vile use.

994<sup>2</sup>. No pleasure . . . except . . . from an interior affection; and no interior affection except from one more interior, in which is the use, and the end. Ex.

995<sup>o</sup>. As they regarded their pleasures from charity and faith . . . they regarded them from use, which was their end. The use itself had been most delightful to them; and this had been the source of the delight of their pleasures.

997. Enjoyment on account of use . . . for whatever is given for food is for use. Sig. and Ex.

—<sup>o</sup>. As to use, the case is that those who are in charity . . . do not regard the enjoyment of pleasures except for the sake of use. For there is not charity unless there are works of charity: in the exercise, or use, consists the charity; and he who loves the neighbour as himself never perceives the delight of charity except in the exercise, or use; and therefore a life of charity is a life of uses. Such is the life of the whole Heaven; for the Lord's Kingdom, being a Kingdom of mutual love, is a Kingdom of uses. Therefore every pleasure which is from charity has its delight from use; and the more eminent the use, the greater the delight. Hence it is that the Angels have happiness from the Lord according to the essence and the quality of the use.

—<sup>2</sup>. This is the case with every pleasure: the more eminent the use, the greater is its delight. For instance, the delight of conjugal love, because . . . its use is the greatest of all . . . has heavenly happiness in it. The case is the same with all other pleasures, with a difference according to the excellence of the uses; and these uses are so manifold that they can scarcely be classed into genera and species. . . (Thus) all pleasures have been granted man; but for the sake of use; and they partake of and live from heavenly happiness with a difference according to the use in which they are. 2039.

1097<sup>2</sup>. The Lord's Kingdom is such that everyone . . . must perform a use. Nothing but use is regarded by the Lord in His Kingdom. Even the infernals must perform a use; but the uses which they perform are the most vile. Among those who perform vile uses, are those in the other life who have had mere external worship . . . 1103, Sig.

1103<sup>2</sup>. For in the other life everyone must perform use; for no man is ever born for the sake of any other end than that he may perform a use to the society in which he is, and to the neighbour, while he lives in the world; and a use in the other life according to the good pleasure of the Lord. Just as in the human body, in which everything must perform a use, even such things as excrementitious humours . . . or as is the case with manure in the fields . . .

1399. By his interior communications (with Heaven, a Spirit) is disposed to a use, and is carried to it beyond his knowledge.

1472. The knowing of Knowledges is . . . for the end of use . . . and when they are serving as vessels . . . they are in the use, and receive their delight from the use. Ex. 1486.

—<sup>2</sup>. The internal man regards nothing but use.

1487. Scientifics . . . are disposed by the Lord into order, so that they may serve for use . . . and finally that the life itself may consist in use, and be a life of uses

—<sup>2</sup>. When man becomes a use, that is, when he thinks of all things from the end of use, and does all things for the end of use, (even) if it is by a tacit reflection . . . then the scientific which have served the first use . . . are destroyed ; and so on. Sig.

1598<sup>2</sup>. The external man . . . is a kind of instrumentality, so that ends may become uses ; and uses be presented in effect . . .

1645. The speech of the Angels . . . is one of ends and of the derivative uses, which are the principals and the essentials of Things.

— . Ends and the derivative uses are as it were the softest recipients, and the most delicious subjects of indefinite variations, and this by means of incomprehensible celestial and spiritual forms. They are kept in these by the Lord ; for His Kingdom is solely one of ends and uses ; and therefore the Angels who are with a man attend to nothing else than the ends and uses . . .

1807<sup>3</sup>. The soul is in use and end ; the body is in their exercise.

— . All effects whatever are in like manner representatives of the uses which are the causes ; and the uses are representative of the ends which are their first principles.

1944. Whether a man is becoming rational, is Known from the life of his use, or function.

1964. Scientifics and Knowledges must have use as the end ; and when they have use, they have life as the end ; for all life is of uses, because it is of ends. Unless they are learned for the sake of a life of uses, they are of no moment, because of no use.

—<sup>2</sup>. Without a life of use (in knowledges) the Rational becomes like a wild ass . . . But when they have use as the end, they receive life from the uses ; but such a life as are the uses. They who learn Knowledges in order to be perfected in the faith of love . . . are in the use of all uses, and receive spiritual and celestial life from the Lord . . .

2991. Natural forms . . . receive their forms according to the use in the place where they are.

3049<sup>6</sup>. The affection of general scientifics makes them good and alive ; for they are then for the sake of use. No one is affected with any scientific, or truth, except for the sake of use. Use makes it a good ; and such as the use is, such is the good.

3058<sup>6</sup>. 'Drawers of water' = those who continually desire to know truths . . . without caring for any use from them.

3066<sup>6</sup>. The end, or use, determines the quality of the soil, or affection ; and thus the quality of the product ; or, if you prefer it, the love itself determines it ; for the love is the end and the use in all things ; for nothing is held as an end, and as a use, except that which is loved.

3089<sup>2</sup>. In the first affection of truth . . . there is an affection of use . . . for the sake of self, etc.

3166<sup>2</sup>. Whatever is of use, and life, relates to good (as distinguished from truth).

3603<sup>3</sup>. In his third age, if he is among those who

can be regenerated, man begins to think about use . . . and (then) the order is inverted . . .

3645. The universal kingdom of the Lord is a Kingdom of ends and uses : it has been granted me to plainly perceive this Divine sphere of ends and uses. Ex. 3660<sup>6</sup>.

3646<sup>2</sup>. Thus man can be in the Divine sphere of ends and uses, which is in Heaven, and which constitutes Heaven ; whereas beasts cannot be in any other sphere than one of the ends and uses which are on earth . . .

3796<sup>3</sup>. If a man perceives in himself a delight from use separated from self, (he may know) that he is in genuine affection.

3887. For in the other life everyone is gifted with intelligence and happiness by the Lord, according to the use which he performs from the affection of the will.

3913<sup>3</sup>. The spiritual man does not regard himself and the world, except in so far as is conducive to promoting uses in the Spiritual World . . .

— . Regards dignities, etc., for the sake of the use.

3991. That (this) good is to be employed for use. Sig. and Ex.

4054. The brain . . . is in the sphere of ends, which are uses. Ex.

— . Societies which have no end of use. Des.

4110. A state of use, and of end of good. Sig. and Ex.

—<sup>3</sup>. That 'to shear the flock' = to do use. Ex. and Ill. 4853.

4223. The organs move . . . according to the intention of the function, that is, of the use ; for it is the use which commands in the forms.

—<sup>2</sup>. (Therefore) the use had existed before the organic forms of the body came forth ; and the use produced and adapted them to itself, and not the converse. But when the forms have been produced, or the organs adapted, the uses proceed from them ; and then it appears as if the forms or organs exist before the uses ; when yet it is not so ; for use inflows from the Lord, and this through Heaven, according to the order, and according to the form, according to which Heaven has been ordained by the Lord ; thus according to correspondences. 4926.

4322<sup>2</sup>. This influx (from the Lord) holds (all things in nature and in man) together, in form, according to the uses.

4372. Spiritual riches are predicated of truth ; and their uses, of good.

4459<sup>7</sup>. They who love gains . . . for no other use than the gold and silver . . . But they who love gold and silver for the sake of some use . . .

— . The use itself which a man loves determines his life, and distinguishes him from others : an evil use makes him infernal ; and a good use makes him heavenly ; not indeed the use itself ; but the love of the use ; for the life of everyone consists in love.

4633. By frequent use . . .

[A.] 4658. (Aristotle said) Let him think continually of use . . .

4926. Regarded in itself, good is nothing but **use**.

4973. The corresponding interior truths in the Natural are applications to **uses**; and the interior goods there are **uses**.

4981. For he who is content in God regards honours and riches as means for **uses**.

4984. Truths which are not of **use** approach (good); but do not enter (to it). All **uses** from truths are goods of truth: the truths which are not of **use** are separated, some being retained, and some rejected. Those which are retained . . . are **uses** themselves . . . In their beginning—*in illo*—all **uses** are truths of doctrine; but in their progress they become goods.

5025. Spiritual truth and good will that a man should have pleasure . . . in the **use** of dignities. Ex.

—<sup>2</sup>. That the **use** and the end make a thing spiritual, or not spiritual. Ex.

5053. Conjugal love excels all other loves in **use**, and consequently in delight . . .

5148. According to all the **use** of the Sensuous. Sig. and Ex.

—, 'Work' = according to all **use**. . . The reason that 'work' = **use**, is that it is predicated of the Voluntary . . . for whatever is done by this, and can be called a work, must be a **use**. All works of charity are nothing else; for works of charity are works from the will, which are **uses**.

5214. 'Seven thin ears' = scientifics of no **use**. . . For that is said to be 'full' in which there is **use**, or, what is the same, in which there is good; for all good is of **use**; and therefore 'thin' = that which is of no **use**. Scientifics of no **use** are those which have no other end than glory and pleasure: these ends are of no **use**, because they do not tend to benefit the neighbour.

5293. 'Let them gather all the food' = all things which are of **use**. Ex.

—, That which conduces to **use**, is to know what is good and true; and that which is of **use** is to will and do it.

—<sup>2</sup>. For all man's knowing, understanding, and being wise, and thus all his willing, must have **use** as the end; and therefore the quality of his life is according to the quality of the **use**.

—, That 'food' = all that which is of **use**. Ill.

5395. On those who live not for the sake of any **use** to their country . . .

—, For, with good Spirits and Angels, **use** constitutes the delight (in) quantity and quality according to the **uses**.

—, If, in an earthly kingdom, everyone is valued and honoured according to his **use**, what must it be in the heavenly Kingdom?

—<sup>e</sup>. They who have lived solely for self . . . without the end of any **use**, are under the buttocks, and pass their time in filth . . .

5511<sup>2</sup>. The (statement) that the joy which the Angels have is . . . when they are in the **use** of performing the things of love and charity . . . sounds hard to those

who are in joy solely from the love of self and of the world . . . yet the joy of Heaven first begins in a man when his regard for self in the **uses** he performs, expires.

5527<sup>e</sup>. The truths which are made fruitful by good . . . are committed to life, and then become **uses**. Sig. and Ex.

5529. **Use** from the truths in the Natural. Sig. and Ex.

5562. They who emerge from vastations, and serve the **uses** which the bones serve, have no determined thought . . .

5664<sup>4</sup>. Such a man aims at nothing else through truths of faith than **uses**, which are the exercises of charity.

5688<sup>e</sup>. Man's regeneration . . . presents to view the happiness of the Angels according to the application to **uses**, which are to reform man.

5947<sup>e</sup>. Thus the internal man has been formed to serve the Lord for all the **uses** which love to Him, and charity towards the neighbour demand; first in the natural world, and afterwards in the Spiritual World.

5949<sup>2</sup>. Man should care for the soul (only) for the sake of the **uses** it must perform in both worlds; and, when man has **uses** as the end, he has the Lord as the end; for the Lord disposes *to uses*, and also the **uses** themselves.

6073. Concerning offices and **uses**. Sig. and Ex.

—, 'Works' = goods; thus **uses** and offices; for these are goods. All the goods which are called goods of charity are nothing but **uses**; and **uses** are nothing but works for the neighbour, our country, the Church, the Lord's Kingdom. Ex.

—<sup>2</sup>. The Angels . . . because they are in good from the Lord, long for nothing more than to perform **uses**; these are the very delights of their life; and they also enjoy bliss and happiness according to the **uses**. Ill.

6119. Spiritual life consists in exercises according to truths, consequently in **uses**. Ex.

6325<sup>2</sup>. For to the man who is led by the Lord, there are given an affection and longing to do good; and then nothing is more happy to him than to perform **uses** . . .

6388. For when those in Heaven who are in mutual love are performing **uses**, and doing goods to others, they are in such joy and happiness that they then for the first time seem to themselves to be in Heaven. This is given them by the Lord, and to each one according to the **uses**. But this happiness vanishes as soon as they think about recompence. Ex.

6393<sup>3</sup>. 'The recompence in the resurrection of the just' = the internal happiness from doing good without reward, which they receive from the Lord when they are performing **uses**; and the more they love to serve without recompence, the more noble are the **uses** over which they are set . . .

6410<sup>e</sup>. Activity, with those in Heaven, consists in performing **uses**—which, to them, is delight from good—and in being wise in truths with the end of **uses**—which, to them, is the pleasantness from truth.

6815. I suggested to (the Spirits of Mercury) the making use of their Knowledges . . . for Knowledges have regard to uses . . . But they replied that . . . to them, Knowledges are uses.

7038. Elevation into Heaven to perform uses thence. Sig. and Ex.

— The reason 'to serve the Lord' = to perform uses, is that true worship consists in the performance of uses, thus in the exercises of charity . . . The worship of the Lord itself consists in performing uses; and uses are (in this life) that everyone should rightly discharge his function in his station; thus [they consist in his] being of service to his country, to societies, and to the neighbour, from the heart; in his acting sincerely with his associates; and in performing kind offices prudently, according to the quality of each person. These uses are chiefly the exercises of charity; and are those through which the Lord is chiefly worshipped. Frequenting a place of worship, prayers, etc., are also necessary; but without those uses are of no avail; for these things are not of the life; but teach what the life should be. The Angels in Heaven have all their happiness from uses, and according to uses, inasmuch that uses are Heaven to them.

