

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. *Scelestus.*

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.

[A.]3703¹⁹. 'Widows' (in the Word)=those who are in a state of good and not so much in truth; and those who are in a state of truth, and not so much in good; and who yet long to be in (truth and good, respectively).

4835³. The brother (of the deceased husband) represented a kindred good with which might be conjoined the truth that was represented by the wife who was a widow . . .

4844. 'Remain a widow in thy father's house' (Gen. xxxviii.11)=an alienation from himself. Ex.

—². 'A widow'=the truth of the Church without its good. Ex. . . That is, those who are in truth without good, and still long to be in good, consequently, who love to be led by means of good; a husband=the good which should lead. In the Ancient Church, such persons were understood, in a good sense, by widows, whether they were women or men. For they distinguished the neighbour into classes . . . and when they spoke of widows, they meant such persons as are in truth without good, and still long to be led by means of good.

—⁵. That by 'widows,' in a good sense, are signified those persons who are in truth without good, and still long to be led by means of good. Ill.

—⁶. 'Widows' (Ps.lxviii.5)=those who as adults are in truth, but not yet in good, whose 'judge' is said to be 'the Lord,' because He leads them, and this by means of good into truth, that is, into the truth of intelligence. . . (For) truth without good, which is the 'widow,' becomes the truth of intelligence by means of a life of good.

—¹⁰. 'To devour widows' houses' (Matt.xxiii.14)=to deprive of truths those who long for them, and to teach falsities.

—¹². 'The widow in Zarephath' (to whom Elijah was sent) (1 Kings xvii.) represented those outside the Church who long for truth. —¹³. 9198⁷, Fully ex.

—¹³. But 'the widows' in the vastated Church, to whom Elijah was 'not sent' (Luke iv.25,26)=those persons who are not in truth because not in good: for where there is no good there is no truth.

—¹⁴. They who are in such (separated and empty) truth, and also they who are in falsity, are signified by 'widows' in the opposite sense. Ill.

—¹⁵. As by 'widows' were signified those who are not in truth because not in good, it was reproachful for Churches . . . to be called 'widows.' Ill.

—¹⁶. As 'a widow' represented . . . the truth of the Church without its good . . . therefore, in the ancient Churches . . . the priests were forbidden to marry a widow who was not the widow of a priest (Lev.xxi.13,14; Ezek.xliv.22). . . 'The widow of a priest' represented the affection of truth from good . . . and therefore it was also allowed the widows who were the daughters of a priest, who were childless, to eat of . . . the holy things (Lev.xxii.12,13). (For this=the appropriation of good after the things not of the Church had been removed . . . 10109⁴.)

4858. 'She removed from upon her the garments of her widowhood' (Gen.xxxviii.14)=a simulation of truth from good; for 'a widow'=those in truth without good, yet long to be led by means of good; and 'the garments' with which widows were clothed represented such

truth . . . so that 'to remove' them = to put off the representation of a widow . . . and, as she 'covered herself with her veil,' to simulate truth from good.

4884. 'She put on the garments of her widowhood' (ver.19)=intelligence; for 'a widow'=one in truth without good who longs to be led by means of good; and 'garments'=truths; and these two things taken together=intelligence. Ex. Moreover, 'a widow,' in the genuine sense,=one in truth who longs to be led by means of good into the truth of intelligence. Ex.

5008². (In what sense it is to be understood that good is to be done to widows, etc.)

5536³. See WIFE, here.

7910². Truth widowed of good. Ex.

9188⁴. The extinction of their spiritual life is described by 'widowhood,' and 'bereavement' (Is.xlvii.8); 'widowhood'=the privation of truth and thence of good; 'bereavement'=the privation of truth and of good.

9198. 'Any widow . . . (ye shall not afflict)' (Ex. xxii.22)=those who are in good without truth, and yet long for truth. . . The reason 'a widow'=this, is that 'a man-vir'=truth, and his 'woman,' good; and therefore 'the woman of a man, who is made a widow'=good without truth. But, in a sense still more interior 'a widow'=truth without good, because, in this sense, 'a husband'=good, and his 'wife,' truth. . . But, as the Celestial Church is not here treated of, but the Spiritual Church, by 'a widow' is signified one in good and not in truth who longs for truth.

—³. 'There were many widows in Israel in the days of Elijah' (Luke iv.25)=the state of the acknowledgment, then, of truth Divine in the Church; for 'widows'=those in good without truth . . . 'the days of Elijah'=the state of the reception of truth Divine . . . at that time . . .

9200⁶. 'Widows' (when mentioned with 'strangers,' and 'orphans')=the conjunction of good with truth.

9206. 'Your women shall become widows' (Ex.xxii.24)=that the goods with them will perish . . . For 'widows'=those in good and not in truths who still long for truths; but here, those who do not long for truth, because it treats of the evil, who 'afflict widows.' Ex.

9213³. 'Thou shalt not take the widow's garment in pledge' (Deut.xxiv.17)=not to take away, by any method, the truths which long for good; for . . . 'a widow'=those in good who long for truths; or, in the abstract, the good which longs for truth; for, if truth is taken away, good and its longing perish.

9348⁴. 'He ravished their widows' (Ezek.xix.7)=to pervert the goods which long for truth. E.601¹³.

R. 764. 'I am not a widow' (Rev.xviii.7)=that they will protect themselves; for 'a widow'=one who is without protection, because without a man. The word . . . 'widow' is used . . . because there is meant Babylon as a Church. E.1121, Ex.

M. 322. (On the) marriage of a youth with a widow . . . between a youth and a widow there is not a like initiation to marriage from first beginnings, nor a like

progression in marriage (such as there is between a youth and a maiden) because a **widow** is more at her own disposal—*arbitrii et juris*—than a maiden . . .

323. See **WIDOWER**, here.

325. That the state of a **widow** is more grievous than that of a widower. Ex.

T. 427^e. 'Widows'=those who are devoid of truth, yet long for them.

E. 257². 'The **widows** shall be multiplied more than the sand of the sea' (Jer.xv.8)=those who are in evil and long for falsities.

687¹. 'I shall not sit as a **widow**, neither shall I know bereavement' (Is.xlvii.8)=to have no lack of followers, dependents, and worshippers. (Compare 1121².)

768³. 'The high priest . . . shall not take a **widow** . . .' (Lev.xxi.13). . . 'A **widow**'=good without truth, because it has been left by truth, which is the 'man.' Ex.

1121². Elsewhere in the Word, '**widows**'=both women and men who are in good and not in truth, and yet long for truth; thus who are without protection against falsity and evil, but who are protected by the Lord. The term is used also in the opposite sense. III.

Widower. *Viduus.*

M. 323. That the state of marriage of a **widower** with a maiden is different from that of a **widower** with a widow.—For a **widower** has already been initiated into the conjugal life . . . The virgin wife has (this) internal inclination, whereas with the man it has passed away . . . In like manner with a marriage between a **widower** and a widow. (But there is great variety and diversity in these matters) and beyond this general notion, it is not allowable to add anything of a specific nature.

325. See **WIDOW**, here.

Wife. *Uxor.*

Wifehood. *Uxorem.*

Wived. *Uxoratus.*

See under **FEMALE**, and **WOMAN**.

A. 54^e. From the affection of good, the Church is called . . . also 'a wife.'

155. The proprium, when vivified by the Lord, is called 'the bride,' and also 'the wife.'

156. 'This now is bone of my bones, and flesh of my flesh; for this she shall be called **wife**, because she was taken out of man' (Gen.ii.23)= . . . the proprium of the external man . . . vivified . . . (and) as the **internal** man has been coupled with the external man in this way . . . the proprium which before was called 'woman,' is called 'wife.' [Although it is the same word in the Hebrew.]

160. 'Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh' (ver.24)= . . . to leave the internal man . . . so that the internal shall be in the external, (and) they shall be together there . . . (See below, at M.194². E.555¹⁴. —. De Conj.34.)

162. Hence the law of marriages that there shall be one man and one **wife**; and, when it is so, they represent the heavenly marriage . . . (In) the Most Ancient Church, this law was inscribed on their internal man, and therefore a man had then only one **wife** . . . But when their descendants ceased to be internal men . . . they married more **wives** than one. 2740.

253. From the heavenly and angelic proprium, the Church is called, in the Word, 'the wife,' etc.

266. This law of marriages—that the wife, because she acts from cupidity, which is of the proprium, and not so much from reason as the man acts, is under the prudence of the man (springs from what is celestial and spiritual; and is stated in Gen.iii.16, which=that a Church which loves proprium should be obedient to the Rational. See 261.) See also 568^e.

289. 'A **wife**'=the Church; and, in the universal sense, the Lord's Kingdom in the Heavens and on earth.

430². See **MAN-vir**, here. 713. 725. 1468. 2389.

434. See **MAN-homo**, here.

668. '**Wives**'=goods. 718, Ex. 742.

721. '**Man-vir**, and **wife**' (Gen.vii.2)=falsities conjoined with evils . . . because they are here predicated of the unclean beasts; but just before of the clean ones; where they=truths conjoined with goods.

768^e. (When 'man-homo'=love or charity) '**wife**'=simply the derivative Church, as here, ('the wife of Noah,' and the three **wives** of his sons.' 770.) 906. 915.

770. But when 'man-vir and wife,' or 'male and female' are mentioned, then 'man-vir' and 'male'=intellectual things or truths of faith; and 'wife' and 'female'=voluntary things or goods of faith. 1468. 2581^e. 4823², Ex.

829². There are youths and young men who . . . have conceived . . . that **wives**, especially young and pretty ones, ought not to be for their husbands, but for them . . . The punishment of those of them who have confirmed themselves in this, des.

865². True marriage is that of one man with one **wife**. (Fully quoted under **MARRIAGE**.)

915. When the Church is described in the Word, it is described either by 'man-vir and wife,' or by 'man-homo and wife'; (in the former case) 'man'=what is intellectual, or truth; and 'wife,' what is voluntary, or good; (but in the latter) 'man'=the good of love, or love; and 'wife,' the truth of faith, or faith; thus 'man-homo'=the essential thing of the Church, and 'wife,' the Church itself.

1369. (In Gen.xi.29) 'Abram' and the other husbands=evils; and their '**wives**'=falsities.

1432. 'Abram took Sarai his wife' (Gen.xii.5)=the good to which truth was adjoined. 'Sarai a wife'=truth. 1433.

1468. 'He said to Sarai his wife' (ver.11)=He so thought concerning the truths to which celestial things were adjoined. . . For 'a wife' . . . =truth conjoined with good.

[A.1468]. In the Word, when 'husband' is mentioned, then 'wife'=truth; but when the husband is called 'the man-*vir*,' then 'wife'=good. This is the constant usage in the Word. 2517. 2581. 4823², Ex.

1473. 'They will say, This is his wife' (ver.12)=that they will call the (Knowledges) celestial. For 'wife'=truth adjoined to celestial things; and therefore 'This is his wife'=that which is celestial.

1489. 'Because of the word of Sarai the wife of Abram' (ver.17)=because of the truth which was to be adjoined to what is celestial. 1493.

1495. The progression is . . . at last to celestial truths, which are here signified by 'the wife.'

1497. 'Behold thy wife; take her, and go' (ver.19)=that the truth should be conjoined with the Celestial.

1500. 'They sent away . . . his wife' (ver.20)=that the scientifics left the truths that were conjoined with celestial things.

1545. 'He and his wife' (Gen.xiii.1)=the celestial truths then with the Lord. Ex.

1798³. He who is in a life of charity, the rather guards his neighbour's wife . . .

1904. 'Sarai, the wife of Abram, took' (Gen.xvi.3)=the affection of truth. . . For 'wife'=affection.

—, See HUSBAND, here. 2517. 3077². 3236. 3538². 4823². 4837². 4843. 6960². 8573². 9198. M.75⁴. 137². 178. D.5554. E.984².

2313. 'Lot's wife made a pillar of salt'=the affection of truth perishing. Compare 2455.

2407. 'Arise, take thy wife' (Gen.xix.15)=the truth of faith. 2411.

2454. 'His wife looked back behind him' (ver.26)=that truth averted itself from good, and looked to doctrinal things.

2507. 'Sarah his wife' (Gen.xx.2)=spiritual truth conjoined with the Celestial. 2554.

2582. '(Abimelech's) wife' (ver.17)=truth.

2718. 'A wife from the land of Egypt' (Gen.xxi.21)=the affection of knowledges. For 'a wife'=affection, or good.

2731. It has therefore been instituted by the Lord that wives are affections of good, which are of the will; and men-*vir*i Knowledges of truth . . .

2733³. If anyone (had seduced) his own wife, whom he loved (what would he have said). H.385. M.481.

2745. [Wives] who observe the conjugal debt, but do not love their husbands, but hold them in slight estimation . . . are represented by a cock, a wild cat, and a tiger of a dull colour. . . (For) such begin (like cocks) by talking much; then they scold; and finally put on the nature of the tiger. It was said by some that still such [wives] love their children; but it was replied that that love is not human, and that it inflows equally into the evil, and even into some animals, so that these too love their offspring more than themselves. It was added that with such [wives] there is nothing of conjugal love. (Continued in D.3198.)

2756. On those who have held as a principle a

communion of wives; and their horrible punishment. Des.

3196⁹. A man not wived, but thinking about a wife. Tr.

3211. See WOMAN, here.

3246⁴. The Celestial Church (was represented) by 'a wife'; and the Spiritual Church, by 'a concubine.'

3703¹⁶. Such truth is signified by 'a wife in captivity' (or 'among the captives') (Deut.xxi.11). 5886⁷, Ex.

3908. In ancient times, wives called themselves 'dead' when they did not bear a son or daughter. Ex. 3915.

4434². 'The wife of thy youth' (Mal.ii.14)=truth.

—⁹. That they should take only one wife (Mark x. Luke xvi.18) corresponds exactly to the spiritual laws of the heavenly marriage . . . for, in this marriage, good can be conjoined only with its own truth, and truth with its own good . . . 10172.

—, In the Spiritual Church, 'a wife' represents good . . . but in the Celestial Church, truth; and, what is an arcanum, (she) not only represents, but also actually corresponds to these. 4843. 8647.

4823². (For) in the celestial Church, the husband was in good, and the wife in the truth of that good; whereas in the Spiritual Church, the man-*vir*i is in truth, and the wife in the good of this truth. They are, and were, so actually; for the interiors in man have undergone this change.

4837². That the Jewish nation possessed nothing conjugal in either the spiritual or the natural sense, is very evident from the fact that they were permitted to marry more wives than one. Ex.

—, The marriage of one husband with a plurality of wives would present in Heaven the idea, or image, as if one good were conjoined with a number of truths that do not agree together . . .

4852. 'The wife of Judah' (Gen.xxxviii.12)=the religiosity with the nation descended from Jacob; and, in special, from Judah. For 'a wife'=the Church; but here, a religiosity, because it treats of the Jewish nation, with which there was no Church, but only the external of a Church . . .

4843. In the Spiritual Church, the wife is called 'the woman,' and =good.

4859. For 'a wife'=truth; and 'a husband,' good.

4871. 'A kid'=innocence . . . (and therefore) when they entered anew to their wives, they sent a kid beforehand. III.

4988. 'His lord's wife lifted up her eyes to Joseph' (Gen.xxxix.7)=truth natural not spiritual . . . and its perception. Ex. 4989. 4991. 5006.

4992². To be conjoined with one's wife from lust only (is) natural not spiritual; but to be (so) from conjugal love (is) spiritual natural; and when a husband is afterwards conjoined from lust only, he believes that he is transgressing, as one who is doing what is lascivious.

5032. 'When his lord heard the words of his wife . . .'

(ver.19)=the communication of falsity that appeared as truth. . . 'Wife,' here, =falsity. 5033.

5060³. Those who in the world had insinuated themselves with the end of committing adultery with wives, by speaking chastely . . . caressing the children, praising the husband. Rep. In Hell, they dwell in the foulest excrement.

5084⁷. The sensuous man believes . . . that it would not be contrary to order to marry more than one wife, if it were not forbidden . . . from Holy Scripture. If he is told that there is a correspondence between the heavenly marriage and the marriages on earth . . . and also that the genuine Conjugal is impossible between a husband and a plurality of wives . . . he rejects it as of no account.

7022. 'Moses took his wife' (Ex.iv.20)=the adjoined good. . . The reason his 'wife' represented good conjoined with truth, is that in everything in (both worlds) there is an image of a marriage; (that is,) an active and a passive. Ex. 8656.

7844^e. 'At even my wife died' (Ezek.xxiv.18); 'wife'=the Church.

8905². 'Their wives shall be ravished' (Is.xii.16)=that the goods of truth will be perverted by the evils of falsity.

8904⁷. 'Wife'=the Church. Refs.

8912. 'Wife' (in the tenth commandment) = all truth in general (which is not to be taken away from anyone, or injured). (=the affection of spiritual truth and good. E.1022².)

8994². In the Celestial Kingdom . . . the wives are in the Knowledges of good and truth.

8995⁵. To have maid-servants, was permitted in the representative Church . . . for the reason that 'a wife' represented the affection of spiritual truth; and 'a maid-servant,' the affection of natural truth.

9198. From the reception of the Divine truth . . . the Church is called . . . 'the wife.'

9790^e. A plurality of wives not allowable (in the First, Second, Fifth, and Sixth Earths). 10165. 10756^e. 10837^e.

9942³. Adam's 'wife'=the Celestial Church as to truth.

9961². Therefore . . . Heaven together with the Church, is called . . . 'the wife.' 10168. H.371^e.

10172. Love truly conjugal is impossible if there is a plurality of wives. 10756^e. H.379, Ex. De Conj.120, Ex.

10603⁵. It was on account of [the character of] that nation that they were permitted to have a plurality of wives—a thing entirely unknown in ancient times—and also to put away their wives for various causes . . .

10837^e. (The method of choosing a wife in the Sixth Earth.) Des.

H. 367. In the Heavens . . . the wife acts the part that is called the will.

369². (There) the will of the wife enters into the understanding of the husband and the understanding

of the husband into the will of the wife. (Quoted fully under HUSBAND.)

379. Marriage with more than one wife is like an understanding divided among a number of wills, and a man attached to a number of churches . . . The Angels say that to marry a plurality of wives is utterly contrary to Divine order; and that . . . the moment they think about (it) they are estranged from internal bliss . . . and become like persons inebriated, because the good with them is disjoined from its truth . . . (also, that) a lascivious delight is turned into what is undelightful after a short cohabitation, whereas the delight of love truly conjugal not only endures to old age in the world, but also becomes the delight of Heaven after death . . .

N. 13. The reason Heaven and the Church are called 'the wife,' is that those who are therein receive the Divine good in truths.

C. J. 51². (Dutch wives who affect command over their husbands. Fully ex. under Dutch.) D.6100. De Conj.59.

L. 63^e. The Church is 'a bride' when she wills to receive the Lord; and 'a wife' when she does receive Him.

S. 26⁵. A chaste wife seen, who=the conjunction of good and truth.

Life 46^e. This faith is living . . . and is like a beautiful wife, who from chastity is loving to her husband-*viro*.

P. 110^e. If they are wived, they love their consort from chastity itself.

245². (The 700 wives, and 300 concubines, of Solomon =various religiosities in the world.)

R. 813. 'His wife hath made herself ready' (Rev. xix.7)=that those who will be of this Church, which is the New Jerusalem, are being collected, inaugurated, and instructed.

960. That the Church, as a bride and wife, longs for Him. Sig.

M. 20². He (then, as the closing words of the wedding ceremony) called her his wife.

21². After the wedding . . . the wife represents the love of her husband's wisdom; (which) is a secondary love, which the wife has from the Lord through the wisdom of the husband. (Continued under HUSBAND.)

32². 44².

38. The spiritual man . . . perceives that these happinesses of the spirit exist with one wife, with whom he can be perpetually more and more conjoined into a one . . .

42². The representative form of conjugal love with (the angelic) wife, was as follows:—her face was seen by me, and was not seen; it was seen as beauty itself, and it was not seen because the beauty was inexpressible; for there was in her face a resplendence of flaming light, such as exists with the Angels in the Third Heaven . . . She said, What do you see? I replied, I see nothing but conjugal love and its form; but I see, and I do not see. Hereupon she turned herself sideways from her husband, and then I could survey her more

intently. Her eyes sparkled with the light of her Heaven, which light is flaming, and thus partakes of the love of wisdom; for the wives in the Third Heaven love their husbands from their wisdom and in their wisdom; and the husbands love their wives from this love and in this love towards themselves; and in this way they are united. This was the origin of her beauty, which was such that no painter could present it. (Her dress, jewels, etc. des.) Continued under HUSBAND. See also 75⁴.

[M.] 47a. If a man has had more wives than one, he (after death) conjoins himself with them, in order, while he is in the external state; but when he enters the internal state . . . he either adopts one, or leaves them all; for, in the Spiritual World, equally as in the natural, it is not allowable for any Christian to have a plurality of wives, because it infests and profanes religion. . . It is similar with a woman who has had more husbands than one; but these do not join themselves to their husbands, but only present themselves, and the husbands join them to themselves. The husbands rarely recognize their wives; but the wives well recognize their husbands, the reason of which is, that women have an interior perception of love, whereas men have only an exterior one.

50. That then there is given to the man a suitable wife; and to the woman a husband in like manner. Ex.

55. A melody heard from Heaven, sung by the wives and maidens there.

—⁵. (The sentiments concerning the chaste love of the sex of those) who were in cold towards their wives, and in heat towards the sex. Stated.

—⁷. Those in love truly conjugal . . . do not admit the influx of love from the body of any other woman than their own wife; and . . . are in pre-eminence potency . . .

56². (The wise one) said, I am not alone; my wife is with me, and we are two; yet not two, but one flesh. Rep. . . I said . . . What has wisdom to do with a woman? . . . At this they all smiled, and said, What is a wise one, or wisdom, without a woman? A wife is the love of a wise one's wisdom. Ex.

—⁵. The wife then appeared beyond the crystal wall, and said to her husband, Speak, if you please. And when he spoke, the life of wisdom from the wife was perceived in his discourse; for her love was in the tone of the speech.

63. The Church is formed . . . through the man with the wife . . .

75⁶. (The man of the Golden Age said) As my wife has the power of perceiving all my inclinations, she, as an intermediate, directs my thoughts (in relation to the wives of others) and removes everything discordant, and at the same time infuses a cold and horror for everything unchaste . . .

—⁷. As the woman was born to be the love of the man's wisdom, there are deliciousnesses of the play (of wisdom and love) between us and our wives. We have clearly seen this for thousands of years . . .

—⁹. I asked, Did any of you, in the natural world, live with more than one wife? He replied that he did

not know of one; for they were not able to think of more; and had been told by those who had done so, that the heavenly blessednesses of their souls had instantly withdrawn from the inmosts to the outermosts of their bodies, even to the nails, and, together with them, the honourable marks of virility; and, that when this was perceived, they were cast out of the country.

76³. (The man of the Silver Age said) There is a correspondence between spiritual marriage—which is that of truth with good—and natural marriage, which is that of a man with one wife; and . . . we have seen that the Church, with its truths and goods, is impossible except with those who live in love truly conjugal with one wife; for the marriage of good and truth is the Church with a man; and therefore all we in this Heaven say that the husband is truth, and the wife its good; and that good cannot love any other truth than its own, nor can truth love in return any other good than its own. If any other were loved, the internal marriage which constitutes the Church, would perish; and marriage would become merely external, to which idolatry corresponds. Therefore we call marriage with one wife sacramony; but with more than one . . . sacrilege.

—⁷. He said, The crimson colour signifies the conjugal love of the wife. (Continued under HUSBAND.)

77⁴. (The intelligent one of the Copper Age) set his wife beside him, and spoke as follows (on monogamy).

78⁴. (The magnate of the Iron Age said) We do not live with one wife; but some with two, or three; and some with more, for the reason that we are delighted with variety, with obedience, and with honour as of majesty; and these we have from the wives, when there are a number of them. With one wife there would be no delight from variety, but tiredness from sameness; no blandness from obedience, but annoyance from parity; and no happiness from domination and the consequent honour, but vexation from wrangling about superiority. And what is a woman? Is she not born subject to the man's will; to serve, and not to rule? But I asked, Where in this case is conjugal love, which makes two souls out of one, conjoins their minds, and blesses man? This love cannot be divided . . . He replied, I do not understand what you say; what else blesses man but the emulation of wives . . . As he said this, a man entered the women's abode, and opened the two doors; and there issued a libidinous effluvia that smelt like mire. This was from polygamous love, which is connubial and at the same time scortatory; and I therefore arose, and closed the doors.

—⁶. I said, afterwards, How can you subsist upon this earth, seeing you have no love truly conjugal . . .? He replied, As to connubial love, We love our wives with such vehement zeal (or jealousy) that we do not suffer anyone to enter further within our houses than the vestibule; and, as there is zeal, there is also love.

79⁵. We entered some of the cottages (of those of the Age of Iron mingled with Clay) and saw in each a man with his woman; and we asked them, Do all here live in their house with one wife only? They replied with a hiss, What do you mean by one wife only? why not

ask, With one harlot only? what is a wife but a harlot? . . . Why is a plurality of wives denied us? . . . What is life with one woman only, but captivity and imprisonment?

80². The Angel said, (The human Conjugal) is the desire to live with one **wife** only; and a Christian has this longing according to his religion.

115⁵. (What **wives** would be if the minds of the married partners were in the marriage of good and truth. Fully quoted under HUSBAND.)

123. A wife does not reflect upon the good in herself, but upon the inclination of her husband towards her . . . and the good which is in her from the Lord, she applies, without the husband's knowing anything about that application.

125. That the **wife** does not represent the Church. (Fully quoted under HUSBAND.) 126.

—². The Church is first implanted in the man, and through him in the **wife**; because the man receives the truth of the Church in his understanding, and the **wife** receives it from the man. If it takes place the other way about, it is not according to order; although it does sometimes happen, but [only] with men who are either not lovers of wisdom, and therefore not of the Church, or else who depend like slaves on the orders of their **wives**.

136⁶. They all went home with their prizes; and . . . their **wives** came to meet them, who also wore as marks of distinction ornaments that had been given them from Heaven.

155a. The affection of the deliciousnesses of conjugal love (heard sung) by **wives** in Heaven.

—². A golden shower (seen) falling over a palace, in which (were three **wives** with whom resided wisdom concerning the deliciousnesses of conjugal love). . . The Angel asked that I might be allowed to speak with the **wives**, in their husbands' presence. They called their **wives**, who looked searchingly into my eyes. I asked why, and they said, We can accurately see what is your inclination . . . and thought . . . concerning the love of the sex . . . I replied, Pray tell me something about the deliciousnesses of conjugal love . . . (for) this Angel has told me as a secret that **wives** are the receptacles and sensories of these deliciousnesses, because they are born loves; and all deliciousnesses belong to love. To this they replied with a smile, Be prudent, and tell nothing of this kind except with a doubtful meaning; because this is a wisdom which is kept deeply reserved in the hearts of our sex, and is not opened to any husband unless he is in love truly conjugal. There are many reasons for this, which we hide in our own bosoms. Then the husbands said, Our **wives** know all the states of our minds, so that nothing is hidden from them; they see, perceive, and feel whatever proceeds from our will; but we [see, perceive, and feel] nothing in our **wives**. This has been given to **wives**, because they are most tender loves, and as it were ardent zeals for the preservation of conjugal friendship and confidence, and thus of the happiness of life for both their husbands and themselves, which they provide for by a wisdom implanted in their love, and

which is so full of prudence, that they are not willing, and therefore are not able, to say that they love; but that they are loved. (Continued under HUSBAND.)

—⁴. The **wives** said, We will disclose something; (for) while that white dove appears, it is a sign that we may. Every man has five senses . . . but we have a sixth, which is a sense of all the deliciousnesses of the conjugal love of the husband; and we have it in the palms of our hands, when we are touching the breasts, arms, hands, or cheeks of our husbands, but especially their breasts; and also when we are being touched by them. All the gladnesses and pleasantnesses of the thoughts of their minds, and all the joys and delights of their lower minds, and all the festive and cheerful things of their bosoms, pass from them into us, and put on a form, and become perceptible, sensible, and tangible; and we discern them as accurately and distinctly as the ear does the melody of a song, or the tongue the flavours of delicacies; in a word, the spiritual delights of our husbands put on with us a kind of natural embodiment; and therefore we are called by our husbands the sensory organs of elaste conjugal love and of its derivative deliciousnesses. But this sense of our sex comes into existence, subsists, persists, and is exalted, in the degree in which our husbands love us from wisdom and judgment, and in which we in return love them from the same things in them. This sense of our sex is called in the Heavens the sport of wisdom with its love, and of love with its wisdom. . . The variety of these deliciousnesses is infinite; but we are unwilling, and therefore unable, to say more, because the dove . . . has flown away. 314³, Ex.

159. That the will of the **wife** conjoins itself with the understanding of the man; and, derivatively, the understanding of the man with the will of the **wife**. Ex.

160. That the inclination to unite the man to herself is constant and perpetual with the **wife**; but inconstant and alternating with the man. Ex.

161. That conjunction is inspired into the man by the **wife** according to her love, and is received by the man according to his wisdom. Ex.

— . At this day, this is hidden from the men, the reason of which is that **wives** persuade [the men] that they alone love, and that **wives** receive; that is, that the men are loves, and they themselves obediences; and they rejoice at heart when the men believe it. There are many reasons for this, all of which belong to the prudence and circumspection of **wives** . . .

— . There is nothing of conjugal love, nor even of the love of the sex, with men: but solely with **wives** and women. (Shown by experiment.)

—². But still the **wives**, from their prudence, brought the men to believe that love resides with the men, and that some spark of it may pass from them into their **wives**.

—³. (This experiment shows) that **wives** are loves, and men receptive. That men are receptions according to the wisdom in them—especially according to the wisdom from religion—is evident from the fact, that when the **wife** alone is loved, the love is concentrated; and, being ennobled, it remains in its strength, and is

steadfast and permanent; and that otherwise it would be as when wheat out of the granary is cast to the dogs, whereby there is scarcity at home.

[M.] 163. That the conjunction of the wife with the rational wisdom of the husband is effected from within; but with his moral wisdom from without. Ex.

165. The rational wisdom of the men climbs into a light in which women are not . . . but still (these things) are in wives from within. Ex.

—e. But . . . the virtues of moral wisdom are for the most part akin to like virtues with women, and partake of the man's intellectual will, with which the will of the wife unites itself, and makes a marriage; and, as the wife knows these virtues in the man better than the man knows them in himself, it is said that the conjunction of the wife with these virtues is from without.

166. That for the sake of this conjunction . . . there has been given the wife a perception of the husband's affections, and also the utmost prudence in regulating them. Ex.

—e. Wives know the affections of their husbands by three senses: sight, hearing, and touch; and regulate them without their husbands knowing anything about it.

—e. But as these are some of the secrets of wives, it does not become me to lay them open circumstantially; but as it does become the wives themselves, four Memorable Relations are added . . .

167. That wives . . . hide this perception from their husbands, for reasons . . . Ex.

—e. If wives were to disclose the affections and inclinations of their husbands, this cold would burst forth (in the latter) . . . and there would remain no hope of (conjugal) friendship, confidence, and of the bliss of dwelling together; and yet wives are continually allured—*lactantur*—with this hope.

168. That this perception is the wisdom of the wife; and is not possible with a man; nor is the rational wisdom of the man possible with the wife. Ex.

169. That a wife is constantly thinking about the inclination of the man to herself, with the purpose to conjoin him with herself. Ex.

170. The wife conjoins the man with herself by applications to the desires of his will.

171. That the wife is conjoined with her man by the sphere of her life which goes forth from her love. Ex.

—e. The sphere of love that goes forth from a wife who is tenderly loved, is perceived in Heaven as sweetly fragrant . . .

172. That the wife is conjoined with the husband by the appropriation of the powers of his manhood; but this takes place according to their mutual spiritual love. Ex.

—e. (These) are received by the wives universally, and they add themselves to their life; so that the wives lead a life more and more unanimous with their husbands. (Continued under HUSBAND.)

173. That in this way the wife receives into herself the image of her husband, and so perceives, sees, and feels his affections. Ex.

—7. (Thus) there is something of the husband being constantly transcribed into the wife . . . as her own.

174. That there are offices proper to the man, and offices proper to the wife; and the wife cannot enter into the offices proper to the man, nor the man into the offices proper to the wife. Ex.

175. In the offices proper to wives, will, affection, and love, play the leading part . . . (Ex. under HUSBAND, at M. 176.)

181. All these (before-mentioned) things, are utterly impossible except in the marriage of one man with one wife.

192^e. Married partners, (in the Spiritual World), possess an interior comeliness of face; for the man derives from the wife the lovely bloom of her love; and the wife from the man the bright lustre of his wisdom.

193. That the woman is actually formed into a wife, according to the description in (Gen. ii. 22-24). Ex.

—2. This (transcription of his Own wisdom into the woman) was effected in order that in the man there might not be the love of self, but the love of his wife. For the wife, from her inborn nature, cannot do otherwise than convert the love of self in the man into his love for herself; and I have heard that this is effected from the wife's love itself, neither the man, nor the wife, being conscious of it. Hence it is that no one can ever love his consort conjugially who is in the conceit of his Own intelligence from the love of self.

—3. (Thus) in marriage, the woman is as it were . . . formed from the man; and this is effected by the wife; or rather through the wife by the Lord, who has infused into women so to do. For the wife receives into herself the image of the man by her appropriating his affections to herself, and conjoining his internal will with her own . . . and also by her appropriating to herself the propagations of his soul. 197. 198.

194. That this formation is effected by the wife in secret ways, which is meant by the woman being created while the man slept. Ex.

—e. That the man's 'sleep' = his complete ignorance that his wife is formed and as it were created, from him, is evident from (what is said above, at M. 155^a. 166. 167. 168.)

—2. 'To cleave to his wife' (Gen. ii. 24; Matt. xix. 4, 5) = to devote himself to the love of his wife. (= that intellectual things must be associated with celestial ones. D. 1061.)

195. That this formation by the wife is effected through the conjunction of her own will with the internal will of the man. Ex.

—e. Whether it is said that the wife conjoins herself, or that she conjoins her will, with the will of the man, it is the same, because the wife is born voluntary, and therefore acts from the will . . . (More-over) the will of the man has its seat in the understanding, and the understanding—*intellectuale*—of the man is the inmost of the woman . . . Men have an external will also . . . which the wife clearly discerns;

but she does not conjoin herself with it, except pretendingly and playfully.

196. One who conjoins with self the will of another, conjoins also his understanding . . . and thus the whole man ; and hence it is that it has been implanted in the love of the wife to unite her husband's will to her own ; for in this way the wife becomes the husband's, and the husband the wife's ; and both, one man.

198. Conjugal deliciousnesses with wives originate from their wanting to be one with their husbands, as good is one with truth in the spiritual marriage . . . (Thus) the wife conjoins the man with herself, as good conjoins truth with itself ; and the man reciprocally conjoins himself with the wife according to the reception of her love in himself, just as truth reciprocally conjoins itself with good according to the reception of good in itself ; and in this way the love of the wife takes form—*formet se*—through the man's wisdom, just as good takes form through truth . . .

199. That in this way a virgin is formed into a wife . . . Ex. 321².

— The reason the virgin becomes a wife, is that in a wife there are things which have been taken out of the husband . . . and which were previously not in her . . . (And so) in a husband there are things taken from the wife which exalt the receptibility for love and wisdom . . . But this is with those who are in love truly conjugal.

— (Thus) maidenhood is changed into wifehood.

—². Some men said that conjunction with a woman before marriage is like conjunction with a wife after marriage ; on hearing which the wives were very indignant, and said . . . the difference is like that between what is fatuous and what is real. To this the men retorted, Are you not women as before ? to which the wives replied in a louder voice, We are not women—*foeminae*, but wives : you are in fatuous and not in real love, and therefore you speak fatuously. Then the men said, If you are not women (or females—*foeminae*), still you are married-women—*nulieres*. They replied, In the first beginnings of marriage we were married-women ; but now we are wives.

200. That in a marriage of one man with one wife between whom there is love truly conjugal, the wife becomes more and more a wife . . . Ex.

—². I have heard from the Angels, that a wife becomes more and more a wife as the husband becomes more and more a husband ; but not contrariwise ; because rarely if ever is a chaste wife lacking in love for her husband ; but what is lacking is the return of love by the husband . . . on account of his having no elevation of wisdom, which alone receives the wife's love.

208². (The three wives of the Golden Shower said, further) You glory over us from your wisdom ; but we do not glory over you from ours ; and yet our wisdom is more eminent than yours, because it enters into your inclinations and affections, and sees, perceives, and feels them. You know nothing at all about the inclinations and affections of your love . . . yet wives know them so well in their husbands that they see them in their faces, hear them from the tones of their

voice, and even feel them on their breasts, arms, and cheeks. But from a zeal of love for (our mutual) happiness, we dissimulate . . . and yet we regulate them prudently . . . merely bending them when possible . . .

—³. We have this wisdom from creation . . . in order that the men may be rendered happy by their wives . . . The Lord Himself regulates the male man's freedom from within, and through his wife from without ; and in this way He forms the man and his wife into an Angel . . . But we will speak more openly : we are moved to this prudence . . . because we are delighted from their love ; and we love nothing more than that they be delighted from our deliciousnesses. If these grow vile with them, they are blunted with us.

—⁴. We have observed various changes in the inclinations . . . of the men towards their wives. (Fully quoted under COLD.) We have noticed this (coldness) from the withdrawal of the sense from their eyes, ears, and body, in presence of our senses. (Thus) we know better than the men whether it is well or ill with them ; if they are cold towards their wives, it is ill with them ; but if they are warm towards their wives, it is well with them ; and therefore wives are continually devising means whereby the men may be warm . . .

—⁵. Here the dove moaned, and the wives said, That is a sign that we wish to divulge deeper secrets, but may not. Perhaps you will publish what you have heard . . . I replied, I intend to do so ; what harm would it do ? After consulting together, the wives said, Publish it if you like. We are not unaware of the power of persuasion wives possess. They will say, The man is joking . . . do not believe him, but believe us : we know that you are loves, and we obediences . . . Therefore . . . the husbands will place no dependence on your lips, but only on those of their wives which they kiss. (See this verified, 294².)

213. With those in love truly conjugal . . . the wife sees nothing more lovable than the man ; and the man the converse . . . (This may be known) from the first deliciousnesses of marriage, which are in their fulness because then the wife only . . . is loved. 224.

216a. That conjugal love resides with chaste wives ; but still their love depends on their husbands. Ex. (See below, at De Conj. 34.)

— For wives are born loves, and therefore it is implanted in them to want to be one with their husbands ; and they continually flatter—*lactant*—their love by this thought of their will ; so that to recede from the endeavour to unite themselves to their husbands would be to recede from themselves. But husbands are not born loves, but recipients of this love from their wives ; and therefore in proportion as they receive it, the wives enter with their love ; but in proportion as they do not receive it, the wives stand outside with their love, and wait. This is the case with chaste wives ; otherwise with unchaste ones.

217. That wives love the bonds of marriage provided the men love them. Ex.

— Wives, from what is implanted in them, want to be wives, and to be called wives. To them, this is

a name of grace and honour; and therefore they love the bonds of marriage. And, as chaste wives want to be wives, not in name only, but in reality; and as this is effected by a closer and closer binding with their husbands, they love the bonds of marriage from the firm establishment of its covenant, and this the more in proportion as they are loved in return by their husbands.

[M.] 219. That wives are in no excitation as men are; but have a state of preparation for reception. Ex. (Continued under HUSBAND.)

221^e. Hence wives, from the wisdom implanted in them, never offer any admonition about such things.

224. That where there is love truly conjugal, the conjugal sphere is received by the wife alone, and by the husband solely through the wife. Ex.

—². (This is why) husbands who love their wives very much, turn to them . . . and those who do not love their wives turn from them, and in the day-time look at them with a retracted gaze.

225. That where the love is not conjugal, the conjugal sphere is received by the wife, but not by the husband through her. Ex.

—^e. (Thus) a man who does not love his wife, receives this sphere from some other source . . . but even then it is inspired by the wife, unknown to the man, and when he grows warm.

242. The wife is the good of the husband's truth; and he is the truth of the wife's good.

255. When a married man—*usoratus*—commits adultery.

256². To remove (this) cold, wives, from the prudence implanted in them, [use] various resistances . . .

258. That (a cause of cold) is affirmation by the wife, and her talking about love. Ex.

— . Among the Angels there is no refusal or resistance on the part of wives, as there is with some wives on earth; and the wives also talk about love, and there is no such silence as there is with some wives on earth.

270³. The wife is in the chamber of the will.

—^e. When there is such cold towards the wife, the understanding looks downwards . . . and descends to warm itself at an illicit fire.

285². (For men need) an asylum at home with their wives, to allay the disturbances of their understandings. Besides, peace and tranquillity give serenity to their minds, and dispose them to gratefully receive the kindnesses offered by their wives, who spare no pains to dispel the mental clouds which they are quick-sighted to observe in their husbands . . .

—^e. Add to this, that there are no such simulations with wives as with men; but . . . they are those of real love; because wives have been born loves of the understanding of the men; and therefore they accept kindly the favours of their husbands; if not in words, still at heart.

290. That if favour does not cease with the wife when ability ceases with the man, a friendship which emulates conjugal friendship may take place as they grow old. (Ex. and continued under MARRIED PARTNER.)

291². (Such) men reduce their wives to either [the condition of] a rightful possession, or into compliance with their arbitrary will, or into slavery . . . But if the wives are in this striving (after mastery) . . . they reduce their husbands to either an equality of rights with themselves, or into compliance with their arbitrary will, or into slavery. But as there remains with (such) wives a desire which counterfeits conjugal love, and which is restrained by the law, and by the fear of legal separation . . . they lead with their husbands a consociate life.

—^e. Such wives are in the friendship of spurious love, from desire.

292. (The arts by which wives acquire Power over the men.) Fully ex.

— . I am forbidden by wives of this sort in the Spiritual World to present these marriages in public light; because they are afraid of their art . . . being divulged . . . But the men urge me to disclose the causes of the intestine hatred, and as it were fury, which is excited in their hearts against their wives . . . and (say) that they had unwittingly contracted a terrible fear of their wives, so that they had to obey their commands most submissively . . . and that after they had contracted this dread, they did not dare to speak to their wives except in a friendly manner . . . although they cherished in their hearts a deadly hatred against them; and that their wives also behaved courteously to them in both word and deed . . .

—². Women can . . . if so disposed, subject men to the yoke . . . Uncultured wives effect this by alternate scoldings and favours, some, by constant harsh and unpleasant looks; well-bred wives, by urgent and unceasing petitions, and by obstinate resistance to their husbands when they treat them harshly . . . For they know that men, from their nature, cannot resist the obstinacy of their wives, and that after giving way they will submit . . . And then the wives make a show of affability and caresses. The genuine cause of this domination of the wives . . . is that a man acts from the understanding, and a woman from the will . . . The worst of these women . . . can hold to their obstinacies to the death agony.

—³. (The excuses they plead.) They added this admonition for the men: to leave their wives their own rights; and, while in their colds, not to account them as viler than their maid-servants. They also said that many of their sex (cannot) exercise this art on account of their innate timidity. But I added, On account of their innate modesty.

293. Seven wives seen sitting on a bed of roses by a fountain, and drinking the water. . . I asked them, How do you wives know that the deliciousnesses of conjugal love are the same as those of wisdom? They replied, From the correspondence of the wisdom in our husbands with the deliciousnesses of conjugal love in ourselves; for these . . . are qualified in us exactly according to the wisdom in our husbands. . . We are continually reflecting on the wisdom in our husbands, and learn it daily from their lips; for we wives are thinking about the state of our husbands from morning to evening . . . whereas our husbands, in the day-time, think very little about our state . . . Our husbands . . . say, that

the pleasantnesses of this wisdom are transcribed from their minds into deliciousnesses in our bosom, and from our bosoms into theirs. Ex. 294².

—⁴. The spiritual rational and moral wisdom of our husbands—in respect to marriage specially—has as its end . . . to love the wife alone, and to put off all concupiscence for other women; and, in proportion as this is done . . . we feel more distinctly and exquisitely the deliciousnesses in ourselves which correspond to the delights of the affections, and the pleasantnesses of the thoughts, of our husbands.

—⁵. The delicious state of (a wife's) love is action; the state of the husband's wisdom is reception, and also reaction according to the perception; and this reaction is perceived by us (wives) with deliciousnesses in the bosom according to the state . . .

294. A few days afterwards, I again saw the seven wives; (but) in a magnificent (rainbow) rose-garden.

—³. (They said) Friend, you know not the wisdom and prudence of wives, for they hide it . . . in order to be loved; for in every man who is not spiritually, but only naturally, rational and moral, there is cold towards his wife . . . concealed in his inmosts; and this a wise and prudent wife . . . keenly observes, and in the same degree, from her conjugal love, hides it . . . because in so far as it appears, the conjugal cold of the man spreads . . . into ultimates . . . 330².

—⁴. Everyone who is insane in spiritual things is inmostly cold to his wife, and warm towards harlots . . . and when cold reigns with a man, he cannot endure any feeling of love . . . from his wife; and therefore the wife . . . conceals it; and in (the same) proportion the man is warmed . . . by the influent meretricious sphere. Hence the wife of such a man has no bosom deliciousnesses . . . but only pleasures, which on the man's side are to be called those of scortatory love.

—⁵. Every chaste wife loves her husband, even if he is unchaste; but as wisdom alone receives her love, the wife exerts all her endeavours to turn his insanity into wisdom, that is, to prevent his desiring other women . . . which she does by a thousand methods that are carefully hidden from the man, because she well knows that love cannot be compelled; and therefore it has been given to women to Know, by sight, hearing, and touch, every state of mind of their husbands; whereas it has not been given to the men to Know any state of mind of their wives. A chaste wife can look at her husband with an austere countenance, accost him with a harsh voice, and also be angry and quarrel; and yet in her heart cherish a soft and tender love towards him. But that this anger and dissimulation have as their end wisdom, and thus the reception of love by the husband, is evident from the fact that she can be reconciled in a moment. Further ex.

—⁷. Their husbands came . . . and confirmed what their wives had said . . .

321³. A sphere of love constantly flows forth from the wife, and a sphere of understanding from the man, and this sphere perfects the conjunctions . . .

323. See WIDOWER, here.

325³. As a man from creation is truth; and a wife from creation is the good thereof . . .

330³. The wives said, After a husband has sipped the natural beauty of his wife, he sees it no longer; but he sees her spiritual beauty, and from this he loves her in return, and recalls her natural beauty, but under a different aspect.

—⁴. Some wives in Heaven, who were beautiful, because they were heavenly affections, confirmed from there the three conclusions of the men; but added, Let wives love their beauty . . . only for their husbands' sake, and from them.

331. The three wives . . . concluded (1) that no wife loves her man from his face, but from his intelligence in his office and conduct—*mores*. Know, therefore, that a wife unites herself with the man's intelligence, and thus with the man; and therefore if a man loves himself from his intelligence, he draws back his intelligence from his wife into himself, whence comes disunion . . .

— . The men said, Perhaps the wife unites herself with the man's virility. The wives smiled, and said, That is not lacking when the man loves the wife from intelligence; but it is if he loves her from insanity. Intelligence consists in loving the wife alone . . . and insanity in not loving the wife, but the sex . . .

