

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.1.10)=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.

1612. 'Arise, walk through the land' (Gen.xiii.17) =that He should thoroughly view the Heavenly Kingdom.

1629. (The walks-*ambulacra*-of good and angelic Spirits. Des.) H.176. 489⁴. M.326. T.280.

1794. 'I am walking childless' (Gen.xv.2)=that there is no internal Church. 'To walk'=to live.

1884. When walking through the streets and fields, and at the same time in speech with Spirits, I knew no otherwise than that I was as awake as at other times; for I walked without a mistake, and was at the same time in vision . . . But after I had so walked for hours, suddenly I was in the bodily sight, and found myself in a different place, which amazed me. Ex. H.441.

1993. 'Walk before Me' (Gen.xvii.1)=the truth of faith; for 'to walk'=to live according to the truth of faith. (Moreover) 'a way,' of which 'walking' is predicated, =truth.

2009⁵. 'To walk in the name of its god' (Micah iv.5) =profane worship; and 'to walk in the name of Jehovah' (id.)=true worship.

3205. 'What man is this that walketh in the field to meet us?' (Gen.xxiv.65)=exploration concerning the Rational, which was in good alone . . . Its being in good is signified by 'walking,' that is, meditating, in the field.

5605². For I have walked in the spirit with and among (Spirits), through many of their abodes, although as to the body I remained in the same place.

6000². 'If any man walk in the day, he stumbleth not; but if any man walk in the night, he stumbleth . . .' (John xi.9,10). . . 'To walk in the day'=to live in truth; and 'to walk in the night'=to live in falsity.

6276. 'God, before whom my fathers did walk' (Gen. xlviii.15)=the Divine from whom internal good and internal truth had life . . . 'To walk'=to live, or to have life.

7252. (Our Lord seen walking among the inhabitants of Venus.)

7575. 'The fire walked on the earth' (Ex.ix.23) = . . . the natural mind possessed (by cupidities) down to its lowest parts. 7577.

8371. (How the inhabitants of Jupiter walk.) Des. 8372. 8374. D.520. 559. 567. 582. 586.

8420. 'Whether they walk in My law . . .' (Ex.xvi.4)=whether they can live the life of truth and good. 'To walk'=to live. . . In the very word 'to walk' there is the signification of the spiritual sense, as in very many other words. Ex.

9028. 'If he arise and walk abroad upon his crutch' (Ex.xxi.19)=the forces of life in him . . . 'To walk'=to live.

9212⁸. 'To walk'=to live.

9790. The grandiose style of walking in the First Earth. Des.

10087³. 'To walk'=to live according to truths.

10360⁹. 'To walk'=life.

H. 288². Innocence and peace walk with equal step.

534³. In the other life . . . everyone walks according to his thoughts which proceed from intention . . . Ill.

590^e. Hence it is that . . . 'to walk,' etc. in the Word, =progressions of life.

—(m). That 'to go,' and 'to walk, with the Lord' =to receive spiritual life, and to live with Him. Ref.

P. 60. In the Angelic there is a Knowledge of the way from a walking in it, and a walking in the way through the Knowledge of it.

R. 75. 'Walking in the midst of the seven golden candlesticks' (Rev.ii.1)=from whom is all enlightenment . . . It is said 'walking,' because 'to walk'=to live. E.97.

137². 'To carry the bed, and walk' (Mark ii.9)=to meditate on doctrine.

153⁹. They love only to walk, sleep, etc.

167. 'They shall walk with Me in white' (Rev.iii.4) =that they will live with the Lord in His Spiritual Kingdom, because they are in truths from Him. 'To walk,' in the Word, =to live; and 'to walk with God' =to live from Him. —²,Ill. (=their spiritual life which they have through the Knowledges of truth and good from the Word. E.196.) (=to follow the Lord, and to live according to the truths of His Word. T.682.)

460. 'Which can neither see, hear, nor walk' (Rev. ix.20)=in which there is nothing of spiritual and truly rational life. . . 'To walk'=to live. (=in which and from which there is nothing of understanding of truth nor perception of good, and thus nothing of spiritual life. E.588.)

706. 'To walk naked' (Rev.xvi.15)=to live without truths. E.1008.

920. 'The nations which are saved shall walk in the light of it' (Rev.xxi.19)=that all who are in the good of life, and believe in the Lord, will live therein according to Divine truths, and will see these things within themselves.

M. 14. The promenade of the palace.

134⁴. Like sleep-walkers-*noctambulones*. Compare D.5968.

267³. Such persons . . . walk as if oppressed with heaviness, with the head hanging down . . .

T. 797⁶. When Melancthon walks, his steps make a knocking sound. Des. Compare D.6040.

D. 1681². The magnificent walks in one of the Earths. Des.

3117 (or 3116). Some appeared to be standing in their place who told me that they were walking.

3991. The reflections which cause man . . . to take care of himself when walking. (Ex. under REFLECT.) See also 4221. 4226.

5583. When the Angels see any Spirit walking below

them, they at once perceive from the way in which he walks—*via ambulationis*, and its windings . . . what his quality is, and of what he is thinking . . . No one can learn by heart how to walk according to the heavenly form. Ex.

[D.] 5646. When men walk, it is indeed with the body, but it is actually from the will; and the man's walking is in proportion to the amount of will there is present . . .

5647. The walkings there are either total or partial changes. Ex.

5863. From the walkings and the ways—*viis*—of Rosenstolpe, (his real character) did not appear . . .

E. 9^a. 'To walk'=to act and to live.

97. That 'to walk'=to live; and, when predicated of the Lord, life itself, is from the appearances in the Spiritual World; for there all walk according to their life, the evil in those ways only which lead to Hell, and the good in those ways only which lead to Heaven; and therefore all Spirits are Known from the ways in which they walk. Ex.

—². That 'to walk'=to live. Ill. 239²⁰. 283⁸. 422¹³. 430¹⁶. 453¹¹. 526¹¹. 594¹⁰. 750²³.

163⁷. 'Take up thy bed and walk' (John v.8)=doctrine, and a life according to it.

340¹². 'To walk in His ways' (Ps.cxxviii.1)=to do the commandments. (=to live according to Divine truths. E.696¹³.)

514²¹. The Lord's walking upon the sea (Matt.xiv.; John vi.)=the presence and influx of the Lord into these ultimates, and thus life from the Divine in those who are in the ultimates of Heaven; their life from the Divine was represented by the walking of the Lord upon the sea; and their obscure and wavering faith was represented by the fact that Peter, walking upon the sea, began to sink . . . for 'to walk,' in the Word, =to live.

632¹. To walk on these places (there,) is dangerous for those who are merely natural. Ex.

639². 'To walk before God'=to live according to the *esse* from Him. 687⁵.

687⁵. Walkings and journeyings are movements of man, and therefore=the progression of life, that is, the progression of the thought from the intention of the will.

717⁹. 'Thou hast walked in the midst of the stones of fire' (Ezek.xxviii.14)=the truths from the good of love according to which is the life.

787². In the Word it is said . . . 'to go,' and 'to walk, after God,' 'after other gods,' 'after a leader,' and 'after many,' and by this is signified to follow and acknowledge at heart, and also to be and to live with them, and to be consociated. Ill.

820⁷. 'To gird,' and 'to walk' (John xxi.18)=to learn truths, and to live according to them . . .

864. 'To go,' and 'to walk, after the Lord'=to acknowledge, obey, do, and live from Him and with Him.

C. 189. Taking walks as a diversion of charity. Ex.

Wall. *Maceria*.

R. 208. That all things they know and think . . . are walls of loose stones. Sig. an Ex.

484⁷. A house full of holes and surrounded by a rough wall, seen.

E. 237⁴. 'Wander among the walls' (Jer.xlix.3)=among truths destroyed through falsities. (=thought and life from falsities. 435⁷.) 637¹⁰.

—⁵. 'The slight wall which they daub with what is untempered' (Ezek.xiii.10)=falsity adopted as a principle, and made to appear as truth . . .

—⁶. 'I will encompass wall with wall' (Hos.ii.6)=to heap falsities upon falsities.

543¹⁰. 'Which sit in the walls in the day of cold' (Nahum iii.17)=in truths of the Word which do not appear as truths because they are falsified, and because they are from evil; 'walls'=truths which do not appear because they are falsified.

632⁷. 'To take away the hedge, and break down the wall' (Is.v.5)=to falsify, and thus destroy, the truths which defend the Church. Ex.

Wall. *Murus*.

A. 699. This was the 'brazen wall,' Des. D.228.

6419. 'She marcheth upon the wall' (Gen.xlix.22)=to fight against falsity. Ex.

—, 'A wall'=the truths of faith, which defend; and, in the opposite sense, the falsities which are destroyed. Ill.

—³. 'The wall' (of the holy Jerusalem)=the Divine truth which proceeds from the Lord, and derivatively, the truth of faith from the good of charity.

Ex. 7973⁴. (=the truths of faith which defend the new Church. 8988⁴.) 9603². 9643⁴. 9863². N.1². (=the truth which protects from the assault of falsities and evils. H.73². 307².)

8206. 'The waters were a wall to them on their right hand and on their left' (Ex.xiv.22)=that they were withheld on all sides from falsities. Ex.8235.

8815⁹. 'The walls of Jericho' (Josh.vi.)=the falsities which defended evils.

8906³. 'They run on the wall' (Joel ii.9)=(on) essential falsity.

S. 10⁹. 'The wall and its foundations' (Rev.xxi.)=doctrine from the literal sense of the Word.

36. The Word in the ultimate or natural sense, which is the sense of its letter, is signified by 'the wall' of the Holy Jerusalem, the building of which was of jasper . . . 43.

R. 655⁴. A city seen there with a wall round it.

898. 'Had a wall great and high' (Rev.xxi.12)=the Word in the sense of the letter from which is the doctrine of the New Church. As 'the holy city Jerusalem'=the Lord's New Church as to doctrine, its 'wall'=the Word in the sense of the letter from which is the doctrine; for this sense protects the spiritual sense . . . as a wall protects a city and its inhabitants. T.217.

—². 'A wall'=that which protects, and, where

the Church is treated of, the Word in the sense of the letter. Ill. 904. 909. 911.

902. 'The wall of the city had twelve foundations' (ver.13)=that the Word in the sense of the letter contains all things of the doctrine of the New Church.

D. 4651. If anyone strikes his hand against a wall . . . is it the wall that occasions the hurt . . .

E. 1937. 'City,' and 'wall'=the things of doctrine.

2089. 'Against all the walls round about' (Jer.i.15) =to destroy all the protecting truths.

2192. 'Walls of brass' (ver.18)=good protecting.

2233. 'Walls and bulwarks' (Is.xxvi.1)=truths which protect.

2688. 'The wall' of the holy Jerusalem is said to be 'of jasper,' because 'a wall'=Divine truth protecting. E.6297.

35516. 'The walls that shall be shaken . . .' (Ezek.xxvi.10)=protecting truths, which are, in general, that there is a God, that the Word is Divine, and that there is an eternal life.

39113. 'The walls of her palaces' (Lam.ii.7)=all protecting truths. 'Palaces'=the things of doctrine.

4009. 'Wall'=defence.

4108. 'Tower,' and 'wall' (Is.ii.15)=falsities of doctrine confirmed.

4304. A 'wall'=truths defending against falsities and evils.

45312. 'The wall' (Is.xxii.10)=the truth of doctrine protecting; here, falsified, because without good.

50412. 'A wall of fire' (Zech.ii.5)=protection by the Divine love; for this the Hells cannot approach.

5149. 'Lofty tower,' and 'fortified wall' (Is.ii.15)=confirmed principles of falsity.

70013. 'The overthrow of the wall of Jericho'=a laying bare to all evil and falsity.

11453. 'The walls' which they shall 'destroy' (Ezek.xxvi.12)=doctrinal things.

Wall. *Paries.*

A. 739. 'A wall plastered with what is untempered' (Ezek.xiii.14)=what is fictitious appearing as truth.

4050. There appeared walls, but no roof.

41563. Like one who in the dark sees spots and streaks on a wall . . . 6400.

5379. It appeared as if a wall were placed in the way; and when they attempted to overturn the wall, there rose up always a new wall. D.993.

53933. They appear . . . within a kind of wall. D.1066.

— There appeared to me a plaster-like wall, with sculpturing . . . (What it represented.)

56583. When truth is spoken of . . . the walls of the rooms where they dwell sparkle with gold and silver.

10184. The correspondence of the walls, etc. of the altar of incense.

10185. 'Its walls' (Ex.xxx.3)=the interiors; for 'walls,' or 'sides,'=interior things; for when 'the

roof'=the inmost, the 'walls,' which are below,=the interior (or mediate) things. Ex.

H. 4895. The walls of their houses are as it were crystalline, thus transparent, and there appear in them as it were flowing forms which are representative of heavenly things, with perpetual variety. Ex.

R. 1329. 'A wall'=truth in ultimates.

M. 562. The building was divided into two by a transparent wall . . .

—5. The wife appeared through the crystalline wall.

766. Many designs were on the walls (of the antechamber). Ex.

—7. Such things are represented on these walls when in meditation about conjugal love . . .

2312. The lights on the plastered walls presented images of birds of night. 3804.

E. 2775. The 'walls' on which the cherubim were carved (1 Kings vi.29)=the ultimates of Heaven and the Church. 4583.

65086. 'The wall round about,' upon which they were seen painted (Ezek.viii.10)=the interiors everywhere in the natural man; for . . . 'the walls'=the interior things (as distinguished from the inmost and the ultimate ones).

78116. 'Who . . . leans with his hand upon the wall, and a serpent bites him' (Amos v.19)=that when such a one consults the Word in the sense of the letter . . . he does not see that evils are perverting it.

8119. 'To bring out through the wall the vessels of migration, in the dark . . .' (Ezek.xii.5,6)=that all the truths of doctrine from the Word had been cast out. . . 'The wall'=the ultimate which encompasses and protects truths; and the ultimate of doctrine is the sense of the letter . . . which is called 'a wall' because it contains and encloses the spiritual sense.

827. 'Men painted upon the wall' (Ezek.xxiii.14)=(doctrinals which outwardly appear to be truths, although inwardly they are profane). 'A painted wall'=the appearance of the doctrinal things in externals.

11458. 'The wall out of which the stone crieth' (Hab.ii.11)=a man devoid of truths, and who consequently wishes to be instructed, from what is false.

J. (Post.) 3232. The Spirits themselves can be passed into the houses through the walls . . .

Wallerius. *Wallerius.* D.4830.

Wallet. *Mantica.*

A. 5497. 'It was in the mouth of his wallet' (Gen.xlii.27)=that they were . . . stored up in the threshold of the exterior Natural. 5657.

5500. 'A wallet'=the exterior Natural. 5661. 5733. 5767.

5656. 'When we opened our wallets' (Gen.xliiii.21) =introspection into the exterior Natural.

5733. 'Fill the wallets of the men with food' (Gen.xliv.1)=(influx) into the Natural with the good of truth.

[A.] 5735. 'And put the silver of each one in the mouth of his wallet' (id.)=over and above with truth anew in the exterior Natural.

5767. 'They took down every man his wallet to the earth' (ver.11)=that they brought the things which were in the Natural down to sensuous things.

Wan. See GHASTLY.

Wander. Under ERROR.

Wander. *Aberrare.*

E. 710¹⁷. 'The wicked go astray (or wander from the way) from the belly' (Ps.lviii.3)=that they have receded from truths to falsities.

Wander. *Exspatiari, Spatiari.*

Ranging about, A. *Exspatiatio.*

A. 5096^e. In thought they can . . . range at large through the whole Heaven.

H. 270⁴. (Such) can walk about in the paradises . . .

P. 289. To which their thoughts were wont to range.

D. 2318. When I suffered my ideas to range at large . . .

2361². In order that those in the Society may be restrained from wandering about any further.

2367^e. Although thought from the spirit ranges about outside of him . . .

3416². He ranged about in the net . . . Concerning (this) ranging about—*exspatiatio* . . .

3497. They acted as if they were ranging about in an open field (of thought).

4139a. So with the thought, which can range into the universe . . .

5312. They are tortured because they cannot wander forth from the body by the thoughts.

5902. There is given to every Spirit the opportunity to go out of his own Society, and wander around; but they who love uses for the sake of uses never want to do it . . .

E. 8^e. We may not as yet expatiate upon this subject.

775³. The mind (then) has an extension into everything of the whole body, and ranges there through its forms, as the thoughts and affections of the Angels do into the Societies of the universal Heaven. 837², Ex. D. Love xiii⁴.

783². If there were room to expatiate so far . . .

786¹². For spiritual thought can range into innumerable things into which natural thought cannot.

D. Love xv². Works keep the lower mind as in . . . bonds, and prevent it from wandering into the ravings of these cupidities. —³.

Wander. *Vagari, Divagari, Extravagari, Pervagari.*

Wandering, A. *Vagatio.*

Wandering. *Vagabundus, Vagus.*

Wanderer. *Vagus.*

A. 330. The derivative falsity and evil is 'a

wanderer—*vagum*—and fugitive in the earth' (Gen. iv.12).

382. To be 'a wanderer and fugitive in the earth'=not to know what is true and good. —³.

—, 'To wander blind in the streets' (Lam.iv.14)=not to know what is good and true.

—². 'To wander to drink waters' (Amos iv.8)=to seek what is true. E.532³.

391. Those who have divested themselves of all charity, wander and flee (homeless).

398. 'Nod' is a word which means to be a wanderer and a fugitive.

957. Those who have contracted a nature of speaking one thing and thinking another . . . wander around . . .

3240⁴. Desolation is described by 'to wander before swords . . .' (Is.xxi.15).

—, Celestial things . . . are signified by . . . 'to meet the wanderer—*vagabundum*—with bread' (ver.14).

3708⁷. 'To wander from sea to sea' (Amos viii.12)=to seek where there are Knowledges.

4051^e. (The Spirits of the isthmus of the brain) are of the wandering Societies. 5189. D.3822.

4453. 'Wander through—*pervagamini*—the land, trading' (Gen.xxxiv.10)=to enter into the Knowledges of good and truth.

4793. Wandering Spirits of the infernal crew who . . . strive to enter into man's taste. Des.

5180^e. They do not allow another to wander—*divagari*—from his own idea . . .

—, These Spirits (of the province of the chyle) are among the wandering Spirits. D.1136.

6697^e. These satellites range round their respective globes . . .

6925. The Spirits of Mercury . . . wander through the universe. Ex.

D. 2820. This is why such wander hither and thither in the World of Spirits.

3093. There are bonds to keep them from roaming—*extravagetur* (into new evil).

3149. An indescribable fear withheld him from going beyond limits—*extravagatur*.

3835^e. A Society of these evil Spirits was represented by . . .

4190. Beyond the sphere (of these particulars) the thoughts and speech cannot go—*extravagari*.

E. 654⁵⁵. 'Woe unto them, for they have wandered from Me' (Hos.vii.13)=a turning away from the truths which are from the Word.

730³¹. These things were represented by the wandering . . . of the sons of Israel in the wilderness.

817³. In consequence of the death of charity the Church perishes, which is signified by . . . 'becoming a wanderer and a fugitive;' for when faith is separated from charity, truth is successively turned into falsity . . .

1089². Whereby his mind becomes wandering—*vaga*—and unsettled.

Wander about. *Circumvagari.***Wanderer about, A.** *Circumvagator.*

A. 958. Troops of Spirits who wander about, and who are dreaded. 5389.

6696. Spirits of Mercury who are allowed to wander about . . . 6925, Ex.

7997². When these (Spirits) are allowed to wander about, which happens at their first arrival in the other life . . .

10785². From our Earth there are some who wander about there . . .

D. 4321^e. Paul is among such troops as wander about.

D. Love xii. Not a lazy wanderer about.

Want. Under FAIL=*deficere*, and NEED=*ejestas*.**Want.** *Avere.*

H. 399^e. He wants or covets the goods of another.

450. He wants to depart from the celestial Angels.

M. 208⁵. A sign that we want to divulge things still more secret.

D. 4253. Spirits . . . desire and want this thing or that according to their nature and state.

Want. *Carere.*

A. 9323². 'To want bread and water' (Ezek. iv. 17) = to be deprived of the good of love and truth of faith. (= to be devastated as to the good of love and as to the truth of doctrine. E. 633².)

Wanting, To be. *Deesse.*

A. 5851^e. It is never wanting that . . . P. 294⁶.

8474. 'There was not wanting to the few' (Ex. xvi. 18) = a just ratio.

W. 389. If any part were wanting in man . . . there would be wanting something of determination . . .

P. 329³. To no man is there wanting a Knowledge of the means . . .

E. 893⁴. 'One thing thou lackest' (Mark x. 21). Ex.

Wantonness. *Petulantia.***Wanton.** *Petulans.***Wantonly.** *Petulanter.*

A. 1113. He chastises the girls whenever in thought they break out into such wantonnesses.

5180². Some of them are modest, others are impudent. Ex.

T. 74². How impudent this is !

D. 4681. Some are wantonly evil.

—². They reject those who are wanton.

Wapping. *Wapping.* J. (Post.) 268.**War.** *Bellum.*

See under ARMY, BATTLE, VICTORY, and WEAPON.

A. 1651. The wars described in Gen. xiv. = the Lord's combats of temptations. 1659². 1663. 1664.

1659³. In the Most Ancient times, many things were represented by wars, which were called 'the wars of Jehovah,' which = the combats of the Church, and of those who belonged to the Church, that is, their temptations, which are nothing but combats and wars with the evils in one's self, and consequently with the diabolical crew which excites the evils, and endeavours to destroy the Church and the man of the Church. By 'the wars,' in the Word, nothing else is signified . . . 1664, Fully ill.

1664⁸. That it is the Lord alone who sustains all the combat, and who overcomes . . . is everywhere represented by the wars which the sons of Israel waged against the nations. Ill. . . For the wars there . . . all represented the Lord's combats with Hell; and consequently those of His Church, and of the men of the Church. Further Ill.

—¹¹. For the same reason the descendants of Jacob called their wars the wars of Jehovah. And the same was the case in the Ancient Churches, among whom were books called 'The wars of Jehovah' (Num. xxi. 14, 15); which were written in a manner not unlike that in which the wars are treated of in this chapter; but the wars of the Church were signified. 2686. 2897. 3268⁷.

1788. As 'war' = temptations, so all the weapons of war = some specific thing of temptation, and of defence against evils and falsities. Examps. 2686². 2799⁵. 3448.

3353². 'Wars and rumours of wars' (Matt. xxiv. 6) = debates and disputes about truths, which are 'wars' in the spiritual sense.

4599⁵. 'To make war' (Luke xiv. 31) = to fight from truths; for temptations are treated of.

6656. 'Wars' (Ex. i. 10) = combats concerning truths and falsities, or spiritual combats. 7351².

8054³. This is meant by, 'There was war in Heaven . . .' 8295².

8096. 'To repent when they see war' (Ex. xiii. 17) = to decline from truth in consequence of assaults. Ex.

8117^e. When I wanted to say that in this Earth there are wars, etc. (the Spirits of Jupiter) turned away . . .

8273. 'Jehovah is a man of war' (Ex. xv. 3) = that the Lord will protect against all the evils and falsities which are from the Hells . . . for the Lord alone fights for man . . . The Lord is called 'a man of war' chiefly from the fact that when He was in the world, He, alone, that is, from Himself, fought against the Hells . . . and since then (from the fact) that having thus conquered the Hells, and been made justice, He from His Divine power protects men, and this continually, especially in the combats of temptations. Ill.

—⁴. When 'war' is mentioned in the Word, there is meant spiritual war, which is against falsities and evils, or, what is the same, against the devil, that is, the Hells.

— . Of the wars, or combats, of the Lord against the Hells, it treats in both the historical and prophetic things of the Word; and in like manner of the wars and combats of the Lord for man. With the Ancients

... 'The Book of the Wars of Jehovah' (treated of) the Lord's combats and victories over the Hells when He was in the world; and also of His subsequent perpetual combats and victories in favour of man, His Church, and Kingdom. Ex. 9942⁵. R.11.