—<sup>2</sup>. That, from Divine order, happiness is according to use (shown from the economy of the human body).

—<sup>3</sup>. (Thus) uses are the things according to which happiness is given in Heaven; and it is use through which the Lord is principally worshipped. Hence John lay on the Lord's breast . . . because he represented the exercises of charity, that is, uses. 7884.

7770<sup>e</sup>. The reason 'whosoever hath, to him shall be given . . . but whosoever hath not, from him shall be taken away even that which he hath,' is that, with the evil, the Knowledges of good and truth are applied to evil uses; but, with the good, to good uses. The Knowledges are the same: it is the application of them to uses which makes the quality of them with each person. Just as with earthly riches: these, with one, are disposed to good uses, and with another to evil uses . . .

8253. In a word, the life of charity consists in performing uses. Def.

8378. (In Jupiter) they prepare food not according to the taste, but chiefly according to the use: useful food, to them, is relishable.

8439<sup>e</sup>. Reception is not anything, unless there is application, that is, to use.

8521<sup>e</sup>. None can see whether the doctrine of their Church is true, except those who are in the affection of truth for the sake of the uses of life. They who have this end are continually enlightened by the Lord . . .

8631<sup>e</sup>. Learned men who . . . had not applied (what they had disputed about) to any use.

8719. The reason the Lord acts mediately through Heaven, is . . . that the Angels may have . . . happiness according to their offices and uses.

9103<sup>e</sup>. What is useful to him, is, to him, truth . . .

9207<sup>e</sup>. 'Fit neither for the land, nor the dunghill' =

what is not conducive to any use whatever, good or evil.

9224<sup>e</sup>. Therefore the good of charity does not come to apperception, until truths . . . begin to be loved for the sake of good use . . .

9230<sup>e</sup>. All that is called the truth of faith which is as yet without an end of use . . .

9296<sup>e</sup>. (Thus) the good with a man is exactly according to the use of life; if the use of life is for the neighbour . . . the good is the good of charity; but if the use of life is solely for self and the world, this intimation of the new will is closed, and there is formed below it a Voluntary from the evils of (these) loves . . .

9297<sup>e</sup>. For the use of life, which is the end, is the good with him; and all things are formed according to the use of life; (thus) in the other life all are reduced to the state of their own good, or evil, thus to the use of their life, which had been the end . . . The truths, or falsities, which had made a one with this use, remain, and more are associated with them, which . . . complete the use, and cause the use to appear in its own form. Hence it is that Spirits and Angels are forms of their own use; evil Spirits, forms of evil use . . . and good Spirits, or Angels, forms of good use.

9723. Things to be removed after uses. Sig. and Ex.

9756. Truths sufficient for uses. Sig. and Ex.

9757. The goods and derivative truths which support as much as is sufficient for uses. Sig. and Ex.

9828. The Spiritual World is a Kingdom of uses; and the uses there are ends . . .

10309<sup>e</sup>. (Such infernals) also perform a use . . .

10709. (In the Fourth Earth they attend to nothing but use) and, when speaking together, advance, for the most part, to the ninth use. There are some in the universe who in speaking advance to the fifth use; some to the seventh; to the tenth; to the fifteenth; to the twentieth; and even to the fiftieth. Ex. D. 3270-3283. 3901.

—<sup>2</sup>. To say 'to the use,' is a formula in use in Heaven. Ex.

H. 64. The reason so many various things in man act as a one, is that there is not anything therein which does not . . . perform a use. The general performs use to its parts; and the parts perform use to the general . . .

—<sup>2</sup>. (So) the consociations in the Heavens are conjoined together according to uses, in a like form; and therefore those who do not perform a use to the general are cast out . . . To perform use, is to will well to others for the sake of the common good; and not to perform use, is to will well to others . . . for the sake of self . . .

96<sup>e</sup>. The influx of Heaven is into the functions and uses of the members; and the uses, being from the Spiritual World, form themselves by means of such things as are in the natural world, and thus present themselves in effect. Hence is the correspondence.

107. For all good is good according to the use.

112. The Kingdom of the Lord is a Kingdom of ends

which are uses; or, what is the same, it is a Kingdom of uses which are ends; and therefore the universe has been so created and formed by the Divine, that uses may everywhere be clothed with such things as to be presented in act, or in effect; first in Heaven, and then in the world; thus through degrees, and successively, down to the ultimates of nature. Hence it is evident that the correspondence of natural things with spiritual . . . is through uses; and that the uses conjoin them; and that the forms with which the uses are clothed, are correspondences, and are conjunctions, in proportion as they are forms of uses. In (the three kingdoms of nature) all things which come forth according to order, are forms of uses; or effects formed by use for use; and therefore the things there are correspondences.

[H. 112]<sup>2</sup>. With man, however, in proportion as he lives according to Divine order—thus in proportion as he lives in love to the Lord, and in charity towards the neighbour—in the same proportion his acts are uses in form, and are correspondences, through which he is conjoined with Heaven. To love the Lord and the neighbour, is, in general, to perform uses.

—(q). That all good has its delight from uses, and according to uses; and also its quality: hence, such as is the use, such is the good. Refs. 517(a).

361. The rich in Heaven . . . have an abundance of all things for the uses of life; yet they do not set their hearts on them, but on the uses; these they see clearly, and as in light; but the gold and silver . . . as relatively in the shade. The reason is that in the world they had loved uses; and gold and silver only as means. The very uses, in Heaven, shine in this way; the good of use, as gold; and the truth of use, as silver. Such, therefore, as had been their uses in the world, such is their opulence, and such their delight and happiness.

—<sup>2</sup>. Good uses are, to provide for one's self and one's own the necessaries of life; to desire an abundance for the sake of one's country, and the neighbour, whom a rich man can in many ways benefit more than a poor man; and also because he can in this way remove his disposition from an idle life, which is pernicious, for in it a man thinks evilly, from the evil implanted in him. These uses are good, in proportion as they have in them what is Divine; that is, in proportion as the man looks to the Divine and to Heaven, and places his good in them, and in wealth only a subservient good.

—(f). Refs. to passages on the subject of uses. 387(t).

362. Into such (sordid) things are turned not only the riches which are loved as an end, but also the uses themselves, which are that they may indulge in pleasures, etc. Such . . . uses, having nothing spiritual in them, become foul; for what is spiritual in riches and their uses is like the soul in the body . . . and [such riches and uses] therefore become putrid, like a body without a soul . . .

387. As the heavenly Societies are distinct according to goods, they are so according to uses; because the goods with all in the Heavens are goods in act, which

are uses. Everyone there performs a use; for the Lord's Kingdom is a Kingdom of uses.

389. In the Heavens those things which are of the general good, or use, are under the custody of the wiser Angels, and so on. They are subordinated, just as, in Divine order, uses are subordinated; and therefore dignity is aljoined to every function according to the dignity of the use; but still the Angel does not claim the dignity for himself, but gives it all to the use; and, as the use is the good which he performs, and all good is from the Lord, he gives it all to Him. And therefore he who thinks about the honour for himself, and derivatively for the use, and not for the use and derivatively for himself, cannot discharge any office in Heaven, because he is looking backwards from the Lord: at himself in the first place, and at the use in the second.

—<sup>e</sup>. When use is mentioned, the Lord also is understood, because . . . use is good, and good is from the Lord.

390. (This shows) the nature of the subordinations in the Heavens; namely, that in proportion as anyone loves, esteems, and honours a use, so does he love, esteem, and honour the person to whom that use has been adjoined; and also, that a person is loved, esteemed, and honoured in proportion as he does not ascribe the use to himself, but to the Lord; for in the same proportion is he wise; and in the same proportion the uses which he performs, he performs from good. Spiritual love, esteem, and honour are nothing else than the love, esteem, and honour of the use in the person, and the honour of the person from the use, and not of the use from the person.

—<sup>2</sup>. So he who regards men from spiritual truth . . . sees one man to be like another . . . and the difference solely in the wisdom; and wisdom is to love use, thus the good of a fellow-citizen, of society, of our country, and of the Church. In this, too, consists love to the Lord, because all the good which is the good of use is from Him; and also love towards the neighbour, because the neighbour is the good which is to be loved in a fellow-citizen, etc., and which is to be performed to them.

391. All the Societies in the Heavens are distinct according to uses, because they are distinct according to goods; and goods are goods in act, that is, the goods of charity, which are uses. (The uses of various Societies enum.)

392. For every general use is composed of innumerable ones, which are called mediate, administering, and subservient uses. All and each are co-ordinated and subordinated according to Divine order, and, taken together, they constitute and perfect the general use, which is the common good.

393<sup>3</sup>. There are so many offices, administrations, and works in Heaven that . . . those in the world are relatively few; and all [the Angels] are in the delight of their work and labour from the love of use, and no one from the love of self, or of gain . . . from which it is evident that those who have loved themselves and the world more than use, cannot have any lot in Heaven.

402. All the delights of Heaven have been conjoined with and are in **uses**, because **uses** are the goods of love and of charity in which the Angels are; and therefore everyone has delights according to the nature of his **uses**, and also in the degree in which he has the affection of **use**. That all the delights of Heaven are delights of **use** (shown from the five senses and their delights).

403. There is no happiness in being quiescent . . . nor without an active life . . . Angelic life consists in performing goods of charity, which are **uses**; and the Angels have all their happiness in **use**, from **use**, and according to **use**.

405<sup>e</sup>. The **uses** in the Heavens are in like manner of all variety and diversity; and in no case is the **use** of one exactly the same as the **use** of another; and therefore neither is the delight of one the same as that of another. And, what is more, the delights of each **use** are innumerable, and these innumerable delights are in like manner various . . .

508<sup>o</sup>. The insanity of evil Spirits is (not allowed to go) beyond the limits of **use**; for some **use** is performed by every such Spirit. (These **uses** enum.)

517<sup>e</sup>. As Spirits are of such a nature, there is constantly inspired into them the affection of truth for the sake of the **uses** of life; for the Lord provides that everyone should love the **uses** suited to his native character; and besides this love is exalted by the hope that they will be Angels. And, as all the **uses** of Heaven bear relation to the general or common **use**, which is **use** for the Lord's Kingdom . . . and, as all special and singular **uses** are excellent in proportion as they more nearly and more fully regard this general **use**, it follows that all the special and singular **uses**, which are innumerable, are good and heavenly; and therefore with every person 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**. In this way angelic Spirits are instructed and prepared for Heaven.

—<sup>3</sup>. The affection of truth suited to the **use** is insinuated by various means . . . especially by representatives of **uses** . . . attended with such delights that they penetrate the Spirit from the interiors of his mind to the exteriors of his body . . . and in this way the Spirit becomes as it were his own **use**; so that when he comes into his own Society . . . he is in his life when he is in his **use**.

—<sup>e</sup>. It is evident from these things that Knowledges . . . do not cause anyone to come into Heaven; but the life itself, which is a life of **use**, implanted by means of the Knowledges.

518. Those Spirits who had been in the genuine affection of truth, thus one for the sake of **uses** separated from bodily and worldly things, which **uses**, in themselves, are spiritual **uses**, after instruction, were received into Heaven . . .

557. Heavenly love is to love **uses** for the sake of **uses** . . .

563. In their offices they had not looked to the **uses**,

but to themselves, and thus had set self before **uses**. (Their experience after death.)

564. He who exercises dominion from love towards the neighbour . . . loves nothing more than **uses**. Ex. . . He rejoices, not for the sake of the dignities, but for the sake of the **uses** which he can thereby perform in a greater degree . . .

—<sup>2</sup>. But the **uses** performed by one who exercises dominion from the love of self, are for the sake of his own honour and glory, which, to him, are the only **uses**.

—<sup>3</sup>. (The former class) are entrusted with dominion in the Heavens; but it is not they that exercise dominion, but the **uses** which they love; and, when **uses** exercise dominion, the Lord does so.

565<sup>e</sup>. The end for which wealth is sought, is called its **use**; and it is the end, or **use**, from which the love has its quality . . .

J. 69<sup>e</sup>. They had done **uses**, but not for the sake of **uses**.

S. 57. Enlightenment . . . exists with those who love truths because they are truths, and make them **uses** of life. 59<sup>e</sup>. 61<sup>e</sup>.

F. 14. Good is nothing else than **use**; and therefore charity, in its first origin, is the affection of **use**; and, as **use** loves means, it produces the affection of the means . . . and through these . . . the affection of **use** comes forth and becomes charity.

16<sup>e</sup>. (Thus) the will of producing **use** by means of the understanding is perpetual . . .

20. In the spiritual sense, good is the neighbour, and, as **use** is good, **use**, in this sense, is the neighbour. Ex.

W. 46<sup>e</sup>. (This) cannot be seen unless nature is regarded from **uses** in their series and order, and not from some of its forms . . . for **uses** are solely from life; and their series and order are from Wisdom and Love; whereas forms are the containants of **uses**.

58. The conjunction (of the Divine) with all these things is according to their **uses**. Ex.

61<sup>e</sup>. Their vegetative soul is **use**, the forms of which they are.

65. That the **uses** of all created things ascend, through degrees, from ultimates to man, and through man to God the Creator, from whom they are. Gen.art. 170<sup>e</sup>.