—². (2) We women are born into the love of the men's intelligence, so that if the men love their Own intelligence, the intelligence cannot be united with its genuine love, which is in the wife; and (then) it becomes insanity from conceit, and conjugal love becomes cold; and what woman can unite her love to cold . . .

— . The men said, Whence has a man honour from his wife, unless he magnifies his intelligence? The wives replied, From love, because love honours . . .

—². (3) You seem as if you love your wives, and do not see that you are loved by them, and that you only love back; and that your intelligence is the receptacle; so that if you love your intelligence in yourselves, it becomes the receptacle of your own love, and self-love never becomes conjugal, because it cannot endure an equal, but in so far as it prevails, it remains scortatory.

—^e. Some husbands in Heaven . . . confirmed from there the three conclusions of the wives.

333. That love truly conjugal is not possible except with one wife; consequently neither are truly conjugal friendship, confidence, and potency; nor such a conjunction of minds that they are one flesh. Ex. De Conj. 120, Ex.

335. That thus the celestial blessednesses, the spiritual happinesses, and the natural delights, provided . . . for those in love truly conjugal, are possible only with one wife. Ex.

338. That therefore it is not allowable for a Christian to marry more than one wife. Ex.

339. That if a Christian marries more wives than one, he commits (both) natural and spiritual adultery. Ex.

340. That the Israelites were permitted to marry more wives than one, because there was no Christian Church with them, and therefore love truly conjugal was not possible. Ex.

341. That Mohanmedans are now permitted to marry

more wives than one, because they do not acknowledge the Lord Jesus to be one with Jehovah . . . and therefore cannot receive love truly conjugal. Ex.

[M.] 342. (In the higher Mohammedan Heaven (they) live with one wife only.

353. As every man—*homo* . . . inclines to love himself, to prevent him from perishing . . . it has been provided . . . that this love of the male man be transcribed into the wife; and that there be implanted in her from birth to love the intelligence and wisdom of her man, and thus the man. Therefore the wife continually draws to herself her man's conceit of his Own intelligence, and extinguishes it in him, and vivifies it in herself, and thus turns it into conjugal love, and fills it with pleasant things . . . Sig. T.663.

355². In Heaven . . . there are wives still more beautiful, who appear like native effigies of heavenly love . . . 381.

—³. The Angel said, I have lived with my wife a thousand years . . . Des.

—⁶. With us, fructifications are spiritual . . . the wife, from her husband's wisdom, receives into herself the love of it; and the husband, from the love of it in his wife, receives into himself wisdom; nay, the wife is actually formed into the love of her husband's wisdom, which is effected by the receptions of the propagations of his soul, together with the deliciousness originating from the fact that she wants to be the love of her husband's wisdom. Thus, from a virgin she becomes a wife, and a likeness. Thence, too, love with its inmost friendship with the wife, and wisdom with its happiness with the husband, are perennially growing . . . This is the state of the Angels.

367^e. This love induces on the wife the form of love. (Continued under HUSBAND.)

372^e. So the wife protects, through the husband, those things which she has in common with the man . . .

379. That jealousy with men . . . is different from what it is with . . . wives. Ex.

384. In the virgins (there) there is the brightness, but in the wives, the resplendence, of beauty. The difference is like that between a diamond sparkling with light, and a ruby flashing at the same time with fire.

—². He continued, I have seen (there) the redness of bright-whiteness in the wife; and the bright-whiteness of redness in the husband.

403. That, before conception, wives have a state of love different from that which they have after it, up to the birth. Ex.

409². Hence . . . where there is no conjugal love between man and wife, it still exists with the wife, and by it there is some external conjunction with the man.

411². In Heaven, the husband follows the wife into her Heaven, or into her house, if they are in the same Society. (See an instance of this under MARRIAGE. D.6027¹⁶.)

460^e. Still it is better for the torch of the love of the sex to be kindled first with a wife.

464. See CONCUBINE, here. 466². —³. 467. 468. 476.

469. Why an adulterous wife is usually retained at home. Ex.

483. On those who find all their delight with the wives of others. D.6103². Fully des.6110⁷¹. —⁷³.

502. (Experience of those who first become wives in the Spiritual World, having died in their infancy. Fully stated by themselves.)

511. It is well known that wives . . . resist (their husbands) in order to take away from them the cold which arises from commonness . . . and also from an idea of lasciviousness.

T. 37³. By means of wisdom as a wife.

41^e. Wisdom or faith is like a wife. 377².

80. I asked the satan whether the woman was his wife. He replied, What is a wife? I know not what a wife is, neither does my Society. She is my harlot.

120. In the World of Spirits, each husband first seeks his own wife; and each wife her own husband.

307^e. The New Church, and not the former one, is 'the wife,' and 'mother,' in the celestial sense.

325. 'Thou shalt not covet thy neighbour's wife.' Ex. 326. —². E.1022².

431. The domestic obligations of charity are those of a husband towards his wife, and of a wife towards her husband.

D. 1992. (How good is turned into evil with) those who have loathed their wives. Ex.

3765. (A communion of wives among the Quakers. See QUAKER, here.)

3922. (Lascivious men and their wives. Fully quoted under LASCIVIOUS.)

3923, 3924. (Lascivious wives who do not want to have children. See LASCIVIOUS here.)

4399. To be delighted in having one's wife praised, is a formal affection. Ex.

4688. A wife was seen by her husband, and eight evil women assumed her form, so that he did not know which was his wife. The exterior forms were then taken away, and they all appeared as diabolical images, except the wife, who was an Angel of Heaven; and he went to her. Afterwards there was taken away from the wife the external form which the eight evil ones had drawn to themselves by magical art; and then the wife appeared in a resplendent form like an Angel, and he regarded her with admiration; and at last even that form was taken away, and then he was astounded . . .

4745. Charles xii. was wived in the other life with one of a like nature. Des.

5124. (The celestials) have wives, but such as are in an exactly similar affection . . .

5663. There are only flowers in their gardens, and not fruits, until they become wives.

6027. (The divorce of De la Gardie from his wife in the Spiritual World. See MARRIAGE, here.)

6055². (With those in conjugal love) the love of the husband depends upon that of the wife: in proportion as she loves such (congresses) so does the husband. It is the contrary in love not conjugal . . .

6095. The Africans say that by the civil law they are indeed allowed to take two or three wives, but still they take one, for the reason that a love which is divided among a number is external and thus lascivious; whereas with one wife it is internal and truly conjugal.

6106². That there arises such a commonness in regard to a wife, is known to adulterers, who therefore . . . want the wife to refuse, and even to deny that she likes it, and to turn her back, and then out of the commonness there takes place as it were the lasciviousness of adultery; and some, who love violations . . . want their wives to fight their husbands . . . These are like cats . . . 6110⁴.

6110². The wives of the Angels said that I should not reveal the fact (that the feminine principle is to love the husband tenderly), but I said that I shall reveal it. For they suppose this to be a weakness of theirs; but it is the very good of truth and truth of good.

—⁷. If a man concentrates his love on his wife, by shunning adultery as a sin, the love increases daily, together with its potency . . .

—⁸. A woman said to me that it is impossible to love a wife long, because it becomes common. But the Angels said she was mistaken, for where there is love truly conjugal, this very commonness is the plane in which the deliciousnesses form themselves from within . . . and this to eternity. —⁷⁵.

—¹⁴. The wife is the soul and life of the man. Or is the man's heart.

—¹⁶. Unless what is eternal is thought of, that is, an eternal conjunction, she is not a wife, but a concubine.

—¹⁷. The reciprocal bond is that the affection of the wife is in the understanding of the man, and that the understanding of the man is with the wife.

—¹⁸. In Heaven, the wife is spiritual heat; and the husband, spiritual light.

—²⁰. How the husband's life enters his wife by the thighs, and by love: . . . so that truth then becomes good, that is, the understanding [of the husband becomes] the will of the wife; and at last . . . becomes the form of the wife's affection; thus how it is to be understood that the wife was formed out of Adam's rib, and Adam said, 'Bone of my bone; flesh of my flesh;'; also that 'they shall become one flesh,' and that 'the man shall cleave to his wife.'

—⁵². Virgins who have imbued piety to the extent of becoming somewhat melancholy, make sad wives . . .

—⁵⁵. Various fears felt of a wife. Enum. . . Such a man seems to love his wife; but it is not fear *for* his wife, but fear *of* his wife. Whereas the fear of conjugal love is fear lest the wife be injured . . .

—⁶¹. When conjugal love has been inverted (as man is by regeneration) the man's love proceeds from the wife's love; and such as is hers, such is his.

—⁶³. See SEED, here.

—⁶⁴. It is lawful to love an impregnated wife . . .

—⁶⁶. Adultery with the wife of another, destroys all the delight of life between the husband and wife, and induces aversion for the other. It also destroys her care of the children . . .

— . An adulterer does not see this, unless he thinks about his own wife . . .

—⁶⁹. With those in conjugal love . . . [the delights] of the wife inflow into the sense of the husband, so that the very sensations and delights are mutually communicated . . .

E. 340¹³. 'Thy wife shall be as a fruitful vine on the sides of thine house' (Ps.cxxviii.3)=the affection of spiritual truth in everything he thinks and does . . . 638¹³.

555¹⁴. That the wife is said to be 'bone of the bones and flesh of the flesh' of the man—that good—which is 'the wife'—is from truth—which is 'the man.' 'Bone'=truth before it has been vivified, that is, conjoined with good . . . and, as all good is formed from truths, it is said, 'because she was taken out of man.' That 'the man shall leave his father and mother, and cleave to his wife'=that truth must be of good, and that in this way both become one good. This is signified by 'they shall be one flesh.'

— . 'Man and wife'=the conjunction of truth and good, which is called the heavenly marriage, into which man comes when he has been regenerated . . . and (this) is when he is in good and the derivative truths, which is meant by 'the man shall leave his father and mother, and cleave to his wife, and they shall be one flesh.' (=that man must leave that evil and falsity which he has from his religion . . . and that his understanding, separated from these, must be conjoined with the corresponding affection which belongs to the wife; for thus the two become one affection of truth and good . . . 710²⁶.)

—²¹. 'Hath not defiled the wife of his companion' (Ezek.xviii.6)=who does not adulterate the good of the Church and of the Word.

654⁴⁷. As 'wives' = affections of good and truth, which become affections of evil and falsity when one man has a plurality of wives, it is said, 'neither shall he multiply to himself wives, that his heart turn not away' (Deut.xvii.17).

701²⁹. 'A wife' is called 'the wife of thy covenant' (Mal.ii.14) from her conjunction with her man: but the 'wife,' here, = the Church; and 'the wife of thy youth,' the Ancient Church, against which the Jewish Church is said to have 'dealt treacherously' . . .

—²⁵. As two various affections cannot correspond to one understanding, in Heaven it is not possible for one man to have more than one wife.

—²⁷. The reason why 'Moses for the hardness of their hearts suffered them to put away a wife for any cause' (Matt.xix.3,8) was that the Israelites . . . were (merely) natural, and (such) are hard at heart, because not in any conjugal love, but in lascivious love, such as is that of adultery.

— . The reason why, 'whosoever shall put away his wife, except for fornication, and marry another,

commits adultery' (ver.9) is that 'fornication'=what is false, and, with a woman, the affection of what is evil and false, thus an affection which cannot possibly accord with the understanding of what is true and good; and from this discordance, conjugal love, which is that of truth and good . . . utterly perishes. For, when the interior conjunction, which is that of minds . . . is null, the marriage is dissolved. Further ex.

[E.] 734². The conjunction of good and truth is signified by 'betroth a wife,' and to 'take her' (Deut.xx. 7). . . 'Lest another man take the wife'=lest truth of a different kind conjoin itself with the affection of good . . .

768³. As 'man and wife,' in the Word, =the understanding of truth and the will of good . . . they=the thought of truth and the affection of good; and also truth and good. 863².

949³. In proportion as anyone shuns 'coveting' the wives, etc. of others—thus also the love and derivative cupidities of exercising command over others . . . —in the same proportion love to the Lord enters.

992^e. For (by these effects) the Vital (or life) of the man adds itself to the Vital of the wife, and couples them together.

993². Such love truly conjugal cannot come into existence except by a marriage in which the man is truth, and the wife good.

998⁴. When the Angels are separated from their consorts, they are in intelligence, but not in wisdom; but when they are with their consorts, they are in wisdom also; and, wonderful to say, in proportion as they turn their face to her, in the same proportion they are in a state of wisdom; for, in the Spiritual World, the conjunction of good and truth is effected by the aspect; and the wife, there, is good; and the man, there, is truth: so that as truth turns itself to good, so is truth vivified.

1004². The wife has been so created as to be the will of good. (Continued under HUSBAND.)

— Therefore it is not possible for one truth to be united to two diverse goods, nor the converse. Nor is it possible for one understanding to be united to two diverse wills; nor the converse. Nor is it possible for one man—who is spiritual—to be united to two diverse Churches. And so, in like manner, it is not possible for one man to be innately united to two women. Inmost union is like that of the soul and the heart; and the man is the soul of the wife, and the wife is the heart of the man. The man communicates and conjoins his soul to the wife by actual love—for his soul is in his seed—and the wife receives his soul in her heart; and thus the two become one; and then each and all things in the body of the one have regard to their reciprocal—*mutuum*—in the body of the other. This is genuine marriage, which is possible only between two. For it is from creation that all things of the man, both of mind and body, have their reciprocal—*mutuum*—in the mind and body of the wife; and thus that the smallest singulars have a mutual regard for one another, and want to be united. This regard and endeavour is the source of conjugal love. (Continued under MARRIAGE.)

1010⁴. See ADULTERY, here.

1120^e. Thus it is from Divine order for the wife to be on the right hand. (Fully quoted under RIGHT-*dester*.)

J. (Post.) 85. I have spoken with the Mohammedans about a plurality of wives . . . They perceived justice in my reasons; but replied that still they cannot recede from matrimony with a plurality, because it had been granted them in the world by their religion, for the reason that they are Orientals, who, without a plurality of wives would have blazed into adulteries and perished. De Conj.46, Gen.art.

De Conj. 9^e. Men to whom adulteries are the end in matrimony . . . take such a nausea for a wife that they flee from them; for at last they become impotences, and, with them, the life of thought and of speech perishes in the company of wives, and most of all in that of their own wife.

10. On lascivious wives, and other women, who appear as great mice. Fully des.

13. Noble wives seen in those caves.

34. Conjugal love depends on the wife's love, and such is the husband's love in return; and the wife's love does not depend on that of the husband. Ex. This is why it is said that the man must 'cleave to his wife.' It is the reverse with those who are not in conjugal love.

38. Case of one who had taken such a nausea and loathing for his wife, when he had merely doubted about God and the Word . . . He was a priest.

43. One wife for one man. Gen.art.

— Therefore if a Christian were to marry a plurality of wives, it would be like having two Churches in himself; or like a truth deriving its essence from two goods . . .

50. Almost every (married man) either meets his wife after death . . . or awaits her; and when they meet, they examine each other to see what mutual affection there has been between them; and if there has not been any, they separate of their own accord. Ex.

52. See MARRIED PARTNER, here.

So, they inquired where there were beautiful wives, and, when told, rushed there like furious mad-men . . . but in their blind heat they were carried to a place where the earth yawned . . .

121. Adulterers . . . nauseate marriage . . . They see their wife, but do not speak to her from any life. (Continued under ADULTERY.)

Wife, To take to. Under RECEIVE-*accipere*.

Wig. *Capillamentum*. T.381³. 810.

Wild. *Agrestis*.

A. 5620². 'Wild honey' (Matt.iii.4)=the delight of the literal sense as to good.

937². It is called 'wild' (or 'field') honey, because by a field—*agrum*—is signified the Church.

Wild-ass. *Onager.*

A. 1949. 'He shall be a wild-ass man' (Gen.xvi.12) =rational truth.

— . Of the same kind (as the horse, mule, and ass) is the wild-ass, for it is the mule of the wilderness, or wild ass—*asinus sylvestris*; and it=the Rational of man—not the Rational in its complex, but only rational truth. The Rational consists of good and truth . . . and it is rational truth that is signified by 'the wild-ass.' This, therefore, is what is represented by 'Ishmael.' . . . It is the same thing whether you say rational truth, or the man whose Rational is of this kind. The man whose Rational is such that he is in truth only . . . is a morose man. (Continued under ISHMAEL.)

—³. 'A joy of wild-asses' (Is.xxxii.14)=the devastation of intellectual things as to truth. (=the love of falsities. E.410⁷.) 730⁶.

— . It is said of the wild-asses that they 'snuff the wind' (Jer.xiv.6) when inane and empty things are learned instead of real things, which are truths.

—⁴. 'A wild-ass alone by himself' (Hos.viii.9)=the Rational thus destitute of truths.

— . '(Ephraim) shall be among his brethren as a wild-ass' (Hos.xiii.15) . . . The Rational (of the Spiritual Church) is 'as a wild-ass,' the dissipation of which is treated of.

—^e. 'The wild-asses' (which) 'quench their thirst' (Ps.civ.11)=the truths of reason. (=the instruction of those in the Church who long for truths. E.483⁷.) 1100⁹.

1950³. But truth separated from good, which is . . . here described . . . is like a wild-ass; for it fights against all, and all against it; in fact it thinks of and breathes scarcely anything but combats; its general delectation or regnant affection is to conquer; and when it conquers it glories in the victory; and it is therefore described by 'the wild-ass,' or mule of the wilderness, that is, the wild ass—*asinum sylvestrem*—which cannot be with others. Such a life is that of truth without good . . .

1964². From scientifics and Knowledges alone, without a life of use, the Rational becomes . . . like a wild-ass—morose, pugnacious, and possessed of a parched and dry life, from a certain love of truth, which (truth) is defiled with the love of self.

2702¹⁰. 'Wild-asses' =those who are solely in rational truth.

2781. There are beasts by which intellectual things, which are of truth, are signified . . . namely wild-asses, etc.

— . By 'the wild-ass' is signified truth separated from good.

E. 376²³. 'His dwelling was with the wild-asses' (Dan.v.21)=that the lot of his life was among the infernals; for . . . 'wild-asses'=those who are in direful falsities such as are in the Hells.

483⁷. 'Wild-asses'=natural truth.

1100⁹. 'Wild-asses'=what is rational.

Coro. 35². Is there not an infinite variety of men?

. . . one like an untamed wild-ass in front of a carriage . . .

Wild-beast. *Fera.****Wild.** *Ferus.***Ferine.** *Ferinus.*

A. 44^e. The things of the will are here signified by 'the wild-beast (or wild-animal) of that earth' (Gen.i.24).

45^e. Things which are lower in man, and which derive more from the body, are called 'the wild-beasts of that earth,' and are cupidities and pleasures. 46², ill.

—². Distinction between 'wild-beasts of the earth,' and . . . 'wild-beasts of the field.'

— . See BEAST, here. 47.

58. The Natural of (the spiritual man) is here signified by 'the wild-beast of the earth . . .' (ver.30) to which there was given for food 'the vegetable and the green of the herb.' Ill.

194. 'The serpent was more subtle than any wild-beast of the field . . .' (Gen.iii.1) . . . 'The wild-beast of the field,' here, as before,=every affection of the external man. 242. 245. 246, Ill. E.739⁹.

239. Their ferine nature. Tr.

246. 'Thy wild-beast shall dwell in it' (Ps.lxviii. 10) =that the affection of good [will do so]. (=the regenerate man. 908².)

272. That he should live like a wild-beast. Sig. . . He lives like a wild-beast when the internal man is so separated from the external that it does not operate into it, except in a very general way. For, that man is man he has through the internal man from the Lord; but that he is a wild-beast, he has from the external man, which, separated from the internal, is in itself nothing but a wild-beast: it has a like nature, cupidities, appetites, phantasies, and sensations. The organic things are also similar.

286. In what precedes it has treated . . . first of those who lived like wild-animals (or wild-things), and at last became spiritual men . . .

774. 'The wild-beast after its kind' (Gen.vii.14)=all spiritual good; and 'the beast after its kind'=all natural good. . . Thus 'wild-beast' involves what is of higher worth and excellence than 'beast.' The reason is, that in the Hebrew the term means also 'an animal in which there is a living soul.' And so here, it does not mean 'a wild-beast,' but 'an animal in which there is a living soul;' for [in the Hebrew] it is the same word.

* In E.388²², and 650⁹, it is stated that when, in the Word, *fera* is used in a good sense, it ought rather to be changed (in Latin) into '*animal*, which means a living soul,' for the reason that an idea of what is wild and ferocious adheres to the Latin word *fera*. In his own usage, however, Swedenborg has not changed *fera* into *animal*, even when the sense is good, but has retained *fera*, in spite of its 'wild and ferocious' associations. Therefore, as this Concordance is merely a work of reference to Swedenborg, the Compiler has followed Swedenborg's own usage in retaining 'wild-beast,' or 'wild-animal,' in the English; and it must be left to the reader to 'set aside the idea of what is wild and ferocious' from the expression in all those instances where it is used in a good sense, and to keep in mind the idea merely of 'a living soul.'

[A.] 803. '(All flesh expired) . . . as to wild-beast' (ver. 21)=the pleasures in their persuasions (did so).

841. '(God remembered) . . . every wild-beast' (Gen. viii.1)=that (the Lord is merciful to) everything . . .

—'. 'Wild-beast,' in the Word, is taken in two senses—for the things in man which are alive, and for those which are dead—for those which are alive, because, in the Hebrew, the term means what is alive: but as, in their humiliation, the Most Ancients acknowledged themselves to be wild-beasts, the term came to mean also the things with man which are dead. By 'wild-beast,' here, is signified both what is alive and what is dead in one complex, as is usually the case with man after temptation. Ex. (Compare 908.)

870^e. 'Deliver not the soul of Thy turtledove unto the wild-beast' (Ps.lxxiv.19)=the life of faith to those who have no charity. (=to the falsity of evil. E.388¹⁶.)

908. 'Every wild-beast that is with thee of all flesh' (Gen.viii.17)=everything vivified in the man of this Church. For 'wild-beast' is predicated of Noah, that is, of the man of this Church now regenerated.

—². Thus the same word means 'What is alive,' and 'wild-beast.' Ill.

—'. 'Every wild-beast of the forest is Mine . . . and the wild-beasts of My field are with Me' (Ps.l.10)=the regenerated man, thus what is living in him.

—'. 'I will make a covenant for them with the wild-beast of the field' (Hos.ii.18)=with those who are to be regenerated. (Compare 9182⁶.) (=with the affection of the Knowledges of truth. E.650²⁴.) (=with the affection of truth and good. 701³⁰.)

—'. So much does 'fera'=what is living, that the Cherubs or Angels seen by Ezekiel are called 'the four living creatures-*ferae*.'

—³. That, in the contrary sense, 'fera'=what is not living, that is, a savage wild-beast. Ill.

—^e. The Jews . . . were so cruel, and such wild-beasts, that . . . This shows what a wild-beast man is.

916. That 'every wild-animal' (Gen.viii.19)= . . . the goods of the internal man. Ex.

—^e. What is more agreeable than to hear that one may be saved, even if he lives like a fierce wild-beast?

987². When born, man is the lowest among all wild-beasts and beasts.

—'. Wild-beasts are never so (savage as man in his native state). Those which are fierce and rapacious harm others only to defend themselves, (or) to appease their hunger . . . 1738. D.2026, Gen.art. A.5393. D.1063.

1002. To kill animals and eat their flesh, was, to them, (to act) like wild-beasts. . . But when men began to be even more ferocious than wild-beasts, they began to (do this) . . .

1006. 'At the hand of every wild-beast' (Gen.ix.5)=from all that is violent in man . . . For, in the contrary sense, 'wild-beast'=what is like a wild-beast, thus whatever is ferine in man . . . and therefore it=one who is violent, that is, one who inflicts violence on charity; for he is like a wild-beast. From love and

charity a man is a man; but from hatred, revenge, and cruelty he is a wild-beast.

1029. 'Every wild-beast of the earth' (ver.10)=his derivative lower intellectual and voluntary things. . . These exterior things are scientifics and pleasures . . .

1030. 'Of all that go out of the ark, even every wild-animal of the earth' (id.)=the men of the Church, (and) the man outside the Church. . . 'The wild-animal of the earth' is here mentioned a second time, (which shows) that something else is meant by it . . . (namely) all in the universe who are outside the Church.

—². When things living are not signified by 'wild-beast,' it=things which are lower-*viliora*—and which partake more or less of a ferine nature, in accordance with what is being treated of. When it is predicated of what is in man, 'the wild-beast of the earth'=the lower things, which are those of the external man and the body, as just before. . . But when it is predicated of an entire society . . . 'the wild-beast of the earth'=those who are not of the Church, because they are lower-*viliores*. Further ill.

1844. Men (now) treat one another like wild-beasts . . .

1894. Otherwise, man is a wild-beast.

1949^e. 'They give drink to every wild-animal of the fields' (Ps.civ.11)=goods. (=those who live thence. 2702¹⁰.) (=those in the good of the Church. E.483⁷.) (=to the affections of truth. E.1100⁹.)

3696³. 'I will cause evil wild-beasts to cease out of the land' (Lev.xxvi.6)=that the cupidities of evil will cease.

4171². 'That which is torn' (Lev.xxii.8)=the evil which is from the falsity that is injected by the evil [Spirits] who are the wild-beasts in the forest which tear; for in the Word the infernals are compared to 'wild-beasts.'

4729. 'An evil wild-beast hath devoured him' (Gen. xxxvii.20)=a lie from a life of cupidities; for 'a wild-beast'=affection and cupidity. For, in the genuine sense, 'a wild-beast'=what is alive; and therefore 'an evil wild-beast'=a life of cupidities. (=that the cupidities of evil have extinguished it. 4776.)

5113¹¹. 'The wild-beasts of the field' (Ps.lxxx.13)=the evil which destroys the Church as to faith in the Lord. (=Falsities. E.388⁴.)

5302². The man (thus) destroys the human in himself, and makes himself a wild-beast. . . When such are looked at by the Angels, they appear . . . like wild-beasts.

5536³. 'The evil wild-beast'=falsities from evils. Ill.

5828. In the spiritual sense, 'wild-beasts which tear'=the evils of cupidities and the derivative falsities; and, in the other life, these are represented by wild-beasts.

6952⁶. He thus puts off the human nature, and puts on a ferine one; for wild-beasts look downwards . . .

7102². By 'the evil wild-beast' (which is the third of the four kinds of vastations and punishments that are mentioned in the Word) is signified the punishment of the evil which is from falsity. Ill.

7246. (Some of the inhabitants of Venus) are almost ferine . . . D.3346. Des.

7248. That there have been people of such a ferine nature in this Earth also. Ill.

7280^e. When their external bonds are taken away . . . and they are left to their cupidities, they are like wild-beasts . . .

9174. If the good of the love of self and of the world . . . be the soul of a man, he is not a man, but a wild-beast; and, in the other life, in the light of Heaven, he appears as a wild-beast . . .

9182^e. 'The wild-beast of the field'=life from good.

9276. 'What they leave, the wild-beast of the field shall eat' (Ex.xxiii.11)=(conjunction) through these with those who are in the delights of external truth . . . For 'beasts-*bestiae*'=affections of truth and good . . . but 'wild-beasts,' such affections as are of the most external truth; for, relatively to the internal affections, these are wild-beasts, for they are affections of sensuous things, which are called pleasures and delights . . .

9335. 'Lest the wild-beast of the field multiply against thee' (ver.29)=an afflux of falsities from the delights of the loves of self and of the world. . . For 'beasts-*bestiae*' of various kinds=good and evil affections; and therefore 'wild-beasts'=affections of what is false which originate from (these) delights; and, in the other life, these affections are represented by wild-beasts, such as panthers, tigers, wild boars, wolves, and bears. Moreover, these affections are like wild-beasts; for those who are in these loves are in evils and the derivative falsities of every kind, and they regard and treat their associates as wild-beasts would do. E.388⁷. 650⁶⁰. —⁶⁰.

—³. That 'wild-beast'=falsity and evil from the loves of self and the world. Ill.

—⁵. As 'wild-beast'=what is false, and as this is from a double origin—from evil, and from what is upright—'wild-beast,' in the Word,=also the upright gentiles. Ill.

9391¹⁶. As such think insanelly, because from lowest things, they are called 'the wild-beast of the reed' (Ps. lxxviii.30). See E.388¹³. 439⁵. 627¹³. (=the cupidity of falsity which is from the scientifics of the sensuous man. 654²⁴.)

H. 110^e. If he is wild and untamed, he is called a bear or a wolf.

587^e. Dark forests in which wander malignant Spirits, like wild-beasts.

P. 340a^e. I then said, So that you are like wild-beasts. On hearing this, fury seized them . . .

M. 79². The Angel said, All these wild-beasts that you have seen are not wild-beasts, but correspondences . . . of the cupidities in which are the people we are about to visit . . .

264⁴. Those (devils) were seen as various kinds of wild-beasts, with fierce eyes.

267². The external (of such a one) is human, and his internal ferine.

T. 13⁴. (Such) thereby put off the Human, and put on the Ferine, and become like beasts-*bestiis*-foxes in

cunning, wolves in fierceness, etc. . . In the Spiritual World they appear at a distance like these wild-beasts. So their love of evil figures itself.

34². If he closes the lowest natural degree as to its Spiritual, he becomes, as to his love, like a wild-beast . . .

45². This (diabolical love of self) is the cause of its cupidities appearing . . . at a distance like various species of wild-beasts; some, like foxes and leopards; some like wolves and tigers; and some like crocodiles and venomous serpents.

71^e. And the earth was cleared of those wild-creatures (that is, of the birds of night, locusts, and spectres).

74². (Otherwise) what is ferine would enter men . . . so that they could not be restrained by any laws . . .

123⁴. The combat of the Lord with Hell may be compared . . . to a fight with the wild-beasts of the whole world, and their slaughter and subjugation . . . Moreover infernal Spirits are described in the Word as 'wild-beasts.' They are meant in Mark i.13, by the 'wild-beasts' with which the Lord was 'for forty days.'

148. Like robbers who . . . when they return into the forests are like wild-beasts.

312². At a distance (such) appear like wild-beasts of every kind—tigers, leopards, wolves, foxes, dogs, crocodiles, serpents . . . and when they see gentle animals in the representative forms, they rush at them. . .

328. The concupiscences of the flesh . . . are exactly like those of beasts-*bestiarum*, and therefore, in themselves, are ferine . . . Therefore, in proportion as anyone indulges (these) concupiscences, he is a beast-*bestia*, and a wild-beast.

331. No one can approach another who keeps a leopard and a panther . . . unless he first removes these wild-beasts. 436.

405^e. With two . . . faces; one ferine, the other . . . human.

564². Inwardly, he is a beast-*bestia*; nay, a wild-beast . . .

568². I have seen evil moral men (when their external was put off) like wild-beasts; their fierce eyes fixed on the neighbour . . . See E.388².

574. Regarded in himself, the natural man . . . differs not from the nature of beasts-*bestiarum*: he is in like manner wild and untamed—that is, as to the will . . .

588. If the will were not held in check through the understanding, the man . . . from the ferine nature implanted in him, would plunder and slaughter . . .

D. 1913. That fierce-creatures-*ferae*—with many feet, such insects, for instance,=the more insane devils. Gen.art. 1915, Examp.

3078. The life of evil Spirits is not different from that of wild-beasts; for they act from instinct, and know no otherwise than that they live a life just like wild animals . . . The ferine life of evil Spirits is worse in this respect—that they are carried by their instinct against what is good and true; which they derive from the fact . . . that they have been born men.

4633². As he was of such a ferine nature, he was despatched into the Hell of such. 4634.

[D.] 5832. All said that they are no longer men, but are like **wild-beasts**; for they had put off the human nature by bursting asunder and profaning the society [which comes into existence by] marriage.

E. 304⁶⁰. 'Evil **wild-beasts** (shall) cease out of the land' (Lev.xxvi.6)=that there should not be evil affections and concupiscences, which destroy the Church. 365¹⁴. —²⁷. 388⁷. (=exemption from the cupidity for falsity. E.650²⁸.)

328¹¹. 'No lion shall be there, neither shall a ravenous one of the **wild-beasts** be found therein' (Is.xxxv.9)=that there shall be no falsity destroying truth, nor evil destroying good. 388¹⁰. 650⁴⁴.

388. 'And by the **wild-beasts** of the earth' (Rev.vi.8)=evils of life, which are the cupidities and derivative falsities that originate from the love of self and of the world, and which devastate all things of the Church with man. (See R.323, where 'beast' in the same passage is '*bestia*' in the Latin.)

— That '**wild-beasts**,' here, =in special, evils of life, is evident from the series . . . Ex.

—³. That '**evil wild-beasts**' =the (above mentioned) cupidities and falsities; and also, in the opposite sense, the affections of truth that vivify all things of the Church. III.

—⁵. 'The **wild-beast** of the field' (Hos.ii.12)=the derivative falsities and evil cupidities. 403².

—⁷. 'The **evil wild-beast**' =the cupidities which destroy good affections. III.

—⁸. 'The **evil wild-beast** in the land' (Ezek.xxxiv.25)=cupidities; and 'the **wild-beast** of the field' (ver.28)=Falsities.

—⁹. 'The **wild-beast** of the field shall rend them' (Hos.xiii.8)=cupidities and falsities. (=that they will be destroyed by falsities from evil. 781¹⁴.)

—¹¹. 'Every **wild-beast** of the nation' (Zeph.ii.14)=the falsity of evil. (=the affections of falsity. 650⁶⁶.)

—¹². 'Every **wild-beast** of the field shall be upon his branches' (Ezek.xxxi.13)=that then there will be . . . evils of affection. 650²⁸. (=affections of falsity. 654³⁶.)

—¹⁴. The evils signified by 'the **wild-beast** of the field' (Ezek.xxxix.4) are evils of life, which are the cupidities that originate from the love of self and of the world.

—¹⁵. 'The **wild-beast** of the earth' (Ps.lxxix.2)=the derivative affections of evil.

—¹⁷. 'The **wild-beast** of the field' (Ezek.xxxiv.5)=evils from falsities.

—¹⁹. 'The **wild-beast**' (Ezek.xxxiii.27)=the evil of falsity.

—²⁰. 'The **evil wild-beast**' (Ezek.v.17; xiv.15)=the deprivation of (the good of love and the truth of faith) through the evils of the love of self and of the world.

—²¹. 'The **evil wild-beast**' means all noxious beasts that seize and rend asunder good animals . . . They are lions, tigers, panthers, wild-boars, wolves, dragons, serpents, and many others. That these **wild-beasts**, and 'the **evil wild-beast**' in general =the cupidities that originate from the love of self and of the

world, from which come all the evils of life and the falsities of doctrine, is from correspondence, as is evident from the appearances in the Spiritual World; for there all the cupidities of evil and of falsity appear as **wild-beasts** of various kinds; and moreover those from whom such things appear are like **wild-beasts**; for their greatest delight is to attack and destroy the good . . .

—²². It shall now be shown that '**wild-beasts**,' in the Word, =also the affections of truth and good . . . The reason (of this signification) is that the word in the Original Language means 'life'; for '**fera**' in that language is '*chajah*,' which means 'life'; and the very life of the spiritual man consists in the affection of truth and good; so that when '**fera**' is mentioned in this good sense, it ought rather to be changed into and called '*animal*' which means a living soul. When '**fera**' is mentioned in this sense, the idea that adheres to the word '**fera**' in the Latin language must be entirely set aside; for in that language an idea of what is **wild** and ferocious adheres to the word '**fera**' . . . In the Hebrew language it is different, for there '**fera**' means 'life'; and a living soul, or animal, in general. In this sense '*chajah*' or '**fera**' cannot be called '*bestia*'; because, in the Word, '**fera**' and '*bestia*' are sometimes mentioned together, when '**fera**' =the affection of truth, and '*bestia*' the affection of good. As '**fera**,' or '*chajah*,' in this (good) sense =the affection of truth and of good, Eve . . . is called '*Chavah*.' (See Gen.iii.20.) And the four animals (in Ezek.) are also called '*chajah*,' in the plural; and as an idea of what is **wild** and ferocious adheres to the word '**fera**,' the translators have said '*animalia*' . . .

—²³. Animals that may be eaten, such as lambs, sheep, etc. . . and also those which are not to be eaten, are also called by the general word '**ferae**' . . . III.

— The animals that were sacrificed are also called '**ferae**,' III.

—²⁴. That '**fera**' =the affection of truth and good. III.

— In Lev.xxv.7, by '*bestias et feras*' are meant lambs, sheep, goats, oxen, horses, asses, etc.; and not lions, bears, wild-boars, and the like rapacious **wild-beasts**; so that by the '**ferae**,' here, are meant the domestic **animals-ferae domesticae**—which are useful, and which =affections of truth and of good.

—²⁵. 'Praise Jehovah . . . ye **wild-animal** and every beast' (Ps.cxlviii.10)=the affections of truth and of good.

—²⁶. 'Thy **wild-animal** shall dwell therein' (Ps.lxviii.10)=that the affections of truth and of good (will dwell in the Church) . . . For no ferocious **wild-beast**—that is, cupidity of falsity and of evil—can dwell in (it).

—²⁸. 'The **wild-animal** of the field' (Ezek.xxxi.6)=the affections of truth. (=the affections of scientifics. 650²⁷.)

—³¹. See BEAST, here.

— When it is said 'the **wild-beast** of the earth' there is meant the **wild-beast** which devours animals and men; but when it is said 'the **wild-animal** of the field,' there is meant the **wild-animal** which consumes what has been sown; so that 'the **wild-beast** of the earth' =the things which destroy the goods of the

Church; and 'the wild-animal of the field,' the things which destroy the truths of the Church. Ex.

400^o. 'The wild-beast of the field' (Ezek.xxxviii.20) = the affection and the cupidity of falsity and of evil. (=affections from scientific. 650^o.)

650^o. In many passages it is sometimes said '*bestia*' and sometimes '*fera*'; and by '*fera*' is not meant *fera* in the sense in which there is contained the idea of wild things; for, in the Hebrew, '*fera*' is derived from a word which means 'life'; and therefore in some passages instead of '*fera*' it is better to say '*animal*'. . . . But still there is a careful distinction made in the Word between '*bestiae*' and '*ferae*'; by '*bestiae*' being signified the affections of the natural man which are of his will; and by '*ferae*,' the affections of the natural man which are of his understanding . . .

—²⁰. 'The wild-animal of the forest' (Ps.civ.20) = the affection of scientific.

—'. 'Both small and great wild-beasts' (ver.25) = various affections.

—⁴⁶. 'Every wild-beast of the field' (Ezek.xxxix.17) = all, in whatever kind of affection of good they may be.

—⁴⁹. All in the Church who are in truths from good . . . are meant by 'the wild-beasts of the fields of the Lord Jehovih' (Is.lvi.9). . . . And the gentiles outside the Church are signified by 'the wild-beast in the forest.'

—⁵⁰. In the opposite sense . . . 'wild-beasts' = the cupidities of falsifying and thus destroying the truths of the Church. Ill.

—⁵². 'The wild-beast of the earth shall not devour them' (Ezek.xxxiv.28) = that (the man of the Church shall not be destroyed by) the cupidities of falsity.

—⁵³. 'Assemble every wild-beast of the field, come ye to devour' (Jer.xii.9) = the cupidities of destroying the truths of the Church by means of falsities.

—⁵⁶. 'A crouching place for the wild-beast' (Zeph.ii.15) = the state of a vastated Church as to truths.

—⁶¹. As 'wild-beast' = the cupidities of falsity from evil; and 'birds,' the derivative thoughts and reasonings . . . therefore, where the vastation of the Church is treated of, it is said that 'they shall be given to the wild-beasts and birds to be devoured.' Ill. 654^o.

661. Such is the ferine nature of those in Hell.

701^{is}. 'I will cause the evil wild-beast to cease' (Ezek.xxxiv.25) = peace from the infestation of what is evil and false from Hell.

1100^o. 'Speak unto . . . every wild-beast of the field, Assemble yourselves and come . . .' (Ezek.xxxix.17) = the establishment of the Church among the gentiles . . . 'every wild-beast of the field' = all who are in the affection of good and the understanding of truth.

Wild Boar. See BOAR and SWINE, at C.J.83.

Wild Grape. *Labrusca*.

A. 1069^o. 'It brought forth wild grapes' (Is.v.2). (=the evils of hatred and revenge. 5117^o.) (=evils which are opposite to the goods of charity; that is, evils of life. E.375^o.) (=that with that nation instead of the goods of truth . . . there were evils of falsity.

433^o.) (=that instead of good there was wickedness—*iniquum*. 918^o.)

T. 328. The concupiscences of the flesh may be compared to scorched and withered grapes, and to wild grapes; but the affections of the spirit, to juicy and delicious grapes . . .

348^o. Faith without Truths is like a vine which bears wild grapes . . .

E. 374^o. The wild vine instead of barley (Job xxxi.40) = falsity instead of truth.

556^o. 'The fathers have eaten a wild grape, and the teeth of the sons are blunted' (Jer.xxxi.29). . . 'To eat a wild grape' = to appropriate the falsity of evil; for 'a wild grape,' which is a bitter and bad grape, = the falsity of evil . . . (But as) a man is not punished for his hereditary evils, but for his own evils . . . it is added . . . 'every man that eateth the wild grape, his teeth shall be blunted.'

618^o. What is 'bitter' = the falsification and adulteration of truth and good, the various kinds of which are signified by 'wild grapes,' etc.

Wilderness. *Desertum*.

Deserted, Desert. *Desertus*.

A. 220. 'The voice of one crying in the wilderness' (Is.xl.3) = in the Church where there is no faith. (=the Church completely vastated. 2708^o.) 9926^o. E.405^o.

1846^o. Their afflictions 'in the wilderness' = the Lord's temptations.

1847^o. Temptations (were represented by) the afflictions of forty years 'in the wilderness.'

1927. 'By a fountain of waters in the wilderness' (Gen.xvi.7) = natural truth which had not as yet acquired life; for 'a wilderness' = that which as yet has but little vitality. Ill.

1928. See SHUR, here. —³. 8346.

2280^o. All over twenty died in the wilderness (Num.xxxii.11) because evil could be imputed to *them*; and they represented those who yield in temptations. See also 4289^o.

2679. 'Hagar wandered in the wilderness of Beer-sheba' (Gen.xxi.14). . . 'To wander in the wilderness' = an erratic or roving state.

2702^o. 'The desert . . . shall rejoice . . . for in the wilderness shall waters break out' (Is.xxxv.1,6), where 'the desert,' or 'wilderness' = the desolation of truth. (Treats of the Lord's advent, and = that truths will be opened where they were not before. E.455^o.) 518^o.

2708. 'The boy (Ishmael) dwelt in the wilderness' (ver.20) = in what is relatively obscure. Ex. 2713.

—². 'A wilderness,' in the Word, = what is little inhabited and cultivated; and also what is not at all (so). (In the former case) that is, where there are but few habitations, and folds for flocks, pastures, and waters, it = that which, or the people who, have relatively but little life or light—as is the case with the spiritual relatively to the celestial . . . But (in the

latter case) it=those who are in devastation as to good and in desolation as to truth. Ill. —⁵.

[A.2708]⁴. That 'a wilderness' = a state which is relatively obscure, is evident from these passages.

—⁵. This (totally uninhabited and uncultivated wilderness, or desert) is used in two senses—of those who are afterwards reformed, and of those who cannot be reformed. Ill.

—⁶. The journeyings and wanderings of the Israelitish people in the wilderness represented the devastation and desolation of the faithful before reformation; and therefore their temptation . . . Ill. (=the state of the Church militant and its temptations . . . 2714⁴.)

—⁷. 'The woman who fled into the wilderness' (Rev.xii.)=the temptation of the Church.

—⁸. That 'a desert' is predicated of a church completely devastated; and of those who are completely devastated as to good and truth, who cannot be reformed. Ill.

—'. 'The desert of the sea' (Is.xxi.1)=truth devastated by means of scientifics and the derivative reasonings. (=the emptiness of knowledges which are not for use. 3048⁴.)

—^e. The signification of a 'wilderness' shows why the Lord so often withdrew into the wilderness. Fully ill. 2714^e.

3708⁵. Of those in ignorance of good, it is said that 'they wandered in the wilderness' (Ps.evii.4); and of those in ignorance of truth, that 'they wandered' in 'a solitude of a way.' E.223⁵. 730³⁷, Ex.

3900⁶. 'If they shall say, Behold He is in the wilderness, go not forth' (Matt.xxiv.26)=that what they say about truth is not to be believed . . . for devastated truth is what is meant by 'the wilderness' . . . for the reason that when the Church has been devastated . . . it is called 'a wilderness,' or is said to be 'in the wilderness'; for by 'a wilderness' is meant all that which is not cultivated and inhabited, and also that in which there is but little life, as is then the case with truth in the Church, from which it is evident that 'the wilderness,' here, = a Church in which there is no truth.

—⁸. As 'wilderness' is a term of wide signification—for everything not cultivated and inhabited is called 'a wilderness'—it here=the Word of the Old Testament, which is regarded as being abrogated . . . And so the whole Word is also called 'a wilderness,' when it is no longer of service for doctrinal things. Ex.

3941⁸. 'A wilderness of solitude' (Jer.xii.10)=the devastation of the Church.

4736. 'Put him in this pit that is in the wilderness' (Gen.xxxvii.22)=among their falsities; for 'wilderness'=where there is no truth; being a word of wide signification, as, where the land is uninhabited, and and therefore uncultivated; and, when predicated of the Church, it=where there is no good and consequently no truth.

5117⁵. 'Grapes in the wilderness' (Hos.ix.10)=rational good not yet made spiritual. (=that they were in good, but at first in ignorance of truth . . . E.403¹⁴.)

5376⁴. The desolation which precedes regeneration

. . . is signified by 'desolate wastes and cities that are forsaken—desertis' (Ezek.xxxvi.4).

6432⁵. 'To make her as a wilderness . . .' (Hos.ii.3) = to extinguish all truth.

6828. 'He led the flock behind the wilderness' (Ex.iii.1)=after those in the truth of simple good had undergone temptations. . . 'A wilderness' = what is but little inhabited and cultivated, and also what is not at all (so), thus, in the spiritual sense, a man devastated as to good and desolated as to truth, and therefore a man who is in temptation . . .

6904. 'Let us go . . . a way of three days into the wilderness' (Ex.iii.18)=the life of truth in a state quite removed from falsities, although in obscurity. . . 'A wilderness' = what is uninhabited and uncultivated; and, in the spiritual sense, what is obscure of faith. See 7457.

6988. 'For in the wilderness shall waters break out, and streams in the desert' (Is.xxxv.6)=their possession of the Knowledges of truth and good. 'The wilderness,' or 'desert'=a state of no Knowledges of faith, in consequence of ignorance. E.239⁷.

7055. 'Into the wilderness' (Ex.iv.27)=where there was no conjunction before; for 'a wilderness'=where there is as yet but little of what is alive, thus where there is no good and the derivative truth . . .

7093. 'That they may hold a feast unto Me in the wilderness' (Ex.v.1)=that from a glad mind they may worship the Lord in the obscurity of faith in which they are.

7313. 'That they may serve Me in the wilderness' (Ex.vii.16)=worship in what is obscure. . . The reason 'the wilderness,' here=obscurity as to the good and truth of faith, is that those of the Spiritual Church . . . are, in general, in obscurity as to the truths of faith . . .