[A.] 8295². On wars in the other life. See COMBAT, here.

8313³. 'Prepared as a man for war' (Jer.vi.23)=the cupidity of assaulting truth.

8624. 'Jehovah Nissi'=the Lord's continual war and protection against those who are in the falsity of interior evil. Ex. 8626, Ex.

9182⁶. 'War'=spiritual combat. Refs.

9391¹⁶. 'He hath scattered the peoples that long for wars' (Ps.lxviii.30)... The desire to attack and destroy the Church with its truths is meant by 'to long for wars.' (=reasonings against truths. E.627¹³.)

9393³. 'Man of war' (Ezek.xxxix.20)=truth fighting against falsity.

9396¹¹. 'Wars'=combats concerning truths. Refs.

9642⁷. The alternations which the Church would undergo until it would perish, are described by the various successes of the 'war' (in Dan.xi.).

10455. 'There is a voice of war in the camp' (Ex. xxxii.17)=an attack on the truth and good which are of the Church by the falsities and evils which are from Hell.

— For 'war'=the combat of truth from good with falsity from evil; and, in the opposite sense, the combat of falsity from evil against truth from good. (For 'war,' in the spiritual sense, is nothing else; and such combats are signified by 'the wars' in the historicals of the Word, and also by 'the wars' in the propheticals. Ill. —³.)

10540⁶. 'No strength in war' (Is.iii.25)=not any resistance against evil and falsity.

L. 5. 'The day of war,' etc.=the advent of the Lord to Judgment. Ill.

14⁹. As the Lord alone conquered the Hells, with no aid from any Angel, He is called 'a Hero,' and 'a Man of wars' (Is.xlii.15)... 'a Hero of war' etc. (Ps. xxiv.8).

—¹¹. In the historicals of the Word, like things are represented by the wars of the sons of Israel with various nations; for... everything written there is written about the Lord.

S. 103. 'The Wars of Jehovah,' in the Ancient Word, as in ours, are meant and described in reference to the Lord's combats with Hell, and His victory over it, when He should come into the world; and the same combats are meant and described in many places of the historicals of our Word, as in the wars of Joshua with the nations of the land of Canaan, and in the wars of the judges and kings of Israel. T.265. 279.

F. 50. For all the wars described in the Word, involve and signify, in the spiritual sense, spiritual wars.

P. 251. That the worshipper of self and nature confirms himself against the Divine Providence when he thinks that wars are permitted... Gen.art.

— It is not of the Divine Providence that wars take place, because they are united with homicide, depredation, violence, cruelty, and other enormous evils which are diametrically contrary to Christian charity; but still they cannot but be permitted, because, since the time of the Most Ancients... the life's love of men has become of such a nature that it wants to exercise dominion over others, and at last over all; it also wants to possess the wealth of the world, and at last all of it. These two loves cannot be kept in bonds, for it is according to the Divine Providence that everyone be allowed to act from freedom according to reason; and without permissions man cannot be led by the Lord from evil... for unless evils were permitted to break forth, man would not see them... and therefore could not be led to resist them. Hence it is that evils cannot be prevented by any Providence; for they would remain shut in, and... would spread and consume all that is vital in man... It is for this reason that there are lesser and greater wars; lesser, between the possessors of farms or estates and their neighbours, and greater between monarchs of kingdoms and their neighbours. Whether a war be lesser or greater makes no difference, except that a lesser one is kept within limits by the laws of the nation, and a greater one by the laws of nations; both the lesser one and the greater one want to transgress, but the lesser one cannot, and the greater one can, but still not beyond what is possible.

—³. That the greater wars... are not prevented by the Lord, at the beginning, or in the course of them, but only at the end, when the power of the one or the other party has been so weakened that it is in danger of destruction, there are many reasons for, which are stored up in the treasury of the Divine wisdom. Some of these have been revealed to me, among which is this: that all wars... are representative of states of the Church in Heaven, and are correspondences. Such were all the wars described in the Word, and such also are all wars at this day... When the Sons of Israel, who represented the Church, fell away from the precepts and statutes into the evils represented by these nations (enum.)... they were punished by the nation (which represented the particular evil into which they had fallen). Examps.

—⁴. Like things are represented by wars at this day, wherever they are; for all things which take place in the natural world correspond to spiritual things in the Spiritual World; and all spiritual things concern the Church... There are kingdoms in Christendom which answer to (the several nations with which the Israelites carried on wars). But the quality of the Church on earth, and what the evils are into which it falls, and on account of which it is punished by means of wars, cannot be at all seen in the natural world... but it is seen in the Spiritual World, where... all are conjoined according to their various states. The conflicts of these in the Spiritual World correspond to the wars [which take place]... .

—⁵. That the wars which take place in the world are ruled by the Divine Providence... is acknowledged by a spiritual man, but not by a natural man... .

—⁶. The Divine Providence which is called Fortune

is in the smallest particulars of even trivial things . . . and most certainly in the affairs of war. Moreover, successes and affairs in war which are happily carried out, are called . . . the Fortune of war; and this is the Divine Providence, acting especially in the plans and meditations of the general . . .

252². The evil (also) perform uses . . . and with more ardour than the good, especially in wars, because an evil man is more crafty . . . and, from the love of glory, is in the delight of killing and plundering . . . his enemies; (whereas) a good man is prudent and zealous only to defend, and rarely . . . to invade. Further ex.

R. 52. 'Wars,' in the Word, = spiritual wars, which are those of truth against falsity, and of falsity against truth; and therefore by the weapons of war are signified such things as are used to fight with in these wars. Examp.

431. 'Like horses prepared for war' (Rev.ix.7)=that because they can reason they appeared to themselves as fighting from the understanding of truth . . . 'War'=spiritual war, which is waged by means of reasonings and argumentations. E.552.

437. 'To run to war' (ver.9)=the ardour of fighting (in spiritual combat). E.558.

500. 'The beast . . . shall make war with them' (Rev.xi.7)=that (these) will set themselves in opposition to and assault the two essentials of the New Church. (=an assault from infernal love. E.650.)

—³. That 'wars,' in the Word, = spiritual wars, which are assaults on truth, and are waged by means of reasonings from falsities. Ill.

548. 'There was war in Heaven . . .' (Rev.xii.7)=the falsities of the former Church fighting against the truths of the New Church. Ex. (=a combat of falsity against truth, and of truth against falsity. Ex. E.734.)

—'. 'War'=spiritual war, which is that of falsity against truth, and of truth against falsity.

586. 'It was granted to him to make war with the saints' (Rev.xiii.7)=that they assaulted the Divine truths of the Word. 'War'=spiritual war, which is that of falsity against truth, and of truth against falsity; hence 'to make war'=to assault. (=a combat with those who are in truths from good. E.802.) R.704.

833. 'The beast and the kings of the earth gathered together to make war with Him that sat on the horse . . .' (Rev.xix.19)=that all (such) will attack the Lord's Divine truths . . .

858. 'Gog and Magog, to gather them together to war' (Rev.xx.8)=those in merely external worship . . . excited against those who have worshipped the Lord.

T. 407^e. Wars which have as an end the protection of our country and Church, are not contrary to charity; the end from which [they are waged] declares whether there is charity [in them] or not.

D. 2576. What is meant by their 'learning wars;' [in other words] why the faithful have to undergo persecutions and temptations. Ex.

4346². So in war, the end is victory, and thus the common good . . . there is no mercy towards those who fall, because there is mercy in the end of [saving] many.

4426. In the other life, there are . . . other wars, namely, against evils and the infernals.

4884. (Charles xii.) declared war against the Lord.

E. 131. 'Wars,' in the Word, = spiritual wars, which are those of truths against falsities, and of falsities against truths. 283¹⁵. 734², Ill.

315⁶. 'Their young men smitten with the sword in war' (Jer.xviii.21)=truths destroyed by the assaults of falsity.

355². 'Ye shall be satiated . . . with every man of war' (Ezek.xxxix.20)=with the truth from good which destroys falsity. 617²⁵. 650⁴⁸.

—²⁸. 'As a horse of glory in war' (Zech.x.3)=the understanding of Divine truth fighting against evils and falsities, which it will destroy.

357⁴. 'God teacheth my hands war' (Ps.xviii.34). By 'war,' here, is signified war in a spiritual sense, which is war against evils and falsities. This is the war that God teaches.

—⁸. 'The grievousness of war' (Is.xxi.15)=an assault.

—²⁸. 'Jehovah maketh wars to cease even to the extremity of the earth' (Ps.xlvi.9)=[that He will cause to cease] all combat and all dissension from the primes to the ultimates of the truth of the Church. . . 'Wars'=spiritual combats, which, here, are those of falsity against the truth and the good of the Church.

—³⁰. 'I will break the bow, and the sword, and war, from the earth' (Hos.ii.18)=that because of conjunction with the Lord there shall exist no combat of falsity against truth. . . 'War'=combat.

386¹⁶. 'The hands of the sword in war' (Job v.20)=temptation as to the understanding of truth; 'war'=temptation, or combat against falsities. 388¹⁸.

395¹⁰. 'Men returning from war' (Micah ii.8)=those who have shaken off falsities; 'war'=the combat of truth against falsity. (=those who have been in temptations, and have fought against falsities. 555⁸.)

403¹². 'Nation shall not lift up sword against nation, neither shall they learn war any more' (Micah iv.3)=that in the (Celestial) Kingdom there shall be no disputation about truths. . . For such have truths inscribed on their hearts, and therefore do not dispute about them.

433³³. 'To take away the strong man and the man of war' (Is.iii.2)=to take away all resistance against evils and falsities. 727¹², Ex.

538¹⁰. 'The men of war' (Ezek.xxvii.27)=those who defend.

573¹². The collision and combat at the end of the Church are described by (the 'war' between the kings in Dan.xi.).

652⁸. 'Men of war'=truths fighting against falsities; and that there will be no defence of truth against falsities, is signified by, 'All the men of war shall be cut off' (Jer.xlix.26; l.30).

[E.] 654⁶⁵. 'Where we shall see no war' (Jer.xlii.14)=that there will then be no infestation by falsities and evils, and no temptations; 'war'=infestation and combat by falsities and evils.

684³⁹. 'Even unto the end of the war desolations are determined' (Dan.ix.26)=even until there is no combat between truth and falsity . . . 'War'=combat between truth and falsity; and 'desolation,' the last state of the Church, when there is no longer any truth, but mere falsity.

768. 'He went away to make war with the remnant of her seed' (Rev.xii.17)=thence from a life of evil an ardent endeavour to assault the truths of doctrine of the New Church. (=to attack and assault by means of reasonings from falsities. R.565.)

817⁶. All the wars which the sons of Israel waged with the Philistines represented the combats of the spiritual man with the natural man, and thus the combats of truth conjoined with good with truth separated from good, which in itself is falsity.

C. 164. On charity in a Commander-in-chief . . . He does not love war, but peace; even in war he continually loves peace. He does not go to war except for the protection of his country . . . but when the war has commenced, he is the aggressor, when aggression is defence.

Ward. Under ORPHAN—*pupillus*.

Wares. Under MERCHANDISE.

Warfare. *Militia*.

See SOLDIER.

A. 1664⁷. As the priests represented the Lord, who alone fights for man, their office is called 'warfare.' Ill. 5335².

2276⁴. See THIRTY.

3448. Hence by 'warfare,' and 'war,' are signified the things of spiritual warfare and war. Ill.

7236. After they have exercised spiritual warfare. Tr. 10225¹⁰. 'To go forth for warfare' (Num.xxvi.2)=to go forth into combats against the evils and falsities which are from Hell.

R. 500⁶. Therefore the ministry of the Levites was called 'warfare.' Ill.

D. 1397. Those in warfare who love nothing but slaughter and spoils . . .

E. 734¹⁴. That 'war'=spiritual war, which is against infernal things, is evident from the fact that the offices and ministries of the Levites about the Tent are called 'warfare.' Ill. and Ex.

— Thus the priesthood is warfare, but warfare against falsities and evils.

1115³. 'Her warfare is fulfilled' (Is.xl.2)=combat against evils.

Warmth. *Incalescentia*.

Warm, To grow. *Incalescere*.

A. 2146. 'As the day grew warm' (Gen.xviii.1)=from love. Ex.

— All affection is signified by 'warmth,' even in common discourse.

3527³. 'To grow warm' (Is.lvii.5) is predicated of evil.

4019. 'The flocks grew warm at the rods' (Gen.xxx.39)=the effect from His Own power; for 'to grow warm'=the effect of the affection.

4029. 'To grow warm'=the ardour and effect of affection; (and therefore it=) the things which are spontaneous. Ex. 4031.

4030. 'That it might grow warm' (ver.41)=that they might be conjoined. 4082.

4581⁷. 'To grow warm with gods' (Is.lvii.5)=with concupiscences of what is false. (=the ardour of worship. 10137⁷.)

6832³. See HEAT, here.

7356². 'To grow warm,' etc.=cupidities.

8487. 'The sun grew warm, and it melted' (Ex.xvi.21)=that (the good of truth) vanishes according to the degree of increasing concupiscence. Ex.

9278⁴. When in externals, man . . . grows warm from the world, and grows cold to Heaven.

H. 134^e. That love is heat from a spiritual origin, is evident from man's warmth according to love; for man is kindled and grows warm according to the quantity and quality of it . . . 567. W.95. 379². M.350¹².

W. 112. As to the interiors of their minds, men grow warm from that Sun.

148. Hence it is said . . . that they grow warm with God.

M. 225^e. When the man grows warm—*calescit*.

270^e. That it may grow warm—*calescat*—from an illicit fire.

E. 411²⁶. 'To inflame one's self with gods under every green tree' (Is.lvii.5)=to worship God from every falsity that occurs; 'to inflame one's self with gods'=ardent worship.

601¹¹. The ardour of those who unite in doing this, is signified by, 'when they are heated I will set their feasts' (Jer.li.39).

Warn. *Admonere*.

Warning, A. *Admonitio*.

A. 6737. A warning from the Divine. Sig.

7220. A warning to those who infest. Sig. 7228. 7237. 7243.

7273. 'I will multiply My signs and My prodigies'=warnings of every kind. Ex. 7795, Ex.

7295². This prodigy=the first warning to those who infest, that they should desist. Ex.

7306. That it is the Divine who warns them to desist from infestations. Sig.

7652. A warning by those who are in fear. Sig. and Ex.

8839. A warning still. Sig. and Ex. 8840.

R. 211. A warning that they should procure from the Lord . . . the good of love. Sig. and Ex.

628. A warning that they should not do evils. Sig. and Ex.

D. 2149. Although such a continual admonition inflows . . .

Warsaw. *Warsovia.* T.515.

Wart. *Verruca.*

Warty. *Verrucosus.*

A. 8246. The warty and pustulous faces of men of our Earth.

M. 253. Malignant pox, warts, etc. (a cause of lawful separation). 470.

Was. Under BE.

Wash. *Lavare.*

Washing, A. *Lavatio.*

See LAVER, and under PURIFY.

A. 2162. 'Wash ye your feet' (Gen.xviii.4)=that (the Divine) should put on something natural, in order that in the state in which He then was, the Lord might the better perceive. Ex. —¹².

2332. 'Wash ye your feet' (Gen.xix.2)=application to the Natural of it.

3147. 'Water to wash his feet' (Gen.xxiv.32)=purification there. Ex.

— (On the washing of feet. See FOOT, here, and at 3148. 5669.)

—³. These things were signified by the washings in the Ancient Church; and the same were represented in the Jewish Church. . . The (former) did not believe that they were purified by the washing, but by the washing off—*ablutionem*—of the unclean things of the natural man . . . But (the latter) believed that they were purified by the washing.

—⁴. That 'washing'=the washing off—*ablutio*—of these uncleannesses. Ill.

—⁵. (Thus it is evident) that to wash one's self involves something special and peculiar, namely, spiritual washing; that is, purification from the uncleannesses which cleave to man inwardly; and therefore they who knew this, and thought about the purification of the heart—that is, the removal from the natural man of the evils of the love of self and of the love of the world—and who diligently strove to effect it—these observed the rite of washing merely as an act of external worship which was to be done because it was commanded; whereas they who did not know this . . . worshipped this rite in an idolatrous manner. Ex.

3693⁷. Good and angelic Spirits, who fall into a state of the love of self and from that into a state of falsity, are remitted a little into their natural . . . state, and are there imbued with Knowledges . . . which apply to that condition of things. This is signified by 'to wash with water in the evening' (Lev.xxii.6; Deut.xxiii.10,11).

4007⁸. 'Thou wilt wash me, and I shall be whiter

than snow' (Ps.li.7)=to be purified from sins by the reception and putting on of the Lord's righteousness.

4255⁹. Naaman's 'washing' in Jordan represented baptism. Ex.

4545⁷. Sanctification was represented by the ritual of washing and of cleansing—*mundationis*. Ill.

5695. 'He washed his faces' (Gen.xliii.31)=he disposed so that it should not appear. Ex.

5954⁶. (Thus) purification, which was represented by the washing of the garments, is effected by means of the truths of faith.

6377. 'He washes his clothing in wine' (Gen.xlix.11)=that His Natural is the Divine truth from His Divine good: for 'to wash'=to purify.

6730. 'To wash at the river' (Ex.ii.5)=worship from what is false; for 'to wash'=purification from uncleannesses as spiritually understood; and therefore it=worship; because worship is for the sake of purification.

7442³. 'To wash'=to purify.

7601⁶. 'The washing of the feet'=purification from sins, which is effected by means of the truths of faith; for by these man is taught how he should live.

8245. On this account (the inhabitants of Jupiter) wash and cleanse their faces very much.

8789. 'Let them wash their garments' (Ex.xix.10)=the purification of truths; for 'to wash'=purification from spiritual uncleannesses.

8902⁶. 'The washing of the hands over the heifer at a rapid river' (Deut.xxi.6)=purification from this evil, because it had been done from the immoderate zeal of one who is ignorant of truth. 9262³.

9088². Man is regenerated by means of the truths of faith, and this was signified by the washings by which, in ancient times, they were cleansed; and the same is now signified by the waters of baptism.

9572⁹. 'Washing'=the purification of the internal man.

9670⁶. By (Aaron's) 'washing of his flesh' (Lev.xvi.4) is signified that the purification (of good) is effected by means of the truths which are from good.

9959³. All the expiation which was effected by means of washings, burnt-offerings, and sacrifices, represented the purification of the heart from evils and falsities, thus regeneration . . .

10002. 'Thou shalt wash them with waters' (Ex.xxix.4)=purification by means of the truths of faith. 10243, Sig. and Ex.

10047⁶. 'Washed'=purified and regenerated.

10049. 'Thou shalt wash the intestines' (ver.17)=the purification of the lowest things. . . The purification which was represented by 'the washing,' is purification from evils and falsities; for these are uncleannesses in the spiritual sense. 10235. 10237, Sig.

10050. 'To wash the thighs' (id.)=the purification of the natural man.

10239. 'Aaron and his sons shall wash out of it'

(Ex.xxx.19)=a representative of the purification and regeneration of man by the Lord. Ex. 10240, Ex.

[A.] 10243. (The washing of the disciples' feet by the Lord (John xiii.) fully ex.)

—². 'To wash the head, hands, and feet'=regeneration; and so also does 'he that is washed.' Thus 'to wash the feet'=to purify the Natural of man; for unless this is purified and cleansed with a man while he lives in the world, it can never be purified afterwards. Ex.

—³. That he who has been regenerated is not to be purified except as to the Natural, is meant by, 'he that is washed needeth not to be washed except as to the feet, and is clean every whit.' And that all purification is effected by the Lord alone, is meant by, 'If I wash thee not, thou hast no part with Me.'

10386. For the washing of baptism is nothing but spiritual washing, which is regeneration. L.18⁴. T.670, Gen.art.

N. 209². (Refs. to passages on the subject of washing.)

—⁴. That a total washing . . . by immersion in the waters of Jordan, =regeneration itself, the same as baptism. Refs.

P. 151². By the 'washing' (of the disciples' feet) is meant spiritual washing, which is purification from evils. 'To wash the head and the hands'=to purify the internal man; and 'to wash the feet'=to purify the external man. That when the internal man has been purified, the external man is to be purified, is meant by, 'he that is washed needeth not to be washed except as to the feet.' That all purification from evils is done by the Lord alone, is meant by, 'If I wash thee not, thou hast no part with Me.'

—^e. Among the Jews, washing represented purification from evils; and this is what is signified by 'washing,' in the Word . . .

R. 19. 'That loveth us, and washeth us from our sins in His own blood' (Rev.i.5)=who, from love and mercy, reforms and regenerates men by means of His Divine truths from the Word. It is evident that 'to wash us from sins'=to purify from evils, and thus to reform and regenerate; for regeneration is a spiritual washing. E.30.

378. 'And have washed their robes' (Rev.vii.14)=who have cleansed the things of their religion from the evils of falsity. 'To wash,' in the Word, =to cleanse one's self from evils and falsities. (=the removal of falsities by means of temptations. E.475.)

T. 670. The washings which were commanded to the Israelites. Ex. 671, Ill.

—^e. The Lord retained . . . baptism instead of the washings.

671². That the washing of the spirit of man was meant by the washing of his body. Ill.

673. (Thus) washings, and baptizings also, (are useless) unless the internal of the man be purified from evils and falsities. Ex.

D. 6005. The Lord conjoins good with truth in the spiritual mind . . . and this comes to man's perception

only obscurely; but it becomes more and more manifest as the man studies the good of life, which is done in the natural man. This is what is meant by . . . 'he that has once been washed, needeth not to be washed except as to the feet;' for in proportion as a man does goods, a conjunction is effected of spiritual good with natural, and this is done by means of a moral life . . . and this is done as often as the man thinks and wills what is good as of himself.

E. 71³. 'The washings' (among the Israelites) merely represented purifications from evils and falsities by means of the truths of faith and a life according to them. Refs. 275²².

239¹⁹. 'Wash thyself in the pool of Siloam. . . He went and washed himself, and came seeing' (John ix.7) . . . 'The pool of Siloam'=the Word in the letter; and 'to be washed there'=to be purified from falsities and evils. 475¹⁷.

240⁴. 'I washed thee' (Ezek.xvi.9)=to purify from evils. 329²⁴. 375²⁷, Ex. 475⁹.

— That 'to wash'=to purify from evils and falsities. Refs.

391¹². 'I wash my hands in innocence' (Ps.xxvi.6) =to be purified from evils and falsities.

475². In ancient times . . . washings represented purifications from falsities and evils; for the reason that 'waters'=truths, and 'uncleanness,' falsities and evils; and all purification from falsities and evils is effected by means of truths. This was why washings were instituted by command among the sons of Israel . . . Ill.

—⁴. 'To wash the hands and feet' (Ex.xxx.19)=to purify the natural man; and 'to wash the flesh' (Lev.xvi.4)=to purify the spiritual man.

—⁷. 'He that is washed' (John xiii.10)=one who is interiorly clean; 'needeth not save to wash his feet'=that then he is to be cleansed exteriorly. 666², Ex.

—¹³. That 'to wash'=to purify from falsities and evils, is evident from, 'Wash you, make you clean; put away the evil of your doings from before Mine eyes; cease to do evil' (Is.i.16). . . 'Wash thine heart from wickedness, O Jerusalem, that thou mayest be saved' (Jer.iv.14). . . 'Wash me from mine iniquity, and cleanse me from my sin . . .' (Ps.li.2,7). Ex.

—¹⁵. 'To wash the hands in innocency' (Ps.lxxiii.13)=to bear witness that one is innocent, and pure from evils and falsities; for the washing of the hands was a testification of innocence. Ill.

—¹⁸. Naaman washing in the waters of Jordan seven times (2 Kings v.10)=complete purification from falsified truths (by means of introductory truths). 724³.

951³. The washing of the disciples' feet, represented purification from evils and falsities by the Lord by means of the Divine truth.