— . The end of all **uses** is the endeavour to produce **uses**; and the beginning of them is the force acting from this endeavour. These are of the mineral kingdom.

—<sup>2</sup>. The **uses** of (plants) are for each and all things of the animal kingdom . . .

66<sup>e</sup>. The six degrees, through which the **uses** of all created things ascend . . .

—<sup>e</sup>. (Thus) the **uses** of all things are the very recipients themselves of life, and, derivatively, the forms of the **uses** are.

80. The Divine is also the same in the greatest and in the least of all created things which are *not* alive; for it is in all the good of their **use**. The reason these



are not alive, is that they are not forms of life, but forms of uses ; and the form varies according to the goodness of the use.

[W.] 142°. There is also a love of exercising dominion from the love of doing uses . . . but this love cannot be called a love of exercising dominion, but a love of doing uses.

158°. (Otherwise) earths could not . . . produce forms of uses, which are plants . . .

166. For what is living disposes what is dead . . . and forms it for uses, which are its ends.

171. For out of the Earth, forms of uses are continually raised by the Creator . . .

213. Love is the end, wisdom the instrumental cause, and use the effect; and use is the complex, containant, and basis of love and wisdom; and use is such a complex, and such a containant, that all things of love, and all things of wisdom, are actually in it. It is their Simultaneous. Ex. 214. 215, Ex.

220°. By 'works' are here meant uses which are actually done; for in uses, and according to them, is the all of charity and of faith . . .

230. As the Lord is love itself, and wisdom itself, He is also use itself; for love has use as its end, and produces use by means of wisdom; for love and wisdom, without use, have no boundary or end . . . and therefore they cannot be said to be and come forth, unless there is use in which they may be. These three constitute the three degrees of height in the subjects of life. They are as end . . . cause . . . and effect. 241, Ex.

232. The (celestial) Angels are in love; the (spiritual) Angels are in wisdom; and men in the world are in uses. Ex.

235. There are such degrees (of height) derivatively, in each and all things of uses.

237. The second, or spiritual, degree is opened through the love of uses from the intellectual things; but through the *spiritual* love of uses, which love is love towards the neighbour.

—<sup>2</sup>. The celestial degree is opened through the celestial love of use, which love is love to the Lord; and love to the Lord is nothing else than to commit to life the precepts of the Word . . .

239. As there are, with man, three degrees of love and wisdom and the derivative use, it follows that there must exist with him three degrees of will, understanding, and . . . determination to use . . .

241°. Therefore, such as is the love with a man, such is the wisdom with him, and such is the use.

251<sup>2</sup>. According to uses, also, the natural man becomes as the spiritual man, which takes place when the natural man feels, from the spiritual, the delight of use.

— . To do truths is to perform uses.

252°. The communication by correspondences (between the natural and the spiritual man) . . . is perceived in the will only by the fact that uses are performed from affection.

253<sup>2</sup>. Good, through truths, opens the spiritual

degree; for good, through truths, operates use; and uses are goods of love . . .

258<sup>2</sup>. Love . . . is elevated solely by shunning evils as sins, and, then, through the goods of charity, which are uses, and which the man then performs from the Lord.

296. That there are three things in the Lord which are the Lord: the Divine of love; the Divine of wisdom; and the Divine of use; and these three are presented in appearance outside the spiritual Sun . . . the Divine of use by the atmosphere.

— . The third thing which proceeds . . . is the atmosphere . . . and this proceeds from that Divine of the Lord which is called use.

297. Anyone . . . can see that love has use as its end and aim; and that it produces use by means of wisdom; for love cannot produce any use from itself, but only by the medium of wisdom. Nay, what is love unless there is something to be loved? This something is use; and, as use is that which is loved, and as it is produced by means of wisdom, it follows that use is the containant of wisdom and of love.

—<sup>e</sup>. (Thus) these three things: the Divine of love, the Divine of wisdom, and the Divine of use, are in the Lord; and, in essence, are the Lord.

298. That man, regarded as to his exteriors, and as to his interiors, is a form of all uses; and that all the uses in the created universe correspond to these uses, (shows that) God as a Man is the very form itself of all uses, from which form all the uses in the created universe derive their origin; so that the created universe, regarded as to uses, is an image of Him.

—<sup>e</sup>. Those things are called uses, which, from the Lord, are in order from creation; but those things are not called uses which are from the proprium of man, because this is Hell . . .

299. As . . . love, wisdom, and use are in the Lord, and are the Lord . . . and as the Lord cannot present Himself such as He is in Himself . . . He therefore presents Himself . . . as to love by heat, as to wisdom by light, and as to use by the atmosphere. The reason the Lord presents Himself as to use by the atmosphere, is that the atmosphere is the containant of heat and light, as use is the containant of love and wisdom. Ex.

302°. As this (condensation from the atmospheres) is the origin of substances and matters, it follows . . . that they have been accommodated to the production of all uses in their forms.

303. It follows (also) that these substances and matters . . . retain within them, from the atmospheres from which they originated, an effort and conatus to produce uses.

307. That all uses, which are the ends of creation are in forms . . . Gen.art.

— . The ends of creation are those things which are produced by the Lord as a Sun by means of the atmospheres from the earths; and these ends are called uses. In their whole extent they include all things of the vegetable kingdom; all things of the animal kingdom; finally, the human race, and the angelic Heaven from it. These are called uses, because they

are the recipients of the Divine love and the Divine wisdom, and also because they have regard to God the Creator, from whom they are, and thereby conjoin Him with His great work; and, by the conjunction, cause that they subsist from Him, as they had existed. Ex.

308. That uses are the ends of creation, who does not clearly see, when he considers that by God . . . nothing can . . . be created but uses? and that in order to be use, it must be for the sake of others? and that use for the sake of self must also be for the sake of others; for use for the sake of self is that one may be in such a state that he may be of use to others? (Therefore) use which is use cannot come forth from man; but must be in man from Him from whom everything that comes forth is use.

310. That in earths there is a conatus to produce uses in forms, that is, forms of uses. Gen.art.

—<sup>1</sup>. By this (seeds) are in the potency of conjoining themselves with the use from which comes their prolific principle; and then, through conjunction with matters from a natural origin, of producing forms of uses, and then sending them forth as from a womb . . . This conatus is afterwards continuous through the root even to the ultimates, and from the ultimates to the primes, in which the use itself is in its origin. Thus do uses pass into forms; and the forms, in their progression from primes to ultimates and from ultimates to primes, derive from the use—which is like a soul—that each and all things of the forms are of some use. It is said that the use is like a soul, because its form is like a body. It also follows that there is a conatus still more interior, which is the conatus of producing uses for the animal kingdom through vegetable growths . . . It also follows that in these there is an inmost conatus, which is a conatus of performing uses to the human race.

—<sup>e</sup>. (Thus) all uses are produced by the Lord from ultimates; and therefore there must be a conatus to them in the ultimates.

313. That in all forms of uses there is some image of creation. Gen.art.

—<sup>1</sup>. Forms of uses are of three kinds: forms of uses of the mineral kingdom; forms of uses of the vegetable kingdom; and forms of uses of the animal kingdom. The forms of uses of the mineral kingdom cannot be described, because they do not appear to the sight. (Continued under FORM.)

314. In the forms of uses of the vegetable kingdom, the image of creation appears in this: that they proceed from their primes to their ultimates; and from their ultimates to their primes. Ex. . . The stems covered with barks represent—*referunt*—the Earth covered with earths, from which earths come forth the creation and formation of all uses.

—<sup>2</sup>. (Moreover) in the whole progression there is the end of producing fruits and seeds, which are uses.

—<sup>e</sup>. (Thus) the progression of the creation of the universe was from its First . . . to ultimates, which are earths, and from these, through uses, to its First . . . Also, the ends of the whole creation were uses.

315. It is the (spiritual) heat, light, and atmospheres which bear this image of creation with them, and clothe it with the forms of uses of the vegetable kingdom.

316. In the forms of uses of the animal kingdom, there is a like image of creation. Ex.

—<sup>2</sup>. A like image of creation comes forth in all the several things in man; for there is a like progression of love, through wisdom, into uses . . . Acts and works are the ultimates; and from these, through the delights of uses, there is effected a return to their primes, which . . . are the will and understanding. That the return is effected through the delights of uses. Ex. . . The delights of acts and works are the delights which are called the delights of use.

317. That in all forms of uses there is some image of man. Ex.

—<sup>1</sup>. All uses, from primes to ultimates, and from ultimates to primes, have relation to all things of man, and have a correspondence with them . . .

318. That in all forms of uses there is some image of the Infinite and the Eternal. Ex.

319. That, regarded from uses, all things of the created universe have relation to man, in an image; and that this testifies that God is a Man. Gen.art. 326<sup>e</sup>.

322<sup>e</sup>. This (correspondent) image does not appear when all these things are regarded in their forms; but it appears when they are regarded in their uses. . . When the Angels have seen these things from the correspondence of the uses, they have recognized and seen themselves in them.

327. That all things which have been created by the Lord are uses; and that they are uses in that order, degree, and respect, in which they bear relation to man, and, through man to the Lord, from whom [they are]. Gen.art. 329.

329. From the *end* of the creation of the universe, it may be evident what use is. Ex.

330<sup>e</sup>. Hence it is evident in what order, degree, and respect, uses—which are the mediate ends of creation—bear relation to man; namely, that they are for the sustenance of his body; for the perfecting of his Rational; and for the receiving of what is spiritual from the Lord. (These three classes of uses enum. in order, 331-333.)

331<sup>e</sup>. Superfluity does not take away use; but causes the uses to persist.

335. Although it is said that these things are uses, because, through man, they bear relation to the Lord, still it cannot be said that they are uses from man for the Lord's sake, but from the Lord for man's sake; because, in the Lord, all uses are infinitely one, and there are none in man except from Him; for man cannot do good from himself, but from the Lord; and good is what is called use. Ex.

—<sup>2</sup>. (Thus) the uses which the Lord performs for Himself by means of man, are that, from love, He is able to bless—*benefacere* . . .

—<sup>e</sup>. The Lord is with those (only) who do His commandments, thus uses.

[W.] 336. All things which come forth in act are called uses, (both good and evil); the latter, evil uses, and the former, good uses. . . None but good uses have been created by the Lord, and evil uses have originated from Hell. The uses treated of in this article . . . mean all things which appear upon the Earth; as animals and plants of every kind; such of these as perform a use to man are from the Lord, and those which inflict injury on him are from Hell. By uses from the Lord, are likewise meant all things which perfect the Rational of man, and those which cause him to receive what is spiritual from the Lord; whereas by evil uses are meant all things which destroy the Rational, and cause that man cannot become spiritual. The reason why the things which inflict injury on man are called uses, is that they are of use to the evil to do evil, and that they also conduce to the absorbing of malignities; thus also for remedies. Use is spoken of in both senses, as love is . . . and love calls all that use which is done by it.

338. What is meant by evil uses which are upon the Earth. Enum.

339. That all things which are evil uses are in Hell; and all things which are good uses are in Heaven. Ex. and enum.

341. That influx from Hell effects those things which are evil uses in the places where there are things which correspond. Gen.art.

345<sup>2</sup>. It follows that it is the ultimate Spiritual, separated from what is above it, such as exists with those in Hell, which effects these evil uses upon the Earth. III.

346<sup>e</sup>. Plants derive from the Spiritual which is their source that they are uses.

348. That all uses, both good and evil, are from a spiritual origin; thus from the Sun. (Shown by an experiment.)

—<sup>e</sup>. (Thus) even evil uses are from the spiritual Sun; but good uses are turned in Hell into evil uses. From which it follows that the Lord has not created and does not create any but good uses; and that Hell produces the evil uses.

396<sup>2</sup>. All these things (food, clothing, employment, honours, pleasures, etc., should be sought) for the sake of . . . use.

409<sup>2</sup>. The use of (all things in the universe) has relation to good; and the form of the use, to truth.

414. Love, or the will, cannot be elevated . . . except through the love of use . . .

426. By love towards the neighbour, is meant the love of uses; and by love to the Lord, is meant the love of doing uses. . . The reason these loves are spiritual and celestial, is that to love uses, and to do them from the love of them, is something separate from the love of what is man's Own; for he who loves uses spiritually does not look to self, but to others outside of self, with whose good he is affected.

—<sup>2</sup>. But man does not feel and perceive the love of doing uses for the sake of uses, as he does the love of doing uses for the sake of self; and therefore, while he is doing uses, he does not know whether he is doing

them for the sake of the uses, or for the sake of self. But let him know that he is doing uses for the sake of uses in proportion as he is shunning evils; for, in proportion as anyone is shunning these, in the same proportion he is doing uses, not from himself, but from the Lord. For evil and good are opposites; and therefore in proportion as anyone is not in evil, in the same proportion he is in good. . . These things have been said, in order that it may be known, that although a man does not perceive by his feelings, whether the uses he is doing are for the sake of the uses, or whether they are for the sake of self—that is, whether the uses are spiritual, or whether they are merely natural—still he is able to know it from this: whether he thinks evils to be sins, or not; if he thinks that they are sins, and on this account does not do them, then the uses which he does are spiritual; and, when such a one shuns sins with aversion, he then begins to perceive by his feelings the love of uses for the sake of uses, and this from the spiritual delight in them.

