

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. —².

5730. Those of the Celestial Kingdom . . . see truths, and thence know them; but cannot utter them.

De Verbo 3⁴. 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 religiositys and their modes of worship.

Uzzah. *Usa.*

A. 4926^e. 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. 700³⁰. 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. 116⁴. This faith is wavering with (such).

D. 1534a. Spirits who made me vacillate.

5568². (Such) are present when a man is in temptations . . . and when his lower mind vacillates about the Divine . . .

E. 400⁵. 'The earth . . . sways like a hut' (Is. xxiv.19).

666^e. '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. 2009². '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.

3603⁴. 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.

—⁴. 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^e. 'Vanity' (Ps.cxliv.8)=Falsity of doctrine; 'a lie'=falsity of life.

M. 268³. They said, We know that it is an imaginary nothingness. Des.

330^e. The wives murmured, What woman is so devoid of vanity as not to want to seem beautiful to men (in general).

T. 28². 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^e. 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.' 624¹³.

—'. 'Vanities'=such things as are of no account; and 'lies'=falsities.

340²⁶. '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.

411²⁸. The falsities from which is such worship, are signified by 'they have burnt incense to vanity' (Jer. xviii.15): 'vanity'=falsity.

587⁶. 'Vanities' (Jer.x.8)=falsities.

—¹². 'Vanities of strangers' (Jer.viii.19)=falsities of religion.

654⁴¹. '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. —², Ex.

—². 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.

[A.1292]³. 'The valley of vision' (Is.xxii.1)=phantasies and reasonings whereby worship is falsified and at last profaned.

—'. 'The valley of Hinnom'=Hell, and also the profanation of truth and good. 659²⁵.

—⁴. 'A valley'=worship in externals. Ill.

—'. But when the worship has not yet become so profane, it is expressed by the word for valley in Is.xli.18, where it treats of those who are in ignorance . . . and yet are in charity; 'valley,' here, stands for them; and in like manner in Ezek.xxxvii.1.

1666. 'At the valley of Siddim' (Gen.xiv.3)=in the unclean things of cupidities. Ex. 1688.

1723. 'At the valley of Shaveh; this is the king's valley' (Gen.xiv.17)=the state of the External Man as to good and truth at that time. . . 'The valley of Shaveh'=the goods of the External Man; and 'the valley of the king'=the truths of the same. The external man is called 'a valley,' from the fact that it is below; for that which is exterior is also lower.

3417. '(Isaac) encamped in the valley of Gerar, and dwelt there' (Gen.xxvi.17)=that He betook Himself to lower rational things, that is, from interior appearances to exterior ones. . . For 'a valley'=lower, or, what is the same, exterior things.

3424. 'To dig in the valley' (ver.19)=to seek lower down according to truths as to where they are; for . . . 'a valley'=what is lower.

3527³. 'Every valley shall be filled' (Luke iii.5). 'A valley'=what is lowly.

4715. 'He sent him out of the vale of Hebron' (Gen.xxxvii.14)=from the Divine Natural and Sensuous; for 'a valley'=the things which are below.

—³. That 'a valley'=the lower things of the Church. Ill.

—'. 'The valley of vision' (Is.xxii.1)=phantasies about spiritual things from sensuous ones; thus from lower things.

—'. 'The choice of the valleys' (ver.7)=goods and truths in the natural or external man.

—'. 'Every valley shall be exalted' (Is.xl.4): 'valley'=lowly things. E.405³⁶, Ex.

—⁴. 'See thy way in the valley' (Jer. ii. 23): 'valley'=scientific and sensuous things, which are lower things through which they pervert truths.

—'. 'The inhabitation of the valley' (Jer.xxi.13)=faith in which is not charity.

—'. 'Thou shalt not glory in the valleys; thy valley hath flowed away, perverse daughter' (Jer.xlix.4): 'valley'=the external things in worship, which are also the lowest things.

—⁵. 'The valley of shadow' (Ps.xxiii.4)=lower things, which are relatively in shade.

—⁶. As the valleys were between the mountains and hills, and under them, by 'valleys' are signified the lower or exterior things of the Church, because by 'hills' and 'mountains' were signified its higher or interior things . . . and, as by 'the Land of Canaan' is signified the Lord's Kingdom and His Church, it is said, 'a land of mountains and valleys, that drinketh the waters of the rain of heaven' (Deut.xi.11).

—^e. The reason Joseph is said to have been sent

'from the valley of Hebron,' comes from his having been sent to those who were teaching about faith; for those who are in faith and not in charity are in lower things . . .

6390^e. 'In the valley under his feet' (Judg.v.15)=to serve in the lowest things.

9262⁴. 'A barren valley which is neither cultivated nor sown' (Deut.xxi.4)=the natural mind not cultivated, in consequence of ignorance, with the truths and goods of faith.

—⁶. That 'a valley'=the lower mind, which is called the natural mind. Refs.

10261^e. 'The cleaving of the mountain towards the east and towards the sea, in a great valley' (Zech.xiv.4)=the separation of Heaven and Hell.

10438. In the valleys (in the Spiritual World) are those who have not as yet been carried up to the good of love and of faith . . . thus to Heaven.

10609⁶. 'The valley of Achor' (Is.lxv.10)=the external (where is celestial good).

H. 429. The World of Spirits appears like a valley between mountains and rocks, which here and there winds up among them. 583.

S. 18³. 'Mountains,' 'hills,' and 'valleys' = the higher, lower, and lowest things of the Church.

R. 84. (When in the first state of regeneration) they have appeared to me turned to the valleys which are over Hell . . .

896. The Angels of the Ultimate Heaven dwell in the valleys between the hills and mountains. E.304².

M. 76. Between (the distant mountain) and the hill on which we stood, there was a valley, and a plain beyond it.

78³. The land sloped down into a valley, where there were cities . . .

79⁴. At last (after a long descent) we came into a valley which was inhabited by (those of the Age of Iron mingled with Clay).

D. 3306. They said that (in that Earth) there are no pleasant places except those of the valleys.

4896. I was brought back, by a great descent, into the valley where I was before . . .

5267. I saw the whole northern valley . . . upturned from the bottom . . .

E. 304³⁷. 'Watercourses and valleys' (Ezek.xxxvi.6)=the truths and goods which are the ultimates of the Church.

374⁷. Exterior truths are said to spring 'out of the valley' (Deut.viii.7) because 'a valley'=the lower and exterior things, where such truths are.

376³¹. The head of the valley of the fat ones' (Is.xxviii.4)=the intelligence of the natural man.

405²¹. 'The mountains ascend, and the valleys descend to the place which Thou hast founded for them' (Ps.civ.8)=that in place of natural loves and the evils from them there are inserted celestial loves and the goods from them; and in place of falsities general truths are admitted.

—²². 'Between the mountains' = truths from goods; for the valleys which are between the mountains = lower truths, which are the truths of the natural man.

—²³. 'Then shall ye flee through the valley of My mountains' (Zech. xiv. 5) = that then those who are in truths from good will be rescued. . . 'The valley of the mountains' = where those are who are in the Knowledges of truth, and thence in truths from good; for those dwell in the valleys who are in the Knowledges of truth.

—³⁸. 'Channels and valleys' (Ezek. vi. 3) = exterior or natural things.

—⁴². 'Valleys' (Micah i. 4) = the derivative falsities.

41¹⁷. 'The valley of vision' = falsity of doctrine confirmed by the sense of the letter . . .

—²⁰. 'The inhabitant of the valley' . . . = those in the ultimates of the Word who do not permit themselves to be enlightened . . .

48³. 'In the midst of the valleys' (Is. xli. 18) = in the exterior man. 51⁸.

51¹³. 'As the valleys are they planted' (Num. xxiv. 6) . . . = the intelligence of the natural man; whereas 'gardens' = the intelligence of the spiritual man.

64⁶. 'A land of mountains and valleys' (Deut. xi. 11) = the higher and lower things of the Church, that is, its internal and external things . . .

72⁷. 'When I walk in the shady valley' (Ps. xxiii. 4) = an obscure understanding to which truths do not appear by their light.

730²⁴. 'Fountains in the midst of the valleys' (Is. xli. 18) = intelligence from natural truths.

—²⁸. 'The valleys are covered over with corn' (Ps. lxx. 13) = the natural mind receiving natural truth.

Value, To. See ESTIMATE.

Vampire. *Vampirus.*

D. 1289. On a certain vampire. See D. 1274.

Vanish. *Evanescere.*

A. 1405. Unless the sense of the letter as it were vanishes . . .

310⁸. It then vanishes from his external memory.

320³. When (these things) have become . . . spontaneous, they vanish from the scientifics. 939⁴.

594⁸. In proportion as instrumental things are made the end, in the same proportion essential things vanish . . . (thus) truths vanish . . . good vanishes . . . celestial things vanish . . .

638⁸. This happiness vanishes as soon as they think of recompense.

848⁷. (This good) vanishes according to the degree of the increase of concupiscence. Sig. and Ex.

— 'To melt' = to vanish.

894³. It appears as if the literal sense vanishes . . . through the internal sense; but . . . it does not vanish . . .

972³. After scientifics or Knowledges . . . have performed this use, they as it were vanish from (the external) memory.

991⁸. The scientifics (then) almost vanish from the external memory.

10550. That the external of the Word, of the Church, and of worship, vanishes from their apprehension. Sig. and Ex. 10551.

H. 106⁶. If anything is separated from (that which is prior to itself) it completely perishes and vanishes.

438⁶. As soon as any Spirit speaks to them, they vanish.

475². (This is mere) thought, which vanishes and is dissipated.

N. 47¹³. In proportion as the Internal is closed, truths and goods vanish. Ref.

J. 32². As soon as anyone is brought . . . into his reigning love, he vanishes from the eyes of others, and is with his own . . .

W. 220². Like rainbows . . . which vanish . . .

344. He knew that (the bird) would vanish, or cease, together with the affection . . .

R. 421³. As they then cannot but falsify the Word, their huts vanish . . .

M. 55². The Angel (then) vanished.

477⁶. (Consequently) both vanished, the virgins from the sight of the man, and the man from the sight of the virgins.

T. 797³. After some weeks, the things in (Melancthon's) room began to grow dim, and at last to vanish . . .

D. 859. The Spirits suddenly vanish, because they do not perceive it.

1989. That in the Heavens the external senses vanish. Ex.

4711². The heads of the rest (of the Spirits) vanished, so that at last only as it were a shade appeared in the Spirits' place; and I afterwards heard that they had not believed what I said, and that therefore they appeared as vanishing or as absent . . .

5601. In the Heavens . . . if anything of evil, of what is lascivious or insincere, has crept in, and they have not rejected it . . . the garden products and such like things appear either to have vanished, or to be changed . . .

6000. A Spirit is his own affection, as is evident from the fact that . . . if another speaks altogether contrary to his affection, he vanishes, without going out through the doors.

6050². If a man does not act as of himself, he vanishes.

E. 781². As soon as the Spirit or Angel ceases from his thought and meditation, these animals and birds instantly vanish.

837². As soon as anyone attacks the love (of a Spirit or an Angel) he vanishes with his whole body, even though he were sitting shut up in the room. Ex.

1199². In the Spiritual World (beasts, birds, and fishes) are appearances of affections, and they therefore vanish as soon as the Angel or Spirit goes away, or his affection ceases.

Vanity. Under VAIN.

Vanquish. *Debellare.*

A. 1654. That the Lord then **vanquished** and conquered all kinds of persuasions of falsity. Tr.

Vapour. *Vapor.*

A. 90. 'He caused a **mist** to rise from the earth, and watered all the faces of the ground' (Gen. ii. 6). . . 'Rain,' which is presently called 'a **mist**'=the tranquillity of peace when combat ceases.

91. This tranquillity is signified by 'rain,' and 'mist'; for it is as by a **mist** that the external man is bedewed and watered by the internal.

P. 310³. Man's life after death (supposed to be) like a vital vapour.

D. 397. There distinctly appeared to me as it were a vapour exuding from the pores of the body . . . which fell down to the earth . . . upon which the vapour collected and was turned into worms.

E. 304⁵⁰. 'He maketh vapours to ascend from the end of the earth' (Jer. x. 13; li. 16)=the ultimate truths of the Church; 'vapours'=these truths; and 'the end of the earth,' the ultimate of the Church. (Ultimate truths, which are Knowledges from the sense of the letter . . . are signified by 'vapours from the end of the earth.' 419¹³, 644¹⁹.)

419¹⁵. 'Fire and hail, snow and vapour' (Ps. cxlviii. 8)=the delights of the loves of the natural man, and its scientifics and Knowledges; for these are 'fire and hail, and snow and vapour' before man has been reformed and made spiritual. The sphere of life of such, when it flows out from them, presents like things in the Spiritual World; and to worship the Lord from these is signified by their 'praising Jehovah.'

D. Wis. x. 3. (The source of the vapour=*vaporosum*—of the breath.)

Varicose. *Varicus.*

H. 553. The faces (of some of the infernals are direful) with enormous pustules, **varicose formations** (or pocks) and ulcers.

Variety. *Varietas.*

Various. *Varius.*

Variouly. *Variè.*

Variation. *Variatio.*

Vary, To. *Variare.*

A. 690. There is an accordant and harmonious **variety** of all (the Societies); and the varieties have been so ordained by the Lord that they conspire to one end, which is effected through love and faith in Him.

—^e. As are the varieties of love and faith, so are the Heaven and the joy in them.

1285². All (the Societies in Heaven) are **various**, but still one, for all are led by the Lord as a one. Refs. and Ex. (under ONE).

—³. Mutual love and charity cause them to be one, although they are **various**; for they make a one from the **variety**=*variis*. . . The varieties of doctrinal things and of worships are like the varieties of the senses and

of the viscera in man, which contribute to the perfection of the whole . . .

1627. The **variations** (in the decorations) may perpetually succeed one another . . . continually with a new harmony . . .

1762. This was done by **variations** about the region of the lips . . .

2333³. (The Angels perceive) these significations with **variety** according to the series of things in the Word.

2739. There are ineffable **varieties** (of loves in the Heavens), all of which derive their origin . . . from the union of good and truth . . .

2746. A certain Spirit . . . who in the bodily life had lived lasciviously, and had been delighted with **variety**. Des. De Conj. 122.

2889^e. With delight . . . thus with inmost joy, and this with ineffable **variety** to eternity.

3241². In the Lord's Kingdom there are innumerable **varieties** as to goods and truths, and yet one Heaven is constituted of (them); for the **varieties** are so many that one Society is never exactly like another, that is, never in the same good and truth. The *one* there, is constituted from many **varieties**=*variis*—by their being so disposed by the Lord that they are in agreement: the agreement or harmony of many is implanted by the Lord by the fact that they all bear relation to Him . . . as in the case of the organs, members, and viscera of the body (which) are all **various** and yet make a one . . . by the fact that they all bear relation to one soul, and through this to Heaven, and thus to the Lord. 3890. 3986³.

3343. Spiritual things . . . are effected by modifications of heavenly light, in which are affections, which are wonderfully **varied** in innumerable=*indefinitis*—ways; and celestial things . . . are effected by **variations** of heavenly flame, or heat.

3350². Many choirs exhibited **various things** representatively . . . yet (the choirs) acted as a one; for from the form of the **various things** there resulted a one, in which was heavenly beauty. Ex.

3743^e. (Just as) the light of the sun . . . is **varied** as it passes through . . . various forms, whence are colours . . .

3744. (And so) the **varieties** in Heaven as to the life of good and truth, are innumerable . . . and are in a relation to each other such as is that in which are the organs, members, and viscera in man; all of which are forms in perpetual **variety** recipient of life from their soul . . . and yet, although they are in such **variety**, they together constitute one man. 3745, Ex.

3890^e. But the **variety** (in the Lord's Kingdom) arises, not from the influx, but from the reception.

3986^e. The goods with men, both within and without the Church, are altogether **various**, and so **various**, that the good of one man is not exactly like that of another. The **varieties** arise=*existunt*—from the truths with which the goods are conjoined . . . The **varieties** arise also from the affections of each person's love.

—³. For a one formed of many is never constituted

of single things which are the same, or exactly alike; but of **various things** harmoniously conjoined . . . It is so with the goods and truths in the Spiritual World, which, although **various**—insomuch that they are not exactly the same with one as with another—still make a one from the Divine through love and charity; for love and charity are spiritual conjunction, and their **variety** is heavenly harmony, which makes such a concord that they are a one in the Divine . . .

—⁴. Moreover, the good of love to God, and the good of charity towards the neighbour, however **various** may be the truths, and the affections of truth, are still receptive of genuine truth and good. Ex.

4043. In interior things . . . nothing is perceived (except) by states and their **variations** and changes . . . In the Heavens, such things are presented by means of **variations** of heavenly light and of heavenly flame . . .

4149². Regarded in itself, good is one, but it is made **various** through truths. Ex. . . Hence it is that good . . . is so **various** with everyone that it is never exactly the same with one as it is with another; and hence, too, it is, that the truth of one can never subsist in the good of another . . .

—^e. Hence it is . . . also, that the universal Heaven consists of angelic forms which are in perpetual **variety**, and which, being disposed by the Lord into the heavenly form, act as a one; for every *one* is composed of **various things** in a form, which make a one according to the form; and never of the same things.

4206². The reason such **various things** of the Lord are represented, is not because there are **various things** in the Lord, but because His Divine is **variously** received by men. This is like the life in man, which inflows and acts into **various** sensory and motor organs of the body, and into its **various** members and viscera, and everywhere presents **variety** (Des.); but still it is one life which actuates them all so **variously**; and not because the life itself acts in different ways, but because it is differently received . . .

4225. **Various** disorders and diseases.

—^e. Each one there is a centre of all the influxes . . . according to the stupendous form of Heaven . . . and thus with all **variety**.

4263^e. Every *one* consists of **things various**, and this through heavenly harmony and concord.

4742. 'A coat of **various colours**' (Gen. xxxvii.23) = the appearances of truth. Ex. . . The light of Heaven is **varied** with everyone according to the reception. Ex.

5147². Intellectual things may be compared to forms which are being continually **varied**, and voluntary things to the harmonies which result from the **variation**; consequently, truths may be compared to the **variations**, and goods to the derivative delights.

5598. According to the **varieties** of good from truth, and of truth from good, in this birth, are the brotherhoods . . . in Heaven; for in Heaven there are perpetual **varieties**; but the **varieties** are so disposed by the Lord as to bear relation to families, in which there are brothers, sisters, etc. In general, however, all are disposed into such a form that together they make a one, like the **varieties** in the human body . . .

5962². But still the Lord makes a one from the **various things**.

— . It is a general canon, that every *one* in which there is any quality comes forth—*existat*—from **things various**, which, by means of the agreement of harmony, are reduced into such unanimity that they all appear as a one.

6232². (Thus) there is an innumerable—*indefinita*—**variety** of all things, and there never exists one thing the same as another; and this **variety** is more innumerable in the truths and goods of the Spiritual World, because one thing in the natural world corresponds to thousands and thousands in the Spiritual World; and therefore the more interior they are, the more innumerable they are.

6326. All the operations of the mind are **variations** of form, and these **variations** in the purer substances are of such perfection that they cannot be described . . . and these **variations** arise—*existant*—according to the changes of the state of the affections. How the most perfect **variations** exist in the purer forms may be concluded from the lungs, which fold themselves **variously**, and **vary** their forms, according to every single expression of speech, etc.

6337². Hence arise innumerable, nay, infinite **variations** (of significations). Ex. See D.4140.

6427. The truth of faith in the . . . Spiritual Church is **various**. Ex.

6472. The Divine truth is received **variously** in man, namely, according to his quality.

6685². This Divine truth . . . is the life itself which fills Heaven and the universe . . . but it is **varied** in the subjects according to their form. Ex.

7236². From (this) it is evident how manifold and how **various** good is; for it is so **various** that no one is ever in the same good as another . . . That there is a perpetual **variety**, is because every form consists of **various** distinct things . . .

—³. That which makes good so **various** is truth . . . The reason truth is so manifold and **various** that it can **vary** good so much, is that there are innumerable truths . . . As therefore truths are so innumerable, it is evident that, by means of conjunctions, so many **various things** arise—*existant*—that no one thing can ever be the same as another. This is clear to him who knows that from only twenty-three **various** [letters], there can come forth, by different combinations, the words of all languages, and this with perpetual **variety** even if there were thousands of languages. What then may not come forth from thousands and myriads of **various things**, such as there are of truths!

7297. For the things which flow from order are not changed by abuse.

7343². The light of the sun is white, but is **varied** according to the forms into which it flows . . .

8042. Although the truths in Churches are so **various**, still by willing and doing them they become goods.

9002². There cannot be one thing in the universe which is exactly like another . . . it must be **various**,

that is, different from every other, for it to be anything by itself. Refs.

[A.]10334². The universal Heaven consists in **variety** as to good; by this **variety** one Angel is distinguished from another; for if a number had the same good there would be no distinction: but these **various** goods are so ordained by the Lord that they together constitute one general good. It is to be known that the Divine good is one, because infinite; but that with Angels, Spirits, and men, it is **varied** in quality and quantity by its reception in truths . . .

H. 20. As in Heaven there are infinite **varieties** . . . —(d), Refs.

—(d). That the **varieties** in the Heavens are **varieties** of good. Refs.

41. Goods, in the Heavens, are in infinite **variety**.

47. Likenesses in general, and **variations** in particular. Ex.

56. The **variety** of the worship of the Lord, from the **variety** of good in one or other of the Societies, does no harm, but is an advantage; for the perfection of Heaven is from it. (This must be explained by showing) how a *one* which is perfect is formed from things **various**. Every *one* comes forth from things **various**; for a *one* which is not from things **various** is not anything: it has no form, and therefore no quality. But when a *one* comes forth from things **various**, and the **various** things are in a perfect form in which each thing adjoins itself to another in a series in friendly agreement, then it has a perfect quality. Heaven, too, is a one from **various** things ordained in a most perfect form; for the heavenly form is the most perfect of all forms.

—². That this is the source of all perfection, is evident from all beauty, pleasantness, and delight . . . for these come forth . . . from no other source than the agreement and harmony of a number of concordant and consentaneous things . . . Hence it is said that **variety** is charming; and it is known that the delight is according to the quality of the **variety**. From this it may be seen, as in a mirror, how perfection exists from things **various**, even in Heaven.

71. For **variety** disposed in a heavenly form makes perfection; and **variety** exists where there are a number.

190. The houses in which the Angels dwell . . . are also **varied** a little according to the changes of the state of their interiors.

204. It is to be known that, with everyone, intelligence and wisdom are **varied** according to the communication. Ex.

269. The words are **varied** in infinite ways . . .

469². For every Thing can be **varied** infinitely, and thus be enriched by means of things **various** . . .

486. The delights of everyone are, in special, of infinite **variety** . . .

489⁴. The trees and flowers are **varied** daily.

588². Every evil is of infinite **variety**, like every good . . .

N. 26. (Refs. to passages on the subject of **variety**.)

J. 12⁴. Every form consists of **various** things; a form

which does not consist of things **various** is not a form, because it has no quality, nor any changes of state: the quality of every form is from the ordination of the **various** things therein among themselves, and from their mutual relation, and from their consensus to a one; it is from this that every form is considered as a one. Such a form is the more perfect in proportion as there are more things ordained in it in this manner; for each thing . . . confirms, strengthens, conjoins, and thus perfects it.

13. The cause of there being such an infinite **variety** in each and all things, is derived from the origin of all things from the Divine, which is infinite . . .

W. 125. As the quarters (in the Spiritual World) are **various** receptions of love and wisdom by the Angels, the **variety** from which this appearance arises shall be explained. Ex.

155. The diversity in created things arises from the fact that there are infinite things in God Man, and consequently things innumerable in the Sun . . . From this it is that no one thing can anywhere be the same as another. From this comes the **variety** of all things which is presented before the eyes . . . and it is a **variety** of both generals and particulars.

228. Things abstract, being universals, are often better comprehended than things applied; for these are of perpetual **variety**, and **variety** obscures.

300². This one only substance, which is the Sun, proceeding by means of the atmospheres, according to continuous . . . and at the same time according to discrete degrees, presents the **varieties** of all things in the created universe.

318². There is another image of the Infinite and Eternal in the **varieties**, in that there can never be a substance, state, or thing . . . the same as any other . . . to all eternity. This is plainly to be seen in the **variety** of faces . . . P. 56², Ex.

P. 24. In every Thing, from the greatest to the least of it, there must be **variety-varium**; and when there is **variety-varium**—also in its opposite from its least to its greatest, and there is equilibrium between them, then there is relation according to degrees on both sides; and the perception and sensation of the Thing either increase or diminish.

57. The **variety** of (human affections and perceptions) is also infinite and eternal.

190. For things **various** cannot have existence except in things constant, stated, and fixed. For example: the **varied** things of vegetation would not be possible unless the rising and setting of the sun, and the resultant heat and light, were constant. Harmonies [of sound] are of infinite **variety**, but they would be impossible unless the atmospheres were constant in their laws, and the ears in their form. The **varieties** of sight, which are also infinite, would be impossible unless the ether in its laws, and the eye in its form, were constant . . . It is the same with thoughts, words, and actions, which are also of infinite **variety**: these would be impossible unless the organic forms of the body were constant. Must not a house be constant in

order that various things may be done in it by man; or a temple, that in it there may be the various things of worship . . . ?

—³. As to the varieties themselves which take place in things constant, stated, and fixed, they advance to infinity, and have no end; and yet there is never possible one exactly the same as another . . . nor can there be to eternity. Who so disposes these varieties going on to infinity and eternity that they may be in order, but He who created the constant things to the end that the varieties might come into existence in them? And who can dispose the infinite varieties of life in men, but He who is life itself, that is, love itself and wisdom itself?

279^a. That the thoughts . . . are mere changes and variations of (the organic substances of the mind); and that the memory is the permanent state of these changes and variations. Ex. 319, Ex.

—⁹. It is (therefore) evident that the affections . . . are changes and variations of the state of the purely organic substances of the mind . . .

— . All changes and variations of state in the organic substances are of such a character that once imbued they are permanent . . . and can be reproduced.

— . These changes and variations are infinitely more perfect in the organics of the mind than in those of the body.

R. 66. The Church in the whole complex in itself, is one, but is various according to the reception; and these varieties may be compared to the various jewels in a king's crown; and also to the various members and organs in a perfect body, which still make a one. The perfection of every form arises from varied things placed fitly in their order. Hence it is that the universal New Church with its varieties—*variis*—is described . . . by 'the seven Churches.' 73.

M. 324. That the varieties and diversities of these (repeated) marriages exceed all number. Ex.

— . There is an infinite variety of all things, and also an infinite diversity. By varieties are here meant [the differences] between the things of one genus, or one species; and also those between genera and species: whereas by diversities are meant [the differences] between things which are opposite to each other. (For example,) the angelic Heaven . . . is in an infinite variety. (Des.) But by diversities, we mean the things opposite to these varieties, which exist in Hell; and Hell, made up of these, is held together as a one by means of varieties which, in their relation to each other, are utterly contrary to the varieties in Heaven; thus by means of perpetual diversities. . . It is the same with marriages, so that there are infinite varieties with those who are in conjugal love, and infinite varieties among those who are in scortatory love; thus there are infinite diversities between the latter and the former.

362. Both (the love of good and truth, and the love of evil and falsity) are of infinite variety. Ex. It is the same with zeal.

454. That the lust of committing fornication is more grievous in proportion as it verges to the desire of varieties. Ex.

506. On the lust of varieties. Gen.art. 507, Ex.

524. Everyone has a life proper to himself . . . for there is a perpetual variety. Ex.

—². (Otherwise) there would be no Heaven . . . for its form is solely from the varieties of souls and minds disposed into such an order as to make a one . . .

— . In general, every form is from things various, and is such as is their harmonious co-ordination and disposition into a one. Such is the human form.

T. 32. This infinite variety cannot possibly arise—*existere*—except from the infinity of God the Creator.

763. It is according to order that a prime should proceed to its ultimate, in both general and particular, in order that there may arise—*existat*—a variety of all things, and, through varieties, every quality; for quality is perfected by the relative differences of things more or less opposite. Examps.

D. 1399. That there are innumerable—*indefinitae*—varieties in the other life. Ex. 2975.

2014. That there is a variety of all things. Ex.

—^e. An unlimited variation of varieties to eternity.

3127. Variations of affections without ideas of thought. Ex.

3146. On variations of state. Ex.

3635. That the objects of sight and hearing are variations of the vessels. Ex.

3941. That some representations, and many things besides, are variations of Societies. Ex.

4087. This translation and progression . . . is according to the variations of the idea . . . and consequently of the corresponding Societies . . .

4140. How ideas are variously attached to Things. Ex.

4182^e. Thus Spirits are sent forth for various uses.

4535. Hence [there being] many worships and varieties, matters little if there is charity in all.

E. 674³. The variations and changes of the affections which originate from this communication and its extension, arise—*existunt*—from the influx of affections from other Societies . . .

1010⁴. The delights of varieties, even with harlots, are delights of adultery; for the delight of variety destroys the delight of marriage.

1080². The variations of the face . . . correspond to the affections of the lower mind. Ex.

C. 190. So the mind (becomes dull) if kept from day to day in the same ideas, without variety.

—^e. Every form delights by its varieties—*variis*. . . . Hence it is that the rainbow is more charming than the light itself.

De Conj. 95. There are some in the excrementitious Hells who have been addicted to variety, and have thereby extinguished what is conjugal.

Variegation. *Variegatio.*

Variegate, To. *Variegare.*

A. 1053. These colours are . . . from the variegation of spiritual light.

[A.] 3341. The two origins of all the **variegations** of light and shade there. Ex.

3862. Their speech . . . consists of **variegations**, that is, modifications, of heavenly light, in which is heavenly heat.

3993⁶. The derivative **variegations** are what are called colours.

—e. Thus (evils and falsities) are **variegated** (by goods and truths). . .

4005. 'Ring-straked' (Gen. xxx. 35) = truths which are strewed and mixed with evils. —², Ex. 4020. 4022. 4080.

4328³. Around the column was a lucidity which was **variegated** by something shining white, presenting colours, by which was signified the state of the Spiritual Church. . . (It) = the Intellectual in which there is a new Voluntary from the Lord.

4742. All the thought of the Angels is effected through the **variegation** of that light, as is also the thought of man . . .

4922. The **variegations** or modifications of the light of Heaven are thus the **variegations**, and, so to speak, the modifications, of wisdom and intelligence, and consequently of good and truth. . . That colours . . . are **variegations** and modifications of that light, and consequently of intelligence and wisdom. Refs. 9833². 9868².

5922⁹. Hence the cloud **variegated** by the fire yields wonderful aspects. Ex.

9467². Therefore the modifications of that light and flame are **variegations** of truth and good, thus of intelligence and wisdom.

H. 269². From the tone, **variegated** by the ideas in the words, the interior Angels perceive the ruling love.

356². The planes of this light, in which come forth the **variegations** as of colours, are the interiors of the mind; and the confirmations of Divine Truths by such things as are in nature . . . produce these **variegations**.

D. 4293. As (Spirits) have light, they have also the **variegation** of light, which presents colours. Light without **variegation** is not possible, for it is to them shade: hence they have colours . . .

D. Min. 4620. Ideas are formed (there) by means of ineffable varieties . . . by shade and lights, by their determinations, and by other **variegations**.

E. 195⁷. 'Thou didst make to thee high places adorned with divers colours—*excolta variegata*' (Ezek. xvi. 16) = truths falsified.

395⁵. King's daughters arrayed in cloaks of various colours—*frustatim variegatis* (2 Sam. xiii. 18). 863¹⁵.

J. (Post.) 267. The colours (there) are **variegated** more than (here); and there are **variegations** of their light which correspond to their love or good, and to their wisdom or truth.

—². They showed that the colours are nothing else than **variegations** of the flaming light and the shining white light, in objects, in accordance with the forms of these.

Vastation, Devastation. *Vastatio, Devastatio.*

Vastate, Devastate, To. *Vastare, Devastare.*

Devastator. *Vastator.*

Waste. *Vastitas.*

See DEVASTATE; and also under DESOLATE, and PIT.

A. 18. The 'depths of the sea' (are said to be) 'dried up,' or 'laid waste,' before man is being regenerated. . . . The same involves, in general, the **vastation** (or **laying waste**) of man which precedes regeneration: for before man can know what is true, and be affected with good, the things which hinder and oppose must be removed.

19. Remains . . . never come into the light of day until the external things have been **vastated**.

153. 'Wastes,' in the Word, = evils; 'desolations,' falsities.

239. Their curse and **vastation** are described (in Gen. iii. 18) . . . (by 'the thorn and the thistle.' 272.) 273, Ill.

406. 'Lamech' = **vastation**, or no faith. Ex. 428.

407. When there is no faith, the Church is said to be **vastated** (or **laid waste**). . . At the time of the Lord's advent, the Jewish Church was so **vastated** that they did not know anything about the Lord . . . And so the primitive Church . . . is at this day so **vastated** that there is not any faith. Yet there always remains some nucleus of a Church, which those who have been **vastated** as to faith do not acknowledge . . .

408. When a Church has been so **vastated** that there is no longer any faith, it commences anew . . . The reason the new light does not come until the Church has been **vastated**, is that the things of faith and charity have been commingled with things profane. Ex.

409. So with the heresy called 'Cain,' which in course of time was **vastated**. Ex.

410. **Vastation** is of two kinds: the first is that of those who know and do not want to know . . . Such was that of the Jews, and such is that of Christians at this day. The second is that of those who know . . . nothing, as the gentiles . . . When it is the last time of **vastation** with those who know and do not want to know . . . the Church rises anew . . . with those they call gentiles. Ex.

411. That the last time of **vastation** must come before a new Church can rise, is often declared in the Prophets, where that which regards the celestial things of faith is called '**vastation**' (or '**laying waste**'); and that which regards the spiritual things of faith is called 'desolation,' and also 'consummation,' and 'cutting off.' Ill. 431.