Wash away. *Abluere.*

Washing off, A. *Ablutio.*

A. 3147³. See WASH, here. —⁴.

3993¹⁰. If anyone believes that he is pure from sins . . . as one who is washed by water . . . 5398².

7317². They say that because they have had faith, all evils of life are wiped and washed away by the blood of the Lamb.

7318³. Truth is falsified when it is said that sins are wiped and washed away as dirt is with water.

P. 279³. They begin to think as they had done here, that they have been as it were washed from all evil . . .

B. 52. Here are water, soap, and a towel . . . wash thyself. T. 331^e. 436^e.

T. 510². 'Baptism' = spiritual washing, which is a washing from sins.

E. 375²⁷. 'I washed away thy bloods from upon thee' (Ezek. xvi. 9) = to remove the falsities of evil. 475⁹.

475⁵. For sins are not washed away and wiped away by water . . . but they are washed away, that is, removed, by means of truths and a life according to them.

Wash-pot. *Lotio.*

A. 2468¹⁰. 'Moab is My wash-pot' (Ps. cviii. 9) = good defiled with falsities.

Wasp. *Vespa.*

A. 9424⁶. (Occurs by mistake, for *vespertilio*. See 8932⁴.)

Waste. Under VASTATION.

Watch. Under AWAKE.

Watch (*of the night*). Under GUARD.

Watchman. *Speculator.*

See under GUARD.

A. 1368. 'Watch towers-*speculatoriae*' (Is. xxiii. 13) = phantasies.

2383. 'Blind watchmen' (Is. lvi. 10) = those who, from reasoning, are in falsity.

4198. 'To look,' or 'watch-*speculari*' (that is, 'Mizpah') (Gen. xxxi. 49) = presence. Ex.

9926⁵. 'Watchmen' (Is. lii. 8) = those who search the Scriptures concerning the coming of the Lord. Their 'voice' = the Word . . .

D. 4960. (The look-outs in the World of Spirits.) Des. 4986.

E. 410⁷. 'The height and the watch-tower-*specula*-shall be over the caves for ever' (Is. xxxii. 14) = that a Church shall no longer exist with them, because there is nothing but evil of life and falsity of doctrine. Ex.

624¹². 'Ephraim is a watchman with my God' (Hos. ix. 8) = the understanding of the Word; hence he is called 'a watchman with God.'

Water, To. See DRINK-*potare*.

Water. *Aqua.*

Watery. *Aqueus.*

See under DEEP, FOUNTAIN, LAKE, PIT, RIVER, and WELL.

A. 24. 'Let there be an expanse in the midst of the waters, and let it distinguish between the waters and the waters' (Gen. i. 6) . . . The Knowledges in the internal man are called 'the waters above the expanse'; and the scientifics of the external man, 'the waters under the expanse.' Ex. (=spiritual things in the Rational and the Natural. 3623².) (=memory truths, and the interior truths of faith. 9340³.) 9596⁹.

27^e. These Knowledges (in the external memory) are 'the waters gathered together to one place,' and 'are called seas' (vers. 9, 10).

28. 'Waters,' in the Word, = Knowledges and scientifics. Ill.

57². 'The waters going out of the sanctuary' (Ezek. xvii. 12) = the life and mercy of the Lord. (=the truths which confer intelligence. 6502⁵.)

382². 'To wander to drink waters' (Amos iv. 8) = to seek for what is true.

623. 'They shall drink their waters in desolation' (Ezek. xii. 19) = spiritual things to which they have done violence.

680³. 'Water' (John iv.) = the spiritual things of faith.

739. 'A flood of waters' (Gen. vii.) = the beginning of temptation as to intellectual things . . . For 'waters' = especially the spiritual things of man, or the intellectual things of faith, and also the falsities which are the opposites of them. Ill.

780. That 'the waters' (of the Flood) = falsities. 790, Ill. 871. 877.

790. 'Waters,' in the Word, in general, = what is spiritual, that is, what is intellectual, rational, and scientific; and therefore also the contrary things . . .

794. 'The waters were strengthened very exceedingly upon the earth' (ver. 19) = that persuasions of what is false thus increased.

847. 'The waters had receded from upon the earth, in going and returning' (Gen. viii. 5) = fluctuations between truth and falsity. Ex.

857. 'The waters were going and decreasing' (ver. 5) = that falsities began to disappear. 887.

1678³. 'Waters,' in the internal sense = spiritual things, which are truths.

2129. I heard a sound as of many waters. Ex. R. 484⁷. T. 390⁷.

2161. 'Let a little water be brought' (Gen. xviii. 4) = . . . that the Divine should let itself down nearer to His intellectual things. Ex.

2240⁸. 'They found no waters' (Jer. xiv. 3) = no Knowledges of truth.

2466¹². 'Waters' = Knowledges. Refs. 2967³. 3419.

2674. '(Abraham) took bread, and a bottle of water' (Gen. xxi. 14) = good and truth. Ex.

2681. 'The water was consumed out of the bottle' (ver. 15) = the desolation of truth.

2702⁴. 'The afflicted and the needy seek waters, and there are none' (Is. xli. 17) = the desolation of truth. (=those who long for the Knowledges of good and truth. 10227²³.)

[A.2702]³. 'Living water' (John iv.10)=truth itself.
 —⁶. 'Rivers of living water' (John vii.38), and
 'living fountains of waters' (Rev.vii.17)=truths which
 are from the Lord, that is, from His Word.

—⁹. 'Waters,' 'streams,' 'lakes,' and 'springs of
 waters' (Is.xxxv.)=truths which were for refreshment
 and joy to those in vastation.

—¹². That 'waters'=truths, spiritual, rational,
 and scientific. Ill.

—¹³. It is spiritual waters that are meant; that is,
 the spiritual things which are of truth.

2703. 'Hagar filled her bottle with water' (Gen.
 xxi.19)=truths thence.

2781⁴. 'That sow beside all waters' (Is.xxxii.20)=
 those who suffer themselves to be instructed in spiritual
 things.

2928². 'Bread,' and 'water' (Ezek.xii.19)=charity
 and faith, or good and truth.

3058. 'To draw waters'=instruction, and also the
 consequent enlightenment; for 'waters'=the truths of
 faith; and therefore 'to draw waters'=to be instructed
 in the truths of faith, and thus to be enlightened. Ill.
 3094.

—^e. Moreover, 'the drawers of waters,' in the
 Jewish Church, represented those who are continually
 wanting to know truths merely for the sake of knowing
 them, and without caring about any use.

3068. 'Water'=truth. 9396⁶, Refs.

3079⁴. 'Water shall flow from his buckets' (Num.
 xxiv.7)=that truths will do so from Knowledges.

3089. 'Let me . . . sip a little water from thy
 pitcher' (Gen.xxiv.17)=an inquiry as to whether any-
 thing of truth from this source could be conjoined.

3104². A state of vastated truth, is signified by 'they
 shall drink water by measure' (Ezek.iv.16).

— 'Water'=the Spiritual, thus truth.

3384³. 'Thou that dwellest upon many waters' (Jer.
 li.13)=in Knowledges about truth.

3424. 'They found a well of living waters' (Gen.
 xxvi.19)=the Word as to its literal sense in which is
 the internal sense . . . and therefore its waters are
 called 'living.' Ill.

3464. 'Waters'=truths. 4697⁶.

3654⁴. 'The waters of Judah' (Is.xlviii.1)=the truths
 which are from the good of love to the Lord.

3693⁷. See WASH, here.

4017. 'Waters'=Knowledges and scientifics, which
 are the truths of the Natural.

—^e. 'Water'=truth in general.

4391². 'Gatherings of waters, clouds of the skies' (2
 Sam.xxii.12)=the Word in the letter.

4454⁶. 'I will sprinkle clean water upon you' (Ezek.
 xxxvi.25)=the purification of the heart.

4629⁶. The odour of the sphere (of the thought of
 scandals about the Lord) was perceived as being like
 that of stinking water, and of water defiled by filthy
 refuse.

4744. 'There was no water in it' (Gen.xxxvii.24)=
 that there was then no truth. Ex.

4876⁴. 'The staff of water' (Is.iii.1)=support and
 power by the truth of faith. (=power from truth.
 9028⁶.) 9323².

4926⁶. 'The waters of the lower fish-pool' (Is.xxii.9)
 =the traditions by means of which they have made
 breaches in the truths of the Word.

4976⁶. Where 'water,' or 'drink,' is mentioned in
 the Word, the Angels understand spiritual water or
 drink, namely, the truth of faith.

5120⁴. 'To give to drink a cup of water in My name'
 (Mark ix.41)=to instruct, from a little charity, in the
 truths of faith.

5160⁶. 'By water and the Spirit'=by faith and
 charity. (=by the truth of doctrine and the good of
 life. 5342⁶.)

5668. 'He gave them waters' (Gen.xliii.24)=a
 general influx of truth from the Internal. Ex.

6015⁷. 'Thou disturbedst the waters with thy feet'
 (Ezek.xxxii.2)=to defile and pervert the truths of faith
 by means of the scientifics which are of the Natural.

6297². 'Waters'=the truth of faith.

6346. 'Light as water' (Gen.xlix.4)=that faith alone
 has no glory or Power; for to be 'as light as water,' is
 to be of no weight or value. E.434¹⁷.

6413³. 'As the hart panteth after the water brooks'
 (Ps.xlii.1)=to long for truths from the affection of truth.

6435⁸. 'Channels of waters' (Is.xxx.25)=the Know-
 ledges of good and truth, which are 'upon every high
 mountain . . .,' because these Knowledges flow from
 the goods of celestial and spiritual love.

6693⁶. 'Waters,' in the opposite, =falsities.

6726⁶. A state of temptation is here described; and
 'the waters which encompassed me even to the soul'
 (Jonah ii.6)=falsities.

6753. 'Because I drew him out of the waters' (Ex.ii.
 10)=deliverance from falsities; for 'the waters,' here,
 are those of the river of Egypt.

6975. 'Take of the waters of the river' (Ex.iv.9)=
 false scientifics.

6988. 'In the wilderness shall waters break out . . .'
 (Is.xxxv.6)=the Knowledges of truth and good.

7293³. The second degree (of the taking away of the
 influx of truth and good) is described by 'the waters of
 Egypt being turned into blood' (Ex.vii.14-25), by
 which is signified that truths themselves had been
 falsified. 7307. 7316. 7317. 7320. 7332.

7322. 'Stretch thy hand over the waters of Egypt'
 (Ex.vii.19)=the exercise of spiritual power over the
 falsities which are infesting. 7324. 7325. 7385.

7343. (The 'waters about the river,' which the
 Egyptians dug for=truths sought by them to be applied
 to falsities. Ex.)

7437. 'He goeth forth to the waters' (Ex.viii.20)=
 that from these evils they again think falsities.

7857. 'Nor boiled with waters' (Ex.xii.9)=not . . .
 from the truth of faith. Ex.

8043². As regeneration is effected by means of truth

and good, it is said, 'I will pour water upon him that is thirsty, and the spirit upon his seed' (Is.xliv.3).

S099³. 'The waters of the great deep,' and 'the depths of the sea' (Is.li.10)=the Hell where are they who are in faith separated from charity . . . The waters as of the sea, under which they are, are falsities.

S125⁰. Falsities from evils are signified by the waters which overwhelmed the Egyptians. S137². S146.

S137². The waters which separate certain Hells. Ex.

S206. 'The waters were a wall to them on their right hand and on their left' (Ex.xiv.22)=that they were withheld from falsities on every side. Ex. S235.

S210². The falsities which flow out from evils then constitute a sphere around them, which appears either as a dense cloud, or as water.

S223. 'The waters returned upon the Egyptians' (ver.26)=that the falsities from evil would pour back over them . . . S229.

S286. 'By the wind of Thy nostrils were the waters heaped up' (Ex.xv.8)=that falsities were collected into a one by the presence of Heaven.

S299. 'In the vast waters' (ver.10)=whelmed about by an immense number of falsities.

S347. 'They went three days in the wilderness, and found no waters' (ver.22)=that truths were lacking, and at last utterly.

S349. 'They could not drink the waters on account of their bitterness' (ver.23)=that truths appeared undelightful to them, because devoid of the affection of good; for 'to drink waters'=to receive truths, and apply them under good. Ex.

S355. 'To cast wood into waters'=to affect truths with good.

S356. 'The waters were made sweet' (ver.25)=that in this way truths are made delightful.

S368. 'There were twelve springs of waters' (ver.27)=truths in all abundance.

S370. 'They encamped there beside the waters' (id.)=that after temptation the truths of faith are put in order by means of the good of love. Ex.

S554. In Ex.xvii. a fourth temptation is treated of—that there was a lack of truth—which is signified by the murmuring of the sons of Israel because they had no water; and therefore the truth of faith was given them by the Lord; which is signified by 'the water from the rock of Horeb.' S562.

S562. For as water and drink recreate the natural life, so do truths and the Knowledges of truth recreate the spiritual life. Ex.

S568. 'The people thirsted there for waters' (ver.3)=an increase of the longing for truth.

—³. 'The fountain of the water of life' (Rev.xxi.6)=the truth and good of faith.

—'. 'The water that I shall give him shall be in him a fountain of water springing up into everlasting life' (John iv.14)=the truth of faith from the Word, and thus from the Lord. S.2².

—⁴. 'Out of his belly shall flow) rivers of living water' (John vii.38)=the Divine truth which is from the Lord alone. (=truths Divine. 9818¹⁴.) (=Divine

truth from the Lord in abundance. E.183¹⁰.) E.518²². 622⁴.

S583. 'The waters shall come forth from (the rock)' (Ex.xvii.6)=that the truths of faith are from Him.

S764⁴. 'The sound (of their wmg)s as the sound of great waters' (Ezek.i.24)=the quality of the Divine truth in Heaven.

S869⁴. 'A drought is upon her waters' (Jer.l.38)=truths in which there is nothing of life.

S872. 'In the waters under the earth' (Ex.xx.4)=in the Corporeal Sensuous . . . To this belong the scientifics which arise proximately from the experience of the external senses.

S904⁵. 'She sitteth upon many waters' (Rev.xvii.1)=upon falsities.

S976⁰. 'Come ye to the waters' (Is.lv.1)=to truths from the Word.

9050¹⁰. 'The waters are come in unto my soul' (Ps. lxi.1; Jonah ii.6)=falsities, and also the temptations which are caused by the injection of falsities.

9127⁶. The reason 'water' also came out of the Lord's side (John xix.34) is that 'water'=external truth Divine, such as is the Word in the letter.

9272⁶. 'To sow beside all waters' (Is.xxxii.20)=to be instructed in all truths whatever which are of use.

9323. 'He shall bless thy bread and thy waters' (Ex.xxiii.25)=the increase of the good of love and of the truth of faith.

—'. 'Bread and water,' as used together. Ill. 9470².

9325⁹. 'The waters are evil' (2 Kings ii.19)=truths without good. 'The outlet of the waters'=the Natural of man which receives the Knowledges of truth and good. (The waters of Jericho, here=the truths of the sense of the letter. 10300⁰.)

9341⁴. 'The water (of the Euphrates) was dried up' (Rev.xvi.12)=those falsities removed by the Lord.

—⁵. 'To drink the waters of Sihor' (Jer.ii.18)=falsities which have been induced by scientifics wrongly applied.

9468⁹. 'The waters of separation and expiation' (Num.xix.6)=purification and withdrawal from evils and falsities by means of truths and goods from the Word.

9755². The truth of the natural man, is signified by the water of the sea. Ex.

—⁵. 'Living waters shall go out from Jerusalem' (Zech.xiv.8)=truths of faith living from the good of love. (=the Divine truths of the Church from the Lord. R.238².) See E.275²⁰.

9818¹¹. 'Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God' (John iii.5): 'to be born of water'=by means of truth . . . ('Water' [here]=the truth of faith which comes to manifest perception in the natural man. 10240².) (=the truth of faith from the Word. 10388.) T.572². E.419⁶. 475⁵. 710¹⁰. (=truth in the external man. T.144⁰.)

9828⁴. 'Draw not (thy linen girdle) through water' (Jer.xiii.1)=. . . that the good of the Church was then null, and therefore truths were dissipated . . . For 'water'=truth purifying and thus restoring.

[A.] 9926⁵. 'At the voice which He gives, there is a multitude of **waters** in the heavens' (Jer.x.13; li.16); 'voice'=the Divine truth; '**waters**'=the truths which are in the Heavens and from the Heavens. (=that from the proceeding Divine there are spiritual truths in immense abundance. E.644¹⁰.)

10238. 'Thou shalt put **water** in (the laver)' (Ex. xxx.18)=the truths of faith by means of which there is effected purification in the Natural. Ex.

10242,3. 'When entering the Tent . . . they shall wash with **waters**' (ver.20)= [when in] worship [there must be] purification by means of the truths of faith. Ill.

10465. 'He strewed (the dust of the calf) upon the faces of the **waters**' (Ex.xxxii.20)=a commingling (of the infernal falsity) with truths.

10686. (While on the mount, Moses) 'did neither eat bread, nor drink **water**' (Ex.xxxiv.28)=that meanwhile there was no appropriation of the good of love and truth of faith. Ex.

H. 335. A thin **watery** atmospheric something.

S.184. 'The voice of Jehovah is upon the **waters** . . . Jehovah is upon great **waters** (Ps.xxix.3) . . . 'The great **waters** upon which Jehovah sitteth'=the truths of the Word.

F. 53. 'Behold, **waters** ascending out of the north' (Jer.xlvii.2)=falsities from Hell.

W. 173. That in the Spiritual World there are **waters**, etc., but spiritual. Gen.art. 177.

178. **Waters**, etc. are mentioned, because these three are the generals . . . Waters are middle forces . . .

R. 26. 'Blood and **water**' (John xix.14)=Divine truth spiritual and natural, thus the Word in the spiritual and the natural sense. E.329¹⁶, Ex.

50. See VOICE, here. 614. 811.

—'. '**Waters**'=truths, in special, natural truths, which are Knowledges from the Word. Ill.

—². When it is known that by '**waters**,' in the Word, are meant truths in the natural man, it is evident what was signified by the '**washings**' . . . and by baptism, etc.

384. 'He shall lead them to living fountains of **waters**' (Rev.vii.17)=that He will lead by means of the truths of the Word to conjunction with Himself. (=in Divine truths. E.483.)

409. '(The star) fell upon a third part of the rivers, and upon the fountains of **waters**' (Rev.viii.10)=that by it all the truths of the Word have been completely falsified. E.518.

410. 'A third part of the **waters** became wormwood' (ver.11)=all the truths of the Word falsified by self-intelligence. E.520.

411. 'Many men died of the **waters**, because they were made bitter' (id.)=the extinction of spiritual life with many, caused by the falsified truths of the Word. E.521,522.

497. 'They have Power over the **waters** to turn them into blood' (Rev.xi.6)=that those who avert themselves from the two essentials of the New Church, falsify the

truths of the Word. (=that with such, truths are turned into falsities from evil. E.645.)

563. 'The serpent cast out . . . **water** as a flood' (Rev.xii.15)=reasonings from falsities in abundance. E.763.

685. 'The Angel of the **waters**' (Rev.xvi.5)=the Divine truth of the Word. (=the Lord's Spiritual Kingdom. E.971.)

700. 'The **water** thereof was dried up' (ver.12)=that the falsities of these interior reasonings have been removed. E.996.

719. 'The great harlot that sitteth upon many **waters**' (Rev.xvii.1)=that religiosity . . . living in the truths of the Word adulterated. (=that rules over all things of the Word, and thus over the holy things of the Church. E.1033.)

811. 'I heard as it were . . . the voice of many **waters**' (Rev.xix.6)=the joy of the Angels of the Middle Heaven. (=the glorification of Him from truths. E.1215.)

889. 'I will give unto him that is athirst, of the fountain of the **water** of life freely' (Rev.xxi.6)=that to those who long for truths for any spiritual use, the Lord will give, from Himself, through the Word, all that conduce to that use.

932. 'A pure river of the **water** of life, clear as crystal' (Rev.xxii.1)=the Divine truth of the Word in abundance translucent from its spiritual sense, which is in the light of Heaven.

956. 'Let him that willeth take the **water** of life freely' (ver.17)=that he who from love wills to learn truths, and to appropriate them to himself, will receive them from the Lord without any labour of his own. . . 'The **water** of life'=Divine truths from the Lord through the Word.

M. 231. Shouts heard as if they bubbled up through **water**. Ex.

293⁷. She sprinkled it with the **water** of the fountain.

I. 20². **Water**=natural truths.

D. 363. 'Drawers of **water-aquarii**'=those who suppose that they merit Heaven. Ex.

1002. They desire to punish . . . by tepid or hot **water**.

1043. When walking beside **waters**, (evil Spirits try to throw me in).

3177^e. (Why Charles xii. was made to drink **water** only.)

3511^e. See NATURAL, here.

3618. On impure and filthy **water**: its correspondence with self-glorifying. Ex. 3619.

4589. An aqueous appearance seen in a certain Hell: it represents what is exteriorly sincere.

4653. They then appear encompassed as with **waters**. 4679^e. 5827.

4788. **Water** which was seen to overflow something on fire=falsities.

E. 71². That '**waters**'=the truths of faith, and also

the Knowledges of truth. Ill. 118³. 281². 283³. 433³³. 483².

179⁷. 'The waters issuing out from under the threshold of the house towards the east' (Ezek.xlvii.1)=Divine truth proceeding from the Lord, and inflowing with those who are in the good of love to Him. Further ex. 342⁷. 422¹⁵. (=Divine truth reforming and regenerating. 513⁷.) 629⁸.

239⁷. 'Waters'=truths. 304⁵⁰. 372⁷. 388²⁸. 401²¹. 405⁶. 419¹³. —¹⁴. 422⁸. 433¹³. 453¹². 455⁶. 518³, Ill. 537¹¹. 632⁴. 644¹⁷. 650³⁸. 730¹⁷. Coro.34.

261³. 'Waters'=Divine truths in ultimates. 419¹¹.

275¹⁷. 'Its waters cast up mire and dirt' (Is.lvii.20)=the falsities from which come evils of life and falsities of doctrine.

283¹³. 'Waters'=truths and the perception of them.

304⁶. 'Mighty waters' (Is.xxviii.2)=the falsities of evil.

—¹⁷. 'Waters'=the truths of the Church. —⁵¹.

342⁸. 'Water'=truth from a spiritual origin.

355³⁵. 'Waters'=falsities. 401¹⁷. 405²¹. —⁴². 638¹⁵.

364⁶. 'The water of separation'=the truth of the natural man.

372⁴. 'The great waters' (Ezek.xxxi.15)=truths which savour of good and derive their essence from it.

374⁷. '(A land of) rivers of water' (Deut.viii.7)=of the doctrinal things of truth.

375²⁷. 'I washed thee with waters' (Ezek.xvi.9)=to reform and purify by means of truths.

—³⁴. 'He will lead me to waters of rest' (Ps.xxiii.2)=the truths of Heaven.

376⁴. 'Come ye to the waters' (Is.lv.1)=the Word where truths are. (=truths from the Word for those who desire them. 840².)

—²⁹. The Lord's 'making the water wine' (John ii.)=that He made the truths of the external Church into truths of the internal Church . . .

386²¹. 'He turneth the desert into a lake of waters' (Ps.cvii.35)=that where there is ignorance of truth there shall be abundance of it.

411⁵. 'The waters' out of the rock (Num.xx.)=the Divine truth. 444⁹.

—²⁸. 'The strange cold waters flowing down' (Jer.xviii.14)=falsities in which there is no good.

455⁷. 'That he may dip the tip of his finger in water' (Luke xvi.24)=in truth from the Word . . . Thus, 'to cool his tongue with water'=to allay the thirst and cupidity of perverting truths, and of confirming falsities by their means.

—²⁰. 'In the wilderness shall waters break out' (Is.xxxv.6)=that truths shall be opened where they were not before.