431. In Heaven, all who do uses from the affection of use, derive, from the communion in which they are, that they are wiser and happier than others; and, with those there, to do uses is to act sincerely, justly, rightly, and faithfully in the work which belongs to their office. They call this charity . . . and they say that when anyone (is doing this) the community subsists and persists in its good; and that this is 'to be in the Lord'; because all that inflows from the Lord is use; and it inflows from the parts into the community, and from the community to the parts. The parts, there, are the Angels; and the community is a Society of them.

P. 12<sup>2</sup>. In these effects, the uses are of love or of good; and the means to the uses are of the understanding, or of truth.

26. The Kingdom of the Lord, which is over (both) Heaven and Hell, is a Kingdom of uses; and it is of His Providence that there is not anyone or anything there, by whom, or through which, a use is not effected.

183<sup>4</sup>. When the Lord leads man away from (seeking honours and wealth for the sake of self) he introduces him into the love of uses, so that he may regard eminence . . . for the sake of use, and thus that it may be of the uses, and thence of self; and not of self and thence of the uses; and in like manner opulence.

215<sup>6</sup>. The quality of the love of dignities and riches for the sake of use (contrasted with the love of them for their own sake). . . The love of them for the sake of use, is the love of uses, which is the same as the love of the neighbour. Ex. —<sup>11</sup>.

—<sup>11</sup>. By uses are meant goods; so that to do uses means to do goods; and to do uses, or goods, means to serve others, and minister to them . . . Dignity and wealth are regarded merely as a means for doing uses. Sig.

— . When uses, or goods, are the ends, or loves, it is not (the rulers) who exercise dominion, but the Lord . . .

—<sup>12</sup>. For most of those in dignity and opulence do uses; but do not know whether they do them for the sake of self, or for the sake of the uses; and the less so

because there is more of the fire and ardour of doing uses in the love of self and of the world than in those who are not in (these loves); but the former do uses for the sake of reputation, or gain . . . but they who do uses for the sake of uses . . . do not do them from self, but from the Lord.

—<sup>12</sup>. For man is unaware whether he is led by the devil, or by the Lord: he who is led by the devil does uses for the sake of self and the world; whereas he who is led by the Lord does uses for the sake of the Lord and Heaven; and all those do uses from the Lord who shun evils as sins; and all those do uses from the devil who do not shun evils as sins; for evil is the devil; and use, or good, is the Lord: from this (only) is the difference Known. Both appear alike in the external form; but in the internal form they are altogether unlike. Des.

217<sup>2</sup>. Not to set the heart on (dignities and riches) is to love the uses, and not self, in them.

—<sup>3</sup>. The reason both the evil and the good are promoted to honours and wealth, is that the evil do uses equally with the good; but the evil for the sake of honours and gains for their own person; but the good for the sake of honours and gains to the Thing itself. Ex.

—<sup>5</sup>. Still (the Angels) do not regard the dignity itself as anything, but the uses in the administration and discharge of which they are. They indeed receive the honours . . . but attribute them to the uses themselves; and, as all uses are from the Lord, they attribute them to Him.

—<sup>6</sup>. But (those who) had attributed (dignities and wealth) to themselves, and not to the uses; and (who) had not wanted uses to dominate over them, but themselves over the uses; and (who) had regarded them as uses only in so far as they served for their own honour and glory . . . are in Hell, and are vile slaves there . . . III.

220<sup>4</sup>. That the Lord, through His Divine Providence, conjoins Himself with natural things through spiritual things, and with temporary things through eternal things, according to uses. Ex.

—<sup>5</sup>. Uses are the goods which are called the goods of charity.

—<sup>6</sup>. That the Lord conjoins Himself with uses through correspondences, and thus through appearances, according to the confirmations of these by man. Ex.

—<sup>7</sup>. As all the uses, that is, truths and goods of charity, which a man does to the neighbour, may be done either according to appearances, or according to the real Truths in the Word; if he does them according to the appearances confirmed with himself, he is in fallacies; but if according to Truths, he does them as he ought . . .

—<sup>9</sup>. The same dignities and honours are spiritual and eternal, when the man regards himself as to his person [as being] for the sake of the commonwealth and uses; and not these [as being] for his sake.

— (Such) have indeed performed uses and goods, but from self and not from the Lord; and thus have placed themselves in the Lord's place.

—<sup>10</sup>. Riches and wealth (also) are spiritual and eternal with those who, in them, regard good uses . . .

In Heaven they live in palaces the useful-*utensiles*-forms of which are resplendent with gold and precious stones, which, however, they regard merely as external things which are resplendent and transparent from the internal things, which are the uses, and from which they have the very pleasure and delight themselves, which, in themselves, are the happiness of Heaven. (The contrary state des.)

—<sup>11</sup>. By uses are meant not only the necessities of life . . . for one's self and one's own; but also the good of our country, of the community, and of our fellow-citizen. Mercantile business is such a good when the love of it is the end, and money is a mediate subservient love; provided the man of business shuns and is averse to defraudings and evil arts as sins.

233<sup>5</sup>. This evil (of the love of self and the world) cannot be removed in any other way than by the love of self becoming the love of uses, that is, the love of dominating being not for the sake of self, but for the sake of use; for in this way uses constitute the head, and the love of self . . . first the body . . . and afterwards the feet . . .

—<sup>6</sup>. This turning about cannot exist in a moment; for the greatest delight of life, which is from the love of self and the derivative dominion, can be lessened, and turned into the love of uses, only successively . . .

252<sup>2</sup>. For the evil do uses equally with the good, and the evil, from their fire, do them more ardently than the good; especially in wars . . .

R. 153<sup>7</sup>. Food is there given to all from Heaven according to the uses they do . . .

—<sup>9</sup>. As all who have confirmed themselves in falsities of faith cannot do works of good use, but of evil use; and as they do not do them faithfully, but only that they may appear, for the sake of honour or gain, they leave their works, and love only to gossip, walk, and sleep . . . and are therefore cast out as useless. (Their further lot des.)

352. 'Of the tribe of Gad were sealed twelve thousand' = the uses of life, which are of wisdom from celestial love, with those in the Lord's New Heaven and New Church. Ex.

— 'Gad,' in the spiritual sense, = the good of life, which is also use . . . here, the uses of life, because he follows Reuben and Judah; and celestial love, through wisdom, produces uses.

— There are three things which . . . cannot be separated: love, wisdom, and the uses of life. If one of them is separated, the other two go.

— That 'Gad' = the uses of life, which are also called 'fruits.' III.

353. 'Of the tribe of Asher were sealed twelve thousand' = mutual love, which is the love of doing the good of use to the community, with those . . . of the Lord's New Heaven and New Church.

— 'Asher,' here, = the love of doing uses which exists with those who are in the . . . Celestial Kingdom, and which is there called mutual love. This love descends proximately from love to the Lord, because the Lord's love is to do uses to the community . . . and He does them through men who are in love to Him.

—<sup>c</sup>. He was named from 'blessedness'; and, in

Heaven, those who are in the love of doing uses to the community and the Society, are in pre-eminent blessedness.

[R.] 354. 'Of the tribe of Naphtali were sealed twelve thousand' = the perception of use, and of what use is, with those . . . in the Lord's New Heaven and New Church.

— 'Naphtali' . . . in the spiritual sense, = temptation and victory . . . and the reason 'Naphtali' here = the perception of use and of what use is, is that he follows in the series after Asher, by whom is signified the love of uses; and moreover there is an interior perception of uses in those who have overcome in temptations; for the interiors of the mind are opened by means of temptations. III.

875<sup>e</sup>. I said, What is the third thing? The angelic Spirits replied, It is use. Love and wisdom, without use, are not anything, but are only ideal entities, and do not become real until they are in use; for love, wisdom, and use are three things which cannot be separated; if separated, neither of them is anything. Love is not anything without wisdom, but in wisdom it is formed for something; and this something is use; and therefore when love, through wisdom, is in use, it is something; nay, then, for the first time, it comes into existence. They are exactly like end, cause, and effect . . . (and other trines). T. 387.

903<sup>e</sup>. To do His commandments, is love towards the neighbour, because to do His commandments, is to do uses to the neighbour.

940<sup>e</sup>. For, in Heaven, all uses shine.

M. 5<sup>3</sup>. They asked the Angel, What, then, is heavenly joy? He replied . . . It is the delight of doing something which is of use to one's self and others; and the delight of use derives its essence from love, and its coming forth into existence from wisdom. The delight of use, originating from love, through wisdom, is the soul and life of all heavenly joys.

—<sup>4</sup>. There are the most delightful social gatherings in the Heavens . . . but . . . after they have done the uses in their employments and works . . . but if you take away this soul or life, the accessory joys gradually cease . . .

6<sup>5</sup>. The Angel . . . taught them (that) in Heaven there are . . . banquets and feasts . . . plays, spectacles, concerts . . . and all in the highest perfection; and they hold such things as joys, but not as happiness; the happiness must be in them . . . and everyone has this happiness from the use in his employment.

—<sup>6</sup>. There is a certain hidden vein in the affection . . . of every Angel which draws on the mind to do something; and through this the mind tranquilizes itself, and satisfies itself; and this satisfaction and tranquillity cause a state of the mind which is receptive of the love of use from the Lord; and from the reception of this comes heavenly happiness, which is the life of all these joys. Heavenly food is nothing but love, wisdom, and use together; that is, use, through wisdom, from love; for which reason food for the body is given everyone in Heaven according to the use which he performs; sumptuous food those who are in eminent

use; moderate, but of an exquisite flavour, those who are in use of a middle degree; and common—*villis*—those who are in a low—*vill*—use; but none to the slothful.

7<sup>3</sup>. Learn, therefore, that 'to reign with Christ' means to be wise, and to do uses; for the Kingdom of Christ, which is Heaven, is a Kingdom of uses. For the Lord loves all, and thence wills good to all; and good is use; and, as the Lord does goods, or uses, mediately through the Angels; and, in the world, through men, He therefore, to those who do uses faithfully, gives the love of use, and its reward, which is internal bliss; and this is eternal happiness. (Further ex. in connection with the high government offices and splendours of Heaven.)

8<sup>5</sup>. They all asked, What is the deliciousness of the soul? and what is the source of it? The Angel replied, The deliciousness of the soul is from the love and wisdom from the Lord; and, as love is the efficient, and as it is efficient through wisdom, therefore the seat of both is in the effect, and the effect is use. Ex. . . You have just seen paradisaical things, and . . . there is nothing therein, not even a leaf, which is not from the marriage of love and wisdom in use; and therefore if a man is in this, he is in the heavenly paradise . . .

10<sup>7</sup>. As use is the containant of love and wisdom, the state of heavenly life is from the conjunction of these in use. Ex.

13<sup>e</sup>. All those receive the influx (of heavenly blessednesses) who are in the love of use; but those who are in the love of glory, and not from use, do not receive it.

16<sup>6</sup>. (The prince said,) There are three things which inflow as a one from the Lord into our souls . . . love, wisdom, and use; but love and wisdom do not exist except ideally . . . but in use they exist really, because they are together in the act and work of the body . . . and (therefore) it is use which affects us; and use is to discharge the works of our employment sincerely and industriously. The love of use, and the derivative application in use, hold the mind together, and keep it . . . from wandering about and imbibing all the cupidities which inflow from the body and the world . . . by which the truths of religion and of morality, with their goods, are dispersed to the winds; whereas the application of the mind in use holds them together . . . and disposes the mind into a form which is receptive of wisdom from these truths . . .

18. That the seat of wisdom is in use . . . (The eight wise ones said,) No one is wise, or lives, for himself alone . . . To live for others is to do uses. Uses are the bonds of society, which are as many in number as there are good uses; and uses are infinite in number. There are spiritual uses which are of love to God, and of love towards the neighbour; there are moral and civil uses, which are of the love of the community and the state in which the man is, and of the companions and citizens with whom he is; there are natural uses, which are of the love of the world and its necessities; and there are bodily uses, which are of the love of the preservation of self for the sake of the higher uses.

—<sup>2</sup>. All these uses have been inscribed on man, and follow in order, one after the other; and, when

they are together, the one is in the other. They who are in the first uses, which are spiritual, are also in the sequent ones; and these are wise. But they who are not in the first uses, and yet are in the second, and thence in the sequent ones, are not so wise. . . . They who are not in the first and the second uses, but are in the third and fourth, are not at all wise; for they are satans. . . . And they who are solely in the fourth uses are least wise of all; for they are devils. . . .

—<sup>3</sup>. Every love has its own delight. . . . and the delight of the love of uses is heavenly delight, which enters into the sequent delights in order. . . . They (then) enumerated the heavenly deliciousnesses which proceed from the love of use; and said that there are myriads of myriads of them; and that those enter into them who enter Heaven.

68<sup>2</sup>. The reason all delights, from primes to ultimates, have been collated into conjugal love, is on account of the paramount excellence of its use. Its use is the propagation of the human race, and thence of the angelic Heaven; and, as this use was the end of ends of creation, it follows that all blessednesses, happinesses, delights, and pleasures. . . . have been collated into this love.