488°. 'The day of Jehovah' = **vastation**.

530. When (Churches decline) until nothing remains of the goods and truths of faith, (they) are called, in the Word, '**vastated**' (or '**laid waste**').

613. 'The wastes of an age' (Is. lviii. 12) = the celestial things of faith.

698. In addition to the Hells, there are vastations, of which much is said in the Word. For a man takes with him into the other life, from actual sins, innumerable evils and falsities . . . and before such can be elevated into Heaven, their evils and falsities must be dissipated. This dissipation is called **vastation**. There are many kinds of vastations; and there are longer and shorter periods of vastation.

699. That I might witness . . . the vastation of those who are in the Lower Earth, I have sometimes been let down thither. . . I heard piteous lamentations, such as, Oh God! Oh God! have mercy upon us! and this for a long time. I was permitted to speak to those wretched souls . . . They especially complained of evil Spirits, who desired and burned to torment them. They were in despair, and said they believed their torment would be eternal; but it was granted me to comfort them. D. 228.

728. 'In yet seven days' (Gen. vii. 4) = not only the beginning of the temptation (of the man called 'Noah'), but also the end of the vastation (of the fallen descendants of the Most Ancient Church).

— Every coming of the Lord . . . is a beginning to those being regenerated; and the end of those being vastated. . . As when the Lord came into the world—the Church was then in its last vastation, and it was then made new. Further ill.

793. 'Desolation' is predicated of spiritual, 'vastation' of celestial things.

1106. (General article on vastations.)

— From simplicity many have (here) imbued falsities . . . yet have had a species of conscience . . . and have not lived in hatred, revenge, and adultery. In the other life these . . . are kept for a time in the Lower Earth, to throw off their false principles. The time they remain there is longer or shorter according to the nature of the falsity and the life contracted from it, and according to the confirmation of their principles. Some suffer there severely; some not severely. These sufferings are what are called vastations, of which there is frequent mention in the Word. When the period of vastation is completed, they are taken up into Heaven, and are instructed as novitiates in the truths of faith . . .

1107. Some are quite willing to be vastated, and thus put off their false principles . . . for no one can put off his false principles in the other life, except by a lapse of time, and by means provided by the Lord. While such remain in the Lower Earth, they are kept by the Lord in the hope of deliverance, and in the thought of the end in view . . .

1108, 1109. Some are kept in a middle state between sleep and waking, and think very little . . . and in this way are vastated. They are under the left foot . . . Those who have quite confirmed themselves in false principles are reduced to complete ignorance . . . But after some time they are as it were created anew . . .

1110. Those who have placed . . . merit in good

works . . . seem to themselves to cut wood. Des. . . There appears to be something of the Lord under the wood . . . but when this begins to disappear, their vastation is drawing to an end. At last they can be admitted into good Societies; but they waver for a long time . . . The Lord takes great care of them, because they have lived a pious life . . .

1111. They who have lived a good moral and civil life, but have persuaded themselves that they merit Heaven by their works, and have believed that it is sufficient to acknowledge one only God the Creator of the universe . . . seem to themselves to cut grass. Des. . . These, because they have performed good works, are among those who are vastated . . .

1113. Girls who have been enticed into whoredom . . . and in other respects have been well disposed . . . are attended by an instructor, quite severe, who chastises them whenever, in thought, they break out into such wantonnesses. They are in great fear of him, and in this way they are vastated. But adult women who have been harlots, and have enticed others, do not undergo vastation; but are in Hell.

1273². These also change their Societies who are taken up from vastation among the Angels. Des.

1306². Of Tyre, and its vastation. Tr.

1366. The Church cannot come into existence anew in any nation, until it has been so vastated that nothing of evil and falsity remains in its internal worship. Ex.

1666². Vastation is described by 'saltness.' Ill.

—⁴. 'Sulphur' = the vastation of good; 'salt,' the vastation of truth . . . 2455².

1825². The time or state of the Church even to the last, when it is vastated, or desolated. Tr. —^e.

1917. In temptations there are vastations and desolations, etc.

1992². The very word 'Shaddai' means vastation, thus temptation; for temptation is a species of vastation.

2240. In the Prophets, when 'vastation' (or 'laying waste'), and 'desolation' are treated of, it is said that [people] 'howl and cry'; and this = that goods and truths have been vastated. Ill.

—⁷. The vastation of good and truth. Tr.

2242². By 'visitation' is signified either vastation—which is either of the Church, or of the individual—or deliverance.

2353⁶. As in Egypt (at the time of the Exodus) there was represented the vastation of good and truth within the Church . . . it was commanded that they should go out in the middle of the night (Ex. xi. 4: xii. 12, 29, 30).

2354. Here (Gen. xix. 5) is described the first state of a vastated Church, that is, when there begins to be no faith because there is no charity. Ex.

2455. 'She became a pillar of salt' = that all the good of truth had been vastated. . . Truth is said to be vastated, when there is no longer any good in it: the vastation itself is signified by the 'salt.' . . 'Salt,' in the opposite sense, = the vastation of the affection of truth, that is, of the good in truth. Ill.

[A.2455]³. 'A place abandoned to the nettle'=good vastated; 'a pit of salt'=truth vastated.

—'. 'Parched places'=goods vastated; 'a salt land'=truths vastated.

—⁴. 'A fruitful land turned into a salty one'=the vastation of the good in truth.

—'. 'To be given to salt'=to be completely vastated as to truth.

2694². Those who can be reformed . . . are led into this state of reformation, in which (this state) is well known, and is called vastation, or desolation. . . They who are in such vastation or desolation are reduced to despair; and . . . then receive comfort and aid . . . The reason for this vastation and desolation is chiefly that the Persuasive which they have conceived from what is their Own may be broken . . . and also that they may receive the perception of good and truth . . . These are the causes of vastation or desolation, besides many others. Examps.

—⁵. Hence it is evident why those being reformed . . . are reduced into the state of vastation or desolation which is treated of in the preceding verses.

2699². In the other life, those who have been in vastation or desolation, after being comforted by the hope of help, are taken up . . . into Heaven; thus from a state of shade . . . into one of light . . . Tr. 2702².

2704. The third state of those who come out of vastation, or desolation. Tr.

2708². Those who are in vastation as to good, and in desolation as to truth. Sig.

—⁵. That 'a desert'= . . . those who are in vastation as to good, and in desolation as to truth. Ill.

—'. The journeyings and wanderings of the Israelitish people in the wilderness, represented the vastation and desolation of the faithful before reformation, and consequently their temptation; for indeed when they are in spiritual temptations, they are in vastation and desolation. Ill.

—⁸. 'The desert of the sea'=truth vastated through scientifics and the derivative reasonings.

2799. 'Sword'=the vastation of truth. —⁷, Ill.

—⁷. 'Famine'=the vastation of good.

2831⁹. '(A lion) maketh the land a waste' (Jer. iv. 7) =vastates the Church.

2851⁷. 'The gate' is said to be laid waste' (Is. xxiv. 12) when only evils and falsities reign.

2928². 'The land'=the Church itself, which is said to be 'laid waste,' as to good; and to be 'desolate,' as to truth (Ezek. xii. 20).

2959. 'Four hundred'=vastation.

—'. Vastation is of two kinds; one, when the Church is altogether perishing, that is, when there is no longer any charity or faith, for it is then said to be 'vastated' or 'waste-vasta'; and the other when those who are of the Church are being reduced to a state of ignorance, and also of temptation, in order that the evils and falsities in them may be separated and as it were dispelled. They who emerge from this kind of vastation are they who are, in special, called 'the redeemed,' for they are then instructed . . . and reformed and regenerated . . .

—². That 'four hundred years'=the duration and state of vastation. Ill.

—³. The sojourning of the sons of Jacob in Egypt =the vastation of the Church, the state and duration of which are described by the number '430 years'; for '30'=the state of the vastation of the sons of Jacob, that it was null, because they were such that they could not be reformed by any state of vastation . . . and '400 years'=the general state of vastation of those who are of the Church: and therefore those who go forth from this vastation are those called 'the redeemed.' Ill.

2967². These evils and falsities must be vastated before the man can be regenerated; and in proportion as, after vastation, there is a residue of celestial and spiritual life, in the same proportion this residue can be enlightened with truth and enriched with good. . . These cannot be brought out until the external man has been reduced to correspondence, which is effected chiefly by temptations, and by many kinds of vastation. Ex.

3033³. If there is anything of natural good in (those who are in mere knowledges) they are vastated until they know nothing of truth; and then there is insinuated into the remaining good something of truth . . .

3104². (In Ezek. iv.) it treats of the vastation of good and truth . . . The state of vastated good is signified by their 'eating food and bread by weight'; and the state of vastated truth, by their 'drinking water by measure.'

3268³. (In Jer. xlix. 28, 29) it treats of the vastation of the Spiritual Church. Ex. (Also in Is. xxiv. 6, 7, 3580³.)

—⁷. 'To pass the night in the forest of Arabia'=to be vastated as to truth.

3448⁸. (Dan. xi. 13, 25, 26) is a prophetic utterance concerning the vastation of the Church.

3470⁸. Of itself, natural good is not willing to obey rational good . . . and in order that it may be reduced to a state of compliance . . . it is harassed by states of vastation and temptation . . .

3542⁴. 'To put the neck under the yoke of the king of Babel . . .'=to be desolated as to truth, and vastated as to good. That 'Babel'=that which vastates; and that they are vastated lest holy things be profaned. Refs.

3651⁶. By these words of the Lord (about 'the abomination of desolation foretold by Daniel the prophet,' Matt. xxiv. 15-18) is fully described the state of vastation of the Church as to the goods of love and the truths of faith. (This vastation occurs when the Lord is no longer acknowledged, and consequently when there is no love and no faith in Him; and also when there is no longer any charity towards the neighbour, and consequently no faith of good and truth. When this is the case in the Church—or rather in the region where the Word is—that is, when men are such in the thoughts of the heart, even if not such in the teaching of the lips, then there is 'desolation,' and the things just mentioned are its 'abomination'; and therefore the words, 'When yeshall see the abomination of desolation,' means when anyone observes such things. What is then to be done, follows in verses 16-18. 3652.)

3652². Vastation is much treated of in the Prophets, and, in the sense of the letter, it = the vastation of the Jewish and Israelitish Church; but in the internal sense, the vastation of the Church in general; thus also the vastation which is now existing.

—³. 'Standing in the holy place' = vastation as to all things which are of good and truth. Ex.

3900⁰. Vastated truth is signified by 'the wilderness'; and vastated good, by 'the secret chambers.' . . . For, when the Church has been vastated, that is, when there is no longer any truth Divine in it, because no good . . . it is called 'a wilderness' . . .

3901⁸. Vastation is signified by 'marching into the breadths of the land' (Hab.i.6).

3941³. 'The devastators have come' (Jer.xii.12). . . 'The wilderness of solitude' = the vastation of the Church; 'the devouring sword' = the vastation of truth. Refs.

—⁴. 'The field is laid waste, the ground hath mourned because the corn has been laid waste . . .' (Joel.i.10). That the state of the vastated Church is here described, is evident to everyone.

—⁶. (Rev.vi.5,6) treats of the vastation of good and truth.

4058. In what precedes (in Matt.xxiv.) it has treated of the successive vastation of the Church, namely, that first they began not to know what good and truth are, but to contend about them; secondly, that they despised them; thirdly, that they did not acknowledge them at heart; fourthly, that they profaned them.

4197⁴. That 'the beast from the abyss' . . . will 'kill them' = the vastation of good and truth within the Church.

4289. The representative of a Church could not be instituted among (the posterity of Jacob) until they had been completely vastated (in Egypt), that is, until they had no Knowledge of internal things; for if they had had a Knowledge of internal things, they might have been affected by them, and would thus have profaned them. Further ex.

4334³. 'As it was in the days before the flood' = the state of vastation of those of the Church, compared with the state of vastation of the Most Ancient Church . . .

4423. (Such suppose) that those . . . in whom good and truth have been vastated—that is, no longer acknowledged at heart—will perish . . . But when the Church has been vastated—that is, when it is no longer in any good of faith—it perishes principally as to the states of its interiors, and thus as to its states in the other life. Heaven removes itself from them . . . and they are in a kind of inundation as to their interiors . . . which appears like a thick cloud . . . and their state is that they cannot possibly see what the truth of faith is, and still less what the good of it is; for the light of Heaven . . . cannot penetrate into that cloud. This is the state of a vastated Church.

4424². Such are almost all who are within a vastated Church; for they have external things, but no internal things. Sig. and Ex.

4499. 'Sword,' in the opposite sense, = falsity combating, and consequently the vastation of truth.

4728. Those who go into the places called 'pits' are such as must be in vastation. . . Beneath the Lower Earth are the places of vastation, which are called 'pits'; and below them, and round about them for a considerable extent, are the Hells. Ill.

4744. 'Babel' = those who vastate, that is, deprive others of truths.

4843³. The falsity from evil in which the Church is . . . when it is vastated. Tr.

—⁴. For spiritual temptations are nothing else than vastations of the falsity and evil in a man. . . For temptations are nothing but vastations, or removals, of falsity and evil; and therefore both temptations and vastations are signified and described by inundations of water . . .

5037. For all that region next under the sole of the foot, and round about, is called 'the prison house,' where those are kept who are in vastation, that is, those who have been in principles of falsity, and yet in good as to their intentions. Ex.

5044⁷. The desolation and vastation of truth are signified by 'the line of euptiness, and the plumbline of wateness' (Is.xxxiv.11).

5113¹². The vastation of the Spiritual Church as to the good and truth of faith, thus as to the Intellectual. Ill.

5120¹⁰. As falsity from evil vastates or destroys the Church, it is said 'the cup of devastation and desolation' (Ezek.xxiii.33).

5124³. As by ('those bound in prison,' or 'in a pit') were represented those who are in vastation under the Lower Earth, therefore by 'to lift up their head' was signified their deliverance; for they are then elevated or lifted up out of vastation to heavenly Societies . . .

5291^e. Unless such things were stored up in man by the Lord, there would be nothing to uplift him when in a state of temptation and vastation . . .

5319⁵. Hence they who are taken up into Heaven out of a state of vastation, appear clad in bright white.

5360. When there is a deficiency of such things, there is a famine, and it is called in the Word 'desolation,' and 'vastation'; 'desolation,' when there is a deficiency of truths; and 'vastation' when there is a deficiency of goods. This desolation and vastation are treated of in many passages of the Word, and are there described by 'the desolation of the earth,' 'of kingdoms,' 'cities,' 'nations,' and 'peoples'; and it is also termed a 'pouring out,' a 'cutting off,' a 'consummation,' a 'desert,' and a 'void'; and the state itself is called 'the great day of Jehovah,' 'the day of His wrath and vengeance,' 'a day of gloom and thick darkness,' 'of cloud and obscurity,' 'a day of visitation,' also 'the day when the earth shall perish'; thus 'the last day,' and 'the day of judgment.'

—^e. This last state of a Church, which precedes the state of a new Church, is properly meant and described in the Word by 'vastation,' and 'desolation'; and by the same is also described the state which precedes

man's regeneration, which state is here signified by 'the seven years of famine.'

[A.] 5376³. This desolation is called 'wasteness,' etc. —⁴.

5561. These remains make this *little* of spiritual life, after the vastations of many ages.

5562. They who come out of vastations, and serve the uses of the bones, have not any determinate thought. Ex.

5759. They who do what is true and good, and from ignorance or simplicity attribute it to themselves, are not damned, but are delivered in the other life by a mode of vastation.

5895^c. 'Ploughing,' in the opposite sense, = the evil which obliterates good, thus vastation.

6000⁸. The vastation of adulterated good. Tr. The vastations are said to take place 'in the night,' because then truth is obscured, and falsity enters.

6109². As the reduction of scientifics into order under a general principle can be effected in no other way than through vastations of good, and desolations of truth, soon followed by supportings, therefore these are treated of (in Gen. xlvii.).

6141. 'That the ground be not laid waste' (ver. 19) = that the mind will be cultivated with the scientifics of the Church. . . 'To be laid waste' = to be without visible truth; here, without the scientifics of the Church.

6589. 'The land of Egypt' . . . = a vastated Church.

6595. As the man of a vastated Church thinks nothing about what is internal . . . it cannot be injured by him. Ex.

—^e. That the interior things of the Church are not revealed until the Church has been vastated, because they are then not believed, and therefore cannot be profaned. Refs.

6745^e. The Spiritual Church vastated (is described in Lam. iv. 3, 4).

6767². 'The day of slaughter' (Jer. xii. 3) = the time of the vastation of the Church, when there is no longer any faith, because no charity.

6828. 'A wilderness' means a place which is but little inhabited and cultivated, and also one which is not inhabited and cultivated at all, thus, in the spiritual sense, a man vastated as to good and desolated as to truth; and consequently a man who is in temptation; for he who is in temptation is in vastation and desolation, because the falsity and evil which are in him emerge, and obscure and almost take away the influx of truth and good from the Lord . . .

7102. There are four kinds of vastations and punishments mentioned in the Word: 'the sword,' 'famine,' 'evil beasts,' and 'pestilence'; and 'the sword' = the vastation of truth, and the punishment of falsity; 'famine' = the vastation of good, and the punishment of evil; 'the evil beast' = the punishment of evil from falsity; and 'the pestilence' = the punishment of the evil which is not from falsity, but from evil. Ill.

—⁴. For the vastation of truth is without; and the vastation of good within.

—¹⁰. 'The death that wasteth at noonday' (Ps. xci. 6) = the evil which is open.

7250. As (these Spirits of Venns) can be saved, they are in places of vastation, and are there reduced to the extreme of despair; for evils and falsities of this kind cannot be removed in any other way. Des.

7264. It treats (in the history of the plagues of Egypt) of the vastation, and, finally, of the damnation, of those who are in falsities and evils . . . 7378.

7265. In (Ex. vii.) it treats of the first three degrees of vastation. Enum.

7313^e. The state in which are those of the Spiritual Church at this day who are being vastated as to falsities. Rep.

7378. In (Ex. viii.) it treats of the fourth and fifth degrees of the vastation of those who are in falsities, and who infest the upright in the other life. Enum.

7474³. They who are in vastation are kept in such a state (of infestation) until they have imbued the truths of faith, and, by degrees, more interior truths . . .

—⁴. From this it is evident what is the nature of the vastations in the other life in which are those who are in the good of faith. These vastations are vastations of falsity. But the vastations with those who have not been in the good of faith, but in some truth of faith as to the mere knowledge of it—*scientijicæ*, and in a life of evil, are vastations of truth. They who are vastated as to falsities, successively imbue the truths and goods of faith and charity; whereas they who are vastated as to truths, successively put off truths, and put on the evils which had been of their life. From this it is evident what is meant in the Word by 'vastations,' and 'desolations.'

7495. In (Ex. ix.) it treats of the sixth, seventh, and eighth state or degree of the vastation (of those who infest the men of the Spiritual Church). 7502, Sig. and Ex. 7505, Sig. and Ex.

7502. For the degrees of the vastation of those who were infesting were punishments.

7554². (The terrible vastation of those who have belonged to the Church and have lived in evil. Sig. and Ex.)

7556. For the good and truth which have not been joined to evils and falsities are not vastated (even with the evil). Sig. and Ex.

7568. When any change of state is taking place with the evil who are being vastated . . . it is effected by a more present influx of the good and truth from Heaven; for the nearer Heaven approaches them, the more are the interior evils and falsities in them excited. Sig. and Ex.

7577². There is here described the state of those who belong to the Church and infest the upright in the other life, after they have been vastated. (Sig. by 'the hail,' and 'fire.')

7601². (These two verses) treat of the truths and goods which have been destroyed and vastated, and of those which have not been destroyed and vastated . . . For when the evil are being vastated—that is, when they are being separated from truths and goods, and

left to their evils and falsities—they are **vastated** as to those truths and goods which are in the exterior Natural, and which are joined to the evils and falsities there . . . but the truths and goods of the interior Natural are not **vastated**, but are drawn inwards, and are there reserved for use. Ex.

7604². If the goods and truths (which are in the exterior Natural) with the evil, were not **vastated**, those in the interior Natural would inflow, and would conjoin themselves with those in the exterior Natural, and (would) perish. Ex.

7628. In (Ex.x.) it treats of . . . the ninth and tenth state or degree of their **vastation** . . .

7679^o. 'To pursue the east wind'=to multiply **vastation**. A state of **vastation** and temptation is called 'the day of the east wind.'

7710^o. Being cast into Hell, is the last of the degrees of **vastation**.

7766. 'One plague more upon Pharaoh and Egypt'=the end of **vastation**, which is damnation. Ex.

7795. The prodigies and signs wrought in Egypt=**vastations**, and consequent confirmations that they are in evil; for those prodigies=so many degrees of the **vastation** of those within the Church who have been in the knowledge of the things of faith, and yet have lived evilly . . . The reason there are so many degrees of it, is that the evil may be assured that they are in evil; and also that the good may be enlightened concerning the state of those within the Church who have lived evilly. Ex.

—³. Therefore, when a man after death is **vastated** as to the externals, his quality becomes evident . . . To this state is every evil person reduced by degrees of **vastation**; for all **vastation** (there) advances from externals to internals.

7796. That these **vastations**, and the consequent proofs that they were in evil, were effected through truth from the Divine. Sig. and Ex.

—². But it is to be understood that . . . what is Divine **vastates** no one; but that it is the evil person who **vastates** himself by his obstinate opposition to truth Divine . . . 7879, Ex.

7926². When the infernals introduce themselves to where the Lord is present . . . they cast themselves into the evils of **vastation** . . .

7984². As to the **vastation** which is signified by '400 years,' it is of two kinds: the **vastation** of evil and falsity, and the **vastation** of good and truth. With those being damned there is the **vastation** of good and truth; but with those being saved there is the **vastation** of evil and falsity. **Vastation** is deprivation. That the evil who have been of the Church are **vastated** as to all good and truth, has been shown; for the successive degrees of their **vastation** are signified by the plagues in Egypt. The good, however, are **vastated** as to evil and falsity; these are successively separated from them, that is, they are rejected to the sides, and goods and truths are collected together in the midst . . . The **vastation** of evil and falsity, and the insinuation of good and truth, with the good, are effected through infestations, and also through temptations . . .

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8096². Those signified by 'the Philistines' (there) infest the well-disposed . . . for they retain the principles they had received (here) until they have been **vastated**, that is, until they are deprived of all knowledge of the Knowledges of faith . . .

8279. So long as the evil have not been **devastated** as to truths, they are in the region above the Hells; but as soon as they have been **devastated**—that is, deprived of truths—it is as if wings were cut off from them, and they then sink down like weights . . .

8313³. (Jer.vi.22–24) treats of the **vastation** of truth with those who are in evil. —⁴.

8364⁵. 'Pestilence'=the **vastation** of good and truth.

8622³. To this end . . . these Genii are **vastated** as to all the Intellectual.

8902². 'The earth a waste . . .'=the man of the Church devoid of faith and charity.

8940². The **vastation** of the Church. Tr.

9198². The plenary **vastation** of the Internal Church. Sig.

—⁵. The **vastation** of the external Church also. Sig.

9295⁵. The **vastation** of the Church as to the truths of faith and the goods of charity. Sig. 9340⁷. 9470³.

9325⁴. 'Abortion,' and 'barrenness'= . . . **vastations** and denials of good and truth.

9396¹². The **vastation** of truth Divine in the Church as to all understanding of it. Sig.

9434³. With those in infernal love, the Divine fire or love is continually hurting and **vastating**. Sig. and Ex.

9755⁶. The **vastation** of the Knowledges of good and truth. Tr.

9960⁸. 'To devastate'=to deprive of truths.

10031². The grief of a **vastated** Church. Tr.

10184². The **vastation** of all goods with those who are meant by 'Moab.' Sig. . . And the **vastation** of all truths.

10452^o. All things (then) rush into evil, and thus into **devastation**.

10458. The **vastation** of truth. Tr.

10510. The **devastation** of truth and good among the Israelitish nation. Sig. and Ex.

10570³. A deficiency of truth, and the consequent **vastation** of the Church. Tr.

10600⁴. The Church then **vastated**, that is, that there was no longer the good of love, nor the good of faith. Tr.

H. 510². They do not appear to fall headlong, as they do when they have been fully **vastated**.

513². Some (good Spirits) are first **vastated**, which is effected in places under the soles of the feet, which are called the Lower Earth, where some of them suffer severely; namely, those who have confirmed themselves in falsities, and yet have lived a good life.

—(z). (Refs. to passages on the subject of **vastation**.)

551^o. Every evil Spirit is reduced into this state
2 I

before he is cast into Hell; and this is called being vastated as to truths and goods. Vastation is nothing but being let into the internals, thus into what is proper to the spirit, or into the spirit itself.

L. 15². For the Church, which was then among the Jews, was completely devastated, and it was devastated by this, that they had perverted all things of the Word . . .

S. 84. 'Waste' is predicated of good, or of evil; 'solitude,' of truth, or of falsity.

F. 53². 'Jehovah will lay waste the Philistines' (Jer. xlvii. 4) = their destruction.

R. 51². 'The earth' which will be 'made a waste' = the Church; and when it is vastated, the Knowledges of good and truth in the Word do not appear.

658. The devastation of the Church, and its end then. Sig. and Ex. 709, Sig. and Ex.

—². It is this end which is signified by 'consummation,' and which is called 'devastation,' in the following passages. Ill.

676³. In the Spiritual World, devastation and consummation are effected in this way. From those who are in falsities as to doctrine, and thence in evils as to life, all the goods and truths which they had possessed solely in the natural man . . . are taken away, and, when these are taken away, they have been separated from Heaven and conjoined with Hell, and they are then distributed into Societies in the World of Spirits according to the varieties of their concupiscences, which Societies afterwards sink down. The goods and truths are taken away from them by an influx from Heaven . . . by which they are tormented . . . and they therefore reject the goods and truths of Heaven . . . and when this has been done they enter into their own evils and falsities, and are separated from the good. These are the things described in Rev. xvi. by the casting down of the vials in which were the seven last plagues. Ex.

T. 755⁶. 'Vastation,' 'desolation,' and 'decision' = the same as 'consummation'; but 'desolation' = the consummation of truth; 'vastation,' the consummation of good; and 'decision,' the full consummation of both.

D. 189. On the cupidity of evil . . . Spirits to vastate and torment man.

391. Vastations des. 392.

427. Vastations by dreams.

437. A mild kind of vastation. Des.

662. When a Spirit confesses that he cannot help doing evil, he is so tempered by modes of devastation that he can desist . . . 2306a.

692^e. In this way they are at last devastated, and can be admitted . . . This sometimes lasts very many years . . . for the vastation of some lasts a long time.

854^e. These are vastated very slowly. Des.

1039. On the difference between punishments and vastations. Ex.

— In themselves, all punishments are vastations, because they devastate evils by causing the acquisition of the faculties of speaking truth and doing good . . .

1041. But some vastations take place without any reluctance, and with consent . . .

1042. But whether there is any vastation of evil without any sense of pain, or of what is unpleasant, I do not as yet know . . .

1054^e. If the Angels then suffer themselves to be seduced . . . they undergo suitable kinds of vastation, and are afterwards again admitted. 1218. 3224^e.

1070^e. The times of vastation in solitudes is longer or shorter (according to the nature of the sin).

1125. Immediately after vastation (the celestials) love nothing more than serious thoughts. Des.

1218. That the power (to become Angels) is obtained solely through vastations. Ex.

1370a. On the penalty of vastation of those who are of elated mind, and trust in themselves . . . They are wrapped up in a kind of a cloth. Des. (This vastation by the veil was inflicted on a certain Spirit ten times. 1377). See 1386.

1402. On a state of vastation in darkness. Ex.

1435. The Spirits of our Earth are grosser and slower, and are defiled with corporeal cupidities, which must be vastated before they can apprehend interior things; and they must be utterly vastated, so that aversion is felt for them . . . before they can be delighted with interior things.

1467. On the penalties of vastation of those who assume hypothetical things in spiritual and celestial things, and confirm them. Ex.

1511. There are some who, when vastated, have received somewhat of capability for good, and who, while . . . the trouble of vastation is felt by them . . . are taken up a little into Heaven . . .

2305^e. Thus all . . . kinds of vastation are for the sake of good.

2579. The evil who are in this sphere of intentions are not vastated like those who are evil in externals; for the more interiorly a man is evil, the more grievous and prolonged is the punishment. Thus there remains for them a hell most grievous and prolonged, and a vastation until almost nothing of them remains . . .

2959. When love perceives what is good, it willingly permits vastation. Ex.

3904^e. (This state of obscurity, to which they are reduced) is a species of vastation. Ex.

3912². (These Spirits) are antediluvians, who, having been vastated, can serve for Subjects . . . for those of the antediluvians who are vastated . . . become like skeletons . . .

3914. Their vastations recur quite frequently, so that they become like skeletons, as is the case with others with whom vastations recur by turns, in order that they may be initiated into their services . . . for in the other life they are initiated into uses, which is what vastations regard, or have as their end.

3920². It is therefore only a detention from evil which is induced by vastations . . .

3944. Still, such Spirits, since they lose nothing of

their previous life, after they have been reduced by vastations into this bony state, can be restored; (and) until they are able, in this way, to serve these uses, they are vastated by alternations.

4038. Spirits remain in the state in which they had been (here); but the filthy things, and the falsities of the corporeal memory, and of the interior ideas, are subdued by vastations and punishments, so that they become as it were dead, and the Spirits perform services . . . so that in the other life they are not reformed, but they are vastated, so as to be able to serve for uses. (Thus) the adulterers who are cruel become excrements, and sit like dead stocks, and afterwards serve as such Subjects, in whom there is but little life; [but] conscience is not given them, but all that is effected by the vastations is that the things which hinder their being of use are taken away.

4051. They who are in such a life of persuasion are vastated differently from those who are in a life of the will, or of cupidities. The life of persuasion is vastated so that the person is reduced into complete ignorance . . . and then into confusion, so that when he thinks about his persuasions, he is so confused as to be almost tortured. Des.

4111. Such penalties last a long time—for years, and ages . . . and are attended with vastation; but still the last vastation follows, in that the person is dissociated . . . and sits in darkness, and in torment, having but little life, until he becomes of such a character that he can serve for some use.

4281. On those who are vastated until they have but little life left. Gen.art.

— I was brought to a place . . . which was darksome, and where there were very many Souls flitting about, who had lived two, three, or four thousand years ago, and had been vastated. They were of those who from being of the Church had become idolaters. Des. . . They are able to serve for some use, such as for . . . the sphincter of the anus . . . 4282.

4308^e. Unless a Spirit is amended before he comes (into that more subtle sphere) his evil is continued there . . . and therefore Spirits who are being vastated are not permitted to come into that sphere until they have been vastated . . .

4753. That the devastation of the evil is from themselves. Ex.

4900. On total devastation: Charles xii.

— He who is to be devastated—that is, deprived of goods and truths, and thus let into Hell—is devastated successively from head to foot, which takes many years, because all things of him are obsessed with evils. This befell Charles xii. who was at length devastated down to the soles of his feet, and to his fingers. Des.

5040. These (Swedish magicians) are vastated more quickly.

5047. Such must be cast down into Hell immediately after death . . . in order to be devastated there; for hitherto most have been devastated in the World of Spirits, and this during many years, for all devastation is effected from head to heel.

5071. All who enter the other life are vastated; they who had been good in the world are vastated as to evils and the derivative falsities, and then they are in their own good and derivative truth; whereas they who have been in evil are vastated as to truths and goods, if there are any, and they are then in their own evil and the derivative falsity.

— With some, vastations last a long time, according to the quantity and quality of the good or of the evil. They usually last some years; and, when persons are vastated, they are vastated from the head down to the heel; for in this way has the good, or evil, transcribed itself upon the body.

5072. There are vastations which last only a few moments . . . These vastate the externals which had been of the world . . . Those who in the world have thought about nothing but themselves and the world, after vastation have but little left, and are stupid. But those who have had interior things for the sake of use to the neighbour, when they have been vastated there, put off worldly things, and rejoice that they have been so vastated. But only those who have been for some time previously in the other life, and have thereby perceived an unpleasantness in earthly and worldly things, are admitted into this kind of vastation . . .

5108. On the vastation of those who are let down into Hell.

— Those (of the evil) who bring with them (into the other life) such things as are of truth and good, by which they communicate with the well-disposed Spirits who are in the lowest Heaven, and, through them, with the interior Heavens . . . are on this account vastated, which is effected by the closing of their interiors. This is not done in a moment, but by degrees. Des. (The reverse happens with the good. Ex. 5110.)

5109. But the deceitful are vastated in a different way . . .

5111. The reason the evil can be vastated in this way, and thus have their interiors closed, is that in this way they turn themselves to their loves. Ex.

5132. Concerning the vastation of some of those who go to Hell.—It has been said that some are led about, and in this way their interiors are closed, and so they are vastated. But there are others who are not led about, and yet are vastated. Ex. 5133^e. 5148, continued.

5184. Concerning vastation; thus concerning Hell and Heaven.

— That whole plain (full of evil Spirits) was overturned . . . and then a plain that was beneath it was disclosed, and a multitude of other Spirits there, who had been in vastation there, and who were well-disposed.

5185. I saw still more vastations. Des. 5202. 5323.

5197. Continuation concerning vastation.— I saw also the vastation of those in Christendom who had confirmed themselves in favour of polygamy . . . They, together with that whole region, were overturned, and cast into Hell.

5198. General vastations take place when the whole

[social] body has been destroyed . . . The last consummation is that of the feet, which are externals that correspond to the internals; then comes **vastation**. Hence it is that in particular [also], all **vastation** ceases in the feet.