475¹⁷. 'The waters' of the pool of Siloam=the truths of the Word.

481². 'A tree planted by the waters' (Jer.xvii.7)=a man in whom there are truths from the Lord. 518¹².

483¹². 'The water that I shall give' (John iv.14)=the Divine truth . . . in which there is life.

484³. In both weeping aloud and shedding tears there comes out water which is bitter and astringent, which is caused by an influx . . . from the Spiritual World, where bitter water corresponds to a lack of truth because of falsities, and to the consequent grief.

504²⁴. 'When thou passest through the waters, I will be with thee' (Is.xliii.2)=that falsities shall not enter.

513³. 'Their fish shall rot because there is no water' (Is.i.2)=no longer any living Scientific, because no truth.

514¹². 'That do business in many waters' (Ps.cvii.23)=those who study the . . . truth of the Word.

518⁷. 'I will pour out waters upon him that is thirsty' (Is.xliv.3)=to instruct in truths those who are in the affection of truth.

—¹⁹. 'The voices of many magnificent waters' (Ps.xciii.4)=Divine truths.

—²¹. Divine truth from the Lord, the reception of which confers intelligence, is signified by 'the waters from the rock in Horeb' (Ps.lxxviii.15,16,20; cv.41). 'The rock'=the Lord; and 'the waters that flowed out'=the Divine truth from Him.

—³⁴. 'Waters out of the north' (Jer.xlvii.2)=the falsities of doctrine which are from self-intelligence.

—³⁵. 'Then the waters had overwhelmed us . . . then the waters of the proud had gone over our soul' (Ps.cxxiv.4,5). 'The waters of the proud'=the falsities which favour and confirm the love of self, and also the falsities of doctrine which are from self-intelligence . . . 'The waters that had overwhelmed them'=falsities, and the consequent destruction of the spiritual life which man has by means of truths and a life according to them. (=the falsities which inundate . . . a man when he is in temptations. 556¹⁴.)

—³⁸. 'Whose waters are tossed' (Jer.xlvi.7,8)=falsities themselves.

—³⁹. That temptations are signified by 'inundations of waters.' Ill.

532⁸. 'To drink waters' (Amos iv.8)=to learn truths.

538. The quality of the falsity (there) is Known from the waters themselves; (thus) falsities which are from grievous evils appear over those Hells like thick and black waters; and falsities from the evils of the love of self, like red waters. . . Truths also appear (there) like waters, but like limpid and pure waters. (For) . . . those in whom only the first degree has been opened are in an atmosphere which is as it were aqueous, [but] limpid and pure. . . (For) an atmosphere which is as it were aqueous, corresponds to natural thought and perception; but one which is limpidly aqueous, to the spiritual natural thought and perception in which are the Angels of the Ultimate Heaven; whereas one which is thickly and densely aqueous, and which verges to black or to red, corresponds to that natural thought in which there is nothing spiritual. . . This is why such Hells are called 'seas,' and 'deeps.'

587¹⁴. 'I will sprinkle clean waters upon you' (Ezek. xxxvi.25)=to purify . . . by genuine truths.

594¹⁰. 'He layeth the beams of His chambers in the waters' (Ps.civ.3)=that the Lord forms the Heavens and the Church from Divine truths.

[E.] 618³. 'The waters of Marah'=truths adulterated. Ex.

629³. How intelligence increases through the reception of the Divine truth which proceeds from the Lord, is described by 'the waters' which the prophet passed through (Ezek.xlvii.3-5): 'the waters to the ankles'=such intelligence as is possessed by the sensuous and natural man; 'the waters to the knees'=such as is possessed by the spiritual natural man; 'the waters to the loins'=such as is possessed by the spiritual man; and 'the waters that could not be passed through'=celestial intelligence, which is called wisdom, and is such as is possessed by a celestial man, or an Angel of the Third Heaven; which, being unspeakable, is said to be 'a river that could not be passed through'; and because it is far above the natural man, the waters are called 'waters to swim in.' Further ex.

644¹. 'Waters'=truths of doctrine.

650²⁷. 'His branches were multiplied because of many waters' (Ezek.xxxi.5)=an abundance through spiritual truths which are from the Knowledges of truth from the Word.

654⁴⁹. 'The waters shall fail in the sea' (Is.xix.5)=that there will be no truths in the natural man.

677⁷. 'To go into waters' (Ezek.vii.17)=to weep (thus grief).

695¹⁰. 'To give a cup of cold [water]' (Matt.x.42)=to (act) from obedience; for 'water'=truth in affection; and 'cold [water]'=truth in obedience.

—²². 'Waters'=falsities of faith.

701¹². 'He will bless their bread, and their waters' (Ex.xxiii.25)=the fructification of good and the multiplication of truth. . . 'Waters'=all the truths of this good.

727¹². 'The staff of water'=the truth of the Church.

—¹³. 'To drink waters by measure'=a lack of truth.

730²⁴. 'I will make the wilderness a pool of water, and the dry land into springs of waters' (Is.xli.18)=to fill with truths the spiritual man and the natural man where before there were no truths.

—²⁵. 'Waters out of the rock of flint' (Deut.viii.15)=the truths of this good from the Lord.

741²². 'The channels of waters appeared' (Ps.xviii.15)=the truths of the Church overturned.

822³. When a man is in the exercise of charity, the sphere of all his affections and the derivative thoughts appears around him like limpid water. . .

1033². 'O thou that dwellest upon many waters' (Jer.li.13)=the truths of the Word, and thus the holy things of the Church. Ex.

1035³. The falsities which are not from evil, may be compared to waters which are not pure, but which when drunk do not lead to drunkenness. . .

1076. 'The waters which thou sawest, where the harlot sitteth' (Rev.xvii.15)=the doctrinal things from the Papal Consistory in general. Ex. (=those under the Papal dominion, but in the truths of the Word variously adulterated and profaned. Ex. R.745.)

1145³. 'We drink our waters for silver' (Lam.v.4)=the lack of the Knowledges of truth.

Coro. 34. In the opposite sense, by 'waters' are signified falsities; but by impure waters, such as are those of marshes, of bad smelling tanks, of urine, and, in general by all hurtful and death-dealing waters, and therefore by the waters which cause death by inundating.

Water, To. *Irrigare.*

Watered. *Irriguus.*

A. 107. 'To water the garden' (Gen.ii.10)=to give intelligence. E.518⁴.

1586. 'Well-watered' (Gen.xiii.10)=that goods and truths can grow there.

5694⁴. 'To water the mountains' (Ps.civ.13)=to bless those who are in love to the Lord and towards the neighbour.

9050⁸. 'Their soul shall be as a watered garden. . . I will water the weary soul, and every soul that is sorrowful' (Jer.xxxi.12,25). . . 'To be watered'=to be instructed. (=that such have intelligence and wisdom from this source. E.374³.)

E. 405²¹. 'He watereth the mountains from His chambers' (Ps.civ.13)=that all goods [come] through truths from Heaven. 'To water' is predicated of truths, because 'waters'=truths.

433¹³. 'A fountain shall go forth from the house of Jehovah, and shall water the stream of Shittim' (Joel iii.18)=that out of Heaven from the Lord there will be truth of doctrine which will enlighten those who are in knowledges.

644¹³. 'To water the earth, and to make it bring forth and bud' (Is.lv.10)=to vivify the Church, that it may bring forth the truth of doctrine and of faith, and the good of love and charity.

—¹⁷. 'To water its furrows. . .' (Ps.lxv.10)=to fill with the Knowledges of good and truth.

—²¹. 'To water the earth' (Hos.vi.3)=to fertilize the Church, which is said to be fertilized when truths are multiplied, causing an increase of intelligence; and when goods are fructified, causing an increase of heavenly love.

Watercourse. *Aqueductus.*

A. 795³. 'Rivers and streams of waters=ductus aquarum' (Is.xxx.25)=the truths of faith.

E. 518¹⁵. 'She sent out her watercourses unto all the trees of the field' (Ezek.xxxi.4)=the multiplication of the Knowledges of truth.

Waterpot. *Hydria.*

3068. See JAR, here. 3079.

9394³. 'Waterpots,' etc.=scientifics. Ex.

T. 350. (Like) the water in a pitcher.

E. 376²⁹. 'There were six waterpots of stone set there according to the cleansing of the Jews' (John ii.6)=all these truths in the Word, and thence in the Jewish Church and its worship. Ex.

Water-serpent. *Serpens aquæ.*

A. 7295. 'Aaron's . . . rod became a water-serpent' (Ex.vii.10)=that mere fallacies and the derivative falsities reigned with them. . . 'A water-serpent'=fallacies and the derivative falsities. 7298.

Wave. Under AGITATE, and BROOD.

Wave. *Fluctus.*

A. 953. A sea heaving with great billows, seen.

9755⁷. 'The sea is come up upon Babel; she is covered with the multitude of the waves thereof' (Jer. li. 42). 'The sea'=falsity from scientific; and its 'waves'=reasonings from these, and the consequent denials. (=falsities. E.275¹⁴.)

—⁹. 'Who stirreth up the sea, that the waves thereof are in uproar' (Jer.xxxi.35)=to dispel the falsities of scientifics, from which come reasonings about truths.

—¹⁵. In the opposite sense, 'the sea'=memory-knowledge—*scientificum*—which pays regard to the world; and its 'waves'=reasonings from worldly things about Divine things.

D. 3531. There rose up a roll or billow of people: in the other life such waves—*undæ*—or rolling masses—*volumina*—are people.

5651. Earthquakes which appeared like huge billows of the sea, seen.

E. 275⁸. 'Thou rulest in the uprising of the sea; when it lifteth up its waves' (Ps.lxxxix.9). 'The sea'=the natural man . . . and 'the waves it lifts up'=falsities.

419²³. 'The waves of the sea lifted up' (Ps.cvii.25)=temptations . . . Deliverance from these is signified by 'He maketh the storm a calm, so that the waves thereof are still' (ver.29). Ill. 514²⁰,Ex.

511². Relatively to its waves, the sea=the disputation and reasoning which is carried on by means of scientifics.

538⁵. 'Israel . . . shall smite the waves in the sea' (Zeeh.x.11)=that those who are in truths from good (are protected by the Lord) against reasonings from falsities against truths.

—¹². 'Billows,' and 'waves—*undæ*'=evils and falsities. Ill.

706²³. 'Who stilleth the uproar of the seas, the uproar of their waves' (Ps.lxv.7)=(the Lord's Divine power over) the disputations and reasonings of those who are beneath the Heavens, and are natural and sensuous.

Wave. *Unda.***Wave, To.** *Undare.***Streaming, A.** *Undatio.*

See UNDULATION.

A. 2733. A gentle influx as it were waving . . .

6200. The material ideas of thought appeared in the midst of a kind of wave. Ex.

6853⁶. Immersion in falsities appears there like one immersed in waves. Des.

8733⁶. With the celestial . . . what is of their will rolls itself . . . into what is like a wave . . .

9297⁶. From the sphere that streams from them.

H. 240⁶. The particulars—*singula*—of the thought and speech of the Angels . . . appear like a limpid stream or atmosphere . . .

E. 342³. See SEA, here.

538¹². See WAVE—*fluctus*, here.

822². This spiritual sphere manifests itself . . . as a streaming.

Wax. *Cera.***Waxen.** *Cereus.*

A. 3263⁹. 'Camels carrying wax, resin, and stacte' (Gen.xxxvii.25)=the interior goods of such. (Compare 4748.)

5621. 'Wax, and stacte' (Gen.xliii.11)=the truths of good of the interior Natural; for 'wax,' here, aromatic wax, =the truth of good. . . By 'wax,' here, is not meant common wax, but aromatic wax, such as storax. It is this kind of wax which is meant by the (Hebrew) word here used, which also means spice. From this it is evident why this aromatic wax=the truth of good; for all spices, because sweet scented=the truths which are from good. Ex. (See STACTE, here.)

H. 108. Bees . . . build cells of wax . . . The wax serves the whole human race for lights. W.356. T.13³.

W. 355. They gather wax from flowers for a home.

T. 645. Have stopped their ears as with wax.

D. 3410⁶. They are rather waxen lights, because there is in them more of sulphur than of tallow.

E. 405¹². Of these evils . . . it is said that they are melted 'as wax before the fire' (Micah i.4).

Way. *Via.*

A. 519. See WALK, here.

521. Perception (is) by an internal way . . . doctrine, by an external way . . .

627. 'All flesh had corrupted its way upon the earth' (Gen.vi.12)=that the Corporeal of man had destroyed all the understanding of truth. . . 'Way'=the understanding of truth, or the Truth itself. Ill.

795⁵. 'Way,' and 'paths'=the truths of faith. 1298⁶. 2761.

1495². Instruction is merely an opening of the way . . .

1635⁶. Speech enters by an external way; but that of Spirits . . . by an internal way. H.248.

1884⁶. When being 'carried by the Spirit' there is no reflection upon the way . . . and the man is led through ways he is ignorant about.

1901². Intellectual truth . . . inflows through an internal way . . .

1902². Scientifics and Knowledges . . . inflow by an external way . . . 2632.

1928. 'In the way to Shur' (Gen.xvi.7)=the things which proceed from scientifics. . . 'A way'=that

which leads to truth, and that which proceeds from truth.

[A.] 1993^e. 'Way'=truth. 3923^b. 9144^b.

2231. 'To keep the way of Jehovah' (Gen.xviii.19)=the doctrine by which they are instructed, (and which) is from Him.

2234. That 'way'=doctrine, is evident from the signification of 'a way.' 'A way,' in the Word, is predicated of truths, because truths lead to good, and proceed from good; and, as 'a way' is predicated of these, 'a way'=doctrine, because doctrine comprehends in one complex all the things which lead to good, that is, to charity.

2333. 'Ye shall . . . go on your way' (Gen.xix.2)=confirmation in truth. Ex. and III.

2516². The Lord is doctrine itself, and therefore is called 'the Way,' etc. 2531⁴.

2557². These things are effected by the way of the body, that is, by an external way . . .

2632². His Divine Rational was not born by an external way, which is that of the senses, as His former Rational was; but by an internal way from the Divine Itself.

—^e. When man is regenerate, the Lord inflows by an internal way, that is, by the good of conscience.

2701. This ('opening of the eyes') is effected by an influx . . . through the way of the soul, or the internal way, unknown to the man. This is his state of enlightenment . . .

2826⁶. 'Him shall He teach in the way that He shall choose' (Ps.xv.12)=in the truth.

2851⁶. For there are two ways which lead into the rational mind . . . a higher or internal way, through which there enters good and truth from the Lord; and a lower or external way, through which there comes up evil and falsity from Hell; and the rational mind itself is in the middle position to which the two ways tend. H.430. (Compare E.208³, below.)

—⁸. 'The ways of Zion do mourn' (Lam.i.4)=that there are no longer any truths from good. (=that Divine truths are no longer sought. E.863².)

2875. The good of life, or the affection of good, is insinuated by the Lord through an internal way, unknown to the man; but the truth of doctrine, or faith, through an external way . . . into the memory. 309S. 3324. 3995². 6269².

3101. 'To know whether Jehovah had prospered his way, or not' (Gen.xxiv.21)=inquiry concerning Divine truth. 'Way'=truth.

3123. 'I being in the way' (ver.27)=in a state of the conjunction of truth in the Rational . . . for this is the subject here treated of. 'Way'=truth. And a person is said to be 'in the way,' when he is advancing to where he intends to go.

3128². All good inflows by an internal way, or by the way of the soul . . .

3142². 'Prepare ye the way of Jehovah' (Is.xl.3) (and other similar passages)=to prepare one's self for the reception of truth. Ex.

3175². Man has to learn all truth by an external way—that of the hearing and sight;—through this way must truth be insinuated . . .

3177. 'Jehovah hath prospered my way' (Gen.xxiv.56)=that all things were now provided . . . as to the truth that was to be conjoined with good; for 'way'=truth.

3310². 'Some fell on the hard way' (Luke viii.5)=into falsity. (See Life 90, below.)

3477. There were represented . . . a broad way which led to Hell, and a narrow way which led to Heaven. Des. . . The Spirits were asked which way they wanted to go. They said, The broad way. But their eyes were suddenly opened, and they saw the serpents in the broad way, and the Angels in the narrow way . . . D.4216.

3502^e. Doctrinal things, or the Knowledges of good and truth, cannot be communicated to the natural man except by means of delights . . . accommodated to it; for they are insinuated through an external or sensuous way.

3527³. 'The rough ways shall become smooth' (Luke iii.5)=that the falsities of ignorance [shall be turned] into truths.

3708⁵. 'They wandered in the wilderness, in a solitude of a way' (Ps.cvii.4)=those who are in ignorance of good and in ignorance of truth. (=in a penury of the Knowledges of truth and good. E.223².)

—²². When man suffers himself to be illuminated by the Word . . . an internal way is opened, and thus an influx . . . from the Lord; (otherwise) the internal way is closed . . .

4010. 'He set a way of three days' (Gen.xxx.36)=completely separated. 6904, Ex.

4123. 'A way of seven days' (Gen.xxxi.23)=what is holy of truth.

4387. 'Way'=truth in will and act.

4454². In the Most Ancient Church . . . the Lord inflowed by an internal way into the good of their will, and through this into their . . . truth. 4489².

4489². But with the Ancient Church, the Lord could not inflow by an internal, but by an external way . . . 4493².

4489⁴. To see goods by an internal or prior way (as in the Most Ancient Church) is like seeing in the day . . . whereas to see by an external or posterior way (as in the Christian Church) is like seeing in the night . . .

4581. They who are led . . . to good by an internal way, are in the good of love; but they who are led by an external way, are in the good of faith.

4628. These (spiritual) odours inflow by an internal way.

4641^e. The good which Esau represents, inflowed by an internal way . . . but that which Jacob and Israel represents, inflowed by an external way . . .

4652². The speech of Spirits inflows into my ear by an internal way; but human speech, by an external way.

4867. 'The way' (Gen.xxxviii.16)=falsity. 4891.

4891. 'Way' is predicated of truth; and, in the opposite sense, of falsity.

4977². For truth inflows by an external or sensuous way; but good, by an internal way; and that which inflows by an external way is felt by the man; but—until he has been regenerated—not that which inflows by an internal way.

5081. (Intelligence and wisdom) are effected in man . . . by an internal way and by an external way; the Divine inflows by an internal way, and what is of the world by an external way; and they meet in the man . . .

5135¹². As evil closes the way, and prevents the influx of good and truth . . .

5201³. 'To pasture upon the ways' (Is.xlix.8)=to be instructed in truths. 6078².

5280³. In so far as man suffers himself to be regenerated, there is insinuated by the Lord, into the Natural, by an internal way, the light of truth from good.

5490. 'To give them provision on the way' (Gen.xlii.25)=support for the truths they had. . . 'Way'=truth; but here, 'on the way'=so long as they were in that state; for 'to be on the way'=a state of truth conjoined with good.

5960. 'By the way' (Gen.xlv.23)=meanwhile.

6398. 'Dan a serpent on the way' (Gen.xlix.17)=their reasoning about truth . . . 3923².

7041. 'In the way' (Ex.iv.24)=what is instituted. Ex.

7756. Thus the way by which the good of charity enters is called an internal way; and the way by which the truth of faith enters, an external way; and that which enters by an internal way is not perceived . . . 7910⁶.

8028. When Angels are about to come, a Spirit is sent to prepare the way . . . So John the Baptist 'prepared the way.' D.1656.

8078³. Faith merely natural is . . . insinuated by an external way . . . But spiritual faith is that which is insinuated by an internal and an external way at the same time. Insinuation by an internal way causes it to be believed, and then that which is insinuated by an external way causes it to be confirmed. . . The insinuation of faith by an internal way is effected by the reading of the Word, accompanied by enlightenment from the Lord . . .

8093. 'The way of the land of the Philistines' (Ex.xiii.17)=a passing to the truth of faith which is not from good. . . 'Way'=truth; here, to pass to it.

8098. 'The way of the wilderness' (ver.18)=to undergo temptations, thus to confirm the truths and goods of faith.

8107. 'To lead them in the way' (ver.21) being said of Jehovah's leading, = Providence, and the Divine auspices.

8439⁶. The man with whom the Divine influx goes (down to the ultimate of order) may be called a way of Heaven.

8495³. 'Not doing thine own ways' (Is.lviii.13)=not acting from proprium. (=not to favour the falsities of evil. 10362.)

8670. 'All the travail that had come upon them by the way' (Ex.xviii.8)=labour in temptations . . . For 'the way' (here) is the wilderness.

8707. 'Thou shalt make known to them the way wherein they must walk' (ver.20)=the light of intelligence, and the derivative life; for 'way' is predicated of the understanding of truth; here, in an interior degree . . .

8753³. That the truths of faith had failed and been perverted, is signified by, 'the ways ceased, and the travellers walked through crooked ways' (Judg.v.6).

8910³. 'The belly' corresponds to the way towards Hell.

9034³. The truth of the literal sense . . . is received by an external way, that is, through the hearing . . . and the internal man chooses and calls forth from it the truths which agree with the good which inflows from the Lord by the way of the soul . . .

9212⁶. 'The multitude spread their garments in the way' (Matt.xxi.8) because by 'a way' is signified the truth by means of which the man of the Church is led.

9224². For the truths of faith enter by an external way—namely, through the hearing—and store themselves in the memory . . . But the good of charity inflows by an internal way—namely, through the internal man—from Heaven . . .

9227². The external way is through the hearing (and sight) into the memory, and from the memory into its understanding . . . The truths which must be of faith enter by this way, to the end that they may be introduced into the will . . . The good which inflows from the Lord by the internal way, inflows into the will . . . and there meets the truths . . . 9995³. 10047³.

9227². 'This is the way, walk ye in it' (Is.xxx.21)=in the truth of doctrine, and the good of life. (=instruction and obedience. 'Way'=truth leading. E.600¹¹.)

9304. 'To keep (or guard) thee in the way' (Ex.xxiii.20)=His Providence and guardianship from the falsities of evil. . . 'Way,' here,=falsity, as well as truth, because it is said 'to guard,' and he who leads in truth also guards from falsity . . . and it is the falsity of evil which infests and assaults truth.

9341⁴. 'Way'=truth seen and revealed. Refs.

—⁵. 'To lead in the way' (Jer.ii.17)=to teach truth. See E.654⁶⁰.

10422. 'They have departed quickly from the way which I commanded them' (Ex.xxxii.8)=that they had removed themselves from Divine truth.

—². That 'a way'=truth, is derived from the appearance in the Spiritual World; for there, also, there appear ways and paths; and as Spirits go only to those with whom they have been consociated by love, their quality as to truth is known from the way in which they go; for all truth leads to its own love . . . Hence it is that even in common speech, a way means truth . . . And hence also it is that, in the Word, by

'way,' 'path,' 'track,' 'street,' are signified truths; and, in the opposite sense, falsities. Ill. H.496^e. D.5485.

[A.] 10565. 'Make known to me Thy way, that I may Know Thee' (Ex.xxxiii.13)=instruction about the Divine as to its quality. . . 'The way of Jehovah'=the Divine truth leading.

H. 195. The way (there) is lengthened or shortened according to the desire, although it is the same. W.74.

396. These loves, with their delights, inflow from the Lord. . . by an internal way, which leads from above. . . whereas the other loves, with their delights, inflow from the flesh and the world by an external way, which leads from below. 400³.

428^e. There is no approach to any heavenly Society, except by a narrow way, the entrance to which is guarded.

429. To every heavenly Society. . . there is one way from the World of Spirits, which branches into a number as it rises.

479⁶. Ways appear in the World of Spirits, some of which lead to Heaven, and some to Hell; each way leads to some Society. Good Spirits walk in those ways only which lead to Heaven, to that Society which is in the good of their love, and they do not see ways which lead elsewhere; whereas evil Spirits walk in those ways only which lead to Hell, to that Society which is in the evil of their love, and do not see ways which lead elsewhere; or, if they see them, they do not want to go in them. Such ways there are real appearances, which correspond either to truths or to falsities; and therefore in the Word, 'ways'=these. 590². W.145. P.60. R.176.