—<sup>e</sup>. That delights follow use, and that they are in man according to the love of use, is evident from the delights of the five senses. . . .

137<sup>2</sup>. (The husband is perfected in wisdom, and the wife loves it in her husband) through the uses, and according to them, which both, by mutual aid, perform in the Society.

—<sup>4</sup>. Heat, with (the Angels) is love; and the light with which the heat is united, is wisdom; and use is as it were the atmosphere which contains both in its bosom. What are heat and light without that which contains them? And in the same way what are love and wisdom without their use?

—<sup>e</sup>. No one knows the blessed delights of conjugal love but he who rejects the horrid delights of adultery; and no one can reject these but he who is wise from the Lord; and no one is wise from the Lord unless he does uses from the love of uses.

183<sup>2</sup>. What is meant by the third proceeding Divine essential, which is called use? The Angels replied, Love and wisdom, without use, are merely abstract ideas of thought. . . . but in use these two are collected together, and therein become a one, which is called a real thing. Love cannot rest unless it is doing something. . . . neither can wisdom. . . . and doing is use; and therefore we define use as the doing of good from love through wisdom: use is good itself.

—<sup>4</sup>. As these three, love, wisdom, and use, inflow into the souls of men, it is evident whence it is that it is said that all good is from God; for everything done from love through wisdom is called good; and use also is what is done. . . . What are love and wisdom without use, but a state of the mind? Whereas love and wisdom together with use not only constitute man, but also are man; nay. . . . they propagate man. Ex. . . . This use is the highest and ultimate use of the Divine love through the Divine wisdom.

—<sup>5</sup>. (Therefore) all fructification, propagation, and

proliferation are originally from the influx of love, wisdom, and use from the Lord. . . . for creation cannot be from any other source than from the Divine love, through the Divine wisdom, in the Divine use; and therefore all things in the universe are procreated and formed from use, in use, and for use.

—<sup>6</sup>. The deliciousnesses of conjugal love, which are innumerable and ineffable. . . . are from the uses of love and wisdom, which may be seen from the fact that in proportion as anyone loves to be wise for the sake of genuine use, in the same proportion he is in the vein and potency of conjugal love. . . . Use effects this. Ex.

—<sup>8</sup>. To this the Angels added that those who are not, from the Lord, in the love of being wise for the sake of use, do not know anything about the variety of the innumerable deliciousnesses of love truly conjugal. Ex.

—<sup>e</sup>. The listeners then said, that they perceive that conjugal love is according to the love of being wise for the sake of uses from the Lord; and the Angels replied that it is so.

207<sup>7</sup>. Eternal rest is a rest which dispels (languor, stupor, and drowsiness of the mind and body), and causes the man to live; and this is nothing else than something which elevates the mind; and it is therefore some application and work, by which the mind is excited, vivified, and delighted; and this takes place according to the use from which, in which, and for which it is working. Hence it is that the universal Heaven is regarded by the Lord as a containant of use; and that every Angel is an Angel according to use; the delight of use bears him along as a favourable current does a ship, and causes him to be in eternal peace, and in the rest of peace. This is the meaning of eternal rest from labours.

— That an Angel is alive according to the application of his mind from use, is very evident from the fact, that each one has conjugal love, with its virtue, power, and deliciousnesses, according to his application to the genuine use in which he is.

—<sup>e</sup>. When the novitiate Spirits were gone, the maidens sang an ode, in which they expressed. . . . the affection of the works of use, with its pleasantnesses.

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.

—<sup>3</sup>. Because uses are the goods which truths produce.

249. Man has been created for uses, because use is the containant of good and truth, from the marriage of which is creation, and also conjugal love. . . . By study and business is meant all application to uses. When a man is in any study and business, that is, in use, his mind is limited and circumscribed as in a circle, within which it is successively co-ordinated into a form truly human, from which as from a house he sees various concupiscences outside of himself, and from the soundness of reason within he banishes them, and consequently also the wild insanities of scortatory lust. Hence it is that conjugal heat remains better and longer with such than with others. The contrary

happens to those who give themselves up to sloth and idleness. Des.

[M.] 250<sup>o</sup>. As to dignities, all in Heaven regard others according to the uses they perform . . .

262. The love of exercising dominion from the love of uses is in the highest degree heavenly. Ex. 266.

—<sup>e</sup>. For the love of uses is from the Lord, and is the Lord Himself. (Those in it) regard dignities merely as means to do uses, and they set them far above the dignities . . . 266<sup>o</sup>.

266<sup>o</sup>. The prince said that he was the servant of his Society, because he was of service to it by doing uses; and (the high priest) said that he was a minister of the Church there, because in being of service to them he ministered holy things to the uses of their souls; that they were both in perpetual joys . . . and that all things in that Society are resplendent and magnificent . . . the reason of which is that their love of exercising dominion is . . . from the love of uses; and, as the love of uses is from the Lord, all good uses are in the Heavens resplendent and refulgent . . .

—<sup>3</sup>. We did indeed seek (these) dignities, but (merely) that we might be able to do uses more fully . . . We feel . . . that the uses we perform are, from the love of them, within us from the Lord; and this love receives its bliss from communication, through uses, with others; and we know from experience, that in proportion as we do uses from the love of them, in the same proportion this love increases, and, with love, wisdom, by which the communication is effected; but that in proportion as we retain the uses in ourselves, and do not communicate them, in the same proportion the bliss perishes; and then the use becomes like food stored (and retained) in the stomach . . . In a word, the whole Heaven is nothing, from primes to ultimates, but a containant of use. What is use but the actual love of the neighbour? and what holds the Heavens together but this love?

—<sup>4</sup>. I (then) asked, How can anyone know whether he does uses from the love of self, or from the love of uses? Every man, both good and evil, does uses; and he does uses from some love. (In) a society of mere devils, and one of mere Angels, I opine that the devils . . . from the fire of the love of self, and the resplendence of their own glory, would do as many uses as the Angels in their society. Who, then, can know from what love, and from what origin, uses are? The two Angels replied, Devils do uses for the sake of self, and reputation, that they may be elevated to honours, or gain wealth; whereas Angels . . . do uses . . . for the sake of the uses, from the love of them. Man cannot discriminate these uses, but the Lord does so. Everyone who believes in the Lord, and shuns evils as sins, does uses from the Lord; whereas everyone who does not believe in the Lord, and does not shun evils as sins, does uses from self and for the sake of self. This is the difference between uses done by devils, and uses done by Angels.

305. Man is elevated into the highest region of the mind, which is called celestial, (and) in which is conjugal chastity in its love, through the love of uses . . .

405. The spiritual love their children from . . . their affection for and application to uses which are of service to society.

426. The spiritual man is that into which a man is introduced through the love of doing uses, which love is called charity . . .

T. 13<sup>o</sup>. (It may thus be seen) that the world is a complex of uses in successive order for the human race . . . 47.

67. Before the creation, God was love itself and wisdom itself, and was these two in the conatus to do uses; for love and wisdom, without use, are only fly-aways of reason . . . Hence it is evident that the universe has been created by God in order that uses might come into existence; and therefore the universe may be called a theatre of uses . . .

— . Love and wisdom, without their third, which is use, may be compared to . . .

—<sup>2</sup>. (As it is with end, cause, and effect, so is it) with love, wisdom, and use; and use is what love aims at, and produces through the cause; and, when the use has been produced, love and wisdom come into existence really, and make a dwelling-place and a seat in it . . . It is the same with a man in whom are the love and wisdom of God, when he is doing uses; and, in order that he may do the uses of God, he has been created an image and likeness, that is, a form of Divine order.

394. There are three universal loves: the love of Heaven, the love of the world, and the love of self. . . By the love of Heaven is meant love to the Lord and also love towards the neighbour, and, as each of these regards use as the end, it may be called the love of uses. . . The reason charity has something in common with each of these three loves, is that, regarded in itself, it is the love of uses . . . and, from these loves, everyone regards uses as his ends; the love of Heaven, spiritual uses; the love of the world, natural uses, which may be called civil; and the love of self, corporeal uses, which may be called also domestic, being for one's self and one's own. 403, Ex.

412<sup>o</sup>. For honours are attached to (dignities) according to the uses they perform. Ex.

—<sup>3</sup>. But the rulers of the present age can do uses . . . and yet not love the neighbour. Ex.

—<sup>e</sup>. But those who have promoted uses from love to the neighbour are set as rulers over a heavenly Society . . . (while) those who have done uses from the love of the world and of self, are rejected.

419. Whether it is said use, or good, it is the same; and therefore to do uses is to do goods; and the goods are goods according to the quantity and quality of the use in them.

422. The reason charity itself is to act justly and faithfully in the office, business, and work in which each one is, is that all things which a man does in this way are of use to society; and use is good; and good . . . is the neighbour. Examps.

677. The first use of baptism. Ex.

681. The second use of baptism. Ex.

684. The third use of baptism. Ex.

685. Thus the three uses of baptism cohere together as a one . . .

Ad. 1008. On uses. 1009-1013.

D. 231. (How sadnesses and insanities there, are made to be of use.)

2024<sup>e</sup>. He received consolation . . . in the degree in which the rays of the sphere of use entered; and was thus taught that nothing should be coveted except from use; and that use ought to excite the affection.

2025. The cupidities of some, of *having* without use, which they afterwards defend, by feigning uses . . .

2505<sup>e</sup>. These never aim at any use except for themselves; that is, the use of the commonwealth is null to them; but their own; and therefore they are such as are not led by use, or by the love of use. Des.

2506. In the life of the body, such want . . . to take away the delight of life from others who perform use: and yet do not want to perform anything useful. (A discourse to them on delights and uses.)

2510. That each and all things in the world are for the sake of use; and that the uses of all things in the universe reveal the Creator. Ex.

2512. In use there can be nothing material, when yet use has formed these things, because each and all things are according to use; and as there is nothing material in the use which is as it were the forming [agent], it is evident, from a spiritual idea, that the Divine is that which has formed . . .

2566. At this day the human race regards no other use, and consequently no other end, than self. Ex.

2922a. That no one [exists] except for the sake of use, even evil Spirits; and indeed to perform use to . . . those whom they hate. Ex.

3144. For it is a law that there is nothing without a use.

3147. That in the other life everyone must perform a use; and must have happiness from the use. Ex.

3574. That all things have been created by use, and for use. Gen.art.

3576. Unless the Lord were the End, and disposed all things to ends, it could not possibly appear to anyone how uses and ends form the viscera, and natural things; for . . . no one has any idea of use except from effects. And as uses and ends cannot possibly come forth into existence except from organic things; and because uses and ends are the lives of organic things, it is evident that the universe, to its inmosts [and] to its outmosts, is organic . . .

3577. It is evident, therefore, that, in the universe, use can never be separated from organic things . . . and therefore the uses of the ultimate things in nature flow from the uses of the exterior organic things. Use, separated from organic things, does not exist in the created universe; thus it is necessarily from the Lord. But, that all use is first seen from ultimate things, has happened because man is so born as to be instructed through sensuous things . . .

3900. They become Spirits almost devoid of sensation,

servicing such uses (as the bones, anus, etc.). 4282. (See 4461, below.)

4038. (Such) are devastated, so that they may serve for uses. Ex. 4111.

4173. The Spirits are indignant that so much is said about use; but they were told that there is nothing in the world without a use; in a kingdom the question is, What use is it? and about a man, What is he useful for? and if he is not useful, he is rejected . . . What therefore must be the case in the Lord's Kingdom, whence comes all use? There was represented . . . a sphere as an aura of uses . . . and in it [one of them] began to flee, saying that he could not breathe.

4182. On uses.—My mothers said that my father . . . had often been absent . . . and had always returned in delight, from which it was perceived that he is sent forth by the Lord for various uses among men, now hither, now thither, because his delight consists in an active life . . . It is evident from this that Spirits are sent forth for various uses.

4267. The thought and speech (of the Angels) are solely of ends, and consequently of uses.

4268<sup>e</sup>. Yet (the Spirits are acted upon) so that their reigning state of life may be bent to some use.

4461. That some are taken out of Hell into the World of Spirits for vile uses. Ex. 4471.

4548. On those who live without use, and their Hell. Ex.

4630. For the influx is into the functions and uses of the bodily (organs, etc.); and as it is into these, it is also into their forms; for uses and their forms make a one, as the principal and the instrumental; for these two must be together in order that anything may be effected; and when anything is effected, they both make the one cause. Thus when influx from the Spiritual World takes place into the use of an organ, it takes place into the organ itself; for this has been formed entirely for the use . . .

5155. All the joy, bliss, happiness, and delight, in the Heavens, are in the affection of use for the sake of use. Ex. 5158, Ex.

5606. There are four kinds of men . . . The first attend to the uses in the Word . . . thus is it read by the celestial . . .

5792<sup>e</sup>. For they who are delighted with good use . . . are in spiritual delight . . .

5831. They who do uses . . . do not know what it is to look around and down . . . 5902.

5839. Some have cultivated arts of looking down into the houses . . . being such as have not been delighted with any use for the sake of use; but had done some use for the sake of food, honours, gain, etc. . . And they who love idleness more than use gather together evils into their spirit; for they do not determine the mind to use, but to such things as are in the world, thus to filthy and evil things of every kind; from which they are well withheld if they are delighted with uses.