—^e. Such being the state of those who are undergoing infestation, the sons of Israel were led into the wilderness, in order that they might represent it . . .

7324². 'I will make the wilderness a pool of waters' (Is.xli.18)=to give the Knowledges of good and truth . . . where they were not before. (Compare E.304²¹.) 483². 730²⁴.

7932a^e. Their life of forty years in the wilderness=the temptations (of the Spiritual Church in the World of Spirits). 8039.

8098. 'God led the people round by the way of the wilderness' (Ex.xiii.18)=that of the Divine auspices they were brought, by means of temptations, to confirm the truths and goods of faith. . . 'A wilderness'=where it is uninhabited and uncultivated; in the spiritual sense, where there is no good and truth; and also where truth is not as yet conjoined with good; so that by 'a wilderness' is signified the state of those with whom this conjunction will take place; and, as this can only be done by means of temptations, these too are signified. . . These are signified by the sojournings of the sons of Israel in the wilderness for forty years . . . 8159⁴.

—^e. As by 'a wilderness' is signified the state of

those who are undergoing temptations, the Lord, when being tempted, went out into the wilderness . . . E.650⁷⁰. 730⁴¹, Ex.

809². Those being delivered from infestations . . . are led through the midst of Hell . . . and emerge to the left, where there is as it were a wilderness . . . D.4647, Des.

8104. 'In the edge-*fin*-of the wilderness' (ver.20)= the first state of temptations.

8134. 'The wilderness hath shut them in' (Ex.xiv.3) =that obscurity has taken possession of them.

8165. 'To die in the wilderness' (ver.11)=to succumb in a state of temptations. 8169.

8306. Where there are those who are in falsities of evil . . . there appears as it were a desert land, which is called the condemned land; and under this are cast those who are cast into Hell.

8398. See SIN (the place) here. 8558.

—. 'A wilderness' = the state of undergoing temptations.

8405. 'In the wilderness' (Ex.xvi.2) = a state of temptation.

8442. 'They looked back to the wilderness' (ver.10) = a recollection of the state of temptation in which they had been.

8457. 'Behold, upon the faces of the wilderness' (ver.14)=a new Voluntary (or will). For 'the wilderness,' here=a new Voluntary through the insinuation of truth. . . 'A wilderness' properly=what is uncultivated and uninhabited; in the spiritual sense, where there is no good and truth, thus where there is no life; and therefore when it is said that 'the dew appeared upon the face of the wilderness'; and, under the dew, the manna, by 'the wilderness' is signified a new Voluntary.

8527. 'That they may see the bread with which I fed you in the wilderness' (ver.32)=the good of truth when in a state of temptations.

8539². The first state of regeneration (when man is led to good by means of truth) is signified by the journeyings of the Sons of Israel in the wilderness . . . 8657^e.

8559. (These temptations) are described by the journeyings of the sons of Israel in the wilderness.

8657. ('Jethro came) to Moses to the wilderness' (Ex.xviii.5)=conjunction in the state before regeneration, when there are temptations.

8753. 'They came to the wilderness of Sinai' (Ex. xix.1)=a state of good in which the truths of faith are to be implanted. . . For 'the wilderness,' here=the good in which truths have not as yet been implanted . . . 'A wilderness'=many things; in general, what is uninhabited and uncultivated; thus, in the spiritual sense, the good in which as yet there are not truths, for good without truths, spiritually, is what is uncultivated; so that 'a wilderness'=the new Voluntary which is as yet not formed by means of the truths of faith. 8757.

9341. 'From the wilderness even to the river' (Ex.

xxiii.31)=from the delight of the Sensuous even to the good and truth of the Rational. . . For 'the wilderness' =a place not inhabited and not cultivated, thus—as applied to the spiritual things of faith and the celestial things of love—'a wilderness'=that in which there is no good and no truth, such as is the Sensuous of man. Ex.

9372³. 'The wilderness of Judea, in which John was, =the state in which the Word was at that time . . . that is, in such obscurity that the Lord was not acknowledged at all, and nothing was known about His heavenly Kingdom . . .

9755¹⁰. 'I make the rivers a wilderness' (Is.l.2)=to lay waste truths themselves. (=to deprive the understanding of truths. . . E.730⁷).

9937⁸. The scape-goat sent into 'the wilderness,' and 'a land of separation' (Lev.xvi.21,22) = Hell. 10023⁴. E.730⁴⁸, Ex.

9960¹³. 'A wilderness' (Hos.ii.3)=that which is devoid of goods; 'a land of drought'=that which is devoid of truths. 10402⁶.

10261⁵. 'To plant these in the wilderness' (Is.xli.19) =in the lands outside the Church, thus among the gentiles.

H. 249^e. (Enthusiastic Spirits) dwell together to the left in a desert place.

360. (Those who have renounced the world) betake themselves to desert places.

464^e. (The learned who ascribe all things to nature) are sent into desert places.

586^e. (In the Hells) there are deserts, where there is nothing but what is barren and sandy; in some places rugged rocks in which are caverns; and in others, huts. Into these deserts are cast out from the Hells those who have suffered the extreme things . . . Their ultimate state is such a life.

587^e. Behind the Hells in the southern quarter are (the above mentioned) deserts.

594². The ejection of the superfluous infernal Spirits into the deserts (is one of the means for preserving the equilibrium between the Heavens and the Hells).

J. 50. Many of the evil (Mohammedans) were scattered in a certain desert, which was beyond.

56⁴. Therefore as soon as (those who have been popes and cardinals) present themselves, they are cast out to their like in a desert.

60. How the dwelling-places of the Papists were made a desert. Gen.art.

72². Those (of the Reformed) who were not cast into the Hells, were cast into deserts.

S. 18⁵. 'The voice of Jehovah maketh the wilderness to shake, He maketh the wilderness of Kadesh to shake' (Ps.xxix.8) . . . =the Church where there is not anything true and good.

F. 42^e. (The solidifican) went, and found his companions in a desert, where there was no grass. He asked why; and the Angels said, Because they possess nothing of the Church. R.401.

W. 429^e. They who have lived in faith separated from charity are banished into deserts, because they are not in any good, and therefore not in any marriage of good and truth. R.421³.

R. 90⁴. 'He hath made her wilderness an Eden; and her solitude the garden of Jehovah' (Is.li.3)=the lack and ignorance of truth (into) wisdom and intelligence. Compare E.326³, below.

546. 'The woman fled into the wilderness' (Rev. xii.6)=the Church which is the New Jerusalem at first among a few. 'The wilderness'=where there are no longer any truths. (=the Church among a few, because with those who are not in good and consequently not in truths. E.730. 731.)

—'. 'A wilderness,' in the Word, = 1. A devastated Church, that is, one in which all the truths of the Word have been falsified . . . 2. A Church in which there are no truths, because no Word . . . 3. A state of temptation, in which a man is as it were devoid of truths, because encompassed by evil Spirits . . . (These three significations ill.)

561. 'That she might fly into the wilderness, into her place' (ver.14)=protection (for that Church) while it is as yet among a few. E.760.

722. 'He carried me away in the spirit into the wilderness' (Rev.xvii.3)=that he was carried in a spiritual state to those with whom all things of the Church had been devastated. 'The wilderness'=the Church in which there is no longer any truth, thus where all things of it have been devastated. (=into a place appearing in vision which corresponded to the state of that religiosity. E.1037.)

M. 75². (On our way to those who had lived in the Golden Age) we passed through a great wilderness.

79³. A great desert separates (those of the Age of Iron and Clay) from the inhabitants of the preceding Ages. —, Des.

232^e. The lot (of those who merely reason whether a thing be so) is that they are let down into the deep, into a desert, where they are compelled to carry burdens.

T. 45^e. This (diabolical love of self) causes the deserts where they live to consist only of heaps of stones, or of bare gravel, with marshes interspersed in which frogs croak.

569^e. The camp of Israel represented Heaven; and the wilderness outside, Hell. 614².

D. 4496. Beyond the desert of the robbers. 5619^e.

4643. Like those who kill and plunder, as do many . . . where there are great deserts.

4647. I then came into thoughts about worldly things, and I heard those who were there—that they were in temptations . . . This place is that which is represented by the wilderness where the sons of Israel were for forty years. It was dark there . . .

5355. They were all cast into uninhabited and desert places, and completely separated from one another . . . and they wander about in that desert like people of no religion . . . Those of the second and third classes (of

these Protestants) were scattered asunder into desert places more interiorly. 5535, Des.

5538. Adulterers are not cast out into desert places, like those who are adulterers spiritually; but into the Hells. Ex.

5634. (A desert into which these Babylonians are cast, on their way to Hell.) Des. 5635.

5832. I saw a vast crowd driven into deserts, outside the Societies, which consisted of those who had accounted adulteries as nothing . . . They were all like wild beasts . . . and have been cast out into the deserts, so that they may live according to their nature . . .

6008^e. The rest (of these Spirits who induce somnolence) are sent into desert places outside the Societies.

6081. The most (of the Moravians) were cast out into deserts, where they live miserably; and, when they wonder at this, the reason is said to be that they have rejected the three most essential things of the Church and of Heaven.

E. 131¹¹. 'The wilderness'=where there is no good because no truth. 223⁵. 239⁷. 280². 304¹⁰. —²¹. 386¹⁵. 405⁵⁰.

281⁶. 'He found him in a desert land' (Deut.xxxii.10)=the first state of those of the Ancient Church. 'A desert land'=where there is no good because no truth.

288¹¹. 'Be glad, ye wilderness and dry place, and let the plain of the desert exult, and blossom as the rose' (Is.xxxv.1). This treats of the enlightening of the gentiles; their ignorance of truth and good is signified by 'the wilderness and the dry place'; and their joy on account of their instruction . . . by 'being glad,' 'exulting,' and 'blossoming'

294². 'I will plant in the wilderness the cedar of shittah, the myrtle, and the wood of oil' (Is.xli.19). This treats of the establishment of the Church among the gentiles; 'the wilderness'=no good, because of ignorance of truth . . . 375³³. 730²⁴, Ex.

304²⁴. 'The forsaken places shall be multiplied in the midst of the land' (Is.vi.12)=that there shall not be any good because not any truth.

—²³. 'The pastures of the wilderness are dried up' (Jer.xxiii.10)=no spiritual nourishment in such a Church. It is called 'a wilderness' where there is no good because no truth. (Compare 730¹⁶.)

326¹. 'Let the wilderness and the cities thereof lift up their voice' (Is.xlii.11). This also treats of . . . the establishment of the Church among those who have been outside the Church . . . 'The wilderness and the cities thereof'=those with whom there is no good because no truth, (and) who yet long for it. 405¹².

—⁵. 'He will make her wilderness like Eden, and her solitude like the garden of Jehovah' (Is.li.3)=that they shall have truth and good in abundance; 'wilderness' is predicated of the absence of good; and 'solitude' of the absence of truth. 730²⁷.

—¹¹. 'Wilderness'=a longing for truth as a means to good. Ill.

365²⁷. 'That they may dwell securely in the wilder-

ness' (Ezek. xxxiv. 25) = that the cupidities of evil will not infest them.

386²¹. 'He turneth a wilderness into a pool of waters' (Ps. cvii. 35) = that where there is ignorance of truth there shall be abundance. 730²⁵.

388¹³. 'I will abandon thee in the wilderness' (Ezek. xxix. 5) = to be without truths and goods.

403⁷. 'The habitations of the wilderness are made grassy' (Joel ii. 22) = that there will be with them Knowledges of truth where there were none before; 'the habitations of the wilderness' = the interior things of the mind of those in whom they did not exist before.

410⁷. 'The palace shall be a wilderness' (Is. xxxii. 14) = the devastation of the whole Church; for 'a wilderness' = where there is no good because no truth.

419⁷. 'The wind of the wilderness' (Jer. xiii. 24) = where there is no truth, and consequently falsity.

483¹⁵. 'An east wind from the wilderness' (Hos. xiii. 15) = its destruction by fallacies that are from external sensuous things. (Compare 730¹².)

537¹⁴. The 'wilderness' in which the sons of Israel were led, represented the first state of the Church to be established with those who are in mere ignorance of good and truth . . . and, as this state was represented by their wanderings in the wilderness, it is said that 'Jehovah led them in a land of solitude and of the pit, in a land of drought, and of thick shadow' (Jer. ii. 6). Ex. 730²⁸, Ex.

544⁴. The journeys and wanderings of the sons of Israel for forty years in the wilderness, represented the temptations of the faithful; and, as these are effected by the injections and persuasions of falsities by evil Spirits, it is said that they were 'led through a dreadful wilderness, of the serpent, fire-serpent, and scorpion' (Deut. viii. 15). 654⁶³.

555⁵. 'A woman forsaken and afflicted in spirit' (Is. liv. 6) = a Church which is not in truths, but still is in the affection or longing for them.

632⁸. 'To make the field of desire a wilderness of solitude' (Jer. xii. 10) = to so destroy the Lord's Church that nothing of its good and truth remains.

633⁷. The vastation of the Church, and also plenary temptation, are signified by the stay of the sons of Israel for forty years in the wilderness. Ill.

636^e. The 'wilderness' where the woman was 'nourished' (Rev. xii.) = non-reception of good and truth.

650³⁵. 'I have given waters in the wilderness, and rivers in the solitude' (Is. xlvi. 20) = to imbue with truths and the derivative intelligence those who had previously been in ignorance. . . 'The wilderness,' and 'the solitude' = ignorance.

—⁵². 'To dwell confidently in the wilderness, and to sleep in the forests' (Ezek. xxxiv. 25) = that they will be safe from infestation by cupidities, although in and among them. 701¹⁸.

654⁷². 'Edom shall be a wilderness of a waste' (Joel iii. 19) = that the natural man will be devoid of goods, and consequently in mere evils. 730²⁰.

727³. 'And now she is planted in the wilderness, in a land of drought and thirst' (Ezek. xix. 13) = that the Church is desolated until there is no good of truth or truth of good.

730. For the former Church has become 'a wilderness.' The Church is called 'a wilderness' when there is no longer any good; and where there is no good there are no truths. Ex.

—⁴. 'Wilderness,' 'solitude,' and 'waste' are mentioned in many passages, and = the state of the Church when there is no longer any truth in it because no good. This state is called 'a wilderness,' because, in the Spiritual World, a place inhabited by those who are not in truths because not in good is like a wilderness, where there is nothing green on the plains, no harvest in the fields, and no fruit tree in the gardens; but a barren land, parched and dry. Further, by 'a wilderness' is signified the state of the Church with the gentiles, who are in ignorance of truth, and yet in the good of life according to their religion, from which they long for truths. By 'a wilderness' there is also signified the state of those who are in temptations, because, in these, goods and truths are shut in by the evils and falsities which emerge. These three significations of 'wilderness,' fully ill.

—⁷. 'Carmel a wilderness' (Jer. iv. 26) = the Spiritual Church devoid of truths from good.

—¹². 'The fire hath devoured the habitations of the wilderness . . .' (Joel i. 19) = that the love of self . . . has consumed all the perception of good . . . from the sense of the letter of the Word. . . 'The habitations of the wilderness' = the goods of doctrine from the sense of the letter. . . This sense is called 'a wilderness' when it is understood only naturally, thus according to the appearances. . .

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

—¹⁷. 'He maketh the rivers a wilderness' (Ps. cvii. 33) = intelligence from the understanding of truth, and of the Word as to its interior sense, devastated by falsities from evil.

—¹⁸. 'An Arabian in the wilderness' (Jer. iii. 2) = one who kills and plunders, like a robber in the wilderness.

—²². As, in the Jewish Church, all things of the Word had been adulterated, and there was no longer any truth because no good, John the Baptist was 'in the wilderness,' by which was represented the state of that Church. Ill.

—'. 'Your house is left deserted' (Luke xiii. 35) = the Church devoid of truths because without good.

—'. From (these) passages, it is evident that by 'a wilderness' is meant a Church in which there are no truths because no good, and consequently in which there is falsity because there is evil. . .

—²³. 'Then the wilderness shall be a fruitful field' (Is. xxxii. 15) = that truth from a spiritual origin will then be implanted in them; 'a wilderness' = the natural man destitute of truths. (As with the gentiles.)

—²⁸. 'The habitations of the wilderness distil' (Ps. lxxv. 12) = that their minds, which had previously been in ignorance, acknowledge and receive truths.

[E. 730]³⁰. As a state of ignorance of truth, in which the gentiles had been, is signified by 'a wilderness,' and a longing for truth by 'lunger,' and instruction by the Lord by 'feeding,' it came to pass that the Lord withdrew into the wilderness, and there taught the multitude who sought Him, and that He afterwards fed them. Ill.

— From these passages it is evident that 'a wilderness' = that with man which is not cultivated and inhabited, thus that which has not as yet been made alive by what is spiritual; and therefore, in application to the Church, that which has not been vivified by truths; thus the religiosity among the gentiles, which had been almost empty and void, because they had not had the Word . . . and, as they had not truths, their good could be no different from such truth as existed among them . . . From which it is evident that 'a wilderness,' when the gentiles are treated of, = no truth, and yet a longing for it for the vivification of their good.

—³¹. The natural state of man, before regeneration, was represented by the stay of the Israelites in Egypt . . . his spiritual state . . . was represented by their introduction into Canaan . . . and his reformation and regeneration, before from being natural he becomes spiritual, was represented by their wanderings in the wilderness for forty years. Fully ill. and ex.

—⁴⁰. That cupidities and Falsities must be removed by means of temptations, is signified by, 'I will bring her into the wilderness' (Hos.ii.14).

—⁴². That by 'a wilderness' is also signified Hell, is because that is called 'a wilderness' where there is neither harvest nor dwelling-place, and also where there are wild beasts . . . In everyone, before regeneration, the natural man is a hell . . .

780²⁰. 'I knew thee in the wilderness, in a land of droughts' (Hos.xiii.5) = a state without good and without truths.

1003⁹. The final lot (of adulterers) is that . . . they pass their time solitary in deserts . . .

1214⁴. As use is the plant soul, therefore in the places there which are called deserts, there appears no grass or plant; but mere gravel and sand.

1226⁹. Those infernals who cannot be compelled (to perform tasks) are cast out into deserts, where a morsel of bread is given them every day, and water to drink, and they dwell solitary in huts, or in caves; and, because they perform no uses, the lands where they are are so barren that a grassy sod is rarely seen upon them . . . See J.(Post.)219. 224.

Will. *Arbitrium.*

Arbitrary. *Arbitrarius.*

Think. *Arbitrari.*

See FREE WILL.

A. 9378². To desist from evils has been left to the will or freedom of man.

H. 412². They then think that . . .

W. 128. They suppose that the Lord confers Heaven at will . . .

P. 125². As man acts in ultimates, which are at his disposal . . .

R. 799. By various and arbitrary rights. Sig.

M. 231². A sign that their judgments were . . . arbitrary.

291². They reduce them . . . into compliance with their will. —.

292. They could not but obey the will (or authoritative commands) of their wives most submissively.

—². After yielding to their authoritative commands, the husbands submit.

320². They are then in full freedom to . . .

322⁶. A widow is more at her own disposal.

T. 17². Each (Divine Person) has his own will, right, and Power.

106. When he becomes his own master—*sui juris et arbitrii*.

486. The belief that man . . . has no free-will in spiritual things.

D. 3148. The body is formed in accord with all the determinations of the will.

E. 735². There are no Archangels in obedience to whom others stand by any authority.

1029². They rejected the Lord . . . unless He assented to every decision of theirs.

Will. *Voluntas.*

Will, To. *Velle.*

Voluntary. *Voluntarius.**

See UNDERSTANDING; and also under HEART, LOVE, and MIND.

A. 30⁶. The 'great luminary' is in the will (of the internal man); and 'the lesser one' is in the understanding . . .

35. Man has two faculties: will and understanding. When the understanding is ruled by the will, they together constitute one mind, thus one life; for then that which the man wills and does, he thinks and intends. But when the understanding is dissident from the will . . . the one mind is torn asunder into two; the one wills to betake itself to Heaven, the other inclines to Hell; and, as the will is the sole agent, the whole man would rush to Hell unless the Lord exercised mercy towards him. 1577².

44⁶. The things of the will are signified by 'the living soul . . . the beast, the creeping thing, and the wild animal . . .'

48. The sixth state is when the man from faith, which is of the understanding, and derivatively from love, which is of the will, speaks truths, and does goods. Sig.

54⁶. They called the will, in the spiritual man, 'the female' . . .

55. As the Most Ancients called the conjunction of the understanding and will . . . a marriage . . .

* *The Voluntary*, in this article, means the will; and *voluntary things*—except in a few instances where *voluntary* is used as the correlative of *involuntary*—the things of the will, as intellectual things are those of the understanding.

61. Celestial things pertain to the will.

95. In the two preceding verses it treated of the life of the faith or understanding (of the external man); in this, it treats of the life of his love, or will.

105. 'In the midst of the garden'=in the will of the internal man. The primary thing possessed by the Lord in a man or Angel is the will, which is called 'the heart.' But as no one can do what is good from himself, the will . . . is not man's . . . Cupidity is man's, which he calls will.

116. The will and understanding constitute the mind; and the things of the first river (of Eden) relate to the will; and those of the second, to the understanding. 310.

209. These words relate to the will; for the evils of (the Most Ancients) sprang from the will . . .

379². (For) the willing-*velle*-is the man himself . . . From his willing he derives his nature and disposition . . . If he lives evilly, he can will-*velle*-nothing else than evil, and therefore there is no faith.

398². With the men of the Most Ancient Church, the mind . . . was one; for the will was everything in it, so that the understanding was of the will. Ex.

—^e. But after faith was separated from love . . . no will reigned any longer; but as, in that mind, the understanding reigned in place of the will . . . it is said that Cain 'dwelt on the east of Eden.'

476. 'Female'=the will . . .

568. 'Daughters'=the things of the will of this man . . .

—^e. A corrupt man has no will, but, instead of will, mere cupidity . . .

—². For the female sex is so formed that will . . . reigns more than understanding.

—^e. As, at this day, there is no will of good, but only cupidity . . .

585. That will of good began to be null. Sig. and Ex.

—^e. 'The earth' (or 'land')=the will itself of man; for man is man from willing. Ex.

—². 'The land of Canaan'= . . . the will of the celestial man . . .

590. In every idea . . . there is something from understanding and from will. Ex.

594. That anything whatever of will would destroy him. Sig. and Ex.

—^e. Man is not man except from will and understanding: by these he is distinguished from the brutes . . . and with these men all will of good and understanding of truth had perished: instead of will of good there had succeeded insane cupidities, and instead of understanding of truth, insane phantasies.

628². Where there is no will, there is no understanding; and such as is the will, such is the understanding. In the Most Ancients there was a will of good . . . and a derivative understanding of truth; but this understanding completely perished together with the will. 640.

633. With no man is there any understanding of truth

or will of good; there was not even with those of the Most Ancient Church; but when men become celestial, it appears as if there were will of good and understanding of truth in them; but they are of the Lord alone . . .

634. It is very difficult to state . . . what, in the proper sense, are the understanding of truth and the will of good, because man supposes that everything he thinks is of the understanding, and everything he desires is of the will . . . not knowing that . . . the will of good and the understanding of truth are the inmost things; and that they are (perfectly) distinct from each other.

—^e. So that the understanding of truth and the will of good can be predicated only of the celestial man . . .

635. That at the end . . . of the antediluvian Church all understanding of truth and will of good perished. Sig. and Ex.

—^e. The remains (in those called 'Noah') could not produce anything of understanding and will . . .

640. The 'mansions' (in the ark)=the two parts of that man, which are will and understanding. 644.

—². The Lord (then) provided that the Voluntary be separated from the Intellectual; and that man be formed—not, as before, through a will of good, but—that through an understanding of truth he should be endowed with charity, which appears as if it were a will of good.

641. As this man . . . had to be reformed as to . . . the understanding, before he could be reformed as to . . . the will, it is here described how the things of the will were separated from those of the understanding . . . For if the things of the will . . . had been excited, he would have perished.

—². The understanding and will are so distinct . . . that nothing is more so . . . (for) the intellectual things of Spirits and Angels inflow into the left side of the . . . brain; and the voluntary things into the right side . . . 644. 4052. 5725.

642. That (their) will was preserved from inundation. Sig. and Ex.

644. Both the will and the understanding are distinguished into innumerable parts. Ex.

652. There are two lives in man; one of the will, and the other of the understanding. They become two lives when there is no will, but cupidity instead of will. In this case it is the intellectual part which can be reformed, and afterwards a new will can be given through it, so that they still constitute one life . . .

—^e. As man was now such that he had no will . . . the part which is of the will was closed . . . and the intellectual part was opened. Tr.

657². Without the influx of the Lord's life into the intellectual things in man—or rather into the voluntary things, and through (these) into the intellectual things—and through (these) into the rational things, and through (these) into the scientifics . . . life in man would be impossible . . .

670. 'Living soul'=the things of the understanding; and 'all flesh,' those of the will.

[A.] 671. In an unregenerate man there is no understanding of truth or will of good . . .

672. Thus whatever is of the understanding is coupled to something of the will. 718.

710. 'Enter thou and all thy house into the ark' = the things of the will. . . That 'house' = the will. Ill.

712^e. For the will comprehends intellectual things in itself; but not the understanding voluntary things.

732. Intellectual things regard voluntary things as different and distinct from themselves; but voluntary things regard intellectual things as united to themselves . . . For the understanding is from the will.

751². Temptations as to intellectual, and as to voluntary things. See TEMPTATION, here. 755. 756. 845.

794². Every cupidity which a man favours makes the life of his will; and every principle . . . of falsity, that of his understanding.

801². Although (the understanding and will) are at this day separated in man, still the one inflows into the other, and for the most part they unite . . .

808. 'Substance' is predicated of voluntary things, because all things arise from the will . . . The will is the substance itself of man, that is, the man himself.

809. For the Church is never predicated from intellectual, but from voluntary things . . . Everything essential comes from the will.

863². Just as there is never anything truly intellectual except from what is voluntary; if you remove what is voluntary, there is no Intellectual . . .

— But as the will of man is mere cupidity, to prevent what is intellectual . . . from being immersed in his cupidity, the Lord has . . . made the Intellectual distinct from the voluntary by a certain medium, which is conscience. 875³, Ex.

875⁴. With the man of the Most Ancient Church, the voluntary things were united to the intellectual things, as they are with the celestial Angels; but with the man of (the Ancient) Church they were not united, nor are they with the spiritual man. It appears as if the good of charity that he does is from his will; but . . . it is of the Lord alone, not through the will, but through conscience. If the Lord should . . . suffer the man to act from his own will . . . he would do what is evil . . . 918. 9818.

895. The ground of this man is in his intellectual part . . . and never in his voluntary part. Sig. . . With the man of the Most Ancient Church, there was ground in his voluntary part. Ex. 927², Ex.

918^e. (Thus) the conscience which is given by the Lord to the spiritual man is as it were a new will; and thus the man who has been created anew is endowed with a new will, and thence with a new understanding. 927³.

927². But when the love of self, and the derivative insane cupidities, began to take possession of the voluntary part (of the Most Ancients) . . . then not only did their voluntary part, or will, become wholly perverted, but also together with it their intellectual

part, or understanding . . . The consequence was that they could not be restored . . . (Continued under UNDERSTANDING.)

928. That the Voluntary of man is entirely evil. Sig. 987, Ex. 999.

— Man supposes that he has a will of good, but is completely mistaken. When he does what is good, it is not from his will, but from the new will, which is of the Lord . . . And therefore when he thinks and speaks what is true, it is from the new understanding, which is from the new will, and thus also from the Lord . . .

933³. For man's will is completely destroyed, and is therefore entirely separated from the new will which he receives from the Lord . . . 1000. 1040³.

977². In a regenerate man there is a new will and a new understanding; (these two) are his conscience; that is, in it . . . In an unregenerate man there is not will, but cupidity . . . nor understanding, but reasoning . . .

989. The new will is formed from charity. 1001, Ex.

999. 'Flesh' = the Voluntary of man. Ill.

1001. This new will, which is of charity, is here 'the blood.' This will is not the man's, but the Lord's in the man; (and therefore) it must never be commingled with the things of the man's will . . . Sig.

1007. 'At the hand of man' = from all his Voluntary; 'at the hand of man's brother' = from all his Intellectual . . . For the essential and life of man is his will; and such as the will is, such is the man . . . And whether the Intellectual in man is a true Intellectual, a spurious Intellectual, or a false Intellectual, it is called 'a man brother.' Ex. . . A filthy Voluntary and Intellectual are here signified . . .

1023. (The voluntary and intellectual proprium. See PROPRIUM, here.)

1034². Their Voluntary, and their Intellectual together with it, had become corrupt, so that their Intellectual could not be separated from their Voluntary, and a new will be formed in the Intellectual . . . It was therefore provided . . . that the Intellectual in man could be separated from his Voluntary, and so be renewed. Tr. 1051.

1038⁸. For power is of the will.

1043⁴. The celestial man has love to the Lord implanted in his voluntary part . . . And when the Voluntary of man is such that it can receive the rays of celestial flame, his Intellectual is enlightened thence . . . His Voluntary is then like a little sun, from which rays shine into his intellectual part. Such was the man of the Most Ancient Church. But when the Voluntary of man is completely corrupt and infernal, and a new will . . . is formed in his intellectual part— as was the case with the man of the Ancient Church, and is so with every regenerate man of the Spiritual Church—then his 'cloud' is dense; for he has to learn what is true and good . . . and moreover what is false is continually inflowing . . . from his black voluntary part . . . and this is why, in the spiritual man, the intellectual part can never be enlightened as with the celestial man.

1044². The **voluntary** proprium of man cannot be regenerated. For a regenerate man is the Lord's as to the intellectual part, but his own as to the **voluntary** part. (Continued under UNDERSTANDING.)

1438^e. The necessity of a new **will** and a new understanding.

1511. Genii . . . inflow into the will . . . 5977.

1555². In every man there are two parts, will and understanding. The will is the primary part, the understanding is the secondary; and man's life after death is according to his **voluntary** part . . .

— The [new] will is being formed by the Lord in a man from infancy to childhood. Ex. (Continued under UNDERSTANDING.)

1608². 'The will of the flesh' (John i. 13) = that which is contrary to love and charity; and 'the will of man' = that which is contrary to faith from love . . . (= the **voluntary** and intellectual proprium. 8409³. L. 18^e.) Life 17^e. E. 157⁵. Compare E. 329³⁰. 745^e.

1755². Providence from permission, will, etc. 2447². 2768, Ex. 9940, Ex. D. 2296.

1937⁴. A willingness—*voluntarium*—and thus a freedom . . .

—⁵. Without a proprium acquired through freedom . . . no one can be reformed, because he cannot receive a new will, which is conscience. Ex.

1947⁴. 'In what is of **freewill**—*voluntario*—will I sacrifice unto Thee' (Ps. liv. 6).

2231². He who wills good, also thinks good . . .

— That the will is one thing, and the understanding another. Ex. . . Yet man was so created that they should constitute one mind. Ex. 2930, Ex.

2256³. As the will . . . has been completely destroyed, the Lord separates (it) from the intellectual part, and implants in the latter the good of charity; and, through this, a new will . . . 2930.

2401². To will what is evil, and thence do it, and [at the same time] acknowledge truth in faith, is impossible . . . And it is the very **willing**—*velle*—of man that lives after death; (and) his thinking only in so far as it flows from his **willing**. Ex.

2626. For Divine thought is will—*velle*. 3037.

2708. In the celestial, the good of love is implanted in their **voluntary** part, where there is the principal life of man . . . 2715.

2715. But with the spiritual all the **Voluntary** has been destroyed, so that they have nothing of good from it, and therefore good is implanted by the Lord in their intellectual part. Refs.

— It is principally the **voluntary** part that lives in man, and the intellectual part lives from it; and as, with the spiritual man, the **Voluntary** has been so destroyed as to be nothing but evil, and as the evil from it is constantly inflowing into the intellectual part . . . it is evident that the good therein is relatively obscured . . .

2781. In man there are **voluntary** and intellectual things; to the **voluntary** things pertain those which are of good, and to the intellectual those which are of

truth; and there are various kinds of beasts by which the **voluntary** things . . . are signified, as lambs, sheep, kids, she-goats, bullocks, and oxen; and there are beasts by which the intellectual things . . . are signified, namely, horses, mules, wild-asses, camels, asses, and also birds.

2886. No one can will and think from himself, but from others; and these again from others, and so on (up to) the Lord. Ex. 2887, Ex. 5986. P. 287. 290 (from experience).

2910^e. Thus the will becomes more prone to evils and falsities (in successive generations).

2930. 'The heart' = the will. Ex.

2954². As the spiritual have nothing of a will of good . . . they are introduced into a will of good through the understanding of good . . . but not into anything of a will of good from themselves, because with them all the will of good has been destroyed; but into a new will which they receive from the Lord; and, when they have received this will, they are called, specifically, 'the redeemed.'

2975. Application to (both will and understanding is here signified); for man is reformed as to both parts; for unless the will and understanding are in accord, so as to make a one, the man has not been regenerated. Ex.

3037. From which was His Divine willing and understanding. Sig. and Ex.

3090. (For) when man is being regenerated, an image of a marriage is made between the will and the understanding . . .

3157^e. And when truth . . . has been received by the will . . . the man is regenerate.

3158². Nothing is man's . . . unless it is of his will . . . For what is of the will constitutes the *esse* of man's life. (Continued under UNDERSTANDING.)

—^e. All that is of the will appears free; the very state of the will is freedom; for that which I will, I choose, because I love it, and acknowledge it as good. . . . (Thus) truth . . . never becomes the man's until it has been received by the will . . .

3295². But after man is regenerate, he does good from the will . . . and that which is from the will is good. Examp.

3338^e. It is this (spiritual) heat from which his will . . . lives; and it is this (spiritual) light from which his understanding [lives]. 6032. —³, Ex.

3351. Some of the choirs belonged to the **voluntary** and some to the spontaneous respiration.

3394³. The regenerate spiritual man receives the Divine good in the new will, and the Divine truth in the new understanding . . .

3463³. Whereas he who acts from charity . . . commences from the **willing** of good . . . (and therefore) does not think of merit.

3469². And man's thought and will are founded in the Natural as in a plane.

3489. For the Angels attend solely to (man's) . . .

intentions and volitions—*voluntates*—and the derivative thoughts.

[A.] 3509². The rational mind is distinguished into the two faculties called **will** and understanding; and when man is being regenerated that which flows forth from the **will** is called good, and that from the understanding, truth. Before man has been regenerated, the **will** does not act as a one with the understanding, but the former **wills** good, and the latter truth, so that an *effort-conatus*—of the **will** is perceived as quite distinct from an effort of the understanding.

3519. 'Two' are mentioned, because as in the Rational, so in the Natural, there are things of the **will** and things of the understanding; (and these are) delights and scientifics.

3538. When the Rational acts from the **Voluntary** . . . through the Intellectual . . . the rational mind is called one 'house.' Tr.

3539³. But when man has been regenerated, **voluntary things** . . . act the first part. Tr. and Ex.

3563⁴. In the state before regeneration . . . the **Voluntary** . . . is without, and the Intellectual . . . within (thus in inverted order). The use of this. —⁵. 3564.

3603⁵. See **INVOLUNTARY**, here.

3652⁶. All reasoning ought to cease when the man is in a state to **will** what is true and good; for he then thinks and acts from the **will** . . . Sig.

3701³. (The necessity and formation of the new **will** and understanding. Ex. —⁴. —⁵. —⁶.)

3870. The state of faith if the **will** does not correspond to it. Sig. and Ex.

— For truth to live it must be introduced into the **will** . . . For life inflows from the Lord through the new **will** which He creates in man. . . Obedience is the first of the **will** . . . the affection of doing truth is the Progressive of the **will** . . . Unless there is such a progression of faith, truth . . . couples itself with . . . the man's Own **will**, which is contrary to charity. Sig.

3888. The kingdom of the **will**, and the kingdom of the understanding. Ex.

— The influx of the **will** into the understanding, and of the understanding into the **will**. Ex.

3901². To grow as to the **willing** of good. Sig.

3934. Omnipotence is predicated from . . . the Divine **will**.

—⁶. 'He that doeth the **will** of My Father . . .' (Matt. vii. 21).

3969⁸. There are two things which constitute the Spiritual Church—the Intellectual and the **Voluntary** (and these are represented by 'Ephraim and Manasseh').

4077⁶. Man has not the least of thought, or **will**, except by influx through Spirits from the Lord. 4249³. Ex.

4097⁶. In this way, good together with truths insinuates itself from the intellectual part into the **voluntary** part, and is appropriated.

4169. The good of the **will**, and the good of the understanding. Ex

4215². **Voluntary** and involuntary things. Ex.

4247². Previously, truth had been in the understanding, but now it is in the **will**; and, when it is in the **will**, it is in the man; for the **will** constitutes the man himself.

4274. Nothing makes man's **Voluntary** life but what he has impressed on himself as being good . . . and, when this is assaulted, the life of his **will** is assaulted.

4301³. There are two things which constitute the internal man—the understanding and the **will**. Truths pertain to the understanding, and goods to the **will**. Ex. These two faculties should constitute a one.

4317⁵. Hereditary evil . . . is to **will** and thence think evil. Ex.

4325. The **voluntary** and the involuntary sense. Ex. 4329³.

— The **voluntary** sense is proper to the cerebrum . . .

4328. The Most Ancients . . . had a **Voluntary** in which there was good, and an Intellectual in which there was the derivative truth, and, in them, these two made a one. But the Ancients . . . had a **Voluntary** completely destroyed; but an Intellectual entire, in which the Lord, by regeneration, formed a new **Voluntary**, and through this a new Intellectual. Refs. (This change seen represented.) 4454. 4493². D. Min. 4711.

4329⁵. This general **voluntary** sense is possible only in the wise.

—⁴. There are still more perfect general **voluntary** senses in the interior sphere of Heaven. Ex.

4368⁵. Good *will*—*bene velle*. 4390.

4538⁴. After man has been instructed in truths . . . he is gradually led by the Lord to **will** truth . . .

4574². For man has been so created that the understanding and **will** may constitute one mind, and they (do so) when the understanding acts as one with the **will**, that is, when the man thinks and speaks as he **wills** and acts. Then, too, his intellectual things are forms of his **will**. Intellectual things are what are called truths . . . and those of the **will**, goods . . . (Thus) regarded in itself, the Intellectual is nothing but the **Voluntary** formed. Examp.

4581. The difference is that between **willing** well from **willing** well, and **willing** well from understanding well.

4729². What the understanding imbibes . . . does not necessarily pass into the **will**; but what the **will** imbibes does pass into the understanding; for that which a man **wills**, he thinks; and therefore when, from cupidity, he **wills** evil, he thinks and confirms it. Tr.

4747². For what is confirmed in doctrine is imbued by the Intellectual, and what is confirmed in life is imbued by the **Voluntary**; and that which has been inrooted in both lives of man . . . cannot be eradicated . . .

4884². See **TRUTH**, here. 4904. 4984.

— Man (cannot) imbue anything except what he does from *will*—*velle*. Ex.

4985. For the good of life is the *esse* itself of man, because it is of his will, and the truth of faith is the derivative *existere*, because it is of the understanding. For whatever is of the understanding comes forth—*existit*—from the will. The *esse* (or being) of man's life is in his will—*velle*; and the *existere* (or manifestation) of his life is in his understanding—*intelligere*. The understanding of man is nothing but the will unfolded, and so formed that its quality may appear in view.

5017². Thus the circle (is) from the will into the thought, so into speech, and (so) through the ear into another's thought and will.

5035. Spirits act into the Intellectual, . . . and Genii into the Voluntary . . .

5072. Some sensuous things are subordinate to the intellectual, and some to the voluntary part. Tr. 5077.—³Ex. 5078, Ex.

5113. The Celestial Church exists with the man who can be regenerated . . . as to the voluntary part; the Spiritual Church, with him who can be regenerated only as to the intellectual part . . . (In) the Most Ancient Church . . . there was what is entire in the voluntary part; but (in) the Ancient Church . . . there was nothing entire in the voluntary part, but in the intellectual. Ex. —⁷Ill.

— The man of the Spiritual Church . . . must learn what is good from truth . . . and he is then able to think it, then to will it, and at last to do it; and then a new will is formed in him by the Lord in the intellectual part. Through this new will, the spiritual man is elevated by the Lord into Heaven; evil still remaining in the will that is proper to him; which will is then miraculously separated, and this by a superior force . . .

—³. But the man of the Celestial Church was regenerated as to the voluntary part. Ex. . . In him, the understanding and the will made one mind; for by what was in the understanding, there was perceived what was in the will.

5117¹⁰. The Intellectual . . . and Voluntary obsessed. Sig. 'Grapes'=charity; and so are predicated of the Voluntary, but of the Voluntary in the intellectual part; (here) in the opposite sense.

5127². A sensuous man knows that he . . . wills and acts; and supposes that . . . to will is interior; but is not aware that . . . his thinking and willing are of the exterior Natural only . . . and he does not know what interior thought and will are. If he is told that . . . interior will is to act from good, he does not apprehend it; still less that . . . the interior man . . . is in the faculty and power . . . of not willing and thinking what the exterior man sees . . . and desires.

5131³. Thus, when heavenly love is the end, will the cause, and action the effect—if there is correspondence—then that love inflows into the will, and the will into the action . . .

5144. 'Three baskets'=the successives of voluntary things. Ex.

— For all good pertains to the will . . . as soon as anything proceeds from the will, it is perceived as good.

—⁴. In this passage, 'basket' is expressed by another word, and=a new Voluntary in the intellectual part.

5145⁵. All those in whom the interior voluntary things have been terminated, are elevated into Heaven . . . Whereas all those in whom (they) have not been terminated, betake themselves to Hell. Sig. and Ex.

5146. 'In the highest basket'=the inmost of the Voluntary, (full of celestial good for the nourishment of the Natural. Sig. 5147.)

5147². Man's Voluntary receives good, and his Intellectual, truth; and the Intellectual cannot possibly receive truth so as to appropriate it, unless at the same time the Voluntary receives good; and so also the converse; for in this way the one inflows into the other, and disposes it to receive. Intellectual things may be compared to forms which are continually varying; and voluntary things, to the harmonies which result from the variation . . .

5150⁶. Man is called celestial if the Lord's Divine good is received in the voluntary part; spiritual, if in the intellectual part.

5157². That the sensuous things subject to the intellectual part . . . were retained, and those subject to the voluntary part . . . rejected. Sig. and Ex.

—³. For the Voluntary in the Lord . . . was Divine from conception, and was the Divine good itself; but the Voluntary which He had by birth from the mother was evil; and therefore had to be rejected, and in its place a new one had to be procured from the Divine Voluntary by means of the Intellectual . . . Tr.

5202³. As the former Voluntary had been rejected, a new one must inflow, in its place. This new Voluntary is from the Celestial of the Spiritual. Tr.

5337². The understanding may be said to proceed from the will when it is the will formed, that is, when it is the will in a form which is perceivable by the internal sight.

— So the will becomes of another form when it becomes action; but still it is the will that is presented . . .

5351. A new Voluntary in the Natural, and its quality. Sig. and Ex.

— For 'Manasseh'=spiritual good in the Natural, thus a new Voluntary. 6222, Tr.

—². The will precedes in man; for man's willing—*velle*—is the first of his life, and his understanding—*intelligere*—succeeds, and applies itself according to his willing. That which proceeds from the will is called good in those who have received a new Voluntary . . . but evil in those who would not receive it; and that which proceeds from the Intellectual is called truth in the regenerate, but falsity in the unregenerate. (Continued under UNDERSTANDING.)

5353. When evils are removed, the new Voluntary arises; for the new Voluntary comes into existence through the influx of good from the Lord, (which) is continuous; (and therefore) as soon as evils are removed, the new Voluntary comes into existence. . .

Hence comes the new **Voluntary** in the Natural which is 'Manassah.' 5461².

[A.] 5354¹¹. That the **will-velle-**of man will be against his understanding-*intelligere*; and his understanding against his will. Sig. 5482.

5428³. Heavenly freedom is to will nothing from self, but from the Lord . . .

5461. That faith in the will ('Simeon') will be separated. Sig. and Ex.

— For, with the regenerate man, the influx of the Divine . . . is into the will, and thence into the understanding.

5526². As soon as truth . . . enters the will . . . it becomes spiritual good; and from this good a new will is formed in man by the Lord. Ex. 5595, Ex. 5626.

— For, regarded in itself, the will is nothing but the love. Ex.

5595². But celestial good is implanted in the voluntary part itself, and (not in the new will that is formed in the intellectual part).

5660³. The heavenly proprium comes into existence from the new will . . .

— The ends of life are the will-velle-itself . . .

5665. That he adjoined the will-velle-to truths. Sig. and Ex.

5755. That it is not done from the will. Sig. and Ex.

5807. When the will wills good, this good is insinuated into the understanding, and is there formed . . . and this form is truth.

5826⁶. For nothing becomes internal until it has been implanted in the will; for the Voluntary is the inmost of man . . .

5835. The mind . . . has two faculties . . . one allotted to truths . . . called the understanding, and the other to good . . . called the will. For man to be man, these two must make a one. But at this day they are completely disjoined. Ex.

5853. Hence, all things that the man thinks, the Spirits think; and all things that he wills, they will; and the converse . . .

5946⁶. For the will to see or know anything, it must be through the understanding.

5969. For the life of the will always precedes, and that of the understanding follows; the reason of which is that the will only has life in it, and not the understanding except from the will. Ex.

5978. The reason there are two Angels with every man, is that . . . one may act into his voluntary, and the other into his intellectual things . . . Those who act into the voluntary things are called celestial; and (the others) spiritual.

6065. Goods which originate in the will, and goods which originate in the understanding. Ex.

6204. The evil that enters the thought does no harm . . . But when it enters the will, it does harm, because it then goes into act whenever external bonds do not

prevent. Evil enters the will by being kept in the thought, by consent, and especially by act and the derivative delight. 6308².

6222⁶. These . . . cause the Intellectual and Voluntary to constitute one mind. (For) both the Intellectual and the Voluntary are born from the Internal.

6267. The good of the Voluntary as in the first place. Sig. and Ex. 6273, Ex. 6292.

6292. For the Intellectual and Voluntary itself is in the head, and in the body are the acts according thereto.

6296². For the Voluntary of man has been continually depraved, so that at last evil has taken possession of the whole of it, insomuch that nothing entire has remained. Therefore, to prevent man from perishing, the Lord has provided that he can be regenerated as to the intellectual part . . . This is why there are but few in whom there is anything entire left in the voluntary part, thus few who [can] become celestial men . . .

6367. For man is born into the things of the voluntary part; and therefore those of the Most Ancient Church . . . were born into the good of love to the extent in which they had good in their Voluntary.

6392⁶. For this (disposition to do good works free from any feeling of self-merit) is in the new will which is given by the Lord to those being regenerated; for this will is of the Lord with the man.

6469. The Angels perceive a sweetness from the fact that they do not think and will from themselves, but from the Lord; from this they have tranquillity, peace, and happiness.

6571². Such as is the effigy of a man in general, such is the effigy of the leasts of his will . . .

6576⁶. For all truth pertains to the understanding, and all good to the will; for the understanding is the receptacle of truth, and the will of good.

6578. Influx into the will, and the consequent trust. Sig.

6584. The establishment of the Church as to the Voluntary and its derivatives. Sig. and Ex.

6717². (In the second state of regeneration) truth is in the will also; and that which is in the will is appropriated. And as, then, the understanding makes a one with the will—for the understanding acknowledges, and the will does—there is a conjunction of good and truth . . .