519. After (this) instruction, the Spirits. . . are brought to a way which leads upwards to Heaven, and are delivered over to the Angel guards there. . . Afterwards each one is led by the Lord into his own Society, and this too through various ways. . . The ways through which they are led are known to no Angel, but to the Lord alone.

520. There are eight ways (which lead to Heaven from the places of instruction), two from each place; one ascends towards the east, and the other to the west. They who come into the Celestial Kingdom are introduced by the eastern way; and they who come into the Spiritual Kingdom, by the western way. The four ways which lead to the Celestial Kingdom appear adorned with olives and other fruit trees. . . and those which lead to the Spiritual Kingdom, with vines and laurels. Ex.

534. There was (seen) a broad way tending to the left, or north, with many Spirits going on it, and which terminated at a large stone, from which two ways diverged, one to the left, and one opposite, to the right, the former being narrow, and leading through the west into the south, and thus into the light of Heaven; and the latter broad, and leading obliquely downwards towards Hell. At first all seemed to go on the same way, until they came to the great stone. . . where the good turned to the left. . . but the evil fell over the

stone. . . and then ran on in the broad way. (This representation fully ex.) D.5798,Ex.

—³. Those thoughts of man which proceed from intention or will, are there represented by ways. . . and everyone walks in accordance therewith.

— (This shows) what is meant by. . . 'broad is the way that leadeth to destruction, and many there are who walk by it; and narrow is the way. . . that leadeth unto life, and few there be that find it' (Matt. vii.13,14). The reason the way that leads to life is narrow, is not because it is difficult, but because few find it.

590². This is why 'ways,' in the Word, =the truths which lead to good; and, in the opposite sense, the falsities which lead to evil.

J. 48^e. In the Spiritual World, the ways in which anyone walks, are the actual determinations of the thoughts of his mind; and hence it is that 'ways,' 'walkings,' and the like, in the Word, =the determinations and progressions of spiritual life.

C. J. 11. All enlightenment. . . enters man by an internal way.

46². He was then seen to wander through ways in thought. . . but whenever he arrived at the end of the way, his eyes were opened, and he saw that he was wandering. . . I saw him so wandering for two years.

Life 90. 'Some seed fell upon the way' (Luke viii. 5) =with those who do [not] care for truth. (=Divine truth received solely by the corporeal sensuous. E.632^e.) (=received in the memory only. 740⁶.)

P. 60. Heaven is given to those only who know the way to it, and walk therein. This way may in some measure be known from a Knowledge of the quality of those who constitute Heaven. . . In the Angelic there is a Knowledge of the way from walking in it, and a walking in the way through the Knowledge of it.

—². In the Spiritual World. . . every person sees his own way as of himself; the reason of which is that there are ways there for every love, and the love opens its own way, and leads to its consociates. No one sees any other ways than the one of his love; from which it is evident that Angels are nothing but heavenly loves; for otherwise they would not have seen the ways which lead to Heaven. 319^e.

131^e. The Lord enters man by no other way than an internal way, which is through the Word, and doctrine and preachings from it; and miracles close this way.

197^e. The three then entered together the way of self-prudence, which leads into Hell. (Compare M.354^e.)

R. 153¹⁰. Their eyes are then opened, and they see a way which leads to some cavern.

501. See STREET, here.

611. Their eyes are then opened, and they see a way which leads to some Society in Heaven. They enter this way, and ascend, and in the ascent there is a gate, and a guard at it, who opens the gate, and they pass in. . . T.622.

664. 'Just and true are Thy ways' (Rev.xv.3)=that all things which proceed from Him are just and true. . . 'Ways'=truths which lead to good. (=that all the

truths of Heaven and the Church are from Him. . . For, when predicated of the Lord, 'ways'=all the truths of Heaven and the Church. E.940.)

700. 'That the way of the kings from the rising of the sun might be prepared' (Rev.xvi.12)=those who, from the Lord, are in truths from good. . . 'To prepare the way'=to prepare for introduction. (=that the Divine truth might inflow from the Lord. For 'way'=influx, because all influx from one Society to another—thus from the Lord—is through ways opened in the Spiritual World. E.997.)

M. 10⁶. When (Spirits) have been prepared, they see ways opened to them to Societies of their like . . . and they then enter these ways with delight, because they are the ways of their love.

42^e. (The angel husband and wife) were conveyed in a chariot by a paved way between flower-beds . . .

78². The way was shortened and anticipated by the changes of state induced on our minds in accordance with the genius of the inhabitants through whom we passed.

500⁴. There are three places where . . . such things are examined into. . . In one of them a way into Heaven is open to all, but when they arrive there, they themselves perceive their own quality as to the acknowledgment of God. In the second there is also a way open into Heaven, but no one can enter that way unless he has Heaven in himself. And in the third place there is a way to Hell, and they who love infernal things enter this way of their own accord, because from delight. We judges consign to these places all who request judgment from us about Heaven and Hell. (The experiences of some at these three places des.)

T. 11^e. The faith of God enters man by a prior way, which is from the soul into the higher things of the understanding; whereas Knowledges about God enter by a posterior way, because they are imbibed from the revealed Word by the understanding through the senses of the body; and in the middle of the understanding there is a meeting of the influxes . . .

79⁸. At last (these Spirits who were in merely natural loves) came to a way in which the delights of these loves breathed on them, and they said, Let us go this way. They did so, and descended, and at last came to those who were in the delights of the like loves . . . and became demons.

160². I saw in the north a paved way, crowded with Spirits . . . and I had heard that this is the way through which all pass who depart from the natural world . . . This way is terminated in the middle (of the World of Spirits). Ex.

D. 899. There are two ways into the human understanding: a way through the senses . . . and a way through Heaven from the Lord. Ex.

1110. That those who want to injure the innocent . . . quickly betake themselves to a way at the back, towards Hell. Ex.

2209. Brutes have a sense not possessed by man, namely, of knowing the way. Ex.

2846. On the ways by which Souls ascend from the Lower Earth into the World of Spirits.

2847. They are also thrust down through ways . . .

3283. Still, these are in a good way . . . for they love uses.

—e. But these are represented as being in an evil way . . .

3423^e. These things [were written] on the way. 3424. 3425. 3426. 3427.

5583. See WALK, here. 5863. E.97.

5786b. They induce ways and streets by phantasies . . .

5792. Ways both without and within (between the upper and lower cities). Ex.

5798. That the way which leads to Heaven is the same way (for all) as far as the corner stone. Ex. . . I spoke with the Angels about its being believed that it is difficult to go the way to Heaven . . . and therefore it was shown by a way. (See above, at H. 534.)

5871. All Spirits, after vastation, are now led through ways which lead to the Societies of their life . . . and are not allowed to stray from them. 5872.

5986. Spirits are allowed to go along the ways which they see, and each one sees a way in accordance with his affection and the derivative thought; yet many ways are stopped up with bars, because if they walked in them those below and those above would suffer . . . for the lower and higher things have been so ordained . . . that there is a mediate influx also from the higher ones into the lower.

5991. How Spirits are explored by the ways in which they go.

5998. Spirits are led through various ways . . . before they come to their own corresponding place . . .

E. 97². That 'ways,' in the Word,=truths, or falsities. Ill.

140⁴. 'The ass turned three times out of the way' (Num.xxii.)=that an enlightened understanding did not accord with the thought of a sorcerer, which is meant also by what the Angel said . . . 'I went forth to withstand thee, because thy way is evil before me' (ver.32). By 'way' is signified that which a man thinks from intention.

167³. 'To give every man according to his ways' (Jer.xvii.10)=[according to] his truths that are of faith.

206. When a (Spirit) is in such a state that he can be admitted into Heaven, there appears to him a way that leads to the heavenly Society in which he is to be; and until he is in this state the way thither does not appear to him. This way is opened to him by the Lord alone. (The same with an evil Spirit.) The reason is, that, in the Spiritual World, ways appear to each person according to the intention of his thought, and thus according to the affection of his love. So that when a Spirit has been brought to his reigning love . . . ways appear to the Society where his love reigns.

208³. Two ways lead to the Rational of man; one

from Heaven, and the other from the world. Good is introduced through the way from Heaven, and truth through the way from the world. In proportion as the way from Heaven has been opened in a man, in the same proportion he is affected with truth, and becomes rational, that is, in the same proportion he sees truth from the light of truth. But if the way from Heaven has been closed, the man does not become rational. Ex. . . To think aright about the Lord and the neighbour opens the way from Heaven; but to think not aright about (them) closes this way.

[E.] 223⁵. 'He led them also into a straight way' (Ps. cvii.7)=into genuine truth. 730³⁷.

239⁹. 'I will lead the blind into a way that they have not known; I will lead them into paths that they have not known' (Is. xlii.16)=the truths and the goods of truth which they will receive.

280⁵. See PATH=*semita*, here. 405⁹. 412²². 555¹⁸. 652⁶. 734². 781¹⁵.

365²². 'The way-farer hath ceased' (Is. xxxiii.8)=no longer any truths of faith.

388⁷. 'That your ways may be laid waste' (Lev. xxvi.22)=that they will be deprived of truths; for 'ways'=the truths which lead to good.

417⁷. See PASS THROUGH, here.

444¹². 'Ye have turned aside out of the way' (Mal. ii.8)=that the Israelitish Church has perverted the truths of the Word. 'Way'=the truths of doctrine. (=to live contrary to Divine truth. 701⁹.)

447⁴. 'The stars from their courses fought against Sisera' (Judg. v.20)=combat by means of the Knowledges of truth and good which come from the Lord through Heaven; 'the stars'=these Knowledges, and 'courses' (or 'ways')=truths.

518⁶. 'I will even make a way in the wilderness' (Is. xliiii.19)=that there shall be truth where there was none before.

569⁹. In the Spiritual World there are ways that lead to Hell, and ways that lead to Heaven, and there are also ways that lead from spiritual things to natural and thence to sensuous things; and there are guards in the ways to prevent anyone from going in the contrary direction, for he would thus fall into heresies and errors. These guards are placed there at the beginning of the establishment of a Church . . . to prevent the man of the Church from introducing himself, from his own reason or understanding, into the Divine things of the Word . . . But at its end, when the men of the Church are . . . merely sensuous, and there is consequently no way from the spiritual man into the natural, these guards are removed, and the ways are opened; and in these opened ways they advance in a contrary order, which is done by means of reasonings from fallacies; and from this it happens that the man of the Church speaks in favour of Divine things . . . but thinks against them . . . Tr.

696¹². 'Teach me Thy way, O Jehovah; I will walk in Thy Truth' (Ps. lxxvi.11)=teach truth according to which we must live . . .

—13. 'Blessed is everyone that . . . walketh in His

ways' (Ps. cxxviii.1)=that lives according to Divine truths.

—18. 'I will give them one heart and one way, to fear Me' (Jer. xxxii.39)=one will and one understanding to worship the Lord. . . 'Way'=the truth of the understanding leading.

721²⁰. 'Go ye not in the way' (Jer. vi.25)=that at such a time . . . the things of doctrine are not to be consulted when taking counsel for one's self.

727²⁰. 'The way of Egypt' (Is. x.26)=the scientifics of the natural man, from which reasonings are effected.

730¹⁸. 'Upon the ways hast thou sat, as an Arabian in the wilderness' (Jer. iii.2)=to insidiate lest anything of truth should come forth and be received. 'Ways'=the truths of the Church.

780¹⁰. 'As a leopard will I watch upon the way' (Hos. xiii.7)=the falsification of truth through reasonings from the natural man; 'way'=truth leading to good; and 'to watch-*observe*'=the intention to pervert it.

811¹⁹. 'I will make straight all his ways' (Is. xlv.13)=the truths which proceed from good.

940. The reason 'ways'=truths, is that truths lead man, like ways; and therefore 'ways'=truths leading; (for) in the Spiritual World all walk in ways according to their truths. The ways there are not like the ways in this world—levelled and fixed from place to place—but they are opened for everyone according to his truths; and these ways are of such a character that no one who is in other truths sees them; but the person himself only. And the ways lead them to the places to which they are going—to the Societies with which they are to be conjoined, or from those from which they are to be separated, and finally to the Society in which they will remain permanently.

1153⁸. These ways, through which the Lord leads man, may be compared to the vessels through which the blood circulates . . . and also to the fibres and their twinings within and without the viscera, especially in the brain . . . Yet the ways through which the Lord leads man are far more complicated and inextricable; both those ways through which He leads man through the Societies of Hell, and away from them; and also those ways through which He leads him through the Societies of Heaven, and more interiorly into them. Tr.

1155². For these (internal means of reformation) enter by an internal way, and cast out evils and falsities . . . But external means enter by an external way, and do not cast them out, but shut them in. Ex.

D. Wis. i⁹. Two ways were presented to my view; one was called the way of wisdom, and the other the way of folly. Des. (Out of three hundred of the learned) two hundred and sixty entered the way of folly; and only forty the way of wisdom. Des.

xi. 3a. (Otherwise) a man sees no way of egress from Hell, and no way of entrance into Heaven; for truths must teach these . . . And as the way to Heaven or to Hell is from the world, and as man's life is in the world . . . it follows that this life is the way which

the truths teach; and therefore if the man's life is in accordance with the truths of the Word, the way to Hell and from Hell is closed, and the way to the Lord and from the Lord is opened. . . This is what is meant by, 'I am the Way, the Truth, and the Life' (John xiv.6). But if the man's life is contrary to the truths of the Word, the way from Heaven and to Heaven is closed, and the way to Hell and from Hell is opened, and the man's life becomes. . . death.

De Verbo 13. Enlightenment through the Word takes place by an interior way; but enlightenment by immediate revelation, by an exterior way. The interior way is through the will into the understanding; the exterior way is through the hearing into the understanding.

Way, To stand in the. Under **OBSTACLE.**

Weak. *Debilis.*

Weakness. *Debilitas.*

A. 3820. 'The eyes of Leah were weak' (Gen.xxix.17)= . . . that the affections of external truth are weak as to the understanding; or, what is the same, those who are in them. . . For general ideas which are not as yet illustrated by particulars are infirm and wavering. Des. and Examps.

—^e. Hence it is evident how weak in understanding are those who are solely in external truths.

7217². They suppose (anxiety about spiritual things) to be a weakness and sickness of the lower mind.

—^e. To the merely natural, these appear weak and sick in spirit; but they are strong and mighty; while those who are merely natural appear to themselves strong and mighty. . . but are utterly feeble—*invalidi*—as to the spirit, because spiritually dead.

S616. 'Joshna weakened Amalek' (Ex.xvii.13)=a diminution of their power.

H. 462². The pleasures of the appetites and of the body. . . debilitate the understanding. . .

D. 3384^e. These same (women) induced a weakness on the right eye; and this is why Leah is described as being weak in the eyes.

3625. (Anxious thoughts about worldly matters) cause weaknesses of mind. . .

6060. Zinzendorf was then as it were debilitated in mind. . . because his pride was lowered.

Weak. *Imbecillis.*

Weakness. *Imbecillitas.*

A. 2313. The weakness of that Church ('Lot'). Tr. 2422.

8002. Some (have natural good) from feebleness—*invaletudine*, and weakness.

M. 153². Some (abstain from adulteries) from a weakness which arises from disease, abuse, age, or impotence.

477^e. I predict that you will become impotent. . .

T. 254². Cannot (escape from the falsities of his religion) on account of weakness of understanding (in such matters).

E. 372⁶. The consequent weakness of the Church. Sig.

Weak. *Invalidus.*

Weakness. *Invaletudo.*

A. 7217^e. See **WEAK—debilis**, here.

8002. See **WEAK—imbecillis**, here.

9028². A weak state as to faith in truth. Sig.

9031³. A weakness of the internal man. Sig. and Ex.

H. 230. An Angel who believes that he has power of himself, at once becomes so weak that he cannot resist a single evil Spirit.

T. 87². An Angel who is in Divine truths from the Lord, although as to the body as weak as an infant, can scatter in flight a troop of infernals. . .

Weaken, To. Under **INFIRM.**

Wealth. See **AID, OPULENCE, and RICHES.**

Wean. *Ab lactare.*

A. 2647. '(Isaac) was weaned' (Gen.xxi.8)=the separation of the merely human Rational. 2649. See also 2341⁴.

—^e. 'To be weaned'=to be separated, as infants are from their mothers' breasts.

10132². 'A child,' 'a suckling,' and 'a weaned child'=(three degrees of the good of innocence).

E. 410⁶. 'The weaned child shall put his hand on the basilisk's den' (Is.xi.8)=that those who are in the good of love to the Lord, have not the slightest fear of the evils and falsities which are from Hell, because they are protected by the Lord. 581⁵.

Weapons. *Arma.*

See **BOW, SHIELD, SPEAR, SWORD, etc.**

A. 1664⁶. Weapons of war=things which belong to spiritual combat. Ill. 2686². —^e. 2799^e. 3448. R.52. E.131.

1788. Thus all weapons of war (severally)=something special belonging to temptation, and to defence against evils and falsities, that is, against the devilish crew which induces the temptation. Enum.

3309². Weapons of hunting, which were quiver, bow, and arrows, =doctrinal things of truth.

3499. 'Now take thy weapons, thy quiver and thy bow' (Gen.xxvii.3)=the doctrinal things of good. . . possessed by the good of the Natural ('Esau').

9141⁴. 'They shall burn the weapons, both the shield and the buckler, with the bow and with the arrows, and with the handstaff, and with the spear. . . (Ezek.xxxix.9)=the consuming and desolation of good and truth. . . (for these weapons)=the truths of doctrine from the Word which afford protection from the falsities of evil. E.257. (Compare E.357³, where these 'weapons'=falsities.)

9954³. The reason the weapons of war were anointed, was that they=truths fighting against falsities; and truths from good are those which prevail against them,

but not truths without good; and therefore the weapons of war [when anointed] represented the truths which proceed from the good which is from the Lord, thus the truths by means of which the Lord Himself fights in men, for them, against falsities from evil, that is, against the Hells. E.375¹¹.

E. 131¹⁸. When spiritual combats—which are those of truth against falsity, and of falsity against truth—are going on in the Spiritual World, there appear various weapons of war, such as swords, spears, shields, and the like; not that the combats are waged with these; for they are only appearances representative of spiritual combats.

Wear away. See WITHER.

Weary. Under FATIGUE, and TEDIOUSNESS.

Weary. *Lassus.*

A. 3318. 'He was weary' (Gen.xxv.29)=a state of combat; for 'weary,' or 'weariness'=the state after combat; but here, a state of combat. Ex. 3321.

8568⁹. 'A weary land where no water is' (Ps.lxiii.1)=no truths.

E. 750¹⁰. 'When he awaketh, behold he is faint' (Is.xxix.8)=yet there is no truth, but falsity.

Weasel. *Mustela.*

M. 514². (These seducers of innocencies) appear from afar like weasels.

Weave. *Nectere.*

H. 508². They weave snares. D.2967.

M. 192⁹. Connubial connections only are tied below Heaven.

Weave. *Texere, Contexere.*

Weaver. *Textor.*

Texture. *Textura.*

A. 7485. (Weaving in Mars. Des.)

9915. 'The work of the weaver' (Ex.xxviii.32)=what is from the Celestial... for 'a weaver'=one who causes a thing to be, or to come forth; thus the Celestial, for the Spiritual comes forth from and through it...

—². These three (degrees) are signified by 'the embroiderer,' 'the inventor,' and 'the weaver.'.. The reason 'the weaver'=the Voluntary, is that it inflows into the Intellectual, and weaves it, inasmuch that the things which are in the Intellectual are of a texture from the Voluntary. Ex.

9942. See CHEQUER, here. —¹³.

E. 581⁴. Their deceitful falsities are signified by 'the spider's webs' which they 'weave' (Is.lix.5).

654⁵⁰. 'They that work threads of silk, and the weavers of curtains' (Is.xix.9)=those who teach spiritual truths in a natural manner... 'To work,' and 'to weave'=to teach.

Web. *Cassis.*

A. 5984. As spiders their webs,

Web. *Tela.*

A. 623². 'Their webs shall not become garments' (Is.lix.6). Here 'webs,' and 'garments' are predicated of the things of the understanding or thought. ('Webs'=feigned truths... 2576¹².)

W. 388. The first weft of the human form...

T. 487². (They said) We have woven and twisted together a web of threads of various colours (to hide our real meaning).

E. 581⁴. See WEAVE, here.

So2³. This is their web by which they persuade the simple...

D. Wis. vii. 4. There is not the... smallest weft in which the human of the spirit is not present together with the human body.

Wedding. *Nuptiae.*

Nuptial. *Nuptialis.*

Wedlock. *Nuptus.*

Marry. *Nubere.*

A. 2132. (The meaning of 'not having on a wedding garment' (Matt.xxii.11) shown by experiences in the Spiritual World.) H.48⁹. P.223⁹. D.4708. 5100⁹. D.Min.4772.

3832. Nuptial feasts (among the ancients)=initiation into conjugal love... For eating and drinking together =appropriation and conjunction.

4334⁴. 'Eating and drinking, marrying and giving in marriage' (Matt.xxiv.38)=their state as to the appropriation of evil and falsity, and their consequent conjunction with these... 'To marry'=conjunction with evil; and 'to be given in marriage'=conjunction with falsity. Ex. (=to conjoin falsity with evil, and evil with falsity. E.617³¹.)

4638⁸. 'They that were ready went in with Him to the wedding' (Matt.xxv.10)=that those in good and derivatively in truth are received into Heaven. Heaven is likened to 'a wedding' from the heavenly marriage, which is the marriage of good and truth. (=conjunction with the Lord by love and faith. E.252⁸.) (=Heaven and the Church, from the marriage of good and truth. E.675⁶.) 840³.

9182¹⁰. 'Can the sons of the wedding-chamber-nuptiarum (Greek, *numphonos*) mourn, so long as the bridegroom is with them?' (Matt.ix.15; Luke v.34). Those are called 'sons of the wedding-chamber' who are in the truths of the Church and receive good; for the good which is from the Lord is 'the bridegroom.' The reason the sons of the wedding-chamber do not mourn so long as the bridegroom is with them, is that they are in a blessed and happy state—and thus with the Lord—while they are in truths conjoined with their good.

10109⁴. That 'a priest's daughter married to a stranger was not to eat of the heave-offering...' (Lev.xxii.12)=that the holy things of the Church cannot be appropriated to good which is not conjoined with the truths of the Church.

H. 180⁹. He who is not in truths is said 'not to

have on a wedding garment.' ('A wedding garment = Divine truth from the Word. R.166³.) (=faith in the Lord as the Son of God, the God of Heaven and earth, and one with the Father. T.380^e.) (=truth from good. D.5642.) (=the intelligence of the spiritual man, which is from the Knowledges of truth and good; but 'he that had not on a wedding garment' = a hypocrite, who by a moral life counterfeits a spiritual life, when yet he is merely natural. E.195¹¹.)

382^a. In the Heavens the wedlocks are spiritual, and should not be called wedlocks, but conjunctions of minds from the marriage of good and truth. But on earth they are wedlocks, because they are not of the spirit only, but also of the flesh. And, as there are no wedlocks in the Heavens, the two consorts are not called husband and wife . . . From this we may know how the Lord's words about wedlocks, in Luke xx.35, 36, are to be understood.

S. 17². 'The wedding' (Matt.xxv.10)=the marriage of the Lord with Heaven and the Church by means of the good of love and of faith.

W. 404. The wedding (of the will and understanding) and its results. Ex.

R. 812. 'For the marriage of the Lamb is come' (Rev.xix.7)=that from this time there is effected a full marriage of the Lord and the Church. E.1219.

—³. That there is a wedding of the Church with the Lord. Ill.

S16. 'Blessed are they who are called to the marriage supper of the Lamb' (ver.9)=that there is eternal life for those who receive the things of the Lord's New Church. (=that those will come into Heaven, who by truths from the Word are conjoined with the Lord, and become of the Church. E.1225.)