6072. Idleness is the devil's pillow . . . because man inclines (to impure things); and . . . the love of uses



alone repels them, for it holds the lower mind in its delight, so that it regards all other things as being outside itself. Examp.

D. Min. 4637. The delight of honour and dignity not for the sake of use, is the worst ground; and so is the delight of riches not for the sake of use. Such as the use is, such is the delight.

4678. Such a sphere—altogether contrary to the Divine sphere, which is of uses—was present; and it took away . . . from me the delight of use . . .

4741. Those who learn languages, etc., without use . . . Such are rejected after death, because they are of no use, because they *had been* of no use.

4805. That there is no joy in Heaven without use. Ex.

E. 790<sup>o</sup>. In general (these) are called uses.

825<sup>2</sup>. Uses are his delights . . .

826<sup>2</sup>. When they come forth into existence they are called uses . . .

828. By 'the neighbour' (the celestial Angels) understand uses, which indeed are works; but, with them, uses are all things which take place among them from the Lord. Enum. —<sup>2</sup>.

831<sup>o</sup>. All in the Spiritual Heaven love uses . . .

837<sup>2</sup>. Into the uses from which, in which, and according to which, the members and viscera have been formed.

943. Man has the affection of good when he loves good uses, and is averse to evil uses.

951<sup>o</sup>. In proportion as they regard uses in the first place, and self in the second, they are good . . .

952<sup>2</sup>. Not from the delight of uses . . .

975<sup>2</sup>. Works are more, or less, good, according to the excellence of the uses, for works must be of use; the best are those done for the sake of use to the Church; to these succeed those done for the sake of use to our country; and so on. The use determines the goodness of the works.

990<sup>2</sup>. The delights of the love of adultery derive what they are from the delights of doing evil uses . . . and the delights of the love of marriage, from the delights of doing good uses . . .

991<sup>3</sup>. Because all the delight, pleasure, bliss, and happiness in the universal Heaven and world . . . have been collated into the conatus, and, derivatively, into the act, of producing uses; and these joys increase in an ascending degree, to eternity, according to the goodness and excellence of the uses . . . the pleasure of producing offspring . . . surpasses every other, on account of its use surpassing all other uses . . .

1082<sup>o</sup>. The effect is use.

1138<sup>o</sup>. The effect in which the end presents itself is use.

1139<sup>o</sup>. In doing the commandments, which are uses.

1144. In the spiritual sense, the love of the neighbour is the love of uses; but when the uses are for the sake of self, there is no love of uses, but the love of self.

1190<sup>2</sup>. To love wisdom is to love uses which are true

uses; and to love knowledge is to love the Knowledges of good and truth for the sake of these uses. When uses are loved more than self and the world, and the Knowledges of good and truth for the sake of uses, then uses are in the first place, and eminence and opulence in the second.

1191<sup>2</sup>. Every least thing (in the palace) down to the smallest particulars, are for use; and everyone who enters sees for what use they are; and perceives it as if from a transpiration of the uses through their images . . .

—<sup>1</sup>. The wisdom (of the subordinate governors) is according to the degree of their love of uses. Such (magnificent things) exist not solely with these, but also with the inhabitants, all of whom love uses, and perform them by means of various works. But few of them can be described. Ex.

1193<sup>2</sup>. Something shall now be said about the uses by means of which a man and an Angel has wisdom. To love uses is nothing else than to love the neighbour; in the spiritual sense, use is the neighbour. Ex.

—<sup>1</sup>. The reason use is the neighbour, is that every man is esteemed and loved . . . from the uses which . . . he performs or is able to perform. Hence a man of use is a man according to his use; and a man not of use is a man not a man . . .

—<sup>2</sup>. Man, therefore, is such as his use is. But uses are manifold; in general, they are heavenly and infernal. Heavenly uses are those which are of service, more or less, to the Church, our country, society, and our fellow-citizen . . . for their own sake, as ends; whereas infernal uses are those which are of service solely to one's self and one's own; and if to the Church, etc., it is . . . for the sake of self as the end.

—<sup>4</sup>. When a man loves uses by doing them, in the first place, and the world and self in the second place, then the former is his Spiritual, and the latter his Natural; and the Spiritual rules, and the Natural serves. This is meant by . . . 'Seek ye first the Kingdom of the Heavens, and its righteousness, and all things shall be added unto you' . . . because, when use is in the first place, the Lord . . . is in the first place . . . and gives whatever contributes to eternal life and happiness . . .

1194<sup>2</sup>. As man has been created to perform uses, and as this is to love the neighbour, therefore all whatever who come into Heaven must do uses. All their delight and bliss are according to uses, and to the love of uses . . . No idle person is tolerated even in Hell. . . The difference is that in Hell uses are done from fear; but in Heaven from love. . . Recreations are also uses.

—<sup>o</sup>. It has been revealed (to me) that everything in (Heaven, the world, and the human body) both great and small, has been created from use, in use, and for use; and that the part in which the ultimate, which is for use, ceases, is separated as harmful, and is cast out as damned.

1214<sup>2</sup>. That the origin (of animals and plants) is use, is because affections relate to uses. Use is the subject of all affection; for man cannot be affected except for the sake of something; and this something is use. Now as all affection presupposes use, and the plant

soul, from its spiritual origin, is affection . . . therefore it is also use. It is for this reason that in every plant there is a use; a spiritual use in the Spiritual World; and a spiritual and also a natural use in the natural world. The spiritual use is for the various states of the lower mind: and the natural use is for the various states of the body. Ex.

—<sup>3</sup>. In the Heavens, the external spiritual use from plants is the recreation of their lower minds; and the internal use is the representation of Divine things in them, and in this way also the elevation of the lower mind. Ex.

— . In a word, from the soil in the Heavens nothing else blooms forth but use, because use is the plant soul. —<sup>4</sup>.

—<sup>4</sup>. By the uses which alone bloom forth in the Heavens, is meant all good in act which is from the Lord through love to Him and through love towards the neighbour.

— . Every plant there represents a form of use; and whatever appears in it, from its prime to its ultimate, and from its ultimate to its prime, that is, from its seed to its flower, and from its flower to its seed, exhibits the progression and extension of its affection and at the same time of its use, from end to end. Those who are skilled in the art of botany, chemistry, medicine, and pharmacy, come after death into the knowledge of spiritual uses from the plants there . . .

1226<sup>o</sup>. For the universe has been so created . . . that the Lord is in primes and in ultimates, and in the centre and in the circumferences; and uses are the things in which He is. Gen.art.

— . In the Spiritual World (lands, gardens, and plants) come into existence in a moment) and when these are surveyed by one who is wise, they are found to be correspondences of the uses in which the Angels are . . . To the Angels are also given houses full of useful and ornamental things according to the uses [in which they are]; also garments according to the uses; and in like manner esculent and palatable foods according to the uses; besides delightful social intercourse, which also are uses, because they are recreations. All these things are given gratuitously, but still on account of the uses which they perform. In a word, the universal Heaven is full of uses, insomuch that it is to be called the Kingdom of uses itself.

—<sup>3</sup>. On the other hand, those who do no use are sent into the Hells, where they are driven to works by a judge. Des.

— . But those who cannot be driven are cast out into deserts . . . and as they perform no uses, the lands where they are are so barren that a grassy sod is rarely seen upon them. In the deserts and Hells I have seen many of noble descent, who in the world had given themselves up to idleness, or had sought offices, and had discharged the duties of them, not for the sake of the use, but the honours and gains, which, to them, had been the only uses.

—<sup>4</sup>. The uses performed in the Heavens, and the tasks done in the Hells, are in part like those done in the world; but still for the most part they are spiritual uses, which cannot be described in natural language, and . . . do not fall into the ideas of natural thought.

— . (So) in the whole world with its Earths, nothing has been created except for use . . . and [all] for the human race, that this may serve the Lord for the doing of use to the neighbour.

—<sup>5</sup>. When the life of man is surveyed from the creation of all things in it, no part will be found which is not for use. Ex. and enum.

—<sup>6</sup>. That in like manner every man has been created and born for use. Ex.

— . A life of the love of use is a life of the love of the public [good], and also a life of the love of the neighbour, and a life of the love of the Lord; for the Lord does uses to man by means of man. Hence a life of the love of use is a Divine spiritual life; and therefore everyone who loves good use, and, from the love of it, does it, is loved by the Lord, and is received by the Angels into Heaven with joy. (Contrasted with a life of the love of idleness.)

—<sup>7</sup>. [Shown] from the essences of uses. The essence of uses is the public good. Ex.

— . Everyone who takes delight in the use of his function for the sake of use, loves his country and fellow-citizens; but he who does not take delight in it for the sake of uses, but does uses merely for his own sake . . . at heart does not love his country and fellow-citizens, but only himself and the world. Ex.

—<sup>8</sup>. As, therefore, each and all things in the world were created in the beginning for use; and as all things in man have also been formed for use; and as, from creation, the Lord regarded all the human race as one man, in which everyone in like manner is for use, or is a use; and as the Lord Himself is the life of this man . . . it is evident that the universe has been so created that the Lord is in its primes and in its ultimates, and in its centre and its circumferences, that is, in the midst of all things; and that uses are the things in which He is. The Lord's omnipresence and omniscience may also be comprehended from these things.

J. (Post.) 170. For the Lord leads through the affection of use . . .

D. Love iv. That this form (in which is the life which is the Divine love) is a form of use in the whole complex. Ex.

—<sup>2</sup>. This life does not apply itself to man, but only to the uses in men. Regarded in themselves, uses are spiritual; while the forms of use, which are the members, organs, and viscera, are natural; but still these are series of uses, insomuch that there is not a particle . . . in any member, organ, or viscus, which is not a use in form. The Divine life applies itself to the uses themselves in every series, and thereby gives life to every form.

v. And the common use, which is the common good, regards each smallest singular . . .

—<sup>4</sup>. (The conclusion is,) Man is the complex of all uses (in both worlds); and every use, from the idea of the universe in it, is as a man; but such a man as is the use . . .

vi. In the Lord's view, the whole human race is as one man . . . It is not the men themselves who so appear; but the uses with them. Those who are good uses, that is, those who do uses from the Lord, appear

as a perfect and beautiful man. These are they who do uses for the sake of uses; that is, who love uses because they are uses for the house, city, province, kingdom, or the whole world. But they who do uses not for the sake of uses, but solely for the sake of self or the world, also appear before the Lord, (but) as an imperfect and ugly man.

[D. Love vi.]. (Thus) the Lord views the men of the world each singly and severally from his use; and concretely from the uses joined together into the form of a man. By uses are meant the uses of each person's function, which are those of his office, study, or work. In the Lord's sight these uses are good works themselves.

—<sup>2</sup>. (It follows that) each nation (appears before the Lord as one man) according to its uses. Those persons in each of the kingdoms who love the uses of their offices because they are uses, appear together as an Angel man; and those who love the uses of their offices for the sake of mere pleasures separated from the uses, appear together as a devil man. (This applied to traders.)

— . For to love mere wealth, and not any use from it . . . is avarice. These men are indeed useful to the kingdom; but only when they die. . . The usefulness accomplished by this wealth is usefulness to the kingdom; but not to their souls.

viii. It can be seen from the creation . . . that the Divine love . . . is in the form of forms of all uses, which form is a Man. For, from creation, nothing exists upon the Earth which is not for use. Enum. . . In a word, every point . . . is a use; nay, is in a . . . series from the use in the primes to the use in the ultimates; thus from use to use, continually; a manifest indication that the Creator . . . is an infinite complex of all uses . . .

ix. That there are as many affections as there are uses. Gen.art.

— . For (affections) . . . produce uses in forms; and, in these uses advance from the primes of the uses to their ultimates . . . (Thus) affection is love in its essence; and use is love in its form.

—<sup>2</sup>. It results that the objects or ends of affections are uses, and therefore the subjects of affections are uses . . .

— . (Thus) affection . . . becomes something by being in use; and the affection of use is nothing but an idea unless it is in a form; and the affection of use in a form is nothing but a potency; but affection becomes something when it is in act. This act is the very use which is meant, which, in its essence, is affection. Therefore, as affections are the essences of uses, and as uses are the subjects of affections, it follows that there are as many affections as there are uses.

x. That there are genera and species of affections, and differences of species to infinity; and in like manner of uses. Gen.art.

— . For every Angel is an affection, and is also a use.

—<sup>2</sup>. The love of self involves evil uses *a quo* . . . and the love of the world involves evil uses *ad quem* . . .

— . There are like distinctions of affections in the human body; and in like manner of uses . . .

— . As these things (in the human body and in Heaven), in general and in particular, are uses; and as uses live from the life which is love, their life cannot be called anything but the affection of use.

xi. That there are degrees of affections and of uses. Gen.art.

xii. That each use draws its life from the common [good]; and that from this [common good] inflow the necessary, useful, and delightful things of life, according to the quality of the use, and the quality of its affection. Gen.art.

— . In the Spiritual World, uses are laid bare, and their origin is revealed, and their place in the spiritual man which is the Lord in the Heavens. There everyone is remunerated according to the excellence of his use; and at the same time according to his affection for use.