6840. A calling by influx into the will, Sig. . . This calling is internal; for the Lord inflows into the will, and makes the man do what he pleases.

7007². What is compulsory is not the man's will-velle; but what is free is his will-velle; and good and truth, in order to belong to a man as his Own, must be inrooted in his will; that which is outside the will is not of the man. 8700².

7032. Obstinaey from the will. Sig. and Ex.

7056⁶. The truth which proceeds immediately from the Divine enters man's will . . . but that which proceeds mediately, his understanding; and therefore no

conjunction (of them) is possible unless the will and understanding act as one, that is, unless the will wills good, and the understanding confirms it by truth.

7107. The will of those who infest the truths of the Church. Sig. and Ex.

7179. There are two faculties in man, one called the understanding, the other the will. The will has been given man for the sake of the good which is of love, and the understanding for the sake of the truth which is of faith; for (the former) relates to the will, and (the latter) to the understanding. The one faculty communicates with the other in a wonderful manner. They conjoin themselves together with those who are in good and thence in truth; and also with those who are in evil and thence in falsity . . . but not with those who are in truth as to faith and in evil as to life, nor with those who are in falsity as to faith and in apparent good as to life. 9050. 10035.

7180. It is the will that carries the man away, and the understanding favours.

7233². The Intellectual (of the spiritual) can indeed be enlightened; but the new Voluntary cannot be affected with any good except that which has been formed through conjunction with the truth received in the Church; for their Own Voluntary has been destroyed, and a new Voluntary has been formed in the intellectual part; and, when their Own Voluntary has been separated from the new Voluntary, which is in the intellectual part, the light therein is feeble . . .

7342. Resistance from the will, and consequent obstinacy. Sig. and Ex.

— For it is the will that rules man. (Continued under UNDERSTANDING.)

— When the will is mentioned, there is meant the affection which is of love; for the will of man is nothing else . . .

—^e. It is the affection of spiritual love that makes the new will.

7480. The Spirits of Mars relate to . . . what is intermediate between the Intellectual and the Voluntary . . .

7808. They regulate the punishment . . . according to the will in the thoughts.

7848. '(The blood) upon the houses' = (the holy truth) upon the things that are of the will of good.

— The reason 'a house' = the will, is that it = man, and man is man specially from his will-*velle*. 7876. 7929.

7906². Man's state is purified when he acts from the good of charity, for he then acts from the will; previously, only from the understanding.

7929. That falsity and evil . . . should in no wise come near the will. Sig. and Ex.

7945. 'So did they' = act from the will; (whereas) previously it = act from the understanding.

8042. Truth is then called good; (for) it passes from the understanding into the will, and from the will into act; and that which is done from the will is called good.

8066. 'It shall be for a sign upon thy hand' = that it shall be perpetually in the will. 8090.

—^e. 'Hand' = power; here, the will, because all the action and power of action effected by the hand proceeds from the will. 8067.

8067. The things in a man . . . which he thoroughly believes and loves, are perpetually in his thought and will . . .

8068^e. The Intellectual is in the meaning of the words . . . the Voluntary is in the affection . . .

8179². When he combats as of himself . . . the man has a new proprium, called the heavenly proprium, which is a new will.

8194. '(The Angel of God) went behind them' = protection lest the falsity of evil should inflow into the Voluntary.

— For, in . . . the Spiritual World, voluntary things are presented at the back, or behind; and intellectual things in front, or before.

—². The Lord takes the greatest possible care less the infernals should inflow into the Voluntary of man; for if they were to (do so), after he has been regenerated . . . it would be all over with him, because his Voluntary is nothing but evil. Hence it is that the man of the Spiritual Church is regenerated . . . as to the intellectual part, and that a new Voluntary is formed in this part which is completely separated from the Voluntary the man has hereditarily. Refs.

8234². For to act from obedience is to act from the Intellectual; but to act from affection is to act from the Voluntary. (Compare 8690.)

8307². That man can abstain from evils of himself, is because the Lord continually inflows into his will with this endeavour . . .

8311². Just as the Intellectual in a man is the form of his will. For the will puts itself forth into the light, and effigies and forms itself, through the Intellectual.

8343². That everything of thought and will inflows; what is good from Heaven, and what is evil from Hell. Refs.

8432^e. For the good that inflows from the Lord is not given as much as they will, but as much as they can receive; whereas evil is allowed as much as they will.

8439². For the influx from the Divine passes first into the perception, which is of the understanding . . . thence into the will, and then into act . . .

8457. 'Upon the faces of the wilderness' = a new Voluntary. 'Wilderness,' here, = a new Voluntary through the insinuation of truth; for the new Voluntary is formed from good through truth . . . and appears as conscience. 8753, Ex.

8458. The good of truth . . . as truth forms the Intellectual of the mind, and as good forms the new Voluntary; for the Intellectual is distinguished from the Voluntary . . . by this: that the Intellectual presents matters to itself in a form, so that it sees them as in light, whereas the Voluntary is affected with them, so that it feels them at the same time as delight . . . and this according to the quality of the form.

[A.] 8495². The proprium from which they will not act, is signified by, 'not doing their own wills . . .' (Is. lviii.13). 10362.

8510. For the order in which man is led by the Lord is by the will—*velle*, consequently by good . . . 8513², Ex.

8521². For a new will is formed by the Lord in their intellectual part, which is that the man wills to do according to the truth . . .

—³. Whereas the good in those of the Celestial Kingdom is not implanted in their intellectual, but in their voluntary part. Refs.

8622². If Genii were permitted to inflow, they would completely destroy the new will; and would also enter into the hereditary evils of the old will, and would reopen them.

8649. The goods of truth . . . constitute the new will . . .

8690. That thence, then, is everything of the will in those of the Spiritual Church, in every state. Sig. and Ex.

8702^e. What the will wills and loves, the understanding thinks and confirms; and the converse.

8806^e. Hence it is that all the Voluntary which (those of the Spiritual Church) have hereditarily is destroyed; and therefore a new Voluntary is formed by the Lord in their intellectual part by means of the truths of faith . . . Refs.

8855. What a man loves above all things . . . is in his will like a hidden current . . . 8853. (This is his veriest will. 8858.)

8865. The life of the will of the Angels is the life of love from the Lord; and the life of their understanding is the life of faith from Him.

8882. As the will continually inflows into the understanding—for the understanding is the form of the will, that is, the will manifests itself there in light—when a man believes one thing and does another, truth and evil, or good and falsity, are conjoined . . .

8885². That which reigns universally (in a man) is insinuated into his very will; for the will itself is the inmost of man, because it has been formed from his love. For whatever a man loves, he wills, and that which he loves above all things, he inmost wills. And the understanding serves to manifest the things which the man wills . . . and also to bend the wills of others . . .

—⁴. In the evil, the thought and will do indeed inmost agree . . . but their consensus does not appear before men; for . . . they learn to separate their interior from their exterior man, and to form in the latter another will and thought . . .

8891². 'The tree of life'=the will of good; and 'the tree of knowledge'=the understanding of truth; and the reason it was forbidden to eat of this tree, is that a regenerate man ought no longer to be led by the understanding of truth, but by the will of good.

8908². For the will prevails over the understanding, and by influx persuades, and at last blinds it.

8910. 'Thou shalt not covet . . .'=that care is to be

taken . . . lest the evils referred to in the preceding commandments become of the will . . .

— . Love itself pertains to . . . the will . . . but concupiscence to both the will and the understanding, but it is properly of the will in the understanding.

— . The things which become of the will are appropriated to the man; for the will is the man himself. (Continued under THOUGHT.) 9224. 9230². 9274².

—³. As soon as a man receives evil from the thought into the will, it . . . enters into him. Sig.

8911. A man is such as is his will, and such he remains after death.

— . Therefore to be judged 'according to the deeds' = according to the will . . .

— . *Conatus*, in man, is will.

8925. 'To sin'=to do and think what is evil and false . . . from the will . . .

8966. Temptations conduce to . . . insinuate truths into the will . . .

8988. (Those in good) act from the will, thus from themselves; for whatever is of the will with man is his proprium, because the *esse* of man's life is his will. But they who act solely from obedience do not act from their own will, but from the will of their lord; thus not from themselves, but from another; and therefore they are relatively in servitude. To act from truths, and not from good, is to act solely from the Intellectual . . . and to act from the Intellectual, and not from the Voluntary, is to act from that which stands outside and serves; for the understanding has been given man in order that it may receive truths and introduce them into the will, so that they may become goods . . .

9007^e. In Heaven, by 'man-*viv*' is perceived the Intellectual of man, (and) by 'man-*homo*,' his Voluntary; because man is man-*homo*-from his will, and man-*viv*, from his understanding . . .

9009. What is not of foresight from the will. Sig. and Ex. (See FORESEE, here.)

—². Only that evil which passes from the intellectual to the voluntary part is inrooted and appropriated . . . The things that enter the will are said to 'enter the heart.'

—³. But those evils that proceed solely from the will, and thus not from previous thought, are such as those to which the man hereditarily inclines . . . and these are not imputed to the man, unless he has [afterwards] confirmed them in his intellectual part . . .

9012. Previous thought from a depraved will. Sig. and Ex.

9055. If anything of the affection of love interiorly in the Voluntary (should be injured). Sig. and Ex.

—². Man has an internal and an external Voluntary, just as he has an internal and an external Intellectual. The internal Voluntary is where the internal Intellectual is, and the external Voluntary is where the external Intellectual is, for they must be conjoined. Ex. . . (Thus) when man is being regenerated, there is given him by the Lord a new understanding

through the truths of faith, and a new will through the good of charity; and there must be both, and they must be conjoined together in order for him to have been regenerated. 9274².

9056. If anything of the affection of love exteriorly in the Voluntary (has been injured). Sig. and Ex.

9069. That the evil is not from the internal man, because it is from the Voluntary, and not [at the same time] from the Intellectual. Sig. and Ex. . . For (such) evil does not condemn, because the man does not see it . . .

9089². If anyone, through falsity, destroys good or truth in himself or others, he does it from evil, thus from the Voluntary through the Intellectual . . . and that which is done through both, remains, because it imbues the whole of the man's life . . . It is otherwise if evil goes forth from the Voluntary and not at the same time from the Intellectual. Tr.

9094³. Thus the life of a man's understanding is from the life of his will . . .

9115. They have conscience who have received a new will from the Lord. This will itself is conscience . . . And, as the good of charity makes the new will, it makes conscience also.

9132. For what is done consciously, goes forth from the will and at the same time from the understanding, thus from the whole man; for man is man from both . . .

9156. The evils called ('sins') come forth from a depraved will. Ill.

9227². Truths . . . enter (by an external way . . . into the understanding) in order that they may be introduced into the will, and thus be appropriated. But the good that inflows from the Lord by an internal way, inflows into the will; for the will is the internal of man . . .

—³. But the things that enter the will, that is, which become of the will, are in the light of Heaven.

9274². In the first state (of regeneration) truths . . . enter through the Intellectual into the will; but in the second the goods thus produced go forth from Heaven through the will into the Intellectual . . .

9282. As the things of life, of worship, and of the civil state are not anything in a man so long as they are solely in his understanding; but are in him when in his will, 'doing' is everywhere insisted on in the Word; for to do is of the will; whereas to know, understand, acknowledge, and believe are of the understanding. But these have no being in a man until they become of the will, nor do they come forth—*existunt*—in him until they become of the understanding from the will; for the *esse* of man is to will, and the *existere* is to acknowledge and believe thence . . .

9293. Deeds regarded together with the will are not mere motions, but are forms of the will shown before the eyes. Ex.

9296². This good (which man receives from the Lord when an infant) makes the initiament of the new will in him; and it grows according to . . .

— . But as the man grows up . . . this new Voluntary . . . is closed in proportion as he is carried away by the delights of the loves of self and of the world; but in proportion as he is not carried away by these delights, it is opened, and is also perfected. Ex.

—³. This new Voluntary—which is from the good of innocence—is the habitation by means of which the Lord enters man, and excites him to will what is good . . .

— . But if the use of life is solely for self and the world, this initiament of the new will is closed, and beneath it there is formed a Voluntary from the evils of the loves of self and of the world, and a derivative Intellectual from falsities. This Voluntary is closed above and open below . . .

9300². With a regenerate man the understanding and will make one mind, and communicate reciprocally. Ex.

—⁴. See ENLIGHTEN, here. —⁵.

—⁶. In the other life, such are in the understanding of all the things of faith, and in the will of all the things of charity . . . for they are in the interior understanding that was enlightened in the world, and in the interior will that was enkindled . . .

9385. Reception in the will. Sig. and Ex. 9398.

9473². So with living *conatus*, which is will . . .

9572². The internal man, while in the body . . . wills in the Natural . . .

9670². The things of the lungs and cerebrum are called **voluntary**.

9683². For the proper will of man is continually leading him away; (just as) his voluntary things continually lead him away from order, but his involuntary ones continually lead him back to order . . .

9702. See INTERNAL MAN, here. 9703. 9704. 9705. 9706. 9707.

9730². There are two determinations of the intellectual and voluntary things in man; one outwards towards the world, and the other inwards towards Heaven . . .

9798. In proportion as the internal man is open to the Lord . . . in the same proportion it is in the will of good . . .

9799. The will of good is to will (the truths of the Word) from affection.

9810. The celestial Angels are receptions of Divine truth in their **voluntary** part . . .

9812². (For) **will** is the soul and the all in action . . .

9818³. The life of the **voluntary** part is to will and love truth for the sake of truth, and good for the sake of good. 'This life is called 'heart.' Ill.

—⁴. 'A new heart'=a new will; and 'a new Spirit'=a new understanding.

9835. The things in the Celestial Kingdom pertain to the **voluntary** part . . .

— . There are two things to which all things in the universe relate—good and truth; and therefore there are two faculties in man—will and understanding . . .

[A. 9835]². The will of (the Grand Man) is in the Celestial Kingdom, and his understanding is in the Spiritual Kingdom.

9846. 'A workman in stone' = the good of love, thus the Voluntary of a regenerate man . . . (which) corresponds to the Celestial Kingdom in Heaven. —². Ex.

9914². The organics (are moved) at the beck of the will, which commences in the brains.

9915². There are three things in the Heavens which succeed in order — the Celestial, the Spiritual, and the Natural . . . The faculties in man that receive these are called the Voluntary, the Intellectual, and the Scientific . . . These three are signified by 'the weaver,' 'the designer,' and 'the embroiderer.' . . The reason 'the weaver' = the Voluntary, is that the Voluntary inflows into the Intellectual, and weaves it. (Continued under UNDERSTANDING.)

9993. To the Celestial Kingdom corresponds the Voluntary of man . . . and the Voluntary in man is internal and external . . . the internal Voluntary making the celestial life of the internal man, and the external Voluntary the celestial life of the external man.

9995². (This is) why man can with so much difficulty distinguish between thinking and willing. (Continued under THOUGHT.)

— . Good pertains to the will; and the will is that which the man loves . . . and truth pertains to the understanding . . . but when it is devoid of will-*velle*, it is not appropriated to the man's life . . .

—³. In a celestial man and Angel (the marriage of good and truth takes place) in the voluntary part . . .

9996. There are two things in man which make his life — the Intellectual and the Voluntary . . . The ultimate of the Voluntary is called sensuous delight . . . and it is imbibed through the two senses of taste and touch. Sig.

—^e. Whether you say voluntary goods, or celestial goods, it is the same . . .

10035. 'Flesh' = the Voluntary of man, thus his proprium . . .

—². All the proper Voluntary of man is evil, because, from himself, man loves nothing but himself and the world . . . and therefore he has to be regenerated, and through regeneration receive a new will. But this will . . . is not the man's, but the Lord's in the man . . .

10044. The inmost with man is his will and understanding. These are in the brain in their beginnings-*principiis*; and the things that proceed thence are acts . . . and therefore when the will and understanding are mentioned, the whole man is meant, for man is man from them. Moreover, the acts of the body have their all from the will; and this is why a man is not regarded from the acts of his body, but from the will in them . . .

10057². The circle (of man's life) begins from the will, which is the inmost of his life . . .

—³. The truths that are loved become of the will; and, in proportion as they become of the will they

become of the life; for the will of man is his life itself . . .

10062². For all that is voluntary has been formed from goods; and . . . the will of man has been given for goods.

10064². The will of man is therefore such as are the goods that make it, and such as is the love of them. In the opposite sense . . . the will is such as is the evil that makes it, and such as is the love of evil. The will of evil . . . is from Hell . . . for it is opposite to the will of good, which is from Heaven . . .

10067⁷. When the Lord regenerates man, He insinuates the truth that must be of faith into his Intellectual, and the good that must be of love into his Voluntary, and conjoins them therein . . .

—⁹. The reciprocal conjunction of the understanding and will in man. Ex.

10076². (Thus) the second state (of regeneration) . . . consists in thinking and acting from . . . the will . . .

— . Who can possibly believe that the whole man is an image-*instar*-of his will and the derivative understanding? Ex.

—³. The soul itself of man is his will; and the proximate cause by which it produces the effect is his understanding . . .

— . Whether you say will, or end, or love, or good, it is the same . . .

10093. But in the Celestial Kingdom (Divine truth is received) in the voluntary part . . . and that which is received in the voluntary part is said to be perceived.

10109². By the appropriation of good is meant the implantation of it in the will . . . for a man's will is the man himself . . . for what is of the will is of the man's love, and therefore of his life . . .

10122². The will that is from the Lord, also called the new will, is the receptacle of good; and the understanding that is from Him, also called the new understanding, is the receptacle of truth. But the will from the man's proprium, also called the old will, is the receptacle of evil; and the understanding from his proprium, also called the old understanding, is the receptacle of falsity. Man is born from his parents into this latter understanding and will; but into the former understanding and will, from the Lord . . .

—³. Man has been so created that the will and understanding make a one. Ex. . . For the will is the inmost of man, and is the *esse* of his life; and the understanding is exterior, and comes forth-*existit*-thence; for what a man wills he loves, feels as delight, and calls good; and the understanding favours it, and confirms it by reasons, and calls these truths. Hence it is that the will and understanding in reality make a one . . .

—⁴. In the other life, everyone comes into a state like that of his will; and then those who have not received a new will from the Lord rush into evils of every kind, and think such things as favour the evils . . . For it is a law of Divine order that the will and the understanding should make one mind, and thus one man . . .

10124. With those in the Celestial Kingdom, good is implanted through truth in the voluntary part. —², Ex.

10143³. For when good and truth have been conjoined in a man, he has a new will and a new understanding, consequently a new life . . .

10156². Wherever a man looks, there his heart turns, that is, his will and his love.

10169. One in love truly conjugal, loves what the other thinks, and what the other wills; thus loves to think and will as the other. 10173.

10196². Angels and Spirits, like men, enjoy the two faculties (of) understanding and will; and their understanding has been formed to receive Divine truth, and their will, Divine good. The understanding serves them for reception, and also for perception.

10199³. The truths of faith which have been inscribed on the life are in the will; and the things which are in the will are in the internal man. Ex.

— . Whether you say the will, or the love, it is the same. Ex.

10264³. The Voluntary is constituted from the affection of good . . .

10291⁹. For man's Voluntary is formed through his Intellectual, and also manifests itself through it.

10296. For with the spiritual all the Voluntary has been destroyed; but the Intellectual is preserved entire by the Lord, and a new Voluntary is implanted in it by regeneration. This Voluntary is . . . a conscience of truth; for whatever is implanted in the intellectual, and whatever proceeds from it, is truth . . .

10298². At his birth, man has nothing of understanding, and nothing of will. His understanding and his will are formed by degrees . . . the understanding by means of truths, and the will by means of goods, inasmuch that his understanding is nothing but a composition of such things as relate to truths, and his will is nothing but an affection of such things as are called goods. It follows that a man is nothing but the truth and good from which his two faculties have been formed.

—³. (Thus) a man is completely and entirely such as are his Intellectual and his Voluntary . . .

10331⁷. Moreover, the will—*velle*—itself of man is nothing but work, because what anyone wills, he does . . .

10336⁶. To 'write the law upon the heart' = to implant Divine truth in the will. Ex.

10555². This is like understanding without willing, or willing without understanding: one is indeed possible separate from the other—as to understand truth and good, and not will them—but in this case the understanding has its willing from some other source than good; it has it from willing for self or for the sake of self, to which the understanding of truth and good serves as a means. He who reflects . . . may know that to understand in man has its life from his willing; and that without a willing there is not anything; and also that to understand and to will mutually regard each other, and are conjoined together.

10645². For the Lord is not in the understanding of truth without the willing of it; but is in the understanding of truth and the willing of it. For truth does not enter into man . . . until he wills it, and from willing does it; for the will is the man himself; and the understanding is man in so far as it has from the will. 10683⁴. H.474.

10683⁴. That truth is in the will, may be known . . . from the fact that the man does it, and still more from the fact that he loves to do it . . .

H. 16. To will is to love to do. Ex.

26. For the Lord inflows immediately into the willing of man, and mediately through his willing into his thinking . . . Refs.

32. There is an internal and an external in every Heaven . . . which are as the Voluntary and the Intellectual . . . Every Voluntary has its own Intellectual . . . the Voluntary being as a flame, and the Intellectual as the derivative light.

61. Therefore the Angels attend (solely) to the will (in a man), from which his body acts.

95. In every man also . . . there are (as in Heaven) two kingdoms, one of the will, and the other of the understanding; the will reigns through affections of good, and the understanding through affections of truth. And these kingdoms correspond to those of the heart and lungs. And so the Celestial Kingdom is the Voluntary of Heaven . . . and the Spiritual Kingdom is its Intellectual . . . Hence 'the heart' = the will . . . and the pulmonary breath the understanding . . .

137³. All a man does, he does from understanding and will; he *does* from will through good, and from understanding through truth . . .

145. By love the Lord inflows into the will of the Angels; and makes Himself seen through their understanding. Rep.

221^e. The Angels (too) have understanding and will; their understanding is such as to be continually perfected . . . through truths; and their will . . . through goods . . .

228. All a man's power is from his understanding and will; for without these he cannot move a particle of his body: his understanding and will are his spiritual man . . . Man's will and understanding are ruled by the Lord through Angels and Spirits; and as the will and understanding are, so therefore are all things of the body . . . (From experience.)

229. The Angels can . . . (overcome all opposition) by a mere effort of will . . .

278². The will (with those in a state of innocence) is their memory itself. Ex.

297. Immediate influx, which is of the Lord Himself, is from His Divine Human, and is into the will of man, and through his will into his understanding . . .

367. The mind consists of two parts, called the understanding and the will . . . In Heaven, the husband acts the part called the understanding, and the wife the part called the will . . .

368. For the . . . woman is born to be voluntary, thus to think from the will . . . Ex.

[H.] 369. Both man and woman enjoy understanding and will; but understanding predominates in the man, and will in the woman; and the man—*homo*—is according to what predominates. But in the marriages in the Heavens there is no predominance; for the will of the wife is also that of the husband, and the understanding of the husband is also that of the wife . . . This conjunction is actual . . . for the will of the wife enters into the understanding of the husband, and the understanding of the husband into the will of the wife . . . 370, Ex.

423. The conjunction of the understanding and the will. Ex.

— . A man can think (truth) from the understanding . . . but does not think it from the will unless he wills and does it. When he wills it, and, from willing, does it, it is in both understanding and will, and therefore in the man; for the understanding alone does not make man, nor the will alone, but (both) together . . . What is in the understanding only is with—*apud*—the man, but not in him . . .

424. That man can think from the understanding, and not at the same time from the will, has been provided to the end that he can be reformed . . .

— . For man is born, as to the will, into all evil. Des. . . In order that this Voluntary may be amended and reformed, the ability to understand truths has been given him . . . but still he cannot think them from the will, until he is of such a character that he wills and does them from the heart . . .

425. In proportion, therefore, as the truths of the understanding have been conjoined with the goods of the will . . . he has Heaven in him . . . But in proportion as the falsities of the understanding have been conjoined with the evils of the will, he has Hell in him . . . But in proportion as the truths of the understanding have not been conjoined with the goods of the will, he is in a middle state . . .

—². But in neither Heaven nor Hell is anyone allowed to have a divided mind, that is, to understand one thing and will another; but what he wills he understands, and what he understands he wills . . .

455. That a man can understand truths, and be rational, if he will. Ex.

—². To love and to will are the same; for what a man wills, he loves; and what he loves, he wills.

463. Every particular of thought and will have been inscribed on the brain . . . thus on the whole body.

— . Thus a man is wholly such as he is in his will and the derivative thought . . .

472. A thousand men may . . . do the same deed . . . and yet each, regarded in itself, be different, because from a different will. Ex.

479. That after death a man is his own love, that is, his own will. Gen.art.

503. In the second state after death, a Spirit thinks from his will itself . . . and then the thought makes a one with the will, so much so that it scarcely appears that the Spirit thinks, but only that he wills . . .

508^e. The will is the very nature—*natura seu indoles*—of the man; and therefore to be remitted into his

will, is to be remitted into his nature; and also into his life . . .

512. (In the second and third state of the evil after death) they will and think from their love; and, as this love is infernal, they will nothing but evil, and think nothing but falsity . . .

589². In the natural world, that which acts and reacts is called force and *conatus*; but in the Spiritual World . . . life and will; . . . will, there, is living *conatus*.

N. 28. On the will and the understanding. Gen.art. T.397.

31. The will and understanding also make the spirit of man . . .

32. How the will and understanding make one mind. Ex.

33. But those in evil and falsity have no will and understanding. Ex.

35. (Refs. to passages on the subject of the will and understanding.) 120². J.39.

164. A man . . . must examine his thoughts and the intentions of his will . . . (otherwise) he cannot perform repentance; for . . . to will evils is to do them.

271^e. If a man were to be forced to what he does not will, he would always incline . . . to what he does will.

J. 36. The doctrinal things of the Church . . . do not enter a man's life until they enter his will and thence his actions. Then, for the first time, are they in the man's spirit; for his spirit . . . is formed from his will, and in so far from his thought as it proceeds from his will . . . Whether you say the will, or the love, it is the same . . .

—². A man may know, think, and understand many things; but, when left to himself, he rejects those which are not in accord with his will . . . That alone remains in the spirit of a man which has entered into his will, or love. Life 15², Ex.

S. 83. In every man there are two faculties of life, called the understanding and the will. The understanding is the receptacle of truth, thus of wisdom; and the will, of good, thus of love. For a man to be a man of the Church, these two must make a one; and they do so when he forms his understanding from genuine truths—which to all appearance is done by himself—and when his will is infilled with the good of love—which is done by the Lord. Hence the man has . . . a life of truth in the understanding from the will; and a life of good in the will through the understanding. This is the marriage of truth and good in a man; and also that of the Lord and the Church in him.

115. There are two faculties of life in man, called the understanding and the will; and the understanding has been made subject to the will, but not the will to the understanding; for the understanding merely teaches, and shows the way. Search, and you will find that the will of a man is his proprium, and that this, regarded in itself, is mere evil; and that from it there is falsity in the understanding.

—². (Thus) man, from himself, does not will to understand anything except that which is from the

proprium of his will; nor would he be able to do so unless there were some other source of knowledge . . .

Life 15. For the understanding . . . can be elevated into the light of Heaven . . . but the will cannot be . . . elevated into the heat of Heaven . . . unless the man is spiritual. Ex. W.242^o. 243. 244.

43. Man has two faculties . . . called the will and the understanding. They are distinct from each other, but have been so created as to be a one; and, when they are a one, they are called the mind . . .

— . So all things in man relate to the will and understanding . . . For these two faculties are the receptacles and subjects of good and truth . . .

—². Nothing is of more importance than to know how the will and understanding make one mind. They do (so) as good and truth make a one; for there is a like marriage between the will and understanding as between good and truth. Ex. . . So the will in man is the very *esse* of his life, and the understanding is the derivative *existere* of his life . . . N.32. T.397.

44. For . . . the will leads the understanding, and makes it act as one with it; and therefore if there is anything in the understanding that does not accord with the will, the man, when left to himself . . . either casts it out, and forces it to be one with the will by falsification.

63^o. These, after some combat against evils, do not will them . . .

86^o. Man can be in the spiritual mind—and thus in Heaven—with the understanding, but not with the will . . . unless he shuns evils as sins; and if he is not there with the will, he is not in Heaven; for the will drags the understanding downwards . . . F.32.

—³. Man compared to a garden; his understanding to the light, and his will to the heat. Ex.

—⁴. So long as a man does not shun evils as sins, the concupiscences of evils block up the interiors of the natural mind on the side of the will . . .

—⁵. But as soon as these concupiscences have been dispersed by the Lord, the man is a man, because he then thinks truth in the understanding from good in the will.

F. 15. The will produces nothing from itself without the understanding, nor the understanding anything without the will. For anything to come forth—*existat*—they must act in conjunction. Ex.

16. The *conatus* of producing means in man from the will in the understanding . . . These means are called the truths of faith . . . The will comes forth—*existit*—in the uses. (Thus) the will of producing uses by means of the understanding is perpetual in every progression, until it comes forth.

W. 25. For the understanding and will reside in the head, and the body is actuated from the understanding and will. Ex.

30. It is from the fact that the Divine essence . . . is love and wisdom that man has two faculties of life, from one of which he has understanding, and from the other will. Ex. (Continued under FACULTY.)

—². When (these faculties are closed) the under-

standing is indeed called understanding, and the will, will; but still, essentially, they do not exist.

52. The affections and derivative thoughts correspond to all things of the animal kingdom; the will and derivative understanding, to all things of the vegetable kingdom; and the ultimates of life, to all things of the mineral kingdom.

136. (Thus) the body is a form corresponding to the understanding and will. And, as form is predicated of the understanding and will also, the form of the body corresponds to that of the understanding and will . . . This is why the mind—that is, the will and understanding—rules the body . . . 387.

209^o. Will and understanding . . . have no existence outside their subjects, which are substances; but are states of them . . . 210, Ex.

214. Will, understanding, and exercise are in a series of (three) degrees. (Like end, cause, and effect. W.213.) 239. 277.

216. Unless will and understanding . . . clothe themselves with works whenever possible, they are airy nothings . . .

219. The living *conatus* in man . . . is his will united to his understanding.

— . (Thus) the interior things of the will and understanding make the first degree; the interior things of the body, the second . . .

239. (Thus) in every man there is a natural, spiritual, and celestial will and understanding in potency from his birth, and in act when they are opened. Ex.

244². (Thus) the understanding does not lead the will . . . but merely teaches and shows the way . . . But the will leads the understanding, and causes it to act as one with it . . . The will does nothing . . . without the understanding . . . and the will associates the understanding with itself, by influx; but not the converse.

266. Reason and experience testify that an evil man can also will and do (truths) . . . For who cannot will and do what he thinks? The reason he does not will and do it, is that he does not love to will and do it. The ability to will and do is the freedom which every man has from the Lord. That he does not will and do what is good, when he can, is from the love of evil . . .

—². Those diabolical Spirits said that they can will and do according to these (arcana of angelic wisdom), but that they do not will. When told that they would will them if they would shun evils as sins, they said they could do that too, but do not will. P.99².

— . The reason man can will, is that the Lord . . . continually gives the ability. For . . . the Lord dwells with every man . . . in the faculty or power of being able to will.

358. That the Lord has created . . . in man two receptacles and habitations for Himself, called the will and the understanding, the will for His Divine love, and the understanding for His Divine wisdom. Gen.art. 395.

[W.] 361. That every man has . . . will and understanding, and that they are distinct . . . is known from common perception, but is not known from thought . . . Everyone perceives it when he hears it, and may also say, This person wills well, but does not understand well; and this understands well, but does not will well. I love him who understands well and wills well, but not him who understands well and wills evilly. Yet when the same individual thinks about the will and understanding, he makes no distinction between them . . . the reason of which is that his thought communicates with the bodily sight; and when he is writing he comprehends still less that the will and understanding are two distinct things. Ex. (See 372², where it is shown that they are confounded in common speech.)

362. That the will and understanding, which are the receptacles of love and wisdom, are in the brains, in the whole and in every part of them; and are derivately in the body, in the whole and in every part of it. Gen.art.

363. That love and wisdom, and the derivative will and understanding, make the very life of man. Ex.

364. Everyone sees that the understanding is the receptacle of wisdom, but few that the will is the receptacle of love. The reason is that the will does nothing of itself, but acts through the understanding. Further ex.

365. Man's life, in its beginnings, is in the brains . . . By life in its beginnings are meant the will and understanding. 387, Ex.

368. For such as are the love and wisdom, such are the will and understanding . . .

371. That there is a correspondence of the will with the heart, and of the understanding with the lungs. Gen.art. 372. 375. 376. 378, Ex.

373. As the will and understanding are receptacles of love and wisdom, they are organic forms, that is, forms organized from the purest substances. Ex.

384. The cerebellum is especially for the will, and the cerebrum is especially for the understanding. Ex.

390. That the conjunction of the spirit . . . with the body is through the correspondence of the will and understanding with the heart and lungs . . . Gen.art.

394. That things about the will and understanding . . . may be known from the correspondence of the heart with the will, and of the understanding with the lungs. Gen.art.

—². The soul . . . is the spirit, and is a man in perfect form, and the soul of this is the will and understanding; and the soul of these is love and wisdom from the Lord . . .

395. As love and wisdom in the Lord are distinctly one . . . the will and understanding have been so created . . . as to be distinctly two, but still so as to make a one in all operation and sensation; for in these the will and understanding cannot be separated.

397. Lest a man be in Heaven by his understanding, and in Hell by his will . . . all of understanding which is over and above his own proper love is removed after

death; the result of which is that in all persons the will and understanding at last act as a one. Ex.

399. That the love, or the will, is the very life of man. Gen.art.

—^e. (Thus) as the subsidiary life of the body depends on the heart alone, so the life of the mind depends on the will alone; and the will lives when the thought ceases, just as the heart lives when the respiration ceases.

400. That the love or the will continually strives after the human form . . . Gen.art.

401. That . . . the will cannot do anything . . . without a marriage with . . . the understanding. (Shown from the physiology of the heart and lungs.)

402. That . . . the will prepares a house . . . for its future consort . . . the understanding. (Shown in the same way.)

403. That . . . the will prepares all things in its human form, so that it can act conjointly with . . . the understanding. (Shown in the same way.)

— . Although will and understanding are mentioned, it must be well known that the will is the whole man. Ex.

— . Beware of cherishing an idea of the will as of something separate from the human form; for it is this form.

404^e. All the operations . . . of the will outside the understanding relate to affections of good, and not to affections of truth.

405². (The influx of the will into the understanding explained by the double influx of the blood into the lungs.)

406. That by means of these three conjunctions . . . the will is in its sensitive and its active life. Gen.art. 407, shown.

408. That . . . the will introduces . . . the understanding into all things of its house. Ex.

409. That . . . the will does nothing except in conjunction with . . . the understanding. Ex.

410. That . . . the will conjoins itself with . . . the understanding, and causes . . . the understanding to be reciprocally conjoined. Shown.

414. That . . . the will can be elevated in the same way (as the understanding), and can receive the things of heat from Heaven, if it loves wisdom . . . in that degree. Ex. and Shown.

416. That otherwise . . . the will draws . . . the understanding back from its elevation, in order that it may act as one with it. Gen.art.

419. That . . . the will is purified in the understanding if it is elevated together with it. Ex. and Shown.

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

P. 74. Hence beasts have no understanding and will; but (only) knowledge and affection, both natural. 96⁴.

—³. (Therefore beasts) cannot think—I will this, or do not will it . . .

78. For whatever man does, he does from the will through the understanding . . .

80. Nothing is appropriated to man that he only thinks, nor that he thinks to will, unless . . . he wills it to such a degree that he does it when he has the opportunity. Ex. and Sig.

89. As all willing is from love, and all understanding from wisdom, it follows that the ability to will is from the Divine love, and the ability to understand from the Divine wisdom . . .

— . But there exists with man an interior willing and an exterior willing, and he can act according to (the latter) and not at the same time according to (the former); but still to will exteriorly is from freedom . . .

96. Without these two faculties (of rationality and freedom) man would not have understanding and will, and thus would not be man. —², Ex.

—³. As man can will, he can also understand; for willing has no existence without understanding . . . Also, if you take away willing from understanding, you understand nothing; but in proportion as you will, in the same proportion you can understand, provided the aids called Knowledges are at hand. Ex.

—⁵. (This) is from the influx of the Lord's will—that He wills to be received by man . . . These things are of His will, because they are of His love. It is this will of the Lord that causes what a man thinks, speaks, etc. to appear as his.

—⁶. It is known in Heaven that the Lord operates all things by willing, and that what He wills is done.

103. By (the external and internal man) is meant the external and internal of the will and understanding; for (these) make the man . . .

111². It is the man's internal will that is in the concupiscences, and his internal understanding in the cunning; and it is his external will that is in the delights of the concupiscences, and his external understanding in the machinations . . .

136⁷. For everything of understanding and will must be formed by what is external before it is formed by what is internal. Ex. . . And when the first understanding and the first will have been formed, the internal of thought regards them as externals of its thought, and either conjoins itself with them, or separates itself from them . . .

—⁸. But . . . the internal of the understanding does not conjoin itself with the internal of the will; but the internal of the will conjoins itself with the internal of the understanding, and causes the conjunction to be reciprocal. But this is done by the internal of the will, and not one whit by the internal of the understanding.

144. When the understanding is blinded (by ignorance of truths) the will is also stopped up . . .

151. The internal man is not reformed by merely knowing, understanding, and being wise . . . but by willing what (these) teach. Ex.

— . Thus the internal is to will, and the external is to do; for unless anyone does that which he wills, it is because, inwardly, he does not will; and this at last becomes not to will [at all].

165. A man is led by the understanding . . . only when the . . . will makes it. in which case it may be

said of the understanding also that it is led: but still the understanding is not led, but the will from which it is.

183. The Divine Providence never acts together with the love of a man's (hereditary) will; but continually against it. Ex. 219⁴. 234.

193². Thus in every man there are two principles (or beginnings) of life, one natural, and the other spiritual, the natural one being the pulsation of the heart, and the spiritual one the will of the mind; and each adjoins to itself a consort . . .

—³. As the soul of the will is love, and the soul of the understanding wisdom, both from the Lord, it follows that . . . the will is the life of everyone, and that the quality of this life is determined by that of the conjunction of the will with the understanding.

209². Their understanding acknowledges, but if their will does not also do so, they do not acknowledge; for the love of the will inspires into the understanding whatever it wills; and not the converse. It even destroys in the understanding everything that is not from itself.

227. That whatever a man thinks, speaks, and acts from his will, whether good or evil, is appropriated to him, and remains. Ex.

233⁹. The Lord most especially provides . . . that (good and truth) be not received by the will any sooner or any more than as the man . . . removes evil in the external man. For that which is received by the will comes into the man, is appropriated to him, and becomes of his life; and evil and good cannot be together in the life itself, which man has from the will, for in that case the man would perish; but they can both be in the understanding . . . where they are distinguished and separated as a house is into inside and outside. Ex. 284, Ex.

—¹⁰. (Otherwise) the will would adulterate the good, and the understanding would falsify the truth . . . (for) when the will is in evil, it adulterates good in the understanding, and adulterated good in the understanding is evil in the will, for it confirms that evil is good, and good evil. . . This is done by the will in the understanding, and not by the understanding from itself.

249^e. (But) by the former means, the Lord leads the good not only from doing evils, but also from thinking and willing them. Ex.

259². For the will must see in the understanding, and not the understanding in the will; or, what is the same, the life and its love must lead the understanding to think, speak, and act, and not the converse; (otherwise) the understanding, from some . . . diabolical love, might seize on whatever occurs through the senses, and enjoin the will to do it.

278. In order that he may examine himself, an understanding has been given man, separated from the will . . . so that from the interior thought (in his understanding) he may see what the will is doing in the exterior thought . . .

281². See LOVE, here.

[P.] 282. It is the will (and not the understanding alone) that must be healed. (Fully quoted under UNDERSTANDING.)

284. The understanding is a recipient of both good and evil, and truth and falsity; but not the will itself. . . for this must be in either evil or good; it cannot be in both, for the will is the man himself.

293. There is not in any man a grain of will or prudence that is his Own; (otherwise) Heaven, Hell . . . and the whole human race would perish. Ex.

296⁵. If evils are in the thought only, and not in the will, the man is not yet in an infernal Society with [his] evil; but he enters it when they are in the will also. —⁸, Ex.

297. The faculty of understanding and perceiving . . . is given every man . . . but still a man cannot lead himself out of evil by it; because evil is of the will; and the understanding does not flow into the will, except with light only . . .

298. That man's Own intelligence, when the will is in evil, sees nothing but falsity . . . Ex.

—². Every man has his Own Voluntary and his Own Intellectual; (the former) is evil, and (the latter) is the derivative falsity. They are meant by 'the will of man, and the will of the flesh,' and, in their essence, are the love of self, and the derivative conceit. Their marriage ex. 321^e.

318¹¹. Everything confirmed in the will and at the same time by the understanding remains to eternity; but not that which has been confirmed by the understanding only. For that which is of the understanding only is not in the man, but outside him . . . and nothing enters man, or is appropriated to him, except that which is received by the will . . . (See —⁹.)

324¹. In every human embryo, the Lord forms . . . a receptacle of His Divine love for the future will of the man; and a receptacle of His Divine wisdom for his future understanding; and in this way He has implanted in every man the faculty of willing good, and the faculty of understanding truth. 328⁵.

328⁵. Therefore the . . . understanding is an image of God; and the . . . will is a likeness of God . . . It follows that man has been created . . . in order that his will may receive love from God, and his understanding wisdom from Him . . .

329. For the Lord continually inflows into the will with the power to be able to shun evils; and into the understanding with the power to be able to think that there is a God. But still no one can do the one unless he does the other . . .

R. 17¹. For the thought and memory of the understanding do not inflow into the will, and through the will into act; but the will inflows into the thought and memory of the understanding, and produces deeds.

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

254. 'By Thy will they are, and have been created' (Rev. iv. 11) = . . . from the Lord's Divine love . . . or from the Divine good . . . E. 295, Ex.

355. The will of serving and of doing. Sig. and Ex.

386^e. For every man can be in the light of Heaven as to the understanding, provided the will is closed as to its evil.

541². They assert that whatever proceeds from the will and judgment of man is not good, and therefore the goods of charity . . . being done by man, contribute nothing to salvation . . . when yet the one only thing from which man is man, and through which he is conjoined with the Lord, is that he can do what is good . . . as from his own will according to his judgment. Ex.

566⁸. (The infernals) said that . . . they could see if they willed to do so; but, being afraid of being asked why they did not will, they departed.

634³. For what enters the thought and understanding only does not condemn; but what enters the will does condemn, because this enters the life, and remains; for nothing can enter the will unless it is of the love, and love is the life of man.

832². Therefore, unless the understanding is in the light of Heaven by the Word, the will cannot come into the heat of Heaven.

839¹¹. 'Thy will be done, as in Heaven so also on the earth.' III.

875⁷. (So) will and understanding (are not anything without) action. Ex.

—⁸. Will, or *conatus* (however) is in itself act, because it is a continual effort to act, which becomes an outward act when determination is present; and therefore *conatus* and will is accepted as an interior act . . . provided it does not fail when there is opportunity.

—¹⁰. Nothing of (what man wills, thinks, etc.) is in him except the state of receiving that which inflows.

935. But the Voluntary together with the Intellectual becomes human according to the state of the understanding through which it comes forth—*existit*; for the state of life of every man is such that his will cannot do anything except through the understanding; nor can the understanding think anything except from the will.

956. 'Let him that willeth' (Rev. xxii. 17) = him who from love wills . . . for 'to will' = to love, because what a man wills from the heart, he loves; and what he loves, he wills from the heart.

M. 92^e. The male receives (the conjugal sphere) in the understanding, because he is the intellectual form; and the female receives it according to her form, thus in the will . . .

159. That the will of the wife conjoins itself with the understanding of the man; and, derivatively from this, the understanding of the man with the will of the wife. Ex.

165^e. (These virtues) partake of the intellectual will of the man, with which the will of the wife unites itself.

195. That this formation by the wife is effected through the conjunction of her own will with the internal will of the man. Ex.

— . The things of rational wisdom make the man's

understanding, and those of moral wisdom, his will; and the wife conjoins herself with the latter, which make his will. It is the same whether we say that the wife conjoins herself, or that she conjoins her will, with the will of the man, because the wife has been born voluntary, and thus does from her will all she does.

— The reason it is said, with the *internal* will of the man, is that the will of the man has its seat in his understanding; and the Intellectual of the man is the inmost of the woman. . . Men have also an external will, but this frequently partakes of simulation . . . and the wife does not conjoin herself with it except playfully.

196. To the end that the will of both may become one. Ex.

— For he who conjoins himself with the will of anyone, conjoins himself with his understanding also; for, regarded in itself, the understanding is nothing but the ministry and service of the will. Ex.

197. For the affections . . . form the will, and make and compose it. But, with men, the affections are in the understanding; whereas with women they are in the will.

221. For the understanding is not so constant in its thoughts, as the will is in its affections. For the understanding is carried now upwards, now downwards; is now in a serene and clear state, and now in a turbulent and obscure one; is now engaged with grateful, and now with ungrateful objects; and as the mind, when acting, is in the body too, it follows that this has like states; and this is why a husband now recedes from conjugal love, and now accedes to it . . .

248. Conjugal love . . . regards a union of wills.

259. The thought that the wife is willing; and . . . that the man is not willing (a cause of cold). Ex.

270⁵. Love truly conjugal dwells, in the highest region, in the midst of mutual love, in the chamber of the will; and also in the midst of the perceptions of wisdom, in the chamber of the understanding . . . The husband is in the chamber of the understanding, and the wife in that of the will.

— Conjugal cold also dwells in the highest region, but only in the chamber of the understanding, that of the will being closed there. For the understanding . . . can ascend into the highest region . . . But if the will . . . does not ascend at the same time into its consociate chamber, the latter is closed, and cold results in the other . . . (In this case) the understanding looks down from the highest region to the lowest, and . . . descends, in order to warm itself with an illicit fire.

292³. The reason of this domination of the wives . . . is that a man acts from the understanding, and a woman from the will; and the will can obstinately harden itself, but not the understanding.

316⁴. The reason (all the bodily organs are in pairs) is that one is of the will, and the other of the understanding.

360. Love resides in the will . . . but it is not kindled in the will itself, but in the understanding; for in the will it is like a fire, and in the understanding it is like

a flame. In the will, love knows nothing about itself, because it is not sensible of itself there; nor does it act from itself there; but this takes place in the understanding and its thought . . .

400. In man, all end is of will; all cause, of understanding; and all effect, of action.

432². The natural man, separated from the spiritual, is man only as to the understanding, and not as to the will . . .

460⁵. The love of pellicacy enters only the understanding and the things which depend on it; but the love of marriage enters also the will and the things which depend on it . . .

461⁶. The will, from which man is man, cannot be moved a jot, except by delight; for, regarded in itself, the will is nothing but the affect and effect of some love, thus of delight . . . and, as the will actuates—*agil*—the understanding to think, there is not the least of an idea of thought, except from the influent delight of the will . . .

490. They who do not discriminate the will and understanding from one another, cannot discriminate evils and goods from one another. Ex.

492. That adulteries of the fourth degree are adulteries of the will. Ex.

—². Those who are evil from the will, dwell behind, and are called devils. . . With such, the will plays the leading part.