[D.] 5200, 5201. On the ultimate **vastation**, and the Hell where it takes place.—There are some who cannot be amended by any penalties whatever, because they have imbedded hatred, revenge, and the like from their childhood . . . They are therefore at last sent into a Hell where they lie like corpses . . . for 10, 50, 100, 1000, 2000 years, until such a ferine and utterly inhuman nature has been eaten away; and in the meantime they undergo by alternations horrible torments. (Further des.) After they have undergone this [**vastation**] they are as it were idiotic, and go about bereft of understanding, but with a difference according to their life: if they have had any rationality, it is preserved; and whatever religion they have had which has not been profaned, remains. See also 5499.

5361. None who have been fully **vastated** can be taken out of the Hells (into the World of Spirits); but sometimes those may be who have not been fully **vastated**. . . They who are from the world, and are serving as Subjects, are meanwhile being **vastated**, which is done from the head down to the heel; for every single particle of the body of a man or of a Spirit corresponds to some Society . . . in either Heaven or Hell. The evil are **vastated** as to all their hypocritical or external goods and truths . . . but the good, as to their actual evils and falsities . . .

5479. Such . . . are **vastated** for two days, and . . . go about like idiots. (The case of Lagerberg des.)

5496. They who . . . have been poisoners, assassins, and murderers, are carried at once into Hell, and are **vastated**. Des.

5508. **Vastations** take place with all variety; first with the interiors, and then, successively, the exteriors, even to the extremes; and when these have been reached, it is all over. **Vastations** are of the loves, and of all the derivative cupidities. The succession from the inmosts to the outermost of the lower mind appears in the body in succession from the head to the heel, and the progression is also so felt in the body . . .

5509. Evil Spirits are permitted to do evil . . . These are temptations with the good, and **vastations** with the evil. Ex.

5510. **Vastations** and purifications are going on continually; but the Last Judgment only at the end of the Church.

5527. On the state of those who are in Hell and in Heaven, (as compared with that of those) who have not as yet been **vastated**. Ex.

— The east, with Spirits, is their life's love . . . and when [evil Spirits] are in this, they have been fully **vastated**, and are in Hell.

5529. But those not yet **vastated**, that is, who are not as yet in Heaven or Hell, do not turn themselves constantly to their reigning love . . . so that there are rotations . . . With some this lasts only a week; with some, months; with some, years, up to fifty, entirely

according to the use there, for they attend on man, and serve the rest as Subjects. Such are said to be in the World of Spirits; and, if cast into Hell, they return; whereas those who have been **vastated** and have once been in Hell, do not return . . .

5598. As there are a large number of those called 'Babel' who are not yet **vastated**, but roam free in the World of Spirits, as many as some hundreds of thousands, which hundreds of thousands are **vastated** successively, as fast as new ones arrive from the Earth, they are permitted to do as they did before . . .

5693. On **vastations** there, what they are, and what is their nature.—They who have led an evil life in the world are all **vastated** as to truths, so that at last there remains nothing but evil and its falsity, and so they gravitate into Hell. This lasts continuously from the first time when such a one comes into the other life, and variously according to the evil of each person and the derivative nature he has acquired. It sometimes lasts for years, up to fifty. Some [are **vastated**] more quickly, and others more slowly; and meanwhile they perform a use in regard to temptations with the good, for they are with men; they have communication with Hell, and the influx comes thence.

5694. But those who are to be elevated into Heaven are continuously **vastated** as to evils and falsities, so that at last they are in their own goods and truths. Before this they cannot be elevated into Heaven, for their evils and falsities gravitate downwards. They are **vastated** also as to the gross external things of the body and the grosser things of the world, which are mere bodily pleasures, and in this way they are reformed, and then become light, so that they can be elevated into Heaven. Meanwhile they undergo various temptations which conduce to the separation of their external evils . . .

5695. All **vastations** are effected by the separation of evils from goods, and of goods from evils—for all the evil with a man has a communication—and this separation is effected in very many ways . . .

5731. On the **vastation** of those who are in no charity. (Fully quoted under LAST JUDGMENT.)

5935. On **vastation**.—After a Spirit has completed his time in the World of Spirits, he finally comes to the last of it, which is his **vastation**. He then for the most part appears such as he had been in the world, and he is let out to go wherever he pleases, and so he comes to a place where conjunction with anything spiritual is taken away, so that he becomes like an idiot, and casts himself into Hell.

E. 784. When evil Spirits who have not yet been **vastated**—that is, have not been determined to their reigning love—enter any angelic Society . . . they are direfully tormented.

131⁹. The **vastation** of the Church as to truth. Tr.

257². 'The devastator at noonday' (Jer.xv.8)=the **vastation** of that Church, however much it may be in truths from the Word.

326⁵. 'The wastes (of Zion)' (Is.li.3)=a lack of truth and good from the absence of Knowledge.

365⁴¹. 'Wasting and breaking shall be no more' (Is. lx. 18)=that there shall no longer be evils and falsities.

372⁶. 'The whole land shall be a waste' (Jer. iv. 27)=that the good and truth in the Church will perish. 'Yet will I not make a consummation'=that still something of good and truth will remain. 730⁷.

374⁵. The Church and its vastation treated of. 'The hills in the desert upon which the devastators have come' (Jer. xii. 12)=that all the good of charity has perished through evils and falsities. . . 'The devastators'=evils and falsities through which good and truth perish. —⁴.

388. Evils of life . . . which vastate all things of the Church with man. Sig. and Ex.

—¹¹. 'How is she become a waste' (Zeph. ii. 15)=that there is nothing of truth there.

—¹⁸. At vastness and famine thou shalt laugh (Job. v. 22)=that to him there shall be no lack of good.

—¹⁹. The desolation of all truth, and the vastation of all good in the Church. Tr. . . 'Those who are in wastes shall die by the sword' (Ezek. xxxiii. 27)=that those who are in scientifics will perish through falsities; for the scientifics of the natural man devoid of light from the spiritual are here meant by 'wastes.'

397⁶. This (last) state of the Church, when there is no longer any faith because no charity, is called in the Word 'vastation,' and 'desolation,' and, by the Lord, 'the consummation of the age.'

401¹². 'To make the earth a waste' (Is. xiii. 9)=that there is no longer any good in the Church.

405³⁷. The desolation and vastation of the Spiritual Church. Tr. . . Its 'desolation and vastness' (Ezek. xxxiii. 28)=the last state of this Church, which was that there was no longer any truth because no good, or, when there was no faith because no charity; 'desolation' is predicated of the truth of faith; and 'vastness' (or 'vastation') of the good of charity.

—⁵⁰. That there is no good or truth whatever, is meant by 'they have been laid waste, so that no man passeth through' (Jer. ix. 10).

419¹⁸. 'Lying'=falsity; and 'vastness' (Hos. xii. 1)=the dissipation of truth.

433¹³. 'Egypt shall be for a waste, and Edom for a desert of a waste' (Joel iii. 19)=that false principles, and evils of the love of self, both from the natural man, will be destroyed. (=that the natural man will be devoid of truths, and thus in mere falsities; and that he will be devoid of goods, and thus in mere evils. 654⁷².) 730²⁰.

—²⁰. That the falsities which destroy the Church will be shaken off, is meant by 'I will raise up the wastes thereof' (Is. xlv. 26).

474². In a word, those who are to come into Heaven are vastated as to falsities; and those who are to come into Hell are vastated as to truths; that is, falsities are taken away from (the former), and truths from (the latter).

—^e. The temptations which those undergo with whom falsities are to be shaken off . . . are called 'vastations,' etc.

601¹². 'They reduce his land to a waste' (Jer. ii. 15)=the destruction of the Church by evils.

633⁶. The vastation of the Church among the sons of Jacob . . . in Egypt. Sig.

637⁹. Their perdition, that is, the vastation of the Church, is meant by 'the waster (or devastator) shall suddenly come' (Jer. vi. 26).

654⁵³. 'That the land of Egypt may become a solitude and a waste' (Ezek. xxix. 9)=that the natural man is devoid of all truth and of all good.

659². 'To pass the night in the wastes' (Is. lxxv. 4)=to remain and to live in falsities; 'wastes'=where there are no truths.

680. Lamentation over the ultimate vastation of the Church, now certainly at hand. Sig. and Ex.

721¹¹. 'Jehovah will comfort all the wastes of Zion' (Is. li. 3); 'wastes'=truths destroyed; and 'to comfort'=to restore the Church.

727⁴. 'The devastator of Moab hath come up against thee' (Jer. xlviii. 18)=the adulteration of the Word as to its literal sense.

730⁴. 'Desert,' 'solitude,' and 'waste' are mentioned in many places in the Word, and by these expressions is signified the state of the Church when there is no longer any truth in it because no good.

—⁷. 'The whole land shall be a waste' (Jer. iv. 27)=that the Church will be devoid of good, and consequently of truths.

—⁸. 'Devastators in the desert' (Jer. xii. 12)=evils because of there being no truths.

—¹⁴. 'A desert of vastness' (Joel ii. 3)=no understanding of truth from good, and the consequent insanity from falsities which are from evil.

750²². 'To reduce to a waste' (Jer. vi. 8)=lest the Church be desolated as to all truth.

783³. It is from this that those who are in falsities are called 'devastators,' etc.

914. A manifestation by the Lord concerning the devastation of the Church as to Divine truth such as it is in Heaven. Sig. and Ex.

—³. The devastation of the Church as to Divine truth is wrought by the falsification of the Word; for when the Word is explained to favour earthly loves, and to confirm falsities of doctrine, the Church is being vastated; but it is not being vastated when the Word is understood in simplicity according to the sense of the letter; but it is being vastated when it is explained so as to destroy the Divine truth in Heaven; for by this Heaven is closed; and when Heaven is closed there is no longer any Church with man. Ex.

1100¹⁴. The devastation of the Church, treated of. 'The habitations laid waste, so that no man passeth through' (Jer. ix. 10)=the doctrinals of the Church which had been from the Word, and in which there is now not any good or truth. . . The vastation of the Church as to doctrine, further des.

—¹⁵. The devastation of the Church as treated of in Hos. iv. Ex.

1129². 'The devastator' (Jer. vi. 26)=the deprivation of truth and good, and thus the end of the Church.

J. (Post.) 247. After death every man is attached to as many Societies as he has had loves; but after vastation he comes into the Society where his reigning love is . . .

Coro. 6. The third (change of state in every Church) has been its decline, when has been its evening, or vastation; and the fourth has been its night, or consummation. Ex.

23^e. 'Wasteness,' and 'emptiness'=the lack of the two essentials of the Church—the good of life, and the truth of doctrine. Ill.

29. The third state of the Most Ancient Church . . . called evening and vastation. Sig. and Ex. Also that of the Ancient Church. 41³. And that of the Israelitish Church. 54.

55. What vastation is. 56, Ill.

57. Vastation and consummation differ from each other as do the shade of evening, and the thick darkness of night; for vastation is recession from the Church, but consummation is complete separation from it. Vastation, therefore, is as when anyone descends from Heaven, but not so far as Hell, but tarries in the middle, standing at one side in regard to both. . . Vastation, also, takes place when a man regards the holy things of the Church from falsities and falsified truths; but consummation, when he lives in evils, or in adulterated goods. (The difference ill. by comparisons.)

Vault. *Crypta.*

See CELLAR, and under CHAMBER—*camera*.

H. 488. All (such) . . . hurry into vaults (or subterranean places) which, at their entrances, appear very dark.

—². These, too, are in vaults, and enter chambers—*cameras*—so dark, that they cannot see one another.

J. 58². The ecclesiastics hid (the treasures) in the cells and subterranean vaults of that city.

M. 514^e. When they feel anything from conjugal love, they flee into subterranean places . . .

T. 124². At the mere perception of Divine truth, infernal Genii . . . creep into subterranean places, to hide themselves.

E. 410³. What is signified by 'caves,' 'caverns,' 'vaults,' 'holes,' etc. Ex.

Vaulted. *Fornicatus.* M. 103³.

Vegetable. *Olus.*

A. 55³. 'When it is grown, it is greater than all pot-herbs' (Matt. xiii. 32) . . . At last, as faith is being conjoined with love, it becomes greater, thus a 'pot-herb' (or 'vegetable').

58. His Natural is here signified by 'the wild animal of the earth,' and 'the bird of the heavens,' to which the vegetable and 'green of the herb' is given for food.

59. Why only the vegetable and the green of the herb is for food to the natural man. Ex.

— . In time of combat, evil Spirits . . . leave him no other food than that which is compared to the vegetable and the green of the herb.

824. Vessels like those for braying vegetables.

996. That 'the vegetable'=the low things of delights, is evident . . . They are called 'the vegetable of the herb' (Gen. ix. 3) because they are only worldly and corporeal, or external. Ex.

—². As 'creeping things'=both the pleasures of the body and the pleasures of sensuous things, of which 'the vegetable of the herb' is predicated, the word, in the Original Language, is one which means both 'vegetable,' and 'green'—'vegetable,' relatively to the pleasures of the things of the will, or of celestial affections; and 'green,' relatively to the pleasures of the things of the understanding, or of spiritual affections.

—³. That 'the vegetable of the herb,' and 'the green of the herb'=low things. Ill.

— . 'The vegetable of the grass' (Is. xxxvii. 27)=what is very low.

—^e. 'A garden of vegetables' (Deut. xi. 10)=what is low.

Vegetable. *Vegetabilis.*

Vegetable Kingdom. *Regnum vegetabile.*

Vegetate, To. *Vegetare.*

Vegetation. *Vegetatio.*

Vegetative. *Vegetativus.*

See under FLOWER, FRUIT, LEAF, PLANT, SEED, TREE, etc.

A. 1632. There is nothing in the vegetable kingdom on Earth which does not in some way represent the Lord's kingdom. . . All the beautiful . . . things in the vegetable kingdom derive their origin from the Lord through Heaven . . . and the vegetative soul or life is from this. 2993.

2231³. Plants—*vegetata*—torpid in winter.

3220. When the Angels discourse about the things of intelligence and wisdom, and about perceptions and Knowledges, the influx from it . . . falls into representations of such things as are in the vegetable kingdom, such as paradises, vineyards, forests, meadows with flowers in them . . . Hence it is that the things of intelligence and wisdom are described in the Word by (these things).

3610³. So in the vegetable kingdom: in every tree and in every plant there lies inmosty concealed the conatus of producing fruits or seeds; but this conatus cannot manifest itself until it has first produced all the means, namely, branches, leaves, and flowers.

3648. There is an influx from the Lord through Heaven also into the subjects of the vegetable kingdom, as into trees of every kind, and into their fructifications, and into plants—*plantas*—of various kinds, and their multiplications. Unless a spiritual principle from the Lord within continually acted into their primitive focus, which are in the seeds, they would never vegetate and grow in so wonderful a manner and succession. But the forms there are such that they do not receive anything of life . . .

4180³. Wintry light . . . does not penetrate towards-

the interiors, because there is no heat in it, and hence no vegetation.

5115. He who is being born a man, is compared in the Word to the subjects of the **vegetable kingdom**, especially to trees; and this because the whole **vegetable kingdom** . . . represents such things as are in man, and consequently such as are in the Lord's Kingdom.

5116². That such things come forth in the **vegetable kingdom**, is from the influx of the Spiritual World . . . Such endeavours—*conatus*—could never have existed in everything in the **vegetable kingdom**, unless the Divine continually flowed in . . .

5704². The things of light in the world, such as **vegetable forms**, are also disposed into order by the heat which proceeds from the sun's fire and is in its light.

6128². What influx is, is evident from . . . the influx of heat from the sun into all things of the Earth, whence comes **vegetative life** . . .

6405. Like the light of the sun, which inflows by heat into the subjects of the **vegetable kingdom**—as into trees, plants, and flowers, and causes them to grow and blossom—but not immediately; for when light inflows without heat, as in winter, nothing grows and blossoms.

H. 104. The things in the **vegetable kingdom** are correspondences in the second degree, because they only grow. . . The correspondences in the **vegetable kingdom** are all things which grow and blossom in gardens, forest, fields, and plains. III.

289^e. A **vegetative odour** . . .

479⁵. Like spongy and porous wood, which imbibes such fluids as conduce to its **vegetation** . . .

567³. So the subjects of the **vegetable kingdom** derive their germinations from the influx from that World; the natural heat . . . only disposes the seeds . . .

569. The heat . . . produces **vegetation** . . .

W. 3. The sun's heat is . . . as it were the common life of all the **vegetations** of the earth. Des. 5^e.

60. The marvellous power in every seed of producing its own **vegetable form—vegetabile**—in perfect order . . .

—^e. Earthy matters, out of which come **plants—vegetabilia**.

61². The relation to man [which appears] from each and all things of the **vegetable kingdom**. Ex.

—^e. The *conatus* (in minerals) towards **vegetating**. Ex.

62. As there is a *conatus* in minerals to **vegetate** themselves, so there is a *conatus* in **plants** to vivify themselves; whence come insects of various kinds that correspond to the odours which exhale from the **plants**. This is not from the heat of the sun of this world, but is from life [operating] through it according to the recipients.

65. Soil from **vegetable and animal [matter]** . . .

158^e. Unless they had been encompassed (with what

is spiritual) the earths could not have . . . produced the forms of uses, which are plants. 310, Ex.

185². (Without a knowledge of these degrees) nothing can be known . . . of the differences among the forms of the **vegetable kingdom**.

223. There can be nothing so minute . . . in any plant . . . as not to have in it (degrees of both kinds). 190^e.

313, 314. Forms of uses are of three kinds . . . In the forms of uses of the **vegetable kingdom** the image of creation appears in this—that from their primes they proceed to their ultimates, and from their ultimates to their primes. Their primes are seeds, their ultimates are stems covered with bark, and through the bark . . . they tend to seeds . . . The stems covered with barks have relation to the Earth clothed with earths, from which comes forth the creation and formation of all uses. That **vegetation** is effected through the outer and inner barks and coatings, by a climbing up, by means of the coverings of the roots—which are continued around the stems and branches—into the beginnings of the fruit, and in like manner through the fruits into the seeds, is known to many. . . In the whole progression there is the end of producing fruits and seeds, which are uses.

315. The heat, light, and atmospheres of the natural world contribute nothing whatever to this image of creation. It is only (those) of the Sun of the Spiritual World which do this; for they bear this image with them, and clothe it with the forms of uses of the **vegetable kingdom**. (Continued under SEED.)

316. The progression (in the animal kingdom) is like that of the forms of uses of the **vegetable kingdom**. Ex.

331. The uses created for the nourishment of the body, are all things of the **vegetable kingdom** which are suited for food and drink. Enum.

338². The evil uses of the **vegetable kingdom**. Enum.

340. This is why those who have written on the origin of **plants and animals** have been compelled to ascribe it to nature . . . It is the Spiritual which derives its origin from the Sun where the Lord is, and which proceeds to the ultimates of nature, which produces the forms of **plants and animals** . . . and fills the forms with matters from the Earth, so that they may be fixed and enduring. . . (Thus) it can now be seen that **plants and animals** have come into existence . . . through the Spiritual World from the Lord, and that they continuously come into existence through it.

344. Sir Hans Sloan was thus convinced that nature contributes nothing whatever to the production of **plants and animals**; but solely that which inflows from the Spiritual World into the natural. Ex.

346. That there are two forms into which operation by influx takes place: the **vegetable form**, and the animal form. Ex.

— (The parallelism between the animal and **vegetable kingdoms**.)

—^e. The perfect subjects of the **vegetable king-**

dom are fruit trees; the less perfect are vines—*arbores vini*—and shrubs; and the imperfect are grasses. From the Spiritual which is their source, plants derive [the fact] that they are uses; but animals, that they are affections.

[W.] 347^e. (Thus) although the more imperfect, and the noxious, animals and plants, originate through immediate influx from Hell, they are afterwards propagated mediately by seeds, etc.

351. The wonders displayed in the production of plants. Des. M.416. T.695^e.

P. 190. (Among things constant are) the vegetative faculty in the vegetable kingdom; and both the vegetative and the prolific in the animal kingdom.

M. 183⁵. All fructification, etc. are . . . from a still more mediate influx into the inmosts of plants . . .

189². This may be illustrated by . . . the sports of heat with light in plants. Ex.

222³. There is (a marriage) in all the subjects of the vegetable kingdom, from olives and palms down to the small grasses.

225. With plants (the conjugal sphere) is devoid of life . . .

238. What is analogous to (the propagative faculty) in the subjects of the vegetable kingdom. Ex. . . This propagative or plastic force in seeds in the vegetable kingdom, and in souls in the animal kingdom, is from . . . the conjugal sphere . . .

389^e. Analogues of this love (of children) exist also in the vegetable and in the mineral kingdom; in the vegetable kingdom, in that the seeds are guarded by shells or husks as by swaddling clothes; or are in fruit as in a house, and are nourished with juice as with milk.

397. All that proceeds from the Lord goes through the universe in an instant . . . not only to animals, but also beyond, to plants and minerals; and also into the earth itself, which is the mother of all plants and minerals. For the earth, in the spring time, is in a prepared state for the reception of seeds, as it were in the womb; and, when it has received them, it as it were conceives, cherishes, gestates, brings forth, suckles, nourishes, clothes, brings up, guards, and as it were loves, the offspring from them . . .

—^o. As the earth is the common mother of plants, so there is a common mother of bees in each hive.

T. 44². (Representations, or types, of the Divine love as seen even in the inanimate subjects of the vegetable kingdom.)

63. (Spiritual) heat and light . . . produce also the vegetative life in every sprig.

78. How animals and plants of every kind were produced (in the beginning) by God. Shown.

106². The two states (of regeneration) as represented in the subjects of the vegetable kingdom. Des.

308. The sun is as a common father, and the earth as a common mother, from whose marriage comes forth all the vegetation—*germitationes*—which adorns the surface of the Earth. It is from the influx of (the Divine

heavenly sphere of love) into the natural world that come forth these wonderful progressions of vegetation—*vegetationum*—from seed to fruit, and to new seed. It is from this also that many kinds of shrubs as it were turn their faces to the sun . . . and also that there are flowers which open at the rising of the sun . . .

366³. That everyone receives life from God according to his form, may be illustrated by comparison with plants of every kind. Enum. . . And this not only with those of good use, but also with those of evil use.

470³. (Otherwise) no worms could be procreated from . . . the exhalations from plants with which the atmospheres are impregnated.

585. In trees and all the other subjects of the vegetable kingdom, there are not two sexes . . . but every one of them is male; the earth, or soil alone, being the common mother, and thus as the woman; for it receives the seeds of all plants—*fruticum*, opens them, gestates them as in the womb, and then nourishes them; and it brings them forth . . . and afterwards clothes them, and supports them. When the earth first opens a seed, it begins from the root, which is like a heart, and from this it emits and transmits sap, like blood, and so makes as it were a body provided with members; its body is the stem, and the branches and twigs are the members. The leaves which it puts forth immediately after the birth, are in place of lungs; for as the heart without the lungs does not produce motion and sensation, and by these cause the man to be alive, so the root without the leaves does not cause to vegetate—*vegetat*—tree or shrub. The flowers which precede the fruit are means for straining the sap, its blood, and of separating its grosser from its purer parts; for forming in their own bosom, for the influx of these, a new little stem, through which the strained sap may inflow, and thus begin, and, successively, form, the fruit—which may be compared to a testicle—in which the seeds are perfected. The vegetative soul—which reigns inmost in every particle of sap, that is, its prolific essence—is from . . . the heat of the Spiritual World, which, being from the spiritual Sun, aspires to nothing but generation, and thereby to a continuance of creation; and, as it aspires essentially to the generation of man, it induces upon whatever it generates some likeness of man.

—³. Lest anyone should wonder . . . that the subjects of the vegetable kingdom are only male . . . (take) bees . . . as there is only one common mother for these . . . why not for all plants—*fruticibus*? Further ex.

620. Than vegetation of trees without light from the sun.

D. 1714. Hence is the existence and subsistence of all plants . . .

2830. The animal kingdom and the vegetable kingdom correspond to each other in such a way, that when a man is thinking about one of them, Spirits and Angels may, at the same time, think and speak about the other. Ex.

4105^e. As nothing can vegetate without the vernal and summer heat . . .

E. 1139^o. From heat the subject has the life of vegetation . . .

1196^o. On the life of animals, and the soul of plants.

1203^o. On the vegetable kingdom, and its soul, which is called the vegetative soul.—This is spiritual. . . By the vegetative soul is meant the conatus and effort to produce a plant, from its seed on to [new] seeds, and thereby to multiply itself to infinity, and to propagate itself to eternity; for there is in every plant as it were an idea of what is infinite and eternal. . . This, with the wonderful progression in its growth. . . is not a natural thing, but a spiritual one. So also plants have in many respects a relation to such things as belong to the animal kingdom, as that they spring from seed, in which there is as it were a prolific [power]; that they produce a sprout, like an infant, a stem like a body, branches like arms, a top like a head, barks like skins, leaves like lungs; that they grow older in years, and afterwards blossom like maidens before their nuptials, and after these they expand as it were wombs or eggs, and bring forth fruits like offspring, in which are contained new seeds. . .

1204. How the Spiritual inflows and acts upon plants, and produces such a conatus, effort, and act. Fully ex.

1206^o. When (the Spiritual acts upon the Natural) it causes it either to as it were live, or else to derive something of the appearance of being alive—*ex vivo*; the latter in plants, the former in animals.

1208^o. That there are two general forms, the spiritual and the natural: the spiritual is such as belongs to animals, and the natural is such as belongs to plants. Ex. D. Love xxi. Gen., art.

—⁵. But the second form, which is the natural form, and that in which are all plants, derives its origin from the conatus and derivative flow of natural forces, which are the atmospheres, and are called the ethers, in which this conatus is present from the determination of the spiritual forces—which is into the animal form—and from the continual operation of these forces into the natural forces, which are the ethers, and through these into the matters of the Earth, of which plants are composed. That this is its origin is evident from (the fact) that a certain semblance of the animal form appears in them.

—^e. That all things of nature strive after this form, and that the ethers have impressed upon them. . . the effort to produce it, is evident from. . . the universal vegetation on the surface of the whole Earth; and also from the vegetation of minerals into such forms in mines. . . and from the vegetation of cretaceous substances into corals. . . and even from the forms of the parts of snow, which emulate those of plants.

1209^o. The formative force. . . is the force of producing animals and plants from the ultimate matters of nature. Ex.

1210^o. That from the Spiritual, by means of these forces, come forth plants, and also animals, both those which appear in Heaven and those which are in the world. Ex.

—^e. The ultimate of the Spiritual is in the Earth, in its earths and waters; and from this ultimate the

Spiritual produces plants of every kind—from a tree to grass—remaining in which the Spiritual manifests itself only in a certain likeness to animals.

1211^o. Concerning plants in Heaven. . . There are plants there of every genus and species, and also plants which are not on earth; for there are composites of the genera and species with infinite variation. . . The genera and species of the plants there differ as do those of the animals.

—³. (The plants of the three Heavens enum. *seriatim*.) Nothing is born there from sown seed, but from created seed, and the creation there is instantaneous; and the duration is sometimes long, and sometimes only for a moment. Ex.

1212^o. That animals and plants have the same origin, and thus the same soul, the difference being only in the forms into which the influx flows. Ex.

— The origin of animals is spiritual affection such as man has in his Natural; and that plants have the same origin is evident from the plants in the Heavens, in that they appear according to the affections of the Angels, and also represent them, inasmuch that the Angels see their own affections in them. . . and also in that they are changed as the affections change; but this occurs outside of the Societies. The only difference is that the affections appear as formed into animals by the Spiritual in its mediates, and into plants in its ultimates, which are the earths there. For the Spiritual which is their source is alive in its mediates, but not so in its ultimates. In its ultimates the Spiritual retains no more of life than is sufficient to produce a resemblance of what is alive.

—³. That the vegetative soul has the same origin as the soul of beasts. . . birds. . . and fishes, appears at first sight not to be the case, from the great difference that the one is alive and the other not alive; but still it is plainly evident from the animals and plants which appear together in the Heavens, and also from those which appear together in the Hells. Ex. . . The agreement with the affections of the Angels and of the Spirits is so complete that an animal can be changed into the concordant plant, and a plant into the concordant animal. Further ex. —⁴.

—⁵. The difference, therefore, between the plants in the Spiritual World and those in the natural world, is that in the Spiritual World both their seeds and their growths come forth in a moment according to the affections of the Angels and Spirits there; whereas in the natural world the origin is implanted in the seeds. (Further ex.) Hence it is that from the earths there. . . plants are born in a moment, and also disappear in a moment. But this occurs only when the Angels go away: so long as they do not go away the plants are permanent.

1214^o. As all affection involves use, and as the vegetative soul is, from its spiritual origin, an affection, it is also a use. It is from this cause that there is a use in every plant; 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. These uses enum. —³.

[E.1214]⁴. As use is the **vegetative** soul, in those places there called deserts . . . there appears no grass or herb of any kind . . .

—^e. Those skilled in botany, chemistry, medicine, and pharmacy, come after death into the knowledge of spiritual uses from the plants there, and they also make use of *exercens*—this knowledge, and find the greatest delight in it.

Ath. 26. The reason there are plants also, is that their prime substances are in nature, and therefore they are destitute of life.

D. Love viii. The whole **vegetable kingdom** is full of uses. Ennum.

x^e. In the **vegetable kingdom** also there are two universal [divisions]; in one, fruit trees; and in the other, seed plants—*plantae*.

D. Wis. viii⁵. Thus everything in the animal kingdom, like everything in the vegetable kingdom, from its first rises to its last, and from its last rises again to its first from which it was. The same in man, but with the difference that the first of an animal and of a plant is natural, and therefore, when it has risen, it relapses into nature . . .

xii. 5. That souls of life, and living souls, and **vegetative** souls, by the life which is from the Lord, are animated through uses and according to them. Ex.

Vehement. *Vehemens.*

A. 635⁸. 'Cursed be their anger because it was **vehement**' (Gen. xlix. 7) = a grievous turning away from good and the consequent damnation. . . 'Vehement anger' = grievous turning away.

D. 1798^e. Penalties quite forcible.

E. 654⁴⁹. 'A fierce king shall rule over them' (Is. xix. 4) = that the falsity of evil will reign there.

Veil. *Peplum.*

A. 3207. 'She took a **veil** and covered herself' (Gen. xxiv. 65) = the appearances of truth; for the veil with which brides covered their faces when they first saw the bridegroom, = the appearance of truth. Ex.

4859. 'She covered herself with a veil' (Gen. xxxviii. 14) = truth obscured. Ex.

— That the truth of the Church has been obscured to (the Jews) is represented also at this day by their covering themselves with **veils**—*velis seu poplis*—in their synagogues. Further ill.

4883. 'She removed her veil from her' (ver. 19) = that what was obscure was dissipated.

Veil. *Velum.*

Veil, To. *Velare, Circumvelare, Obvelare.*

Sail management. *Velificatio.*

A. 955. There are penalties under veils, etc.

963. One of the frequent punishments is the casting over of the **veil** . . . By phantasies impressed upon them they seem to themselves to be under a veil which is extended to a great distance. It is like a closely clinging cloud, which is made dense according to the phantasy. They run about beneath it, at various

speeds, and the desire to break forth from it is kindled, until they are quite wearied out. This usually lasts an hour, more or less, and is accompanied with torment proportionate to the degree of the desire to extricate themselves. The **veil** is for those who, although they see truth, are yet unwilling to acknowledge it, from the love of self . . . Some, when under the **veil**, feel such anxiety and terror that they despair of ever being delivered. D. 435, Further ex.

964. There is another kind of **veil**, which consists in their being rolled up as it were in a cloth, so that they seem to themselves to be bound, hand, foot, and body, and a burning desire to unroll themselves is injected into them. As he has been rolled up in *one* fold, the Spirit supposes that he will easily become unrolled; but when he begins to unroll himself, the veil stretches out in length, and the unrolling goes on continuously until he despairs. D. 1371–1376, Further des.

2356. Such (introductory) things were represented by the door and the veils of the Tent, and also of the Temple.

2576⁶. As rational truths . . . are a kind of **veil-velamen**—or clothing to spiritual truths . . . we may . . . explain what was signified by the veils (of the Tent) . . . There were three veils; the first made the division between the Holy and the Holy of Holies; the second is called the hanging for the door of the Tent; and the third was the hanging for the gate of the court. The 'veil' itself (is described in Ex. xxvi. 31–34; xxxvi. 35, 36). This veil represented the nearest and inmost appearances of rational good and truth, in which are the Angels of the Third Heaven, which appearances are described by the 'hyacinthine, bright crimson, double-dyed scarlet, and fine twined linen;' in which the red colour represented the good of love, and the white its truths.

—⁵. From this it is evident what is signified by 'the **veil** of the temple being rent in twain' (Matt. xxvii. 51; Mark xv. 38; Luke xxiii. 45); namely, that the Lord had entered into the Divine Itself, all appearances being dispersed; and that at the same time He had opened an approach to the Divine Itself through His Human made Divine.

—⁶. The second veil (is described in Ex. xxvi. 36, 37; xxxvi. 37, 38). By this hanging were represented appearances of good and truth which are lower or more external than the former, that is, the middle appearances of the Rational, in which are the Angels of the Second Heaven . . .

—⁷. The third veil (is described in Ex. xxvii. 16, 17; xxxviii. 18, 19). By this hanging were represented still lower or more external appearances of good and truth, which are the lowest appearances of the Rational, in which are the Angels of the First Heaven . . .

4772^e. Thus when the externals of the Ancient Church, and also of the Jewish Church, are unfolded and as it were unwrapped, the Christian Church is disclosed. This also was signified by the **veil** of the temple being rent in twain.

5044¹². 'To **cover-obvelare**—the face' (Ezek. xii. 12) = that truth should not be seen at all. (Compare A. 6848.)

6849³. The great danger the Angels would be in if they were looked at by the Divine without the veiling over-*obvelatione*-of a cloud. Ex.

8788. A veiling over of the interiors so that they may appear in the holiness of faith . . . Sig. and Ex.

—². Unless the internals (of the Israelites) had been veiled over-*obvelata*, they would have appeared in plain view, and then the Representative would have perished. Ex. . . Thus 'to sanctify'=a veiling over of the interiors. . . 8806. 8838.