—<sup>2</sup>. As, in Heaven, there is a communication . . . of the affections of use . . . and as all there are affected and delighted with uses, the necessary, useful, and delightful things of life flow back and abound from the common [good] into [each person's] use; and, as a usufruct, into the one who does the use. —<sup>3</sup>. Ex.

—<sup>4</sup>. For the man who is in the affection of use, from use, that is, for the sake of use, is a Heaven in the least form. Ex.

—<sup>e</sup>. (Thus) every use is a representative of all the uses in the whole body; and therefore there is in each use an idea of the universe, and thereby an image of a man. It is from this that an Angel of Heaven is a man according to use; nay, to speak spiritually, it is from this that a use is an Angel man.

xiii. That in proportion as a man is in the love of use, in the same proportion he is in the Lord, in the same proportion he loves Him, loves the neighbour, and is a man. Gen.art.

— . To love the Lord means to do uses from Him and for His sake. To love the neighbour means to do uses to the Church, our country, human society, and our fellow-citizen. To be in the Lord means to be a use. And to be a man means to perform uses to the neighbour from the Lord for the Lord's sake. (These statements fully explained, in order.)

— . For uses, which are goods, are from the Lord, and consequently are Divine; nay, they are the Lord Himself with man; and these are what the Lord can love. He cannot be conjoined in love with any man except through His own Divine things . . . for man cannot love the Lord from himself; the Lord Himself must draw him . . . and therefore to love the Lord as a Person, and not to love uses, is to love Him from self, which is not to love Him.

— . The (celestial) Angels are not aware that to love the Lord is anything else than to do goods, which are uses; and they say that uses are the Lord with them. By uses they mean the uses and goods of ministry, of administration, of function, as well with priests and magistrates as with traders and working men. The good works which do not flow from their occupation they do not call uses; but alms, benefactions, and gratuities.

—<sup>2</sup>. (Thus) to love the Lord is to do uses *a quo*

(or with regard to their source); and to love the neighbour is to do uses *ad quem* (or with regard to their object) . . . and love thus returns to Him from whom it is. Ex.

—<sup>3</sup>. For the Church and Heaven are, from the Lord, as one man, whose forms . . . are made up of all who love uses by doing them; and the uses themselves are what compose this man, because it is a spiritual man, which does not consist of persons, but of the uses with them. Still, all who receive from the Lord the love of uses, are there; and these are they who do uses for the sake of the neighbour, for the sake of the use, and for the sake of the Lord. . . It follows that all these are in the Lord.

—<sup>4</sup>. For every use, which is in any way of service to the common good . . . is a man, beautiful and perfect according to the quality of the use, and of its affection. The reason is that in each thing of the human body, there is, from its use, an idea of the whole. Ex.

— . That every least thing in man is, from its use, a man, falls . . . into a spiritual idea. In a spiritual idea a man is not a person, but a use. Ex.

—<sup>e</sup>. An Angel appears in face according to the use in which he is; and the affection of it makes the life of his face.

xiv. They who love themselves and the world (above all things) can do good uses . . . but the affections of use, with them, are not good. Ex.

xv. That a man is not of sound mind, unless use is his affection or occupation. Gen.art.

—<sup>2</sup>. On the other hand, all who in the world have loved uses . . . think sanely in their spirit. Ex. . . The affection of use has kept their mind in itself . . .

xvii. That a man has eternal life according to his affection of use. Gen.art.

—<sup>2</sup>. The affection of use is, in general, of two kinds: the spiritual affection of use, and the natural affection of use. These are opposites. Ex.

—<sup>3</sup>. With some, these (selfish) ends so enkindle the affection of doing uses, that sometimes they perform more excellent uses than those who are in the spiritual affection of use. Ill. —<sup>4</sup>.

—<sup>5</sup>. But the spiritual affection of use is internal and at the same time external. Ex.

— . The spiritual affection of use . . . is acquired by shunning evils as sins. Ex.

—<sup>e</sup>. If, by combat against evils, a man has acquired anything spiritual . . . he is saved, and his uses afterwards grow like a grain of mustard seed . . .

xix. That to love, in the Word, is to do uses. Gen.art.

**D. Wis. ii<sup>4</sup>**. It is a universal law of correspondences that what is spiritual adapts itself to the use which is its end, and actuates and modifies the use through heat and light, and clothes it by provided means, until there results a form subservient to the end; in which what is spiritual acts as the end; the use as the cause; and what is natural as the effect. In the Spiritual World; however, what is substantial takes the place of what is natural. All things in man are such forms.

iii. 2. The forming Divine is in them spiritually . . .

for it is in their uses; and, regarded in themselves, uses are immaterial . . .

ix. (Thus) the Divine love is called the Divine good from its effect, which is use; and the Divine wisdom is called Divine truth also from its effect, which is use . . . For every effect is a use; and use is what is called good and truth; good being the essence of use, and truth being its form.

— . What is good in effect without use? . . . But it becomes something in use; consequently, love comes into existence in use. And in like manner wisdom. Ex.

x. 7<sup>2</sup>. As love has formed the understanding for the use of thought and speech, so it has also formed all the other functions of life for their uses. Enum.

xi<sup>2</sup>. That the love of uses is charity. Ex.

— . The use is the effect in which the end comes into existence. The Lord is the end *a quo*, because from His Divine love He perpetually . . . wills to do uses, that is, goods, to the human race. Man is the cause *per quem*, because he is in the love of uses, or can be, and in this love he . . . wills to do uses; and the uses are the effects in which the end comes into existence; and uses are what are called goods. Hence it is evident that the love of uses is the charity which a man must have towards the neighbour.

—<sup>e</sup>. As the Lord is the end, He is the all in the love of uses . . . with a man; and, derivatively, He is the all in the uses done by him, that is, in the uses done by his means. . . It follows, therefore, that to do charity is to do uses, that is, the goods which are uses; thus, that the love of uses is charity.

3. That love to the Lord comes into existence in charity, because in use. Ex.

— . Thus the conjunction of the Lord with man is in use; and is such . . . as is the love of use; for the Lord is in use as in the good which is from Him; and the man who is in the love of use, is in use as if of himself; but still acknowledges that it is . . . from the Lord. Ex.

4. That use is to discharge one's office and to do one's work, rightly, faithfully, sincerely, and justly. Ex.

— . These uses (giving to the poor, etc.) are not meant by 'fruits,' 'works,' and the goods of charity, in the Word; but what is meant is to discharge one's office, business, and work rightly, faithfully, sincerely, and justly. Ex. . . For when this is done, everyone . . . is doing uses daily. Examps. That such uses are meant by the goods of charity, and 'works,' is evident from the government of the Lord in the Heavens, where all are in some function, ministration, office, or work . . . In the Heavens, such things are called goods of charity, works, and uses. Ex.

5. That there are general uses, which also are uses of charity. Ex.

— . The proper and genuine uses of charity are the uses of each one's function and administration . . . But besides these uses there are other general uses: to love the married partner faithfully; to bring up the children rightly; to manage the home prudently; to deal justly with the servants. These works become works of charity when they are done from the love of use; and

in reference to a married partner, when they are done from mutual and chaste love. These uses are the household uses which are of charity.

[D. Wis. xi. 5]. There are still other general uses, such as contributing . . . to the support of the ministry of the Church; which . . . become uses of charity in proportion as the Church is loved as the neighbour in a higher degree. Among general uses may be included also the expenditure of means and labour for the building and maintenance of orphanages, refuges, schools, and the like. To give aid to the needy, to widows, orphans . . . and beggars, solely because they are such, are uses of external charity . . . but are not uses of internal charity except in proportion as they are derived from use itself and the love of it.

6. That uses do not become uses of charity with anyone else than he who fights against evils . . . Ex.

7. (As) all the uses which, in their essence, are uses of charity, are from the Lord, and are done by Him through men; and as the Lord then conjoins Himself with the man in the use; (ill.) . . . the uses done by a man who has not fought, or is not fighting, against evils . . . are contrary to love to the Lord and to charity towards the neighbour. Ex. . . These uses are such within the man who does them; and yet outside the man they are still uses, and are excited by the Lord with the man for the sake of the common and the particular good; but they are not done by the Lord; and therefore these uses are not recompensed in Heaven; but they are recompensed . . . in the world.

8. That the uses which have one's Own good for their first and last end, are not uses of charity. Ex.

— Thus his use becomes a use in appearance, but not in essence . . .

4a. That truths teach how . . . the Lord does uses through man. Ex.

— From himself, man . . . cannot do any use which is use in itself; for use is good; from which it follows that the Lord does all the use which is good, through the man.

xii. 5. That souls of life, and living souls, and plant souls, are animated by life from the Lord through uses and according to them. Ex.

— e. The influx (from the Lord into the universe) takes place into uses, and from these into the forms of them.

C. 13. That the *second* of charity is to do goods because they are uses. Gen.art.

78. That a society, smaller or larger, is the neighbour according to the good of its use. Ex.

126. That man has been born in order that he may become charity, which is impossible unless he is perpetually doing the good of use to the neighbour from affection and delight. Gen.art.

127. That the common good comes into existence from the goods of use which individuals perform; and that the goods of use which individuals perform subsist from the common good. Ex.

— They are called the goods of use, because all the goods which are of love towards the neighbour . . . are uses; and all uses are goods; and therefore they are called, in one word, the goods of use. They are also called the fruits of use.

128. It is known that every man has been born in order that he may do use, and that he may do uses to others; and he who does not do this is called a useless member, and is cast off. He, also, is useless who does uses for himself alone, although he is not called so. And therefore in a well constituted commonwealth provision is made that no one shall be useless; and if useless, he is compelled to some work . . .

129. Infants and children, so long as they are under nurses and masters, do not indeed do the goods of use; but still they learn to do them, and must have them as the end; and in this way the good of use is in the end.

134. That ministries, functions, offices, and various works are the goods of use which individuals perform, and from which the common good comes forth. Ex.

137. That all offices and employments, regarded as to the goods of use, constitute a form which corresponds to the heavenly form. Ex. (And also to the human form. 143.)

149. That in this form each individual is a good of use, according to the extension of his office or employment. Ex.

— Charity is nothing else than the affection of truth from good; and (this) is the affection of use. Ex.

154. That man . . . cannot become a charity, unless he perpetually does the good of use to the neighbour from affection and its delight. Ex.

157. A man may also do the good of use from the affection of glory, honour, and gain . . . In this case he is . . . a concupiscent; and . . . is a form of Hell; for even in Hell everyone is compelled to do good work . . .

158. Therefore, when a man sincerely, justly, and faithfully performs the work that belongs to his office or employment, from affection and its delight, he is continually in the good of use, not only to the community . . . but also to individuals . . . But this is not possible unless he looks to the Lord, and shuns evils as sins. Ex. . . And the goods which he does are the goods of use, which he does every day; and, when he is not doing them, he is thinking of doing them; for there is an interior affection which . . . longs for it. Hence it is that he is perpetually in the good of use, from morning to evening, from year to year, from his earliest age to the end of his life. Examps., 160. 161. 162. 163. 164. 165. 167. 168. 171.

170. The work (of masters of vessels) is a greater good of use than many others. Ex

189. Useful recreations. Enum.

193. The affection of use remains interiorly within (these recreations); and, while thus resting, is successively renovated. Des.

196. To those who perform their duties merely for . . . the necessities of life . . . for a name . . . or for the sake of the emoluments . . . the above-mentioned diversions are the only uses; and they are corporeal and sensuous men. Des.

Can. God vi. 10. Evils, or evil uses, did not come into existence until after the creation.

vii. 2. Ultimate ends are uses, or relations to use.

**Use and enjoy, To.** *Usufruit.***Use and enjoyment.** *Ususfructus.*

W. 334. Such things have been given to man to enjoy the use of.

T. 698. (Otherwise) no one can know the use and enjoyment of the Holy Supper. 700. —.

D. Love xii<sup>2</sup>. See USE, here. C. 127.

**Use of, To make.** *Usurpare.***Using, A.** *Usurpatio.*

A. 2479<sup>e</sup>. Believe that . . . intelligence perishes with the non-using of the corporeal memory.

R. 194<sup>3</sup>. To procure intelligence by the using of one's faculties.

T. 297. The name of God . . . is to be constantly made use of in holy things . . .

497<sup>e</sup>. According to the use made of his free will . . .

D. 2989. They lose nothing but . . . the making use of the corporeal memory.

3783. A Spirit is not allowed to make use of the corporeal memory.

**Useless.** *Inutilis.*

A. 503. There can be no life in what is useless; for whatever is useless, is cast away.

1509<sup>e</sup>. In the other life, such are useless members, and are cast out.

1937<sup>2</sup>. Such are as it were without proprium . . . and are therefore among the more useless Spirits. Des.

3951<sup>2</sup>. By renouncing worldly things . . . they render themselves useless . . .

Life 30<sup>e</sup>. Such are called 'useless servants' (Luke xvii. 10).