493. The reason (adulteries of the will) are so grievous . . . is that the will plays the leading part in them—but the understanding in those previously treated of—and the life of man is essentially of his will, and formally of his understanding; the reason of which is, that the will acts as a one with the love, and love is the essence of man's life, and this forms itself in the understanding by such things as accord; and therefore the understanding, regarded in itself, is nothing else than the form of the will . . . What flows forth from . . . the will is, principally, called purpose—*propositum*; whereas what flows forth from . . . the understanding . . . is called intention. Guilt, too, is predicated principally of the will . . .

494. That adulteries of the third and fourth degree are evils of sin, in proportion to the amount and the quality of the understanding and will there are in them, whether actually committed, or not. Ex.

— For man is man from will and understanding. Ex.

— 'To commit adultery in the heart' = to do so in the will.

527. That evil is imputed to anyone according to the quality of his will, and according to that of his understanding. Gen.art.

— (Thus) such as are a man's will and understanding, such is the man. Ex.

—². (Thus) by the deeds according to which everyone will be judged . . . are meant his will and understanding. Ex.

— All things done by the interior will . . . are done of purpose . . . and all things done by the understanding are done from confirmation. Ex.

I. 7. That (spiritual) heat and light inflow into the will and understanding (respectively). Ex. T.75².

—³. The influx into speech is effected from the will through the understanding; but that into the actions, from the understanding through the will.

13⁴. The (infernal) turn the back of the head to the Lord; (and) receive the influx into the affections of their will . . . and make the understanding favour them; whereas the (Angels—who turn their foreheads to the Lord) receive the influx into the affections of their understanding, and make the will favour them. . . . For the human understanding dwells in the cerebrum . . . and the will in the cerebellum. T.564^e.

14. That the understanding can be elevated into the light . . . in which the Angels are, according to the cultivation of the reason; and the will, into the heat . . . according to the deeds . . . But that the love of the will is not elevated, except in proportion as the man wills and does the things which the wisdom of the understanding teaches. Gen.art.

—². The light which makes the understanding is received first; and, by slow degrees, the love which makes the will. Ex. . . . Thus is the will formed through the understanding.

—³. A man becomes prosperous and blessed if he acquires wisdom, and keeps his will in obedience thereto; but unprosperous and unhappy, if he makes his understanding obedient to his will. The reason is that the will inclines to evils from birth . . . and therefore, unless it were restrained through the understanding, the man would rush into crimes . . . (Continued under UNDERSTANDING. —⁴.) T.588.

—⁵. The state of a man if the love of the will is not elevated by means of the understanding. (Shown by comparisons.) T.590.

—^e. But with those who subdue the allurements of the cupidities of the will through the wisdom of the understanding, the understanding enters into a conjugal covenant with the will . . . and they dwell together . . . with deliciousnesses.

15. Beasts have no will and understanding, but . . . only an analogue of each.

—². Man is man because his understanding can be elevated above the desires of his will, and thus, from above, can know, see, and govern them . . . thus from the fact that his will is under obedience to his understanding; whereas a beast is a beast because its understanding is under obedience to its will. It follows . . . that the understanding of man . . . is alive, and thus is a true understanding; and that his will . . . is alive, and thus is a true will; but the reverse is the case with beasts.

—⁴. In a word, with beasts the will and understanding always cohere; and, as the will in itself is blind . . . it makes the understanding blind also . . .

—⁵. A beast does not in the least think from the understanding . . . The reason a man thinks and speaks, is solely because his understanding is separable from his will . . .

T. 14². He who (has denied) God . . . has closed his internal man as to the will . . . but he cannot close it as to the understanding—for he would then be no

longer a man—but the love of his will infatuates with falsities the higher things of the understanding, causing the understanding to become as it were closed as to truths . . . and goods . . .

32⁴. The memory is the soil (for the seeds of knowledge); the understanding is their place of germination; and the will, of their fructification; and . . . the understanding and will are such that they can be cultivated and perfected . . . to eternity.

37². Of these two essentials and universals (the will and the understanding) the mind of everyone consists, and they exist and operate in everything of it. The reason is that the will is the receptacle and habitation of love, and the understanding of wisdom; and therefore the two correspond to the Divine love and the Divine wisdom, from which they originate.

39. See LOVE, here.

39^e. (Thus) the life of man dwells in his understanding . . . and the love of the will modifies it.

56. The power and will—*posse et velle*—of God are a one; and, as He wills nothing but what is good, He can do nothing but what is good.

— . In the Spiritual World, no one can do anything contrary to his will, which they derive from God, in that His power and will are a one.

87. The will, from its good, cannot do anything except through the understanding. Ex.

99². Such is the reciprocal conjunction of the will and understanding. Ex.

105². In the state (of reformation) the understanding plays the leading part, and the will the secondary one; but in that (of regeneration) the will plays the leading part and the understanding the secondary one; but still the understanding [does so] from the will, and not the will through the understanding. 571. 587, Gen.art.

255^e. For confirmation enters the will, and the will is the man himself, and disposes the understanding at its pleasure; whereas mere bare Knowledge enters the understanding only, and the understanding has no authority over the will, and therefore is not in the man, except as one who stands in the door-way . . . 347².

313. For concupiscence becomes as a deed when it is in the will. For allurements enters the understanding only; but intention, the will . . . 316.

316. It is abstaining from willing (that makes a man chaste). Ex.

362. The two faculties of life in man, called the will and understanding. Ex.

366^e. In this way (the good) form the state of the will for the influx of love and charity; and that of the understanding for the influx of wisdom and faith . . . But the evil obstruct the influx . . . but still God resides in their highests . . . and gives them the faculty of willing good and understanding truth . . .

371⁷. The conjunction of will and action is not alternate, but mutual. Ex.

374². (Thus) works are essentially of the will, formally of the understanding, and actually of the body.

395°. These three loves, in operating, are like will, understanding, and action; the will inflows into the understanding, and there provides itself with the means by which it produces action.

403°. For the will and understanding, in their beginnings (or principles) are in the head, and in their derivatives in the body, as the will is in the deeds, and the thought in the speech . . .

443°. In the second period of life, the . . . understanding regulates (the actions); in the third, the will acts upon the understanding, and the understanding modifies the will . . .

457°. (Such a man) receives the Divine influx in the understanding and not in the will . . . But (this man) receives the influx into the will, and from it in the understanding . . .

481°. The power to understand and to will truth is given every man, devils too, and is never taken away. (From experience.)

— (The infernal) was asked by the Angels whether he could understand the Divine spiritual things they said to him. He replied that he understood them. . . Why then did he not receive them? . . . Because he did not love them, and therefore did not will to do so. Being told that he could will . . . he said No. The Angels therefore breathed the glory of reputation into his understanding . . . and he then willed and loved them. But on being remitted into his previous state . . . as he did not will, he no longer understood them.

493. But the will of man is twofold, interior and exterior. Ex. . . (Thus) the interior will is the man himself, for there are the *esse* and essence of his life; and the understanding is its form, by means of which the will presents its love to view.

— Everything that man . . . wills from love is free; for whatever proceeds from the love of the internal will is the delight of his life . . . so that whatever is received from the freedom of this will, remains . . .

495. 'I will sacrifice what is free-voluntarium' (Ps. liv.6).

497. That the will and understanding of man are in this free-will . . . Gen.art.

510. But when (thought about salvation) enters the will, it is in the man; for the will is the man himself . . . and then the will and thought act as a one, and together make the man. Thus repentance . . . must be of the will . . .

532. That true repentance is to examine . . . also the intentions of the will. Gen.art.

533°. The reason the intentions of the will must be examined, is that the love resides in the will, for the will is the receptacle of it . . . and from it every love breathes forth its delights into the perceptions and thoughts of the understanding; for these do not act at all from themselves, but from the will . . . The will is therefore the house itself in which the man dwells; and the understanding is the court through which he goes out and in.

—^e. When the intentions of the will have been

examined and removed, the man is elevated out of the natural will—in which hereditary and actual evils have their seat—into the spiritual will, through which the Lord reforms and regenerates the natural will; and, by the mediumship of this, the sensuous and voluntary things of the body; thus the whole man.

574. As to the will (the natural man differs not a whit from the nature of beasts); but he differs from them as to the understanding; for this can be elevated above the concupiscences of the will . . . This is why a man can think from the understanding . . .

584. The human seed is conceived interiorly in the understanding, and is formed in the will . . .

589°. (Thus) the first of the new birth is the reception of Truths in the understanding; and the second is that the man wills to act according to them . . .

—^e. He is a reformed man who is in the affection of Truth for the sake of Truth; for this affection conjoins itself with the will; and, if it makes progress, it conjoins the will with the understanding; and then regeneration begins.

593. As to the division of the natural man into two forms, it is an actual division in it of both the will and the thought . . . so that another will has been formed by the man below the former one, and also another thought; but still both constitute the natural man. This latter will, which is formed by the man, may be called the corporeal will, because it actuates the body . . .

596. There (thus) arises a disagreement between the new will, which is above, and the old will, which is below . . . and after this disagreement of the wills, there arises . . . spiritual temptation; but . . . the will cannot fight from itself, but through the understanding . . .

601. That a regenerate man has a new will and a new understanding. Gen.art.

602. As to the understanding, a man can rise into (heavenly) light; but if he does not rise as to the will also, he is still the old man . . . Therefore regeneration is predicated primarily of the will, and secondarily of the understanding. Ex.

604. The new will is above the old will, in the spiritual region of the mind; and so is the new understanding . . . In that region they conjoin themselves together, and conjointly look into the old or natural will, and dispose all things there . . .

658. That thought is imputed to no one; but will. Gen.art.

— (Five general statements to show the relative nature and properties of the will and the understanding.)

659. As man can choose . . . he can will, or not will; and that which he wills is received by the will, and appropriated; and that which he does not will, is not received, and therefore is not appropriated. All the evils to which a man inclines by birth are inscribed on the will of his natural man, and they inflow into the thoughts . . . and if the man adopts them, they are received by the old will, and add themselves to

the former ones. But if he adopts goods with truths, a new will and a new understanding are formed by the Lord above the old . . .

[T.] 712. Hence there are three things in man . . . the soul or mind, the will, and the understanding; and these three are the receptacles of the above-mentioned three universals . . . 775².

778². (So, in the Lord) His will is of the Divine love, and the Divine love is of His will; and His understanding is the Divine wisdom, and the Divine wisdom is of His understanding . . .

Ad. 226a. On the understanding and will. 643. 916. 918. 949. 963. 989. 990.

D. 444. How man is ruled to act through the will. Ex.

1568. To will is of the more interior mind.

1628. Spirits who tried to think that they did not will to know . . . in order to get to know . . . Thus their will was artificial . . . They (then) wanted . . . to leave themselves without any will . . . but were told that even this was not genuine . . .

1907. On the will. (How Spirits may influence it, shown.)

3025a. He was told that no one can do anything except from the will . . .

3175. In a man, or a Spirit, two contrary things are possible—that he wills, and does not will. Ex.

3178. On things which are of the will, and not of the act.

— . It has been insinuated into me . . . that whatever comes into thought, and not into the will, is not sin; and also that if it comes into the will, or what is like will-*voluntatis simile*—and the man thinks that it is sin . . . and so shakes it off, neither can this be sin, but temptation. But if anything comes into thought, and into the will, so that he desires to do it, provided external bonds would not hinder—this is sin; as the Lord says . . .

3376. Thus (since the Flood) the thought has been separated from the will, which has been as it were abandoned to cupidities, so that there is no will. But the will of good and truth is of the Lord . . .

4010^e. It is better to know merely that the will inflows.

4113. As soon as (evil becomes actual) it passes into the will . . . and when it is in the will it is not easily extirpated. Ex.

4368. Horror of adulteries, etc. has been implanted in the intellectual part of man . . . and is not natural to man, as it is to brutes, and therefore is not in his voluntary part, or in what is natural . . . as was the case in the Most Ancient Church. . . If the horror were in the voluntary part, it would exist in dreams.

4486. Voluntary things and thoughts must act as one thing. Ex.

4627^b. All the Voluntary of man is from heat. Ex.

4719. For, with the celestial, the Voluntary is not so destroyed . . .

4951. Those who inflow into the Voluntary are not worthy to live. Ex.

5643. The will, in the understanding, sees in the memory . . .

5720. So that the will itself appears as if it were in the body . . .

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

— . It is a fallacy that the understanding acts into the will . . .

D. Min. 4714. By what means the Voluntary and Intellectual are (now) separated. Ex.

E. 10². The spirit . . . is the will . . . and the derivative understanding. Sig.

14². What enters by hearing, enters immediately through the understanding into the will. Ex.

— . The celestial Angels . . . receive in the will . . .

48². 'Thy will be done' = that (the truth) may be received by those who do the will of God.

61. Divine influx from Heaven is into the will, and through it into the understanding. Influx into the will is into the . . . cerebellum, and from this it goes forward into the cerebrum, where is the understanding . . . and (thus) into the sight . . . Sig.

—^e. For that which enters through the will into the understanding . . . comes into illustration. Ex.

66. For the understanding and will are in the head . . . 775³.

98³. (The deeds are qualified by the will.) Ex.

— . It is said the will, but in the spiritual sense is meant the love. Ex.

105². The whole spirit of man is nothing but his will; and therefore when he becomes a Spirit, he cannot resist anything that is not contrary to his will . . . 157³. Ex.

116. 'Works' = the things of the will . . . for will is the cause and works are the effects . . . The will of man is spiritual, and the derivative works are natural.

—². All things of the interior will are of the love. The reason why, in common speech, we speak of a man's love, and not of his will, is that loves are manifold . . . and they are all together in the will, which is perceived by the man as a one, because he makes a distinction between the will and the understanding. The will, therefore, is the Spiritual itself of man, because love is spiritual.

167. The kingdoms of the will and understanding. Ex.

240². There are the understanding of truth, and the understanding of good . . . and also the will of truth, and the will of good. Ex.

245^e. For the understanding sees no truth unless the will is in good. Ex.

248³. Thus comes the Reciprocal with a man, which is his new will.

295². The will and understanding originate from (the Divine good and the Divine truth). Ex.

— . The understanding is the means for the refor-

mation of the will, and by which the will may appear in a form . . .

— . Thus the will is the *esse* of man's life; and the understanding the derivative *existere*.

—³. As the will of man is his love, and the will of God the Divine love, it is evident what is meant by 'to do the will of God,' and 'the will of the Father.' Ex. and Ill.

—⁴. In the Old Testament, the will of the Lord is called His 'good pleasure;' and to do this, or His will = to love God and the neighbour, thus to live according to the Lord's commandments. Ill. —¹², Ex.

—¹³. That 'will' = love in the opposite sense, that is, the love of what is evil and false. Ill.

313¹⁴. The inmost of man is his will and derivative understanding; and such as are these, such is the whole man.

329¹⁵. The correspondence of the will is to the flesh; and of the understanding to the blood. Ill.

336³. So also (there is) one thing of the will to many of the understanding.

349². The receptacle of the good of love is the will . . .

353². What is from the Inmost Heaven enters the Voluntary . . . and the Voluntary presents itself by sounds . . .

376. For the new will is formed through truths . . .

388². All thought and will affect the spirit . . . and make its life after death.

405¹³. It is the will that acts, for all the activity of the lower mind and the body is from the will, as all that of the thought and speech is from the understanding.

412¹⁹. What is received in freedom enters the will, and remains . . . because the will is the man himself; for his life resides primarily in it . . . 434⁵.

423. The Divine will. Sig. and Ex. 628.

458. For the interior will of man, which is the will of his spirit, is the receptacle of his love . . .

466. The understanding is the receptacle of Divine truth, and the will of Divine good . . .

526¹³. The understanding from the will is the efficient cause . . .

551. The two lives (or faculties of life) of man—of the understanding, and of the will. 736. 837⁴. 1170², Ex.

—^e. Then the understanding sees truth, and the will perceives it. Ex.

580². What enters the thought, and not the will, does not make the man unclean. Sig. and Ex. 867, Ex.

616². When the Divine inflows into the understanding only, it passes through and is dissipated; but when into the will . . . it remains conjoined.

617⁶. 'If ye be willing and obedient' (Is.i.19) = if ye do.

643. 'If anyone shall will to hurt them' (Rev.xi.5) = that everyone perishes according to the will . . . to

inflict evil; for the will makes the life of everyone. 647.

654⁶³. Memory is of the natural man; understanding of the rational man; and will of the spiritual man. This is the way of regeneration. Ex.

789⁴. So what a man wills, he also wills to do, wills to know, wills to think, wills to speak, wills to understand, and therefore also wills to have his faith in. (For) what is said of the love may be said of the will . . . Thus love produces faith, as will does thought . . .

790². So every man has natural will and thought, and spiritual will and thought. Ex.

—¹¹. On the formation of the will and understanding of the regenerate man. His will is formed in the natural man by the influx of the heat of Heaven . . . Thus the will is formed from goods . . . So that his understanding is nothing but the form of his will, the only difference being that the understanding sees, and the will feels. Therefore, such as is a man's will of good, such is his understanding of truth . . . So that although the will and understanding are two faculties of life, they still act as a one, and are therefore called one mind. These are in the natural man. There are will and understanding in the spiritual man also, but much more perfect; and these too are called one mind—the spiritual mind; the former being the natural mind. 1170⁶.

797⁴. Love, in its essence, is to will . . .

802⁵. The things in man with which God . . . conjoins Himself, are the understanding and will. These faculties are man's . . .

831³. But the celestial Angels admit truths . . . at once into the will . . .

—⁴. For the will does not come into existence unless it becomes active . . .

863¹⁷. As diverse wills (cannot be conjoined) with the same understanding . . . 1004².

866⁵. The reason 'deceit' was so grievous . . . is that what is of deliberate purpose is of the will. Ex.

— . (What) is pleasing enters the will, and adds itself to the life.

901. What is in the thought, and not in the will, is not yet in the man. What is in the thought and the will, and not in the act, does indeed enter the man, and commences his life, but still it goes out and disappears, because it has not been terminated. But what is in the will, and thence in the act, makes the man's life, and remains, whether it is evil or good. Ex.

920³. What is said of good and truth, may be said of will and understanding. Ex.

1148³. But the understanding and will (from this influx) are changed and varied according to the reception.

1150³. The law . . . that the understanding and will must not be one whit compelled. Ex.

1168³. So with the understanding and will . . . Before a man has been brought out of Hell, the understanding and will do not act as a one, for he then sees many things from the understanding that he does not will . . . But when the man has been conjoined with

Heaven, the understanding and will act as a one, for the understanding becomes of the will; for . . . what the man wills, he loves; and what he wills from love, he thinks . . . 1170³, Ex. —⁴. —⁵. —⁶.

[E.] 1170⁶. Thus it is the will that must be reformed . . .

—⁶. The will and understanding make a one in the evil also. Ex.

1171⁵. When the will has been reformed . . . the man is like a garden . . .

— . Thus the will is like a father, and the understanding a mother.

1202². That a beast has not will and understanding; but, instead, affection and knowledge. Ex.

De Verbo 13. The interior way is through the will into the understanding . . .

D. Love xviii. That man's will is his affection. Gen.art.

— . The will is called the receptacle of love, because love is not possible with man except in a recipient form, which is substantial.

—². That the will is the all of man, and is in all things of him, thus is the man himself. Ex.

—³. That the will is the man's love in form. Ex.

xix. Regarded in itself, the will is not love, but is the receptacle of it; and is such a receptacle that it not only receives love, but also takes on its states, and puts on forms in accordance with them. Ex.

— . The will is the *receptorium* of spiritual heat . . . and this *receptorium* is everywhere in man, but, in its primes, is in the brains. These primes . . . are the cortical and cineritious substances. (The descent into the body des.)

— . Thus the will of man is living *conatus* in man, and acts into the ultimates by means of the fibres and nerves . . .

— . Thus the will is the receptacle of love in a perpetual *conatus* to act, which is excited and determined into acts by the love which inflows . . .

—². For no *conatus*, or will, is possible . . . unless it is in ultimates; and when in ultimates it is in interior act; but this act . . . comes forth in the spirit; and it is from this that the will and the act are a one, and that will is accounted as act . . .

—^e. Thus to will and not to act, is not possible. Ex.

D. Wis. ii. That the Lord has created in man, and afterwards forms in him, a receptacle of love, which is his will; and adjoins to it a receptacle of wisdom, which is his understanding. Gen.art. . . These receptacles . . . are spiritual forms . . . They are forms within forms, ascending to the third degree, innumerable, discrete, but still unanimous, and each of them is a receptacle of love and wisdom. The originaries are in the brains . . . These forms . . . first come forth in man when he has been conceived . . . And from them, by continuity, all things of the body . . . are brought forth. Fully ex. iii, Gen.art.

iii. 5. That one receptacle is for the will of the future man, and the other for his understanding; and yet nothing whatever of his will and understanding is present in the formation [of them]. Ex.

— . Will and understanding do not begin until the lungs have been opened . . . For the will then becomes the receptacle of love, and the understanding of wisdom. Ex. v, Ex.

v². The reason the will and understanding are called receptacles, is that the will is not any abstract spiritual thing; but is a subject substantialized and formed for the reception of love from the Lord. (The same with the understanding.) They exist—*existunt*—actually, although hidden from view, being interiorly in the substances that constitute the cortex of the cerebrum, and also, scatteredly, in the medullary substance of the cerebrum, especially in the corpora striata; and also interiorly in the medullary substance of the cerebellum; and also in the spinal marrow, of which they constitute the nucleus. Thus there are not merely two, but innumerable receptacles, each one twinned, and also of three degrees, as has been shown above (iii. 3, 4). Further ex.

vi. That there is a correspondence of the heart with the will, and of the lungs with the understanding. Gen.art.

— . So the will and understanding are the two fountains of all the spiritual activities in the same body.

x³. By the life of the will, is meant love and affection; and by that of the understanding, wisdom, intelligence, and knowledge. The heart and all its vessels throughout the body, corresponds to the will; and its blood, to love and its affections . . . And the lungs, together with the windpipe, larynx, glottis, and tongue, corresponds to the understanding; and the respiration . . . to the life of the understanding.

1. That the life of the will conjoins itself with that of the understanding. Ex. 2.

3. That the life of the understanding purifies that of the will, and also perfects and exalts it. Ex.

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

— . The will is the prime agent in producing motions; and the understanding . . . in presenting sensations. Ex.

5. The formations of love from the will in the understanding. Ex.

6. (But) with the evil, the life of the will is not purified through the life of the understanding; but is defiled, depraved, and brutified. Ex.

C. 21. All (real) good proceeds from the interior will. By repentance, evil is removed from this will; and *there* also resides the evil into which the man is born; so that unless he performs repentance, evil remains in the interior will, and good proceeds from the exterior will . . . But the interior qualifies the exterior . . . The Lord says, 'Cleanse first the inside . . .' 22.

61. The will makes the neighbour . . . 62, Ex.

62⁶⁶. There is an internal will and an external will; in like manner with the understanding. The internal will has conjunction with Heaven; and the external

will, with the world. All good is of the will; and the good of charity is the good of the internal will. These two wills are usually separated in man, most especially in hypocrites . . . But when they make a one, both the goods make one good, which is the neighbour.

107. Everything of will is called good, and of understanding, truth, because the will is in the heat of Heaven, and the understanding in its light. And, as the will has no quality without the understanding, and therefore cannot be called anything; and as it receives a quality, and becomes something, in the understanding, and (this) according to what there is in the understanding; so (is it with) good and truth.

Inv. 2. This is the new understanding, and the new will. Ex.

Willow. *Salix*.

A. 7093³. Sensuous truth, which is the most external truth, is signified by 'the willows of the brook-torrentis' (Lev.xxiii.40). 8369. 9269⁶. E.458⁴.

Wind. *Ventus*.

See EAST WIND.

A. 97. Hence they likened the spirit or life to the wind; as does the Lord in John iii.8. Further ill.

1949³. 'To snuff the wind' (Jer.xiv.6)=to take in empty things instead of real ones, which are truths.

3301⁷. 'Scattered in the wind' (Ezek.v.2)=destroyed by false principles.

4060⁹. 'The four winds' from which the elect will be gathered (Matt.xxiv.31)=all states of good and truth. E.418⁵.

5379. Correspondence of the colon tumid with its wind.

7679⁶. 'To feed on wind' (Hos.xii.1)=to multiply a lie. (That is, to falsify truths. S.79⁵.)

7702. 'Jehovah turned a mighty wind of the sea' (Ex.x.19)=the cessation of the Divine influx through Heaven . . . For 'a wind of the sea,' that is, a west wind, being the opposite to the east wind,=the cessation of the (destroying) influx.

8286. 'The wind of Thy nostrils' (Ex.xv.8)=Heaven . . . because it means the breath of life, thus Divine life . . . This is why, in the Original language, the same word means both 'wind' and 'spirit (or breath).' Ill.

—². That 'the wind of Jehovah,' or 'His breath' =the life which is of Heaven, and which is of the man who is in Heaven, that is, of the regenerate man. Ill.

—³. As 'wind'=life, the Lord, when teaching about regeneration . . . says, 'The spirit, or wind, breathes where it will . . .'

—⁴. As 'the wind of the nostrils of Jehovah'=the life which is from the Lord, thus . . . Heaven; and as, by the presence of (these), evils and falsities are cast into Hell, therefore this effect also is signified by (this expression). Ill.

8296. 'Thou hast breathed with Thy wind' (Ex.xv.10)=the Lord's presence with the Angels.

9146⁶. 'The wind' they 'sow' (Hos.viii.7)=empty things.

9281³. Hence Spirits . . . are so called from 'wind'; and, in the Word, are compared to 'the wind'; as in John iii.8. W.383³, Ex.

9372². The Word is compared to a reed shaken with the wind' (Matt.xi.7) when it is explained at pleasure.

J. 49. The four quarters are called 'the four winds.' Ill.

R. 334. 'When shaken by a great wind' (Rev.vi.13) =by reasonings of the natural man . . . E.403.

—². That 'wind,' and 'storm'=reasoning-ratio-cinatio. Ill.

343. 'Holding the four winds of the earth, that the wind should not blow . . .' (Rev.vii.1)=a nearer and thus a stronger influx into lower things . . . which influx is restrained by the Lord. (=the remitting of the influx, lest the good be injured, and the evil be cast out before the day. E.418. 419.)

—². 'The four winds'=the influx of the Heavens. . . That 'wind'=influx, properly, that of the will into the understanding. Ill.

—³. 'The wings of the wind' (Ps.xviii.10; civ.3)=the Divine truths that inflow. (=spiritual things from which are natural things. E.283⁵. —⁸.) E.419¹². Compare 529². 594¹⁰.

—³. That 'wind,' and 'breathing'=the influx of Divine truth into the understanding, is from the correspondence of the lungs with the understanding.

—⁴. As a stronger Divine influx through the Heavens disperses the truths in the evil, 'wind'=the dispersion of truth in them, and their consequent conjunction with Hell, and destruction. Ill.

—⁴. 'Jesus rebuked the wind' (Mark iv.39)=the influx from Hell.

D. 479. The spirit is likened to 'the wind' (John iii.8) . . . and the Spirits . . . have often come to me with a wind which struck my face, and even moved the flame of the candle, and my papers. The wind was cold, and [came] very frequently when I raised my right arm. 2392.

3680. A vehement wind that dispersed (my enemies).

3861. Their operation was felt . . . as a very gentle wind, rather cool . . .

4273. (Therefore) the Lord says about one who is to be regenerated, that it is like the wind blowing, and that the man knows not when it comes, and whither it goes. This is exactly the case with influx . . .

E. 130⁶. 'The wind of Jehovah,' in the Word, =the Divine truth; (as in) 'Jehovah maketh His Angels winds' (Ps.civ.4).

304⁵⁸. 'The four winds'=all the truths and goods of the Church in the complex.

316⁶. 'The four winds of the heavens' (Dan.viii.8) =all falsities and evils. 418⁶.

355⁹. 'The four winds of the heavens' (Zech.vi.5) =all Divine truths. (=all the Divine, proceeding . . . 414⁴.)

405⁴⁸. 'Wind' is predicated of truths; and, in the opposite, of falsities.

418². The reason 'the four winds'=all the Divine,

proceeding, is that 'the winds of heaven' mean the quarters . . .

[E. 418]⁸. 'Come from the four winds, O spirit' (Ezek. xxxvii.9)=from the Divine of the Lord in Heaven; for 'the four winds' are the four quarters . . . (Compare 419³.)

—⁷. 'The four winds from the four ends of the heavens' (Jer.xlix.36)=falsities conjoined with evils.

—⁸. 'The four winds' (Dan.vii.2)=falsities conjoined with evils.

419. 'The wind'=the Divine, proceeding, which is Divine good united to Divine truth.

—². 'The wind of Jehovah' has a like signification to 'the spirit of Jehovah,' because there is meant the wind of respiration . . . Hence, in many languages, wind, and spirit, are denominated by the same word . . . And this is why Spirits and Angels (are supposed to be) like wind.

— That by 'wind,' and 'spirit,' when predicated of man, is signified the life of truth, that is, a life according to truths . . . is because the respiration . . . corresponds to that life . . .

—³. (Thus) 'the wind,' and 'spirit,' of Jehovah'=the Divine truth; and 'the four winds'=Divine truth united to Divine good.

— As by 'wind' is meant the wind or breath—*spiritus*—of respiration, and as there is signified by it the Divine truth, and spiritual life in those who receive it, therefore this 'wind' is called also 'the breath—*halitus*—of the nostrils of Jehovah,' etc. III.

—⁶. In John iii.8, is described the life of man's spirit which he has by regeneration; 'the wind'=the Divine truth through which he has that life. Further ex.

—⁹. 'Neither is there any breath in their mouth' (Ps.cxxxv.17)=that there was no truth in their thought.

—¹¹. That 'the wind of the earth'=the Divine, proceeding, is from the correspondence with the winds in the Spiritual World; for . . . the winds there arise from the determination of the Divine influx, and they go forth to the lower things. In the Heavens it is seldom that any but gentle winds are felt; but winds are frequent with those who dwell lower down; for they increase with the descent; and their determinations are from the quarters into which the Divine inflows, especially from the north. And as the winds there are from a spiritual origin, they=spiritual things, in general, the Divine truth from which [they are]. III.

—¹⁵. 'Stormy wind' (Ps.cxlvi.8)=the Divine truth as to the reception of it.

—¹⁶. 'The wind,' in the opposite sense, =falsity. III. 644²⁵, 654⁵⁸.

—²³. 'Stormy wind' (Ps.cvii.25) = temptation. Also in Mark iv.37; Luke viii.23. —²⁴.

—²⁵. The winds that arise in the Spiritual World appear to do so from different quarters . . . Those from the south disperse truths with those who are in falsities; those from the east disperse goods with those who are in evils. The reason the winds disperse them, is that they arise from a strong influx of the Divine through the Heavens into lower things . . . and those whose interiors . . . are mere falsities and evils . . . cannot endure such an influx . . . and they withdraw

into the falsities and evils which they love . . . (Continued under EAST WIND.)

578⁷. 'Wind of storms' (Ps.xi.6)=the destruction of all truth. (=a vehement assault on truth. 960⁶.)

587¹². 'Wind,' and 'emptiness' are predicated of falsities from proprium.

644¹⁹. 'He bringeth forth the wind out of His treasures' (Ps.cxxxv.7)=spiritual things in the Word from Heaven.

—²⁴. 'The winds' that blew and beat on that house (Matt.vii.27)=the thoughts which come up in these temptations . . .

721⁴. 'To bring forth wind' (Is.xxvi.18)=to imbibe vanities in which there are no truths.

811¹³. 'The wind' that shall 'feed the shepherds' (Jer.xxii.22)=the inanity and emptiness of the doctrine.

Wind Instruments. *Instrumenta inflatoria.*

See under INSTRUMENT, and MUSIC.

Windings. *Ambages.*

H. 519. Everyone is brought into his own Society . . . sometimes by windings.

P. 164⁶. They are borne to their places by infinite windings, as it were by meanderings . . .

M. 75². A forest full of windings of error, seen.

Windings. *Macandri.*

P. 164⁶. See WINDINGS—*ambages*, here.

M. 189². The wonderful windings in plants.

Windpipe. *Trachea.*

A. 4791. See TONGUE, here.

W. 408^e. See STOMACH—*ventriculus*, here,

D. 4035a. They spoke with me as if in the throat or windpipe, without sound . . .

D. Love v³. The uses of the windpipe, enum.

D. Wis. x². The windpipe, etc. correspond to the understanding.

Window. *Fenestra.*

A. 652. 'The window' (in the ark, Gen.vi.16)=the Intellectual. 655, Ex. and III.

655. The 'suns,' or windows (Is.liv.12)=intellectual things from charity. Ex.

—². All the windows of the Temple . . . represented the same; the highest of them, intellectual things; the middle, rational things; and the lowest, scientific and sensuous things . . . (1 Kings vi.4—⁶). 658.

— Windows of the middle story are meant (in Jer.ix.21) and = rational things . . . (= intellectual things. 2348^e.)

—³. As 'windows' = intellectual and rational things, which are of truth, they also = reasonings which are of falsity. III.

863. 'Noah opened the window of the ark' (Gen. viii.6) = the second state, when the truths of faith appeared to him . . . For 'a window' = the Intellectual, and therefore the truths of faith.

1629^e. When their homes are changed, there appears something at the side that represents a **window** . . .

3391. 'Abimelech . . . looked through a **window**' (Gen.xxvi.8)=the doctrine of faith looking at rational things in Knowledges. . . For 'a **window**'=the Intellectual, and therefore the internal sight . . . so that 'to look through a **window**'=to perceive the things which appear by the internal sight, which, in general, are Knowledges, which are of the external man.

—². That '**windows**'=the things of the internal sight, that is, of the understanding, which, in one word, are called intellectual things. Ill.

— 'To enter in by the **windows** as a thief' (Joel ii.9)=to destroy truths and the Knowledges of them. 5135³. 8906². E.193⁷.

— 'A voice shall sing in the **windows**' (Zeph.ii.14)=the desolation of truth, thus of the intellectual faculty as to truth. (=the preaching of what is false. E.650⁷.)

—³. 'To look forth through a **window**' (Judg.v.28)=by means of the reasonings of those who deny truth . . .

4050. A face seen above an azure **window**. Ex.

4653². The interior membranes (of the ear) called **windows**.

7806. These Spirits . . . see a face in a **window**, which is a sign for them to depart.

10769. Their dwellings had **windows** at the sides according to the number of the . . . chambers . . . The **windows** were made of threads of grassy threads so interwoven that the light passed through.

H. 489². When (such) look through the **windows**, it is as if through pure crystals.

P. 206³. Self-love has closed the **window** in its roof . . . and also the side **windows** . . .

207. The Lord (then) opens the **window** in his roof, and afterwards the side **windows** . . .

R. 132^e. 'A **window**'=truth in light.

386. I wanted to look in through a **window**, but there was none . . . But a **window** was suddenly made on the right side; and I heard them complain that they were in darkness. Presently a **window** was made on the left side, that on the right being closed, and the darkness was then slowly dissipated . . .

M. 12. The lofty **windows** (of the palace), of the most transparent crystal, had posts of gold.

103². On each side (of the house) were three lofty **windows** of crystalline glass, the posts of which were of olive-wood. . . No **windows** were seen in the east wall.

114. A **window** was (then) made where none was seen before, and a voice was heard through it . . .

155⁴. The wives looked at a **window** in the southern quarter, and there was seen a white dove . . .

270². The palace had three rows of **windows** (through which the three kinds of birds flew). Des.

293. I looked through a **window** to the east, and saw seven women sitting on a bed of roses . . . 294.

T. 80. On seeing (the Satans) I closed the **window**; yet I spoke to them through it.

134. There were no **windows** in the walls (of the temple) but a great opening in the middle of the roof . . . which lighted it better than if there had been **windows** at the sides.

508. The walls (of the magnificent temple) were continuous **windows** of crystals. . . This temple=the New Church . . . its **windows** of crystals, the Truths that enlighten it.

D. 3135. There appeared to me a face in a **window**, from which I might infer that I should see something worthy of observation.

4418. Augustus showed me a round, or oval, **window** that he had in his palace. Ex.

4860. (In the Hell of the Genii) there were walls as of a great building, but . . . instead of **windows** there were great openings . . . For they cannot dwell in houses that have . . . **windows** . . . for they feel as if they were being suffocated. The reason is that **windows**=the things that are of thought.

5711. When they are (spiritually) dead, there appear no **windows** in the houses, but only openings, within which it is dark. But when they are alive, **windows** appear, and men in them.

E. 193⁷. '**Windows**,' etc.=the things of a mind that receives . . . (namely) that of the mind which is called the understanding . . .

282². 'To fly . . . as doves to the **windows**' (Is.lx.8)=the thorough investigation of truth . . . '**Windows**'=truth in light. 406¹⁰.

555⁶. 'Death hath come up through the **windows** . . . ' (Jer.ix.21)=that infernal falsity has entered into the understanding. 652²⁷.

652²⁷. '**Windows**'=the thoughts from the understanding.

675¹⁹. 'To open the **windows** of heaven, and pour forth a blessing' (Mal.iii.10)=the Divine inflowing, from which come intelligence and eternal life.

J. (Post.) 229. With the **windows** closed.

Wine. *Vinum*.

Vinous. *Vinosus, Vinarius*.

See MERUM, and MUST; and also under DRUNK, STRONG DRINK, VINE, VINEYARD, and VINTAGE.

A. 1071. '(Noah) drank of the wine' (Gen.ix.21)=that he wanted to investigate (by reasonings) the things of faith. Ex.

— 'Vineyard,' or 'vine'=the Spiritual Church . . . 'the grapes' . . . =charity . . . and 'the wine'=the derivative faith, and all things that are of faith; thus . . . 'the wine'=the Spiritual of that Church. Ill.

—³. 'Wine' (Gen.xlix.11)=the Spiritual from the Celestial; 'the blood of grapes'=the Celestial relatively to Spiritual Churches; thus 'grapes'=charity itself; and 'wine'=faith itself. (=the Divine good and Divine truth of the Natural. 3300².) See below, at 5117⁸.

—⁴. As 'grapes'=charity, so 'wine'=the derivative faith; for wine is from grapes.

[A.1071⁴]. 'Not to tread out wine in the presses' (Is. xvi.10)=that there are no longer any who are in faith.

—'. 'Wine' (Is.xxiv.9)=the truths of faith.

—⁶. As 'wine'=faith in the Lord, faith . . . was represented by 'a libation of wine.' Ill.

1072⁴. 'Wine of whoredom' (Rev.xiv.8)=the adulterated truths of faith, of which 'drunkenness' is predicated. (=falsity from evil. 8904⁵.) R.721.

1517. A vinous odour . . . comes from those who compliment one another from friendship, (so that) there is truth in the compliments. D.1047.

1727. '(Melchizedek) brought forth bread and wine' (Gen.xiv.18) = celestial and spiritual things and the refreshment from them. Ex.

—^e. For, in the Ancient Church, 'wine' was a representative of all spiritual things; thus, here, of the Lord Himself . . .

2165⁴. The 'wine' (in the Holy Supper)=all spiritual things. (=His Divine Spiritual. 2830.) (=His Divine truth. 3813².) (=spiritual love. 4211.) (=the Holy of charity and faith in Heaven. 4700².) (=Divine spiritual love. 4735².) (=charity. 6789³.) (=the Lord as to the truth of faith, and its reception by man. 10149^e.) (=the good of faith. 10521.) (=the Lord as to Divine truth; and, with the recipients, holy truth from the Lord. R.316².) (=Divine truth. T.238. 372.) (=the good of faith, which in its essence is truth. E.376²⁶.) (=the good of faith which in its essence is truth from good; and, in the supreme sense, the Lord as to Divine truth. 376²⁶.) (=truth from this good, which is also the good of faith. 617²⁰.) (=the Divine truth. 1082².)

2184⁵. 'Buy wine and milk' (Is.lv.1)=the Spiritual of faith, and the Spiritual of love. (=spiritual truth, and spiritual good. 2967⁹.) (=the good of faith. 8568².) (=the truth of good, and the good of truth. 8976^e.) (=spiritual good which in its essence is truth, and the good of this truth. E.376⁴.) (=Divine truth spiritual, and Divine truth natural. 617¹⁰.)

2187². As wine and grapes . . . = what is spiritual, the Nazarite was forbidden to eat of them. Ex. 5113¹⁷. E.918¹¹, Ex.

2341². 'Wines sweet ['on the lees'] and refined' (Is.xxv.6)=truths derived from (goods). (This is said in relation to the Holy Supper. T.708.)

2465². 'Let us make our father drink wine' (Gen. xix.32) = that they should imbue such good with falsities. —⁴.

2851⁷. 'Wine'=truth. 4581¹⁰. E.475⁶.

3069. 'Not to drink wine with a song' (Is.xxiv.9) = not to be instructed from the affection of truth, and not to be delighted thereby. (Compare E.323².) (=no heavenly bliss. E.376²⁰.)

3316⁶. Instead of 'wine' (the Angels perceive) spiritual love and the things of it, that is, of love towards the neighbour. —. 3464².

3570. '(Esau) brought him wine, and he drank' (Gen.xxvii.25) = the conjunction of truth afterwards. (For) 'wine'=the truth that is from good.

3596^e. (The drinking of wine, in the Ancient Church) = what is of charity towards the neighbour.

4007². 'His eyes are redder than wine' (or, 'are red with wine') (Gen.xlix.12)=the Divine wisdom. (=that the Intellectual, or the internal Human, is nothing but good. 6379.) (=the Divine truth. R.316².)

4217². When 'wine' is read in the Word, or is received in the Holy Supper, the Angels think . . . about charity towards the neighbour . . .

4581⁴. See BREAD, here.

5117⁷. 'They shall drink the wine' (Amos ix.14)=to appropriate the truths of the Spiritual Church, which are of charity. (=to be instructed and become intelligent. E.376⁶.)

—⁸. 'He hath washed his garment in wine, and his vesture in the blood of grapes' (Gen.xlix.11). The Lord is here treated of; 'wine'=spiritual good from the Divine love; and 'the blood of grapes' the derivative celestial good. ('Wine'=the Divine truth. R.316². E.195¹⁹.) ('Wine' and 'the blood of grapes'=the Divine truth. E.376²⁰. 475¹².) (See below, at 6377.)

—⁹. Wine is called 'the blood of grapes' (Dent. xxxii.14) because both = the holy truth proceeding from the Lord; but 'wine' is predicated of the Spiritual Church; and 'blood' of the Celestial Church. This is why 'wine' was commanded in the Holy Supper.

5120². See CUP—*scyphus*, here.

—⁵. 'He took the cup, and gave thanks . . . saying, Drink ye all of it; for this is My blood . . .' It is said 'the cup,' and not 'the wine,' because 'wine' is predicated of the Spiritual Church, and 'blood' of the Celestial Church, although both = the holy truth proceeding from the Lord; but in the Spiritual Church, the Holy of faith from charity towards the neighbour, and in the Celestial Church, the Holy of charity from love to the Lord. (Continued under HOLY SUPPER.)

—⁶. See CUP— *poculum*, here.

—⁸. As wine inebriates and makes insane, so does falsity . . .

5360. Wine (as food) corresponds to spiritual love.

5915. See HOLY SUPPER, here.

5943⁶. The wine of the libation = the derivative truth of faith.

6377. 'He washes his garment in wine' (Gen.xlix.11) = that His Natural is Divine truth from His Divine good. . . (For) 'wine'=the good of love towards the neighbour, and the good of faith; and, in the supreme sense, the Divine truth from the Lord's Divine good. (See below, at E.433⁴.)

—². That 'wine' = love towards the neighbour, and the good of faith, is evident from . . . the Holy Supper, namely, that . . . 'the wine' = the good of spiritual love . . . And so the libation of wine = the good of faith.

—³. That 'wine' = love towards the neighbour, and the good of faith. Ill.

—⁶. That 'wine' = the good of mutual love and of faith. Ill.

—'. 'The wine' (Rev.vi.6) = the good of spiritual love. (=the good and truth of faith. 9780⁴.)

—7. '(The Samaritan) poured in oil and wine' (Luke x.34)=that he performed the works of love and charity. (=the good of love, and the good of faith. 9057².) (=the good of love, and the good of charity and of faith. 9780⁶.) (=good and its truth. N.87.) (=teaching good and truth. R.316⁴.) (=the good and the truth that heal man. E.375⁴², 376³⁰.) (=instructing in the good of love, and the truth of faith. 444¹⁴.) 962⁶.

—8. That 'wine'=the good of love and of faith, is evident from the Lord's words . . . 'I will not drink of this fruit—*genimen*—of the vine, until the day when I shall drink it new with you . . .' (Matt.xxvi.29). Ex. (=the truth of the New Church and Heaven. T.708^e.)

—9. As 'wine'=the good of love and of faith, it =in the supreme sense, the Divine truth from the Lord's Divine good; for from this, by influx, the man who receives it has the good of love and of faith.

—10. 'Wine,' in the opposite sense, =falsity from evil. Ill.

7906². The truth then comes forth purified, like wine, which becomes clear after fermentation.

8481^e. 'Wine'=truth from good; and, in the opposite, falsity from evil.

9223. 'The first-fruits of the wine thou shalt not delay' (Ex.xxii.29)=that as all . . . truths are from the Lord, they must be attributed to Him, and not to self. . . For 'wine'=the truth of good, thus the truth of the good of faith.

—2. In the Original Language, it is said . . . 'the tear of the wine' . . . and tears are things that drop.

9272⁵. 'Thou shalt tread . . . the must, but not drink the wine' (Micah vi.15)=to be instructed about the truths that are from good, but still not to appropriate them to one's self. 9277². E.376¹⁷.

9296⁵. The wine that is 'of the press'=truth from good.

9320³. 'The wine'=the internal truth of that Church.

9393^e. The 'blood,' and the 'wine' (in the institution of the Holy Supper)=the Divine truth proceeding from the Divine good of the Lord's Divine love; and, on the other hand, the same received by man.

9960¹⁶. The 'wine' that Noah drank, and with which he was inebriated=the falsity with which the Ancient Church became imbued in its beginning.

10031^e. 'Wine'=the truth of good.

10040². By the drinking up of the wine (by the priests alone) is signified that they alone know Divine truth . . .

10079². As in burnt-offerings . . . there was nothing that was pleasing in the Heavens, meat-offerings of bread, and also libations of wine, in which there was something pleasing, were also employed; for 'bread'=all celestial good; and 'wine,' all the truth of it.

10137. 'A libation of the fourth of a hin of wine' (Ex.xxix.40)=spiritual truth sufficient for conjunction; for 'wine'=truth; here, spiritual truth corresponding to spiritual good from celestial. Ex.

—3. That the libation, which was wine, =the good of faith. Ill.

10770⁰. There appeared (in the Fifth Earth) shrubs that were not vines, but which bear berries from which they prepare wine.

N. 219. (Refs. to passages on the subject of wine.)

L. 27. 'Blood,' or 'wine'=the good of faith from the Word.

W. 420. The chyle collected from things esculent and vinous.

P. 254⁴. (The *bräuvin-vinum adustum**—of a peasant, as opposed to the noble wine of a king.)

284². Good (then) becomes like generous wine after fermentation . . . But if evil conquers, good with its truth . . . becomes turbid and foul, like unfermented wine . . .