8838. Hence even the Angels are veiled over with a cloud. H.120, Des.

8946⁹. And therefore all who are in Hell are veiled over with dense clouds; for such clouds=falsities.

9433. The Divine truth cannot possibly appear in its own bright beams; for . . . the light would blind the understanding . . . and therefore it is . . . as it were veiled over with a cloud . . . With Spirits this veiling over appears as a cloud, which is dense or thin according to the reception of each person.

9592. In (Ex.xxvi.) . . . there is represented the medium which unites the Second Heaven and the Inmost Heaven by the veil between the Habitation and the ark of the testimony. 9596², Ex.

9670. 'Thou shalt make a veil' (ver.31)=the medium uniting (these two Heavens), thus spiritual good with celestial good. Ex.

—². The intermediate angelic Societies which . . . were represented by 'the veil.' Des. . . They correspond to the cardiac and pulmonary plexuses . . . and also to the medulla oblongata . . .

—⁴. The veil of the temple being rent in twain . . . signified the glorification of the Lord; for, while in the world, He made His Human Divine truth, but when He went out of the world He made His Human Divine good . . . and the Divine good is the Holy of Holies.

—⁵. The glorification of the Lord's Human even to Divine good . . . is also described by the process of expiation when Aaron entered into the Holy of Holies within the veil (Lev.xvi.); and by the same process there is described, in the representative sense, the regeneration of man even to celestial good. Ex.

—^e. (Thus) the veil between the Holy and the Holy of Holies also=the medium which unites the Divine truth and the Divine good in the Lord.

9671. (For) those in Heaven who relate to the uniting medium which is represented by 'the veil,' have the goods of love and the goods of faith conjoined together in them; for, through the goods of love they are conjoined with the celestials in the Inmost Heaven, and through the goods of faith with the spirituals who are in the Middle Heaven . . . (These Angels) are called celestial spiritual and spiritual celestial Angels; the former being represented by 'Joseph,' and the latter by 'Benjamin.'

9683. 'Thou shalt set the table outside the veil' (ver.35)=influx through the celestial things of love; (for) 'outside the veil'=outside the uniting medium through which is mediate influx . . .

9785. 'From without the veil which is over the

Testimony' (Ex.xxvii.21)=where there is communication, and, through the uniting medium, conjunction with the Lord in the Inmost Heaven; for 'the veil'=the medium which unites the Inmost and the Middle Heavens; thus where there are communication and conjunction. 10005³.

10005⁹. The neck corresponds to the medium which unites the Inmost and the Middle Heavens; in like manner as does 'the veil' in the Tent.

10195. 'Thou shalt put (the altar of incense) before the veil . . .' (Ex.xxx.6)=in the interior Heaven where it is conjoined with the Inmost Heaven. Ex.

H. 577². The evil of the spirit of man then lay veiled around-*circumvelatum* . . . with external probity . . .

S. 46. That the sense of the letter of the Word is signified by the curtains and veils of the Tabernacle. Ex.

—^e. These curtains and veils represented the externals of Heaven and the Church, thus also the externals of the Word. 97².

Life. 86⁴. The concupiscences of evil are (then) like a dense veil . . . beneath the spiritual mind . . .

W. 147^e. (Thus) the proceeding Divine is in every man, but is variously veiled over by each person.

204. For prior things . . . are less veiled over with substances and matters devoid of life.

P. 235. He is like . . . a sail by which a ship can be turned . . . P.198^e. T.381³.

310. Such close the interiors of their minds, and interpose as it were a veil, and they afterwards think below the veil.

311². For with these there is no veil between the interiors and the exteriors, that is, between the spiritual and the natural things of the mind, as there is with the sensuous.

R. 54². The Lord so . . . tempers His Divine, that man can endure His presence. This is done by veilings over . . . By veilings over He is present with everyone who worships Him.

463⁶. A vessel with seven sails seen flying in the air.

938. When the Lord presents Himself to view . . . He veils Himself over . . . by means of an Angel.

M. 148. Then the internal Conjugal is veiled over . . .

T. 381³. (Such) is his management of his sails-*velificatio*.

508². That the veil (seen) before the cherub had been lifted, signified that the Word has now been laid open. . . (It also means the same as *Nunc licet*. Fully ex. —⁵.)

568². He begins . . . to veil around (his evils) with reasonings . . . —⁴.

758². The confirmation of what is false . . . places as it were a veil beneath the understanding . . .

767. For the sight of the spirit is veiled over by the natural sight.

D. 434. On the veil of the Jews; and a kind of punishment by the veil.

[D. 434]. In the other life, when the Jews wish to protect anyone . . . they are wont to throw a veil over him . . . and then no violence can be inflicted on him. Some Christians . . . when under this veil, complained that they could not breathe . . . Jews are safer when quite obscured, and are in a dense cloud, than those who are in the light of Truth, and yet deny; and therefore, even in life, they are kept continually under a veil.

516. As to the vastation by the veil, a man cannot be put under it . . . But instead of this torment-*supplicium*-he has this: that when he wishes to recall to memory Truths . . . his ideas are taken away . . . and meanwhile his desire of knowing or writing is inflamed, and he feels indignation, and a desire to persevere . . . These things correspond to the veil with Spirits.

1371. The penalty of vastation of the woollen veil. Gen.art. 1410, continued.

1413. Viciousness together with their phantasies are thus represented by the veil . . . 1414, Examp.

2681. (The sphere of one who regarded others as of no account appeared) bent round like a white veil in the atmosphere. Des.

2824. (The fall of Angels from Heaven represented by a veil. Des.)

2953^e. An upright person wrapped up in a veil . . . who could not be unwrapped from that veil until he had made supplication.

3123. Concerning a subtle veil. Ex.

3682. Concerning (David) in the veil. Des. 3840².

3684. He was enveloped as it were in a misty veil of authority, and was let down.

4056. Concerning a person who had the habit of naming the devil, and was therefore let into the veil.

E. 220⁵. The veil of the temple being rent in twain' =the union of the Lord's Divine Human with the Divine Itself. 400¹⁴.

275¹². 'Thou hast covered-*obvelasti*-it with the deep as with a garment' (Ps.civ.6)=the sensuous Scientific which is the ultimate of the natural man . . . 405²¹, Ex.

324³. (The things within and without the veil of the Tabernacle. Ex.) —⁴.

400¹⁴. 'The veil' (that was rent in twain)=the external of the Church as it was with the Jews . . . and which covered their eyes so that they should not see the Lord and the Divine truth or the Word in its light.

937⁴. The reason Moses veiled his face when he spoke to the people (Ex.xxxiv.28) was that the internal of the Word was covered, and thus obscured to that people, so that they might not endure anything of the light from it.

1088³. (These) holy things could not be called holy and a sanctuary until they had been covered with curtains and veils; for without these coverings they would have stood under the naked sky, exposed to showers and storms, to the birds of heaven and the wild beasts of the earth, and also to robbers . . . So would it be with the Divine truths in the Heavens . . . unless

they were enclosed in natural truths, like those of the sense of the letter . . .

Vein. *Vena.*

Little vein. *Venula.*

See ARTERY, and BLOOD-VESSEL; and under MARRIAGE LOVE.

A. 4618². It is as with the vein of a spring (which) is stopped up.

8855. What a man loves above all things . . . is in his will like the hidden current of a river . . . 9348. N.56.

W. 420². Hence in the . . . inmosts of the lungs there are, in great abundance, little veins-*venulae*-with mouths . . .

P. 73². Delight leads a man as a stream does that which is borne on it according to its current. R.756^e.

186. The Lord . . . by His Divine Providence leads a man as silently as a hidden stream or favouring current does a ship.

198^e. Thought flows in its delight like a ship in the current of a stream, to which the captain pays no attention . . . 296⁹.

R. 756^e. Those who ply the oars against the current of a rushing river.

M. 6^e. There is a certain hidden vein in the affection of the will of every Angel, which draws his mind to be doing something (useful) . . .

44⁸. What is the life of (conjugal) love except from the strength of the potency?

68. The delicious vein of the spring (of conjugal love) . . .

183⁶. In the same proportion he is in the vein and potency of conjugal love.

229. Like sweet waters from the vein of a spring.

293⁴. Hence there is a free passage from primes to ultimates for the vein of love . . .

313^e. By these is the vein (of the inmost life) stopped up, and its spring dried up.

482². So long as the vein (of conjugal love) remains open.

T. 181. The source of the very vein of the spring from which comes such abomination of desolation. Ex.

350. The Lord draws all to Himself; but Angels and men cannot follow the vein of the attraction except according to their measure . . .

652². Like a strong current in the ocean, which secretly carries a ship along.

D. 1090. The jugular vein.

6110¹⁵. With women the veins are somewhat wider; and with men the arteries are stronger.

Vena cava. *Vena cava.*

W. 405. Arteries and veins, called bronchial, which originate from the vena azygos or vena cava, and the aorta. 413².

412². All the states of the lungs depend on the blood from the heart, and from the *vena cava* and aorta. —⁵.

415. The heart can be conjoined with the clustering vesicles of the bronchia, also by blood sent out not from itself but from the *vena cava* and the aorta.

Venal. *Venalis.*

E. 976². Those who make justice venal. Ex.

Veneration. *Veneratio.*

Venerate, To. *Venerare.*

A. 1756³. This style (of the Word) was **venerated** for its antiquity . . . and what was not written in this style they did not **venerate** as Divine.

4288². When (the Ancients) looked at the moon, they were in like manner penetrated with a certain holy **veneration**, because the moon = spiritual love.

8263^e. As, in the Glorification of the Lord by man, there are both holy **veneration** and humiliation, the man is then in a state to receive the influx of good from the Lord . . .

8303. 'To be **venerated** by praises' (Ex. xv. 11) = that to Him alone belong glory and thanksgiving; for 'to be **venerated** by praises,' when said of Jehovah, = that He is to be celebrated and worshipped.

9051. This spiritual life lies hidden . . . and produces what is holy and **reverential**—*venerabundum*—for the Lord, for love and faith in Him, for the Word, and for all the other things of the Church.

9104^e. Those who (here) have been in any conjunction by **veneration**, etc. meet after death . . .

H. 553. (The infernals) are forms of . . . menaces against those who do not **revere** them . . . But when others commend, **revere**, and worship them, their faces . . . appear as it were glad.

587². In these (worst) Hells are those who had been in the love of self, and, from that, in . . . hatred and revenge against those who did not **venerate** and worship them.

M. 6². They ate and drank in gladness, and with **reverence**.

T. 306. 'To honour father and mother,' in the spiritual sense, = to **venerate** and love God and the Church.

D. Min. 4589. This love grows according to the virtues which one esteems and **reverences** . . . Every virtue, such as mercy, justice, magnanimity, is attended with **reverence** and love.

4593. The spiritual (have not love to the Lord); but they have **veneration**, and esteem, which are confirmed through the truths of faith.

E. 1052². The delight of the love of dominating for the sake of . . . the **veneration**, and as it were the adoration, of self, is an infernal delight.

1058². In this kind of profanation are those who, before the world, **venerate** holy things . . . and at home deride them.

1065². That the head (of the Papists) is adored as a

god . . . is evident from their **veneration** of him upon the knees . . . which **veneration**, or rather adoration, follows from this: that he can open Heaven . . .

Venery. *Venus.*

Venereal. *Venericus.*

See VENUS.

M. 433^e. These Sirens are obsolete lusts of **venery**.

D. 1202. On those who exercise **venery** without . . . any desire to procreate offspring. (Their grievous punishment des. 1203.)

2506. (The use and attendant pleasure of **venery**. Ex.)

3206^e. With such a dishonourable **venereal** heat are they possessed.

3307. On a woman who desired promiscuous **venery**.

3722. Such could excite from my memory all the **venereal** things which had been thought in me, even from my infancy . . .

3779. I perceived, in the street, their **venereal** cupidities, when I saw . . . Quaker women.

3899^e. (Such) have lost all that pleasurable which what is **venereal** is usually attended with.

4496^e. He was amazed that he so suddenly burned with **venereal** heat (caused by the magical art of a female Spirit).

Vengeance. See REVENGE.

Venice. *Veneti.*

M. 451. Hence brothels are tolerated at **Venice**, Naples, etc.

D. 5648. See LAST JUDGMENT, here.

Venison. Under HUNT.

Venom. Under POISON.

Ventricle. *Ventriculus.*

See STOMACH.

A. 4049. Those who relate to the **ventricles** of the brain. Des. D. 830.

5386. In the brain there are **ventricles**. Their use. D. 1239^e.

W. 384². The heart is divided into two **ventricles** . . . the right one relates to the good of truth, and the left one to the truth of good . . . (See also 405. 420. —².)

M. 315⁵. The soul supposed to be in the three **ventricles** of the cerebrum.

Venture. Under GAPE—*hiscere*.

Venus. *Venus.*

See VENERY.

A. 7170. The Spirits of Mercury . . . approached the Earth **Venus** . . . which indicated that those Spirits of **Venus** who were on that side of the planet, agreed with those of the planet Mercury; and that the former relate to the memory of material Things, which agrees with

the memory of immaterial Things . . . D.1443. 1445. Ex.1446^e. 1448.

[A.] 7171. The planet Venus appears (in the ideas of Spirits) to the left, a little behind. 7247.

7246. On the inhabitants and Spirits of the planet Venus. Gen.art. U.105. D.1441.

— In the planet Venus there are two kinds of men, of contrary disposition; one being rude and almost ferine, and the other gentle and humane. (The former) appear on the side of the planet which looks this way; (the latter) on the opposite side. Ex. (The former kind fully des. 7248. 7249. D.3346. 3347.) (Their state after death. 7250. D.1449, Des.)

7249. The inhabitants of Venus are for the most part giants, those of our Earth reaching only to their middle. D.1450.

7252. The inhabitants and Spirits of Venus who appear on the other side of that Earth . . . and are gentle and humane . . . in the world acknowledge our Lord as their only God . . . and see Him walking among them . . . D.1453.

7253. These latter Spirits (of Venus) relate, in the Grand Man, to the memory of material Things which corresponds to the memory of immaterial Things.

T. 159⁵. See APOLLO, here.

D. 1449^e. Some of the Spirits from this side of Venus who had undergone extreme vastation were elevated into Heaven, and were received there with so much tenderness that they drew tears from my eyes . . .

1450. The inhabitants of Venus . . . do not associate together by day, but by night, on account of the great heat; wherefore they have lived in darkness, yet they see.

1451. The Spirits of the inhabitants of this side of Venus . . . said to me that they were solely goat-herds . . .

1452. They are very simple in Venus; but observe that these simple and stupid ones are represented on this side of Venus; and the situations merely signify their minds; for they are not all such.

1453. Those who appear on the other side of Venus are worshippers of the Lord . . . acknowledging our only Lord . . . and they represented Him walking among them, almost to the life. They said that they were solely shepherds of flocks—*pecudum*.

1558a. The inhabitants of the Earth Venus and of our Earth constitute corporeal things, and their appetites, thus earthly things, and also the lower worldly things; thus they rule the external senses.

Verdict. Under SENTENCE.

Verge, To. *Vergere.*

A. 8226. 'To verge to morning' (Ex.xiv.27) = the presence of the Lord. Ex.

H. 151². All the direction of their interiors . . . verges and strives thither.

275. Like the decrease of light verging to shade. W.199.

P. 283^e. Evils verge and look downwards or outwards when the man shuns his evils as sins . . .

Verify. *Verificare.*

A. 5464. 'Your words shall be verified' (Gen.xlii.20) = that it will then be with truths as it had been declared.

8149^e. With those in the good of life, falsities are verified (that is, made truths).

Verily. Under AMEN.

Verisimilitude. *Verosimilitas. Verosimilitudo.*

A. 9424³. The resemblance to the truth—*verosimilitas*—which is induced on it by the Word from its external sense alone . . . Sig.

M. 380⁴. (Those appearances) were semblances of truth—*verosimilitudines*. T.35⁴.

Vermilion. *Minium.*

A. 3391³. 'To paint with vermilion' (Jer.xxii.14) = to falsify spiritual truths.

P. 153^e. As one might smear a writing with red-lead . . .

E. 654⁶⁹. 'Images of the Chaldeans painted with vermilion' (Ezek.xxiii.14) = arguings whence come falsifications. ('Painted with vermilion' = appearing exteriorly like truths, although inwardly they are profane. 827⁷.)

Vernacular. *Vernacula.*

A. 1637. Spirits and Angels speak to man in his vernacular. Ex. W.257². P.135. M.326⁴. D.2137. 2309. 2608. 5770.

6199. From (the spiritual language) ideas inflow into my vernacular, and so they speak.

H. 246². I said to the Angels that perhaps they suppose they speak to me in my vernacular, because it is so apperceived . . .

D. 4226. So with man's speech—whether that of his vernacular, or that of other languages—the sense falls into the words without the man thinking about it.

6049^e. In the other life (these) speak the spiritual language, but mixed with their vernacular language, so that it can be plainly seen from what nation they are.

E. 250⁴. (The exhortation before the Holy Supper) shall be quoted in the vernacular in which it is written. (It follows, in English.)

Vernal. Under SPRING.

Versailles. *Versalia, Versailles.*

C. J. 60. Louis xiv. . . seemed to himself to be at Versailles . . . D.5980. J.(Post.)104.

Versatile. Under MOVEABLE.

Verse. *Versus.*

A. 205. Every little verse—*versiculus*—contains a peculiar state, or change of state, in the Church. The first verses contain . . . These verses contain . . .

2114². In the last verse of (Gen.xvii.) there is a summary . . .

L. 37. It has been granted me to . . . examine and see every verse (of the Prophets and Psalms).

S. 113. It has been granted me clearly to perceive that each verse (of the Prophets and Psalms) communicates with some Society of Heaven; so that the whole Word communicates with the universal Heaven.

Vertical. *Verticalis.*

A. 1276. Thus all (Angels and Spirits) are in their situation in relation to the Lord . . . in a vertical (as well as in other planes).

Vertigo. *Vertigo.*

T. 57^e. Dizziness would seize his mind.

470^e. No one can approach without being seized with an interior dizziness. 641⁵.

D. 2310². Unless such spheres of vertigo, or of vertigoes, so to speak, were under the mastery of the Lord, the man could not help at once destroying all that was still good and true [in himself].

Vertumnus. *Vertumnus.*

M. 326. I said, I am not a Vertumnus.

415⁵. For they are Vertumni.

T. 77⁵. For as to faith they were like Vertumni.

Vesicle. *Vesiculus.*

See SEMINAL VESICLES.

W. 405. The bronchial tubes . . . end in the air-cells.

415. The clustering vesicles of the bronchia . . .

420². In the vesicles or innosts of the lungs . . .

Vespasian. *Vespasianus.*

T. 23^e. Like the city of Zion and Jerusalem destroyed by Vespasian.

Vessel. *Vas.*

Little vessel. *Vasculum.*

See CUP, JAR, etc.

A. 814². He carried a vessel (of poison) in his hand.

1183². 'The vessels of the house of God' (Dan.i.2) = holy things (profaned).

1408². Scientifics are general vessels . . . (Thus) the vessels are one thing, and the essentials in the vessels are another; the vessels are natural things, and the essentials in the vessels are spiritual and celestial things. So also the historicals of the Word, and also all the several words in it, are general, natural, nay, material vessels, in which are spiritual and celestial things.

1435. Therefore scientifics are vessels of spiritual things; and affections from the good pleasures of the body are vessels of celestial things.

1458^e. By means of Knowledges, the way is opened for the internal man to the external, in which are the recipient vessels, which are as many as are the Knowledges of good and truth. Celestial things inflow into these Knowledges as into their vessels.

1460. For in the external man there are recipient vessels, which are called the things of the memory. These vessels are formed by means of Knowledges . . .

— . But with the Lord the interiors were celestial, which adapted the vessels for the reception of Knowledges, and so that the Knowledges might afterwards become vessels for the reception of the Divine.

1462². Scientifics, that is, natural Truths, are vessels for spiritual Truths.

1469. Scientifics and Knowledges . . . are not truths, but are only the recipient vessels; just as whatever is in the memory . . . is by no means truth . . . but truth is therein, as in vessels. These vessels were to be formed, or rather opened, by the Lord, by means of instruction in Knowledges from the Word . . .

1472. The knowledge of Knowledges is merely something instrumental . . . that they may serve celestial and spiritual things as vessels. Ex.

1476. The Scientific in general then becomes the ultimate vessel; or, what is the same, scientifics in special and particular become the ultimate vessels, which correspond to rational things . . .

1495². As the way is opened, or, what is the same, as the vessels are opened, there inflow, in order, from celestial and spiritual things, rational things; into these, celestial spiritual things; and into these, celestial things. These latter are continually . . . preparing for themselves, and forming, the vessels which are being opened. Ex.

1496. The truth learned from childhood, regarded in itself, is merely a vessel so adapted that what is celestial can be insinuated into it. Ex.

1775. For revelation, or the Word, is a general vessel recipient of spiritual and celestial things.

1776. Thus the most tender vessels (of little boys and girls) are almost heavenly . . .

1832. Thus do (spiritual things) form their vessels or recipients in man. Most of these appear like truths, but are not; such as the things of the literal sense . . . and some are even falsities, which, however, can serve as vessels and recipients. But with the Lord there are none but truths which are essentially so, and therefore no parallelism and correspondence are possible; but still they can be so adapted as to serve the celestial things of love and charity as vessels.

1874². Yet (these apparent truths of the literal sense) can serve as general vessels to contain spiritual and celestial things. Ex.

1900. Man's life itself is from the internal man, and it can have only a very obscure communication with the external man, until the recipient vessels of the memory have been formed, which is done by means of Knowledges and knowledges. Ex.

—². But this life becomes gradually more distinct as the vessels of the memory are formed by means of Knowledges, and the vessels of the interior memory by means of rational things. Ex.

—³. (Truths) are the genuine vessels in the organic forms of both memories, to which can be adapted the celestial things of love and the spiritual things of faith. Ex.

[A.] 1980^e. For the things in the memory and the affection of man are recipient vessels, in which the ideas are varied and received representatively according to their variations of form and changes of state.

2063³. For all truths are vessels recipient of good . . . 2261^e. 5212.

2269³. The more genuine and pure a truth is, the better can the good which is from the Lord be fitted to it as its recipient vessel . . . Goods cannot possibly be insinuated into falsities, nor evils into truths, as their recipient vessels. Ex.

2454². 'His vessels in the house' (Luke xvii. 31) = the truths which are of good. 'To go down to take them away' = to turn away from good to truth.

2466³. 'Vessels of adorning of gold and silver' (Ezek. xvi. 17) = Knowledges of good and truth from the Word.

2468¹. 'To be emptied from vessel to vessel' (Jer. xviii. 11) = (not to be reformed). . . The good itself is called the 'vessel in which there is no pleasure' (ver. 3S).

2967³. 'Vessels of brass' (Ezek. xxvii. 13) = the natural goods which receive the life from the Lord.

3068. 'A pitcher' is a vessel which contains water, as a scientific is a vessel which contains truth; for every scientific is a vessel for truth; and every truth is a vessel for good. A scientific without truth is an empty vessel; and so is truth without good; whereas a scientific in which there is truth, or a truth in which there is good, is a full vessel. 3079.

3079. That vessels in general = things which are for receptacles . . . Ill.

— The vessels of the Temple and of the altar were holy on account of this their signification . . . and it was for this reason that when Belshazzar . . . drank wine out of them . . . and praised the gods . . . the writing appeared on the wall. 'The vessels of gold and silver' here = the Knowledges of good and truth, which were profaned. Ex.

—³. That 'vessels' = the externals of spiritual things. Ill.

— 'An offering in a clean vessel' (Is. lxvi. 20) is a representative of the external man in relation to the internal man . . . for 'a clean vessel' = a concordant external; thus the things in the external, which are scientifics, Knowledges, and doctrinals.

—⁴. 'Empty vessels' (Jer. xiv. 3) = Knowledges in which there is no truth; and also truths in which there is no good.

—^e. That the wise virgins 'took oil in their vessels' (Matt. xxv. 4) = that there was good in the truths, thus charity in the faith.

3091. Submission of the recipient [vessels]. Sig. and Ex.

3164. 'The servant brought forth vessels of silver, and vessels of gold, and garments' (Gen. xxiv. 53) = truth and good and their adornments. . . 'Vessels' are mentioned because they are predicated of the affection of truth . . . for, regarded in itself, truth is nothing but a vessel or recipient of good. 'Vessels of silver' = in special, scientifics, for these are recipients of truth; 'vessels of gold' = in special, truths, because these are recipients of good.

3318². Man is a mere organ, or vessel, which receives the life from the Divine . . . This life is from His Divine love . . . and it flows in and applies itself to the vessels which are in the Rational, and to those which are in the Natural, of man. These vessels, from evil . . . are in a contrary situation relatively to that life; yet in so far as the life which inflows is able to dispose the vessels to receive it, it does so dispose them. These vessels in the rational man, and in the natural man, are what are called truths, but in themselves they are merely perceptions of the variations of form of these vessels, and of the changes of state according to which, in various ways, the variations come forth, which take place in the most subtle substances, in inexpressible ways. It is the good itself, in which there is life from the Lord . . . which inflows and disposes them.

—³. As, therefore, these vessels, which are to be varied according to forms, are in a contrary situation . . . it is evident that they must be reduced to a situation which accords with the life. This is impossible so long as the man is in the state in which he was born . . . because they are obstinately resistant . . . Therefore they must be softened, (which) is effected through temptations . . . And when the vessels are somewhat tempered and subdued . . . they begin to become yielding and compliant to the life of the Lord's love which is continually flowing in.

3365^e. (Thus) doctrinal things are merely appearances of truth Divine, that is, they are merely celestial and spiritual vessels, in which is what is Divine . . .

3387. For the good from the Lord . . . can inflow only into truths; for truths are vessels for good.

3391. For Knowledges, being of the natural man, are vessels recipient of rational things.

3665³. The Knowledges learned in early childhood are as it were most general vessels, which ought to be filled with goods, and the man is illustrated in proportion as they are so filled. If the vessels are such that genuine goods can be in them, the man is illustrated by the Divine which is within them . . . But if they are such that genuine goods cannot be in them, he is not illuminated . . .

3676^e. Knowledges are not in themselves truths, but are so from the Divine things in them . . . and meanwhile they are only as it were general vessels, by means of and in which truths can be received.

3762⁴. 'Vessels' = the truths of faith, and scientifics. Refs.

4166. 'The vessels of his house' (Gen. xxxi. 37) = his Own truths.

4205. Therefore all truths are recipient vessels.

4247². For truths are vessels for good. The Divine good cannot be applied to any other vessels than genuine truths . . . When man is in the affection of truth . . . good continually inflows, but as yet has not vessels—that is, truths—to which it may apply itself . . . for at the beginning of regeneration the man is not as yet in Knowledges.

4638³. The 'vessels' (in the parable of the virgins) = the doctrinal things of faith.

4744. 'Empty vessels' (Jer.xiv.3)=truths in which there is not truth from good.

4783. For the sense of the letter . . . has generals, which are like vessels that can be filled either with truths or with falsities.

5114⁴. Such things added (to the mind) from nature . . . as may serve for containing vessels. (Fully quoted under DEGREE.)

5117^e. 'Vessel' (Deut.xxiii.24)=the truth of the Church.

5135⁶. 'Vessels' (Josh.vii.11)=holy truths.

5144⁵. For goods inflow from the Lord into the interior forms of man, as into their vessels . . . Ill.

5145⁶. That 'open vessels, in the house of the dead, were unclean' (Num.xix.15). Ex.

5487. 'They filled their vessels with corn' (Gen.xlii.25)=that the scientifics were endowed with the good which is from truth.

5618. 'Take of the song of the land in your vessels' (Gen.xliii.11)=the choice things of the Church in the truths of faith.

5726. As death is from . . . sin . . . evil closes all the least and altogether invisible vessels, of which the next larger ones, also invisible, are composed; for the vessels which are the smallest of all . . . are continued from man's interiors . . . Hence comes the first and inmost impurity in the blood, which, when it increases, causes disease, and finally death. But if man had lived a life of good, his interiors would have been open . . . to the Lord; and so also would have been the least . . . vessels—*vascula*. The traces of the first tissue—*staminum*—may be called vessels—*vascula*, on account of the correspondence. Thus man would have been free from disease . . .

5948. 'Household stuff' (or 'vessels')=things instrumental.

— In the Word, instrumental things are called 'vessels' . . . and essential things are called 'Things.'

6222. For the things of the literal sense of the Word are general vessels, which receive truths; and the quality of these vessels does not appear until they have received the truths . . .

6669⁵. 'The vessel of the potter' (Jer.xviii.4)=the truth of faith.

6723. 'Vessels of rush' (Is.xviii.2)=the receptacles of the lowest truths.

6917. 'Vessels of silver' (Ex.iii.22)=the scientifics of truth; 'and vessels of gold'=the scientifics of good. Scientifics (or memory-knowledges) are called 'vessels,' because they are generals, and are able to contain within them innumerable truths and manifold goods. 7770.

7131. The stem which is beneath (the seeds)=a general vessel for truth, thus memory—*scientificum*—truth. For the scientifics of faith and charity are . . . general truths, and thus are vessels recipient of particular and singular truths. Examps. 7144.

7920. For vessels in general=the scientifics which are of the Natural, because they are receptacles of good and truth; and, as they=scientifics, they also=the Natural . . . But, specifically, vessels of wood and of brass=the goods of the Natural. Ex.

8352³. When a man sits at table alone . . . the vessels which receive the food are constricted; but when (at his meals he is in the delight of conversation) the vessels are open. Ex.

8530. 'An urn'=truth . . . because it was a vessel to receive manna . . . and all truth is as a vessel for good. Therefore by vessels in general, truths are signified. Examps.

8904⁴. 'Vessels'=Knowledges. Refs.

8932⁷. The vessels of gold and silver brought (by Nebuchadnezzar) from the Temple, represented the goods and truths of the Church and of the Lord's Kingdom; and 'to drink wine out of them'=to profane by evils and falsities . . . (=goods of love and truths of faith from the Lord. 9093⁴.) E.220⁸. 376²³. 587¹⁷.

9050⁸. 'Vessels of brass' (Ezek.xxvii.13)=the exterior truths of faith from good; for 'vessels'=exterior truths . . . 9595⁴.

9149. 'When a man shall have given to his companion silver or vessels to keep' (Ex.xxii.7)=truths from good, and the corresponding scientifics in the memory. . . The reason 'vessels'=such corresponding scientifics, is that all spiritual truths are stored up in scientifics, as in their vessels; and all scientifics correspond to the truths they contain. 9394⁵, various vessels enum. 9574. R.775.

9482. 'The form of all the vessels (of the Tabernacle)' (Ex.xxv.9)=a representative of all the celestial and spiritual things which are from the Lord. . . 'Vessels'=truths; here, the celestial and spiritual things which are from the Lord; for by 'the vessels' are meant all the things which were in the Tabernacle, and which constituted it.

9544. Vessels, in general,=scientifics or Knowledges; and therefore the vessels (of the table) in special, here enum. (ver.29)=the Knowledges of celestial good and truth. Ex. 10270,Ex.

9724. 'Vessels,' in general=the Things of the external memory, that is, scientifics; and, in holy things, the Knowledges of good and truth . . . Such also is the signification of the vessels of ministry about the altar; but each vessel, in this case, must=the scientifics of one particular use . . .

9776. 'For all the vessels of the Habitation in all the service' (Ex.xxvii.19)=the memory—*scientificas*—truths and goods which belong to the external man. Ex.

9922³. That scientifics are vessels for truth, and truths vessels for good. Refs.

10105⁶. 'The vessel of earthenware, in which it is boiled' (Lev.vi.28)=falsity which does not cohere with good; 'a vessel of brass'=what is doctrinal in which is good.

10271. 'The candlestick and its vessels' (Ex.xxx.27)=spiritual truth . . . and the ministering truths . . . for 'its vessels'=memory truths, which are ministering ones.

10274. 'All the vessels (of the altar of burnt-offering)' (ver.28)=Divine goods and Divine truths; for 'vessels'=Knowledges and scientifics; but, when predicated of

the Lord's Divine Human, they=ministering Divine goods and Divine truths.

[A.] 10340. 'All the vessels of the Tent' (Ex.xxxi.7) =what is representative of all ministering goods and truths; for the vessels of the Tent of meeting=goods and truths which are of service to the Heavens, thus which minister; and the goods and truths which minister are Knowledges and scientifics. 10341. 10342. 10344.

H. 405^e. The uses of every vessel and fibre . . .

W. 190^o. These are compositions of fibres and vessels . . .

207. The fibres and little vessels—*vascula*—in all the viscera and organs are in (simultaneous) order. Ex.

304. Fibres with little vessels proceed from their first forms until they become cartilages and bones.

R. 149. 'The vessels of a potter' (Rev.ii.27)=the things of man's Own intelligence, which are all false, and, in themselves, nothing. E.177. —³,ill.

672^e. Vessels of every kind=the same as the things they contain. E.960²,Enum.

D. 1738. For the external skin communicates by fibres and vessels with the . . . inmosts of the brain . . .

1808. On those who . . . obstruct the interiors of the vessels and fibres. Ex.

1935. That the Knowledges of Truths with men are as it were vessels. Ex.

2470. That man, his natural ideas, and his spiritual things, are to be compared to vessels which yield. Ex.

2471. They cannot be such vessels unless they are in the Truth . . . For the Truth cannot dwell in a vessel of Falsities, but wholly in its own vessel, that is, in the Truth . . . and then the vessel is the Lord's.

2472. That everything in the Word is a vessel into which there is infused life from the Lord. Ex.

— . Every word is as it were a vessel, containing infinite things . . .

2474. Love is what . . . gives man the capacity to be an applied vessel.

2688. Natural things are as it were vessels . . . and natural Truths . . . are such vessels as spiritual things may be insinuated into, and celestial things into these, by the Lord alone, no one else knowing when or how.