R. 153<sup>9</sup>. As they cannot be brought to their works . . . they are cast out as useless.

C. 128. See USE, here.

**Usurer.** See INTEREST.**Usury.** *Usura.*

A. 182. The spiritual Angels give him the use of light. 183. 314. H. 450.

9210. A usurer entrusts money to another for the sake of the usury.

—<sup>4</sup>. 'Thou shalt not put upon thy brother usury of silver, usury of food, usury of anything that is put [so]: upon a foreigner thou mayest put usury . . .' (Lev. xxv. 36-38; Dent. xxiii. 20, 21). 'To put upon a brother usury of silver' = to lend truths, or instruct, for the sake of gain. 'To put on him usury of food' = to lend the goods of truth for the sake of gain . . . The reason it was allowed to put usury on foreigners, was that by 'foreigners' are signified those who do not acknowledge and receive anything of good or truth, thus who do good solely for the sake of gain; and these serve man.

—<sup>5</sup>. 'He that giveth not his silver upon usury . . . shall never be moved' (Ps. xv. 5). 'To give silver upon usury' = to teach for the sake of mere gain; thus to do what is good for the sake of recompense. Further ill.

9211. 'Ye shall not put usury upon him' (Ex. xxii. 25) = that it is not on account of the consequent gain. For 'to put usury upon anyone' = to do what is good for the sake of gain. . . (This law) ceased when the Lord came into the world. The interior things of this law are, that good ought to be done to the neighbour from the heart; and that we should believe that there is nothing of merit in the deeds wrought from self; but solely in those which are wrought from the Lord with them . . . (and) he who is led by the Lord thinks nothing about recompense, and yet does good to the neighbour from the heart. These are the interior things from which descended the law of usuries among the Israelitish . . . nation. And when a man is in the interior things, this law . . . ceases.

T. 317. 'Thou shalt not steal' . . . extends to all . . . unlawful gains, usuries, and exactions.

432. The private debts of charity (include) the paying of usuries.

**Utensil.** *Utensilis.*

A. 995<sup>2</sup>. Ornate dwellings with their furniture (an allowable pleasure).

P. 220<sup>10</sup>. They live in palaces, the useful forms of which are resplendent with gold and precious stones . . .

M. 12. Tables on which were various things for use of precious stones, and of entire gems in heavenly forms.

137<sup>e</sup>. I saw their house furniture, all of which was in heavenly forms, and glittered with gold as it were flaming with interstudded rubies.

477<sup>5</sup>. He saw the decorations of the gates, etc. of the palace, and especially those of the furniture . . .

D. 2447. Spirits . . . dwell in houses . . . adorned with furniture of every kind . . .

3608. In the ideas of some Spirits are articles of furniture . . .

4639<sup>e</sup>. In the Heavens . . . there are palaces . . . which contain furniture of every kind.

4716<sup>2</sup>. When Spirits are provided with furniture, they rarely reflect on the source . . .

E. 1226<sup>2</sup>. To the same are given houses full of furniture and decorations according to the uses . . .

J. (Post.) 229. The Truths of faith have been compared to the decorations and furniture in palaces . . .

De Conj. 11. They know how to decorate their places with various pieces of furniture; but only for some moments; for when the phantasy ceases, the appearances cease.

Can. God iv. 12. In the Spiritual World . . . the furniture of a house is created in a moment.

**Uterus.** See WOMB.**Utility.** *Utilitas.*

A. 995<sup>2</sup>. The pleasures of utilities from food and drink (allowable).

D. 3835. They said that (the evil Spirits) were good, because they understand that they perform a usefulness to the good.

D. Love vi<sup>3</sup>. See USE, here.

**Utrecht.** *Utrecht.*

D. 5901. Spirits from Utrecht. Des.

**Utter.** *Edicere.*

A. 2618<sup>2</sup>. Cannot be uttered.

**Utter.** *Effari.*

**Utterance.** *Effatus.*

H. 268<sup>e</sup>. They (there) spoke such things as they could not utter in the former state.

W. 223. The utterances of the Angels are these.

295. They said that these spiritual thoughts could not be uttered.

T. 508<sup>4</sup>. The common utterance of their mouths, that . . .

**Utter.** *Effutire.*

P. 38. The love of . . . uttering venom against God (has its delight).

231<sup>4</sup>. They want to utter pious and holy things . . . but cannot.

**Utter.** *Enunciare.*

**Utterance.** *Enuntiatio.*

**Enunciator.** *Enuntiator.*

A. 1757<sup>e</sup>. After death . . . the thought . . . becomes more instantaneous, and the . . . utterance of its singulars is consequently more prompt.

1876<sup>e</sup>. When Spirits are speaking together, they cannot utter one word of human language. Shown.

2686. The books of the prophetic Enunciators in the Ancient Church. 2897.

2897. The prophetic things (in the ancient Word) are called Enunciations—*Enuntiata*. 2898. 8273<sup>4</sup>. 9942<sup>5</sup>. M. 77<sup>2</sup>. T. 279.

4236<sup>2</sup>. Balaam gave forth an Enunciation—*enuntiatum*. Quoted.

5576<sup>4</sup>. 'By every utterance of the mouth of Jehovah doth man live' (Deut. viii. 3; Matt. iv. 4)=in general, the Divine truth which proceeds from the Lord; thus all the truth of wisdom; in special, the Word, in which and from which are the things of wisdom. (=the good and truth which proceed from Him. 5915<sup>2</sup>.) E. 146<sup>4</sup>. 730<sup>26</sup>.

6516<sup>e</sup>. All the words (in the Word) involve spiritual things . . . and they are perceived in the Spiritual World from . . . the affection which results from the utterance of them. Ex.

6982. (The Divine truth) thus becomes speech, which speech is uttered by the Spirits . . .

6987. Utterance. Sig. and Ex.

— As 'mouth' = voice, it = utterance. . . 'The mouth' of man = the active or speaking thought, thus utterance.

6988. Non-utterance. Sig. and Ex.

— By utterance, here, is not meant the utterance of the voice, that is, speech; for this utterance is

natural; but by utterance is meant the confession of the Lord, and the preaching of faith in Him; for this utterance is spiritual.

7004. That the things which he utters proceed from the Divine Human. Sig. and Ex.

— But 'to put in the mouth,' when predicated of the Lord, = to proceed; for the Word which is uttered by a Spirit or Angel, proceeds from the Lord's Divine Human. For 'Aaron' represents the doctrine of good and truth, which is uttered. Ex.

— Hence it is that it is said that the things which are uttered, proceed from the Divine Human.

8920<sup>2</sup>. The form of truth Divine, that is, its perception, thought, and utterance, in the Third Heaven, so transcends that in the Second, that in the latter it cannot be apprehended . . . for it contains innumerable things which cannot be uttered in the Second Heaven . . . and the form of truth Divine in the Second Heaven in like manner transcends that in the First Heaven . . . Hence it is that the things which are uttered in those Heavens are such as no human mind has ever perceived, or ear heard.

9049<sup>e</sup>. Hence the things of the mouth, as the jaws, lips, throat, tongue, = such things as belong to the utterance of truth.

9416. The things written on those tables . . . were uttered before all the Israelitish people in a living voice by the Lord, (which) = immediate Divine inspiration in all the other things (of the Word) also.

H. 237. It is impossible for the Angels to utter a single word of human language; it has been tried, but they could not; for they cannot utter anything but what is in complete accord with their affection. Ex.

S. 103<sup>2</sup>. 'Therefore the Enunciators say . . .' (Num. xxi. 27). The translators render it 'Composers of Proverbs'; but they are to be called 'Enunciators,' or 'Prophetic Enunciations.' Ex.

R. 961<sup>2</sup>. When they want to utter *Gods, and each as a Person by Himself*, the endeavour to utter falls at once of itself into *One God*.

T. 8<sup>2</sup>. The Angels, in their own light, cannot compel themselves to utter [the word] Gods. Ex.

222<sup>e</sup>. For all utterances . . . from Heaven take place solely by means of ultimate things, such as are in the sense of the letter . . .

414<sup>2</sup>. (A saying) which is uttered by every just man (from a law inscribed on the human heart).

D. 4128. I could not understand a whit, still less utter it.

4342<sup>e</sup>. More in a moment than could be uttered in an hour.

6093. They could not utter (the words) one God. Ex.

E. 405<sup>3</sup>. 'To utter' (Amos iv. 13) = to inflow.

580. (These) organs serve the understanding for utterance and speech.

810<sup>5</sup>. Although the things spoken are true as to the utterance, they are not true as to *their* understanding of them.

892. This word (of spiritual language) can indeed be uttered in natural language, but cannot be understood.

### Utter. *Eloqui.*

D. 1048. On Spirits who . . . cannot but utter, and quickly . . .

5587. Such things as are rational, and which they hear (the celestial) never utter, nor can they utter them. Ex. —<sup>2</sup>.

5730. Those of the Celestial Kingdom . . . see truths, and thence know them; but cannot utter them.

De Verbo 3<sup>4</sup>. I cannot utter and describe these things with any spiritual or celestial word . . .

### Uz. *Uz.*

A. 1233. 'Uz, Hul, Gether, and Mash' (sons of Aram) (Gen. x.23)=so many kinds of the Knowledges of good. 1234.

2864. 'Uz the first-born (of Milcah and Nahor), and Buz his brother,' etc. (Gen.xxii.21)=various derivative religiosities and their modes of worship.

### Uzzah. *Usa.*

A. 4926<sup>e</sup>. By 'Uzzah' (2 Sam.vi.8) was represented that which ministers, thus truth; for this ministers to good; and the separation of them is signified by 'the breach in Uzzah.'

E. 700<sup>30</sup>. Uzzah the son of Abinadab died because he took hold of the ark with his hand, because 'to touch with the hand'=communication, and communication with the Lord is effected through the good of love; and yet Uzzah had not been anointed. Ex.

### Vacillate. *Vacillare.*

T. 116<sup>4</sup>. This faith is wavering with (such).

D. 1534a. Spirits who made me vacillate.

5568<sup>2</sup>. (Such) are present when a man is in temptations . . . and when his lower mind vacillates about the Divine . . .

E. 400<sup>5</sup>. 'The earth . . . sways like a hut' (Is. xxiv.19).

666<sup>e</sup>. 'He will not suffer my foot to totter' (Ps.cxxi.3)=that He will not suffer the Natural to go astray from truths.

Ath. 43. Athanasius . . . vacillated among the three Gods.

Vacuum. See EMPTY=*vacuus*.

Vain. See IN VAIN.

Vain. *Vanus.*

Vanity. *Vanitas.*

A. 2009<sup>2</sup>. 'Thou shalt not take the name of thy God into what is vain'= . . . that each and all things which belong to the worship of God are not to be contemned, still less blasphemed and contaminated with filthy things. 8882. T.297, Ex.

3603<sup>4</sup>. Good . . . could not manifest itself, because . . . vain and empty things were outside of it, such as the things which are of the glory of the world and of self.

4726. (Divine truths appearing as) vain. Sig. and Ex.

8882. 'To take into what is vain'=to profane and blasphemous. By 'to take the name of God into what is vain,' is properly signified 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, that is, to live holly and yet not to believe: both are profanation. Ex.

—<sup>4</sup>. See NAME, here. T.297. 298. 299.

9248. 'Thou shalt not take up a report of vanity' (Ex.xxiii.1)=no listening to Falsities. . . 'Vanity'=Falsity . . . of doctrine and religion. III.

10287<sup>e</sup>. 'Vanity' (Ps.cxliv.8)=Falsity of doctrine; 'a lie'=falsity of life.

M. 268<sup>3</sup>. They said, We know that it is an imaginary nothingness. Des.

330<sup>e</sup>. The wives murmured, What woman is so devoid of vanity as not to want to seem beautiful to men (in general).

T. 28<sup>2</sup>. It is vain to want to Know . . .

577. (This) is a vanity of vanities.

580. Everyone can be regenerated according to his state . . . in one way those who from infancy have entered into the vanities of the world, and in another way those who earlier or later have withdrawn from them.

627<sup>e</sup>. The imputation of this faith is vain.

D. 3568. To name the Lord from proprium is to take=*sumere*—His name into what is vain.

E. 237. This (falsification of the truths of the Word) is . . . meant by 'the vanities' which the prophets see, and 'the lies' which they speak.' 624<sup>13</sup>.

—'. 'Vanities'=such things as are of no account; and 'lies'=falsities.

340<sup>26</sup>. 'He that offereth frankincense, blesseth vanity' (Is.lxvi.3)=to worship God from such things as represented spiritual good, and yet to love evil and falsity and imbue them. . . 'Vanity'=evil, and the falsity of evil.

411<sup>28</sup>. The falsities from which is such worship, are signified by 'they have burnt incense to vanity' (Jer. xviii.15): 'vanity'=falsity.

587<sup>6</sup>. 'Vanities' (Jer.x.8)=falsities.

—<sup>12</sup>. 'Vanities of strangers' (Jer.viii.19)=falsities of religion.

654<sup>41</sup>. 'Egypt, a vanity and emptiness' (Is.xxx.7)=the Sensuous and the Natural, which, regarded in themselves, are devoid of good and also of truths.

J. (Post.) 243. All the rest are in vain=*in vanum*.

### Valley. *Vallis.*

A. 1292. 'They found a valley in the land of Shinar' (Gen.xi.2)=that their worship became more impure and profane. . . 'A valley'=what is lower than the mountains; thus what is lower, or exterior, in worship. —<sup>2</sup>, Ex.

—<sup>2</sup>. In the Original, 'valleys' are designated by certain names, by which are signified, when mentioned in this sense, things less or more profane in worship. III.