292². The heat (that) flows into things vinous. fragrant, etc.

R. 316. 'Hurt not the oil and the wine' (Rev.vi.6) =that . . . the holy goods and truths which lie hidden in the Word be not violated and profaned. E.375.

—'. 'Oil'=the good of love; 'wine,' truth from this good. Ill. E.375.

—3. 'They do not put new wine—*vinum novum*—into old bottles . . .' (Matt.ix.17). 'New wine'=the Divine truth of the New Testament, thus of the new Church; and 'the old wine'=the Divine truth of the Old Testament, thus of the old Church. E.195¹⁵.

—5. That 'wine'=holy truth, is evident from its opposite sense, in which it=truth falsified and profaned. Ill.

417⁰. He said, I have planted a vineyard; I will now drink wine even to drunkenness . . . out of an invisible cup . . . But I say unto you, Drink wine from the Word understood. Ex.

632. 'She made all nations drink of the wine of the wrath of her fornication' (Rev.xiv.8)=that by profanations of the Word, and adulterations of the good and truth of the Church, she has seduced all . . . 'Wine'=truth from good; and, in the opposite sense, falsity from evil. E.881. See R.721. 758.

635. 'The wine of the anger of God mingled with unmixed' (ver.10)=the truth of the Word falsified. (=falsity and the derivative evil, conjoined with falsified truths. E.887.)

649⁰. See VINEYARD, here.

721. 'Wine'=the Divine truth of the Word.

758. 'The wine' (Rev.xviii.3) =their nefarious dogmas.

778. 'Wine' (ver.13)=truth from the good of love.

795^e. (They say) that the wine is for (the priests) lest they should be wearied out; and that water is mixed with the wine, lest they be inebriated.

829. 'The wine of the fury and anger of God' (Rev.xix.15)=the goods and truths of the Church, which are from the Word, profaned and adulterated; thus the evils and falsities of the Church.

* *Vinum adustum* is evidently a literal translation into Latin of the Swedish word *bräuvin*, which means a spirituous liquor that is made from potatoes.

M. 3^d. (Heavenly happiness supposed to consist in feasting, with) generous and noble wines.

13^d. The trees of wine (in the garden) came next to the trees of oil.

14^d. They saw a table magnificently laid out, containing . . . wine jellies—*musta vinorum concreta* . . . and a pyramid through the middle of which there gushed out a fountain of nectareous wine . . .

20^e. (Wine drunk at a wedding in Heaven.)

T. 328. Compared to the taste of the wine that is pressed out of the grapes.

377^e. Like grapes after the wine has been pressed out of them.

383^e. Like urine conjoined with wine of flavour.

702. That by the Lord's 'blood,' and by 'the wine,' is meant the Divine truth of His wisdom, and also all the truth of faith. Gen.art.

708. That by 'wine' is meant the like as by 'blood.' Ill.

834^e. Like the fragrance in wine cellars—*cellis vinariis*.

Ad. 3/521. The reason (the priests) did not drink wine or strong drink (Lev.x.9) was indeed from drunkenness . . . lest . . . the representations should be disturbed; for wine disturbs the life of the body and the natural life of the mind . . . so that the spiritual life cannot act in it becomingly . . .

3/522. The flame in the Habitation, the shining gold, and the aromatic odour of the incense would have been disturbed by wine, and therefore the representations would have been disturbed; besides that the odour of the wine and strong drink would have united itself with the mind . . . so that it could not make a distinction between what was holy and what was profane. 5523, further ex.

3/6879, 6880. Thus the Nazarite might (then) drink wine . . . because it was after he had been sanctified; for then wine could not inebriate him. It is as it is with the regenerate, to whom cupidities then do no harm, because then the cupidities are no longer excited by nature and the body . . . The wine is thus happiness, or heavenly joy; for it then exhilarates, and excites only the things that are of charity.

D. 2458. A disgust for wine, or intoxicating drink. See DRUNK, here.

3486. (Poisoned wine offered me by Dippel, the effect of which would have been to destroy the understanding.)

3801^e. (The Quaker Spirit) appeared with a flask of red or dark wine, which he drank up, and so disappeared. 3802. 3803, Ex. See J.(Post.)58.

3898. (Great goblets full of wine with sugar seen, with which the lascivious girls delighted themselves.)

4053. Wine cellars seen, as representatives.

6059. Why the Papists have separated the bread from the wine. . . It is not done on account of deficiency of wine, because there is wine in Italy, France, Spain, Portugal, the more interior part of

Germany, and Hungary; and where wine is not produced, as in England, Holland, Sweden, Denmark, and Protestant Germany, wine does not grow—and yet it is employed in the sacrament of the Supper. The Papists could find no other reason except that the monks . . . should not be wearied out in their continuous labour . . . But it was said that it has come to pass of the Divine Providence . . . because good is not good if separated from truth . . . E.1054^e, Ex.

E. 223^e. 'A cry over the wine in the streets' (Is. xxiv.11)=the truth of doctrine falsified, over which there is contest and indignation. (Compare 652⁷.)

235⁷. 'They err through wine, through strong drink they go astray . . . they are swallowed up by wine' (Is.xxviii.7)=truths mixed with falsities.

252⁶. 'Wine'=the good of charity, which in its essence is truth. Refs.

—⁷. 'A feast of lees,' that is, of the best wines (Is.xxv.6)=the appropriation of truths.

283¹⁶. 'The wine is gone' (Hos.iv.17)=that the truth of the Church has departed. 376³⁸. 887⁴.

329. In the Word . . . 'wine' stands for all spiritual drink, (that is) all the truth which is communicated to man by the Lord.

—². Thus 'wine'=the Divine truth proceeding from the Divine good of the Divine love; and, in relation to man, this received by him.

—⁴. As by 'wine' is meant the Divine truth nourishing the spiritual life, the Lord says . . . 'I will not drink of this product of the vine . . . until I shall drink it new with you.' (=the good of faith which in its essence is truth. 376²⁶.)

359³. In the wine-presses, the wine is pressed out of the grapes; and 'wine'=the Divine truth.

376. That 'wine'=spiritual good, which is the good of charity towards the neighbour and the good of faith; and . . . in its essence this good is truth . . . Hence it is that 'wine'=truth. Gen.art. —⁴, Ill.

—⁶. 'Must,' that is, 'wine' (Amos ix.)=truth.

—¹³. The derivative truths are meant by the 'treading out of the wine in the wine-presses' (Is. xvi.10). . . For they were wont to sing . . . in the wine-presses when the grape was trodden into wine, on account of the representation of the delights from the truths which are signified by 'wine.'

—¹⁴. The truths of good that were taken away, are meant by 'the vintage,' and 'the wine in the wine-presses' (Jer.xlviii.33).

—¹⁵. 'Corn and wine' (Lam.ii.12)=all the good and truth of the Church in general. 750¹³.

—¹⁹. 'The wine of Heshbon' (Ezek.xxvii.18)=natural truth.

—²². 'Wine' (Zech.x.7)=the truth from good from which is this heavenly delight. 448⁸.

—²³. 'To drink wine out of the vessels of the Temple' (Dan.v.)=to imbibe the truths of the Church that are from the Word.

—²⁴. 'Wine' (Joel iii.3)=truth falsified.

—²⁵. As 'wine'=the truth of the Church which is from good . . . the libation of wine was commanded. Ill.

—²⁶. 'The product of the vine,' that is, wine, which the Lord would drink new with them . . . = that all the Divine truth in Heaven and the Church would then be from His Divine Human. He therefore calls it 'new'; and He also calls it 'the New Testament in My blood'; for the Lord's 'blood' = the like as 'wine.'

—²⁷. The 'wine' (as brought forth by Melchizedek, Gen. xiv. 18) = the Divine truth, or, in application to man . . . the good of faith which comes from the reception of the Divine truth.

—²⁸. In Luke v. 37-39, 'wine' = truth; 'old wine,' the truth of the old or Jewish Church . . . And that the statutes and judgments of the Jewish Church . . . do not accord with the truths of the Christian Church, is meant by, 'They do not put new wine into old bottles' . . . And that those who have been born and brought up in the external things of the Jewish Church cannot be at once brought into the internal things of the Christian Church, is signified by, 'No one who drinks old wine straightway desires new; for he says, The old is more useful.'

—²⁹. The like is signified by the water turned into wine . . . (which =) the truth of the external Church, such as was that of the Jewish Church from the sense of the letter (made into) the truth of the internal Church, such as is that of the Christian Church . . . by opening the internal things concealed in the former.

—³¹. 'Wine,' in the opposite, = truth falsified, and also falsity. Ill. —³⁷.

— 'Smitten down - *perturbati* - with wine' (Is. xxviii. 1) = those who see falsity in place of truth. . . 'These err through wine . . .' (ver. 7) = through falsities.

—³². See STRONG DRINK, here. —³³.

—³⁴. 'Every bottle shall be filled with wine' (Jer. xiii. 12) = the mind of man with falsity.

—³⁷. 'To be inflamed with wine' (Is. v. 11) = to hatch doctrinal things from themselves.

— 'Heroes to drink wine' (ver. 22) = those who aspire to great things (and who) imbibe falsities. (= those who adulterate the truth of the Word. 618³.)

—³⁹. 'The wine of the wrath of God' = the falsity of evil.

386. Natural foods correspond to spiritual foods; as . . . wine to truths from good.

433⁴. 'He washes his garment in wine' (Gen. xlix. 11) = the Lord's external or natural Human, that it is Divine truth from His Divine love; 'and his vesture in the blood of grapes' = the Lord's internal or rational Human, that it is Divine good from His Divine love; 'his eyes are redder than wine' = that the internal or rational Human is nothing but good . . .

—³⁰. 'Their wine is the poison of dragons, and the cruel gall of asps' (Deut. xxxii. 33) = falsities from evil . . . 'Wine' = truth from the Word; but 'poison of dragons,' and 'gall of asps' = the monstrous falsity that comes forth from the falsified truths of the Word. (Compare 519⁷. 714²⁷.)

444¹⁴. 'Wine,' in the Word, = the good and truth of faith. 519⁷.

448⁸. 'Their heart shall be glad as it with wine' (Zech. x. 7) = the joy of such from truths.

519². See VINEGAR, here.

556²¹. 'His eyes red with wine' = that His Intellectual was Divine truth from Divine good.

617²⁶. 'To eat flesh and drink wine' (Is. xxii. 13) = to appropriate to one's self evil and falsity. . . 'Wine' = the falsity of evil.

638⁶. 'The vine' = (the Spiritual Church) because . . . 'wine' = the good of charity towards the neighbour and the good of faith.

—¹⁹. 'To plant a vineyard and cultivate it, and not to drink the wine' (Deut. xxviii. 39) = that although the Church is established, and the truths of doctrine are taught, still truths will not affect and perfect. 'Wine' = the truth of doctrine.

652⁷. 'Wine' = the truth of the Church from the Word.

727². 'My cup shall run over' = with the truth of doctrine from the Word; for 'cup' here stands for 'wine.'

863¹⁰. 'To sell a girl for wine' (Joel iii. 3) = to falsify the goods of the Word.

918⁹. As all truth is from good, as all wine is from grapes, by 'wine,' in the Word, is signified truth from good. 922⁶.

919⁴. 'Wine' = the truth of the Church.

960². 'The cup of the wine of the anger of Jehovah' (Jer. xxv. 15) = the falsity that is from Hell. —³.

960³. 'Wine' = the truth of the Word and of doctrine. 962⁶.

1035. 'Wine' = spiritual truth.

—³. Falsities from evil may be compared to wine or strong drink that induces drunkenness.

1045. 'Wine' = truth from Heaven; and, in the opposite, falsity from Hell.

1116. 'Wine' = Divine truth.

1152. 'Wine,' in Rev. xviii. 13, = truth from a celestial origin, because it is joined with 'oil.'

— 'Wine,' in the Word, = truth, or spiritual good; for truth from a celestial origin coincides with spiritual good.

1211². In the Second Heaven there are orchards - *arboreta* - from whose fruits drop wines.

J. (Post.) 90⁶. The Mohammedans said that in Heaven they shall drink wine.

269. (Wines and other alcoholic drinks in the spiritual London.)

De Verbo 3⁴. The quality of the wine according to that of the truth.

x⁵. Like a vessel full of noble wine.

Coro. 33². Goblets full of sweet, but poisoned, wine.

De Miraculis, or Docu. 302. A. Wine from Heaven [was instilled] into the water in the waterpots at the wedding at Cana.

Wine, New. See MUST.

Wine, Unmixed. See MERUM.

Wine-press. *Torcular.*

A. 3300³. 'Garments like him that treadeth in the wine-press' (Is. lxiii. 2) = the truth of good. (= violence offered to Divine truth . . . E. 922⁵.)

6377⁴. The good of faith is 'the wine-press,' 'the must,' and 'the libation of wine' (Hos. ix. 2).

9139². See VINEYARD, here.

9296. Occurs. 9231⁵.

R. 651. 'Cast it into the great wine-press of the anger of God' (Rev. xiv. 19) = the examination—*exploratio*—of the quality of their works—that they were evil. By 'to cast the clusters of the vine into the wine-press' is signified to examine works; for these are signified by the 'clusters.' But as it is called 'the wine-press of the anger of God,' the signification is an examination [which showed] that the works were evil. (=the falsification of the Word as to all spiritual truth, and the consequent damnation, from there being no spiritual good, which is charity. For 'a wine-press' = the bringing forth of truth from good; for the clusters and grapes put into the wine-press = spiritual good, and the wine produced = truth from this good. E. 920.)

— The reason that examination is signified by 'a wine-press,' is that in wine-presses there is pressed out the must from the clusters, and the oil from the olives; and the quality of the clusters and olives is perceived from (that of the products).

—². The examination of works as signified by 'a wine-press,' farther ill.

652. 'The wine-press was trodden without the city' (ver. 20) = that the examination was made from the Divine truths of the Word, as to what was the quality of the works that flow forth from the doctrine of faith of the Church. (=the bringing forth of falsity from evil from Hell. E. 922.)

— 'To tread the wine-press' = to examine—*explorare*.

—². 'To tread the wine-press' = not only to examine evil works, but also to endure them as in others, and also to remove and cast them into Hell. Ill.

653. 'And blood came out of the wine-press' (id.) = violence inflicted on the Word through direful falsifications of truth . . . For by 'the blood from the wine-press' is meant the must and wine from the trodden clusters. E. 923.

829. 'He treadeth the wine-press of the fury and anger of God Almighty' (Rev. xix. 15) = that the Lord alone has endured all the evils of the Church, and all the violence inflicted on the Word, thus on Himself . . . To 'tread the wine-press of this wine' = to endure them, to fight against them, and to condemn them, and thus to deliver Angels . . . and men . . . from infestation by them . . . —², Ill.

E. 359³. 'I have trodden the wine-press alone . . .' (Is. lxiii. 3) treats of the Lord and His combats against the Hells . . . that He alone fought against them . . . 'The wine-press' = combat from Divine truths against falsities, because the wine is pressed out from the grapes in the wine-presses; and 'wine' = Divine truth . . . 922⁵, Ex.

376¹³. See WINE, here. —¹⁴.

—¹⁷. 'The threshing-floor and wine-press' (Hos. ix. 2) = like things as 'corn and wine,' because there is a collection of these there. ('The press,' here, = the goods of love; for it implies oil, for which there were presses as well as for wine. 695²⁸.) 922⁵.

799²¹. 'The produce of the wine-press' = all the truth of good of the Church, the like as 'wine.' Ill.

863². 'The Lord hath trodden the wine-press for the virgin daughter of Zion' (Lam. i. 15) = when all the truths of the Church have been falsified. (Compare 922⁵.)

911⁸. 'The wine-press is full, the vats overflow' (Joel iii. 13). This chapter treats of the falsification of the truth in the Word . . . and this verse, of the last state of the Church when is the Judgment. 922⁵, Ex.

918⁴. 'He hewed out a wine-press in it' (Is. v. 2) = the bringing forth of truth from good. 922⁵.

920. As the bringing forth of truth from spiritual good is signified by 'a wine-press,' in the opposite sense the bringing forth of falsity out of evil is signified by it . . . —², Ex. 922.

922⁵. 'The wine-press' = the bringing forth of falsity out of evil, and the consequent adulteration of the Word, and overthrow of the Church.

—⁴. 'I have caused the wine to cease from the wine-presses' (Jer. xlviii. 33) = that there is no longer truth because not good.

—⁶. That by 'a wine-press,' and the 'treading' of it, is signified the bringing forth of truth out of good, because 'the grape' = spiritual good, and 'wine from the grape,' truth from this good. Ill.

— 'The presses overflow with must and oil' (Joel ii. 24) = that from the good of charity they have truth and its delight.

—⁷. 'He digged a wine-press in it' (Matt. xxi. 23) = that (the Jewish Church) had spiritual good.

—⁹. 'Vintage,' and 'wine-press,' from the grape and wine, = the good of spiritual love, which is love towards the neighbour.

Wing. *Ala.***Winged.** *Alatus.*

See FLY—*volare*, and VIBRATORY—*alatus*.

A. 776. 'Bird' = spiritual truth; 'flying thing,' natural truth; and 'winged thing' (Gen. vii. 14) sensuous truth.

1613³. 'Wings' (Is. viii. 8) = reasonings whence come falsities.

1992⁶. 'Wings,' in the Word, = the things that are of truth.

275⁸. (The beauty of butterflies' wings.)

3192⁹. These are like two wings, which elevate.

3226. Ideas are thus made as it were winged.

3901². 'To mount up with strong wing as eagles' (Is. xl. 31) = to grow as to the understanding of truth thus as to the Rational. (Compare E. 283¹¹. 650⁴⁴.)

—⁴. 'Eagle's wings' (Dan. vii. 4) = rational things from proprium . . .

4966². The wings (of Pegasus)=spiritual things. 7729⁶. (=spiritual truth. W.H.4.)

6200. I likened that surrounding wave to spiritual wings, by which the thought is elevated out of the memory.

6723. 'The land shadowing (or 'shadowed') with wings' (Is.xviii.1)=the Church that darkens itself by reasonings from scientifics. (Compare E.304²².)

8764. 'I have borne you upon the wings of eagles' (Ex.xix.4)=that they have been elevated to heavenly light by means of truths . . . For 'wings'=spiritual truths.

—². That 'wings'=spiritual truths, is because birds . . . =intellectual things . . . and therefore 'wings'=spiritual truths, because everything intellectual is from these.

—³. 'Wings'=also the powers which are of spiritual truth from its good; for the wings with birds are like the hands or arms with men, and (these)=powers.

—⁴. When 'wings' are attributed to the Divine, they=the Divine truth which possesses omnipotence. Ill.

—⁵. That 'wings'=spiritual truths, that is, the truths of faith, in which there is power from good. Ill.

—⁶. 'The wings' (of the cherubs in Ezekiel)=truth Divine. (The spiritual sense given of all the statements made about these 'wings'.) E.245². 283¹³.

—⁷. That 'wings'=spiritual truths, or the truths of faith. Ill. —⁸.

—⁹. 'The wings of a dove' (Ps.lxviii.13)=the truths of faith. . . They are said to be 'overlaid with silver,' because 'silver'=truth from good. (=spiritual truths. E.283⁴.)

—¹⁰. That 'wings'=truth Divine. Ill.

—¹¹. To be 'covered with the wing of Jehovah,' and to 'trust under His wings' (Ps.xci.4)=the protection and confidence of faith. Further ill.

—¹². 'Wings,' in the opposite, =falsities. Ill.

9331. Flying animals, and winged insects=such things as are of thoughts in both senses, thus truths, or falsities.

9514. 'The cherubim shall spread out their wings upwards' (Ex.xxv.20)=elevation [by] the truth of faith; for 'wings'=the truths of faith; and 'to spread out the wings upwards'=to be elevated, because there is an effort to elevate one's self in the expansion of the wings upwards. (Thus) by the wings of the cherubim expanded upwards is signified the elevation of good to the Lord by means of the truths of faith. (=the Divine Spiritual in the Third Heaven. E.283¹⁴. 700³⁴, Ex.)

—². Good is circumstanced to truth as the body is to . . . the wings; for (in birds) the body cannot move itself without wings. Moreover, in the Word, 'body' corresponds to good, and 'arms,' or 'wings,' to truths, and also to the powers of good [exerted] through truths.

9515. 'With their wings covering above the mercy-seat' (id.)=the spiritual things that cover over . . . For 'wings'=the truths of faith, or spiritual things, (and these clothe celestial things).

9741⁵. 'The voice of the wings' (Ezek.x.5)=the truth of faith from good.

9760. 'The wing' (of the court of the tabernacle) (Ex.xxvii.14)=where truth is in light . . . because this wing was towards the south; whereas by 'the hangings of the wing towards the north' . . . are signified truths in obscurity. 9762.

10199⁵. 'A great eagle, great with wings' (Ezek. xvii.3)=the interior truth of the Spiritual Church; 'the wings'=exterior truths.

C. J. 82. The skirts of their garments.

P. 20. Wings=spiritual truths.

R. 245. 'The four living creatures had each six wings in a circuit' (Rev.iv.8)=the Word as to its powers, and as to its guards. . . 'Wings'=powers, and also guards. (=the appearance of the Divine Spiritual on all sides around the Divine Celestial. E.283.)

—¹. 'Wings'=powers, because birds elevate themselves with them; and the wings in birds are in place of the arms in man; and 'arms'=powers.

—². (It follows) that the six wings of the lion=the power of fighting against evils and falsities . . . this power is that of the Divine truth of the Word: the wings of the calf=the power of affecting lower minds, for the Divine truth of the Word affects those who read it holily; the six wings of the man=the power of being wise as to what God is and what is of God . . . ; and the six wings of the eagle=the power of knowing truth and good, and thus of acquiring intelligence.

—³. 'The wings with which the seraphim covered their faces and feet' (Is.vi.2)=guards; and 'the wings with which they flew'=powers. (Compare E.282⁹.) (=the Divine in primes and ultimates, and its extension on every side, thus omnipresence. 285⁹.)

—⁴. That 'wings'=guards. Ill.

437. 'The voice of the wings (of the locusts) was as the voice of the chariots of many horses running to war' (Rev.ix.9)=their reasonings as from the truths of doctrine . . . 'The voice of wings'=reasonings, because 'to fly'=to perceive and instruct. S.13³. E.558.

561. 'To the woman were given two wings of a great eagle' (Rev.xii.14)=the Divine circumspection for the New Church. 'Wings'=power and protection. (=spiritual intelligence and circumspection which the Lord gives those of the New Church. 'Wings'=spiritual things. E.759.) (=the understanding of truth. 759⁴.)

574². 'The four wings' like those of birds (of the leopard)' (Dan.vii.6)=confirmations of falsity. (Compare E.78c⁹.)

M. 103. Upon the arms (of the horsemen) were as it were wings.

136. One seen flying, with wings on his feet and temples.

T. 137. Collars with flying ends, or points.

D. 718. They seem to themselves to be able to fabricate wings, and thus fly . . .

5953. See MERCURY (the god) here.

E. 279⁵. 'With healing in His wings' (Mal.iv.2)=reformation through the truth of faith. (=through truth from good. 283⁹.)

282². 'He was borne upon the wings of the wind' (Ps.xviii.10)=omnipresence in the natural world. 283³. 419¹². (=to give understanding, and to enlighten the Ultimate Heaven. 529⁷.)

—⁶. 'Who will give me a wing as of a dove?' (Ps.lv.6)=the affection of spiritual truth.

—⁸. 'A winged bird' (Deut.iv.17) = the understanding of spiritual truth.

283⁴. That 'wings'=the Divine Spiritual, which in its essence is truth from good. Ill.

— For 'wing'=what is spiritual.

—⁶. 'To cover under the wing'=to guard by Divine truth, which is the Divine Spiritual.

—⁷. That 'wing,' when predicated of the Lord, = the Divine Spiritual. Ill.

— 'I expanded My wing over thee' (Ezek.xvi.8) = spiritual truth through which reformation has been effected.

—⁸. 'To walk upon the wings of the wind' (Ps.civ.3) = the spiritual sense which is in the literal. 594¹⁰.

—¹². (Thus) 'the wings of cherubim,' in the Word, = the Divine Spiritual, which is the Divine truth, instructing, regenerating, and protecting. Ill.

— 'The wings of cherubim' and their determinations = the Divine truth heard and received from the Lord. Ill.

—¹⁵. 'Wings,' in the opposite, = falsities and the ratiocinations from them. Ill.

—^e. 'The wind hath bound her in its wings' (Hos.iv.19) = ratiocination from fallacies, whence come falsities.

329¹⁰. 'Say to the bird of every wing' (Ezek.xxxix.17) treats of the restoration of the Church . . . 'The bird of every wing' = spiritual truth in the whole complex. 'Wings' (as well as 'birds') = spiritual things.

395⁵. The tearing off of the skirt of Samuel's cloak (1 Sam.xv.27) = the tearing away of the kingdom from Saul . . . for 'the skirt of a cloak' = Divine truth in ultimates, or all Divine truth in general.

—⁶. The like is signified by David's cutting off the skirt of Saul's cloak (1 Sam.xxiv.4).

433²⁶. 'The skirt of a Jew' (Zech.viii.23) = truth from this good.

799⁸. 'I will confide in the covert of Thy wings' (Ps.lxi.4) = in Divine truths; for the wings of Jehovah = spiritual truths.

Wink. *Nictare.*

R. 417⁵. They winked with their eyelids . . .

T. 803^e. Some only wink at the image.

Winnow. See FAN.

Winter. *Bruma, Brumale.*

W. 102. (The winter-*brumale*—in the Heavens) is not like the winter in the frigid zones, but is like the winter in the hot zones.

M. 304^e. (The love) goes off into the cold of winter.

T. 367². When charity is separated from faith . . . the man's state becomes like that of the world in time of winter . . .

D. Love xx². Man grows warm . . . even in mid-winter.

Winter. *Hyems.*

Wintry. *Hyemalis.*

A. 34². A life of faith without love is like light . . . without heat, as in winter, when nothing grows. 365^e. 1577². 2231³. 3146^e. 4180³. Des. 4416. 4802³. 5194². 5232². 5482^e. 6405. 7084. 8301². H.136². 482. N.114. Life 86³. R.875⁴. T.385³. D.4924².

—^e. No faith, and faith without love, are compared by the Lord to 'winter' in . . . 'Pray that your flight be not in the winter; for those shall be days of affliction' (Mark xiii.18,19). . . 'The winter'=a life of no love. (=removal from these things in a state of too much cold (that is) of aversion to love . . . 3755².)

935. See SUMMER, here. —². W.102. E.1146³.

2905³. Then the Church arrives at its winter, or night. (See W.73^e.)

3412^e. That light is like the wintry light. 5128³. 5219². W.139^e. P.168⁴. D.4213^e.

10834^e. Where the year is so short (as in the Sixth Earth) the cold does not abide in winter . . . so that the ground is in continuous spring.

H. 166². With an Angel . . . night and winter are turned into the idea of a state such as there is in Hell.

W. 245^e. Wintry light, which is as bright as summer light, does not open anything . . . P.297².

414^e. The light with man that corresponds to that of winter, is wisdom without its love.

M. 137⁶. Therefore men can be delighted in marriage even in mid-winter. 222⁴.

D. 3453³. They abominate conjugal love and the whole female sex, consequently all the derivative loves, so that their life is at last a life of winter, and in fact a filthy one.

3579⁶. Thus they are devoid of love, and are wintry ones—*hyemals*. They were antediluvians.

3598. Thus the life (of the so-called Christian world) is like that of the antediluvian world, namely, a life of winter.

4383. A life contrary to charity is as winter is to spring in the frigid zones; these are not regenerated, but only those with whom winter is as to spring in the temperate zones. Ex.

5173. (In the Ultimate Heaven) they know, from certain signs, that their winter, spring, etc. are coming.

E. 942^e. Before this, it is the time of winter with man.

Coro. 17. Night and winter do not contribute to the stability of the world.

Wipe away. *Abstergere.*

Wiping off, A. *Abstersio.*

A. 86S. Like one scoured and washed with water.

1430². In passing to the internal sense, the idea of idolatry . . . is banished.

1547². Pleasures from cupidities must be restrained and banished.

1857³. With the good . . . the evil is successively wiped away.

2039. Circumcision . . . = the removal and wiping off of the things that impeded . . . heavenly love.

2116. Not the least bit of the evil which a man has thought and actually done . . . is wiped away, or blotted out . . . 2694⁴. 4295². 4721². 5398.

3717^e. When the things of the light of the world are obliterated or wiped out . . .

7272². (The notion that) evils will be wiped away (on the death-bed) by a confession . . . of the wiping away of sins by His passion . . . 7317².

7318². Truth is falsified when it is said that sins are wiped out and washed away as dirt is with water; and it is still more falsified when it is said that . . . when sins have been remitted by a man they are completely wiped out . . .

8029. (Most good Spirits) remain for some time beneath Heaven, in order that the things of earthly and bodily loves . . . may be wiped off. E.413.

9088³. How falsely those think who believe that the evils or sins in a man are wiped off, as dirt is washed off . . .

9333². Believes that sins are wiped away when they are said to be remitted. This belief comes from the literal sense . . . where it is sometimes so said . . . (the truth being that man is only) withheld from sins . . . 9451. N.166. P.279³. E.478.

R. 385. 'God shall wipe away every tear from their eyes' (Rev.vii.17) = that they shall no longer be in combats . . . Ill. (= a state of bliss from the affection of truth, after falsities have been removed by temptations. For 'to wipe away the tear from the eyes' = to take away grief of mind . . . E.484.) R.884. T.126^e.

T. 409^e. The Lord remits the sins of all . . . but still they are not thereby wiped away; for they are wiped away only by repentance.

442². Merit is easily wiped away by the Lord from those who imbue charity . . .

614. (Thus) the remission of sins is not their extirpation and wiping out, but their removal . . .

D. 2780. After their entrance into Heaven, such things as are corporeal and material are wiped away by the Lord.

4480. On a reasoning by some that sins are wiped out in the other life. Gen.art.

Wisdom. *Sapientia.*

Wise, To be. *Sapere*

Wise. *Sapiens.*

Wisely. *Sapienter.*

See DIVINE LOVE and LOVE, all through; and also DIVINE WISDOM, and under INTELLIGENCE.

See also RELISH=*sapere*.

A. 42. Human wisdom or intelligence, that is, knowledge in general. Rep.

49². 'Man=*homo*,' in the internal sense, = wisdom and intelligence.

57^e. 'Fruit' = wisdom, which is their food.

78. Wisdom is signified by 'the river in the garden.'

109. That wisdom and intelligence, although they appear in man, are of the Lord alone. Rep.

112. There is never any wisdom except from love . . . nor any intelligence except from faith . . .

121. From these 'rivers' it is evident that from the Lord . . . is wisdom; through wisdom, intelligence; through intelligence, reason . . . This is the order of life . . . in celestial men. Ill.

124. That wisdom, intelligence, reason, and knowledge are not of man, but of the Lord. Sig.

129. The true order is for man to be wise from the Lord . . . then all other things follow . . .

130. The man who wants to be wise from the world. Rep.

198. Thus all wisdom and intelligence would perish. Sig.

301. When men (want) to be wise from self . . .

303². He is called 'a man=*homo*' who is wise, that is, who acknowledges and believes.

305. 'To be cast out of the garden of Eden' = to be deprived of all wisdom and intelligence.

424. 'An artificer' = one who is wise, intelligent, and knowing. Ill.

605^e. This was the wisdom of the ancients.

775. How poor human wisdom is.

—^e. Such are very many who seem to themselves to excel in wisdom.

1072⁵. These are called 'wise in their own eyes, and intelligent before their own faces' (Is.v.21) because those who reason against the truths of faith suppose themselves to be wise above others.

1136. The derivations of wisdom, intelligence, knowledge, and Knowledges. Tr. See 1224.

1171⁵. The signification of 'the wise men from the east.' 3762⁵. 9293³.

1226. 'The sons of Shem' = the things of wisdom . . . for everything is called wisdom that is begotten from charity. Ex.

—^e. (Thus) neither intelligence, nor knowledge, nor Knowledge, lives, except from the wisdom which is of charity . . .

1385. It is of angelic wisdom to perceive . . . without ratiocination.

1458. (The Angels are in light in proportion to their) wisdom and intelligence; but the wisdom there is of love and charity; and the intelligence is of faith in the Lord.

1462⁵. Human knowledge or wisdom, is signified by 'Egypt.'

1475. The Celestial, through the Spiritual, enters into the Rational, and thus into the Scientific . . . Unless this order is observed, there will be no wisdom.

[A.] 1482^e. **Wisdom** at first flourished in Egypt. Ill.

1493. The order in which the Lord advanced to intelligence, and thus to **wisdom**; so that, as He was **wisdom** itself as to His Divine essence, He should also become **wisdom** itself as to the Human essence. Tr.

1555. From the light of intelligence into the light of **wisdom**. Sig. and Ex.

— The light of **wisdom** is of the life . . . and regards the voluntary part.

—². Few . . . know how man is led to true **wisdom**. Intelligence is not **wisdom**, but leads to **wisdom**; for to understand what is true and good is not to be true and good; but to be wise is to be so. **Wisdom** is predicated solely of the life—that the man is such. One is introduced to **wisdom**, or life, by knowing . . .

—^e. The light of the new life is called **wisdom**, which then takes the first place, and is set over intelligence. Thus is formed the third plane.

1557. 'Bethel' = the light of **wisdom** through Knowledges.

1783^e. He who places everything in human **wisdom**, or knowledges . . .

1807². The day-time of **wisdom**.

1936⁵. (A man is wise in proportion as he does not attribute **wisdom** to himself.)

1941^e. The fructification and multiplication of knowledge, intelligence, and **wisdom**. Sig.

1964^e. As the Angels are in (spiritual and celestial life) they are in intelligence and **wisdom** itself.

2280⁵. The good of **wisdom**. Ex.

2289. They grow up as they advance in intelligence and **wisdom**.

2293. The intelligence of truth, and the **wisdom** of good. 2309. 2761⁶, Sig.

2304. Intelligence and **wisdom** makes an Angel, and this they do not possess so long as they are infants . . . H. 340.

2305². Man is man from the intelligence of truth and the **wisdom** of good . . .

—^e. Real innocence exists only in **wisdom** . . . 4797^e. 5126².

2500³. In love itself is **wisdom** and intelligence . . . 2572².

2588⁵. Hence the great **wisdom** of the Angels. 2796², Des. 3405^e, Des. 3599^e. 4234^e. 9176^e, Des.

2591. Among the Gentiles (also) there are the wise and the simple. H. 323. 324.

—^e. Ancient and modern **wisdom** compared.

2592. One of the wiser Gentiles with me. Des.

— He said there is no **wisdom** but that of life. H. 322.

2654⁵. They are the wisest who perceive themselves to be the least wise.

2686⁴. 'The white horse' = **wisdom**.

2718². They cannot be admitted into **wisdom** until they are free from doubt. —⁶.

— But those in the affection of good . . . have been admitted into **wisdom**. —⁶.

2736. Innocence dwells in **wisdom**; and those who have lived in conjugal love are pre-eminently in **wisdom** . . .

2762⁴. Representatives were communicated to the wise round about . . .

2796². Those in the deliriums of **wisdom** . . .

2826¹². 'Wisdom and knowledge' (Is. xxxiii. 6) = the good of faith conjoined with its truth.

2863². The **wisdom** and intelligence of the ancient gentiles.

2889^e. Then intelligence and **wisdom** inflows . . .

2915². These are the planes on which conscience is founded . . . and consequently intelligence and **wisdom**.

2930⁴. 'Food' = **wisdom** and intelligence.

2967⁴. The Knowledges from which come **wisdom** and intelligence (are meant in) 'By thy **wisdom**, and by thine intelligence, thou has gotten thee riches . . . by the multitude of thy **wisdom** . . .' (Ezek. xxviii. 4, 5).

3094^e. The light of Heaven . . . enlightens all in Heaven with **wisdom** and intelligence.

3175^e. For the Lord, through good, inflows with **wisdom**.

3183. The last state, signified by 'old men,' is a state of **wisdom**, in which is the innocence of infancy . . . 3254.

—². Through innocence, the Lord inflows . . . with **wisdom**; for true innocence is **wisdom** itself.

—^e. 'Queens that give suck' = **wisdom**.

3190^e. When truth is elevated out of the Natural . . . the man is elevated into intelligence and **wisdom**. This is the source of all the intelligence and **wisdom** in man.

3195. 'The south' = the light of intelligence, which is **wisdom**.

—². The light (of Heaven) has **wisdom** (and intelligence) in it. 3223². 3636. 3993⁶, Ex. 4180². —⁵. 4413. H. 131.

3203³. When a man acts no longer from truth . . . but from good, he is for the first time . . . in **wisdom**.

3220^e. Hence the things of intelligence and **wisdom** are described in the Word by paradises, vineyards, forests, and meadows.

3249. As the Syrians, or sons of the east, = those in the Knowledges of good and truth, they were called 'the wise.' Ill.

3339. The lights which appear (in Heaven) are from the Lord's Divine **wisdom**.

3382². The Lord . . . acquired all intelligence and **wisdom** by continuous revelations from the Divine.

3412². Those who receded from charity, removed themselves from **wisdom** and intelligence; for no one can be wise and intelligent about truth unless he is in good.

3419. Those who understood the representatives . . . were called the wise . . .

3428. So long as men remain in debate as to whether it is so, they cannot advance into anything of **wisdom**. Ex.

—³. Such stand outside the doors of **wisdom** . . . yet believe themselves **wiser** than others. . . Hence the Lord says that things are 'hidden from the **wise** and intelligent . . .' (Matt. x. 25).

3432². It was the **wisdom** of that time to speak and write by representatives and significatives . . . 3482. 4280².

—³. (Thus) in succeeding time **wisdom** withdrew from inmost to outmost things . . . and at last descended to the dust of the earth, in which man now places **wisdom**.

3436. He who reads the Word to be **wise**, that is, to do what is good and understand what is true . . .

3484^e. Such as are the recipient forms (there), such is their intelligence, and such their **wisdom**.

3610². Then life inflows from the Lord . . . with **wisdom** and happiness ineffable.

3693. Obscurity of intelligence as to truth, and of **wisdom** as to good. Sig.

—⁴. The Angels have changes . . . between the highest of **wisdom**, and less of **wisdom**.

3748. Such believe themselves **most wise** . . .

3762³. 'The **wisdom** of Solomon was multiplied more than the **wisdom** of all the sons of the east, and than all the **wisdom** of the Egyptians' (1 Kings iv. 30). 'The **wisdom** of the sons of the east' = the interior Knowledges of truth and good, thus those in them; and 'the **wisdom** of the Egyptians' = the knowledge of the same, which is in a lower degree. 5223².

3820⁴. The learned, **wise**, and intelligent, mean those in good, (although) in no human **wisdom** and intelligence.

3833². The present state of human **wisdom** and intelligence . . .

—^e. Such cannot see the first threshold of **wisdom** . . .

3863¹⁵. For faith in the Lord is (contained) within intelligence and **wisdom**.

3887. They have been in love to the Lord, and thence in all **wisdom**.

3938⁵. The delight of charity . . . makes there . . . intelligence and **wisdom** with their delights. Ex.

4007⁴. For faith and **wisdom** is given to those who believe from the Lord. Ex.

4156². (Knowledge—*scientia*—confounded with **wisdom**.)

4180⁷. The pre-eminence of angelic **wisdom** over human **wisdom**. 4592².

4198². They who receive His presence in good and truth, are in the life of intelligence and **wisdom**; (others) are in the life of insanity and folly, but still are in the faculty of being intelligent and *wise-sapienti*.

4220. (Such are there) endowed with intelligence and **wisdom**.

4255. The Lord's progress into intelligence and **wisdom**, and at last into Divine **wisdom**. Tr.

4269^e. Those in simple good (there) come into angelic intelligence and **wisdom**.

4286². The celestial Angels are in love to the Lord, thus are the most conjoined with Him, and are therefore in **wisdom** above all others . . . and are called innocences and **wisdoms**.

4295². The Angels are in the highest **wisdom** and intelligence, but all their **wisdom** and intelligence is from the Divine of the Lord . . . so that in proportion as they are in truths and goods from the Divine of the Lord, in the same proportion they are **wise** and intelligent. They openly confess that they have nothing of **wisdom** and intelligence from themselves, and are indignant if anyone attributes to them anything of **wisdom** and intelligence . . .

—³. Although the Angels are being perfected continually, their **wisdom** and intelligence can never be compared to the Divine **wisdom** and intelligence . . .

4302². But those in natural light are not in any intelligence and **wisdom**, except in so far as the light of Heaven inflows into it.

4329³. The general voluntary sense belongs only to the **wise**.

4383². Although the Angels are in such great **wisdom** . . . they know only the relatively most general things.

4390. 'To build a house' = to instruct the external man in intelligence and **wisdom**.

— . As intelligence is of truth, and **wisdom** of good.

4403^e. Those in the eyes, are those who are intelligent and **wise**.

4414^e. For intelligence and **wisdom** is nothing but an eminent modification of the heavenly light . . .

4419. A Spirit who . . . had known many things, and had therefore believed that he was **wise** above all. Des. 4532, Des. 4622^e.

4453. 'Gold' = the good of love and of **wisdom**.

4459⁴. He who . . . believes that . . . he has no intelligence and **wisdom** from himself . . . is endowed with . . . intelligence of truth, and **wisdom** of good . . .

—⁶. Regards (mental) health as a means for acquiring intelligence and **wisdom** . . .

— . Regards intelligence and **wisdom** as a mediate end.

4528. In every object there, there is something of intelligence and **wisdom** . . . 4529².

4530. The colours there are in their essence . . . modifications of intelligence and **wisdom**. Ex. 4677. 9905.

4618³. Unless there were reception in the Second Heaven, the **wisdom** (of the Third Heaven) would be dissipated. (So with the intelligence of the Second Heaven, if not received in the First.)

4682². 'Old men' = the **wise**; 'young men' = the intelligent; 'servants' = the knowing.

4727^e. All the **wisdom**, intelligence, and light in Heaven proceeds from His Divine Human.

4741². (Confirming no proof of **wisdom**.)

4776⁶. All **wisdom** and intelligence is contained in heavenly love. 4899^e.

[A.] 4792. Spiritual food is knowledge, intelligence, and wisdom.

4795. Therefore wisdom, or to be wise, is derived from relish-*sapore*. (See 852.) E.617^e.

4809. This resplendence of light in which are wisdom and intelligence from the Divine truth . . . is called 'glory.'

4844⁶. (Thus) becomes the good of wisdom.

4925². For it is good into and through which the Lord inflows, and gives wisdom and intelligence . . .

4966^e. How far mankind have gone back from the learning of the ancients, which led to wisdom.

5052. The (celestial) Angels are the wisest of all. 5608. 7877².

5070. In the life which is from the Lord there is wisdom and intelligence; for to receive good from Him, and thence to will good, is wisdom; and to receive truth from Him, and thence to believe truth, is intelligence . . .

— (Such) are not wise-*sapient*-in anything of good . . .

5116^e. Hence the insanity of the age, which is believed to be wisdom.

5202⁴. These (arcana of regeneration) are what for the most part constitute angelic wisdom . . . 5354³.

5223. 'The magicians and wise men of Egypt' (Ex. xli.8) = interior and exterior scientifics. . . Those skilled in scientifics that were not mystical . . . and who therefore taught exterior scientifics, were called 'wise men.'

—². Those called 'wise men' did not care for such things (as the 'magicians' were versed in); but they solved difficult problems-*ae-nigmatica*, and taught the causes of natural Things. The wisdom of that time chiefly consisted in such things as these, and skill in them was called 'wisdom.' Ill. See 7296.

—³. (Thus) the Egyptian 'wisdom'=the knowledge of natural things; and the 'magic'=the knowledge of spiritual things . . .

5224³. The wisdom of the Ancients was to cultivate interior things, and thus perfect the intellectual and voluntary faculty, and thereby provide for the welfare of the soul. . . This is evident from the desire of all to hear Solomon. Ill.

5287. 'A man intelligent and wise' (Gen.xli.33)=the inflowing truth and good. Ex.

—². Consequently, in proportion as anyone loves himself above others, in the same proportion he is less wise.

— In the Word *passim* a distinction is made between wisdom, intelligence, and knowledge; and by 'wisdom' is meant that which is from good . . .

5310. 'Wise' (Gen.xli.39)=good.

5477². Spiritual light is the wisdom itself which proceeds from the Lord; this wisdom is presented before the sight of the Angels as light.

5527². When taken into heavenly Societies, they were in wisdom and intelligence like that of the Angels therein; and did not know but that the

intelligence and wisdom were in them. . . Such a faculty is in good. 5859². 6193.

5556. They seem to themselves wise above others, for they place wisdom in the faculty of reasoning; and are not at all aware that the chief of wisdom is to perceive without ratiocination that it is or is not so.

5576². (The things of intelligence and wisdom shown to be actual spiritual food.) 9052. 9372⁹. H.340.

5648^e. (Thus) Angels place wisdom in such things as man thinks worthless . . . and man places wisdom in such things as Angels care nothing about . . .

5651^e. The man is then being perfected in intelligence and wisdom; and when he is being perfected in intelligence and wisdom, he is being blessed with happiness, to eternity.

5688². The Word (contains such arcana) that it may enter into the angelic wisdom; for . . . angelic wisdom so transcends human intelligence that scarcely anything of it can be comprehended by man.

5718². They placed human prudence and wisdom in exciting enmities . . . in order to command.

6107^e. Wisdom is to behave towards the Lord from the good of love and faith, as little children do towards their parents.

6247. In the former state, man is affected with truth that he may become intelligent; in the latter, that he may become wise, (that is) for the sake of life.

6323². Thus (man, if in order, would be born into) all wisdom and intelligence. 7750², Ex.

—^e. He (has to be) born again, and thus come into so much intelligence and wisdom as he receives good and truth . . . 6325².

6335². In Heaven, the states of intelligence and wisdom vary according to the lights.

6392². Inquire of the wise at this day . . .

6524. 'Elders'=the chief things of wisdom, thus those which agree with good. But 'old men'=wisdom —², Ill.

— For wisdom is of life, thus of good. . . (as in) 'I am wise above the old, because I have kept Thy commandments' (Ps.cxix.100).

—³. 'Golden crowns'=the goods of wisdom.

— Those in the Third Heaven are called wise . . .

6598. They speak much from the memory, and thereby appear to themselves wiser than others. 6621.

6629. Therefore those of the Ancient Church were interior men, and (thus) wiser . . . for wisdom comes from Heaven only . . . and there is wisdom in Heaven because the Angels are in good.

6630. The decrease of this ancient wisdom. Ex.

6648^e. For every Thing that is of wisdom is of infinite extension; and the Things of wisdom are infinite in number; (therefore) wisdom can increase to eternity, and yet may not reach far beyond the first degree.

6923. The left eye corresponds to . . . the things of intelligence; the right eye, to those of wisdom.

6931. The Spirits of Mercury . . . do not grow in

wisdom, because they love Knowledges . . . but not uses.

7296. The Egyptians and Chaldeans called the knowledges of Things wisdom.

7750^c. By Divine means man is brought to something of intelligence and wisdom, but not actually into it, unless he removes the loves of self and the world . . .

—². That love to the Lord and towards the neighbour have all intelligence and wisdom in them, is evident from the fact that when (such) come into Heaven, they know and are wise in such things as they had never known before . . .