3386. Those things are fallacies which are . . . vessels to which truths cannot be applied; but such things as belong to angelic Spirits and Angels . . . are appearances, and are as it were vessels to which may be applied the Knowledges of faith.

3635. That the objects of sight and hearing are variations of the vessels. Ex.

3668. That objects are only vessels . . .

3753. Two small snow-white vessels—*vascula*—used for tea. (Fully quoted under SPIRIT.)

3759. That men are vessels. . . There are vessels in man's memory, and as the ideas of Spirits are terminated in them, they sometimes cannot speak except according to the vessels. These vessels are directed by good

Spirits, these by Angels, and all by the Lord, and also by Him immediately; and therefore the Spirits cannot speak except according to the direction of the vessels; for they determine their ideas thither, and they terminate there. Moreover, Spirits are vessels, and in this case they excite the man to speak . . .

3840. Such Spirits pervert the vessels, or the ideas . . . 4098.

4042. This was merely a directing of the vessels of the memory . . . so that when the vessels of the memory are being directed, the Spirit who is speaking cannot speak differently. . . The Spirits imperceptibly and quickly disposed the vessels of the memory . . . (Thus) there is a continual disposing of the vessels of man's corporeal memory; for, as the vessels are disposed, so the Spirits speak, and so the nearest ones cannot think differently; for the vessels of the memory are the planes into which the ideas are determined; and if they have not been adapted they cannot receive; and, as they have been adapted, so they receive. The ideas of the nearest Spirits are as it were bound to them.

4043. With those who are in faith, the vessels of the memory are disposed by the Lord. Ex.

4121. That each and all things of the Word are vessels. Ex.

4122. Thus one vessel receives contrary senses.

E. 193^o. The 'vessels of silver, and vessels of gold (borrowed from the Egyptians)' (Ex.xii.35)=the Knowledges of truth and good, which the spiritual apply to what is good, but the natural to what is evil.

537¹¹. 'They returned with their vessels empty' (Jer. xiv.3)=that they had no knowledge nor understanding of truth. 'Vessels,' in the Word, =recipients of truth, thus the things of the memory and the understanding—*scientifica et intellectualia*.

725¹⁰. 'Vessels of adorning from the Lord's gold and silver' (Ezek.xvi.17) = the Knowledges of good and truth, which are the goods and truths of the sense of the letter . . . These are called 'vessels,' because they contain within them spiritual truths and goods; and they are called 'vessels of adorning,' because they are appearances and thus forms of interior things . . . 827⁶.

811⁶. 'To bring out the vessels of removal through the wall in darkness' (Ezek.xii.7)=that all the truths of doctrine from the Word have been cast out.

—¹¹. 'Their vessels of desire' (Dan.xi.8)=natural truths.

1146. 'Every vessel of ivory, and every vessel of precious wood' (Rev.xviii.12)=profaned rational truths and goods.

— . The reason 'a vessel' = memory-knowledge—*scientificum*, is that all the truth in the natural man is called memory-knowledge; and the reason this is signified by 'a vessel,' is that the memory-knowledge of the natural man is the containant of rational and spiritual Truths; for when these have been cogitated and perceived, they are laid up in the memory, and are called memory-knowledges (or scientifics).

1189^o. 'As a bride adorneth herself with her vessels' (or 'jewels') (Is.lxi.10)=with the Knowledges of truth.

De Verbo 3^d. One Divine Truth naturally perceived and loved is like a crystal or porcelain vessel, which is afterwards filled with . . . such wine as is the truth . . .

D. Love ix. Love may be compared to the heart, and affections to the vessels leading out and continued from it . . . The vessels . . . resemble their heart in every point, so as to be as it were extensions of it. Hence is the circulation of the blood . . . Such, also, are affections . . .

D. Wis. iii. 4. The term receptacle suggests the idea of a little vessel or tube. . . (But) the receptacles (in the initial form of man) are not tubulated, nor hollowed out—*insinuata*—like little vessels . . .

Vestal. *Vesta, Vestalis.*

A. 683². The Vestal virgins, referred to. E. 504⁶. D. Love xx³.

10177¹⁰. Chaste virgins called Vestas.

T. 169². Compared to a virgin of Vesta buried in the earth . . .

Vestibule. *Vestibulum.*

A. 983². He then enters the vestibule.

H. 365². Lazarus cast out at 'the vestibule' . . . S. 40³. E. 118⁴, Ex. 717¹⁶. 962⁷.

M. 78⁴. We entered the vestibule, and sat down.

—⁶. We do not allow anyone to enter our houses further than the vestibules.

Vesture. Under GARMENT.

Vesuvius. *Vesuvius.* 5 M. 11.

Vetches. See SPELT.

Vexation. *Vexatio.*

Vex. *Vexare.*

A. 5173. There are many methods of vexations (there) . . . The purifying of the blood, and of the chyle . . . represents these vexations, which are effected by various castigations . . . After Spirits have been vexed, they are commonly let into a tranquil state . . . D. 1015. 1015a.

5174. The food in the stomach is vexed in many ways . . . and it is further vexed in the intestines. Such vexations are represented by the first vexations of Spirits. Des.

5182². This cleansing is effected by vexations, which are . . . temptations of various kinds.

5187. Vexator Spirits (of the gall-bladder) distressed him miserably . . . The vexator Spirits were of those who despised virtue and piety . . . One kind of vexation there consisted in forcing a Spirit to speak faster than he thought. Ex. D. 1014, Des.

5189². (Another class of Spirits who vex evil Spirits. Des.) D. 3835.

L. 48^o. Infernal Spirits by whom men were 'vexed,' Ill.

D. 1018. Those who had despised and persecuted things which are good . . . and true . . .

1019. The three degrees of . . . vexation. Enum.

1033. That vexations and therefore purifications are innumerable. Gen. art. 1741².

1034. As many vexations as viscera . . .

2797. The good Spirits underwent vexation . . .

3168^o. This is why Souls must, through sufferings, put off all that is not in equilibrium.

4329. After many vexations, they contract fear and horror . . .

4552^o. After they have long been vexed by such, they . . . come among the upright.

Vial. *Phiala.*

A. 420⁵. 'Golden vials full of incense' (Rev. v. 8) = the goods of faith. (= the confession of the Divine Human of the Lord from spiritual goods. . . 'Vials' = the same as the incense in them. R. 277.) (= confession from spiritual goods; for 'golden vials,' called also 'censers,' and incense-boxes, = truths from good; for 'vials,' like all vessels, = truths; and the 'gold,' of which they were made = good. E. 324.)

R. 672. 'The seven vials' (Rev. xv. 7) = the same as 'the seven plagues'; for they are containants, and containants = the same as the contents . . . The reason vials were given to the Angels, is that the subject treated of is the influx of truth and good into the Church in order that evils and falsities may be disclosed; and naked goods and truths cannot inflow, because they are not received, but clothed truths, such as are in the sense of the letter. Moreover, the Lord always operates from innocents through ultimates . . . This is why there were given to the Angels vials, by which are signified containing truths and goods such as are those of the sense of the letter . . . through which falsities and evils are disclosed. (= all falsities and evils; for they = the same as 'the seven plagues' . . . The reason 'vials' are mentioned instead of 'plagues,' is that vials are the containants, and plagues the contents. E. 954.)

673. It is said that 'the vials were full of the anger of God' (id.) because they were full of the plagues, by which are signified the evils and falsities of the Church; but still they were not full of these, but were full of pure and genuine truths and goods from the Word, by means of which the evils and falsities of the Church would be disclosed; nor were they actually vials, with truths and goods in them; but by them is signified influx from Heaven into the Church. Further ex. E. 954.

676. 'Go and pour out the vials of the anger of God into the earth' (Rev. xvi. 1) = influx into the Church of the Reformed where are those who are in faith separated from charity as to doctrine and as to life, to take away truths and goods from them, and to open the falsities and evils in which they are, and thus to separate them from those who believe in the Lord, and who, from Him, are in charity and its faith. . . This is a summary of what is contained in this chapter. . . 'To pour out the vials' = influx. . . 'The seven vials full of the seven last plagues' = their devastation and consummation. Des. . . In the vials there were not the evils and falsities signified by 'the plagues'; but there were genuine truths and goods, the effect of which was such

as is described. (=the state of the devastated Church. Ex. E.960.)

[R.] 677. 'To pour out a vial' = influx. (=the influx of truth and good from the Lord. 680.) (=influx from the Lord by truths and goods. 683. 690. 694. 699. 708.)

T. 761³. 'The vials of the anger of God poured into the earth' (Rev.xvi.) = the Falsities which should then inundate and destroy the Church.

E. 960². The reason 'vials' are mentioned, is that vials are vessels; and vessels = the same as their contents. Enum. and III.

961. 'To pour out a vial upon the earth' (ver.2) = a manifestation of the state of the Church in general.

965. 'An Angel pouring out a vial' = the state of the Church manifested. 969. 981.

1031. 'There came one of the seven Angels who had the seven vials' (Rev.xvii.1) = the state of the Church with the Papists manifested. Ex. R.718.

Vibration. *Vibratio.*

Vibrate. *Vibrare.*

Vibratory. *Vibratorius.*

Vibratile. *Vibratilis.*

A. 1646. The speech of the Angels sometimes appears (below) as a vibration of light . . .

1761. There are Spirits who inflow . . . by vibrations . . . as it were in lines, more or less sharp. Ex.

2301. Infants of a spiritual genius speak and act (with) a kind of vibratile fluttering as of wings. H.339. (Compare D.3544.)

10379. (The Spirits of the Third Earth act) with a kind of vibration of an undulation into the left knee. D.1686.

H. 241. The speech of the spiritual Angels is a little vibratory and discrete.

248^e. The speech of an Angel or a Spirit . . . slightly vibrates the tongue (of the person spoken to).

T. 348². Like a torch waved about—*vibrata*.

D. 1057. Spiritual (as distinguished from celestial) things, are represented by things sharp which vibrate, etc.

3741. (These Spirits) acted by an undulatory vibration, by which they also spoke . . . towards the left knee. Ex.

3750. (This Spirit) spoke (with) a broad tone which vibrated as a vibratile aerial . . . something is wont to do.

3866. The influx was reciprocally quick, and vibratory . . .

4136. The beating of the heart of the spiritual was quick, and vibratory . . . That of the celestial is slow . . . and not vibratory.

4208. The speech of the angelic Spirits . . . was as it were a bright vibration.

Vibratory. *Alatus.*

A. 418². Spiritual choirs, from their vibratory (or

fluttering, like wings) singing tone . . . are very different from the celestial ones. (See also A.2301.)

Vicar. *Vicarius, Vice.*

Vicarius. *Vicarius.*

Vicarship. *Vicariatus.*

See under POPE.

A. 473⁸. If they had acknowledged the Lord to be one with the Father . . . no one could have been recognised as His vicar . . . E.52^e, Ex.

481⁸. Such believe that there must be some one as the Lord's vicar—*vice*—on earth . . .

7619. 'By the hand' of anyone = vicarious power, which is the same as mediately . . .

P. 109. The life's love . . . places a vicar below itself, which is called the love of the means. —². 110^e.

264². (The Papists) acknowledge the Word for the sake of the vicarship established on the Lord's words to Peter.

R. 802². That the vicarship is an invention . . .

M. 344. A deputy substituted in the place (of Mohammed).

T. 560. To adore any vicar upon earth . . . avails (nothing) in Heaven.

D. 3030². If the Pontiff were called the Supreme, and not the vicar, they would lose everything.

4914. They had believed that they were His vicars.

E. 1025². 'Thou shalt not worship other gods,' involves that . . . no vicar of the Lord is to be worshipped as Divine.

1029. (The vicarship among the Papists. Des.)

1054. The internal adoration—which is the essential one—(the Papists) have transferred to the Pope as the vicar, and from him to the ministering body as vicars under him.

1070². Within Babylon are those in France, and many in Holland, England, Scotland, and Ireland, who have not taken away from the Lord the Power of saving men, nor the Divine holiness from the Word, and ascribed these to some vicar . . .

1091². They call their chief Pontiff the successor of Peter, and thus the vicar of the Lord . . .

1143. Thus transferring their love to the Lord [to the Pope] as a vicar, and to his ministers.

1158. They have no truths from the Word, thus not from the Lord; but only from him whom they call His vicar . . .

J. (Post.) 238. He said that the Lord alone is to be honoured and worshipped . . . intending to become His vicar . . .

Vice. Under FAULT.

Vice versa. *Vice versa.* H.80^e. 157^e. 194-T.767², etc.

Victim. *Victima.* A.2799.

Victory. *Victoria.*

See CONQUER.

A. 1690^o. The Lord's continual victory. Sig.1708^e. By (His) victories.1717^o. Whenever a victory is gained, the Lord reduces into order the goods and truths from which the combat has been waged. Sig.1725^e. Combats of temptations, and victories. Sig.

1737. Victory. Sig. and Ex.

1749. The things of celestial love which He acquired by His victories. Sig.

1789. The end (in view) in the victories. Sig. and Ex.

1812. The Lord was in . . . continual victories. S.321. 10828. N.201. 302.

1820. Certainty about the outcome precedes victory, and belongs to victory.

— e. Victory is attended with this: that malignant Genii and Spirits afterwards dare not do anything. Ex.

2405¹. The whole of Ps.cx. treats of the Lord, and His victories in temptations . . .3614⁴. The Lord's victories in temptations. Tr. 9715³.

4287. Continual victories in combats as to truths and goods. Sig. and Ex.

4572^e. The joy and comfort are not on account of the victory, but on account of the conjunction of good and truth.

6306. Acquired by victory over evil. Sig. and Ex.

6574². Hence come re-creation, hope, and victory.

10456. 'Not victory, and not a Thing lost' (Ex. xxxii.18)=suspense in the combat between falsity and truth; (thus) that Heaven is acting on the one side, and Hell on the other.

L. 33. That the Lord made His Human Divine by . . . continual victories (in temptations). Ex.**F.** 35. It is a universal of faith that . . . the Lord removed Hell from man . . . by victories over it.**P.** 237^e. That victories stand on the side of good generalship, and sometimes not on that of justice (an argument against the Divine Providence). (See 251^o.) 252, Ex.**R.** 103. Eternal life the prize of victory. Sig. and Ex. E.358.**T.** 126^e. God takes away this grief after the victory.

597. By victory over the external man, man becomes spiritual.

E. 359^o. 'Their victory upon My garments' (Is.lxiii. 3)=a wrong interpretation and application of truth by those who wrest the sense of the letter to favour their own loves . . . (See 922^o.)519⁴. 'My victory hath perished' (Lam.iii.18). Ex. . . It involves despair concerning victory, such as the Lord felt on the cross.

748. Victory through the Divine truth which proceeds from the Divine Human. Sig. and Ex.

806^o. His passion in Gethsemane and on the cross was the last temptation, and the complete victory.

932. 'To have victory over the beast' (Rev.xv.2)=to live the life of charity . . . and also not to have falsified the Word.

Vienna. *Vienna.* M.451. T.515.**View.** Under ASPECT, INSPECT, and SEE.**View.** *Intuitio, Intuitu.***View, To.** *Intueri.***Intuitive.** *Intuitivus.***A.** 522. The mind then determines its view outside of itself to doctrinal things.1412^e. Evident from the view of the Things in the internal sense.

1505. He has the habit (of always) regarding himself. Des.

1506. He filled the whole surrounding sphere, which was one of self-regard=*intuitiva sui*.1757^e. Hence the mental view, apperception, and utterance of each thing is more prompt.1769^e. He could view my thoughts and affections inwardly.

1771. When I was reading some of the Psalms, the interior view or mind of the Spirits was opened.

1807. A representation of the Lord's Kingdom in a universal mental view. Sig. and Ex.

1808. A representation of goods and truths in a mental view of the constellations. Sig. and Ex.

1891. The Lord's insight into the cause from His interior man. Tr.

1953. It is the interior sight or view which perceives . . .

1954. A view from what is higher into what is lower, or from what is interior into what is exterior, is called influx. Ex.

2027. Thus they have regard to themselves, and not to others . . .

2196^o. So far as (this merely human rational truth) views the things above itself . . . it does not acknowledge them.2343^o. They are perceived in one view of the thought.2493^e. Still, the Angels have . . . a very perfect mental view of future things.2510^e. So that the mental view of all things which are of doctrine is from the Rational.

2535. Regarded in itself, prayer is a speaking to God, and some internal view then of the things concerned in the prayer.

2551. A mental looking at the cause. Sig. and Ex.

2553^e. The Lord's looking at this state of the human race . . .

2651. The Lord's insight from the Divine Spiritual. Sig.

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

[A.] 2654⁷. That man can **look** from within into the things in himself which are beneath, is known . . .

2789. Thought and **insight** from the Divine. Sig.

— . 'To see,' because predicated of the Lord, = to view from the Divine.

2829. The Lord's thought and **insight** from the Divine. Sig.

3394³. Such desire that the things of faith should be believed simply, without any **view** (or **insight**) from the Rational.

3803. For a man receives only so much from others as . . . he acquires by a **mental view** of the matter in himself.

3906^e. (External and internal truth) cannot be conjoined together until self-regard begins to cease, and a regarding of the neighbour begins to be felt.

4018. (These words) involve a **mental view** and the derivative excited affection.

4038⁸. The interior **viewings** and perceptions of Things belong to the understanding.

4075³. If they **look** to the Infinite . . .

— . Otherwise it would be to **look** into thick darkness.

4088. Evident from the **view** of the Things in the internal sense.

4091. At the first **sight** this appears remote.

4096³. He loves to **look** into, and does **look** into, things still more intricate.

4249. These (truths) cannot come to his **mental view** and apprehension until goods acts as the chief.

4329³. Those who, by the Knowledges of good and truth, have acquired for themselves the faculty of **viewing-facultatem intuitivam**—Things from what is general. Des.

4342^e. Interior truths (are those which) are more closely under the **view** of the Rational.

4419^e. (These) cause truth and good to be perceived by a **mental view** almost unlimited.

4585³. At the first **mental view** of these things, they reject them . . .

4760. They who have a . . . more interior **insight**, see confirmations.

—⁴. In this way they destroy in themselves, the **insight** from what is higher or more interior.

4783^e. They who are in faith separated . . . have no interior **insight**; for they who are not in the affection of clarity are in external sight-*visu*-only; that is, in a lower **mental view** (or **insight**), from which no one can possibly see higher things.

4844¹. Hence no one (now) knows from **mental view**, thus not from perception, whether truth be really truth; but only from doctrine.

4911. (Such) cannot elevate the mind's **view** . . . except from self.

4925². For it is good into which the Lord inflows, and gives intelligence and wisdom, and consequently a higher **insight**, and also a perception as to whether it is so, or is not so.

4946². (These things) effect a higher **insight** with the spiritual man, by which he can see, and also perceive, whether a thing is true or not.

4997². He turns the **attention-intuitiones**-of all to himself . . .

5094. It was not the Sensuous things themselves that were rejected . . . but the **mental views**, or thoughts, from them.

5253². In speech, the **directing of the attention** to person narrows . . . the idea.

5278. What a man thinks about is directly under his **view** . . .

5287. In proportion as (thought and speech) are determined . . . abstractedly to Things . . . the **insight** becomes higher, and consequently more universal.

5302. Man is man from this . . . that when he thinks what is true and wills what is good, he can **contemplate** the Divine, and receive it perceptibly.

5432. Truths . . . remain as scientifics until the man begins to **consider** (or **view**) them with his own sight . . .

5987. The more there are who direct their **mental look** into one Subject, the stronger is his power . . . His force is augmented in proportion to the plurality of the concordant **mental looks**.

6068. For the things which are directly under the **mental view** are in the middle . . . (Compare 6084².)

—². The internal sight is determined to those things which afford the greatest delight . . . and it fixes a direct **view** upon them . . .

—^e. For scientifics fall under the spiritual **view**.

6089. At last there comes into existence from the internal a **mental view** of these (truths), that is, reason and understanding.

6125. The Intellectual in man . . . consists in the **mental view** of Things from such things as are of experience and knowledge; and also in the **mental view** of causes from effects, and of things consequent from the connection of the causes.

6468³. The Lord is, in Heaven, the Centre of the **mental regards** of all.

6598^e. They are in a pre-eminent faculty of understanding and perceiving, according to the degree of their **insight** from what is interior.

6849. 'For he feared to **look upon** God' (Ex.iii.6) = lest they should be injured by the presence of the Divine Itself. . . 'To **look upon** God' = the presence of the Divine Itself, because the Lord is presented as present before man . . . by an internal **looking**, which is effected by means of the faith which is from charity.

6865^e. They who are in the light of Heaven, . . . before confirmation, apperceive, by a **mental view looking** at the scientifics which are beneath . . . whether a truth is to be confirmed or not.

7398². But not, as before, in the midst directly under the mind's **view**.

7622. They had intently **viewed** the bird's changes.

8066. In order that whenever they looked at anything, they might remember it.

8827. (The celestial Angels) are under the Lord's immediate view.

8920⁴. At the first view and apperception (of truth Divine such as it is in Heaven) man would reject it.

9034³. Afterwards, the Things laid up in the external memory are subjected to the sight or view of the internal man . . .

9035. Lest (memory truth) be extinguished under his mental view. Sig. and Ex.

— . 'Under his hand' = under his mental view ; for 'the hand' = the power which belongs to spiritual truth, thus which belongs to mental view ; for mental view is effected from this truth, and is apperception ; for the truths of the literal sense . . . stored up in the natural memory, form there as it were a field for the mental view of the internal man . . .

9210². When such are in the mental view of what is just and good . . .

— . Such do not see what is just and good, because they are in regard for self and gain.

9256³. For falsities . . . form the natural mind itself, and its insight as to the things of the Church and Heaven.

9405^e. They keep their mental view fixed on themselves and the world.

10551⁵. Some of the learned, by a looking into their own thoughts . . . have observed . . .

H. 183². This general idea . . . is annihilated when it is placed under the view in the midst . . .

196. For the things which man views intensely in thought are presented before him.

270⁵. The view (of the celestial Angels) does not stop at such things as are before their eyes ; but they see *-vident*—the interior things . . . to which they correspond . . .

312^e. (Such) cannot be elevated into the light of Heaven, and view the Things of the Church which are beyond its doctrinal things.

351². True intelligence and wisdom consist in seeing and perceiving what is true and good, and thence what is false and evil . . . from interior insight and perception.

353. Their erudition does not rise beyond such things as appear in the world . . . which they keep in the memory, and view almost materially.

—². They regard *-spectant*—the things of the Word just as others do matters of mere memory knowledge, and do not make them Things for thought, nor for any insight of an enlightened rational mind.

355. Man takes with him all the natural memory ; but the things in it are not under his view . . . as while he lived (here).

356². For the interior mind of man looks into the Things of the natural memory . . .

529. If the life of man is regarded *-spectatur*—and examined by means of rational insight, it is found to be threefold . . .

597². Everyone can see, from some rational insight, that . . .

W. 28. If you collect together all things you know, and submit them to the insight of your mind . . .

48. Who that is able to observe the essence of love, cannot see this ?

83. At first sight these appear distinct . . .

103². If the Lord were among the Angels in Heaven, He could not have the universe under His view . . . 106.

152. For all things are under the Sun's view . . .

404². vii. (This) is evident to everyone who is willing to survey this from rational insight.

—³. (The thought of the spirit) views the things which are of thought from the memory as beneath itself.

P. 283². For whatever is in the midst is directly under the view, and is seen and perceived.

R. 566⁵. Fix your look on the paper. They did so. (The result.)

961. When I fixed my view on that light, it receded to the sides . . .

M. 163. (This) may be concluded and seen from insight and examination alone.

293³. (The wives said,) There is scarcely a time in the day in which our penetrative thought—*cogitatio intuitiva*—quite recedes from our husbands, or is absent from them. 294².

T. 112⁷. Some were favouring and looking at me . . .

373. If we regard works thus . . .

535^e. How can anyone shun evils . . . without some self-inspection ?

603². A judge . . . collects the evidence into one view in the higher region of his mind.

683. Like a looking to the sign of Satan . . .

D. 1051. All these things are perceived by a Spirit by spiritual insight alone, without description.

1076. By a general view . . .

2012. The mental regards of Spirits.

2021. That the Lord can enable anyone, by a spiritual idea, to view interior Things.

2395. If the Angels merely look at . . . an evil Spirit, he is tortured . . . 2519.

2495^e. With a continual looking to their own advantage.

2519^e. Others are tormented with envy from a mere view of the happiness of the Angels.

2564. What a look may effect in the other life, thus what a look of trust and faith in the Lord, can be known only to one who lives there. 3002, Ex. 3003.

2854. That a mental view of ends . . . distinguishes man from the brutes. Ex.

2914. That Spirits are found and affected by means of my lookings. Ex.

2915. And on the other hand, by their looks at me, Spirits take [things] out of my memory: this is a general look . . .

3004. This is a magical looking at [a person]. Ex.

[D.] 3005. A looking by faith can effect all things. Ex. . . But faith is such that in proportion as the looking to the Lord is from man . . . it has no efficacy.

3050. This speech is . . . intuitive of (that is, it looks at) the other's thought . . .

3114. This is not perceptible to them on account of the regardings of particulars.

3155^e. It was merely the Society and its looking at [him] which caused his thought.

3332. When I fixed my look on a fly, the evil Spirit could speak only about the fly.

3405. Whatever was in the idea about the persons, he collected, and kept the attention (or look) therein.

3603. They suppose faith to be only a kind of looking to the Lord.

3632. When looking at (those Spirits) was granted . . .

3711^e. With a sole regard to wealth.

3909. When the looks and ideas of many Spirits were [fixed] upon her who was a Subject, her forces of thinking were increased; for in proportion to the number of looks [directed] at one, in the same proportion she acts more strongly. I had observed that she had magically attracted the looks of others, by accepting the things which inflowed, and thus proceeding to those from whom the influx came.

3935. When I determined my look . . . upon their feet . . . their genitals were indrawn.

3981. A sphere as of a mere looking, without anything determinate . . .

3988. They regard faith as a mere view, or thought.

4021^e. Faith without good works is . . . merely intellectual-intuitiva-faith . . .

4128. I answered by a like intuitive speech. (See SPEAK, here.)

4392. He who looks at-spectat-generals from particulars goes astray in every object of his contemplation-intuitionum.

4537. Shown by a looking into the eye . . .

4748. Charles xii. saw every single thing around him with one look-intuitu.

4866. I looked at others with an intent gaze-oculis intensis, and they were affected by my look-aspectu . . .

5678. At this day, man does not believe in heavenly things . . . when they are under his view, in the midst. Ex.

5815. Truths, with them, had been scientifics without any sight [of them].

5825. (The English) have . . . an interior sight-visum, which is a sight that is receptive of intuition.

5901². Without such a view [of me] they would not have known me.

D. Min. 4703. By lookings at various parts of the head, they explore . . .

4735. (Such) have no extended mental-mentis-view. 4752.

J. (Post.) 6. The interior sight-visus (of the English)

is called an intuitive, receptive, and affirmative, and also a confirmative, sight.

18. When the view of reputation and gain is taken away . . .

241. They are always looking at themselves-intuitionem habecant continuum in se.

337. The show bread-panes intuitionis.

E. 401^{3e}. The thought of their spirit is fixed in the consideration of self.

540⁴. (This) can be seen from common intuition.

569¹⁰. The other limit is the seeing-intuitivum-and thinking [faculty].

790⁸. All things which are in the natural mind from the spiritual mind come under the view, and into the perception, of the man.

815⁵. Faith is acknowledgment, and a view from acknowledgment.

1032². The interiors of the mind are (then) kept by the Lord in a looking to Himself.

1086^e. A man who is in genuine truths from the sense of the letter . . . can disperse the whole diabolical crew . . . by a mere look and an effort of will.

Inv. 42. No one can speak to another there unless he looks directly at him.

Vigour. *Vigor.*

D. 3317. Still, the external senses remained in their vigour.

Vile. *Vilis.*

Despise, Hold cheap. *Vilipendere.*

Become worthless. *Vilescere.*

A. 950. They held the Lord as vile.

952². He esteemed others as viler than himself.

975. That those in (mere) external worship are most vile; and yet may perform vile services in the Church. Tr. 1097. 1103.

986³. They are amended, in order to serve for some vile use.

987². Man, when born, is the vilest of all living (creatures).

996. (These) delights are relatively vile; for all delight is such that it is the more vile in proportion as it verges to externals . . . (Thus) man's delight of pleasures, while he lives in the body, is vile relatively to his delight after (death) . . . nay, so vile, that good Spirits utterly spurn the delights of the body . . . and in like manner the delight of these Spirits becomes vile when they are elevated . . . into the Heaven of angelic Spirits. 3938⁴.

—³. 'Grass,' etc. = what is vilest (or lowest).

1030². The things of the external man . . . thus the viler things. Sig.

— Those not of the Church, who are more vile. Sig.

1094. 'A servant of servants' = what is lowest in the Church.

1594⁴. He acknowledges . . . that he is something vile and filthy.

1911. 'Her mistress was vile in her eyes' (Gen.xvi. 4)=that this Rational, at its conception despised—*vili-penderet*—the truth itself adjoined to good. —⁶, Ex. 1914. 1916.

2890. Evil Spirits regard man as a vile slave. . . Ex. D.2924.

3938¹. He begins to hold in slight esteem these delights. . .

3951². They thus make themselves (unnecessarily) of low estimation. . .

5145⁶. When (what is good and true, etc.) is regarded as relatively worthless. . .

5648³. They (then) hold as worthless, and loathe, the spiritual things of the internal sense.

6732. 'A coffer of bulrush'=what is of low esteem, but is still derived from truth; thus that truth is of low esteem.

7317³. They begin to hold cheap the doctrinals of their faith.

8478². They are not dejected if they are low in station.

9231^e. Their comparing themselves to 'dead dogs'=that they were to be accounted as utterly worthless—*villissimis*. . .

H. 158. The delight of life and of Heaven. . . would gradually become worthless—*vilisceret*—if they were continually in it.

327^e. They are sometimes taken out that they may serve others for. . . low uses.

472². Servants whom their master holds in slight esteem. . .

564^e. They who have exercised dominion from the love of self. . . are vile slaves in Hell.

R. 107⁸. As they either pass by, or hold in slight esteem, the truths of doctrine. . .

M. 263^e. They sink down into a certain prison, where they are called viler than the vile, that is, the vilest.

T. 405. Emperors and kings. . . are sometimes less (in the love of rule) than those who are of low origin. . .

D. 992. Such a Spirit holds cheap effects or ultimates.

3839^e. Spiritual things, and confirmatory natural ones, he utterly despised and nauseated as vile and evil.

E. 240⁶. 'All that honoured her despise her' (Lam. i.8).

Village. *Villa*.

A. 2909³. '(Hebron) given to Caleb as to field and villages' (Josh.xxi.12)=again a new Church.

3270. 'In their villages' (Gen.xxv.16)=the external things of the Church. . . These were represented by 'villages,' because they were outside the cities.

J. 27. When man passes from the natural world into the Spiritual World, it is like passing from a village into a great city.

M. 49. Matrimony is contracted within the region, city, or village. . .

77². We saw. . . villages and villages, with gardens, groves, and fields between them.

T. 119². A cloud. . . which hides fields, villages, and cities.

124^e. (At the Last Judgment, the Lord) deluged their cities, villages, and fields. D.5094. 5283 5359. 5366.

E. 405¹². 'Villages' (Is.xlii.11)=natural Knowledges and scientifics. 730²⁹.

Villain. *Furcifer*. T.672.

Villainy. Under DISGRACE.

Vine. *Arbor vini*.

W. 346^e. The less perfect (plants) are vines and shrubs.

Vine. *Vitis*.

A. 217. 'A vine,' in the Word, =spiritual good. Ill.

886². 'Thy wife like a fruitful vine' (Ps.cxxviii.3)=the Spiritual Church.

1069⁴. As 'a vineyard'=the Spiritual Church, so does 'a vine,' because a vine belongs to a vineyard. . . Ill. 1071². 2702¹⁴.

—⁵. As 'a vine'=the Spiritual Church, and as charity is the primary of the Spiritual Church, in which primary the Lord is present, and through which He conjoins Himself with man, and through which He alone operates all good, the Lord compares Himself to 'a vine,' and describes the man of the Church, or the Spiritual Church, in these words: 'I am the true Vine, and My Father is the Vine-dresser, every branch in Me that beareth not fruit, He taketh away. . . I am the Vine, ye are the branches. . .' (John xv.1-5,12).

1462^e. The Lord is called 'a vine out of Egypt' (Ps. lxxx.8) as to the Knowledges in which He was instructed.

2240⁸. 'A vine' is predicated of truths and of falsities. . . thus 'the vine of Sodom' (Deut.xxxii.32)=falsity from evil.

2722⁷. Groves of olives = the celestial things of worship; groves of vines, its spiritual things. . .

2781⁵. 'Vine,' and 'noble vine' (Gen.xlix.11)=the Spiritual Church external and internal.

2834. The adoption of the spiritual is described in. . . 'I am the Vine, ye are the branches. . .' 'A vine'=the Spiritual Church.

3142². 'A vine out of Egypt'=truth from scientifics.

3579². 'The vine shall give her fruit' (Zech.viii.12)=that the Spiritual of the Church—that is, the truth of faith—will give good.

3941⁸. 'The vine and fig' (Deut.viii.8)=the goods of faith (as distinguished from the goods of love).

4013³. Some species of trees=interior goods and truths, which are of the spiritual (as distinguished from the natural) man, such as olives and vines.

[A.] 4552³. In the Ancient Church . . . the **vine**, and the derivative wine=the things which are of charity, and of the faith from this.

4599². 'A noble **vine**' (Is.v.2)=spiritual good. (=the good of faith of the Spiritual Church. 9139⁴.)

5113. 'Lo a **vine** before me' (Gen.xl.9)=the Intellectual of the Spiritual Church. —⁴,Ill.

—⁴. 'A noble **vine**' (Jer.ii.21)=the man of the Spiritual Church, who is called 'a **vine**' from what is intellectual. 'The degenerate branches of a strange **vine**' (id.)=the man of a perverted Church.

