

ADDITIONS
TO THE
SWEDENBORG CONCORDANCE

AS COMPILED BY
THE REV. DONALD L. ROSE

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Preface

The Swedenborg Concordance was completed on December 27th, 1900 after over twenty-seven years of work by the Rev. John F. Potts. Soon afterward he included some additional references in an appendix to Volume Six. His intention was to make the Concordance complete, but he realised that it was neither possible nor desirable to make it exhaustive.

In the years since its completion many people have used the Concordance and a number have pencilled into their copies references that were not included in the printed work.

A number of years ago I began to collect references, using the acronym 'NIC' (for 'Not In Concordance'). In 1972 the Swedenborg Society of London issued a 64-page list of these additions, stating on the front page the hope that students would be stimulated to continue the work by noting other references. In 1977 an additional 25-page collection was circulated to the clergy. Since then other additions have been made. The present work includes all of this material, plus Potts' own additions as found in Volume VI of the Concordance. For the first time, these additions consist of actual extracts from the Writings (taken from a variety of different translations).

The references are relatively brief. They are given under headings, some of which include words not in the actual quotations (such as **REINCARNATION** or **LIMBUS**, which are preceded by an asterisk in the text). Abbreviations are taken from those in general use in the church today, so that *Arcana Coelestia* is referred to as AC and not A as in the original concordance. (Several additions came in just before going to press and can be found in the back, along with extensive references to the word **CHARITY**.)

I would like to thank those who have contributed to this set of additions, and especially Mr. Jeremy Rose, who did the painstaking work of looking up each reference, and typing it out, first on his typewriter and then on the phototypesetter. I would also like to acknowledge the fine work of the General Church Press, and also Mrs. Don Merrell and Mrs. L. R. Soneson, proofreaders.

Donald L. Rose, 1980

A. *the letter.* SD 5112. When (spiritual angels) name *a* there is still something of *e* or *ae* therein. The words of the celestial angels have an affinity with *a*, SD 5622e. Instead of *a*, there, they say *ao*, diphthong, **AARON.** *Aaron.* AE 375:13. The reason Aaron...and his sons were anointed, was that they might represent the Lord as to the Divine good, (AE 502:4) AE 431:2. Aaron, as the high-priest signifies the good of love to the Lord.

AE 696:19. 'The house of Aaron' signifies all who are in the good of love.

AE 717:7. Aaron himself represented the Lord as to the priesthood, (AE 768:19)

AE 727:11. Moses and Aaron represented the Lord as to the Law,

ABBOT. *abbas.* TCR 683. The name of...abbot, without the function attached to it, is nothing but empty sound.

ABCESS. *abcessus.* CL 253. Fetid and putrid exhalations,...abcesses,

ABDOMEN. *abdomen.* DLW 18. For, being a Man, He has a body and every thing pertaining to it, that is, a face, breast, abdomen, loins, and feet,

ABEL. *abel.* DP 242. Love and charity are meant by Abel,

ABHOR. *abhorrere.* AC 9983. They who are in (the love of good) abhor merit;

LJ post. 102. (The Pope) began to be averse to that doctrine, and afterwards abhorred it,

ABISHAI. *Abischai.* AC 9954:18. 'David said unto Abishai, Destroy him not,' (1 Sam. xxvi. 9)

ABNER. *Abner.* AC 9927:3. 'Thou knowest Abner,' (2 Sam. iii. 25)

ABODE. *mansio.* AC 1013:3. 'We will...make our abode with him.' (John xiv. 19-23)

AC 2328. 'Turn aside...to the house of your servant, and pass the night' signifies an invitation to have an abode with him, (AC 2330)

AC 6210. When I was led through the abodes of heaven,

DLW 111. He makes His abode with those who love Him, (SD 4712)

DP 53:3. The Lord can have His abode and dwell with man and angel only in His own,

TCR 24:2. A magnificent palace where men have their abode,

TCR 364:3. He makes His abode with those who keep His commandments,

SD 1178. A certain abode of the angels of an exterior heaven,

SD 1183. (The angels) were at length removed from their habitation,

SD 4675. All dwell there, with their kindred, in their own habitations,

LJ post. 196. I was led through societies or mansions of heaven,

Coro. 29:2. A natural mind and a spiritual mind, distinct from each other like two stories of one house,

ABOLISH. *abolere.* AC 164. Charity and innocence not only excuse the Own, but as it were abolish

it,

AC 1003. When external rites were abolished...such things were no longer turned in heaven into corresponding representatives.

AC 2165:3. All these were at that time called bread, and therefore when sacrifices were abolished,

AC 2567:8. After the representatives and significatives of the church had been abolished,

AC 4835:4. Then this law was abolished.