8063^c. In Heaven, everyone has intelligence and wisdom according to the extension of the sphere . . .

8118. In the ancient times . . . innocence reigned, and with it wisdom. Des.

8369^b. As 'a palmtree'=good, it also=wisdom; for wisdom is of good.

— . The cherubim, palmtrees, and flowers on the walls (of the Temple)=the Providence, wisdom, and intelligence that are from the Lord.

8627. The inhabitants of Jupiter place wisdom in thinking well and justly about the Things that occur in life; they derive this wisdom from their parents; it is successively transferred to posterity, and thus grows.

8628. (These) Spirits of our Earth . . . had placed wisdom in things of mere memory . . .

8869^c. That all the wisdom which is of life is from the Lord . . . and that nothing of wisdom is from man. Sig.

8891^c. Paradise=the wisdom of the man who is created anew.

8967. The result (of these temptations is that) the man has . . . a derivative intelligence and wisdom, which increase day by day.

9039^b. (The humility of those in Heaven who are in intelligence and wisdom above others.) Des.

9094. Hence the things of angelic wisdom are for the most part . . . incomprehensible; but still (such) a man comes into such wisdom after death; for the faculty of receiving this wisdom is in the good of faith and of charity.

9103^d. When the light of Heaven inflows into these Knowledges . . . the man has intelligence and wisdom in the things of eternal life . . .

9174. In the Spiritual World no goods are asked for from others, or given, except those of intelligence and wisdom. Ex.

9228. A full state of intelligence and wisdom from love and faith in the Lord. Sig.

9278^b. The intelligent and wise in this world (are) those in the truth and good of the Church, for these are wise from Heaven . . .

— . Before the Angels, the simplicity of these is wisdom; and after death they are elevated by the Lord into angelic wisdom. Ill.

9301^c. The (celestial Angels) are in wisdom, because that which they understand and will is from the Lord.

9396^c. The heavenly paradise is intelligence and wisdom.

9466^b. 'The work of the wise' (Jer.x.9)=what is from Own intelligence.

9476^e. The precious stones=intelligence and wisdom; for intelligence is from the truths of faith, and wisdom is from the goods of faith.

9642. In the Heavens, intelligence and wisdom increases towards the interiors. 9648^e. 9666^c.

9730^c. In the same proportion the man can be imbued with wisdom, faith, and love.

9803. (Thus) to be intelligent and wise is not to understand and be wise in many things of the world; but to understand and will the things of Heaven . . .

9817. 'All that are wise in heart' (Ex.xxviii.3)=all who are in the good of love.

—². For wisdom is predicated of the life of Heaven in a man.

9818. 'Whom I have filled with the spirit of wisdom' (id.)=in whom has been inscribed the Divine truth. Ex.

—²¹. 'A crown of ornament'=the wisdom that is of good.

9827. 'The mitre'=intelligence and wisdom. Ex. (=infinite wisdom. 9934.) 9943. 10008.

9863^b. 'Full of wisdom, and perfect in beauty' (Ezek. xxviii.12) . . . 'Wisdom' is predicated of good; and 'beauty,' of truth; for all the wisdom in the Heavens is from good, and all the beauty from the derivative truths.

9930¹¹. As the good of wisdom is acquired through the combats of temptations . . . crowns were assigned them.

9938². Innocence . . . dwells in ignorance, especially with the wise in heart; for they who are wise in heart know and perceive that nothing of the wisdom in them is from themselves . . . (Thus) the acknowledgment of this, and especially the perception of it, is the innocence of wisdom.

9943. For all wisdom and intelligence is from the Divine truth that proceeds from the Lord's Divine good . . . Intelligence is to know and understand Divine truths, and afterwards to have faith in them; and wisdom is to will and love them, and from this to live according to them.

10201. (What is meant by intelligence and wisdom. See INTELLIGENCE, here.)

10217⁸. To know . . . these things is the part of one who is wise and intelligent; and therefore it is said, 'Here is wisdom . . .' (Rev.xiii.18).

10225. From the sixtieth year and upwards is a state of wisdom, and of innocence in wisdom. —⁶.

—⁵. Man is intelligent and wise in proportion to the amount of light that inflows from Heaven into the things of the world.

—⁶. The state of wisdom and of innocence in wisdom is when the man no longer cares to understand truths and goods, but to will and live them; for this is to be wise. And a man can (do this) in proportion

as he is in innocence, that is, in proportion as he believes that he is wise in nothing of himself; but that whatever he is wise in is from the Lord . . .

[A. 10225]. (Such a man) is in the ignorance of wisdom; and also in the innocence of wisdom.

10227². All have the faculty of understanding and being wise; but the reason one is wise above another, is that they do not similarly ascribe to the Lord all things of intelligence and wisdom. Ex.

—³. By the faculty of being wise is not meant that of reasoning . . . or that of confirming . . . but the faculty of clearly seeing what is true and good, of choosing what is suitable, and of applying it to the uses of life . . .

10331. See INTELLIGENCE, here. —² —³.

—². He is wise who does truths from love; he is intelligent who does them from faith . . .

10336. 'In the heart of every wise one in heart I have given wisdom' (Ex. xxxi. 6) = all who will and do good and truth for their own sake; (for these are) 'the wise in heart' . . . and 'to give wisdom in the heart' = to do these things from the Lord, thus from the good of love.

10675³. For wisdom and intelligence can never be predicated of falsities from evil . . .

10796. Priests who are wise . . . and those who are not wise. Des.

10801. A king who is not wise. Des.

10802. A king who is wise. Des.

H. 18. All who come into Heaven, even the simple, come into angelic wisdom . . .

25. The Angels in the Celestial Kingdom far excel those in the Spiritual Kingdom in wisdom and glory. Ex.

49. The Angels have intelligence and wisdom according to the extension of their sphere. Ex. 79.

50. The wiser Angels are in the middle . . .

111. A garden corresponds to Heaven as to intelligence and wisdom.

148. Those in the clear light of wisdom dwell in the south; those in the obscure light of wisdom, in the north. 149.

155. The Angels are not constantly in the same state as to love, and therefore not as to wisdom; for all the wisdom they have is from love and according to it.

—². Noon corresponds to the state of their wisdom in clearness; evening, to the state of their wisdom in obscurity; and night, to a state of no love and wisdom. —^e.

186. Wisdom is of good and at the same time of truth . . .

199. By (the Lord's presence) the Angels have wisdom; for by it they have extension of thoughts . . .

201. As all the communication is according to the form of Heaven, so is all the extension of thoughts and affections, and consequently all the intelligence and wisdom of the Angels; so that in proportion as anyone is in the form of Heaven, in the same proportion he is wise. 203.

204. But the intelligence and wisdom with each one are varied according to the communication . . . Enum.

208. When (an Angel looks down into a Society of a lower Heaven) he is deprived of his intelligence and wisdom. Ex.

209. The wisdom of the Angels of a higher Heaven exceeds the wisdom of those of a lower one as ten thousand does one.

214. (In the Celestial Kingdom) the less wise Angels interrogate the more wise; and these the Lord . . .

218. The governors (in the Spiritual Kingdom) are those in love and wisdom above the rest . . .

223. Before the preacher's face sit those who are in the light of wisdom above the rest . . .

239. The speech of the Angels is full of wisdom, because it proceeds from their interior thought, (which) is wisdom. Des.

241. As the celestial Angels are in the good of love to the Lord, they speak from wisdom; and as the spiritual Angels are in the good of charity towards the neighbour, they speak from intelligence; for wisdom is from good, and intelligence from truth.

244. The speech of the wise (Angels) is more interior . . . and that of the less wise is more exterior . . .

251. That region of the head (which contains the cerebellum) corresponds to wisdom . . .

265. On the wisdom of the Angels. Chapter.

— . The wisdom of the Angels transcends human wisdom so far that they cannot be compared—*aequiparari*.

266. The nature of the wisdom of the Angels may be inferred from the fact that they are in the light of Heaven, which in its essence is Divine truth, or Divine wisdom . . . They are also in heavenly heat . . . from which they have the affection of being wise . . .

— . That the Angels are so much in wisdom that they may be called wisdoms, may be inferred from the fact that all their thoughts and affections flow according to the heavenly form, which is the form of Divine wisdom . . .

—². That the Angels have supereminent wisdom, is evident from the fact that their speech is that of wisdom. Ex. . . So that nothing withdraws them from the Divine influx . . .

— . This also conspires to such wisdom . . . that all the things they see and perceive by the senses accord with their wisdom . . . and are forms representative of the things of wisdom.

—^e. The Angels are not withdrawn from the delights of wisdom by (earthly things and cares) . . . and moreover are gifted with delights according to the reception of wisdom from the Lord.

267. The reason the Angels can receive such great wisdom, is that their interiors are open, and wisdom . . . increases towards the interiors . . .

— . The wisdom of the Angels is according to these (three) degrees; and therefore the wisdom of the Angels of the Inmost Heaven immeasurably transcends the wisdom of the Angels of the Middle Heaven; and the wisdom of these, the wisdom of the Angels of the Ultimate Heaven.

—². Singulars to generals are as thousands . . . to one, and so is the wisdom of the Angels of a higher Heaven to the wisdom of those of a lower one. But still the wisdom of these in like manner transcends the wisdom of man . . .

—^e. From this it is evident what kind of wisdom is possessed by those who think from sensuous things . . . namely, that they are not in any wisdom, but only in knowledge. But it is different with those whose thoughts have been elevated above sensuous things . . .

268. How great is the wisdom of the Angels, is evident from the fact that in the Heavens there is a communication of all things, and the intelligence and wisdom of one is communicated to another . . .

269. The quality of the wisdom of the Angels cannot be described in words; but may be illustrated. Fully ex.

270. The wisdom of the Angels of the Third Heaven is incomprehensible, even to those in the Ultimate Heaven. Fully ex.

—⁴. The difference between the wisdom of the Angels of the Third Heaven and the wisdom of those of the First, is like that between what is lucid and what is obscure.

— The wisdom of the Angels of the Third Heaven compared to a magnificent palace. Des.

— (Such) cannot attain the first threshold of the palace of wisdom . . .

—⁵. The wisdom of the Angels of the Third Heaven consists chiefly in this: that they see Divine and heavenly things in every object, and marvellous things in a series of many . . .

271. (For) love to the Lord is the receptacle of all things of wisdom . . .

— The Angels of the Third Heaven are continually being perfected in wisdom; but differently from those of the Ultimate Heaven. Ex. . . They are perfected in wisdom through the hearing, and not through the sight. Ex.

272. An additional reason—which in Heaven is the primary one—why the Angels can receive such great wisdom, is that they are devoid of the love of self. Ex.

273. Although the Angels are continually being perfected in wisdom, they cannot, to eternity, be so perfected that there is any proportion between their wisdom and the Divine wisdom of the Lord . . .

274. As wisdom perfects the Angels, and makes their life; and as Heaven inflows with its goods into everyone according to his wisdom, all there long for it . . . as a hungry man longs for food . . .

275. The Angels in one Heaven, and also in one Society, are not in the like wisdom; those in the middle are in the greatest wisdom . . . and the decrease of wisdom according to the distance from the middle, is like the decrease of light verging to shade . . . Moreover, the light of Heaven is Divine wisdom . . .

278. The innocence of wisdom, Ex. . . When there is innocence in (the mind) there is also wisdom . . . Hence it is said in Heaven that innocence dwells in wisdom; and that an Angel has as much wisdom as he has innocence. Ex

280². The (Angels of the Third Heaven) receive the Divine truth directly into the will, and do it . . . and this is why they have so much more wisdom than the Angels of the lower Heavens . . . They appear simple . . . and as not very wise, although they are the wisest of the Angels; for they know that they have nothing of wisdom from themselves; and that to be wise is to acknowledge this; and also that what they know is as nothing to what they do not know; and they say that to know, acknowledge, and perceive this is the first step to wisdom.

288³. For internal peace . . . is not possible except in wisdom; (and) wisdom is derived from the conjunction of good and truth.

295. In old age, Spirits are present who are in wisdom and innocence.

310^e. If, when reading the Word, a man would think from some knowledge of the internal sense, he would come into interior wisdom.

314. The human mind is as wise as the angelic mind; but the reason it is not so wise (here) is that it is in an earthly body, and in this the spiritual mind thinks naturally . . .

341. Genuine innocence is wisdom; for in proportion as anyone is wise, in the same proportion he loves to be led by the Lord; or, what is the same, in proportion as anyone is led by the Lord, in the same proportion he is wise.

—^e. In a word, the wiser the Angels are, the more innocent they are . . .

346. On the wise and the simple in Heaven. Chapter.

348. By 'those who justify many' are meant those who are wise; and in Heaven those are called wise who are in good; and those there are in good who apply Divine truths at once to life . . . These, therefore, are called the wise, for wisdom is of the life.

349. All who have acquired intelligence and wisdom (here) are accepted in Heaven . . . according to the quality and quantity of their intelligence and wisdom. Ex.

350. Those who have much loved (what is true and good) are called wise . . .

— In Heaven, the wise are in much light . . .

351. It is believed that those who know many things are more intelligent and wise than others . . .

—². But true intelligence and wisdom is to see and perceive what is true and good, and, from that, what is false and evil, and to well distinguish them, and this from an interior view and perception. Ex.

—³. But in order to become intelligent and wise, it is necessary to learn many things . . . and in proportion as a man learns them and applies them to life, in the same proportion he becomes intelligent and wise . . .

352. Spurious intelligence and wisdom is not to see and perceive, from within, what is true and good and thence what is false and evil; but only to believe that to be true and good, or false and evil, which are said to be so by others, and then to confirm it. Ex.

— Of this class, those are less intelligent and wise who have confirmed themselves much; and those are

more intelligent and wise who have confirmed themselves little.

[H. 352]³. If man were born into the order of his life—which is to love God above all things, and the neighbour as himself—he would be born into intelligence and wisdom . . .

353. False intelligence and wisdom is all that which is devoid of the acknowledgment of the Divine. Ex. —, Ill.

370. (Connection of intelligence and wisdom with conjugal love.)

389. The wiser Angels (have charge) of the things of general good or use; and the less wise, of those of particular good or use.

390². He who regards men from spiritual truth . . . sees one man as being like another . . . with a difference only in wisdom; and wisdom is to love use . . .

467. Men who are in love to the Lord and in charity, have in them angelic intelligence and wisdom even (here) but it is stored up in the inmosts of their interior memory. This intelligence and wisdom cannot possibly appear to them until they put off bodily things . . .

508. In proportion as anyone loves himself, he is removed from Heaven; and in proportion as anyone is removed from Heaven, he is removed from wisdom.

N. 9². Those in the good of love and of charity are in Heaven as to the internal man . . . from which there is an elevation of their minds to interior things, and they consequently have wisdom; for wisdom cannot come from any other source than . . . through Heaven from the Lord; and there is wisdom in Heaven because those there are in good. Wisdom is to see truth from the light of truth; and the light of truth is the light there is in Heaven.

14. All the intelligence and wisdom the Angels have, is from the marriage (of good and truth) and not any from good separated from truth, nor from truth separated from good. It is the same with the men of the Church.

27. That wisdom is from good through truths. (Refs. to passages.)

J. 12². There is a (mental) extension according to the increments of wisdom.

L. 1². For wisdom is in love, and love in wisdom. Sig.

48. That by 'spirit' is meant . . . the life of wisdom. Ill. 51.

S. 70. That the Word is in all the Heavens, and is the source of angelic wisdom. Gen.art.

74. The wisdom of the celestial Angels surpasses the wisdom of the spiritual Angels almost as (this) surpasses the wisdom of men . . . For where there is the good of love, wisdom resides there together with it; but where there are truths, there resides no more of wisdom than there is of the good of love.

102. Those who knew the correspondences of the Ancient Word interiorly, were called wise and intelligent . . .

Life 27. That if a man knows and is wise in many

things, and does not shun evils as sins, he is not wise in them. Ex. 30, Ill.

32². But still the Angels of all the Heavens are in wisdom and intelligence in proportion as the good with them makes a one with the truth . . .

89. Nor does anyone else come into wisdom (than he who loves Truth).

F. 4. Angelic wisdom consists solely in this: that they see and comprehend the things they think.

31². The second state is called regeneration; and when a man is in this state, wisdom increases in him daily . . .

W. (Title.) Angelic Wisdom concerning the Divine Love and the Divine Wisdom. (See also the title to the work on the Divine Providence.)

14. Love is *esse* (or being); and wisdom is *existere* (or manifestation); for love is impossible except in wisdom; and wisdom is impossible except from love. (Continued under LOVE.)

28. The Divine essence itself is love and wisdom. Gen.art. (See LOVE here, and at 29. 30. 31. 32.)

34. Love and wisdom are said to be distinctly one, because they are two distinct things, but are so united that love is of wisdom, and wisdom is of love; for love is in wisdom, and wisdom comes forth in love . . .

39. In man, love and wisdom appear to be two separate things; but still, in themselves, are distinctly one. (Fully quoted under LOVE.)

40. Scarcely anyone thinks that love and wisdom are really and actually a substance and a form. They who see (it) still perceive the love and wisdom outside the subject . . . not knowing that love and wisdom are the subject itself . . . The Truth is, that love and wisdom are the real and actual substance and form which make the subject itself. Ex. 41. 42.

102². For the equal reception of love and wisdom is the Angelic itself . . .

115. An Angel does not perceive but that he is in love and wisdom from himself . . .

—². By this an Angel is made wise and remains wise.

116². But in proportion as an Angel believes that love and wisdom are in him . . . in the same proportion the Angelic is not in him . . .

117. Some suppose that Adam . . . was able . . . to be wise from himself . . .

125². Love and wisdom proceed from the Lord as a one; but are not received by the Angels as a one . . . and the wisdom which abounds over love does indeed appear as wisdom, but still is not, because there is no life from love in the super-abounding wisdom.

126. The varied reception of love and wisdom makes the quarters there. Ex.

127^e. These pairs (of organs, etc. exist) in order that love and wisdom may act as a one . . .

129. If a man is in love and wisdom, he is an Angel.

139. This actual conversion to the Lord is from love and at the same time from wisdom; not from love

alone, nor from wisdom alone; for love alone is like *esse* (or being) without its *existere* (or manifestation); for love comes forth—*existit*—in wisdom; and wisdom without love is like manifestation without its being, for wisdom comes forth—*existit*—from love. (Continued under LOVE.)

175^e. This is from angelic wisdom.

179. On the degrees of love and wisdom. Gen.art.

186. Those in the middle . . . are in the light of wisdom; those in the circumferences are in the shade of wisdom.

191. Heat and light are receptacles of love and wisdom.

192^e. The degrees of love and wisdom are homogeneous. Ex.

197. (The first degree of love and wisdom is the all in all of the following degrees.)

200. Perfection of life is perfection of love and wisdom.

202^e. To think from ends is of wisdom; from causes, is of intelligence . . .

209^e. Love and wisdom are not abstract things, but are a substance . . . Love and wisdom are impossible outside of subjects which are substances; but are states of the subjects, or substances. They are changes of these . . .

213. As to love and wisdom (in relation to the law that the ultimate degree is the complex, containant, and basis of the prior degrees), love is the end, wisdom is the cause *per quam*, and use is the effect . . . 241, Ex.

222. As the Angels are in wisdom from universals . . .

224. The reason why not the least of love and wisdom . . . is possible without degrees of both kinds, is that love and wisdom are a substance and a form . . . For to separate love and wisdom . . . from substance in form is to annihilate them . . . for they are states of their subjects perceived by man in variation . . .

230. Love produces use by means of wisdom. . . Love and wisdom cannot be said to be and come forth—*existere*—unless there is a use . . . These three constitute the three degrees of height . . . and are as (end, cause, and effect).

232. The spiritual degree is that of wisdom . . . And the Angels of the Spiritual Kingdom are in wisdom.

236. Love and wisdom with man (do not) increase by continuity only.

239^e. By this (mind) man can be elevated into angelic wisdom, and possess it here; but still he does not come into it until after death . . .

241^e. It follows that such as is the love with a man, such is the wisdom with him. 368, Gen.art.

242^e. Man can receive wisdom even to the third degree; but not love, unless he shuns evils as sins . . . 245, Ex.

244^e. (Thus) wisdom does not produce love, but only teaches . . . (and) the love . . . calls that wisdom . . . which is in agreement with it.

253. Wisdom alone (does not open the spiritual degree) . . .

256. Although angelic wisdom cannot be thought by a natural man as it is by the Angels, it can be comprehended in the understanding when this is elevated to the degree of light in which the Angels are . . .

—³. Thus while man lives (here) he cannot be elevated into very wisdom itself, such as it is with the Angels; but only into higher light . . .

257⁴. While man lives (here) human wisdom, which is natural, cannot possibly be elevated into angelic wisdom; but only into some image of it. Ex. . . But still the man with whom the spiritual degree has been opened comes into this wisdom when he dies; and he can come into it also by a lulling of the bodily sensations . . .

258². Therefore if the love . . . is not also elevated, the wisdom of the understanding, however it may have ascended, relapses to its love.

275³. Wisdom and intelligence from their loves make the middle degree in the Heavens; and folly and insanity, which appear as wisdom and intelligence, from their loves, make the middle degree in the Hells.

287. That love and wisdom are man . . .

297. Love produces use through wisdom . . . Love, wisdom, and use follow in order according to the degrees of height . . . 316², Ex.

358. For wisdom is nothing but the 'image' of love; since love presents itself to be seen and Known in wisdom . . . Moreover, love is the being of life; and wisdom is the derivative manifestation—*existere*. (These statements are proved by the fact that) love shines forth from within in the Angels' faces, and wisdom shines forth in their beauty; and their beauty is the form of their love.

363. Love and wisdom . . . make man's very life. Gen.art.

368. It is supposed that wisdom distinguishes (one man from another); but the wisdom is from the love, being its form; for love is the being of life, and wisdom is the manifestation—*existere*—of life from that being.

389. (The human form) is the form of love and wisdom . . .

394. That all things about . . . love and wisdom may be known from the correspondence of the heart (and lungs with the will and understanding). Gen.art.

401. That love . . . without marriage with wisdom, cannot effect anything . . . Ex.

402. That love . . . prepares a house . . . for its future consort, which is wisdom. Ex.

403. That love . . . prepares all things in its human form, to enable it to act conjointly with wisdom . . . Ex.

404^e. This thought is that of wisdom; the other is thought from the memory . . .

408. That love . . . introduces wisdom . . . into all things of its house. Ex.

409. That love . . . does nothing except in conjunction with wisdom. Ex.

[W.] 410. That love . . . conjoins itself with wisdom . . . and causes it to be reciprocally conjoined. (Shown by the correspondence with the heart and lungs.)

413. That wisdom . . . from the power given it by love, can be elevated . . . (Shown by this correspondence.)

414². Love towards the neighbour from the Lord is the love of wisdom . . .

415. This conjunction, or disjunction, of wisdom and love, may be seen as it were effigied in the conjunction of the lungs with the heart . . .

416. That otherwise love . . . drags back wisdom . . . from its elevation . . . Ex.

418. It is the common opinion that wisdom makes the man; and therefore when people hear anyone speaking and teaching wisely, they believe him to be wise, and even the person himself believes it at the time . . .

422. That love purified by wisdom . . . becomes spiritual and celestial. Ex. (See 419.)

—^e. Man is not elevated through wisdom alone, but through a life according to it. . . In proportion as he lives according to wisdom, he loves it; and he lives according to wisdom in proportion as he purifies himself from the unclean things which are sins.

427. The marriage of celestial love is with wisdom, and that of spiritual love is with intelligence; for it is of wisdom to do what is good from good; and it is of intelligence to do what is good from truth. 428.

—². Those in celestial love have wisdom inscribed on their life, and not on their memory . . . But those in spiritual love have wisdom inscribed on their memory . . .

429. But those in spiritual natural love have neither wisdom nor intelligence inscribed on their life . . .

431. In Heaven, all who do uses from the affection of use . . . are wiser and happier than others.

432². The left (hemisphere of the brain) is the receptacle of wisdom.

P. 8⁶. Love and wisdom . . . are one, when the will and understanding . . . make one . . .

13. Love makes the life of man; but . . . not love separated from wisdom . . . Love cannot be understood without its quality (which) is wisdom; and the quality, or wisdom, is not possible except from its *esse* (or being) which is love . . . As wisdom is from love, therefore both taken together are called love . . . for love in its form is wisdom . . .

28². The Angels receive the Lord in wisdom, and through this reciprocally conjoin themselves with the Lord. (So it appears to them) but the truth is that the Lord conjoins them with Himself through wisdom; for their wisdom also is from Him . . .

—³. Love conjoins itself with wisdom through the affection of knowing . . . of understanding . . . and of seeing that which is known and understood . . .

34. That the more closely man is conjoined with the Lord, the wiser he becomes. Gen.art.

— . As there are three degrees of life in man . . .

there are, especially, three degrees of wisdom in him. These are the degrees that are opened in a man according to the conjunction—they are opened according to the love, for love is conjunction itself; but the ascent of love according to degrees is perceived only obscurely by the man, whereas the ascent of wisdom is clearly perceived by those who know and see what wisdom is. The reason the degrees of wisdom are perceived, is that love enters through the affections into the perceptions and thoughts, and these present themselves to the internal sight . . . Hence it is that wisdom appears, but not so well the affection of love that produces it. Ex.

—². There are three degrees of wisdom—natural, spiritual, and celestial. A man is in the natural degree of wisdom while he lives (here); and this degree may be perfected in him to its highest, but cannot enter the spiritual degree, because this degree (is connected with the natural degree only) by correspondences. Man is in the spiritual degree of wisdom after death; and this degree also is such that it may be perfected to its highest, but still cannot enter the celestial degree of wisdom; for this degree (is connected with the spiritual degree only) by correspondences. This shows that wisdom can be elevated in a triplicate ratio, and can be perfected in a simple ratio in each degree to its highest.

—³. (This explains) how it is that angelic wisdom is ineffable . . . No one can come into this ineffable wisdom of the Angels except through conjunction with the Lord, and according to it . . .

35. Wisdom (does not consist in) knowing many things, in perceiving them in a certain light, and in being able to speak them intelligently, unless the wisdom is conjoined with love; for love produces wisdom through its affections; and if it is not conjoined with love, it is like a meteor . . . but wisdom conjoined with love is like the light of the sun . . . A man has the love of wisdom in proportion as he is averse to the . . . concupiscences of evil and falsity.

36. The wisdom that comes to perception is the perception of truth from the affection of it, especially the perception of spiritual truth. Ex.

— . In conversation with me, the Angels have said that wisdom is conjunction with the Lord, because He is wisdom itself, and that *he* comes into this conjunction who rejects Hell from himself, and in proportion as he rejects it. They have said that they represent wisdom to themselves as a magnificent and richly adorned palace, the ascent to which is by twelve steps, and that no one arrives at the first step except from the Lord through conjunction with Him; and that everyone ascends according to the conjunction; and, in proportion as he ascends, he perceives that no one is wise from himself . . . and also that the things in which a man is wise, relatively to those in which he is not wise, are as a few drops to a great lake. The twelve steps to the palace of wisdom, mean goods conjoined with truths, and truths conjoined with goods.

39. The felicities of Heaven ascend in a like degree with wisdom.

44. The (celestial) Angels, who are the wisest of the Angels (say) that the Lord does not inflow immediately into the things that are of their perception and thought from wisdom, but into the affections of the love of good, and through these into those; and that they perceive the influx into the affection from which they have wisdom; and that then all that they think from wisdom appears as from themselves, and thus as their own; and that through this there is effected a reciprocal conjunction.

74². The consort of the affection of natural love is knowledge; that of the affection of spiritual love is intelligence; and that of the affection of celestial love is wisdom. For an affection without its mate is not anything. Ex.

75. So that man can be elevated from natural knowledge into spiritual intelligence, and thence into celestial wisdom; and, from these two, intelligence and wisdom, he can look to the Lord . . .

—³. Therefore those who do not want to understand anything beyond what is of the world . . . cannot be elevated from knowledge into intelligence, and still less into wisdom.

91². In the Spiritual World . . . wisdom effects presence; and love conjunction; and the converse. There is an acknowledgment of the Lord from wisdom; and there is an acknowledgment of Him from love. Ex.

95^e. When man turns his face to the Lord, love and wisdom are given him. These enter man through the face, and not by the back of the neck.

136^e. All infants (there) are introduced . . . by delightful things into angelic wisdom, and through this into celestial love. Des.

170. A kind of enlightenment by which it is revealed to a man in what . . . intelligence and wisdom he is. Ex.

193³. As the soul of the understanding is wisdom . . .

222. That a man can be admitted into the wisdom of spiritual things . . . and still not be reformed. Gen.art. 225, Ex.

— . For by his rationality a man can be elevated into wisdom almost angelic . . . Still, such as the love is, such is the wisdom: if the love is celestial and spiritual, the wisdom becomes celestial and spiritual; but if the love is diabolical and infernal, the wisdom is so too: in its external form . . . it may appear celestial and spiritual, but in its internal form, which is its very essence, it is diabolical and infernal; not as it is out of the man, but as it is within him. . . So is it seen to be by the Angels.

223. That man possesses the faculty of understanding the arcana of wisdom like the Angels themselves (is shown by the fact that) devils understand them when they hear them. . . But when they return to their love they do not understand them, but contrary things . . . which they then call wisdom. I have heard them, when in a state of wisdom, laugh at their insanity; and when in a state of insanity, at wisdom. A man who has been such (here) is usually let into alternate states of wisdom and insanity, in

order that he may see the latter from the former. But, although, from the wisdom, they see that they are insane, when the option is given them . . . they let themselves into the state of insanity, and love it, and then hold the state of wisdom in hatred. Sig.

225. With (the merely natural) also there may be the appearance that they love wisdom; but only as an adulterer loves a noble woman as a harlot . . .

242. 'Cain'=wisdom . . . in special, wisdom separated from love . . . and wisdom so separated rejects love, and even annihilates it.

298. Believes that wickedness is wisdom, and cunning prudence.

311². (Such) place wisdom in life, and not in talk.

320. They who have confirmed the appearance that wisdom and prudence are from man, and that they do not inflow according to the state of the organization of the mind. 321, Ex.

324³. (This) was seen by the Sophi or wise men of old; for they said, How can the mind die, when it is able to be wise? (the interior idea in which was) that God is wisdom itself . . . and He is eternal.

332². The procreations of wisdom from love are like seeds, and through these procreations the man becomes like a garden . . . and in the Word his wisdom from love is described by . . . 'the garden of Eden.'

334. For every Angel is perfected in wisdom to eternity, each one according to the degree of the affection of good and truth in which he was when he left the world . . .

335². If, with a wise man, there were an end to wisdom, the delight of his wisdom would perish, for it consists in its perpetual multiplication and fructification . . . and in its place there would succeed the delight of glory . . .

—³. Although, in Heaven, the wisdom of a wise one increases to eternity, there is no such approach of angelic wisdom to Divine wisdom that it can arrive at it . . .

R. 120. 'I will give him to eat of the hidden manna' = . . . hidden wisdom such as is with the (celestial) Angels; for as these, in the world, had been in good works and at the same time in truths of doctrine, they are in wisdom above the rest of the Angels, but in hidden wisdom, for it is inscribed on their life, and not so much on their memory . . .

151. 'I will give him the morning star'=intelligence and wisdom then . . . for these come through the Knowledges of good and truth . . . and it is called 'the morning star' because intelligence and wisdom will be given them by the Lord when He comes to establish the New Church. (=intelligence and wisdom from the Lord's Divine Human. E. 179.)

189. 'That no one take thy crown'=lest their wisdom perish from which is eternal happiness.

— . Man's only source of wisdom is good through truths from the Lord. The reason man has wisdom through these, is that by them the Lord conjoins Himself with man and man with Himself, and He is wisdom itself. Therefore wisdom perishes with a man

when he ceases to do truths . . . and he then ceases to love **wisdom**, and therefore the Lord. By **wisdom** is meant **wisdom** in spiritual things; from this as a fountain is derived **wisdom** in all other things, which is called intelligence; and, through this, knowledge, which is from the affection of knowing truths.

[R. 189]. The reason 'a crown' = **wisdom**, is that **wisdom** holds the highest place with man . . . Ill.

235. 'Golden crowns' = the things of **wisdom** from love.

243. 'The third living creature had a face like a man' = the Divine truth of the Word as to **wisdom**. 'A man' = **wisdom** because he is born to receive **wisdom** from the Lord . . . so that anyone is a man in proportion as he is **wise**. Truly human **wisdom** is to be **wise** in the existence, nature, and derivatives of God. Ill. E.280.

252. 'They cast their crowns before the throne' = the acknowledgment that **wisdom** is from Him alone.

288. 'Worthy is the Lamb . . . to receive . . . riches and **wisdom**' (Rev.v.12) = . . . Divine knowledge and **wisdom**, which are omniscience. (=omniscience and the Divine Providence. E.338.)

351. 'Of the tribe of Reuben were sealed 12000' = **wisdom** from celestial love with those (of) the New Heaven and New Church. The reason 'Reuben' here = **wisdom**, is that he follows 'Judah,' and celestial love produces **wisdom**; for love is not possible without its consort, which is knowledge, intelligence, and **wisdom**: the consort of natural love is knowledge; that of spiritual love is intelligence; and that of celestial love is **wisdom**.

372, 374. '**Wisdom** . . . be to our God' (Rev.vii.12) = (the Divine truth or Divine Spiritual in the Lord). (=what is from the Divine truth that proceeds from the Lord in the Third Heaven; for '**wisdom**' = the reception of Divine truth in inmosts. E.465.)

433. That they appeared to themselves as **wise**. Sig. and Ex.

450^e. 'All is the work of the **wise**' (Jer.x.9) = what is from man's Own intelligence. E.576⁷.

463^d. In the world such are known only by the fact that they believe themselves to be **wiser** than everybody . . .

534. 'On her head a crown of twelve stars' = the **wisdom** and intelligence of the New Church from the Knowledges of Divine good and Divine truth from the Word.

607. 'Here is **wisdom**' (Rev.xiii.18) = that it is the part of the **wise** to see . . . from what is here said, the quality with the clergy of the doctrine of God and Salvation. (=that this is their doctrine in its whole complex, which is accounted as **wisdom**, although it is insanity. E.844.)

736. 'Here is the mind that hath **wisdom**' (Rev.xvii.9) = that this is the interpretation in the natural sense, but that it is for those who are in the spiritual sense from the Lord. (=the understanding of these things in the natural sense from the spiritual. E.1061, Ex.)

—. 'That hath **wisdom**' = for those who are **wise** interiorly. Ex.

875. In the southern Heaven are those who are in **wisdom** from the Lord.

—². (A discussion as to) whether Heaven in its essence is love, or **wisdom**. The Angels agreed that the one is of the other, but questioned which is the original. . . . Thus **wisdom** from its origin is love . . . So that love is the all of **wisdom**; and consequently the essence of the Heavens is love, and their manifestation—*existentia*—is **wisdom**; or, what is the same, the Heavens are from the Divine love, and come into existence from the Divine love through the Divine **wisdom** . . .

—⁴. The Temple of **Wisdom**. Des. This temple is not seen by anyone who believes himself to be very **wise**, still less by anyone who believes himself to be **wise** enough; and still less by one who believes himself to be **wise** from himself. The reason is that these persons are not in the reception of the light of Heaven from the affection of genuine **wisdom**. Genuine **wisdom** consists in a man's seeing, from the light of Heaven, that the things he knows, understands, and is **wise** in, in comparison with those he does not know, understand, and be **wise** in, are as little as is a drop in comparison with the ocean . . .

—⁶. Love is not anything without **wisdom**; but in **wisdom** it is formed for something. This something . . . is use.

M. (Title.) The deliciousnesses of **wisdom** concerning conjugal love.

2. (Six companies of the **wise**, so called, deliver their sentiments concerning heavenly joy and eternal happiness.) 3. 7.

5³. The delight of use derives its . . . coming into existence from **wisdom**.

7^e. A bright cloud then overshadowed them, in which was an aura of **wisdom**, which caused their sanity to return.

8⁵. The deliciousness of the soul is from love and **wisdom** . . . and, as love . . . is efficient through **wisdom**, both have their seat in . . . use.

18. Eight **wise ones**, sent by the Prince . . . speak concerning the beginnings and the increase of **wisdom** (showing that) with the Angels **wisdom** has no end, but increases to eternity.

—. That the seat of **wisdom** is in use. Ex. . . . At his first creation, man was imbued with **wisdom** and its love, not for the sake of himself, but that he might communicate it to others . . . Hence it has been inscribed on the **wisdom** of the **wise**, that no one is **wise** and lives for himself alone . . .

—². Those who are in spiritual uses . . . are **wise**. . . . Those in (moral and civil uses only) are not so **wise**, but only appear to be so . . . Those in (natural uses only) are not **wise** at all, for they are satans . . . And those in (corporeal uses only) are the least **wise** of all, for they are devils . . .

21². Two things make the marriage of the Lord with the Church—love and **wisdom**; the Lord is love, and the Church **wisdom**; and **wisdom** is at the right hand of love; for a man of the Church is **wise** as of himself; and, in proportion as he is **wise**, he receives love from the Lord. . . . Love has power through **wisdom**.

— . . . But after the wedding the husband represents wisdom, and the wife the love of his wisdom . . . and the wife has this love from the Lord through the wisdom of her husband. The love of the Lord . . . is the love of being wise, with the husband.

32. In the male, the inmost is love, and its covering is wisdom . . . and the inmost in the female is this wisdom of the male, and the covering of it is the derivative love (which) is given the wife by the Lord through the wisdom of the husband; whereas the former love is masculine love, and is the love of being wise, and is given the husband by the Lord according to the reception of wisdom. It is from this that the male is the wisdom of love, and the female the love of this wisdom.

33. (Thus) the male is born into the affection of knowing, understanding, and being wise.

42^a. Her eyes sparkled with the light of her Heaven, which is flaming, and partakes of the love of wisdom; for the wives in the Third Heaven love their husbands from their wisdom, and in their wisdom . . . This was the origin of her beauty.

44^o. Love and wisdom are the offspring which are born from the marriage of good and truth.

48a². In his external, every man is wise; that is, he wants to seem to be wise . . .

—⁴. But a good man is more wise in his internal than in his external . . .

51. The consorts there . . . have spiritual prolification, which is that of love and wisdom. Gen.art.

56. I was inspired with a pleasant desire to see the Temple of Wisdom . . . and was told to 'follow the light.' Ex. . . On arriving there, I saw small buildings, like the Temple, in which were the wise. . . The host (of one of them) said, Enter and sit down, and let us discourse together about wisdom. . . I said, I know that you are a wise one, but what has a wise one, or wisdom, to do with a woman? . . . All smiled, and said, What is a wise one, or wisdom, without a woman, that is, without love? A wife is the love of a wise one's wisdom.

—³. The first assigned as the cause (of beauty in the female sex) that women have been created . . . affections of the wisdom of the men, and the affection of wisdom is beauty itself. The second . . . that woman was created . . . through the wisdom of the man . . . and therefore she is a form of wisdom inspired with the affection of love; and, as the affection of love is life itself, woman is the life of wisdom, and the male is wisdom, and the life of wisdom is beauty itself.

—⁵. When (our host) spoke, the life of wisdom from his wife was perceived in his discourse . . .

65. The truth (of the heavenly marriage) makes wisdom; and when love accedes to wisdom . . . love becomes love; and when wisdom accedes to love . . . wisdom becomes wisdom. Love truly conjugal is nothing else than the conjunction of love and wisdom . . .

66. The male was created to become wisdom from the love of being wise; and the female was created to become the love of the male from his wisdom . . . so

that two consorts are the very forms . . . of the marriage of love and wisdom.

69^e. These (conjugal) delights are exalted according to the wisdom with the husbands . . . because nothing is more blessed to them than to be wise more and more.

75⁵. She is the love of my wisdom, and I am the wisdom of her love; and therefore her love from within veils over my wisdom; and my wisdom from within is in her love.

—7. As the woman was born to be the love of the man's wisdom, there are deliciousnesses of the play (of wisdom and love) between us and our wives.

79⁸. Some of the wise ones, so called, of the city, approached us . . .

88. Wisdom cannot come into existence with man except through the love of being wise. If this love is taken away, the man cannot be wise at all. Wisdom from this love is meant by the truth of good . . . But when, from this love, a man has acquired wisdom, and loves it in himself, or himself on account of it, he then forms a love which is the love of wisdom, and is meant by the good of truth . . . There are therefore two loves . . . the prior of which is the love of being wise; and the other . . . the love of wisdom. But if this latter remains with the man, it is an evil love, and is called the . . . love of his Own intelligence . . . This love . . . has been transcribed into the woman, in order to become conjugal love.

90². The Lord adjoins (love to the male) according to . . . his mind to be wise.

93. The (conjugal) sphere inflows into the form of wisdom with men and Angels; for man can increase in wisdom to the end of life . . . and afterwards to eternity . . . and his form is perfected in proportion as he increases in wisdom; and this form does not receive the love of the sex, but that of one of the sex . . . 95.

98. Love truly conjugal exists solely with those who earnestly desire wisdom, and who therefore advance more and more into it. This love does indeed commence in them through the love of the sex, but does not originate from it; for it originates in proportion as wisdom advances and comes forth with it into the light; for wisdom and this love are inseparable companions.

102². (The Rational) is opened solely through wisdom; and when the interiors of the rational mind have been opened, the man becomes a form of wisdom; and this form is the receptacle of love truly conjugal. The wisdom that constitutes this form, and receives this love, is wisdom rational and at the same time moral. Rational wisdom regards the truths and goods that appear interiorly in the man as . . . inflowing from the Lord; and moral wisdom shuns evils and falsities as leprosy, especially lasciviousnesses . . .

103². Four horsemen seen going to the wise ones in the kingdoms of Europe . . .

115⁵. The wisdom that is with males from the Lord feels nothing more delightful than to propagate its truths; and the love of wisdom that is with the wives

feels nothing more pleasant than to receive them as in a womb, and thus to conceive, gestate, and bring them forth. Such are the spiritual proliferations with the Angels; and (even) natural proliferations are from the same origin.

[M.] 125². (This takes place only) with men who . . . are not lovers of wisdom, and therefore are not of the Church.

130. That conjugal love is according to the state of the Church, because it is according to the state of wisdom, with man. Ex.

— . What wisdom is; and that it makes a one with the Church. Ex.

— . There are, with man, knowledge, intelligence, and wisdom . . . intelligence is of reason, and wisdom is of life. Regarded in its fulness, wisdom is simultaneously of Knowledges, of reason, and of life; Knowledges precede, reason is formed through them, and wisdom through both, as is the case when a man lives rationally according to the Truths which are Knowledges. Wisdom, therefore, is of reason and life together; it becomes wisdom when it is of reason and thence of life; but is wisdom when it has become of life and thence of reason. The Most Ancients . . . recognised no other wisdom than wisdom of life: this was the wisdom of those called Sophi; but the Ancients . . . recognised as wisdom the wisdom of reason, and these were called Philosophers. But now many call knowledge wisdom; for the learned, the erudite, and the merely knowing are called the wise. Thus has wisdom fallen from its summit to its valley.

—². What wisdom is in its origin, progress, and full state. Ex.

—³. As spiritual things are in the light of Heaven, they by their light enlighten the things that follow in order, and by their heat . . . they animate them; and when this is the case the man has wisdom.

—⁴. As wisdom is of life and thence of reason . . . it may be asked, What is the wisdom of life? In a summary statement, it is to shun evils because they are hurtful to the soul, the commonwealth, and the body; and to do goods because they are profitable to (these). This is the wisdom which is meant by the wisdom with which conjugal love attaches itself; for it (does so) by shunning the evil of adultery as the pest of the soul, commonwealth, and body. And, as this wisdom springs from the spiritual things that are of the Church, it follows that conjugal love is according to the state of the Church, because it is according to the state of wisdom, with a man.

132. On the public exhibitions (or schools) of wisdom there. Des. T.48.

134⁶. Man is born into no knowledge, in order that he may come into all, and advance into intelligence, and through this into wisdom.

137^e. No one can reject the horrible delights of adultery but he who is wise from the Lord; and no one is wise from the Lord unless he does uses from the love of uses.

145². Man becomes spiritual in proportion as his Rational . . . begins to get a soul by influx from

Heaven, which is the case in proportion as he is affected and gladdened with wisdom. Ex.

— . Wisdom purified may be compared to alcohol . . .

—³. As spiritual wisdom is in itself such that it grows warmer and warmer with the love of being wise, and, from this, increases to eternity, which takes place as it is perfected as by defecations, castigations, rectifications, intensifications, decantations, and sublimations; and as these are effected by the freeing and withdrawing of the understanding from the fallacies of the senses, and of the will from the allurements of the body, it is evident that conjugal love, whose parent is wisdom, is in like manner made successively more and more pure . . .

—^e. The first state of love . . . is tempered successively as the husband is perfected in wisdom, and the wife loves the wisdom in her husband.

155a³. (The wives said) This is a wisdom which is kept deeply reserved in the hearts of our sex . . .

—⁴. This sense of our sex is called . . . the sport of wisdom with its love, and of love with its wisdom.

161. That the conjunction . . . is received by the man according to his wisdom. —³.

163. That the conjunction of the wife with the rational wisdom of the husband is effected from within; but with his moral wisdom from without. Ex.

— . Wisdom with male men is twofold—rational and moral; their rational wisdom is of the understanding alone, and their moral wisdom is of the understanding and at the same time of the life. . . The things of rational wisdom are . . . called, in general, knowledge, intelligence, and wisdom; and, in special, rationality, judgment, cleverness, erudition, sagacity. Each person has knowledges peculiar to his calling. To rational wisdom pertain also all the knowledges into which youths are initiated in the schools, and by means of which they are afterwards initiated into intelligence . . . such as philosophy, physics, geometry, mechanics, chemistry, astronomy, jurisprudence, politics, ethics, history, and others, through which . . . an entrance is made into rational things, from which is formed rational wisdom.

164. The things of the moral wisdom in males are all the moral virtues . . . and also the spiritual virtues. Enum.

—^e. In all these . . . the justice is of moral wisdom, and the judgment of rational wisdom.

165. The reason the conjunction of the wife with the man's rational wisdom is from within, is that this wisdom is proper to the understanding of men, and climbs into a light in which women are not. This is why women do not speak from this wisdom . . . but listen. That nevertheless such things are with the wives from within, is evident from their listening . . . But . . . the virtues of moral wisdom are for the most part akin to like virtues with women, and partake of the man's intellectual will . . .

168. This perception is the wisdom of the wife, and is not possible with the man; nor is the rational wisdom of the man possible with the wife. Ex.

—^e. Nor is the moral wisdom of the man possible

with women, in so far as it partakes of his rational wisdom.

172². This (appropriation of the man's powers) has been provided . . . that the **wisdom** of the man, which constitutes his soul, may be appropriated to the wife . . .

183³. Love and **wisdom** without use are only abstract ideas . . . (Fully quoted under **LOVE**.)

—^e. Conjugal love is according to the love of being wise for the sake of uses, from the Lord.

189. The woman feels the deliciousnesses of her love in the **wisdom** of the man, because this **wisdom** is the receptacle . . .

192^e. And the wife derives from the man the bright lustre of his **wisdom**.

193². The woman was created from the man by the transcription of his Own **wisdom**, that is, from natural truth; and the love of this was transferred . . . into the woman. (Fully quoted under **WIFE**.)