—⁵. Its becoming 'a luxuriant **vine**,' and 'a **vine** of magnificence' (Ezek.xvii.6,8)=becoming a Spiritual Church, which is called 'a **vine**' from the derivative wine, signifying spiritual good, or the good of charity, from which is the truth of faith implanted in the intellectual part. (=the external and internal Spiritual Church. 8764⁵.) E.281².

—¹⁰. 'The **vine**' (Gen.xlix.11) = the Intellectual which is of the Spiritual Church ; and 'the noble **vine**' = the Intellectual which is of the Celestial Church.

—¹¹. 'A **vine** out of Egypt,' in the supreme sense, = the Lord ; the glorification of His Human being described by it and its branches. In the internal sense, 'a **vine**,' here, = the Spiritual Church, and the man of this Church, such as he is when . . . regenerated as to the Intellectual and the Voluntary. 9341².

—¹³. 'A **vine**' = the good of the Intellectual . . . or, what is the same, the good of the interior man. Ill.

—¹⁴. That 'a **vine**' = the Intellectual made new, or regenerated, through good from truth, and through truth from good. Ill. (These) are signified by 'the fruit of the **vine**-*genimen vitis*' (Matt.xxvi.29).

—¹⁵. As the Intellectual of the spiritual man is . . . regenerated through the truth which is from the Lord alone, the Lord compares Himself to 'a **Vine**' ; and those who are being implanted in the truth which is from Him, and consequently in Him, He compares to 'the branches ;' and the derivative good, to 'the fruit.'

—¹⁶. As, in the supreme sense, 'a **vine**' = the Lord as to Divine truth ; and, from this, in the internal sense, the man of the Spiritual Church, 'a vineyard' = the Spiritual Church itself.

—¹⁷. See NAZARITE, here.

5114. 'And in the **vine** three shoots' (Gen.xl.10) = the derivative derivations down to the ultimate one. 'A **vine**' = the Intellectual. Ex.

5117⁴. 'No grapes in the **vine**' (Jer.viii.13) = no interior or rational good.

6375. 'He binds his young ass to the **vine**' (Gen.xlix.11) = (conjunction through) truth in the Natural for the external Church. . . 'A **vine**' = the Spiritual Church ; here, the external Spiritual Church, because 'a choice **vine**' = the internal Church. E.433⁴.

6376. 'And his ass's colt unto the choice **vine**' (id.) = (through) truth from the Rational for the internal Church. Ex. E.433⁴.

6432⁶. 'A **vine**' = the Spiritual Church, and consequently the good of truth. Refs.

7553⁵. 'A **vine**' (Ps.cv.33) = the truth and good of the internal Church.

8408^e. 'Gourds-*colocynthis*-from a wild **vine**' (2 Kings iv.39) = falsification. (=falsities. 10105³.)

9052⁴. 'A **vine**' = the Spiritual Church.

9139⁵. 'To vintage the **vine** of the earth' (Rev.xiv.18) = to consume the truth and good of the Church. (Compare A.5113², R.649, and E.918.)

—^e. The Lord called Himself 'a **Vine**' (because) 'a **vine**' = faith in the Lord, and consequently the Lord as to faith ; for the Lord is faith because faith is from Him . . .

9277³. 'A **vine**' (Hab.iii.17) = spiritual good.

—⁴. 'A **vine**' = the good of the Spiritual Church.

9320². 'A **vine**' = the Church. Refs.

9325⁵. 'A **vine**' = the truth and good of the Spiritual Church.

10137⁴. 'A **vine**' = the interior good of the Spiritual Church.

10261⁷. 'A **vine**' = a Church which is in spiritual good.

—⁸. 'A **vine**' = the good of the internal Spiritual Church.

10402⁷. 'A **vine**' = the internal Spiritual Church. Refs.

S. 18³. The olive, the **vine**, the cedar, etc. = the celestial, spiritual, rational, etc. good and truth of the Church.

23². An olive = the good of love ; a **vine**, truth from this good.

R. 875⁴. (A garden seen which contained **vines**, etc. in order.)

—¹⁵. An olive (seen) the trunk of which was entwined with a **vine**.

936^e. The leaves of an olive and of a **vine** = rational truths from celestial and spiritual light.

M. 13. Trees twined round with tendrilled **vines**, seen. 75².

183. Between olive and olive, running and pendulous **vines**.

T. 348². Faith without Truths is like a **vine** which bears wild grapes.

609^e. Silver, a sapphire, and a **vine**, in the Word, = spiritual good, which is the good of the Middle Heaven.

708^e. 'The fruit of the **vine**' = the truth of the New Church and Heaven. (=Divine truth from Divine good, and the derivative bliss and happiness. E.252⁶.) 376²⁶.

E. 175⁸. 'A **vine**' = the internal Church, thus the internal things of the Church.

304²⁹. 'The **vine** in the field' (Mal.iii.11) = the truths of the Church.

323². 'The **vine** shall languish' (Is.xxiv.7) = that the truth (of the Spiritual Church) will cease. . . 'The **vine**' = spiritual truth. 376²⁹.

329¹⁹. 'The **vine**' = the Church. 433³⁰.

340¹³. 'A **vine**' = the Spiritual Church from the affection of truth.

357¹⁸. 'A thousand vines' (Is.vii.23) = truths from good in abundance.

365²⁸. 'The vine shall give its fruit' (Zech.viii.12) = that truth will produce good. . . For 'a vine' = the Church as to truths, or the truths of the Church.

374⁷. 'Vine and fig-tree' (Deut.viii.8) = good and truth from a spiritual origin.

375³¹. 'A noble vine' (Is.v.2) = spiritual truth from what is celestial, or truth from the good of love. (= genuine truths. 918⁴)

—³⁷. 'Vine' corresponds to spiritual good, which in its essence is truth.

376⁶. 'A vine' = the doctrine itself (of the Spiritual Church).

388⁴. 'Vine' = the Church as to truth, which is called the Spiritual Church. 618⁷.

—⁵. 'I will lay waste her vine' (Hos.ii.12) = the internal Church which is of the spiritual man.

391²⁵. 'Israel is an empty vine' (Hos.x.1) = the Church when there is no longer any truth.

403². In general, 'the vine' = the Spiritual which is of truth from good. . . In the spiritual sense, 'the vine' = the Spiritual Church.

—⁶. 'The vine' = the internal Church.

—⁸. 'The vine' = spiritual good and truth.

—¹⁰. 'No produce on the vines' (Hab.iii.17) = no spiritual good.

—¹². Therefore it is said of those who are in the goods and truths of the Church, and thus in safety from evils and falsities, that 'they shall sit in safety under their vine and fig-tree, and none shall make afraid.' Ill.

—²². 'The vine' = the internal or spiritual things of the Church. —²³. 638²¹.

405¹⁵. 'A vine out of Egypt' = the Spiritual Church, which begins with man through scientifics and Knowledges in the natural man. 518¹⁶, Ex. 569¹⁴.

—'. 'To plant a vine' = to establish a spiritual Church.

458⁷. 'The vine' = the spiritual good and truth of the Church.

503⁴. 'The vine' = the spiritual truth of the Church. —⁵. 717¹³.

504²⁷. 'Thy mother is like a vine' (Ezek.xix.10) = the Ancient Church, which was in the good of life and the derivative truths. (=that the Spiritual Church, from its establishment, had been instructed in truths. 727³.)

519⁷. 'Their vine is of the vine of Sodom' (Deut. xxxii.32) = the Church (in) all evils from the love of self.

556⁴. 'It reduces my vine to a waste' (Joel.i.7) = destroying spiritual truths, which are those of the spiritual sense of the Word.

618⁴. 'The vine' = the truth of doctrine of the Church.

638³. There are three trees which principally = the Church: the olive, the vine, and the fig; . . . the vine = the Spiritual Church.

—¹³. 'Thy wife shall be as a fruitful vine . . .' = the Church as to the affection of truth.

—²³. 'The vine' = the truth of celestial good.

695¹³. 'The vine' = the Church as to the spiritual affection of truth.

724²⁴. 'Behold, and visit this vine' (Ps.lxxx.14) = the Spiritual Church.

—²⁷. 'Vine and fig-tree' = an internal and external Spiritual Church. 911¹⁴.

911²⁰. 'The vine of Sibmah' = the Church (formed of men of the external Church who explain the Word to favour worldly loves).

1145². The wood of the vine = spiritual good.

Vinedresser. *Vinitor.*

A. 1069⁶. See VINE, here.

E. 374⁴. 'The vine-dressers that howled for the wheat and barley' (Joel.i.11) = those who are of the Church. (=those who are in truths, and teach them. 376¹⁸, 911¹³.)

Vinegar. *Acetum.*

See SOUR.

L. 16⁶. That they offered Him vinegar to drink = things merely falsified and false; and therefore He did not drink it; and then said, 'It is consummated.' (Compare R.410^e.) T.130^e.

T. 38². Like . . . worms swimming in vinegar.

132³. As from a cask of vinegar nothing but vinegar comes.

E. 386²⁰. That 'vinegar' was given Him (John xix.29) = that in the coming Church there would be no genuine truth, but truth mixed with falsities, such as there is with those who separate faith from charity, or truth from good. This is what 'vinegar' signifies.

519². Their giving to the Lord 'vinegar mingled with gall' (Matt.xxvii.34) which was also called 'wine mingled with myrrh' (Mark xv.23) = what Divine truth from the Word was with the Jewish nation; namely, that it was mingled with the falsity of evil, and was thus wholly falsified and adulterated, and therefore He would not drink it. But that afterwards 'they gave the Lord vinegar in a sponge, and placed it upon a hyssop-stalk' (Matt.xxvii.48; Mark xv.36; John xix.29) = the kind of falsity there was among the upright gentiles, which was falsity from ignorance of the truth, in which there was what is good and useful; and as this falsity is accepted by the Lord, He drank this vinegar. The hyssop-stalk upon which they placed it = the purification of the falsity. (Compare 627^e.)

Vineyard. *Vinea.*

See VINE.

A. 1069. 'Noah planted a vineyard' (Gen.ix.20) = the derivative Church. That 'a vineyard' = a Spiritual Church. Ex. and Ill. 2702¹⁴, 4599², 5113¹⁶, 5117².

—³. 'To plant vineyards' = to be instructed in the truths and goods of faith. Ill.

1306^e. When the Lord's Church is compared to 'a vineyard,' the things which are of worship, and also of

its preservation, are compared to 'a winepress,' and 'a tower in a vineyard.' Ill.

[A.] 2027³. Some of them say that they have laboured in the Lord's vineyard . . .

3220. See VEGETABLE, here.

3820⁴. They who labour in the Lord's vineyard, obtain a reward everyone according to the affection of good and truth from which he labours . . .

3947³. 'Vineyard,' and 'field'=the Church.

4592⁵. 'The house of the vineyard,' or 'Beth Kerem' (Jer.vi.1)=the Spiritual Church.

5117⁷. 'To sit and plant vineyards' (Amos ix.14)=to cultivate the things of the Spiritual Church.

9139. To 'lay waste a field or vineyard' (Ex.xxii.5)=the deprivation of the good and truth of the Church through cupidities. . . 'A vineyard'=the Church as to truth, thus the truth of the Church. This is because wine, which is of the vineyard, =the truth of good.

—². This signification of 'a vineyard' originates from the representatives in the Spiritual World; for . . . there appear vineyards full of grapes, with wine-presses in them, when the Angels are in discourse about a company of people who are in the truth of good.

—³. That 'a vineyard'=the Church as to the good and truth of faith, which is called the Spiritual Church. Ill. 9277.

9142. 'A vineyard' (Ex.xxii.5)=the truth of the Church.

9277. 'Thy vineyard' (Ex.xxiii.11)=spiritual good, which is the good of charity towards the neighbour; for this good makes the Spiritual Church.

—³. 'Vineyards' (Amos iv.9)=the goods of faith. (=spiritual goods and truths. E.403⁸.)

10184⁶. 'A vineyard'=the Church with man; 'the produce of a vineyard'=a state of truth.

10669. 'A vineyard'=the Church as to truth.

H. 489 (x). 'A vineyard'=the Spiritual Church, and the truths of this Church. Refs.

520^e. The ways which lead to the Spiritual Kingdom appear adorned with vines and laurels, because vines and laurels correspond to the affection of truth and its uses.

R. 132². 'To take away the vineyard from Naboth, and kill him' (1 Kings xxi.)=to take away and kill the Church itself; for 'a vineyard'=the Church. (Compare E.160².)

315. 'Vineyard'=the Church as to truth and the derivative good.

316⁴. Hence a 'vineyard,' in the Word, =a Church which is in truths from the Lord.

647². 'The vineyard of the earth' (Rev.xiv.18)=the Church in the Christian world. 649, Ex. (Compare E.918.)

—^e. 'A vineyard'=the Church where there is the Divine truth of the Word, and the Lord is known by it; because 'wine'=interior truth, which is from the Lord through the Word; and therefore 'a vineyard,' here, =the Christian Church. 650, Ill. 651.

E. 194². The parable of the labourers in the vineyard (Matt.xx.) Ex.

—'. 'To labour in the vineyard'=to procure for one's self spiritual life by the Knowledges of good and truth from the Word being applied to the uses of life.

—'. 'A vineyard'=the Spiritual Church, and spiritual life with man. Refs.

315². The parable of the man who planted a vineyard (Luke xx.). Ex. 922⁷.

—'. 'The vineyard' which the man planted =a Church which is in truths.

375³¹. 'The vineyard which the beloved had in a horn of a son of oil' (Is.v.1)=the Spiritual Church, which has truths from the good of love, thus most excellent ones; for 'a vineyard'=the Spiritual Church, that is, the Church which is in truths from good. 918⁴.

376⁶. 'A vineyard'=the Spiritual Church; and therefore 'vineyards'=all things of the Church.

—^e. 'A vineyard'=the Spiritual Church, that is, the Church which is in the truths and goods of doctrine from the Word.

386²¹. 'To plant vineyards' (Ps.cvii.37)=to receive truths in the understanding, that is, in spirit; for 'vineyards'=spiritual truths, and therefore 'to plant them'=to receive them spiritually, that is, to understand them.

388⁵. 'Many shepherds have destroyed My vineyard' (Jer.xii.10)=the vastation of the Church as to its truths. 730⁵.

403²⁰. 'The vineyard in which was the fig-tree' (Luke xiii.6)=the Church, where are also those who are in externals. Ex. . . For 'a vineyard'=the internal of the Church; and 'a fig-tree,' its external.

433²⁴. 'My vineyard' (Is.v.4)=the Church with that nation. 594¹¹, Des. 632⁷.

449⁷. 'The house of the vineyard' (Jer.vi.1)=that Church itself.

617¹². 'To plant vineyards and eat the fruit of them' (Is.lxv.21)=to enrich themselves with spiritual truths, and to appropriate to themselves the derivative goods.

—¹³. 'A vineyard'=the Church as to truths. 734¹².

638²⁰. 'Vineyards'=the spiritual or interior truths of the Church.

650⁵³. 'A vineyard'=the Spiritual Church, that is, the Church as to the affection of truth.

706¹⁷. 'To plant vineyards'=the implantation of truth, and its reception.

918⁹. 'A vineyard'=the Spiritual Church.

Vinous. Under WINE.

Vintage. *Vindemia.*

Vintage, To. *Vindemiare.*

Vintaging, A. *Vindemiatio.*

Grape-gatherer. *Vindemiator.*

A. 5117¹. 'To vintage the clusters of the earth' (Rev.xiv.18)=to destroy all things of charity. (=to consume the truth and good of the Church. 9139⁵.) (Compare R.649. 650.)

5135^s. 'Grape-gatherers' (Obad.5)=falsities which are not from evil. E.919^s.

R. 650. To **vintage**, is to take down the vine and gather the grapes.

E. 313¹². '**Vintage**'=the truth of the Church.

376⁴. The truths of good that were taken away, are meant by 'the **vintage** . . .' (Jer.xlviii.32).

555²⁰. 'The **vintage** that shall be consumed . . .' (Is.xxxii.10)=no longer any truth of the Church; for '**vintage**'=the same as 'wine,' namely, the truth of the Church.

638¹⁸. Spiritual good, which is truth from celestial good, is signified by 'the **vintage**;' and vastation is signified by 'the beating,' and 'the gleanings, when the **vintage** is done' (Is.xxiv.13).

918. 'To put in the sharp sickle, and **vintage**' (Rev.xiv.18)=to gather together the good, and separate them from the evil. Ex. 919.

919. 'To **vintage**'=to collect for uses things which will be of service to the understanding, and will give intelligence and wisdom; and, in the opposite sense, to devastate the Church as to spiritual good, and thus as to the understanding and affection of truth. '**Vintage**,' and 'to **vintage**,' are used in this opposite sense when there are no longer any clusters or grapes remaining; by which, in the spiritual sense, is signified that all spiritual good, and thus all truth which in itself is truth, has been destroyed . . .

—². Therefore '**vintaging**'=devastation. Ill.

922⁵. 'Bozrah' means '**vintaging**.'

—^e. '**Vintage**'=the good of spiritual love, which is love towards the neighbour.

Violence. *Violentia.*

Violate, Do Violence to. *Violare.*

Violation. *Violatio.*

Violator. *Violator.*

Violent, The. *Violenti.*

Violently. *Violenter.*

See under BLOOD.

A. 621. 'Filled with **violence**' (Gen.vi.11)=their filthy cupidities. 623.

—^e. '**Violence**' is predicated of the things of the will, when vastated. 623².

623. It is called '**violence**,' when men inflict violence on holy things, by profaning them. Ill.

—^e. The violent. Tr.

632. 'The earth is filled with **violence**' (ver.13)=that they no longer had the will of good.

1005. That violence inflicted on charity will punish itself. Sig. and Ex.

—^e. 'Blood'=violence inflicted on charity. Ill.

1476. That thus the Celestial could not be **violated**. Sig. and Ex.

1496. That thus the truth which was to be conjoined with the Celestial might have been **violated**. Sig. and Ex.

2053². Truths of conscience are various . . . and the Lord wills not to do violence to them. Ex.

2357. Lest they should do violence to the good of charity. Sig. and Ex.

2359. Lest they should do violence to the good of charity and the Lord's Divine Human and proceeding Divine. Sig. and Ex. 2365.

2967⁴. 'The violent ones of the nations' (Ezek.xxviii.7)=evils that destroy goods. E.388¹². 537¹⁶.

4299². Evils, falsities, and unmercifulness continually strive to do violence to these holy things . . .

4502². 'Instruments of violence are their swords' (Gen.xlix.5)=falsities and evils which inflicted violence on truths and goods. (=that the doctrinal things serve to destroy the works of charity, thus charity itself. 6353.)

6353. That '**violence**'=the destruction of charity.

—⁴. That '**violence**'=force put upon charity. Ill.

7047. That it was full of violence and hostility towards truth and good. Sig. and Ex.

7317. Violence done to Divine truth. Sig.

7326. Violence inflicted on charity, also on faith, and thus on the holy truth which proceeds from the Lord. Sig. Violence is inflicted on it when it is falsified.

7502². There is such an order in Heaven from the Lord, that nothing is done violently; but all things in freedom.

8187. The endeavour to inflict violence by an influx of falsity from evil. Sig. and Ex.

8284. The endeavour, with the evil, to inflict violence. Sig. and Ex.

8575. That they are not far from inflicting violence on truth from the Divine. Sig. and Ex.

8625. Because they want to inflict violence on the Lord's Spiritual Kingdom. Sig. and Ex.

8887. 'To sanctify it'=no violation in any way. Ex.

—^e. The Sabbath not to be violated in any way.

8895.

9127. That he is not guilty of the violence which has been inflicted. Sig. and Ex.

—^e. To inflict violence on truth Divine, that is, on the truth of good, and also on good itself. Sig. For he who inflicts violence on truth, inflicts violence on good also. Ex.

9132. He is guilty of the violence inflicted on (good and truth). Sig. and Ex.

9250. 'To be a witness of violence' (Ex.xxiii.1)=no affirmation of such things as are contrary to the good of charity.

—^e. '**Violence**'=the destruction of the good of charity.

10287¹⁰. '**Violent men**' (Ps.liv.3)=(evils and falsities) which inflict violence on goods and truths.

H. 384^e. A perpetual endeavour to dissolve and do violence to marriages.

514^e. The laws of religion (to be) in no way violated in the deeds.

L. 14². The Word, to which violence had been done. Sig.

S. 26. If a man is in the knowledge of correspondences, he can do violence to the spiritual sense.

P. 231³. He who confirms evil loves inflicts violence on Divine goods; and he who confirms false principles inflicts violence on Divine truths: the latter violence is called the falsification of truth, and the former the adulteration of good. Both are meant by 'bloods.'

R. 316. Lest the holy goods and truths which lie hidden interiorly in the Word, be violated and profaned. Sig. and Ex.

653. Violence inflicted on the Word by direful falsifications of truth. Sig. and Ex.

675^e. The bishop cried, Violence! violence! T.389^e.

825. Divine truth in the ultimate sense . . . to which violence has been done. Sig. and Ex.

M. 511. On the lust of violation, Gen.art. D.6110⁴.

— These violators, Des. 512.

512^e. This is not from any lust of violation.

515. On the correspondence of whoredoms with the violation of spiritual marriage. Ex.

T. 74³. God never violates man's free will . . .

D. 391. On the torment of those who use violence against others. Ex.

2688. That he who lives in faith in the Lord . . . cannot possibly suffer violence from the evil. Ex.

2888. That ability—*copia*—to resist the evil, even with violence, is granted. Ex.

4298. On the penalty of those who want to do violence to infants.

5493. He had forcibly violated many.

—^e. Where there are filthinesses from adulteries and violations.

5669. On the sphere of violation.

— This is meant, in the internal sense, by 'the violation of virgins,' and by 'the violent,' in the Word.

5996. On a cadaverous breast from the violation of marriage. Ex.

6106². Some men, who love violations . . . want the wives to fight their husbands . . .

E. 175¹⁰. 'Full of violence' (Ezek.vii.23)=puts force on the good of charity.

279⁴. 'To draw to them the habitation of violence' (Amos vi.3)=to live a life contrary to charity.

328¹³. 'To redeem out of the hand of the violent' (Jer.xv.20)=to deliver from the falsities which offer violence to the good of charity. 'The violent'=these falsities, and therefore those who are in them.

329¹⁸. 'He shall redeem their soul from deceit and violence' (Ps.lxxii.14)=deliverance from the evils and falsities which destroy the goods of love and truths of faith.

365⁴¹. 'Violence shall no more be heard in thy land . . .' (Is.lx.18)=there shall no longer be disagreement between the spiritual and natural man. 'Violence'=disagreement.

481³. 'The blast of the violent ones' (Is.xxv.4)=things contrary to the goods and truths of the Church. Those are called 'the violent' who endeavour to destroy goods and truths . . .

650⁶⁴. 'The violence of Lebanon' (Hab.ii.17)=force put upon the truths perceived by the rational man from the Word.

— 'The violence of the land, of the city, and of all that dwell in it' (id.)=force put, by means of falsities, upon the truths and goods of the Church, and upon its doctrine . . .

654⁷². 'Violence to the sons of Judah . . .' (Joel.iii.19)=violence to the truths and goods of the Word. (=the adulteration of the Word as to good. 730²⁰.)

659⁵. To those who have perceived delight in violating women, there is nothing more delightful than a cadaverous stink.

734¹⁷. He is called 'a man of violences' (Ps.cxl.4) who, with a wicked purpose, inflicts violence on the truths of the Word by perverting them. 750²⁰. 866⁴.

922⁵. The Word in the letter on which violence has been inflicted by adulterations and falsifications of it. Sig.

991^e. The desire of violating . . . then perishes.

1006². There are cadaverous Hells for those to whom violations of wives had been delightful.

Violin. *Viol, Violina.*

D. 1996. See INSTRUMENT, here. 4482.

Viper. *Echidna.*

M. 79⁴. Hydras and vipers, seen.

Coro. 38^e. They called them Lernaean Hydras.

Viper. *Vipera.*

A. 259². See SERPENT, here. 6398^e. 9013³.

2125. A tree of knowledge seen with a great viper in it. D.3993.

4533². The most deceitful appear as vipers. M.514³.

5608⁷. 'The sucking child shall play on the hole of the viper' (Is.xi.8). . . 'Vipers'=those who are most deceitful. E.314³. 410⁹. 581⁵.

9013⁶. Falsity lies hidden in the truths they speak, and evil in the goods they do—which is concealed poison—hence they are called 'an offspring of vipers' (Matt.xii.34). E.581⁵.

H. 578. Genii scatter evils round as vipers do poison.

579^e. When they are inspected as to their deceit and cunning, they appear like vipers.

R. 624^e. The deceitful are signified in the Word by . . . 'vipers;' and the deceit by their 'poison.'

M. 264. The ankles of (the devil's) feet were like two vipers.

T. 489. Predestination, that horrible viper.

533. Like vipers hidden in a rock full of holes.

D. 5498. In the Hell of assassins and poisoners, there appear . . . lower down, as it were dragons and vipers, because they flatter before they infuse their poison.

5692. (The cunning and deceitful) are sensuous, and are serpents, but especially poisonous ones, and vipers; and so do they appear in the light of Heaven.

6098^e. (That bishop) afterwards appeared like a viper.

E. 581^d. 'A viper is hatched' (Is.lix.5). Ex.

—⁵. 'The hole of the viper'=the Hells in which are deceitful and cunning Spirits, the entrances to which appear like dusky holes.

654^d. 'The viper, and flying fire-serpent' (Is.xxx.6) = what is sensuous reasoning cunningly and craftily.

Virgin. *Virgo.*

Virginity. *Virginitas.*

Virgin. *Virgineus.*

See under MARY.

A. 54^e. The Church itself, from the affection of good, is called . . . 'virgin.' 253.

82S. On those who desire nothing more than to deflower virgins, and to whom virginities, and thefts of virginities are the greatest delight. (Their frightful punishment des.) D.2704, Gen.art. De Conj.126.

— . For it is the first flower of love which introduces virgins into chaste conjugal love, and conjoins the minds of the married partners.

1414. He was born of a virgin mother, and by birth He derived infirmities from the virgin mother . . . 142S.

1644^e. The speech of angelic Spirits was represented by a virgin . . .

2296. Infants seen with their virgin educatresses.

2362^d. The Celestial Church, being from love to the Lord in love towards the neighbour, is likened to an unmarried daughter, or virgin . . . as in 'These are they who have not been defiled with women, for they are virgins . . .' (Rev.xiv.4). And that this might be represented in the Jewish Church, it was enjoined upon the priests that they should marry . . . virgins (Lev. xxi.13-15; Ezek.xliv.22).

2735. Genuine conjugal love . . . is represented by a virgin of inexpressible beauty encompassed with a bright cloud . . .

2753. There are some who are possessed by the cupidity of seducing virgins . . . (Their lot.)

2762^d. The virgins (of Parnassus) were knowledges. 4966^e. 7729^e. (=Knowledges and knowledges of every kind. M.182². De Verbo 7².)

3079^e. 'The ten virgins'=affections.

3081. 'A virgin, and a man had not Known her' (Gen.xxiv.16)=pure from everything false.

— . 'A virgin,' in the Word, =the Lord's Kingdom, and also the Church, and therefore everyone who is a Kingdom of the Lord, or a Church; and this from the conjugal love which is in chaste virgins. Ill.

—³. In the proper sense, those are 'virgins' who are in love to the Lord, that is, the celestial; and thus those who are in the affection of good. Those, also, are called 'virgins' who are in charity towards the neighbour, that is, the spiritual, thus those who are in the affection of truth. Ill.

—⁷. The term 'virgin' is used in distinction from 'damsel' to express innocence. 'Virgins' are so called from conjugal love, and thus mean those who are in innocence . . .

3164². 'A betrothed virgin'=the truth of the Church about to be conjoined with good.

3325^e. 'Virgins'=the good of love to the Lord and of charity towards the neighbour; thus those who are in innocence.

4638. (The parable of the ten virgins)=the last time of the old Church, and the first of the new. . . 'The ten virgins'=all in the Church, both those in good and truth, and those in evil and falsity. (The parable fully ex.) 8989^e. S.17, Fully ex.

4844¹⁶. The 'virgins' whom the priests were to marry =the affection of truth.

4966^e. The three virgins called the Graces=affections of good; and the virgins called Heliconidae and Parnassidae [or the Muses]=affections of truth.

5391. The chaste virgins of the renal capsules. Des. D.970.

6742. 'A virgin'=the good which is of the Celestial Church; but 'a girl,' the truth of good, which is of the Spiritual Church. Ill.

7668^d. 'Beautiful virgins' (Amos viii.13)=the affection of truth. (=those in affections of good. 8568.) (=affections of truth from good. E.386^d.)

8337³. 'The virgin of Israel' (Jer.xxxi.4)=the Spiritual Church.

9182. 'If . . . a man shall persuade a virgin who is not betrothed' (Ex.xxii.16)=good not conjoined with truth. Ex.

9369. Those in persuasive faith . . . are meant by 'the five foolish virgins, who had no oil in their lamps.'

H. 368^e. 'A virgin,' and 'a woman,' in the Word, =the affection of good.

S. 17³. As 'virgins'=those who are of the Church, there are so frequently mentioned in the Prophetic Word 'the virgin,' and 'daughter,' 'of Zion,' 'of Jerusalem,' and 'of Israel.'

23. The images of virgins (with the Ancients) signified affections of truth.

26⁵. The modest virgins (seen in a representative vision) signified affections of truth.

P. 328^e. They who have acknowledged truths with the lips, but not with the heart, are like the foolish virgins, who had lamps but no oil . . .

R. 620. 'Those not defiled with women, for they are virgins' (Rev.xiv.4)=that they have not adulterated the truths of the Church, and defiled them with falsities of faith; but that they have loved truths because they are truths . . . thus from spiritual affection. . . The reason these are meant by 'virgins,' is that 'a virgin'=the Church as a bride, which wants to be conjoined with the Lord, and to become a wife; and a Church which wants to be conjoined with the Lord, loves truths because they are truths; for the conjunction is effected by means of truths when they are lived.

Hence it is that Israel, Zion, and Jerusalem . . . are called 'virgins,' and 'daughters.' (=because they are in the affection of truth for the sake of truth. E.863.)

[R. 620]². That all such in the Lord's Church . . . are meant by 'virgins.' Ill.

—³. Like affections are signified by 'virgins' in other passages, where 'young men' are mentioned with them, because 'young men'=truths; and 'virgins,' the affections of them. Ill.

M. 20². Six virgins (seen at a wedding in Heaven).

21². (No men stood beside the bridegroom, because on the wedding-day the men) are numbered among the virgins. . . Virgins=the Church, which is of both sexes; and therefore men, as well as women, as to the Church, are virgins. Ill.

22. (The six virgins could not endure the close approach of the visitors.) Ex.

—². The Angel said, In Heaven we love virgins for their beauty and the grace of their manners, and we love them very much, but chastely.

42². When (the angelic pair) came near their Heaven, virgins came to meet them, received, and introduced them.

44². In Heaven there are virgins and youths, virgins of such beauty that they may be called beauties in beauty's own form . . . and the beauties of the virgins, and the moralities of the youths, correspond to each other . . . 355². 381.

—⁴. All novitiates, on ascending into Heaven . . . are introduced into the company of virgins, the beauties of Heaven, who perceive from their tone of voice, speech, faces, eyes, gestures, and outpouring sphere, of what quality they are in respect to the love of the sex. Des.

—⁵. Within the enclosure of the heart, and above it, the morality of a youth is delicatized with the beauty of a virgin with the deliciousnesses of the chaste love of the sex . . .

—⁶. Love truly conjugal comes into existence when a youth sees a virgin who has been provided by the Lord, and the virgin sees the youth . . .

55. (Wives and virgins heard singing in Heaven.) Des.

155³. Whether those who have . . . vowed perpetual virginity are received into Heaven. Ex.

187². There then arises the conjugal inclination, which is that of a virgin for a youth, and of a youth for a virgin; and, as the virgins in Heaven, equally as on earth, from innate prudence conceal their inclination to marriage, the youths there (suppose) that they affect the virgins with love . . .

199. Thus is a virgin formed into a wife. Ex.

207⁶. Some of these are called . . . the sports of the virgins of the fountain, because virgins=the affections of knowledges; and everyone has intelligence according to his affection of knowledges.

—⁶. There (then) came some virgins with pieces of embroidery and knitting, the works of their own hands, which they gave (the three strangers). And after they were gone, the virgins sang an ode . . .

293⁶. The little boy said, Read this before these virgins of the fountain. . . I asked them, Why did he call you the virgins of the fountain (seeing that they were wives)? They replied, We are called virgins when we are sitting by this fountain, because we are the affections of the Truths of the wisdom of our husbands; and the affection of truth is called a virgin.

384. In the virgins (of Heaven) there is only the brightness—*nitior*—of beauty; but in the wives its splendour.

460. Provided (the pellicacy) is not with a virgin . . .

— For, with women, conjugal love acts as a one with their virginity . . . and therefore to solemnly promise and surrender that virginity to any man, is to give a pledge that she will love him to eternity; and therefore a virgin cannot bargain it away with any rational consent, except with the solemn promise of the conjugal covenant. It is also the crown of her honour. Therefore, to take it from her without the covenant of marriage, and then discard her, is to make a harlot of some virgin who might have become a bride and a chaste wife, or to defraud some other man. . . Therefore he who joins to him a virgin as a mistress, may indeed cohabit with her, and thus initiate her into the friendship of love; but with the constant intention . . . that she shall become his wife.

477⁶. Virgins, who were beauties, because images of heavenly affection, were brought to (the novitiate Spirit) . . . but on seeing them he returned into his internals, and . . . they vanished. Ex.