DLW 233. All Churches in the world after His Advent became spiritual-natural and celestial-natural, and representative worship was abolished.

TCR 172. That this (trinity of gods) cannot be abolished by the oral confession of one God. (TCR 173)

AE 215. The former heaven and its abolition,

AE 245. The principles of falsity in them respecting faith alone and justification by faith cannot be done away with except by means of temptations;

ABOMINABLE. *abominabilis.* DLW 130

This heresy is so abominable, that in the spiritual world it stinks like carrion.

AR 410. 'Wormwood' signifies infernal falsity...whereby it renders food and drink abominable.

SD 3811. They are, as compared with others, horribly and abominably adulterous,

Char. 201. The whole human race, and each one by himself, would be God, to think which is not only irrational but abominable.

ABOMINATE. *abominor.* Life 77. If on that account he feels aversion for them,...and he abhors them,

F 47. Will you not behold preposterous absurdities that human reason must abhor?

CL 433. Those who approach the Lord and abominate adulteries as infernal,

ABOMINATION. *abominatio.* Life 30.

'Incense is an abomination unto Me;' (Isa. i. 13)

AE 83. 'At last upon the bird of abominations shall be desolation,' (Dan. ix. 27)

AE 827:5. 'Their gold shall be an abomination,' (Ez. vii. 19)

ABRAHAM. *Abraham.* AC 3229. If the Word were the Word in regard solely to its historicals,

then many persons there mentioned would be regarded as holy, for example...Abraham,

AC 6148:4. That (Melchizedek) represented the Lord...is manifest from the fact that he was allowed to bless Abraham.

HH 526:4. When asked about Abraham,

EU 7. He appears in the human form, as He also formerly appeared to Abraham...on this earth, (EU 158, 160)

SS 90. The H that was added to the names of Abram and Sarai means what is infinite and eternal. (See TCR 278)

DLW 11. God also appeared as a man to Abraham and to others.

DP 96:6. Thus inspired were the angels who appeared to Abraham,

AR 38. Therefore, Abram was called Abraham, which was done for the reason that in heaven by Abraham...(he)

should not be understood, but the Divine,
CL 3:3. What else is heavenly joy and eternal happiness
but feastings with Abram,

CL 6. The first table is Abram's, (See TCR 735)

CL 29. Such would be the case with Abraham,

CL 30. That angels and spirits are men is evident from
those seen by Abraham,

CL 41. That Abraham, Isaac, and Jacob are living.

SD 206. This is what is meant when it is said, 'Abraham
doth not know us,'

SD 281. I was in conversation with Abraham,

SD 379. Such a delight was given to Abraham,

SD 476. Except Abraham, who still possessed his
intellectual faculty.

SD 2875. When Abraham has been with me unattended
by Jews,

SD 2879. Abram said that he knew that the Lord rules
heaven,

AE 768c. Mention is made of 'the seed of
Abraham' (many references in this number)

Ath. 81. They who were of the church, from Adam even
to Abraham,

Ath. 111. The Lord says that Abraham saw Him;

Ath. 154. The wise men of old, as Abraham, had such
perceptions;

ABROGATE. *abrogare.* AC 2842:10. Oaths
were among the representatives which were to be
abrogated,

AC 4545:5. Sacrifices and rituals as to be instituted
anew which nevertheless were to be abrogated.

AC 10079:2. The sacrifices and burnt offerings were
not commanded, but permitted,

CL 340:3. From His abrogation of the rituals,

AE 641:2. The externals of the church were abrogated,
See also SS 87, Life 99, SD 4791, AE 274:4, LJ post.
279:2, 297.

ABSENT, ABSENCE. *absens, absentia.* AC
981:1. In the same proportion the presence of the Lord
is, so to speak, more absent,

CL 291. Such rivalries...flow from no other source than
the absence of any knowledge concerning love truly
conjugal,

CL 293:3. 'Scarcely a moment in the day passes in
which our intuitive thought is entirely withdrawn or
absent from them.'

AE 381:2. Paleness indicates and thence signifies the
absence of life,

AE 412:20. Consequently the Lord then appears to be
absent.

ABSOLVE, COMPLETE. *absolvere.* AC
2287. Jehovah went when He had completed His
speaking unto Abraham.

Lord 16:2. 'And when thou has accomplished
them,' (Ezek. iv. 6)

CL 78. 'Let us complete the period of the Ages;'

CL 485. A man from rational conviction may absolve
one,

TCR 562:2. After absolution they returned to their
festivity,

ABSORB. *absorbere.* AC 1259:3. 'Jehovah
Zeboath will swallow up in this mountain the faces of the
covering' (Isa. xxv. 7)

HH 229. And the evil who were upon them swallowed
up.