962^a. The Angel said, Receive these wedding garments. Des. And they were conducted in glory into the New Christian Heaven.

M. 1. Preliminary remarks about . . . the wedlocks of Heaven. 19.

20. (A wedding in one of the Heavens. Des.)

21. As the weddings in Heaven represent the marriage of the Lord with the Church . . .

—². But after the wedding, the representation is changed . . .

—³. As 'virgins'=the Church, the Lord likened it to ten virgins invited to a wedding.

41. That spiritual nuptials are meant by . . . 'after the resurrection they are not given in wedlock' (Luke xx.35; Matt.xxii.30; Mark xii.25).

—². By spiritual nuptials is meant conjunction with the Lord; and this must be effected on earth; and, when it has been effected on earth, it has been effected also in the Heavens, and therefore nuptials and being given in wedlock, do not take place again there. Further ex.

—³. That 'to perform nuptials'=to be conjoined with the Lord; and that 'to enter into nuptials'=to be received into Heaven by the Lord. Ill.

44¹⁰. The two Angels said, There are nuptials in the Heavens as on earth; but for those only who are in

the marriage of good and truth . . . and therefore it is spiritual nuptials—which are those of the marriage of good and truth—that are meant (in Luke xx.) These are possible on earth, but not after death, thus not in the Heavens, as is said of the five foolish virgins, who also were invited to the nuptials, but could not enter, because they had not the marriage of good and truth; for they had no oil, but lamps only. Ex.

—^e. The three novitiate (were then) full of the hope of nuptials in Heaven.

59. For the state of sweet delights before the nuptials, is after them (usually) changed into one of indifference.

155². Those (celibates) who have loved the spiritual things of worship, are given in wedlock, in Heaven.

171^e. The sphere of love which goes forth from a wife who is tenderly loved (as perceived by her) husband in the first days after the wedding.

295. On betrothals and weddings. Chapter.

301. Thus may conjugal love progress . . . to the nuptial flame.

306. That when the period of betrothal is completed, the wedding ought to take place. Ex.

— Among customary rites (which are both formal and essential) are weddings (or nuptials); (for) 1. The wedding constitutes the end of the precedent state—which had been inaugurated by the betrothal, and which is chiefly a state of the spirit—and the beginning of the subsequent state which is to be inaugurated by marriage, and which is a state of the spirit and the body together . . . and therefore on that day they put off the state and name of bridegroom and bride, and put on those of married partners . . . 2. The wedding is an introduction and entrance into a new state, which is, that a virgin becomes a wife, and a youth a husband, and both, one flesh . . . 3. The wedding is the entering upon the complete separation of the love of the sex from conjugal love . . . 4. It appears as if the wedding constitutes merely an interposition—*interstitium*—between these two states, and that it is therefore only a formality which may be omitted; but still there is also in it this essential thing—that the above-mentioned new state is to be entered upon by a covenant; that consent is to be declared in the presence of witnesses; and is also to be consecrated by a priest; besides other things which establish it. As there are essential things in weddings, and as a marriage does not become legitimate until after them, nuptials are celebrated in the Heavens also.

307. That before the celebration of the nuptials, the conjugal covenant should be ratified in the presence of witnesses. Ex.

309. That the nuptials should be celebrated with festivity. Ex.

310. That after the nuptials, the marriage of the spirit becomes one of the body also . . . Ex.

316². Nuptial gardens there. Des.

411². When (the infants in Heaven) arrive at the first age, they are given in wedlock, which is provided by the Lord, and is celebrated in the Heaven where the

youth dwells, who presently follows his wife into her Heaven; or into her house, if they are in the same Society.

[M.] 502³. The change of the virgin state after the nuptials. Ex.

D. 6027¹⁰. (A full description of a wedding in the Spiritual World. See MARRIAGE, here.)

E. 376²⁹. 'The wedding at Cana of Galilee' (John ii.) = the Church among the gentiles.

863⁶. 'Her virgins are not wedded' (Ps.lxxviii.63)= that the affections of truth have perished through the non-understanding of truth.

996². (This appears with all in the first days after the nuptials, when their love emulates love truly conjugal.

Weeds. (Jonah ii.5), see FLAG.

Week. *Septimana.*

A. 395. As ('seven' = what is sacred) both the greater and the lesser intervals of time were distinguished into sevens, and were called 'weeks.' Ill. 728². —⁴.

1670. The time of seven days, or of one week, = the beginning of temptation; and 'fourteen,' or that of two weeks, = the same.

1825. The last time of the Church is signified by 'the third day,' 'the third week,' etc.

2044. 'A week,' which is seven days, = an entire period of any state or time, as of reformation, of regeneration, of temptation, both of a man in particular, and of the Church in general. Thus a period, whether of a thousand years, of a hundred, of ten, or of as many days, hours, or minutes, is called 'a week.' And as the eighth day is the first day of the following week, it = any beginning. 2213⁶.

3845. 'Fulfil this week' (Gen.xxix.27) = a further succession of the study or earnest diligence; (for) 'a week' = a state, and also an entire period; here, therefore, the sequent state and period, consequently, what is successive. . . When 'a week' is mentioned in the singular, it = the end of a prior state and the beginning of the sequent one, thus a new state, to 'fulfil' which, is [to do so] from beginning to end. The reason 'a week'—like all times in special—is a state, also a period, is that all states have their periods, that is, their beginning, succession, and end; yet, in the other life, these are not perceived as times, but as states and their successive developments. In this instance it is evident that. . . by 'a week' the ancients understood any period that was distinguished into seven parts, whether it was one of days, years, or ages. . . for it here means a period of seven years. And as, with them, 'seven' = what is holy, 'a week' = a holy period, and also what is holy of a period.

4177. For 'weeks,' in the Word, = an entire period, great or small; and when two weeks are mentioned together (as a fortnight, or 'fourteen years') the signification is the same; because the doubling. . . of a number does not take away its signification.

7346. 'Seven days were fulfilled' (Ex.vii.25) = the end of that state. . . For 'seven days' = an entire period from beginning to end, thus a full state, like a 'week.' 7890. 8421.

9228³. 'Seven weeks even to Messiah the Prince' (Dan.ix.25) = that the Lord will come in the fulness of time; thus an entire period is signified.

—^e. 'A week' = what is full.

9741^e. 'Forty-two months' = the same as six weeks; and six weeks = the same as the six days of one week. . . and 'a week' = an entire period, greater or smaller.

Life 97. Let people resist evils in intention even once a week, or twice in a month, and they will perceive a change.

R. 10². Hence it is that 'a week,' in Daniel and elsewhere = an entire period from beginning to end, and is predicated of the Church.

489². Six weeks = what is complete even to the end; for 'six' has this signification; and 'a week' = a state; and 'seven weeks,' a holy state, which is the state of a new Church, when the Lord commences His Kingdom.

E. 20. 'Seven' = the beginning and the end, thus an entire period, and a full state, like 'a week.'

633. 'Forty-two' = the end of the former Church and the beginning of the new one. . . because this number means six weeks, which = the same as the six days of one week, namely, a state of combat and labour, and thus the end when the Church has been completely devastated, or when evil has been consummated; and 'the seventh week,' which then follows, = the beginning of the new Church. . . 'Six weeks' also = what is plenary and complete.

664. In the Word, all times, as 'weeks,' = states. 673.

684³⁴. 'Seventy weeks are decreed upon thy people' (Dan.ix.24) = the time and state of the Church which then existed among the Jews.

—³⁶. 'Seven weeks' (ver.25) = a full time and state.

—³⁷. 'After sixty-two weeks it shall be restored. . . ' (id.) = the full time and state after His coming. . .

—³⁸.
—⁴⁰. 'He shall confirm a covenant for one week' (ver.27) = the time of the Reformation, when the Word was again read and the Lord acknowledged, that is, the Divine in His Human. . . The time of the Reformation is signified by 'one week.'

—^e. 'But in the midst of the week, he shall cause the sacrifice and meat-offering to cease' (id.) = that still interiorly with those who were reformed there would be no truth and good in the worship. . . 'The midst of the week' does not signify the middle of that time, but the inmost of the state with the Reformed. . . 'a week' = the state of the Church.

Weep. *Flere, Deslere.*

Weeping. *Fletus.*

A. 2240⁶. 'The voice of weeping shall be no more heard in her' (Is.lxx.19) = that there shall not be evil.

2689. '(Hagar) lifted up her voice and wept' (Gen.

xxi.16)=a further degree of grief; for 'to lift up the voice and weep'=the last [extremity] of grief, because weeping with an uplifted voice is nothing else. It is a state of the desolation of truth, and of far removal from truths, with those who are becoming spiritual, that is described in this verse.

2702⁸. 'They shall come with weeping' (Jer.xxxi.9)=their state of grief (on account of ignorance, or the desolation of truth).

2910. See MOURN, here. E.1164.

3597⁵. 'Esau lifted up his voice and wept' (Gen.xxvii.38)=a further state of alteration.

3703¹⁶. Purification from falsities, is signified by 'weeping for her father and her mother' etc. (Deut.xxi.13).

3801. '(Jacob) lifted up his voice and wept' (Gen.xxix.11)=the ardour of love. . . For 'weeping' belongs to sadness and also to love; and=the highest degree of both.

4293³. (The facility with which the Israelites) could break forth into bitter weeping.

4354. '(Esau and Jacob) wept' (Gen.xxxiii.4)=the effect of joy on account of the conjunction of good with truths through love.

4565. 'Allon-bacuth' (Gen.xxxv.8) means 'the oak of weeping'; and 'an oak'=the lowest of the Natural . . . and 'weeping' a last farewell; from which it was customary to weep for the dead . . .

4786. 'His father wept for him' (Gen.xxxvii.35)=interior mourning; for 'to weep'=the last extremity of grief and sorrow, thus interior mourning. . . Wailing and weeping over the dead was a representative external in the Ancient Churches, by which was signified interior mourning. Ill.

5480. '(Joseph) wept' (Gen.xlii.24)=mercy; for 'to weep,' when predicated of the Lord, =to have mercy, because mercy is love grieving. Ill.

—e. 'Jerusalem' over which 'Jesus wept' (Luke xix.41) that is, which He had mercy on, and over which He grieved, =the Church, the last day of which, when there would be no charity and consequently no faith, is meant; and on this account, from His mercy and grief, He wept.

5693. '(Joseph) sought where to weep' (Gen.xliii.30)=the effect of mercy from love.

5873. '(Joseph) uttered his voice in weeping' (Gen.xlv.2)=mercy and joy; for 'to weep'=the effect of mercy; and also of sorrow. As it also=the effect of love, it=joy.

5927. '(Joseph) wept' (ver.14)=the effect of mercy; for 'to weep'=what is from mercy, thus the effect of it.

5928. 'And Benjamin wept upon his neck' (id.)=reception and thence what is reciprocal.

5930. '(Joseph) wept over them' (ver.15)=the effect of the affection; for 'to weep'=the effect of mercy; here, of affection.

6034. 'And (Joseph) wept long upon his neck' (Gen.xlvi.29)=mercy.

6500. '(Joseph) wept over him' (Gen.l.i)=sorrow. Ex.

6507. 'The Egyptians wept for him' (ver.3)=the sadness of the scientifics of the Church; for 'to weep'=the deepest sadness, and is representative of internal mourning.

6566. 'And Joseph wept when they spake unto him' (ver.17)=reception from love; for 'to weep'=what is significative of both sadness and love.

6736. 'Lo the child wept' (Ex.ii.6)=sadness.

R. 263. 'I wept much' (Rev.v.4)=grief of heart. Ex. E.306.

264. 'Weep not' (ver.5)=consolation. (=let there be no grief on that account. E.308.)

767. 'The kings of the earth shall weep for her' (Rev.xviii.9)=the more interior griefs of those who are in higher dominion . . . R.771. 788. E.1129. 1138. 1164.

—2. See WAIL, here.

D. 3545. He could not help weeping (when his Angel brother spoke to him). See A.2304.

E. 484³. See TEAR-lachryma, here.

— That 'weeping'=grief of heart, is evident from the fact that weeping bursts out of the heart, and breaks out into lamentations through the mouth. And that 'the shedding of tears'=grief of mind, is evident from the fact that it comes out from the thought through the eyes. (Continued under WATER.) This shows why it is that, in the Word, when 'tears' are mentioned, 'weeping' is also mentioned. Ill.

617²⁶. Lamentation because truth is destroyed, is signified by 'weeping' (Is.xxii.12); and because good is destroyed, by 'wailing.'

630¹⁴. 'To weep between the court and the altar' (Joel ii.17)=a lamentation over the vastation of Divine truth and Divine good in the Church.

637¹⁶. Mourning because of these things, is signified by . . . 'to descend in weeping' (Is.xv.3).

Weigh. *Appendere.* Portion. *Pensum.*

See under BALANCE, and HANG-pendere.

A. 2964. 'Abraham weighed to Ephron the silver' (Gen.xxiii.16)=redemption; for 'to weigh silver'=to buy; and, in the spiritual sense, to redeem.

3104³. 'To weigh the mountains in scales, and the hills in a balance' (Is.xl.12)=that the celestial things of love and charity are from the Lord, and that He alone disposes their states. (=to subordinate all things and keep them in equilibrium. E.629¹⁰.)

—e. 'Tekel,' or 'weighed in the balances' (Dan.v.27) is predicated of good. (=to know its quality as to good. R.313².) (=estimation in accordance with their quality, and Judgment. E.373³). 376²³.

P. 164³. Everyone takes his portion from the common stock.

180⁷. How the viscera draw (from the stomach) their assigned portion.

T. 364². Every object takes its portion from this common influx.

432. The payment of wages to workmen (a private duty of charity).

Weight. *Pondus.*

Weigh, To. *Ponderare.*

Weighing, A. *Ponderatio.*

Ponderous. *Ponderosus.*

A. 3104. 'Of half a shekel weight' (Gen.xxiv.22)= sufficient for initiation.

—². That 'weight'=the state of a Thing as to good. Ill. 3107.

3107. 'Ten of gold their weight' (ver.22)=what is full for initiation.

5658. 'Our silver in full weight' (Gen.xliii.21)= truths according to the state of each . . . (for as) 'weight'=the state of the Thing as to good—truths according to the state of each, is according to the good which they are able to receive.

— . Weights, in the Word, = the states of the Thing as to good; and measures, as to truth. Ex.

6311. (Spirits seen weighing materials.)

7039^e. They fell into Hell like weights. D.4439^e.

7545^e. They are (then) like weights with nothing to support them.

8533^e. See MEASURE, here. E.373.

8906^e. Every word is of weight. T.757^e.

10221^e. The shekel, regarded as a weight, denotes quantity.

P. 211^e. Like raising a heavy weight by screws.

R. 714. See TALENT, here.

D. 3905. His gravitation . . . was like that of a superincumbent weight . . . 4068.

4344. The reigning evil is consummated, until it drags them down like weights.

6040. The walking of Melancthon heard as ponderous.

E. 555¹². 'To deliver bread by weight' (Lev.xxvi.26) = that spiritual food is scarce. 675¹².

627^e. That weighings also were made with reeds. Ill.

Welcome. *Beneventote.*

M. 380^e. He opened the door, and said, Welcome.

5 M. 7. The Angels then say, Welcome.

Well. *Bene.*

A. 1680^e. Many (there) can speak well, from habit . . .

2219². The Rational has been given to men . . . to the end that everyone may wish well and do well to another.

2231². Those who will evilly, and yet . . . speak well.

4366. Thus does he pass from thinking well into willing well.

5131. 'When it shall be well with thee' (Gen.xl.14) = when there is correspondence. . . For it is not well with the exterior Natural until it corresponds.

5132². In its essence, charity is to will well to the neighbour . . .

5470. If a man receives (the Divine influx) it is well with him; but if not, it is evil with him.

8745. When the external man has been regenerated, the internal man makes all good consist in thinking well about the neighbour, and in willing well to him; and the external man makes it consist in speaking well about him, and in acting well towards him.

9704. When a man thinks well about the Lord, and about the things which belong to Him; and when he thinks well about the neighbour, and about the things which belong to him, and wills well to these, he then thinks and wills from the internal . . .

P. 254^e. Everyone (has) his place in Heaven, if he lives well.

325. That they are saved who acknowledge God, and live well. Ex.

—^e. The good of life, that is, to live well, is to shun evils because they are contrary to religion.

R. 961⁷. The Angels then said, Well . . . T.188⁹.

M. 136². They then heard voices from Heaven, saying, Well, well, well.

208⁴. (Thus do wives) know whether it is well (with their husbands).

380¹¹. On hearing this, we said, Well. T.35¹¹.

T. 340. Charity is to live well; and faith is to believe rightly.

393. That he who lives well, and believes rightly, is saved . . . and that he who believes rightly, and does not live well is [not] saved, (is seen by everyone from perception). (Continued under LIFE.)

Well. *Puteus.*

See under BEER, BEERSHEBA, ESEK, FOUNTAIN, and PIT.

A. 1688. 'The valley of Siddim was pits, pits,' or 'full of pits,' 'of bitumen' (Gen.xiv.10)= what is unclean of Falsities and cupidities. . . 'Pits' = Falsities. . . Falsities are called 'pits' from the unclean water in them.

2702. '(Hagar) saw a well of water' (Gen.xxi.19)= the Word of the Lord from which are truths; for 'a well of water,' and 'a fountain' = the Word, and also doctrine from the Word, and consequently truth itself.

— . As the Spiritual Church is here treated of, 'a well' is mentioned, and not 'a fountain.'

— . 'The wells,' in these passages, = the doctrinal things about which they contended . . .

—². 'A well' = the Word, or doctrine, in 'They journeyed to Beer: this is the well whereof Jehovah said unto Moses, Gather the people together, and I will give them water. Then sang Israel this song: Spring up, O well; answer ye from it. The well which the princes digged, the willing of the people digged it, in the Lawgiver, with their staves' (Num.xxi.16-18). (= the Word of the Ancient Church. 3424³.)

—³. But doctrine in which there is no truth is called 'a pit-fovea,' that is, a well in which there is no water. Ill.

2720⁴. 'Because of the well of water which Abimelech's servants had taken away' (Gen.xxi.25) = (the Lord's indignation on account of) the doctrine of faith, which the scientifics wanted to attribute to themselves.

—7. 'That I have digged this well' (ver.30)=that the doctrine is from the Divine.

3053. 'By the well of waters' (Gen.xxiv.11)=for the receiving of the truths of faith.

3096. 'She ran again to the well to draw' (ver.20)=a lower affection of truth; for 'a well'=truth, but truth which is lower. . . 'A fountain' (that is, a spring) is mentioned when a purer and when a higher truth is treated of; but 'a well,' when a truth not so pure, and a lower truth; as in this chapter, in which sometimes 'a fountain,' and sometimes 'a well' is mentioned. Natural truth is lower truth.

3412. 'All the wells which his father's servants had digged . . . the Philistines had stopped them up' (Gen. xxvi.15)=that those who were in the [mere] knowledge of Knowledges did not want to know the interior truths which are from the Divine, and so obliterated them. . . 'Wells,' here = interior truths which are from the Divine, because . . . they are said to have been digged by his father's servants 'in the days of Abraham his father,' and 'Abraham'=the Divine Itself of the Lord. 3420.

3413. 'And had filled them with dust'=by earthly things, that is, the loves of self and of gain.

3419. 'Isaac . . . digged again the wells of waters which they had digged in the days of Abraham his father' (ver.18)=that the Lord opened those truths which [had existed] among the Ancients. . . 'Wells of waters'=the truths of Knowledges; 'wells'=truths, and 'waters,' Knowledges.

3422. Thus the names given to fountains and wells=the Things which were understood by them, and which belonged to truth.

3424. 'The servants of Isaac digged in the valley, and found there a well of living waters' (ver.19)=the Word as to the literal sense, in which is the internal sense. For . . . 'a valley'=what is lower; and 'a well of living waters'=the Word in which are truths Divine, thus the Word as to the literal sense in which is the internal sense. . . The reason the Word is called 'a well' (as well as 'a fountain') is that the sense of the letter is relatively such, and also because, relatively to the spiritual, the Word is not a fountain, but a well. —³. III.

3428. 'They digged another well, and strove over that also' (ver.21)=the internal sense of the Word—whether there is such a thing. Ex.

3432. 'He digged another well, and over that they strove not' (ver.22)=the literal sense of the Word. Ex.

3445. 'There the servants of Isaac digged a well' (ver.25)=doctrine therefrom. For 'a well'=the Word; and, as the Word is doctrine itself, and therefore all the doctrine of the Church is from the Word, 'to dig a well'=the doctrine from it; that is, from the literal sense of the Word, because this is here treated of.

3464. 'And they showed him concerning the causes of the well which they had digged; and they said, We have found waters' (ver.32)=interior truths thereby; for 'a well'=the Word; and 'waters,' truths from the Word . . . There are interior truths in all the doctrinal things which are drawn from the literal sense of the

Word, because (this) is like a well in which there is water, for in everything of the Word there is an internal sense . . .

3765. 'Behold, a well' (Gen.xxix.2)=the Word. . . The Word is here called 'a well,' because the Natural is treated of, which, regarded in itself, apprehends the Word only as to the literal sense . . .

3768. 'For out of that well they watered the droves' (id.)=that the knowledge is from the Word.

3769. 'There was a great stone upon the mouth of the well' (id.)=that the Word was closed. Ex.

3771. 'They rolled the stone from upon the mouth of the well' (id.)=that they unclosed the Word. 3789.

3798. 'Jacob . . . rolled the stone from upon the mouth of the well' (ver.10)=that the Lord, from natural good, uncovered the Word as to its interiors.

4050. There appeared a well from which came forth a bright white mist. It represented the infundibulum of the brain. Ex.

6774. '(Moses) dwelt near a well' (Ex.ii.15)=studious application in the Word. Ex. 6776.

— . When the Word is called 'a well,' it = the Word as to the literal sense . . .

9086². 'An ass or an ox fallen into a well' (Luke xiv. 5). . . 'A well,' here, = the same as 'a pit,' that is, falsity.

R. 421. 'The key of the pit of the abyss' (Rev.ix.1) = their Hell opened. 422.

—². That pit, which is like the mouth of a furnace. Des. B.89.

D. 1557. Joseph put into a pit, and drawn out. Ex.

1588. This Earth called a stinking pit.

5458. They were all cast into a very deep and dark pit. . . 5460a⁹.

E. 535. 'The pit of the abyss'=the Hell where and whence are falsities of evil. 536. 537.

537¹¹. As 'pits-foveae' have nearly the same signification as 'wells'; for they are like wells, I will quote some passages in which they are mentioned. (Continued under PIT.)

539. 'There went up a smoke out of the pit' (Rev.ix. 2)=dense falsities from . . . the Hell where are those who have falsified the Word. 541.

Coro. 33². Like one who digs a pit, and covers it with boards . . .

Wellingiani. D.4736⁹.

Wellingk. D.6026. 6045⁹.

West. Occidens.

Western. Occidentalis.

See under QUARTER, and SET.

A. 1453. 'Bethel on the sea,' i.e. 'on the west' (Gen. xii.8)=(an obscure state as to Knowledges) . . . for, in the Word, 'the west'=what is obscure.

1605. 'The west' (Gen.xiii.14) = those who are to come; and also those who are not in love.

[A.] 3708. 'Thou shalt break forth to the sea,' i.e. 'to the west' (Gen.xxviii.14) = good as yet obscure, thus in its commencement.

—¹³. See EAST, here. 3900⁹. 9668³. H.151^e. E.239¹⁰. 340²². 422³. —⁴.

—¹⁸. That 'the west,' in the opposite, = evil. Ill.

9642⁹. See CORNER, here.

—^e. 'The west' = the good of love in its setting. 9648.

9653. 'The west,' or 'sea' = a state of good in obscurity; for the reason that 'the sun' = the Lord as to the good of love . . . and therefore its setting = good from Him in an obscure perception. And, as a man . . . has obscure perception when he is in exterior things . . . the west is called also 'the sea.' Ex. 9755-10189.