195. The things of rational **wisdom** constitute the man's understanding, and those of moral **wisdom**, his will; and the wife conjoins herself with these . . .

198. The deliciousness (felt by the wife) in that she wants to be the love of her husband's **wisdom**. Ex.

—². Thus the love of the wife forms itself by means of the **wisdom** of the man . . .

200². What is lacking is the return of love by the husband . . . on account of his having no elevation of **wisdom**, which alone receives the wife's love.

202. That the offspring of those in love truly conjugal . . . have the inclination and faculty, if a son, to perceive the things of **wisdom**; and if a daughter, to love the things that **wisdom** teaches. Ex.

208². (The wives said) You glory over us from your **wisdom** . . . yet our **wisdom** is more eminent than yours . . . We have this **wisdom** from creation, and our husbands liken it to instinct. (Fully quoted under **WIFE**.)

211. That with those in love truly conjugal the faculty of being wise increases; but with those not in conjugal love it decreases. Ex.

— Hence those in this love, love nothing more than to be wise; for a man is wise in proportion as the interiors of his mind are opened; for . . . the higher light is **wisdom**, and the higher heat is the love of **wisdom** . . . (Their) spiritual deliciousnesses conjoined with natural . . . make . . . the faculty of being wise. This is why the Angels have conjugal love according to **wisdom** . . . and why their spiritual offspring are such things as are of **wisdom** from the father, and of love from the mother . . .

233. A cry heard, Oh how wise! Des. T.334.

261. The reception (of the heat and light of the spiritual Sun) is according to the love of being wise.

266². In proportion as we do uses from the love of them, the love (of them) increases, and **wisdom** with it, whereby the communication (of bliss) is effected.

270³. The highest region of the mind, where dwells conjugal love in the love of good, with its **wisdom**. Rep.

293. (The wives said) We conclude that the deliciousnesses of conjugal love are also those of **wisdom** . . . We know this from the correspondence of the **wisdom** in our husbands with the deliciousnesses of conjugal love in ourselves. (Quoted fully under **WIFE**.)

—⁴. (They said, further) There is spiritual **wisdom**, and derivative rational and moral **wisdom**. Spiritual **wisdom** is to acknowledge the Lord the Saviour as the God of Heaven and earth, and to acquire from Him the truths of the Church, whence comes spiritual rationality; and to live from Him according to them, whence comes spiritual morality. These two our husbands call the **wisdom** which in general produces love truly conjugal; (for) through this **wisdom** the interiors of their minds and thence of their bodies are opened . . . The spiritual rational and moral **wisdom** of our husbands—in respect to marriage specially—has as its end to love the wife alone . . . 294².

—⁵. The state of the husband's **wisdom** is reception, and also reaction according to the perception . . .

294³. You know not the **wisdom** and prudence of wives . . .

—⁵. As **wisdom** alone receives her love, the wife exerts all her endeavours to turn her husband's insanity into **wisdom**. (Fully quoted under **WIFE**.)

326⁷. (Thus) spiritual **wisdom** is the **wisdom** of **wisdom**, and is therefore imperceptible to any wise one in the natural world. (And) there is a **wisdom** more interior or higher, called celestial, the relation of which to spiritual **wisdom** is like that of spiritual **wisdom** to natural **wisdom**; and these inflow in order, according to the Heavens, from the Lord's Divine **wisdom**, which is infinite.

329². I said . . . You are wise in proportion as your ideas are divisible.

—^e. One natural idea is the containant of innumerable spiritual ideas; and one spiritual idea of innumerable celestial ideas; and hence comes the difference between the celestial **wisdom** in which are the Angels of the Third Heaven, the spiritual **wisdom** in which are the Angels of the Second Heaven, and the natural **wisdom** in which are the Angels of the Ultimate Heaven, and also men.

353. A conversation of the Angels about intelligence and **wisdom**—that man perceives no otherwise than that both are in him . . . and therefore, to prevent his perishing . . . it has been provided that this love of the man should be transcribed into the wife, and that there should be implanted in her from birth to love the intelligence and **wisdom** of her man. Ex.

354. A debate among two priests and an ambassador about intelligence and **wisdom**, and the derivative prudence, as to whether they are from God, or from man.

355⁶. The wife, from her husband's **wisdom**, receives into herself the love of it; and the husband, from the love of it in his wife, receives into himself **wisdom**; nay, the wife is actually formed into the love of her husband's **wisdom**. (Continued under **WIFE**.)

380⁶. For love and **wisdom** are life, (and must) have an origin somewhere.

[M.] 400². So . . . every instrumental cause is of wisdom . . . for the receptacle of wisdom is the understanding . . . (So therefore do all operations with man) progress from love, through wisdom, into use. But by wisdom is here meant all that which is of judgment and thought.

432. He who is in love truly conjugal . . . becomes wise more and more; and the more anyone is wise, the more is he a man.

444⁶. The cerebrum is assigned to wisdom and its truths, and therefore he who looks with his face to the Lord receives from Him wisdom, and through this love; whereas he who looks backwards from the Lord, receives love and not wisdom; and love without wisdom is love from man and not from the Lord . . .

461³. The novitiate Spirit . . . inquired where he might find the wise . . .

— . The company who examine effects are called Spirits of knowledges . . . ; those who investigate causes, Spirits of intelligence, abstractedly, intelligences; and those who explore ends, Spirits of wisdom, abstractedly, wisdoms . . .

I. 5². Wisdom is the derivative *existere* (or coming forth) of life . . .

6. The derivative light, in its essence, is wisdom. Ex.

—³. Love and wisdom are indivisible . . . for love comes into existence through and according to wisdom.

13. (Thus) in proportion as a man loves wisdom, that is, in proportion as with him wisdom is in the bosom of love, in the same proportion he is an image of God . . .

—². Love itself and wisdom itself are not life, but the *esse* (or being) of life. (Continued under LOVE.)

14. That the understanding can be elevated into the light—that is, into the wisdom—in which are the Angels, according to the cultivation of the reason . . . Ex.

— . The light of Heaven . . . in its essence is wisdom . . .

— . Wisdom and love proceed from the Lord as a Sun . . . They proceed unitedly . . .

T. 31². By the eternity of God, the Angels perceive the Divinity as to wisdom.

37³. Love . . . produces all forms; but by means of wisdom as a bride and wife . . .

38. That God is . . . truth itself . . . and truth is of wisdom. Ex. . . For all that which proceeds from wisdom is called truth; for wisdom consists of nothing but truths, and it affects its objects with the pleasantness of light . . . Therefore . . . wisdom is the complex of all Truths . . .

39. God, being love itself and wisdom itself, is life itself . . . Ex.

— . 'The Word' = the Divine wisdom; and the Divine wisdom, properly, is life' . . .

—^e. Thus the life of man dwells in the understanding and is such as is his wisdom . . .

40. Wisdom is not creatable . . . 472.

41. That the love and wisdom in God make a one. Gen.art.

—². God is continually operating the conjunction of love and wisdom in man; but man, unless he looks to God . . . is continually operating their division. (Continued under LOVE.)

—^e. Wisdom or faith is as the wife.

42. There are three degrees of love and wisdom, and thence three degrees of life . . .

43. Two things constitute the essence of God—love and wisdom . . . To love others out of itself, to desire to be one with them, and to make them happy . . . constitute the essence of His wisdom also . . . but love wills these things, and wisdom produces them.

50. That to the Divine wisdom from the Divine love belong omnipotence, omniscience, and omnipresence. Gen.art.

— . (These attributes) do not belong to the Divine love through the Divine wisdom. (For) love . . . inflows into wisdom, and resides in it like a king in his kingdom . . . and relinquishes all the government . . . to its judgment . . .

51. 'Judgment' is predicated of wisdom.

53. As God is . . . the very and only love, and the very and only wisdom; and as wisdom from love constitutes the form . . .

68. That man is so far in wisdom concerning good and truth from the Divine omniscience . . . as he lives according to Divine order. Gen.art. 69.

69. (Thus) man cannot be in any truth of wisdom interiorly, except from God . . . In proportion as the mind is elevated into the higher degrees, it is elevated into wisdom, because into the light of Heaven . . .

—². (God, or self, regarded as the source of wisdom. Ill. by comparisons.)

152. In the celestial region of the mind, the man is wise; in the spiritual, intelligent; and in the lowest, knowing.

290². The infinity of spiritual seeds . . . in the Word is evident from the wisdom of the Angels, which is all from the Word, and increases with them to eternity; and the wiser they become, the more clearly they see that wisdom is without end, and perceive that they are only in the courtyard of it, and cannot in the smallest particle attain to the Divine wisdom, which they call an abyss.

350. That the Truths of faith are multiplicable to infinity, is evident from the wisdom of the Angels, in that it increases to eternity; and they say that there is no end to wisdom, and that wisdom is solely from Divine truths analytically divided into forms by means of the light that inflows from the Lord. True human intelligence is from the same source.

354³. A Spirit who appeared simple because he acknowledged the Lord alone, when taken up among the wiser Angels, was as wise as they . . . Such will be the state of those who come into the New Church. Sig.

392². Spiritual heat and light (cause) a blossoming in the mind (which) is wisdom and intelligence.

718. In every sane man there is a faculty of receiving

wisdom from the Lord—that is, of multiplying the truths from which it is—to eternity . . .

766. From the time (when a man receives the Lord) he begins . . . to advance into wisdom more and more interior ; and, in proportion as he receives this wisdom from the Lord, he advances through morning into day . . .

Ad. 3/5225. The wisdom of Solomon was merely natural. Ex. 5226.

D. 551. The Spirits of Jupiter are much wiser than our Spirits. 556. 585.

660. On the life of those who are wise from themselves. Ex.

1633. The difference between true wisdom, and imaginary wisdom.

2060. When a man, or Spirit, knows nothing from himself, he is wise for the first time. Ex.

2265. On the wisdom of Spirits, especially that of Angels.

2394. On the intelligence and wisdom of the Angels.

2672. Life is in wisdom . . .

3348. On a certain one who was among the wisest of the world.

4011. Placed all intelligence and wisdom in memory . . .

4662^e. Wisdom from the Lord inflows solely with those who are humble . . .

5187. All the wisdom of the Angels is given by means of the Word . . . Its Divine wisdom is communicated to them when it is read by man, and when he is thinking from it. Nevertheless wisdom is given them mediately through Angels who had belonged to the Most Ancient and Ancient Churches, who had been in the knowledge and perception of representatives and correspondences. These had been such when they were in the world that they knew the internal arcana of the Church, and correspondences. Through these, wisdom is communicated, and, when it is communicated, it appears, with those who receive it, as if it were their own . . . and therefore Angels from the Most Ancient Churches are scattered through the Heavens, in order that others may have wisdom.

5188. He who has been in wisdom (here) is in wisdom (there), and this wisdom is appropriated to him. They who have not been in wisdom (here) but in the good of life, can receive wisdom through the former, but it is not appropriated to them ; for when they depart from those to whom wisdom has been appropriated, they are simple, as before.

5189. The knowledge of correspondences and representatives is the ultimate plane of angelic wisdom.

—². I saw one of the ancients, who was in a great angelic Society, depart, and then . . . its wisdom was taken away. He who departed had been in the Knowledges of wisdom, and hence the rest had wisdom by communication. 5194.

5190. On angelic wisdom. Gen.art.

5564. On speech and wisdom in Heaven. Gen.art.

5607. How the Angels have their wisdom from the Word. Ex.

5608. The natural thought of man is the plane in which all things of angelic wisdom cease . . . and such as is the plane, such does their wisdom become . . .

5609. If the men who are reading, or thinking, or preaching, from the Word are wise, the Angels are unaware of it, but still the wisdom of their thought falls into the things [of their wisdom] as into its plane . . .

5610. The Angels are sometimes in much wisdom, and sometimes in less . . . according to the direction (in which their thoughts are turned) . . . to men . . .

5626. (Thus) spiritual wisdom increases in proportion as it is removed from a material notion.

5684. Otherwise he stands far outside the palace of wisdom.

—^e. The Ancients were not so sensuous . . . and therefore could be in interior wisdom.

5848. That those who reason about truths . . . do not arrive at the first threshold of wisdom. Ex.

6051¹¹. That wisdom increases according to chastity. Ex.

D. Min. 4579. Such is modern wisdom. The ancient wisdom . . . taught naked Truths . . .

4654^e. These persons seem very wise before the world.

4655. Free from the vagaries of such wisdom.

—². They who are in such wisdom lose all their freedom . . .

4682. The light has intelligence in it, and the heat, wisdom.

4728. On man's Own prudence and wisdom.

4735. Such believe themselves to be most wise . . .

—^e. When those who are in the persuasion that they are wise above others . . . come to any Society, they take away reflection from them . . .

E. 14². The (celestial) Angels, who are the wisest, receive all their wisdom through hearing, and not through sight . . . This shows that hearing has been given man chiefly to receive wisdom ; and sight, to receive intelligence. Wisdom is to perceive, will, and do ; intelligence is to know and perceive.

126. 'I will give thee the crown of life'=wisdom and the derivative eternal happiness. Ex. (For wisdom and eternal happiness taken together are eternal life . . . E.358².)

147. 'I will give him a white stone'=wisdom and intelligence. Ex.

152. 'His eyes as a flame of fire'= . . . Divine wisdom and intelligence communicated to (such) . . . All the wisdom and intelligence possessed by Angels and men is not theirs, but is the Lord's in them.

— . Truths interiorly seen and acknowledged constitute intelligence ; and these, together with goods interiorly perceived and thence seen, constitute wisdom.

—². That 'the eye'=the understanding of truth, that is, intelligence and wisdom. Ill.

[E.] 198. 'Shall be clothed in white garments'=intelligence and wisdom according to truths and their reception. . . For all intelligence and wisdom is from Divine truths, according to the perception of them, and their reception in the life . . . The intelligence and wisdom that is not from Divine truths, but is solely from worldly things, is not intelligence and wisdom, but only knowledge and the derivative faculty of reasoning. (Continued under INTELLIGENCE.)

218. Those in spiritual love . . . are in intelligence; and those in celestial love . . . and the derivative perception of truth, are in wisdom.

236². But to know and think falsities is not to be intelligent and wise; for intelligence is of truth, and wisdom is of the derivative life.

237². 'Thy wisdom and thy knowledge hath misled thee . . .' (Is.xlvii.10)=those who believe that they know all things and are more intelligent than all others, when yet they know and understand nothing of truth . . .

280. 'Man'=the affection of truth and also wisdom; for (these) act as a one, since he who is in the spiritual affection of truth . . . is conjoined with the Lord . . . and from this he has wisdom . . . And man is man from wisdom . . . and therefore those who are wise, in the light of Heaven appear as men, with a grace and beauty according to their wisdom; while those who are not wise—that is, who are in . . . merely natural affection—appear as monsters. Ill.

—³. Intelligence is distinguished from wisdom by this; that . . . wisdom is of the understanding of truth such as belongs to the celestial man.

298. Divine good has all its intelligence and wisdom through Divine truth . . .

—². 'Right hand' . . . predicated of men=power and wisdom. Ill.

318. The derivative wisdom and intelligence in Heaven and the Church. Sig. and Ex.

— Unless wisdom and intelligence is formed from (truth from good) it is not wisdom and intelligence, but folly and insanity . . . So that whatever is from what is man's Own is contrary to wisdom and intelligence . . . The reason wisdom and intelligence is mentioned, is that wisdom is of truth from good . . . and intelligence is of truth through which is good . . . Those in the Celestial Kingdom are in wisdom . . . and those in the Spiritual Kingdom in intelligence . . .

324¹⁰. 'The wise men from the east' (Matt.ii.11)=those in the Knowledges of truth and good. (The subject ex.)

370². That there was no longer any wisdom; for all wisdom is of truth from good. Sig.

376². The appropriation of good, thus wisdom, for wisdom comes when truths are committed to life. Sig.

—³⁷. 'Woe to the wise in their own eyes, and the intelligent before their own faces' (Is.v.21)=those who [are wise] from their Own intelligence, and those who [are intelligent] from their Own affection.

408. All the internal and external goods and truths through which are wisdom and intelligence. Sig. and

Ex. . . For there is wisdom from internal . . . and intelligence from external . . . goods and truths.

— Wisdom is distinguished from intelligence thus—wisdom is from the light of Heaven; and intelligence is from the light of the world enlightened by the light of Heaven. This is why wisdom is predicated of spiritual goods and truths, and intelligence of natural goods and truths . . . for the spiritual mind is in the light of Heaven . . . and the natural in the light of the world. (Continued under INTELLIGENCE.)

412⁴. 'To make His faces shine . . .'=to enlighten in Divine truth, and to bestow intelligence and wisdom; and 'to lift up His faces and give peace'=to infill with Divine good and to bestow love. Both are necessary for man to be wise; for all (there) are lighted by the light which is from the Lord as a Sun, and yet only those become intelligent and wise who are at the same time in love . . .

507². All intelligence and wisdom is from the truths that are from Heaven. This intelligence and wisdom, being from Heaven—that is, through Heaven from the Lord—is living, because it is the very spiritual life of man. But intelligence and wisdom from falsities is impossible . . .

544^e. Wickedness is not wisdom; for wisdom is of truth from good . . .

617¹⁶. If (the celestials) imbue the natural man and its memory with the Knowledges of spiritual truth and good, and wish to be wise from these, they become stupid; although they are the wisest of all . . .

—^e. As 'to eat'=to perceive the quality of a thing, and as this is perceived by the taste . . . taste-sapor, and to have taste-sapere, are predicated of the perception of a Thing; and from this *sapientia* also.

625⁴. The Angels, who are in the spiritual sense of the Word . . . have no idea of person, or place . . . It is from this that they have intelligence and wisdom . . . (which) are ineffable.

629⁸. Celestial intelligence, which is called wisdom. Sig.

641^e. For to become more interior is to become wiser; and (the converse).

644¹⁹. By His wisdom and by His intelligence He stretcheth out the heavens' (Jer.x.12; li.15). . . 'Wisdom' and 'intelligence'=the proceeding Divine from which is the wisdom of good and the intelligence of truth in Angels and men.

654¹³. 'The trees of Eden in the garden of God'=the perceptions of truth from celestial good, whence is wisdom . . . 'Eden in the garden of God'=wisdom which is from the good of love.

—⁵⁰. 'How say ye . . . I am the son of the wise . . . Where now are thy wise men?' (Is.xix.11,12)=that the wisdom and intelligence of the natural man from the spiritual has perished; for the natural man has been formed in order to receive intelligence and wisdom from the spiritual man . . .

655⁹. 'I send unto you prophets, wise men, and scribes' (Matt.xxiii.34)=the truth and good of doctrine and of the Word . . . 'Wise men'=the good of doctrine.

675⁷. 'To trade' = to acquire intelligence and **wisdom** by means of Knowledges. —⁸.

696¹⁷. 'The spirit of **wisdom** and intelligence' (Is. xi. 2) = that thence He has Divine **wisdom** . . . By 'the spirit of **wisdom**' is meant the Divine Celestial, which is the proceeding Divine received by the (celestial) Angels . . .

701. In proportion as man receives of this affection (of knowing and understanding truths, and of willing and doing them) in the same proportion he becomes wise . . .

744. The joy of the Angels because of the light and **wisdom** they then had. Sig. and Ex.

823³. (The celestial Angels) are in humility of heart, knowing that **wisdom** is to perceive that the things they are **wise in**, relatively to those they are not **wise in**, are scarcely anything.

832⁶. As is the love (of the Angels) such is their **wisdom** and intelligence; those in the third degree of love and the derivative **wisdom**, live in an atmosphere as it were purely ethereal; those in the second degree of love and the derivative intelligence, live in an atmosphere as it were purely aerial . . .

874. The Angels have **wisdom** according to the reception of Divine truth, not only in doctrine, but also in life . . .

—². It is believed that those have **wisdom** . . . who know Divine truths, and who speak them from knowledge, although they do not live according to them; but I can attest that such have no **wisdom**. They appear to be in **wisdom** (only) while they are speaking . . . But . . . they who live according to the Divine truths, think **wisely** also when by themselves . . . (From experience.)

914². Like the difference between the **wisdom** of Angels, and the **wisdom** of men. The **wisdom** of men, as compared with the **wisdom** of the Angels, is as knowledge to intelligence . . .

957³. Such as is the idea of God, such is . . . the perception, intelligence, and **wisdom** . . . for these are from the Lord according to the conjunction with Him.

998⁴. The amount and quality of intelligence and **wisdom** are in proportion to the amount and quality of the conjugal love. (Fully quoted under WIFE.) . . . (But) by intelligence and **wisdom** is not meant ingenuity in reasoning about truths and good, but the faculty of seeing and understanding them . . .

1153³. In proportion as a man knows truths . . . and does them as of himself, the Lord, through love, introduces him into **wisdom**, and conjoins love with **wisdom**, and **wisdom** with love, and causes them to be a one, because they are a one in Him.

1170. All who have believed themselves to be in **wisdom**, in intelligence, and in knowledge, and have confirmed the falsities of that . . . religiosity . . . Sig. and Ex.

— 'A pilot' = those in **wisdom** . . .

—⁶. Such as is the love, such is the **wisdom** . . . because the love is the being of man's life; and the

wisdom is the derivative coming into existence of his life; so that the love forms itself in the understanding; and the form it there receives is what is called **wisdom**; for, as they both have one essence, it is evident that the **wisdom** is the form of the love, or the love in form.

1179. Joy of heart in Heaven and the Church in those who are in **wisdom** and in intelligence from the Word. Sig. and Ex.

— Those who are in doctrine from the Word are called 'the intelligent'; and those who teach the Word, 'the wise.'

1186. No longer any **wisdom**, intelligence, and knowledge. Sig. and Ex.

1190². All the eminent (in Heaven) are **wise** . . . This eminence . . . can be acquired in the world . . . by all who love **wisdom** . . . To love **wisdom** is to love uses that are true uses.

1191². The governors (in Heaven) are ordained and subordinated by the Lord according to their **wisdom** and intelligence. Their chief, who excels the rest in **wisdom**, dwells in the midst, in a palace. Des.

De Verbo 11. That the **wisdom** of the Angels of the three Heavens is from the Lord through the Word . . . Ex.

— This **wisdom** (of the Angels of the three Heavens) does not appear in our Word, but still is in it (in this way)—There are three Heavens . . . in the highest is angelic **wisdom** in the highest degree, which is called celestial **wisdom**; in the middle is angelic **wisdom** in the middle degree, which is called spiritual **wisdom**; and in the ultimate is angelic **wisdom** in the ultimate degree, which is called spiritual and celestial natural; and in the world . . . is **wisdom** in the lowest degree, which is called natural. All these degrees of **wisdom** are in the Word . . . in simultaneous order . . .

19⁴. The men of the Earth . . . are called knowing; the (spiritual) Angels, intelligent; and the (celestial) Angels, **wise**.

24². The intelligence of the (spiritual) Angels is ineffable and incomprehensible to those in the Natural Kingdom; and the **wisdom** of the (celestial) Angels is (so) to those in the Spiritual Kingdom. And as to the Lord's Divine **wisdom**, it so transcends all **wisdom**, that there is no proportion; for all the intelligence and **wisdom** of the Angels is finite . . .

D. Love xi³. The **wisdom** (in the Heavens) surpasses (that) of the world a thousandfold; for, in the Spiritual World, the light and the **wisdom** are in an equal degree of perfection. D. Wis. i⁴.

D. Wis. i⁵. Two ways appeared, one called the way of **wisdom**, and the other the way of folly . . . (Out of 300 of the learned) 260 entered the way of folly, and only 40 the way of **wisdom** . . . Des.

iii. 2. That the Lord conjoins Himself with man . . . in the (understanding) through **wisdom**. Ex.

3. Love and **wisdom** are two distinct things, exactly as are heat and light . . . Yet in the forming of things they do not operate as two, but as one (as also) do heat and light . . . The union of love and **wisdom** is reciprocal . . . love acts, and **wisdom** reacts . . .

[D. Wis. 3]. As . . . love and wisdom form the embryo the womb, there are two receptacles, one for love, and the other for wisdom; and therefore also there are (pairs of parts) in the body . . . 4, Ex. 5, Ex. See WILL at v².

4³. In beasts . . . the beginnings of their life are not receptacles of the Lord's love and wisdom. Ex.

5. There is no life without the co-operation of the love and wisdom through which the embryo is formed and vivified.

iv². As to love a likeness, and as to wisdom an image, of the Lord.

v. That after birth the will becomes the receptacle of love, and the understanding, of wisdom. Or, perhaps, thus . . . After birth the receptacle of love becomes the will, and that of wisdom the understanding. Gen.art.

— The Lord has provided means for the fuller and fuller reception in these of the love and wisdom from Himself as man matures and grows old.

vii. 2. The Spiritual Kingdom is in wisdom from (love to the Lord). Ex.

—². As all wisdom and intelligence is according to the affections, . . . each Society has its own peculiar respiration . . . and pulsation. Ex. . . The respiration makes a one with the wisdom of the understanding . . .

4². If the love and wisdom do not act conjoinedly, no rational operation can take place. If . . . wisdom withdraws, the will . . . becomes as it were dead . . .

5³. (Thus) the Angels have a wisdom which is incomprehensible . . . to the natural man.

viii². Regarded in itself, man's angelic mind is wisdom from the Lord from love to Him. . .

— (When the body is separated) the man comes into angelic wisdom, because the higher degrees . . . are opened.

ix. For all that wisdom teaches is truth. Ex.

x. That there is a reciprocal conjunction of love and wisdom. Gen.art.

—³. By the life of the understanding is meant wisdom, intelligence, and knowledge.

xl. That wisdom comes into existence in faith. Gen.art. Ia.

De Conj. 24. Angelic wisdom increases through their marriages, which is instead of procreation in them . . .

Coro. 41². That wisdom flourished in Arabia, is evident from the journey of the Queen of Sheba . . . and from the three wise men.

Wish, To. *Avere.* A.182.

Wish, To. *Optare.* A.3118.

Witch. *Maga.*

See SORCERESS.

A. 1094². The *witches-magae et praestigiatrices*—had frequented the Church and the sacraments . . .

9794. In the Hell (of the First Earth) were seen witches who practise direful arts; they appeared clad in green, and excited horror.

10165. Harlots are found (in the Second Earth), who after death are *witches*, and are cast into Hell.

D. 4507. There are *witches*, of both modern and ancient times, in front to the left . . . The speech of their *residuum* was almost of one tone, like a flute-*tibialis major*.

4508. They trust in rods . . . and were seen adhering to the hair . . .

4517. That *witches* attach themselves to the ideas, and to the spontaneous things. Ex.

— *Witches* study nothing more than to captivate the lower minds of others, and to attach themselves to them . . . They enter into all parts of the skull and body, and thus find out what Societies are excited, which they attach in inexpressible ways . . . and also by entering into the affections, so that they can scarcely be separated.

4518. (Their arts of attaching themselves to the spontaneous things of the ideas. Des.)

Witchcraft. *Truldom.* D.2740. 2864. 2905.

With. *Apud.*

A. 1010. The internal life is not in man, but with him; for the Lord's life is charity, which is not in man, because man is filthy, but is *with* man.

1266^o. Unless Angels and Spirits are *with* him.

2009. All things that are his, *with* him, and in him.

H. 423^e. What is of the understanding only is *with* a man, but not in him.

L. 1². 'With God' (John i.1)=in God . . .

— 'With Thee' (John xvii.5)=in Thyself.

J. (Post.) 237. All evil loves are *with* him, and *with-cum*-him.

With. *Cum.*

A. 4071. 'I will be *with* thee' (Gen.xxxi.3)=that then it would be Divine. 4075, Ex.

5041. 'Jehovah was *with* Joseph' (Gen.xxxix.21)=that the Divine was in the Lord. . . As, in the sense of the letter, it treats of Joseph, it is said '*with* him'; but as, in the internal sense, it treats of the Lord, it is in Him.

6303. 'God shall be *with* you' (Gen.xlviii.21)=the Lord's Divine Providence . . . for when the Lord is '*with*' anyone, He leads him . . .

With child. See GESTATE.

Withdraw. See under DRAW AWAY, DRAW OFF, LEAD, and RECEDE.

Withdraw. *Subtrahere.* A.7147. H.305.

Wither. See DRY UP-*arefacere*, and *exarescere*.

Wither. *Flaccescere.* W.3^e.

Wither. *Marcescere, Emarcescere.*

A. 6078^o. The spiritual life then . . . as it were *withers*.

8699. 'In wearing away thou wilt wear away' (Ex. xviii.18) = . . . be consumed by degrees, and thus perish.

T. 316^e. Like tulips which . . . wither.

D. 2665. In old age the body wastes away of itself . . .

E. 627ⁿ. 'The reed and flag shall wither' (Is. xix.6) = that ultimate truth . . . will vanish.

730^{is}. 'Lebanon . . . hath withered away—*emarcuit*' (Is. xxxiii.9) . . . The devastation and desolation is signified by . . . 'to wither away' . . .

Withhold. *Detinere.*

Withholding, A. *Detentio.*

A. 789^g. Unless the Lord withheld man . . . he would cast himself headlong into Hell . . . 2335². 2406². 2410. 5854². 7479.

868. The Angels plainly perceive that they are withheld by the Lord from rushing into Hell . . . 5758.

929. When a man has been regenerated, he is withheld from the evil and falsity in him. . . There is a strong withholding from evil and falsity . . . and as the man is withheld from evil and falsity, he cannot destroy himself; but if let go in the least . . . he would rush into all evil and falsity.

1438^e. All men, Spirits, and Angels are continually withheld from Hell by the Lord.

1581^e. Evil is not separated from the Angels, there is merely a withholding from it. 4295².

2016. The Angels confess that they are withheld from their evil and falsity . . . 2116².

2196⁶. When man is withheld from evil . . . he supposes there is nothing but good in him . . .

2307. The infants (there) are also (merely) withheld from evil . . .

2313. The second state (of the Church 'Lot') that they are powerfully withheld from evils, and kept in goods, by the Lord. Tr. 2406. 2411, Sig.

2406. When the Church begins to fall away . . . they are more strongly withheld from evil . . . than when it is in the good of charity. Sig.

—². All men whatever are withheld from evils . . . by a stronger force than can be believed.

2410. The Lord, by the good He insinuates, withholds man.

2415. Their state when withheld from falsity and evil. Sig.

2689. They who can be reformed . . . are held back in affection of good and thought of truth . . .

2694⁴. Nothing is blotted out; men and Angels are (merely) withheld from evil . . . 4564². 4721². 9451. 9937⁴. N.166. P.79². 279³, Des. T.614. D.3085. E.478.

3175. A withholding from these things. Sig. and Ex.

— . Man withheld by external bonds.

3318⁸. (A regenerate man) retains in himself the inclination to evil . . . but is withheld by the influx of the life of the Lord's love . . .

3398². A man who would profane is withheld as far as possible from the acknowledgment . . . of truth and good. 4289.

3402^e. Those who profane cannot be withheld.

5113². His Own will is miraculously separated by a higher force, by which he is withheld from evil, and held in good.

5180². They detain the mind of another in one (idea).

5964^e. For they can no longer be withheld. *

7206^e. From himself, man is in Hell, but from the Lord's mercy he is withheld from evil and held in good, and this by a strong force.

7501. 'If thou detain them' (Ex. ix.2) = to keep on infesting; for they who are being infested are detained (or held) by the evil Spirits . . . They hold him as it were bound. Ex.

7784². It is not meant that they are without evil, but that they are withheld from evil in good . . .

7893. A withholding then from earthly and worldly things. Sig. and Ex.

7939. That they are withheld in goods by the Lord. Sig. and Ex.

7991. That they are then withheld from all evil and falsity. Sig.

8206. That they were withheld from falsities on every side. Sig. and Ex.

—^e. That man is withheld from evil and falsity by being held in good and truth by the Lord. Refs. But no one can be withheld from evil, and held in good, unless, by the exercise of charity in the world, he has received the capacity of it.

8364. That they should be withheld from the evils of those in faith alone . . . Sig. and Ex.

— . For the Lord does not take away evil, but withholds the man from it, and holds him in good. Refs.

8393². For man can be withheld from evil (there) in proportion as he has resisted it (here).

8806². Those of the Spiritual Church . . . are withheld from evils, and held in good, by the Lord.

9014³. Then evils are remitted; for the man is then held in truths and goods . . . and withheld from evils.

9188². As far as possible, the Lord withholds man from the conjunction of truth and good with falsity and evil.

9229. In so far as a man can be withheld from what is his Own, the Lord can be present.

9333². The remission of sins (consists merely) in being withheld from them by the Lord, when the man is such that he can be held in good and truth . . . 9448.

—³. Those who have led a life of faith and charity, can (there) be withheld from evils, and held in good; but as those who . . . have led a life of the love of self and the world cannot be withheld from evils . . . they sink down into Hell.

9447. Those who have been regenerated . . . are withheld from evils and falsities; whereas those who

do not suffer themselves to be regenerated . . . are also withheld from evil . . . but the infernal loves . . . in which they are . . . turn the influx of good into evil . . .

[A.]9937⁴. No one can be withheld from evil and held in good but he who is in the good of faith and charity . . .

H. 158. All in Heaven are withheld from what is their Own; and, in proportion as they are withheld from it by the Lord, in the same proportion they are in love and wisdom; but in proportion as they are not withheld from it, they are in the love of self. 591. 595. T.121⁸.

160. With the Angels, Heaven consists in being withheld from what is their Own.

D. 2737. Thus it is the Lord alone who thus withholds from evil, Heaven, the World of Spirits, and the human race; inasmuch that if [the power] were relaxed everyone would rush into enormous evil and all destruction.

2738. These bonds do not appear to the Spirits and men . . . for they do not perceive that they are so withheld . . .

3920^e. So that there is merely a withholding from evil, which is induced by vastations . . . (See 4197.)

Within. *Intra.*

A. 4563². The innocence of infancy is without, and hereditary evil within; but the innocence of wisdom is within, and actual and hereditary evil without.

5084⁴. Whatever is within the external Sensuous, the natural man believes to be nothing. . . If it is said that within or above nature there is the Spiritual and Celestial, it is rejected. . . The internal man is within nature, in the Spiritual World.

6000. Either by a speech within man, or one without him.

7317². Because born within the Church.

8823. What is without is general relatively to what is within.

9491. 'From within and without thou shalt overlay it' (Ex.xxv.11)=everywhere. Ex.

H. 54. It cannot be said that Heaven is without anyone, but within him . . .

186. The things within the houses correspond to . . . good, and those without them, to truths . . .

N. 9⁸. Then these (truths) are as it were without him, and not within him, as they ought to be.

W. 130². God is everywhere . . . thus both within and without an Angel; and therefore an Angel can see God . . . both within himself and without himself; within himself when he is thinking from love and wisdom, without himself when about love and wisdom.

M. 163. The conjunction of the wife with the rational wisdom of her husband is effected from within, but with his moral wisdom from without. Ex.

D. 2338. So many Spirits appear in one space that if they were all there, one must be within another . . .

E. 283². That which is above is also within; and that which is below is without . . .

Inv. 49. Nothing is more common . . . than for one thing to be within another—thus inmost, middle, and outermost . . .

Within. *Intus.*

A. 940². He spoke inwardly in himself.

3563. It is according to order for good . . . to be within, and truth . . . without.

3957⁶. The man is then such as he had been within . . . 6495^e.

3987^e. Within they are devils.

4327. What is deceitful . . . reigns within, while without he appears . . . good.

5125^e. The happiness inwardly in the delights . . . he regards as nothing.

5159. For something within dissuades (from evil).

5221. Unless he . . . pays attention to what is going on within him.

5937⁸. When his Intellectual is illumined, it is given him to perceive something inwardly in himself.

7102⁴. 'The sword without-*foris*, and the pestilence and famine within' (Ezek.vii.15) . . . For the vastation of truth is without, and that of good within.

8780². The revelation that is made . . . inwardly in man. Sig.

8868². For that which is within constitutes the essence; and, in the other life, shines through the external.

—³. If the affection of good (is in the speech) it is inwardly soft; if the affection of evil, it is inwardly hard.

9300⁴. They who are enlightened, see and perceive inwardly in themselves whether a thing is true or not. That which is enlightened within, is their Intellectual; and that which is kindled within is their Voluntary. 10155⁸.

9368. Persuasive faith is not within with a man, but stands without-*foris*, in the memory only.

10153⁴. Truth without good cannot be said to be within in a man, but is solely in the memory . . .

10286. The devilishness that is within, then stands forth.

H. 203². Some believe that the thoughts and affections are (entirely) within-*intra*-them, because they see the things they think inwardly in themselves . . . but they are much mistaken. Ex.

R. 246. 'They were full of eyes within' (Rev.iv.8)= . . . the Divine wisdom of the Word from the spiritual and celestial senses, which are hidden within.

256. 'A book written within and on the back' (Rev. v.1)= . . . the Word in every particular, and in every general; 'within'=in every particular . . . (See E.299.)

E. 863⁴. 'The king's daughter is all precious within' (Ps.xlv.13)=the affection of spiritual truth; for . . . within'=what is spiritual.

Without. See **OUTSIDE**-*extus*.

Without. *Foris*.

See also **ABROAD**-*foras*.

A. 3141. 'Why standest thou without?' (Gen.xxiv. 31)=somewhat therefrom. Ex.

7102⁴. See **WITHIN**-*intus*, here. 9368.

9213⁵. If (there) people stand **outside** (the house) their thoughts are indeed perceived, but as from some one else.

9231⁴. 'Without are dogs...' (Rev.xxii.15)... These are said to be 'without' when they are outside-*extru*-Heaven or the Church. R.952.

10227³. Such cannot look into truths themselves; they stand **without**...

T. 103. This he does **abroad**, the other at home.

E. 386²⁶. For those in falsities stand **without**, while those in truths are 'in the house.'

863⁷. 'Without shall the sword bereave' (Deut. xxxii.25)=that falsity and evil from the internal will devastate both the natural and the rational man.

Witness. *Testis*.

Witness, To bear. *Testari*.

See **TESTIFY**, and **TESTIMONY**.

A. 4195. Such heaps were... for a **witness**... that a covenant had been made there...

4197. 'This heap is a witness between me and thee' (Gen.xxxi.48)... 'A witness'=the confirmation of good through truth... (Thus these words)=a testification of the conjunction of the good signified by 'Laban' with the Divine good of the Lord's Natural, consequently the conjunction of the Lord, through good, with the gentiles. The truths of this good are what testify of the conjunction.

—³. That 'a witness'=the confirmation of good through truth, and of truth by good. Ill.

—⁴. 'The two witnesses' (Rev.xi.)=good and truth, that is, the good in which there is truth, and the truth which is from good, both confirmed in hearts. (=the Word of both Testaments in so far as they testify about the Lord. 954⁸³.) (The good of love to the Lord and the good of charity towards the neighbour, being from the Lord, are called 'the two witnesses.' 9780³.) (=those who confess and acknowledge from the heart that the Lord is the God of Heaven and earth, and that His Human is Divine; and who are conjoined with Him by a life according to the commandments; (for) these are the two essentials of the New Church. R.490.) (=the two works—Doctrine of the Lord, and Doctrine of Life. 515.) (=the good of love and of charity, and the truth of doctrine and of faith, both from the Lord. E.635.) (=the doctrine of the good of love to the Lord, and of the good of charity towards the neighbour, which is the doctrine of life... which doctrines will be preached about the end of the Church. E.641. 642³.) (=the good of love and of charity, and the truth of doctrine and of faith. E.651. 658.) (=the goods and truths of doctrine. 662.) (=the goods of love and the truths of doctrine. 665. 669. 671.)

(=all who are in the goods of love through the truths of doctrine, thus those who are regenerate. 666.)

—⁶. 'A witness,' therefore, in the supreme sense, =the Lord, because He is the Divine truth which confirms. Ill.

—⁷. That all truth must stand on the word of two or three witnesses, and not on that of one (Num. xxxv.30; Deut.xvii.6,7; xix.15; Matt.xviii.16) is founded on the Divine law that one truth does not confirm good, but a number of truths. Ex.

4201. 'God is witness between me and thee' (Gen. xxxi.50)=confirmation by the Divine.

4580. Statues as a witness. Ex.

5028. Joseph's 'garment'=a witness... because ultimate truth, when taken away, is a witness to the natural man against the spiritual. Ex.

8908. 'To bear false witness' (See **LIE**-*mendacium*, here, and at Life 87.)

9071. 'It hath been testified' (Ex.xxi.29)=it hath been made known.

9172. 'He shall bring it for a witness' (Ex.xxii.13) =the same confirmed.

9250. 'To be a witness of violence' (Ex.xxiii.1)=no affirmation of such things as are contrary to the good of charity; for 'a witness'=confirmation.

9818²⁶. 'He shall bear witness of Me' (John xv.26)... 'To bear witness about the Lord'=to teach Him.

S. 67⁵. 'Thou shalt not bear witness falsely,' by man is understood to be to lie and defame; by a spiritual Angel, to say and persuade that falsity is truth, and evil good, and the converse; and by a celestial Angel, to blaspheme the Lord and the Word. Life 87. R.462. T.236⁴. Compare E.1083⁷.

R. 6. 'Who hath borne witness of the Word of God' (Rev.i.2) being said of John, =who from the heart, and thus in light, receive Divine truth from the Word... These 'bear witness,' that is, see, acknowledge, receive from the heart in light, and confess, the truths of the Word... (=to those who in heart acknowledge the Divine truth. E.10.)

—². As to the spiritual signification of 'bearing witness,' it is predicated of the Truth, because, in the world, the Truth must be borne witness to; and (then) it is acknowledged. But in Heaven the Truth itself bears witness about itself...

16. 'He is the faithful witness' (ver.5)=that He is the Divine truth itself. 'Witness' is predicated of the Truth, and the Truth bears witness of itself, thus it =the Lord, who is the Divine truth itself. (=from Whom is all truth in Heaven. The Lord as to the Divine Human is called 'the faithful witness,' because in Heaven the Divine truth proceeding from Him bears witness of Him. Ex. and Ill. E.27.)

199. 'The Amen, the faithful and true witness' (Rev. iii.14)=the Lord as to the Word, which is the Divine truth from Him... 'The faithful and true witness,' when said of the Lord, =the Divine Truth which is from Him in the Word. Whether you say that the Lord bears witness of Himself, or that the Word bears witness of Him, is the same thing... (=from whom is all truth and everything of faith... for 'a witness,'

when said of the Lord,=the Divine truth which is from Him, and thus everything of faith . . . The Divine truth proceeding from the Lord is called 'a witness,' because it is His Divine in Heaven and the Church, in which He Himself is, and which is Himself there. Further ex. E.228.)

[R.]490. The subject of the 'two witnesses.' Ex. (See above, at A.4197⁴.)

730. 'Drunk with the blood . . . of the witnesses of Jesus' (Rev.xvii.6)=insane from adulterated . . . truths and goods from the Lord through the Word in the Church. (=violence inflicted on those truths of the Word which teach that the Lord alone is to be adored. E.1050.)

953. 'I Jesus have sent Mine Angel to bear witness unto you of these things in the Churches' (Rev.xxii.16)=a testification by the Lord before the whole Christian world, that it is true that the Lord alone has made manifest the things described in this Book . . . The Angel did indeed bear witness of it, but not from himself, but from the Lord, as is evident from the words in verse 20 . . . 'To bear witness' is said of the Truth . . .

960. 'He that beareth witness of these things saith' (ver.20)=the Lord, who has revealed the Apocalypse and has now opened it, bearing witness of this Gospel . . .

M. 307. Before the celebration of the nuptials, the conjugal covenant must be ratified in the presence of witnesses. Ex.

T. 321. 'To answer false witness against the neighbour,' that is, to bear witness falsely, in the natural sense, the meaning nearest the letter is to act as a false witness before a judge, or before others not in a court of justice . . . In a wider natural sense, this commandment forbids lies of every kind, and politic hypocrisies, which have an evil end in view; and also to traduce and defame the neighbour . . . In the widest natural sense, are meant plots, deceptions, and evils of design . . .

322. In the spiritual sense, by 'to bear witness falsely' is meant to persuade that the falsity of faith is the truth of faith, and that the evil of life is the good of life, and the converse . . .

323. In the celestial sense, by 'to bear witness falsely' is meant to blaspheme the Lord and the Word, and thus to banish the Truth itself from the Church . . . On the other hand, by 'to bear witness,' in this sense, is meant to speak the Truth . . .

779. I testify (this) in Truth.

E. 10³. 'To bear witness' = to acknowledge in heart. Ex.

401⁸. 'A faithful witness in the clouds' (Ps.lxxxix.37)=the Word in the sense of the letter, which is called 'a witness' because it bears witness. (=that He is the Divine truth; for 'a witness,' when said of the Lord,=that which proceeds from Him, and, as this is His, it bears witness respecting Him. 594⁹.)

635². The reason these goods and truths are meant by 'the two witnesses,' is that they—that is, all who

are in them—acknowledge and confess the Lord; for it is the proceeding Divine, which is called Divine good and Divine truth . . . which bear witness concerning Him . . . For it is the Divine which bears witness concerning the Divine, and not man, from himself . . . 638⁴.

—³. As all the acknowledgment and confession of the Lord . . . is from the Lord Himself, and as 'to bear witness' = to confess it, therefore 'to bear witness' (has this signification) in the Lord's words about Himself. Ill.

935². 'Thou shalt not bear witness falsely' includes also not to lie and blaspheme; for (these) also are false testimonies.

1019². The eighth commandment, 'Thou shalt not be a false witness,' in the proximate sense, = to lie against the neighbour, by accusing him falsely. In the internal sense, it = to call what is just unjust, and what is unjust just, and to confirm this by falsities. In the inmost sense, it = to falsify the truth and good of the Word, and, on the other hand, to prove a falsity of doctrine to be true by confirming it by fallacies, appearances, fabrications, scientific falsity applied, sophistries, and the like. The confirmations themselves and the derivative persuasions, are false testimonies, for they are false testifications. . . In a word, every falsification of truth, whether spiritual, moral, or civil, which is done from an evil heart, is a false testimony.

Witticism. See FACETIOUS.

Wizard. See SORCERER.

Woe. *Vae.*

A. 3755. 'Woe to them that are with child . . .' (Matt.xxiv.19). . . 'Woe' is a form of expression which = the danger of eternal damnation. E.710⁷, Ex.

R. 416. 'Saying with a great voice, Woe, woe, woe to them that dwell upon the earth' (Rev.viii.13)=the deepest lamentation over the condemned state of (such) in the Church . . . 'Woe'=lamentation over the evil in anyone, thus over his unhappy state . . . and the triplication makes it superlative. (=grievous lamentation over the changes of state of the Church at its end . . . E.531.)

—². That 'woe'=lamentation over the present or future calamity, unhappiness, or condemnation of others. Ill. E.531². —³.

441. 'One woe is past; behold, there come two woes more hereafter' (Rev.ix.12)=further lamentations over the devastation of the Church. E.564.

518. 'The second woe is past; behold, the third woe cometh quickly' (Rev.xi.14)=lamentation over the perverted state of the Church, and finally a last lamentation, of which below. (=lamentation over the final vastation of the Church, now certainly at hand. E.680.)

558. 'Woe to the inhabitants of the earth and of the sea' (Rev.xii.12)=lamentation over those who are in the internals and externals of the doctrine of faith alone . . . (=lamentation over those who become merely natural and sensuous. E.752.)

769. 'Alas! alas! that great city Babylon' (Rev.