502. On the state of a virgin . . . before marriage, and after it. Ex.

503. That virginity is the crown of chastity, and the pledge of conjugal love. Ex.

504. Some adulterers are possessed with the desire of deflowering virgins . . .

— When (their) potency has failed, they boast of the number of virginities . . .

—^e. If (such marry) they have nothing in mind but the virginity of their future consort; and, when they have sipped this, they loathe both bed and chamber.

T. 106. The first state (of regeneration) is represented by . . . that of every virgin before she becomes a wife.

719². Those who only understand and speak truths and goods, are like the foolish virgins . . . But those who also will and do them, are the prudent virgins . . .

D. 1070. On whoremongers who with deceit allure virgins to whoredom.

2704. On those who are possessed with a cupidity for virginities. Gen.art.

3017. A (representative) virgin seen. Des.

3597⁶. Such are represented, also, by a bright virgin . . .

3896. Spirits who, in life, had burned for the innocent, such as chaste virgins. Des.

4377. A tranquil combat of the virgin—*virginei*—sex against the evil. Ex.

4756. Those who have ruined virgins . . . are sent into such cities. Des.

5160. Daughters and virgins as seen in the Celestial Kingdom. Des.

5601^e. The virgins are admonished by changes of beauty in their faces.

5618. On some virgins who read daily in the Word. Des.

5660. How virgins are brought up in the other life, and in Heaven. Gen.art.

6042^o. These are like the five (foolish) virgins . . .

6110⁵². Virgins who have imbued piety to the extent of becoming somewhat melancholy, make sad wives, and cannot be among the happy in Heaven. . . Thus [is it] with those who have lived in nunneries.

D. Min. 4810. In a dream, I saw a virgin in a room . . . She appeared like an angelic virgin; (but) she communicated with Societies of adultery. (She represented the [selfish] love of friendship.)

E. 187⁴. 'The ten virgins' = all who are of the Church; 'five' = some of them. . . 'The five wise virgins' = those who are in love and the derivative faith; and 'the five foolish virgins' = those who are in no love, but in faith alone. 212⁴. 250⁷. 252⁸. Fully ex. 375⁴¹. 548⁸. 675⁶. 840⁸. 860.

219^o. 'The virgin of Israel' = the Church. 555⁴. (= the Church from the affection of truth. 863¹².)

270^o. 'Virgins' = the affection of truth and good. —⁵. 315⁷. 637¹¹.

—⁴. 'Virgins' = the spiritual affection of truth.

275⁴. 'Young men' = truths; 'virgins,' goods. 721³.

406¹¹. 'Young men' = affections of truth; 'virgins,' affections of good.

655⁶. 'The virgins in the cities of Judah' (Lam.v.11) = affections of truth from the good of love.

811³. 'A virgin' = the affection of truth.

863. 'Virgins' = those affections of truth which are called spiritual affections of truth. Ex. . . Those in these affections love truths because they are truths . . . and those who love truths in this way, love the Lord; because the Lord is in man in the truths which are from good . . .

—². The reason those in the spiritual affection of truth are called 'virgins,' is based on the marriage of good and truth, from which comes conjugal love . . . for as virgins love to be conjoined with men—who have the understanding of truth—they = the affections of truth. Fully ill.

—⁸. 'Young man, and virgin' (Jer.li.22) = the understanding and the affection of what is false.

—¹³. As the Church is the Church from the spiritual affection of truth . . . the expressions 'virgin of Israel,' 'the virgin daughter of Zion,' 'the virgin daughter of My people,' 'the virgin daughter of Zidon,' 'the virgin daughter of Egypt,' and also 'the virgin daughter of Babylon,' are frequently used in the Word.

—^e. Thus 'virginity' = the inviolate affection of truth. Ill.

1006². There are excrementitious Hells for those whose delights have been debauchings of virgins.

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1009^o. Virgins (seen there) who had accounted whoredom wicked because contrary to the Divine law; and also virgins who had not accounted them wicked, but still had abstained from them on account of the disrepute, which would repel suitors. These latter virgins I have seen encompassed with a dusky cloud in their descent to the lower regions; and the former with a bright light in their ascent to the higher regions.

1029¹⁸. Every Church at its beginning is like a virgin; but in process of time it becomes a harlot. Ex.

1193². Approach ten maidens in order to choose one for a wife; and will you not first examine their quality . . .

De Just. 65³⁷. 'The virgin,' from whom He was born, = the Church as to the affection of truth.

—³⁸. It was necessary for Him to be born from a virgin in lawful marriage with Joseph.

Virility. *Virilitas.*

Virile. *Virilis.*

A. 10225. From the twentieth to the sixtieth year . . . is called manhood, etc. H.166.

M. 75^e. The honourable marks of virility at once failed them (when they thought of more wives than one).

220⁸. How is the feminine principle propagated from a masculine soul?

297^e. The loveliness . . . of the female sex surpassing the male sex.

T. 316^e. The virile potency (of adulterers) when they become husbands, may be compared to the blossoming of tulips . . .

D. 2494. The speech (of these Spirits) is not so manly . . .

Virtue. Under POWER—*virtus.*

Viscous. See STICKY.

Viscus, Viscera. *Viscus, Viscera.*

See under MEMBER, and ORGAN.

A. 1803. 'He that shall go forth out of thy bowels (Gen.xv.4) = those in love to the Lord and the neighbour. Ex.

—³. 'Bowels,' in the Word, = love, or mercy. Ex. and Ill.

1879². They tried to enter into the viscera of my body . . .

2054². The interiors of man are conjoined with his externals by means of the heart and lungs; from this all the surrounding viscera live.

2992. When I have been speaking about the viscera . . . and following their connection . . . the Angels . . . led my thoughts by means of the spiritual things to which the viscera correspond . . . They did not think at all about the viscera . . .

3294. 'To be separated from the bowels' (Gen.xxv.23) = the origin of truth, (because this expression is applied to birth as coming from the father). Ex.

3347². The Angels compared the faculty of thinking

to the faculty of the viscera to act according to the form of the fibres . . .

[A.] 3630. (Thus) each of the viscera and members . . . corresponds to a Society in Heaven . . .

4325². The parts . . . called the viscera . . . take their fibres from the cerebellum. Ex.

4926. Truths in respect to good are like the viscera and fibres . . . in respect to uses.

5171. On the correspondence of the interior viscera with the Grand Man. Gen.art. 5377, continued.

5258². 'They came to their viscera' (Gen.xli.21)= interior extermination.

6057. The interior viscera, to which the atmospheric air cannot enter, are held together in connection and form by a more subtle air, which is called ether.

6338². Unless the soul inflowed, in the universal and in the singular, into the viscera of the body, nothing ordinate and regular could come forth in the body . . .

8875². 'The yearning-commotio-of the bowels' (Is. lxiii. 15)=mery.

9276⁶. The rest of the viscera and members in the Grand Man (that is, those exclusive of the heart and lungs) are constituted of those who are in external goods and truths . . .

10030. That the viscera (enum.)=such things as are of the Spiritual World . . .

10031². 'My bowels are troubled' (Lam.ii.11)=grief on account of the destruction of the truth of innocence.

10044⁹. The skin is the ultimate; the heart is the inmost; and the viscera are the intermediates or interiors. Ex.

W. 190². Three discrete degrees in the viscera. (See ORGAN, here.)

T. 154³. So it is with the action of the heart in the viscera, and into the viscera, of the whole body. The heart sends out the blood in all directions, but each of the viscera takes its share according to the quality of its use.

D. 1121. An arcanum is, that whatever any viscus, or part of a viscus, even the smallest, requires for its nourishment . . . it must have from the universal body. Ex.

1129^e. (Thus) the viscera of the body draw to themselves, by a species of attraction, everything that is suitable for them.

2839^e. (Thus) the operations of the internal viscera, which are called natural, do not require the immediate aid of Spirits, because they are according to order.

4473. Attempt of a Siren to enter into my viscera according to my knowledges.

E. 44¹⁴. '(The Samaritan) was moved with compassion-visceribus commotus est' (Greek, *επιλαγχνισθη*) (Luke x. 33)=mercy and charity from within; for mercy and charity make a one.

519⁹. 'In the bowels' (Job.xx.14)=interiorly.

622. As 'the belly,' like the rest of the viscera, is within or in the midst of the body, 'the belly,' and

also 'the viscera,' in the Word,=interior things. Ill. —¹⁰.

—¹⁰. As 'the viscera,' or 'bowels'=the interiors of the thought, and these are what are affected with grief, therefore this grief is expressed in the Word by the expression 'to be moved in the bowels.' Ill.

—¹³. The reason . . . 'the bowels'=the interiors of the thought, that is, of the understanding. Ex.

710¹. 'From the bowels of my mother' (Is.xlix.1) =as to the truths of this good; (whereas) 'from the womb'=as to the good of love.

750⁷. 'Bowels' (Ezek.vii.19)=the will of good; and they are said 'not to be filled' when there is no good in the Church.

837². The uses, from which, in which, and for which, the members and viscera of the body have been formed.

Visible. Under SEE=*conspicere*.

Visible. *Aspectabilis*.

H. 1. (The idea that) the whole visible world will perish. J.1².

T. 768. Not to destroy the visible heaven. Gen.art.

Visible. *Visibilis*.

A. 1519. The spheres of the Angels are sometimes presented visible . . .

1869. The ideas themselves appear visible . . .

4075³. Unless they . . . present the hidden God visible to themselves . . .

5278^e. Thoughts are sometimes there presented visible . . .

8458^e. When truths and goods are presented visible . . .

10159. Almost all in the universe worship God under a visible form . . . This is implanted. Ex.

10194^e. In this way the Spiritual World presents itself visible there.

H. 79^e. See INVISIBLE, here.

514^e. All these . . . cherish the idea that God is . . . visible under the human form.

U. 7. In other Earths all who are not idolaters acknowledge the Lord as the Only God; for they adore the Divine not as an invisible, but as a visible Divine. Ex. 158².

C. J. 23^e. All the visible things of the Spiritual World are correspondences of the affections of the Spirits and Angels.

W. 201. (Of this) little can be Known from the visible things in the natural world; but clearly from the visible things in the Spiritual World.

222. (This) cannot be illustrated by examples from visible things, because the least things are not visible-*constant*-to the eyes . . .

228. These things may seem paradoxical, because they are not shown by applications to visible things; yet abstract things . . . are usually better comprehended than applied ones . . .

349. That the visible things in the created universe testify that . . . M.417. T.12⁵.

R. 11². (The Tartars) said that they worship Jehovah, some as an invisible, and some as a visible, God.

M. 416². In invisible, as in visible, things; that is, in animalculæ as in . . . great beasts.

T. 159². Maintaining that . . . the Son is not to be worshipped, because He is . . . visible.

—7. God is the Life and Salvation of all who believe in Him as visible . . .

188⁶. For, by the Human of the Lord, Jehovah God . . . has made Himself visible before the eyes of men, and thus accessible; in like manner as He made Himself visible . . . to the Ancients, but then through an Angel.

296². In the second and third stories (of the mental house) are they who acknowledge and believe in one God under a visible human form . . .

339. We ought to believe . . . in God the Saviour Jesus Christ, because this is to believe in a visible God in whom is the invisible; and faith in a visible God, who is at the same time both Man and God, enters into man. Ex.

538. Therefore He came into the world, and made Himself visible, accessible, and conjoinable. 786^e, Ill.

647². Whereas the faith of the New Church is in a visible, accessible, and conjoinable God, in whom—as the soul is in the body—is the invisible, inaccessible, and unconjoinable God.

787. The reason this New Church is the crown of all the Churches . . . is that it will worship one visible God, in whom is the invisible God, as the soul is in the body. The reason why the conjunction of God with man is possible in this and in no other way, is that man is natural. Ex.

— . Conjunction with a visible God illustrated by comparisons.

— . For all conjunction of God with man must be reciprocal, (which is impossible) except with a visible God.

—². That God was not visible before the assumption of the Human. Ill.

— . That there is conjunction with the invisible God through Himself visible, thus through the Lord. Ill.

D. 3869. They made their ideas visible near me. Ex.

5742. They did not want to know anything about a visible God, but about an invisible one. They were told that the Lord also is an invisible God; for He is one with the Father, and in the Sun, and He is invisible in this world ever since His ascension from the sepulchre . . . but they were all unwilling [to hear] this . . .

Vision. *Visio.*

Visionary. *Visionarius.*

A. 125. The men of the Most Ancient Church . . . were instructed by means of (most delicious and paradisaical) visions and dreams. 597, Ex. (And there was insinuated into them what they signified. 1122.) 2179³.

1532. The visions of the prophets were . . . openings of their interior sight. Enum. 1619. 1626.

1584. The external man . . . is then illuminated by the internal, and is then in the Divine vision here treated of. . . The Lord, when a boy, was, as to His external man, very often in such Divine sight . . .

1784. 'Vision' (Gen. xv. 1) = inmost revelation, which is that of perception. (For) visions are according to the man's state. A vision presented before those whose interiors have been closed, is very differently circumstanced from a vision which is presented before those whose interiors are open. Examps.

— . There are many kinds of visions . . . The more interior the visions are, the more perfect they are. With the Lord they were the most perfect of all, because He had, at the time, a perception of all things in the World of Spirits and in the Heavens; and He had an immediate communication with Jehovah. This communication is represented . . . by 'the vision' in which Jehovah appeared to Abraham.

1882-1885. Two extraordinary kinds of vision, called 'being withdrawn from the body,' and 'being carried by the spirit to another place.' Des. H. 440. 441.

1885. But the things ordinarily seen (by Swedenborg) were not visions; but were things seen in the highest wakefulness of the body.

1966. On visions and dreams, including the prophetic ones of the Word. Gen. art.

1967. Visions which are seen in phantasy, and which are illusions. Ex. D. 1752.

—^e. These persons are visionaries.

1968. Enthusiastic Spirits . . . have visions about things to be believed. Ex.

1970. By genuine visions are meant the visions or sights of the Things which really exist in the other life . . . and which appear to a man when his interior sight is opened by the Lord. . . Such were the visions of the prophets. Des.

1971. The visions which take place before good Spirits, are representatives of the Things which are in Heaven. Ex. . . Such things are perpetual with good Spirits.

1972. The visions, or rather sights, which appear before the eyes of the spirit . . . are more and more interior. Des.

1973. The kinds of vision are too numerous to mention.

— . Two visions des. by way of illustration. 1974. See also 1977.

1975. (Representative) dreams inflow from Heaven equally with visions, but with the difference that dreams do so when the body is asleep, and visions when it is not asleep.

2162⁴. A vision of Daniel ex. E. 316¹⁶. 594³.

3301². 'A vision' = truths; here (Zech. xiii. 4) falsities.

4715³. 'The valley of vision' (Is. xxii. 1) = phantasies from sensuous things about spiritual things.

6000. 'God said to Israel in the visions of the night

(Gen. xlvi. 2) = an obscure revelation. . . For revelations took place either by dreams, by visions of the night, by visions of the day, or (in other ways).

[A.] 6836. 'I will turn aside and see this great vision' (Ex. iii. 3) = reflection upon this revelation. . . 'A vision' = revelation. It is called 'a great vision,' because, in the supreme sense, by 'the flame in the bush' is signified the Divine truth united to the Divine good in the Lord's Human.

9248. 'A vision of vanity' (Ezek. xii. 24) = a false revelation.

—². By 'to see,' or by 'a vision,' when predicated of the prophets, is signified a revelation which regards doctrine; and by 'to divine' is signified a revelation which regards life.

10042. The prophetic visions of the Word. Ex.

10833^e. (In the Sixth Earth) a Divine vision is distinguished from a vision which is not Divine (by the appearing of an Angel); for in a vision not Divine no Angel appears.

H. 249². Such are visionaries and enthusiasts. Des.

456⁶. As they wondered that this has not been manifested to man by means of visions . . . they were told from Heaven that it could have been done . . . but still (such) would not have believed; and besides that it is dangerous to confirm anything by visions with those who are in falsities, because they would first believe, and afterwards deny, and would thus profane the truth . . . P. 282, Ex.

C. J. 35. I asseverate that these things are not visions: but sights in complete wakefulness.

90. The sensation (which the Moravians feel) is from visionary Spirits.

L. 52. We read of the prophets that they were 'in vision'; and also that 'Jehovah spoke to them.' When they were in vision, they were not in their bodies, but in their spirit, in which state they saw such things as there are in Heaven . . . In their state of vision the eyes of their spirits were opened, and the eyes of their bodies were closed; and they then also seemed to themselves to be carried from place to place, the body remaining in its own place. In this state were, sometimes, Ezekiel, Zeehariah, Daniel, and John when he wrote the Apocalypse; and it is said, then, that they were 'in vision,' or 'in the spirit.' Ill. R. 36. 945².

P. 134. That no one is reformed by means of visions . . . because they compel. Ex.

— Visions are of two kinds: Divine, and diabolical. Divine visions are effected by means of the representatives in Heaven; but diabolical visions by means of the magical things which are in Hell. There are also fantastic visions, which are the deceptive mockeries of an abstracted mind. Divine visions . . . are such as were those of the prophets, who, when in them, were not in the body, but in the spirit; for visions cannot appear to any man in wakefulness of the body; and therefore when they appeared to the prophets it is said that they were 'in the spirit' Ill.

—⁴. Such were the visions which appeared from Heaven before the sight of their spirits, and not before that of their bodies. Such visions do not happen at this day, for if they did they would not be understood, because they are effected by means of representatives . . .

— Diabolical visions, however, have sometimes happened, being induced by enthusiastic and visionary Spirits, who, from the delirium in which they were, called themselves the Holy Spirit. But these Spirits have now been collected together by the Lord, and cast into a Hell separate from the Hells of others.

R. 7. The things which John saw were only visions . . . These see in John's visions arcana . . .

36. The spiritual state in which John was when in the visions. Sig.

—^e. But the Word was not revealed in a state of the spirit, that is, in vision . . .

229^e. The things which John saw were visions which were representative . . .

449. 'I saw the horses in the vision' (Rev. ix. 17) = that . . . the reasonings . . . were imaginary and visionary. Ex. (=the falsification of the understanding of the Word. E. 575.)

451. 'Their heads' = imaginary and visionary things about faith alone, which are called phantasies.

—². What are faith in act, and faith in state . . . but visionary things? . . . What is the remission of sins and the consequent instantaneous Salvation but a thing of visionary thought? (Other examp. of these visionary things of faith alone.)

M. 233^e. All such are in posterior vision, and not in any prior sight.

268. The visionary concupiscence, or phantasy, of possessing all wealth. Des.

T. 157. By being 'in the spirit' . . . is meant a state of the mind in which it is separate from the body; and as, in this state, the prophets saw such things as come forth in the Spiritual World, it is called 'the vision of God.' Ex. and ill. This is the state in which I have been for twenty-six years, with this difference: that I have been in the spirit and at the same time in the body . . .

345⁷. A visionary and absurd faith . . . is falsity appearing like truth from ingenious confirmation. 346^e.

D. 651. (Of the four kinds of spiritual sight) the second, is vision with the eyes closed. Des. 2951.

1752. On visions which are illusions. Gen. art. 1755.

1756. Unless a man is in faith in the Lord, he may easily be led to believe that such (illusory) visions are from Heaven, when yet they are of the devil; for they cannot be distinguished from true visions . . . except by those who are led by the Lord. But at this day such things are forbidden . . .

1934. I saw direful visions . . . but still even in this injected terror, I felt secure.

2244. (A Spirit who could produce visions which gave delight; but he afterwards inflicted injury.)

2445. A **vision** concerning the interiors of the Word. Des.

2498. (This) was shown me by a **vision**. Des.

3015. A representative **vision** about the Quakers. Des.

3135. A **vision** about the more subtle magicians. Des.

3611. Such were represented in a semi-waking nocturnal **vision**. Des.

4128. (This) was not speech, but **vision**, accompanied with a manifest perception of the Thing.

4575. On a **vision** of a house and the Spirits there, and also of a city and buildings. Des.

4663. I was in a waking **vision**. Des. 4773. 4784.

4772. Where there is enlightenment, there must also be a **vision** of the contraries.

5144. I was in a nocturnal **vision**, or dream. Des.

5806. This has been shown me in a **vision** of the night. Des.

5896. They said to him that these things were **visions**, and not real. He replied that he knew they were **visions**, but as he saw them with his eyes, and felt the pain . . . it must be real.

D. Min. 4647. (This) is perceived by interior **vision**.

4693. The man supposes that (this) is an **illusion**, or **vision**. Des.

E. 1777. That they have completely deprived themselves of truths, and immersed themselves in falsities, is described by, 'They said to the seers, See not; and to those that have **vision**, See not for us right things, speak unto us smooth things; see **illusions**' (Is. xxx.10).

2366. The Intellectual of those of the Church . . . is enlightened when the Word is read; and therefore it is said . . . 'I will multiply **vision**' (Hos. xii.10). '**Vision**' = the truths of doctrine.

2373. 'A **vision** from the prophet' (Ezek. vii.26) = doctrine; here, doctrine of what is false. (=the understanding of the Word. 624¹⁷.)

3696. John was with these (lowest Angels) when in the spirit, that is, in **vision**.

3722. That (these) will see evils, and divine falsities, is signified by, 'It shall be night unto you for **vision**, and darkness . . . for divination' (Micah iii.6).

375¹⁸. 'To seal up **vision** and the prophet' (Dan. ix.24) = to close up and fulfil the things said in the Word about the Lord. (=the end of the external (representative) Church, and the beginning of an internal, spiritual, Church. '**Vision** and the prophet' = the falsities of doctrine. = also that the Lord will fulfil all things foretold of Him in the Word. 624²⁰.)

411¹⁷. By 'the valley of **vision**' is signified falsity of doctrine confirmed by the sense of the letter . . .

4626. This was a prophetic **vision**, which is such that the things seen are significative. 471.

575. 'To see in **vision**' (as distinguished from 'in the spirit') = what is from fallacies.

—². The **visions** which, and from which, a man or the spirit of a man sees, are of two kinds—real, and not

real. Real **visions** are **visions** of such things as really appear in the Spiritual World, which correspond exactly to the thoughts and affections of the Angels . . . Such were the **visions** with the prophets who prophesied truths; and such were the **visions** which appeared to John . . . The **visions** which are not real appear in the external form like real **visions**, but not in the internal form: they are produced by Spirits by means of phantasies: such were the **visions** with the prophets who prophesied vain things, or lies. All these latter **visions**, because not real, are fallacies, and therefore they = fallacies. (These two kinds of **visions** fully ex. —³.)

624⁸. 'To see **visions**' (Joel ii.28) = to perceive revelation.

—¹⁴. 'Night unto you for **vision**' (Micah iii.6) = the understanding of what is false instead of that of what is true.

684²¹. 'Thou hast spoken in **vision** to thy Holy One' (Ps. lxxxix.19) = a prophetic arcanum concerning the Lord.

701³². 'To make a **vision** with Hell' (Is. xxviii.15) = divination, as if prophetic, from Hell.

1037. Into a place appearing in **vision** which corresponded to the state of that religiosity. Sig. and Ex.

—'. 'In the spirit' = in **vision**; for what John saw in the spirit, he saw in **vision**. To see in **vision** is to see such things as come forth with the Angels in Heaven, which are representative . . . of spiritual things. Ex.

1051. An amazing **vision**, in which there were arcana of Heaven that were unknown to him. Sig. and Ex.

1155⁴. If man could be reformed by means of miracles and **visions**, all in the world would be reformed. . . This way (of man's regeneration in freedom) is closed by miracles and **visions**. —⁵, Ex.

1156². What those who want miracles and **visions** are like. Ill.

Visit. *Visitare*.

Visitation. *Visitatio*.

A. 1850. 'I will judge' = visitation and Judgment.

1857⁴. **Visitation** does not come until the evil (of the Church) has been consummated; that is, when there is no longer any good of charity and truth of faith. 2141.

2242. 'I will go down, and see' = visitation.

—'. The last time of the Church in general, and that of each person in particular, is called in the Word '**visitation**,' and precedes the Judgment; thus '**visitation**' is nothing else than an examination of quality.

—⁴. By '**visitation**,' as mentioned in the Word, is signified either vastation . . . or deliverance; thus the examination of the quality. Ill.

2318. 'There came two Angels to Sodom in the evening' = the **visitation** which precedes the Judgment.

—'. In this chapter (Gen. xix.) there is described the act of **visitation** itself, and then the Judgment.

2323. 'Evening' = the time of visitation. Ex. and Ill.

[A.]2345. The first time of the visitation. Sig. and Ex. 2616. 'Jehovah visited Sarah' (Gen.xxi.1)=the presence of the Divine Celestial in the Divine Spiritual. . . . 'To visit'=to be present.

2906^a. The same time is called 'the year of visitation.' Ill. (And 'the day of visitation.' 5360^a.)

6588. 'God in visiting will visit you' (Gen.l.24)=that the last time will come . . . that is, the last time of the old Church, and the first of the new. This last time is called in the Word 'visitation,' which is predicated . . . both of the new Church which is being born, and of the old Church which is expiring; and, in particular, both of a man of the Church who is being saved, and of one who is being condemned. Ill. 6591.

—⁴. 'To visit'=to deliver.

—⁵. 'The day of visitation' (Luke xix.44)=the advent of the Lord, and enlightenment then; but, relatively to the Jewish nation . . . the last time of the representatives of the Church with them.

—^e. 'Visitation'=retribution, thus condemnation. Ill.

6895. 'Visiting I have visited you' (Ex.iii.16)=His advent to those of the Spiritual Church; for 'to visit'=the advent of the Lord, which precedes the last time of the Church, which time, in the Word, is called 'the Last Judgment.' Ill.

—^e. Thus 'in visiting to visit'=deliverance from falsities, and thus initiation into the things of the Lord's Church and Kingdom.

7066. 'Jehovah hath visited the sons of Israel' (Ex. iv.31)=that those of the Spiritual Church were delivered and saved by the advent of the Lord: for 'to visit'=deliverance by means of the advent of the Lord into the world; thus also Salvation.

7273. Their condemnation (there) does not take place until they have been visited, that is, examined.

7284. The state and quality of the Law from the Divine, with those of the Spiritual Church, at the first time of visitation. Sig.

8876. 'To visit the iniquity of the fathers' (Ex.xx. 5)=the proliferation of evils.

10509. 'In the day of My visitation, I will visit upon them their sin' (Ex.xxxii.34)=their last state in particular and in general when is the Judgment; for 'the day of visitation'=the last state of the Church in particular and in general; and 'to visit sin'=to be judged and condemned. It is said in particular and in general, because the day of visitation happens to everyone . . . when he comes into the other life . . . and also to the Church in general, when it ceases to be . . .

10622. At the consummation (of the Church) its visitation takes place; and when visitation is effected, all who are in evil are rejected, and all who are in good are received. Visitation takes place in the other life, where all are together . . .

10623. 'Visiting the iniquity of the fathers . . .' (Ex.xxxiv.7)=the rejection and condemnation of evils . . .

—³. The reason 'visitation'=casting out and

damnation, is that this follows the consummation of evils, and precedes the condemnation itself which is meant by 'the Last Judgment'; for 'visitation' is the examination of the quality of the man; but it takes place in the other life . . .

10810^e. (A visitation in the World of Spirits.) Des.

J. 54². The 'writing on the wall,' and the death of Belshazzar=visitation and destruction . . .

61. After visitation, destruction took place; for visitation always precedes. Visitation is the examination of their quality, and is also the separation of the good from the evil, the good being taken away, and the evil left.

C. J. 23. On the signs and visitations before the Last Judgment. Gen.art.

26. Visitations were made by Angels; for visitation always precedes the perishing of any badly ordered Society. The Angels exhorted them to desist . . . and examined them to see whether any good [Spirits] were intermingled among them: these they separated. The crowd attacked the Angels, just as at Sodom.

D. 4930. See LAST JUDGMENT, here. 5056. 5077. 5185. 5254. 5272. 5273. 5274. 5276. 5341. 5396. 5419. 5650. 5651. 5858.

5667. Preachers visit the maidens there, and examine them.

E. 144. That if not, when visitation comes, they will be dispersed. Sig.

—^e. 'To come quickly'=visitation, because the advent of the Lord into the world=visitation. Visitation is the examination of man after death to [determine] his quality, before he is judged.

173. Steadfastness in a state of the good of love and of faith, even to visitation. Sig.

—^e. 'Till I come'=visitation.

391²⁹. It is said 'to visit' (Amos iii.14) instead of 'to judge,' because visitation always precedes Judgment.

401²⁰. 'To visit' (Is.xxiv.21)=to destroy, because visitation precedes Judgment . . .

419¹². The visitation which precedes the Last Judgment. Sig.

624¹². 'The days of visitation,' and 'of retribution' (Hos.ix.7)=the days of the Last Judgment, when the evil suffer penalties, which is the 'retribution' that is always preceded by 'visitation.'

627. The mode of visitation, that is, of the exploration of the quality of the Church as to truth and as to good. Sig. and Ex.

—^e. The reason 'a reed'=visitation, is that visitation is the exploration of the quality of the men of the Church; and because visitation precedes the Last Judgment. The nature of this visitation or exploration is evident from the visitation in Sodom. Ex.

—³. 'A reed'=Divine truth in the ultimate of order . . . by (which) and its power all visitation, or exploration, is effected. Ex.

654⁴⁸. The visitation of the natural man from Divine truth spiritual natural. Sig. For visitation is examina-

tion into what a man is, and the examination is effected by means of Divine truth.

910. Announcement after exploration or visitation. Sig. and Ex. 917.

— . **Visitation** is mentioned in many passages, and it = an exploration of what the state of the Church is before the Judgment. Not that such **visitation** actually occurs. Ex.

Vita vella. (*Words of the spiritual language*).
D.606j. 6090. J.(Post.)324.

Vital. *Vitalis.*

See under HEAT, and LIFE.

A. 179. As soon as the interior bodily things grow cold, the **vital** substances are separated from the man. Des. So that nothing **vital** can remain.

1860. They who are in hatred, perceive . . . a something **vital** in it.

10201². The good of love is the **vital** fire itself.

H. 446. All the **vital** motions depend on this.

W. 379. Love is the origin of the **vital** heat. M.380²². I.6².

R. 320. 'Pale' = what is not **vital**; (and this), in the Word, exists with those who are not in goods of life from truths of doctrine.

E. 992^e. For the **Vital** of the husband adds itself to the **Vital** of the wife . . .

Vituperate. *Vituperare.*

Vituperation, Censure. *Vituperatio, Vituperium.*

A. 5567. He was against all whom he could dexterously . . . refute and **vituperate**. D.3485.

5721³. They use many arts to infuse weariness and consequent weakness, especially **vituperations** and defamations.

6203^e. He then makes [evils] allowable . . . such as . . . **vituperations** . . .

8318². (Those in the love of self) not only despise others . . . but also pursue them with **cessures** . . . 9348⁷.

H. 462a⁵. There was one who accounted it as nothing to **vituperate** others: I heard his **vituperations** enumerated in order . . .

M. 297. If women were to court (men) they would not only be **cessured** . . .

T. 405³. If they honour Divine things, it is only lest they be . . . **cessured**.

D. 4789. He **vituperated** him from whom he could not gain anything.

D. Min. 4706. They do not appear proud in the external form . . . for, when **vituperated** . . . they cared nothing . . .

E. 654⁵⁵. The **vituperation** of doctrine from the natural man. Sig.

778¹². See BLASPHEME.

Vitus. *Vitus.*

T. 367^e. Like St. **Vitus's** dance, or the dance of St. Guy, which is caused by the bite of the tarantula.

D. 3895. They rotated themselves horizontally, as usually in the dance of St. **Vitus**, which signified . . .

Viva voce.

See under SWEDENBERG.

A. 9416. (The ten commandments) were uttered **viva voce** by the Lord . . .

9905. An answer was given (by the Urim and Thummim) **viva voce**.

10355⁴. Angels from Heaven spoke **viva voce** with some of (the Israelites).

R. 36^e. The Word was not revealed in . . . vision; but was dictated by the Lord to the prophets **viva voce**.

D. 457. From a living voice I know that . . .

Vivacity. *Vivacitas.* M.359^e.

Vivid. *Vividus.* A.1622.

Vivify. *Vivificare.*

Vivification. *Vivificatio.*

A. 156. 'Bone' = the proprium not much **vivified**; 'flesh' = the proprium **vivified**.

671^e. Truth and good **vivified** by the Lord. Des.

726. 'To make seed alive' (Gen.vii.3) = the truths of faith. Ex.

— . Those are said to be 'made alive' who receive the Lord's life. Ex.

731. The proprium of man, when **vivified**, is as if blotted out. Sig.

1474. 'They will kill me, and will make thee live' (Gen.xii.12) = that they would not care for celestial things, but only for mere Knowledges.

1589². Celestial love **vivifies** everything into which it inflows; it even **vivifies** affections of evil.

1771^e. What the Word is when the Lord **vivifies** it . . . and when He does not **vivify** it.

1776^e. The Word is **vivified** in the reader by the Lord . . .

1909. How the end is **vivified** by the life.

2955. 'To bury' = to be **vivified**, because they are in the course of receiving faith. Ex.

5114². The light of Heaven . . . then **vivifies** the things which are of the light of the world . . .

5680^e. The things in the Natural are **vivified** by influx from the Spiritual World.

5890. 'God sent me before you to make alive—*ad vivificationem*' (Gen.xlv.5) = spiritual life in them by Providence. 5898.

— . That '**vivification**,' and '**to vivify**,' = spiritual life, that is, new life through regeneration. Ex. and Ill.

6008. That the Celestial Internal will **vivify**. Sig. and Ex.

[A.]6013. The interior things which vivify truth . . .

6161. 'Thou hast made us live' (Gen.xlvii.25)= spiritual life no otherwise . . .

— . In what precedes, it has treated of the vivification, or regeneration, of the Natural, the whole process being described.

6230. Prediction concerning vivification. Sig. and Ex.

— . Not that the descendants of Jacob were vivified; but those who are in the truth of faith and good of charity.