9755². The west, for the Heavens, is (at the back), opposite the Sun. H.141. 142. W.129, Gen.art.

10179^e. In Heaven . . . they who are in obscure perception of good are in the west. H.148.

H. 149. So in each Society . . . those in a less degree (of love and charity) dwell in the west.

150. Hence, the west, in the Heavens, = love and its good in obscure perception.

520. They who come to the Spiritual Kingdom, are introduced by the western (of the two ways from each of the places of instruction).

558². The evil Spirits between the north and the west. Des.

563. The Spirits in the western quarter towards the south. Des.

—². They advanced further into the western quarter.

587². Hence the Hells in the western quarter are the worst of all . . . Those in them des.

—⁴. The direfulness of the (other) Hells increases according to their proximity to the western quarter . . .

596. The infernal kingdom opposite to the Celestial Kingdom is in the western quarter; and those there are called Genii.

J. 48. The Swedes appeared towards the west; the Danes in the west.

— . Most of (the Papists) appeared in the western quarter . . . (Compare 58².)

— . All the Mohammedans appeared in the west towards the south. C.J.68.

58^e. In the west, dwelt, in front, those of (the Papists) who had lived in the dark ages. Des.

61⁹. Lastly, the Judgment was executed upon those (of the Papists) who dwelt more remotely in the western quarter . . .

C. J. 42. In the western quarter (of the spiritual London) dwell those who profess faith. At the right in this quarter is the entrance to this city, and the exit from it (for those who live evilly).

F. 67. 'The west' (Dan.viii.4) = the evil of the natural man.

W. 121. Those (Angels and Spirits) who are in a lower degree of love, dwell in the west.

144. Therefore the Spirits who are in the love of dominating from the love of self . . . look with their eyes to the west of that World . . .

R. 238^e. Hence, in the Hebrew, 'the sea' is 'the west.'

901. 'On the west three gates' (Rev.xxi.13) = introduction into the New Church for those who are . . . less in the love or affection of good; (for) 'the west-occusus' = the love and affection of good in a lower degree.

—^e. They who are less (in love to the Lord and thence in affection, dwell) in the west.

M. 3³. The third company, which was the first of the wise ones from the western quarter (deliver their sentiments concerning heavenly joy and eternal happiness).

—⁴. The fourth company, which was the second from the western quarter (do the same).

14. The prince entered by a wider door, from the west.

77. The Heaven-dwellers in the west, (or those in the Copper Age) visited.

—⁵. Adulterers are cast into the fires of the west, (which are) evil loves. 79^e.

79⁹. We proceeded through the south to the region bordering on the west. Des. We entered the western tract of this region. Des.

268². Those in the phantasy of possessing all wealth (were found) looking to the west and the north.

T. 160². On the left, towards the west (of the World of Spirits) are the Societies formed of those who are against love to God and towards the neighbour.

476. In the west are those who are in evil.

D. 4923. When a state of sunset (or of west) comes to (the celestial Angels) their mountains appear to sink down . . . according to the state of sunset at the time . . .

5233. Those in the east had been in the greatest delight of exercising command . . . Those in the west, had been in such [delight] obscurely-*tali obscuro*.

5246. The Mohammedans who become Christians (in Heaven) . . . ascend higher and higher even to the west . . .

5346. (The Babylonians) in the west were those who were in the greatest love of self, having the exercise of command as the end; those in the east were in the delight of the love of exercising command . . .

5481. In the western quarter towards the south dwell those who are cunning and malicious, and who want to lead others towards the north [-west], where are those who are dull. See 5482.

5503. See LAST JUDGMENT, here. 5535.

5535a. They are explored by this: that when let into the general or common state of their life, they turn themselves to the west; or if to the east, they spring back to the west . . . For to be turned to the west is to be turned to the world. (Continued under EAST.)

5676. To the west (in the other life) are those who are in the love of self, and in interior thick darkness.

5692. Most of the cunning and deceitful dwell in the western quarter, partly upon lofty mountains, and partly in a plain . . .

5802^o. He went remotely into the west, nearest the north, to the most wicked. . . He then went further, in the same line, and there stayed. There were evil ones there, but not so wicked as those at the front.

5895. On those who are most remotely in the west. Beyond the most wicked of the Babylonish nation in the west, there are Hells . . . in which the wickedness is lessened by degrees, until you come to the Mohammedans and gentiles; and this for the reason that there may be equilibrium.

6016^e. The places of (those who have been cruel, and after long vastation are devoid of perception) are in the extremity of the west, above the lands there.

E. 316¹⁶. 'A he-goat came from the west' (Dan.viii. 5)=faith separated from charity originating from evil of life.

401²⁸. Those who dwell in the west are those who are in the obscure good of love. 417². 422². J.(Post.)12.

406⁴. When 'the sea' means 'the west,' it=what is natural; because, in the Spiritual World, those who dwell in the western quarter are in natural good.

418². Into the east and the west, the Lord inflows with Divine good more powerfully than with Divine truth . . . consequently, these are more in love and charity . . .

422³. Therefore 'the west,' in the Word, =the good of love in obscurity. 724²⁰, Ill.

439³. 'O Naphtali . . . possess thou the west and the south' (Deut.xxxiii.23)=the derivative affection of truth and enlightenment. (=the subservient good of love, and the light of wisdom. R.354².)

449¹². The tribes of Ephraim, Manasseh, and Benjamin . . . pitched 'on the west' (Num.ii.18-24), because in Heaven those dwell at the west, and at the north, who are in obscurity of good, and in obscurity of truth, thus who are in natural good and truth.

652². They who are in the obscure affection of the good of love dwell in the western quarter (of the cities there); and also walk there . . .

971. The Heavens (of the Celestial Kingdom) are in the eastern and western quarter.

J. (Post.) 268². In the west (of the spiritual London) re those who are in the obscure affection of good: those who are there are timid at opening their thoughts.

Whale. *Balaena*.

See WHALE=*cetus*, and LEVIATHAN.

A. 819. Still further to the left (in the Hells of hatred) there appear great fishes, monstrous whales, which swallow a man and vomit him out again. See D.1382.

6015⁷. Pharaoh is compared to 'whales in the seas' (Ezek.xxix.3), because 'a whale=*balaena seu cetus*'=the generals of scientifics. 6693⁴. E.513⁵.

7293. 'A water-serpent' (Ex.vii.9)=mere fallacies and the derivative falsities . . . for, in the Original, 'serpent' is here expressed by the same word as 'a whale,' which is the largest fish of the sea; and 'a whale'=memory-knowledge=*scientificum*, in general. Ill.

—². As 'whales'=scientifics which pervert the truths of faith, they also=reasonings from fallacies, whence come falsities. Ill.

—³. As 'whales'=reasonings from fallacies which pervert truths, 'water-serpents'=the falsities themselves from the fallacies from which come reasonings, and by which are effected perversions. Ill. . . The same things are signified by 'dragons,' but 'dragons'=reasonings from the loves of self and of the world, thus from the cupidities of evil, which pervert not truths only, but also goods. Ill.

9755⁴. 'Thou hast broken the heads of the whales upon the waters, Thou hast broken the heads of leviathan' (Ps.lxxiv.13). This treats of the knowledges which destroy the truths of faith; 'the whales whose heads will be broken'=scientifics in general; and in like manner 'leviathan.' E.483¹⁶.

M. 76². Chariots carved into the form of whales, etc. seen, (which were) appearances of the rational intelligence of the men of the Silver Age.

T. 186^e. They draw in falsities as whales do water.

D. 441. (Men who are worshipped as saints and as gods and goddesses) represented by great jaws as of whales, into which spiritual images were cast . . . and thus it was turned into a whale, or into a dragon, when it had swallowed so many that its belly could be formed. (See also 442.)

1391. Similar (representations) exist also in the world . . . as that Jonah was swallowed by a whale, which was actually done in the world.

4672. What is signified in the Prophet by 'the great crooked serpent,' and 'Leviathan.'

342⁵. Like things are signified by 'seas,' and 'by the things there, which are called 'fishes,' and 'whales.' Ill. . . 'A whale'=memory-knowledge=*scientificum*-in general.

—¹⁰. (Thus) 'seas'=the generals of truth; and 'whales,' and 'fishes'=the affections and thoughts of those who are in the generals of truth.

388²⁵. 'Praise Jehovah from the earth, ye whales and deeps' (Ps.cxlvi.7)=the goods and truths in man from which he worships God. . . 'Whales and deeps'=scientifics and Knowledges in general, or in the whole complex. 650¹².

455¹⁸. 'A whale,' which is meant by 'leviathan,' =the natural man as to scientifics.

Whale. *Cetus*.

See WHALE=*balaena*.

A. 42. 'God created great whales' (Gen.i.21) . . . =the generals of scientifics under which and from which are the particulars; for there is nothing in the universe which is not under some general in order that it may exist and subsist. 'Whales=*ceti aut balaenae*' are

mentioned in the Prophets, and there=the generals of scientifics. 'Pharaoh' . . . by whom is represented human wisdom or intelligence, that is, knowledge in general, is called 'a great whale.' Further Ill.

[A.42]^e. The Knowledges of faith . . . were thus swallowed up, as the whale swallowed Jonah, where 'the whale'=those who possess the generals of faith as scientifics, and act in this way.

6385^e. 'A whale'=the generals of scientifics . . . and therefore it is said, 'they that go down to the sea with ships, these have seen the works of Jehovah, and His wonders in the deep' (Ps.evii.23,24).

E. 275³. 'The whales in the sea' which shall be 'slain' (Is.xxvii.1)=scientifics in general.

538¹¹. That Jonah was 'in the whale three days and three nights' represented that the Lord was so 'in the heart of the earth' (Matt.xii.40); and the words of Jonah (beginning, 'Out of the belly of hell have I cried . . .') describe the Lord's direful temptations. Fully ex. (Compare 706⁶.)

622⁶. 'He hath swallowed me as a whale' (Jer.li.34) (is said of Nebuchadnezzar, because those who profane Divine truth drink it in more than others, and apply it to filthy loves, especially to the love of dominating). 'A whale'=the ultimate Natural, in which are those who are in the love of self. 714²¹.

654²¹. 'Behold, I am against thee, Pharaoh king of Egypt, the great whale that lieth in the midst of his rivers' (Ezek.xxix.3). By 'the great whale' is signified the memory-knowledge=*scientificum*=of the natural man in general; here, false memory-knowledge. 714²⁶.

714²¹. 'A whale' (Jer.li.34)=the like as 'a dragon,' the same word being used for both in the Original. —²⁶.

—³⁰. In these passages, the word translated 'dragons' is the same as that by which are meant serpents in general, and also the whales in the sea; and all these have a like signification, namely, the Natural of man in general, which is the Sensuous, so that (Jer.xiv.6) might be translated, 'they panted for the wind like whales.'

What ? Quid ?

A. 8083. 'What is this?' (Ex.xiii.14)=an inquiry why it is so.

D. 3751. (The Quakers) say, **what's this? what's this?**

Wheat. Triticum.

A. 1002. Bread from wheat (in the most ancient time).

3332^e. The more noble species of good are signified by 'wheat' and 'barley.' Ill.

3941. 'Reuben went in the days of wheat-harvest' (Gen.xxx.14)=faith as to its state of love and charity . . . for 'wheat'=love and charity.

—². That 'wheat'=the things which are of love and charity. Ill.

—⁴. 'Wheat' (Joel.i.11)=celestial love; 'barley,' spiritual love. (=interior and exterior good. 7602.)

—⁶. 'A measure of wheat for a penny' (Rev.vi.6)

=that love is so rare. (=the estimation of good . . . almost none at all. R.315.) (=the genuine good of the Church of no account. E.374.)

—^e. 'Gather the wheat into my barn' (Matt. xiii.30)=the goods. (=those interiorly good. J.70². C.J.10^e.)

7605. 'The wheat and the rye' (Ex.ix.32)=the good of the interior Natural, and its truth. ('Were not smitten'=were not destroyed. 7606.)

—^e. For 'wheat'=the good of love and of charity; and, as it is a more noble kind of corn than barley it =the good of the *interior* Natural.

9295². Wheat and barley=goods. 10303².

9781². 'Wheat'=good; and 'fine flour,' its truth.

9995. 'With fine flour of wheat shalt thou make them' (Ex.xxix.2)=the truth which is from Divine good, from which these things are. . . For 'wheat'=the good of love; thus, in the supreme sense, the Divine good.

10184^e. The seed of wheat, or of barley=states of good.

10669. Wheat and barley in the ear=good receiving and also received.

—⁴. 'Wheat'=the good of love of the internal man.

10770. Seeds like the grains of Chinese wheat (seen in the Fifth Earth).

R. 315. The reason 'wheat and barley'=good and truth; here, the good and truth of the Church from the Word, is that all things of the field and vineyard =such things as are of the Church . . . 794. E.374², Further ex.

—². That 'wheat and barley'=the good and truth of the Church. Ill. E.374.

778. '(No) wheat' (Rev.xviii.13)=no . . . worship from celestial good. (=profaned worship from the goods which are from a spiritual origin. E.1153.)

M. 148^e. Like wheat in a winnowing shovel.

161^e. As when wheat . . . is thrown to the dogs . . .

T. 784^e. 'The wheat' (in the parable of the tares)=the truths and goods of a new Church. (=the good of truth, and therefore those who are in good through truths. E.374¹⁵.) 397². 426³. 624³.

E. 304¹⁰. 'They have sown wheat, and have reaped thorns' (Jer.xii.13)=to take truths of good from the Word and turn them into falsities of evil. (=that instead of the goods of truth there are evils of falsity. 374⁵.)

314⁷. 'The fat of the kidneys of wheat' (Deut.xxxii. 14)=genuine good. (=all good in general. 374¹⁰.)

365³⁶. 'He satisfieth thee with the fat of wheat' (Ps.cxlvii.14)=with all good of love and with wisdom; 'fat'=the good of love; and 'wheat'=all things which are from the good of love; in special, the truths of Heaven and the derivative wisdom. 374¹².

374. 'Wheat'=the good of the Church in general. (See BARLEY, here.)

—³. 'Wheat' (Jer.xxxi.12)=the good of the natural man.

—¹¹. 'I would feed them with the fat of wheat' (Ps.lxxi.16)=with good of every kind from celestial good. . . For 'fat'=celestial good; and 'wheat,' good of every kind. (=the delight of spiritual good. 619¹⁰.)

—¹⁴. 'He will gather the wheat into the garner' (Matt.iii.12) = good of every kind that is from a heavenly origin which He will preserve to eternity.

375. 'Wheat'=the good of the Church *in general*, thus that which is in the sense of the letter. (Continued under BARLEY.)

433²². 'Wheats of Minnith and Pannag' (Ezek. xxvii.17)=truths and goods of the Church of every kind.

740¹². As a faith of falsity is like chaff before the wind, it is said. . . that '(Satan) might sift them as wheat' (Luke xxii.31); 'wheat'=the good of charity separated from the chaff.

911⁴. 'Lest while ye gather up the tares ye root up the wheat together with them' (Matt.xiii.29)=that truth from good and its increase would also perish; for, with the men of the Church, truths are intermingled with falsities, and the truths cannot be separated, and the falsities cast out, until the men have been reformed. 'Let both grow together until the harvest; and in the time of harvest I will say to the reapers. . . gather the wheat into my barn'= . . . that (in the last state of the Church) the falsities of evil are separated from the truths of good. . . and these are conjoined with Heaven; or, what is the same, the men who are in them. These things take place in the Spiritual World. . .

911¹³. 'Were ashamed, and howled. . . for the wheat and for the barley' (Joel i.11)=grief on account of the devastation of good and truth.

1182. 'Wheat'=good: and 'fine flour,' its truth.

—'. 'Wheat'=the good of love; and 'fine flour,' the truth from this good.

Wheel. *Rota.*

Rotate, To. *Rotare.*

A. 956. The Spirit is then rotated on high. . .

2686³. 'His wheels like a whirlwind' (Is.v.28)=the doctrine of (natural truths). (=the powers of perverting and destroying truths. 8215³.) (=the ultimates of truth such as are in the sense of the letter, and the confirmations of falsity thereby. E.355²².)

5188². In their (punishment of) whirling-*circumrotatione*—they tried to draw others. . . into their whirl-*rotam*, and thus into destruction.

6015⁴. 'At the noise of his wheels' (Jer.xlvii.3)=the sensuous things and their fallacies which advance (the false doctrine).

6978². 'The voice of the sound of the wheel' (Nahum iii.2)=the defence of falsity by means of fallacies. =reasonings from falsities and evils. E.355²².)

7729⁴. 'The wheels' of a chariot=the falsities of doctrine. Ill.

8215. 'He took off the wheel of their chariots' (Ex. xiv.25)=that the power of injecting falsities was taken away. . . 'A wheel'=the power of advancing. Ex. . .

As this power belongs to the intellectual part of man, 'a wheel' (of a chariot)=the Intellectual as to the things which belong to doctrine. 8216. (=the faculty of reasoning. E.654⁴².)

—³. Thus 'a chariot wheel'=the power which belongs to the Intellectual; for, as a chariot has its motion and advance by means of wheels, so the truths which belong to doctrinal things have their advance by means of the Intellectual. Ill.

—⁴. 'The wheels' (in Ezek.i.and x.)=the Divine intelligence, that is, foresight; and therefore it is said that 'the wheels went together with the living creatures,' and that 'their rings were full of eyes;' and also that 'the spirit of the living creature was in them,' that is, the truth of wisdom. 8764⁴. See E.283¹².

—⁵. 'His wheels as burning fire' (Dan.vii.9) . . . 'His wheels'=the things which are of wisdom and intelligence, thus truths Divine; and 'burning fire'=which are of love and charity. (=the doctrine of celestial love. E.504².)

—⁶. 'The wheels' (1 Kings vii.33) = intellectual powers, by means of which there is progression. Compare 10236⁵.

8764⁴. 'Wheels'=the truths of doctrinal things, from the fact that 'chariots'=the doctrines of truth. Reits. E.283¹².

9872. 'The wheels' of the cherubs (Ezek.i.16; x.9) =the like as do the arms and feet with man, namely, the power of acting and advancing which belongs to truth from good. Hence it is that 'their aspect was like that of a beryl stone;' for 'a beryl'=truth from spiritual good, which has power.

10236⁵. 'Wheels,' as those of a chariot=the faculty of growing wise when all things enter from Heaven; for thus all things progress according to order; for 'the wheels' of a chariot=the faculty of making progress, thus of learning.

P. 279. Like a wheel driven round by the hand.

T. 57². Like two wheels with opposite motion acting against each other. . . 62.

576². As a mill [is in motion] from its wheel.

D. 255. I saw a kind of soft volution. . . into which I was raised. . . From this volution, 'wheels' are ascribed to the cherubs. Des.

3790. In the same kitchen was seen a miserable wheel driven by water. . . This wheel=the spiritual things of (the Quakers).

3821. Evil Spirits have often wanted to throw me under carriage wheels.

4272. (Influx is) like a wheel. . .

4696. He changed his mind, like a revolable wheel, into the opposite.

D. Min. 4819. A wheel like a disk-*orbiculum rotularem* . . .

Whelp. *Catulus.*

A. 3923³. 'Dan is a lion's whelp' (Deut.xxxiii.22) . . . =the first of truth, which is affirmation and acknowledgment.

[A.] 6367. 'Judah is a lion's whelp' (Gen. xlix. 9) = innocence together with innate forces; for 'a lion' = the good of love and the derivative truth in its power, so that 'a lion's whelp' = innocence with forces . . . The reason 'a lion's whelp' = innocence, is that 'a lion' = the good of celestial love; and its 'whelp' is as it were its infant, and thus = innocence. E. 278².

9348⁴. 'The mother of the princes of Israel' is 'a lioness'; one of her whelps has learned to seize the prey' (Ezek. xix. 1, 2, 5, 6) treats of the successive profanation of truth through the allurements of falsities from evils . . . 'A lioness' = falsity from evil perverting the truths of the Church; 'a lion's whelp' = evil in its power. (= the primary falsity of their doctrine. E. 280¹¹.)

M. 505^e. (These deflowerers) appear at a distance like dogs of indulgences, that is, whelps of deliciousnesses.

I. 14⁵. Like an eagle which . . . swoops down on and devours the young of sheep. T. 590.

E. 601¹¹. The burning cupidity (of 'Babel') to destroy Divine truth by means of falsities of evil, is signified by, 'They shall roar together like lions, they shall growl like lions' whelps' (Jer. li. 38).

Whence. Unde.

A. 1932. 'Whence camest thou, and whither goest thou?' (Gen. xvi. 8) = instruction - *informationem* - concerning the state.

3776. 'Whence are you?' (Gen. xxix. 4) = from what origin.

E. 472. 'Who are these, and whence came they?' (Rev. vii. 14) = what their quality is and what their quality has been. Ex. See R. 376.

617¹⁸. That to read the Word, and be instructed from it, is of no avail for salvation, unless we live according to it, is signified by, 'I know ye not whence ye are; depart from Me, ye workers of iniquity' (Luke xiii. 27).

Where. Ubi.

A. 4719. 'Where they feed their flock' (Gen. xxxvii. 16) = in what state they were. . . For 'where' = the state; because all places = states.

Wherefore. Quapropter.

A. 5754. 'Wherefore speaketh my lord such words as these?' (Gen. xlv. 7) = a reflection why such a thing inflows. . . Reflection is involved in the word 'wherefore,' which is a word of questioning with one's self.

Whether. Num.

A. 192. To search whether the things of faith in the Lord are so, is signified by 'to eat of the tree of knowledge.'

2588⁹. In the other life they are easily known by the fact that in relation to all things of faith they reason whether it is so . . . to eternity.

2718⁴. The man (of the Spiritual Church) keeps his mind in this: whether it is so . . . 3241³. 3385².

3024⁴. 'The daughter of Egypt' = the affection of

reasoning about the truths of faith as to whether it is so . . . 6729⁹.

3175³. For he puts truth in doubt, and reasons about it, from scientifics, as to whether it is so.

3428. See WELL, here.

—¹. So long as men debate whether a thing is, and whether it is so, they cannot advance into anything of wisdom. Ex. 5658^e. D. 5684.

—². Modern learning scarcely goes beyond these limits, namely, whether a thing is, and whether it is so, and therefore men stand excluded from understanding truth. Examps. 3677^e. 3747^e. 3833².

—³. Such men believe themselves to be wise in proportion as they can the better debate whether a thing is so. . . The simple have a common sense of apperception of truth, but these have extinguished this sense by first wanting to discuss whether-an-it is so. Sig.

3833. When good is being conjoined with him . . . he is no longer in doubt as to whether it is, or whether it is so; for he knows that it is, and that it is so; and when the man is in this state, he begins to know innumerable things . . . 4214².

—². But with those who are in doubt and discussion as to whether a thing is, and whether it is so, these innumerable things do not appear at all . . .

4075². The Societies which . . . reason about good and truth, and about everything, as to whether it is so, are for the most part of the spiritual . . .

4329². These constitute the general voluntary sense, and are those who . . . distinguish instantly whether a thing is so . . .

4417. There are Spirits called reasoners, because they reason about all things as to whether it is so, and are for the most part in obscurity as to all Truth.

4448^e. The men of the Ancient Church had no perception of the truth of faith . . . and therefore they then began to investigate about truth, as to whether it is so.

4653. The Spirits who correspond to the ear . . . are those in simple obedience, that is, who do not reason whether a thing is so; but believe it because it is said by others . . .

4925. The old dispute as to whether good or truth is the first-born.

—². For it is good through which the Lord inflows, and bestows . . . a perception as to whether a thing is so, or is not so.

4946². In every idea there are innumerable things which inflow from the Spiritual World, which, with a spiritual man, cause a higher insight, by which he can see and perceive whether a thing is true, or not.