6231. Vivification by means of the good of charity and the truth of faith. Sig. and Ex.

6574. 'To make to live a great people' (Gen.l.20)= that hence is life for those who are in the truths of good. 'To make to live'=spiritual life. Refs.

6680. 'They kept the boys alive' (Ex.i.17)=that truths, being of good, were preserved. 'To keep alive'=to preserve.

8409². 'It is the spirit that quickeneth' (John vi.63).

— . All who are being regenerated, are vivified from what is proper to the Lord. Sig.

8456. As (the Divine truth which proceeds from the Lord) is the inmost, it . . . vivifies the truth which is beneath. Tr.

8891. The regeneration and vivification of those things which are in the internal and external man. Sig. and Ex.

9189. 'Thou shalt not suffer a witch to live' (Ex. xxii.18)=[no] deprivation of spiritual life; (for) those deprive themselves of spiritual life who conjoin with the truths of faith falsities from the evil of the love of self. 9188².

9295². 'Waving'=vivification; for truths are not alive with a man until they are in good.

10262. For (the Lord's Divine celestial good) vivifies all things through the Divine truth which proceeds from it; and it vivifies them according to the quality of the reception.

S. 19. The Word vivifies those who read it holly.

F. 32. This spiritual heat . . . vivifies the Knowledges of truth and good . . .

W. 93. The spiritual Sun by its heat vivifies spiritual beings . . .

100⁶. God . . . through this Proceeding, vivifies and enlightens Angels and men . . . Therefore, vivification and enlightenment are said to be effected through the Spirit of Jehovah.

R. 200. The Word, from this life, vivifies the affections of the will of the man who reads it holly. Sig.

475. He who vivifies all in Heaven and the Church, and each and all things with them. Sig. and Ex.

510. That these two essentials of the New Church . . . are vivified by the Lord with those who receive them. Sig. and Ex.

M. 256. Plays, music, etc., are sweetnesses, because they are vivifications.

T. 40. The life which is the light that proceeds from

the spiritual Sun . . . as it illumines, so it also vivifies, the understanding of man.

142. That the Divine virtue and operation meant by 'the Holy Spirit,' are, in general, reformation and regeneration; and, according to these . . . vivification, etc. Gen.art. 149.

—². Through Divine truth from Good, that is, through faith from charity, man is . . . vivified, etc.

364. Thus God, from His life, vivifies every man; and that, without this vivification, man would be, in flesh a mere sponge, and in bones a mere skeleton . . .

—². The Divine love as heat, and the Divine wisdom as light, inflow into human minds . . . and vivify them according to the quality of the form . . .

385². This quickening (of vegetation in the spring) may be seen to the life in the Spiritual World.

618^e. By the conjunction of (spiritual light and heat) the Lord vivifies and regenerates man.

D. 158^e. Consent . . . vivifies my mind.

5011. Those who are 'Babel' . . . laboured to vivify (Charles xii.).

E. 186². 'To make alive the souls that should not live' (Ezek.xiii.19)=to persuade them that eternal life is from falsities.

386³. 'To keep them alive in famine' (Ps.xxxiii.19) =to give spiritual life according to the desire.

Vocabulary. *Vocabularium.*

D. 2263. That the philosophy of men is only a vocabulary. Ex.

Voetius. *Voetius.*

Voetians. *Voetiani.*

D. 6099. On Cocceius and Voetius. Gen.art.

—⁶. On the Voetians. —¹⁰. —¹¹. —¹³.

Voice. *Vox.*

See also WORD-*vox*.

A. 219. 'The voice of Jehovah God . . .' (Gen.iii.8)= a dictate . . . (for) in the Word, 'the voice of Jehovah' stands for the Word itself, the doctrine of faith, conscience or internal advertence, and also the consequent reproof; and therefore even thunderbolts are called 'voices of Jehovah.' Ill.

—². 'A voice'=revelation. Ill.

220. 'The voice of one crying' (Is.xl.3)=the annunciation of the Lord's advent; in general, for every (such) annunciation, as with the regenerate, who have a dictate.

374. 'The voice of thy brother's bloods' (Gen.iv.10) =violence inflicted on charity. In the Word, 'voice' stands for everything that accuses.

375. 'A voice crying,' and 'the voice of a cry,' is a wonted formula of the Word, and is applied to any case in which a noise, tumult, or disturbance, and also in which anything happy, occurs. Ill.

448. I have spoken with many (Spirits) in as clear a voice, although internal, as with friends here.

1395. There is an image of the deceit in every tone of the voice.

2240⁶. 'The voice of weeping shall be no more heard in her, nor the voice of crying' (Is.lxv.19)=that there shall not be evil, nor falsity. 2351.

2689. 'She lifted up her voice and wept' (Gen.xxi.16)=a further degree of grief. For 'to lift up the voice and weep'=the last degree of grief, because weeping with an uplifted voice is nothing else.

2691. 'God heard the voice of the boy' (ver.17)=aid then. Ex.

3563. 'The voice is the voice of Jacob' (Gen.xxvii.22)=that in this case the Intellectual of truth was within . . . thus in inverted order. For 'voice' is predicated of truth.

3849. Voice (or a word) without affection, is like the voice of an automaton, thus is only sound without life; but in proportion to the degree and the quality of affection there is in it, in the same proportion is the degree and the quality of the life in it.

3893. For Spirits and Angels have, among themselves, a sonorous voice; and are heard by one another as well as a man is heard by a man; but human singing is not to be compared, in sweetness and harmony, with theirs.

4060⁸. 'He shall send forth His Angels with . . . a great voice' (Matt.xxiv.31)=election; not that this is done by . . . great voices, but by the influx of . . . holy truth . . . 'A trumpet and a great voice'=evangelization.

4311³. It matters not from whom the voice of good and truth proceeds . . .

5121². But those who are not in good and truth can have no revelation from perception, but by a living voice heard in them . . . This revelation is external.

5313⁶. 'The voices,' etc. which proceeded out of the throne (Rev.iv.)=the terrors caused by the Divine truth with those who are not in good.

5933. 'The voice was heard in Pharaoh's house' (Gen.xlv.16)=that this infilled the universal Natural; for 'a voice' which is heard elsewhere, and at a distance, when predicated of influx,=to infill; for as a voice which is heard infills, so does that which inflows.

6616. When I heard Spirits speaking to me, I could perceive, merely from the tone of voice of the speech, whether they spoke from what was simulated, etc.

6832⁶. 'The voice of Jehovah' (Ps.xxix.7)=the Divine truth.

6971. 'If they do not hear the voice of the former sign' (Ex.iv.8)=if they do not obey what is announced from the Word. . . 'A voice'=what is announced from the Word. —³, Ill.

—³. 'A voice' is often predicated of . . . things which do not belong to a voice. Ill.

—⁴. 'A voice'=annunciation; and, in a good sense, annunciation from the Word, which voice is called 'the voice of Jehovah.' Ill.

—^e. 'A voice'=Divine truth, thus the Word, and annunciation from it. Ill.

6985. That voice and speech from the Divine are neither heard nor perceived. Sig. and Ex.

—'. 'Mouth'=voice . . . because it is the organ of the voice (whereas the tongue is the organ of speech). The difference between voice and speech is evident to everyone; and also that to be heard is predicated of voice, and to be perceived, of speech.

6996². The last mediation (by which the Divine truth passes to man) is by a Spirit with the man, who inflows either into his thought, or by a living voice.

7095. 'Who is Jehovah that I should hear His voice' (Ex.v.2)=contrary thought about the Lord in respect to hearkening to His exhortation; for 'voice,' here,=exhortation . . . thus 'to hear the voice'=to obey or hearken to the exhortation.

7573. 'Jehovah gave voices' (Ex.ix.23)=the recession and separation of the communication with those who are in good and truth; for 'the voices,' which were those of thunders,=the Divine truths which enlighten and perfect those who are in Heaven, and terrify and devastate those who are in Hell; and, as they devastate these, they (have the above signification). 7592. 7597.

—². That the 'voices,' which are those of thunders =the truths Divine which enlighten and perfect those who are in Heaven, and terrify and devastate those who are in Hell. Ill.

8313³. 'Their voice resounds like the sea' (Jer.vi.23) =the derivative reasoning.

8360. 'If . . . thou wilt hear the voice of Jehovah thy God' (Ex.xv.26)=faith in the precepts of the Lord. . . 'The voice of Jehovah'=what is enunciated from the Word, thus the precept of the Lord.

8764⁴. 'Its voice as the voice of wheels, and as the voice of Shaddai' (Ezek.i.24, etc.)=(the quality of Divine truth in Heaven); for . . . 'voice' is attributed to Divine truth; and it is therefore said 'the voice of great waters,' because 'waters'=truths; and 'the voice of the wheels,' because 'wheels'=the truths of doctrinal things; and also 'the voice of God Shaddai,' because 'God Shaddai'=truth chiding in temptation and afterwards consoling. Refs.

8766. 'If . . . ye will hear My voice' (Ex.xix.5)=the reception of truth; for . . . 'the voice of Jehovah'=the Word, thus truth Divine. Refs.

8813. 'There were voices and lightnings' (ver.16)=a Divine state in which there was revelation; for 'voices' which are the sounds of thunders,=truths Divine. Ill. 8914.

8823. The voice of the trumpet' (ver.19)=heavenly or angelic truth conjoined with Divine, thus what is general of revelation. Ex. 8915.

8824. 'God answered him in a voice' (id.)=the Divine truth *a quo*.

9234^e. The voice (of the Spirits of the moon) was emitted from the abdomen . . .

9307. 'Hear His voice' (Ex.xxiii.21)=obedience to the precepts which are from the Lord; for . . . 'a voice,' when predicated of the Lord,=truths Divine, thus the precepts which are from the Lord . . . and therefore also the Word and doctrine from it, are 'the voice of Jehovah.' Refs.

[A.] 9384. 'All the people answered with one voice' (Ex. xxiv.3)=reception in the understanding by those who are truly of the Church; for . . . 'voice' = the confession which comes forth from the understanding; for the things which belong to the mouth . . . correspond to the intellectual part . . .

9406⁵. Truth Divine, or the Lord in ultimates, is meant (also) by 'the voice of His words like the voice of a multitude' (Dan.x.6).

9741⁵. 'The voice of the wings' (Ezek.x.)=the truth of faith from good.

9926. 'His voice shall be heard' (Ex.xxviii.35)=the influx of truth with those in the Heavens and on earth; for . . . 'a voice,' when predicated of Aaron, by whom the Lord is represented, =Divine truth; for 'a voice' = the annunciation of it, and . . . it is therefore with those in the Heavens and on earth; for the Divine truth infills all things of Heaven, and makes all things of the Church. Such an annunciation was represented by 'the voice from the bells of gold' . . .

—². That 'voice,' in the Word, =the Divine truth which is heard and perceived in the Heavens and on earth. Ill.

—³. 'The voice of strangers' (John x.5)=falsity.

—⁸. The sound from the bells is (here) called 'a voice'; and in other passages the sounds from trumpets, and also from thunders, are called 'voices,' and by these in like manner are signified Divine truths . . .

10182³. 'The voice of Jehovah'=the Divine truth which proceeds from His Divine good. Ill.

10240². 'Thou hearest the voice thereof' (John iii.8) =that these things come to perception in the external or natural man; 'voice'=what is annunciated from the Word. See E.419⁶.

10454. 'Joshua heard the voice of the people in their shouting' (Ex.xxxii.17)=a survey and apperception as to what was the quality of the interiors of that nation . . . for by 'voice,' in the Word, is signified the interior voice, which is the thought, and thus the interior quality in respect to truth or falsity, for the thought comes from one of these . . .

10455. 'There is a voice of war in the camp' (id.)=an assault on truth and good . . . by falsities and evils . . . For 'a voice' = thought and affection, which are the interior things of the voice, thus the quality of the interiors.

10456. 'It is not the voice of a shout—*clamoris*—for victory, and it is not the voice of a shout for a Thing that is lost' (ver.18)=that Heaven acts on one side, and Hell on the other; thus falsity against truth, and truth against falsity; for 'the voice of a shout' . . . =the quality of the interiors of that nation.

10457. 'The voice of a miserable shout do I hear' (id.)=the lamentable state of their interiors . . . for what is lamentable is expressed in the Original Language by 'a voice,' which =a shout, an affection, and misery; thus 'a miserable shout'; and, as 'a voice'=the quality of the interiors, 'the voice of a miserable shout' =the lamentable state of the interiors.

S. 18⁵. 'The voice of Jehovah,' which, in this case

(Ps.xxix.3-9) is thunder, =Divine truth, or the Word, in its power.

R. 37. 'I heard behind me a great voice as of a trumpet' (Rev.i.10)=a manifest perception of Divine truth revealed from Heaven. 'A great voice,' when heard from Heaven, =the Divine truth. Ill. (Why it was heard as a trumpet. Ex.) E.55.

50. 'His voice as the voice of many waters' (ver.15) =Divine truth natural. (=Divine truth in ultimates. E.71.)

—². Thus the 'voice of many waters'=the Lord's Divine truth in the Word. Ill.

218. 'If anyone shall hear My voice' (Rev.iii.20)=him who believes in the Word. . . 'To hear the voice' =to believe in the Word; for the Divine truth of the Word is 'the voice of Jehovah.' (=him who pays attention to the Lord's precepts . . . for 'My voice' =the truths of the Word, of doctrine, and of the derivative faith, thus the precepts. E.249.)

226. 'The first voice which I heard was like that of a trumpet speaking to me' (Rev.iv.1)=the Divine influx . . . and the consequent manifest perception. (=a revelation now of future things, clear and manifest. E.261,262.)

—². Voices like trumpets are heard in Heaven when convocations and disposings in order are taking place.

236. 'Voices (out of the throne)' (Rev.iv.5)=instruction from the Lord. Ex. (=the perception of the Divine truth in the Heavens from the Lord. E.273.)

258. 'A mighty Angel proclaiming with a great voice' (Rev.v.1)=Divine truth from the Lord inflowing deeply into the thought of Angels and men . . . 'A great voice'=Divine truth from the Lord in power. (=exploration by the influx of the Lord into Heaven. E.302.)

288. 'Saying with a great voice' (ver.12)=confession from the heart. (=acknowledgment in the heart. E.337,Ex.)

368. 'Crying with a great voice' (Rev.vii.10)=acknowledgment from the heart. (=adoration from the good of truth, and the consequent joy of heart. E.459.)

396. 'Voices' (Rev.viii.5)=reasonings about faith alone. Ex. E.498.

416. 'Saying with a great voice, Woe, woe, woe' (ver.13)=the deepest lamentation. . . 'The rest of the voices of the trumpet of the three Angels . . . '=the exploration and manifestation of the state of the Church and of life . . . E.530. 531.

437. 'The voice of their wings' (Rev.ix.9)=reasonings. E.558.

443. 'I heard a voice' (ver.14)=a command from the Lord. (=a revelation from the Lord. E.567.)

471. 'He cried with a great voice as when a lion roareth' (Rev.x.3)=a grievous lamentation that the Church has been taken away from Him. (=a testification of severe grief on account of the desolation of Divine truth in the Church. E.601.)

472. See THUNDER, here.

520. 'There were great voices in Heaven' (Rev.xi.15) = celebrations by the Angels. (=enlightenment and joy in the higher Heavens. Ex. E.682.)

553. 'I heard a great voice saying in Heaven' (Rev.xii.10)=the joy of the Angels of Heaven. E.744.

614. 'I heard a voice from Heaven as the voice of many waters' (Rev.xiv.2)=the Lord speaking through the New Heaven from Divine truths. . . For when a voice is heard from Heaven, it is from the Lord. III. (=a Glorification of the Lord from the Divine truths which are from Him. Ex. E.854.) R.615. 616. E.855. 856.

628. 'Saying with a great voice, Fear God' (ver.7)=an admonition that they should not do evils, because they are contrary to the Lord. (=an exhortation. E.873.)

639. 'I heard a voice from Heaven saying unto me' (ver.13)=a prediction from the Lord. (=consolation by the Lord after temptations. E.897.)

645. 'Crying with a great voice to Him that sat on the cloud' (ver.15)=a supplication of the Angels of Heaven to the Lord. (=an annunciation after exploration or visitation. . . For 'a voice' involves the things that are said. E.910.)

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

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

710. 'Voices, lightnings, and thunders' (ver.18)=reasonings, falsifications of truth, and argumentations, from the falsities of evil in the Church with those in faith alone. . . E.1014.

760. 'I heard another voice from Heaven' (Rev. xviii.4)=an exhortation from the Lord to all, both those that religiosity and those not in it. (=an exhortation to those who are in truths and the good of life, to beware of such. . . 'A voice from Heaven' being heard, means from the Lord through the Word; for all things which man imbibes from the Word are 'a voice from Heaven.' Further ex. E.1106.)

792. 'The voice of harpers, etc. shall be heard in these no more' (ver.22)=no spiritual affection. . . 'Voice' means sound, and all sound corresponds to affection. . . (=no longer any joys. . . E.1185.)

794. (Nor) 'the voice of a mill' (id.)=no searching for, investigation, or confirmation of, spiritual truth. . . (=no understanding of truth from the will of good. E.1187.)

797. (Nor) 'the voice of the bridegroom and of the bride' (ver.23)=no conjunction of good and truth. . . 'Voice,' here, =joy, because it is that of the bridegroom and bride. (=not any joy from the conjunction of good and truth. E.1189.)

809. 'A voice came out of the throne, saying, Praise our God. . .' (Rev.xix.5)=an influx from the Lord into Heaven, and thus the unanimity of the Angels that (these) should worship the Lord. . . E.1209.

811. 'I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Alleluia. . .' (ver.6) =the joy of the Angels of (the three Heavens). . . 'A voice'=the joy of the worship, confession, and celebration of the Lord. Ex. (=a Glorification of the Lord by all in the Heavens, a Glorification of Him from truths, and a Glorification of Him from the goods of love. . . E.1214-1216.) R.803. E.1196.

816². When Angels speak to a man, they never speak to him from Heaven, but the voice which is heard thence is from the Lord through Heaven. . .

831. 'The Angel. . . cried with a great voice' (ver. 17)=the Lord calling together (all such) from Divine zeal. For 'a voice,' or an influx from the Lord from the Divine Love, is from Divine zeal. . .

882. 'I heard a great voice out of Heaven saying' (Rev.xxi.3)=the Lord, from love, speaking and evangelizing. . . By 'a great voice' is meant speech from love; for 'great' is predicated of love.

M. 11. A voice was (then) heard from Heaven. . . 55³.

446. When the voice begins to become masculine.

Ad. 3/7535. Voices heard coming from the hoofs of horses, from animals, etc. D.330. 1770.

D. 3701. The voice (of the Sirens) was heard as if from a Society of the good. 4598.

5672. Man cannot be enlightened by a living voice from Heaven. Ex.

E. 261². 'Voice'=the proceeding Divine, which is the Divine truth. —³. 644¹⁹.

262. A voice which is heard from Heaven with those who are in the spirit, is wont to be heard like a human voice; but this was heard like a trumpet speaking, because it was clearly perceived by the Angels. . .

283¹³. 'Voice' is predicated of truth. 304⁵⁰, III. 419¹³.

353. For the voices which descend from the Inmost Heaven into the hearing of a man, are heard (as thunder); for they fill the whole brain, and propagate themselves thence towards the hearing. . . It is different with the voices which descend from the Middle Heaven, which, being attended with enlightenment, are heard. . . like voices (or words) of speech. Ex.

355¹⁸. 'The voice of the horseman and the bowmen' (Jer.iv.29)=reasoning. . .

422⁸. 'Voice'=influx.

424. 'He cried with a great voice' (Rev.vii.2)=a Divine command. R.346.

498. Such (reasonings, etc.) are heard in the Spiritual World as the voices of a murmuring, clashing, threatening, and fighting multitude; and, at a distance, where they are not heard, they appear as thunder and lightning. . . As these things originate from the flowing down of the Divine good and truth. . . the voices, thunders, and lightnings, when heard and seen by the good, =the Divine truth as to perception and enlightenment. . .

[E.] 604. 'I heard a voice from Heaven saying unto (Rev.x.4)=a command from the Lord.

614. 'The voice which I heard from Heaven again spoke to me and said' (ver.8)=the exploration of the men of the Church as to the quality of their remaining understanding of the Word . . . for (this) voice from Heaven' involves these things.

650⁹⁷. 'A voice in the window' (Zeph.ii.14)=the preaching of falsity.

668. 'They heard a great voice from Heaven saying to them' (Rev.xi.12)=the Lord's Divine Providence . . . For by 'a voice from Heaven' is signified all that proceeds from the Lord, which, in general, is called the Divine truth; and, with us in the world, the Word; thus, in special, every precept and commandment in the Word. This is called 'a voice from Heaven' because it has descended from the Lord through Heaven . . . That it is the Lord's Divine Providence which is here signified by 'a voice from Heaven,' is because it is treating of the state of Heaven and the Church at its end . . . R.512.

702. 'Voices' (ver.19)=reasonings. R.530.

864⁴. 'To know and hear the Lord's voice' (John x. 4,27)=to do His commandments.

884. 'A great voice' (Rev.xiv.9) = exhortation. R.633.

899⁸. 'They who hear the voice of the Son of God' (John v.25)=those who live according to His commandments.

1096. 'A great voice' (Rev.xviii.2)=joy of heart. Ex. R.755.

Void. Under EMPTY.

Vollerus. *Vollerus.* D.4858.

Volubility. *Volubilitas.*

Volubly. *Volubilitas.*

A. 5388. (On some Spirits who can speak as volubly and quickly as heavenly Spirits, who yet are evil.) D.1168.

8025. The volubility of the discourse⁸ (of the Spirits of Jupiter).

Volume. See ROLL—*volumen.*

Voluntary. Under WILL.

Voluptuous. Under PLEASURE.

Vomit, Vomiting. *Vomitus.*

Vomiting. *Vomitio.*

Vomiting out, A. *Evomitio.*

Vomit out, To. *Evomere.*

Vomitory. *Vomitilis.*

See SPEW.

A. 814. The stench from that Hell (of hatred, made me) vomit.

1512. From those who have lived in hatred and revenge there exhale spheres which . . . excite vomiting.

1513. One of those called 'the lukewarm' came to me . . . and the Spirits then felt . . . as when men are moved to vomiting. D.793.

1514. When the sphere of those who have contracted a nature from simulation is turned into an odour, there is a vomitory stench. D.1045.

2269⁸. Evil would spew out good as something vomitory.

5006². At the mere thought of spiritual good and truth . . . they felt like what (here) excites vomiting. 5702. D.4422^e.

W. 341^e. When the Hells are slightly opened . . . they excite vomiting. T.569⁵.

R. 204. 'I will vomit thee out of My mouth' (Rev. iii.16)=to be separated from the Lord; and to be thus separated from Him, is to be in neither Heaven nor Hell, but in a place apart, bereaved of human life, where there are mere phantasies. The reason is that they have commingled truths with falsities, and goods with evils, thus holy things with profane, to such a degree that they cannot be separated . . . (=separation from the Knowledges which are from the Word: not that the Lord separates them from Himself, but that they separate themselves from the Lord. To 'vomit out' is mentioned, because it is treating of 'the lukewarm,' and what is lukewarm . . . causes vomiting out, which is from the correspondence. Ex. E.235.)

—². It is said of these that they are 'vomited out,' because the World of Spirits . . . corresponds to the stomach . . . and the things which are vomited out of the stomach are those which have not been separated (from what is excrementitious). It is on account of this correspondence that 'to be vomited out,' and 'vomiting,' are mentioned in the following passages. Ill. T.132^e. 683^e.

D. 1278. (Infernal spheres by which) I was compelled to vomit out my food . . . the effect being vomiting—*vomitio.*

1842. Their state was represented by an infant . . . which vomited out milk. Ex.

3587^e. (The persuasive sphere of the Antediluvians causes vomiting in others.)

4170. The reason lukewarm water causes vomiting. Ex.

6100. On Dutchmen who pass their time in a vomitory stench . . . Some Societies of the Dutch, where are those whose wives have domineered over them . . . collected vessels full of vomit, and held their nostrils over them, being delicated with this stench.

E. 235⁴. Both these separations are meant by being 'vomited out of the mouth.' Fully ill.

960³. Of falsified truth is predicated 'shameful vomit' (Hab.ii.16).

986^e. Hence it is that from the brothels in the Hells there flow forth stench which excite vomiting. 1005^e.

Vomiting. Under SPAWNING.

Vortex. *Vortex.*

Vortical. *Vorticalis.*

Vorticillar. *Vorticillaris.*

P. 319². (These changes and variations in the

organic forms of the mind) can be expressed only in the words of spiritual language, the sound of which (here) would be vorticillar ingyration and egyrations . . .

T. 79^e. One of the philosophers said . . . Nature, in producing the universe . . . folded itself into vortexes, which dashed against each other . . .

D. 279. The heavenly vortexes, or abodes, correspond to the parts of man. Ex.

402^e. The vortical fluxion of these Spirits proceeded easily.

407. While these Spirits were flowing in vortical forms . . .

4686. There appeared an encircling-circumiens-form, which existed from the influx of Heaven, and a consequent operation into the Spirits and Genii around man; and this form was active, like a vortex . . . consisting of the influx of such Spirits or Societies from Hell . . .

5057. In sinking down (the cities) appeared like a vortical gyration such as there is in volumes of water falling down through an opening . . . a sign that they cannot be saved. J.(Post.)138.

J. (Post.) 312. The middle ether [is that] which makes a vortex around the planets, in which is light, and the satellites, and from which is magnetism.

Vote. See *SUPPORT-Suffragari*.

Votive. *Votivus*.

See under *EUCARIST*.

A. 3185. Devout wishes from Divine enlightenment. Sig.

6091. A devout wish for conjunction. Sig. 6099.

9323. A customary devout wish in the Ancient Churches, quoted.

M. 16. They murmured a devout expression of praise to the Lord.

24. The priest added a devout (or votive) prayer . . .

54⁴. They obtain the wished-for liberty . . .

261^e. After a wish of peace.

T. 185⁷. After the priest had offered votive prayers at the altar . . .

Ad. 3/6131. Gifts which were votive and spontaneous; the votive ones are not spontaneous . . .

Vow. *Votum*.

Vow, To. *Vovere*.

A. 3732. 'Jacob vowed a vow' (Gen.xxxviii.20)= . . . to will that the Lord may provide; and, in the supreme sense, a state of Providence. Ex. 4091.

4091. 'Where thou vowedst unto Me a vow' (Gen. xxxi.13)=what is holy. Ex.

M. 155². All monks and nuns are there freed from their vows . . . in order that they may be led to choose a life . . . according to the interior wishes and desires of their love.

—³. Those who had vowed perpetual virginity . . .

226. One may wish from the heart for a chaste marriage . . .

297^e. A duty of prayer.

319. If there is a wish for more children.

E. 433¹¹. 'Keep thy feasts, and perform thy vows (Nahum i.15)=to rejoice on account of His advent, and to worship Him then.

684²⁶. 'He swore to Jehovah, and vowed to the Mighty One of Jacob' (Ps.cxxxii.2)=an irrevocable asseveration before the Lord.

725¹¹. 'To vow and sacrifice' (Mal.i.14)=to worship . . .

Vowel.* *Vocalis*.

See A, E, I, O, and U.

A. 793². In (Hebrew words of the spiritual class) the first three vowels are usually dominant; in those of the celestial class, the last two vowels.

H. 241. The speech of the celestial Angels has much of the sound of the vowels u and o, and that of the spiritual Angels of the vowels e and i; for the vowels are for sound; and in sound there is the affection . . .

— . As the vowels do not pertain to language, but to the elevation of its words by means of sound to various affections according to the state of each person, the vowels have not been expressed in the Hebrew language, and they are variously pronounced. By this the Angels Know the quality of a man in respect to his affection and love.

—². The speech of the celestial Angels . . . rarely passes from consonant to consonant except by the interposition of a word which begins with a vowel; and hence it is that in the Word the particle 'and' is so often interposed; (for) in the Hebrew this particle is soft, and sounds from a vowel both ways—*utrinque*.

261. In the angelic language . . . by the vowels they express affections.

S. 90². In the Third Heaven . . . the vowels are for the sound, which corresponds to the affection; and in that Heaven they cannot utter the vowels i and e; but, instead of them, y and eu; and the vowels a, o, and u are in use among them, because they give a full sound. De Verbo 4².

R. 26². In the Spiritual World . . . a vowel, because it serves for sound,=something of affection or love. T.19².

D. 1645. That the celestial . . . prefer vowels. Ex.

2631. Hence, (in the Hebrew) there have been no vowels, so that the sense of the letter was known from the interior sense . . . and therefore he who perceives the sense of the letter from the interior sense, understands better what is written in the Hebrew without vowels than with them.

4866. Especially are the vowels of service (to Spirits), with much variety in the case of each person. Examp.

5112. When the spiritual Angels speak, their words . . . have an affinity with the vowels e and i; and

* The vowels named in this article are of course to be sounded as on the continent of Europe.

when they use **a**, there is still something of **e** or **æ** therein; and when they use **u**, there is something of **i** or **y** . . . Whereas the words of the celestial Angels have an affinity with **a**, **o**, and **u**, and therefore [their speech] falls into such words as contain these vowels. On this account, when a man is speaking to them, he is bent from words which contain **e** and **i**, to those which contain **a**, **o**, and **u**.

[D.] 5620^e. The celestial Angels said—as I too have often perceived—that they have not the vowels **i** and **e**; but **a**, **o**, and especially **u**; and that **y** is intermediate between what is celestial and what is spiritual; and as they . . . merely serve for sound, there are no vowels in the Hebrew language as in other languages; but they are added by means of marks above and below.

5622. See HEBREW LANGUAGE, here.

—^e. In place of **a** (the celestials) use [a vowel] intermediate between **a** and **o**; in place of **i** they have what is almost **y**; and instead of **æ** they have **eu**.

5787. The vowels are according to the nature of things—**a**, **e**, **i**, **o**, **u**—as is evident from the celestial Angels: **u** involves all things; and so on.

5964^e. (In Heaven) arcana are involved in a word by the vowels in respect to sound, and by the consonants in respect to the meaning.

6063². (In the Spiritual World) all the vowels= something that conjoins, as *with*, *in*, and so on. **I**, there, = that which is from what is interior; and so on.

D. Wis. vii. 5^e. (In Heaven) each vowel letter is an affection; and the vowel letters are not written, but pointed.

Vulcan. *Vulcanus.* T.137¹².

Vulture. *Vultur.*

T. 123⁴. As if he felt a vulture in his bosom . . .

381^e. As to faith they appear like vultures.

501^e. Like vultures over cocks.

Coro. 40. A man who has no religion, is, in spiritual things, like a starving vulture devouring its own offspring.

Wafer. *Laganum.*

A. 9994. 'Wafers of what is unleavened anointed with oil' (Ex.xxix.2)=what is celestial in the external man; for 'wafers'=(this). Ex.

10079. 'And one wafer' (ver.23)=ultimate celestial good; for 'a wafer'=celestial good in the external man. Ex.

Wages. Under STIPEND, and WEIGH—*appendere.*

Wail. *Plangere.*

Wailing. *Planctus.*

See under HOWL, and MOURN.

A. 4060⁶. 'Then shall all the tribes of the earth wail' (Matt.xxiv.30)=that all who are in the good of love and truth of faith will be in grief. (=a lack of all truth of faith and good of love. S.14².) B.73.

4293³. (The Israelites) could wail for days.

4424³. 'There shall be wailing and gnashing of teeth' (Matt.xxv.30)=their state in the other life; 'wailing'=their state as to evils.

4786. Wailing and weeping over the dead, in the Ancient Churches, =interior mourning. Ill.

6539. 'They wailed there an exceedingly great and grievous wailing' (Gen.l.10)=grief . . . here, the grief of initiation . . . for before the Knowledges of good and truth . . . can be implanted in good . . . there is grief. Ex.

R. 27. 'All the tribes of the earth shall wail' (Rev. i.7)=that this will be when there are no longer any goods and truths in the Church. (=that the falsities of the Church will oppose. Ex. E.39.)

767². 'They shall weep and wail' (Rev.xviii.9)=their interior griefs. ('To weep'=mourning because of falsities; and 'to wail'=mourning because of evils. Ill. E.1129².)

E. 617²⁶. Lamentation over the destruction of good, is signified by 'wailing' (Is.xxii.12).

637⁸. Mourning on this account (is signified by) 'wail and howl' (Jer.iv.8).

659⁴. 'Wail over the multitude of Egypt' (Ezek. xxxii.18)=grief on account of their damnation.

—²². 'They shall not be bewailed . . .' (Jer.xxv. 33)=no restoration . . . 'Bewailing'=grief on account of such a state of man; and 'no bewailing'=no grief because the man is such that there can be no restoration.

695²⁴. 'Over this I will wail and howl' (Micah i.8)=the grief of the Angels . . . and of the men of the Church . . . with whom the Lord is. (=lamentation over this Church; lamentation over devastated good is signified by 'I will make a wailing like dragons' (id.) . . . E.714²⁰.)

Wait. Under EXPECT.

Wake, Wakefulness. See AWAKE.

Walk. *Ambulare.*

Walking, A. *Ambulatio.*

Walk, A. *Ambulacrum.*

Promenade, A. *Ambulatorium.*

See under STEP, WANDER, and WAX.

A. 247. 'To walk on the belly' (Gen.iii.14)=not to be able to look upwards to heavenly things.

518. 'To walk with God' (Gen.v.22)=the doctrine of faith. (=to teach and live according to the doctrine of faith; but 'to walk with Jehovah'=to live a life of love. 519.) 614.

519. 'To walk' is an accustomed formula which = to live; as 'to walk in the law,' 'in the statutes,' 'in the Truth.' 'To walk' properly regards the 'way,' which is of Truth, consequently which is of faith, that is, the doctrine of faith. Ill.

1379. The walkings . . . of Spirits . . . are nothing but changes of state. Ex. 9927². D.5646, Gen.art. J.(Post.)199², Examp.