5432². They who . . . have not looked into the truths of the Church from their own sight, and seen whether they are true . . . retain them solely in their natural memory . . .

5556. The Societies which constitute the scarf-skin are those who reason about all things as to whether it is so, or is not so, and advance no further. Des. D. 4154.

5937². What perception is. With every man there is a faculty of perceiving whether a thing is so, or is not so. Ex.

6222². The Intellectual of the Church consists in perceiving and seeing, before any dogma is confirmed, whether it is true, or not, and *then*, in confirming it.

7298². No one ought to be instantly persuaded of a truth . . . Therefore when any truth is presented . . . before good Spirits, something opposite is presently presented, which causes doubt; and in this way it is given them to think and consider whether it is so . . . This causes an extension of spiritual sight in respect to that truth, even to its opposites.

8516³. Whereas if (the Angels) were to think and act from truth (as distinguished from good) they would be thinking whether a thing ought to be done so, or not, and would stick fast in everything, and obscure the light they have, and at last would act according to what they themselves love . . .

H. 25(k). That the spiritual Angels reason about the truths of faith as to whether they are so, or not. Refs.

183². Men could apprehend (that Angels are men) if they would not . . . bring under direct thought [the question] whether it is so. Ex.

P. 168. Interior illustration (or enlightenment) from the Lord, consists in a man's perceiving at the first hearing whether what is said is true, or not.

—². By interior illustration from the Lord, a rational man perceives at once, as soon as he hears them, many things, as to whether they are true, or not. Examps.

219³. 'Yea, yea; nay, nay' is the discourse of all in the Third Heaven; for they never reason about Divine things, as to whether it is so, or is not so; but see in themselves, from the Lord, that it is so, or is not so. And therefore to reason about Divine things, as to whether they are so, or not so, arises from the reasoner's not seeing them from the Lord, and wanting to see them from himself; and that which a man sees from himself is 'evil.' But still the Lord wills that man should not only think and speak about Divine things, but should also reason about them, to the end that he may see that a thing is so, or is not so; and this, . . . provided the end is to see the truth, may be said to be from the Lord in the man; but it is from the man until he sees and acknowledges the Truth. Further ex.

M. 232. The cry, Oh how learned (related to) those learned who merely reason as to whether a thing is so, or is not so, and who rarely think that it is so. Des. T. 333.

T. 402⁹. Sensuous men do not see any genuine truth in light, but reason and dispute about every Thing, as to whether it is so; and these altercations are heard like gnashings of teeth.

D. 5848. That those who reason about truths, as to whether it is so, do not arrive at the first threshold of wisdom. Ex.

Whip. *Scutica*.

A. 6978². 'The voice of the whip, and the voice of

the sound of the wheel' (Nahum iii. 2) = the defence of falsity by means of fallacies.

Whip. *Verber*.

Whip, To. *Verberare*.

Beating, A. *Verberatio*.

A. 2748². The only thing they feared was being badly treated with whips, by the servants. M. 153².

H. 586². Inside the houses (of the infernals) there are continual quarrels, beatings, etc.

D. 4633. They wanted to whip me . . . See 4634.

Whirl. *Verticillus*.

D. 1183. They have with them the whirl (of a spindle) . . . which rotated in a beautiful manner.

1485. On the penalty of the whirl. Ex.

Whirlpool. See GULF—*gurges*.

Whisper. *Susurrus*.

Whisper, To. *Susurrare*.

Whisperer. *Susurro*.

Whispering, A. *Susurratio*.

A. 2128². A continuous whisper, heard. Ex.

4326. A thundering humming, heard. Ex. D. 3860.

4657. To speak in the ear so that no one should hear . . . is not proper in the other life, because it shows that they have been whisperers, and have become imbued with the nature of whispering; very many of whom . . . observe the faults and vices of others, and . . . (whisper) them to those who are present . . . Such cannot be admitted into the company of good Spirits . . . Moreover, in the other life, such speaking is heard louder than open speech.

H. 488². Those whose delight has been to insidiate, and machinate . . . whisper in the ears in the corners of dark rooms. The delight of their love is turned into this.

M. 16. They whispered (or murmured) a votive praise to the Lord.

D. 1149. Such a whispering is not proper in Heaven. (Ex. above at A. 4657.)

3469. They whispered hissingly, not like the Gehenna which had approached my left ear . . . the whisper of which was grosser, because from a grosser flame of fire . . .

3866. (This) influx was not a sounding (or thundering) humming . . .

D. Min. 4753. I heard by the murmur (of the sorcerers) that there was a multitude of them. The murmur was unpleasant, rough, and almost devoid of what is intellectual.

E. 1198⁴. (The hum heard in a hive before swarming.)

Whistle. Under Hiss.

White. *Albus*.

Whiteness. *Albedo*.

See under BRIGHT—*caudidus*.

A. 1042². See COLOUR, here. 3993⁶. 9467. W. 380. D. 6064.

— In spiritual things . . . the snowiness or white is the truth and good which a man supposes that he does from himself, which reflects and rejects from itself the rays of light.

1126. A tall man clad in white, seen. The whiteness was intense. It=those called 'Noah,' who were the first of the Ancient Church.

2015⁹. 'The white horse.' See HORSE, here. 5319⁶. 6534. S. 12. R. 298. 820. 826. E. 355.

2576⁴. In (these things) the red=the goods of love; and the white, its truths.

2576¹⁹. The Holy itself of His Divine Human was 'the raiment' which appeared as 'the light,' and as 'white glistening' (Luke ix. 29).

2699². See BRIGHT-CANDIDUS, here. 3812⁴. D. 1057.

3301⁶. 'His hairs were white as clean wool' (Rev. i. 14) = the Divine Natural as to truth. In the Word, and in the rituals of the Jewish Church, truth itself was represented by white . . . the reason of which is that truth is of light.

3993⁵. Speckled and spotted are from black and white . . . and, in the internal sense, white=truth, properly, the Lord's righteousness and merit, and hence (these) in man. This white is called bright-candidum, because it shines from the light which is from the Lord. But in the opposite sense, white=man's own righteousness, or merit; for truth without good is attended with such merit.

—⁶. As the white and black exist there from the light in which are intelligence and wisdom, and the shade in which these are lacking, it is evident that they (have these significations).

3994². The white among the lambs=the merit which is placed in goods.

4007. 'Everyone that had white in it' (Gen. xxx. 35) = in which there is truth; for 'white' = truth, but properly the Lord's justice (or righteousness) and merit, and thence the Lord's justice and merit with man. The reason 'white' has this signification, is that the light of Heaven, which is from the Lord, and is the source of resplendence and bright-whiteness-candor-=truth; and that which is enlightened by this light, so as to become resplendent and bright-white, is that which is called the Lord's righteousness and merit in man. Ill.

—². 'Teeth whiter than milk' = righteousness. E. 364⁴.

— To 'become whiter than snow' (Ps. li. 7) = to be purified from sins by the reception and putting on of the Lord's righteousness. (Compare E. 196².)

—⁴. In all these passages, 'white' = the truth of faith . . . But this is not possessed by those who believe that they have faith from themselves, and are therefore wise from themselves; but by those who believe that they have it from the Lord; for it is to these that faith and wisdom are given . . . This is to 'put on white garments,' and to be 'made white in the blood of the Lamb.' Further ex.

4015. 'Jacob peeled white peelings in them, to the laying bare of the white that was upon the rods' (Gen.

xxx. 37) = the disposing of the interior power of truth. . . . For 'white' = truth.

5433³. 'White garments' (Rev. iii. 18) = spiritual truths. (=genuine truths of faith from good. 9960⁷.)

— That 'white' is predicated of truth, because it is from the light of Heaven. Refs.

5954². Those (Spirits and Angels) appear in white garments who are in truths of faith through which is good; and those in resplendent bright-white-candidis-garments who are in truths of faith which are from good . . .

—³. 'Raiment white as snow,' and 'fine white linen' = holy truths; for 'whiteness' and 'bright-whiteness'-candor—are predicated of truths, because they the most closely approach light . . .

6380. 'His teeth are white with milk' (Gen. xlix. 12) = that the Divine Natural is nothing but the good of truth; for 'white' is predicated of truth. (=that His Sensuous was Divine truth from Divine good. E. 556².)

7601³. In Heaven, those in truth of the Natural appear clad in white; and this white appears like that of linen.

8458. Truth is there presented to view as white.

8521. '(The manna) was like coriander seed, white' (Ex. xvi. 31) = that the truth therein was pure . . . For 'white' is predicated of truth; and truth is also represented as white . . . (These words) describe the quality of the truth . . .

9166⁷. 'To make one hair white' (Matt. v. 36) = to say, from self, that truth is truth.

9212³. The Angels and Spirits who are in genuine truth, appear clad in white garments; and those who are in truths from good, in resplendent ones.

9407⁹. 'Whiteness,' and 'bright-whiteness-candor' are predicated of and correspond to truth. H. 179⁶.

9814⁶. 'White' = genuine truth. Refs.

9833⁶. In proportion as colours partake of white, they = truth.

9870. Blue from white. See BLUE, here.

10536². The whiteness of their garments is from the light of Heaven, which is Divine truth.

H. 178⁶. The less intelligent (Angels) have bright-white-candidae, and white garments devoid of resplendence. And the still less intelligent have party-coloured garments.

W. 380. The colour white corresponds to wisdom.

—⁶. In the Heavens where wisdom reigns, the light is bright-white-candida, and the Angels there are clad in white linen garments.

R. 121. 'I will give him a white stone' (Rev. ii. 17) = truths favouring and united to good. . . . For 'white' is predicated of truths. (=wisdom and intelligence. E. 147.)

167. 'They shall walk with Me in white' (Rev. iii. 4) = that they will live with the Lord in His Spiritual Kingdom, because they are in truths from Him. . . . 'In white' = in truths; for, in the Word, 'white' is predicated of truths, because it derives its origin from the light of the sun. (=their spiritual life, which they have through the Knowledges of truth and good from

the Word. 'In white' = in truths . . . and therefore 'to walk with Me in white' = spiritual life, because this is the life of truth, that is, according to truths. E.196.)

198. 'Shall be clothed in white garments' (ver.5) = become spiritual through truths. (=intelligence and wisdom according to truths and their reception; for 'white garments' = truths Divine. E.198.)

212. ('I counsel thee to buy of Me) white garments . . .' (ver.18) = the genuine truths of wisdom. Ex. E.243.

231. The colour white derives its origin from the light of the Sun in Heaven, and thus from spiritual light, which is bright-white-*candida*. . . And the spiritual Angels, being in the truths of wisdom from the Lord, are in that bright-white light, and therefore they are clothed in white.

234. 'Arrayed in white garments' (Rev.iv.4) = from the Divine truths of the Word. (=all the truths from good in the lower Heavens; for 'white garments' = the truths which are to be put on, and which, in special, are memory truths and Knowledges, and the lower Heavens are in these truths. E.271.)

328. 'White robes were given to each of them' (Rev. vi.11) = communication with the Angels who were in Divine truths. (=Divine truth from the Lord with them, and protection. . . For 'white' is predicated of the truths which are from the Lord; for whiteness-*album* - is of light, and the light which proceeds from the Lord as a Sun is, in its essence, Divine truth. E.395.) See below at E.395².

367. 'Clothed in white robes' (Rev.vii.9) = communication and conjunction with the higher Heavens. (=that they are then in truths, and in protection against falsities; for 'white robes' = the reception of Divine truth, and protection against falsities. E.457.) R.376. E.472.

379. See WHITE, TO MAKE, here.

642. 'Behold, a white cloud' (Rev.xiv.14) = the Word in the sense of the letter such as it is interiorly . . . because 'white' is predicated of truths in the light; and, interiorly in the sense of the letter there are spiritual truths, which are in the light of Heaven. E.905.

865. 'I saw a great white throne' (Rev.xx.11) = . . . a universal Judgment . . . from Divine truths. —².

962. The seats of the third (or lowest) row, were covered with white cloth.

M. 55³. In the midst of the Spirits were some Angels in white.

T. 686. They who have been regenerated by means of the Divine truth of faith, in Heaven wear white fine linen garments, and are called spiritual Angels.

Ad. 3/1472. The 'fine twined linen' was of a snowy colour (which) = what is entire and complete, and consequently corresponds to light, from which comes that bright-whiteness-*candor* . . . and consequently to Truths themselves, which are likened to the rays of light. It is from this that a white colour derives the fact that all colours are in it in a becoming and fit

manner; just as in the form of Truth, in which all colours must be as it were interwoven, otherwise truth can have no existence . . .

D. 432. In the other life, Moors, or negroes, like [other] Africans, do not want to be black, but white. After they have been prepared, they esteem whiteness as beauty, because all the Angels . . . are white-*candidi*; and the interior ones love to be clad in white garments. (These Africans detest the blackness of their bodies; for they know that their souls are white-*candidae* . . . 453^o.)

1333. On those who love white underclothing-*indusia*. . . They incited me to buy (such), by which is signified that they are those especially who suppose they merit Heaven by their own righteousness.

1393. But a white colour (unlike a black one) does not receive the rays of light, but reflects them; and in like manner do those who justify themselves, and place merit in works . . .

E. 196². The reason why, in the Word, 'white' is predicated of truths, is that Divine truth is the light of Heaven, and whiteness-*album et candidum* - is from the light of Heaven. III.

364⁵. 'The Nazarites were whiter than snow, they were whiter-*candidi* - than milk' (Lam.iv.7) = the truth of the good of celestial love. (=a representative of Divine truth and Divine good in its perfection. 372⁵.)

372. The reason 'white' is predicated of truth, and signifies it, is that white derives its origin from the whiteness-*candore* - of light; and 'light' = truth.

395². The reason 'the white robes' given those under the altar also = protection by the Lord, is that 'the white robes' which were given them represented the Lord's presence around them with Divine truth, by which He protects them; for He encompasses them with a sphere of light, from which they have the white robes; and when they are encompassed with this sphere they can no longer be infested by evil Spirits. . . This takes place also with those who are being elevated by the Lord into Heaven: they are then clothed in white garments, which is a sign that they are in Divine truth, and therefore in safety.

695¹⁴. 'The fields are white already for the harvest' (John iv.35) = (that a new Church, which is from the Lord, is at hand).

905. The 'cloud' appeared 'white' (Rev.xiv.14) from the shining through of the Divine truth in the Heavens . . . For all whiteness that appears in the Heavens comes forth from the light of Heaven, which, in its essence, is Divine truth. Hence it is that the Angels, because in Divine truth, are clad in white-*albis et candidis* - garments.

White. *Canus*.

D. 559. The inhabitants of Jupiter walk with their faces covered over with a white covering.

5082. An old man with a white beard, whom they call God the Father.

White Horse. *De Equo Albo*. (The work.)

H. 1. The work on the White Horse referred to.

73:2). 114(s). 259^e. 305^e. J.5. 28^e. S.9^e. P.264^d. R.298^e. 716. D.5946^s. E.131^d.

White, To make. Dealbare.

A. 4007^d. See WHITE, here.

R. 379. 'They have made their robes white in the blood of the Lamb' (Rev.vii.14)=that they have purified (their religious things) from falsities of evil by means of truths, and thus have been reformed by the Lord. . . (These words are used) because 'white' is predicated of truths, so that they mean that they have purified falsities by means of truths. (=the implantation of Divine truth by the Lord; for 'to make the robes white'=to put off falsities and put on truths; for 'white,' and 'to whiten-albari' are predicated of truths. It is said 'to make the robes white,' because, in the Spiritual World, the garments of those who are in falsities appear dark and also spotted, and the garments of those who are in temptations appear dirty and neglected; but as soon as they emerge from the temptations, white-albar et candidae-garments appear upon them, because they have then been imbued with Divine truths. Hence it is that 'they have made their robes white'=that they have put off falsities and put on truths. E.476.)

E. 403^e. 'The branches thereof are made white' (Joel i.7)=that there is no longer anything spiritual.

659^h. Those who think evilly about God and the neighbour, and yet speak well about them; and those who think insanely about the truths of faith and the goods of love, and yet speak sanely about them, are inwardly like sepulchres which are whited outside, according to Matt.xxiii.27. 842^e. 1045^e.

Whither. Quo.

1932. See WHENCE, here.

Who. Quinam.

D. 4259. That Souls and Spirits do not know who they have been.

E. 472. See WHENCE, here.

Who? Quis?

A. 6370. 'Who shall rouse him up?' (Gen.xlix.9)=that he is safe in the midst of the infernals.

6867. 'Who am I?' (Ex.iii.11)=that he was not yet in such a state.

7095. 'Who is Jehovah, that I should hear His voice?' (Ex.v.2)=contrary thought about the Lord. . .

8407. 'Who will give?' (Ex.xvi.3)=that it would have been better.

J. 15³. Who has come from Heaven and told us?

R. 581. 'Who is like unto the beast? who can make war with him?' (Rev.xiii.4)=the superiority of that doctrine. (=that nothing is more true, and that it cannot be impugned. E.791. 792.)

T. 484. Who does not see the inanity, I will not say the folly, in these things?

Whole. Totus.

Total. Totalis.

See under INTEGRITY.

A. 3305. The two things that constitute the whole man.

4345². (Generals and particulars are) like a whole and its parts. A whole cannot be called a whole unless there are parts, since the whole consists of parts.

6138. A total submission. Sig. and Ex.

—². For the sake of making anyone blessed and happy, the Lord wills a total submission; that is, that he should not be partly his own, and partly the Lord's. (See Matt.vi.24.) A total submission is meant also in Matt.x.37. And also in Matt.viii.21,22.

—³. That the submission must be total, is evident also from the first (great) commandment (Mark xii.30). Thus, as love to the Lord does not come from man, but from the Lord Himself, 'the whole heart, the whole soul, the whole mind, and all the forces,' being recipients, must be the Lord's, consequently there must be a total submission.

6626^e. For such as is anyone in the whole, such is he in the part; for they are. . . homogeneous.

7327. A total falsification. Sig. and Ex.

7442³. 'He is (then) clean every whit-totus' (John xiii.10). Ex.

9568. What is wholly-totum—from good. Sig. and Ex.

10044. 'The head'=the whole man, thus the whole. Ex. and Ill.

—². There are two things which signify the whole, namely, the highest, and the lowest. Ex.

—³. That the ultimate (or last) also=the whole. Ill.

—⁴. That 'the feet,' and 'the toes,' and 'fingers' also=all things, and thus the whole. Ill.

10298⁵. In every idea of thought which proceeds from the will there is the whole man. Ex.

10367². That a man is wholly-totus—such as he is as to good, and not as to truth without good. Ex.

H. 475. In the deeds, or works, is presented the whole man. Ex.

N. 185. That the Lord wills to have the whole man whom He regenerates, and not a part. Ref.

W. 268². When (things) become of a man's life, they become not only of his whole mind, but also of his whole body. . .

367. Through these principles (or beginnings) the life is, from every part, in the whole; and from the whole in every part. Ex.

—². In a word, the whole comes into existence from the parts; and the parts subsist from the whole.

369^e. Hence he who elevates his mind to the Lord, is elevated whole to the Lord; and he who casts down his mind to Hell, is cast down thither whole. And therefore the whole man comes into either Heaven or Hell, according to his life's love.

Whole Duty of Man. (The work.)

D. 5958. On the author of The Duty of Men. See C.J.46.

Whoredom. See FORNICATION, HARLOT, and SCORTATION.

Why? *Cur.*

T. 502. He (thinks) why did the Lord come into the world? Why (this) . . . why (this), etc.

Wicked. Under CRIME, EVIL, and IMPIOUS.

Wicked. *Improbis.*

Wickedness. *Improbitas.*

A. 6765. 'He said to him that did the wrong' (Ex. ii.13)= . . . to him who is not in the truth of faith, and yet is within the Church. Ex.

6907². Everyone wants to seem just and true . . . the wicked more than the upright, in order to captivate minds . . .

7007. He supposes . . . that the upright would be more happy in the world than the wicked.

7590. 'Jehovah is just, and I and my people are wicked' (Ex.ix.27)=that the Divine good could not endure the malice of the infesters. . . 'Their being wicked'=malice.

9249. 'Put not thine hand with the wicked' (Ex. xxiii.1)=no obedience to malignities. . . 'The wicked'=one who is malignant; in the abstract sense, malignity.

9264. 'For I will not justify the wicked' (ver.7)=that such malignity is contrary to the Divine justice. Ex.

9272⁷. The falsity of doctrine from the wickedness of the teachers.

10378. For in proportion as anyone is in earthly and worldly things . . . he is in evils, and is wicked.

T. 418². Not only does an upright man love what is good and just in another, but a wicked man also does so, because, with him, he is in no fear of losing his reputation, etc. But the love of good, with a wicked man, is not the love of the neighbour; for a wicked man does not love another interiorly, except in so far as he is of service to him.

E. 661. For gifts from such an affection consociate both the upright and the wicked. Sig.

— Nothing is more delightful to the wicked—*improbis et impiis*—than to destroy the goods of love and the truths of doctrine, wherever they are; and to do evil to those with whom they are; for they burn with hatred against them . . .

661. The wicked form friendships, and consociate together, in order to inflict injury on the upright; it is the delight of hatred—which is that of their love—that consociates them: this makes them appear to be friends at heart, when yet they are enemies.

740¹⁵. As infernal evil and falsity prevails with them, it is said, 'Set thou a wicked man over him, and let Satan stand at his right hand' (Ps.cix.6).

Wickedness. *Nefas.*

Wicked. *Nefandus, Nefarius.*

See under MALICE.

A. 1944². To reason against what is good and true is not to possess what is rational; for many can do this who rush outwardly . . . into all wickedness—*nefarium*.

—³. In the other life . . . when external bonds

are taken away . . . they rush into all wickedness—*nefas*—without shame, fear, or horror. 10745,enum.

7360^e. (The people of Mars) account it wicked to think one thing and say another . . .

8998. Marriages between those of diverse religion are in Heaven accounted as heinous . . . and this was why . . . it was altogether heinous for (the Israelites) to commit whoredom with the gentiles.

9262⁴. Purification from that heinous crime. Sig.

H. 576. On the malice and wicked arts of infernal Spirits. Gen.art. 580,enum.

R. 800. The nefarious arts (of the Babylonians). Sig. and Ex.

T. 134⁴. Nor is it in accordance with justice . . . for one to take upon himself the wickedness of another, and for the wicked—*nefarius*—to become innocent; the wickedness being thus washed away.

D. 1976. On a wicked—*nefanda*—communion. Ex.

4321^e. (Thus) Paul is so wicked—*nefarius*—that . . .

4763^e. (Charles xii.) then rushed into nefarious things, which are not to be mentioned . . .

4798. (The nefarious deeds of the Moravians.)

Wickedness. *Scelus.*

Wicked. *Scelustus.*

Wicked, The. *Scelerati.*

A. 4327². Anciently (those who constitute the general involuntary sense) were the most celestial of all; but at this day they are the most wicked of all; and this mostly from the Christian world. There is a great number of them, and they appear under the occiput . . .

4925². From this error (it is inferred) that even the most wicked are received into Heaven, if in their dying moments they make confession of such things as are of faith.

8164. The wicked—*scelerati*—are sometimes in these griefs (or natural temptations) and they grieve the more in proportion as they love themselves and the world . . .

D. 3682. David, being a wicked one, and a subject of wicked ones, the wicked things of whom there is no need to make mention . . .

E. 6547⁰. 'Thus hast thou commended the wickedness of thy youth' (Ezek.xxiii.21)=the love of what is false implanted from the earliest age.

1012³. (Being thus spiritually murdered) he would be numbered among the vile and wicked—*sceleratos*.

Wide. See BREADTH.

Wide open. *Diductus.*

T. 16^e. With wide open mouth, he blurted out, Three Gods.

Widow. *Vidua.*

Widowhood. *Viduitas.*

Widowed. *Viduatus.*

A. 2362⁴. Why the priests were not to marry widows. (See VIRGIN, here.)

2417⁸. They called those in good, widows, etc.