CL 178. This dulls and absorbs the sensation that two
partners are a united man,

AE 186b. 'He will swallow up death forever' (Isa. xxv.
8)

ABSTAIN. *abstinere.* CL 105. Chastity is
abstinence from roving whoredoms.

CL 155. Those only are chaste who abstain from
marriage,

AE 195:2. When one abstains from doing such things in
deference to Divine laws,

Char. 205. He should thus abstain from (his sins) in
thought and will,

Char. 210. And so likewise do they abstain from doing
evils,

ABSTRACT. *abstrahere.* HH 266:3. The
thoughts of angels are not limited and contracted by ideas
from space and time, as human thoughts are,

HH 360. That by an abstraction of the thoughts from
worldly things they might have opportunity for pious
meditations,

CL 34. Being unable to form any idea of thought about
it,

CL 461:3. Those who investigate causes are called
Spirits of Intelligence, and abstractly, Intelligences;

TCR 31:2. This is because angels abstract space and
time from Divinity,

TCR 76:4. Are not love and wisdom in an abstract
sense, but are in Him as substance;

AE 256. In an abstract sense all things of the church.

AE 1154. In an abstract sense, 'sheep' signifies the
goods of charity.

ABSTRACT THOUGHT. *abstractus.* AC
6814. The thought which is above the imagination
requires for its objects things abstracted from what is
material.

ABUSE. *abuti.* DLW 265. The origin of evil is
from the abuse of these capacities,

ACCENT. *accentus.* SD 889. As well as from
the tone of voice,

ACCENT. *apex* SD 4820. Each and every
word and syllable, with their little twirls, were perceived
by the celestials,

SD 5562. There they see in the separate syllables, little
horns and apices,

SD 5578. From the syllables and their inflexions and
curvatures; (SD 5621)

ACCEPT. SD 3624. Of the things that I was to
write, especially how they would be received by others,

ACCEPT. *accepto.* AC 352. Being accepted
instead of all the firstborn,

SD 524. Him they received and were willing to converse
with him.

ACCIDENTAL. *fortuitus.* TCR 20. The
origin of men as a concatenation of elements fortuitously
adopting the human form,

SD 4562. Everything of fortune appears as if accidental, SD 4567. The spirits around me thought concerning...accidental circumstances,

ACCOMMODATE. *accommodare.* AC 6322. Therefore the sensories instantly accommodate themselves to all objects in accordance with the nature of these;

AC 9956. This is accommodated to the reception of the angels there, who are finite.

AC 10614:2. It has been accommodated to the apprehension of men,

ACCORDING TO. *secundum.* TCR 154:2. Every one draws what favors and is suited to his genius, and explains it according to his talent.

SD 2149. According to their disposition,

ACCUMULATE. *accumulare.* DP 216. It would lavish distinction and wealth on the good,

DLW 269. (Evils) increase through the accumulation of one parent after another.

ACHISH. *Achisus.* AC 9927:2. 'Achish called David...' (1 Sam. xxix. 6)

ACKNOWLEDGE. *agnoscere.* Lord 15:2. Therefore they did not acknowledge the Lord.

SS 11. To be sealed on the forehead, signifies to be acknowledged by the Lord and saved.

CL 69. I know that few will acknowledge that all joys and delights...are gathered into conjugal love,

TCR 5. The acknowledgement of God from a knowledge of God is the every essence and soul of the entire contents of theology,

TCR 77:6. They acknowledged that there is a God,

TCR 354:3. (Every true worshipper of God) at once sees, acknowledges, and accepts it;

TCR 799e. In Heaven all with one accord acknowledge the Lord as the God of Heaven.

SD 229. They acknowledged themselves to be like wild beasts of the forest,

SD 2601-2. There are very many means of compelling men and spirits to acknowledge the worship of the Lord, nor is anything more easy;

ACKNOWLEDGE. *agnitor.* DP 236e. The Israelites...acknowledged (a golden calf) as the God,

ACT. *agere.* AC 593. A kind of innocence while speaking and acting somewhat contrary to the truths and goods of faith;

DP 183. Divine providence never acts in keeping with the love of man's will,

ACT. *actus.* AC 342. 'Simeon' (denoting) faith in act;

CL 90. The actions of his life, which are meant by ways, are rational,

ACTIVE. *activus.* DLW 178. The atmospheres are the active forces,

CL 183:3. Love, being the activity of life,

ACTIVITIES. AC 4434:9. They...also in all their activities correspond to them.

ACTOR. *histrion.* DP 298:6. The difference between impersonations of kings by mimes and actors,...and actual kings,

CL 7:3. 'Why sit ye thus foolish and play the part of

actors?'

CL 512. An imitation which is perfectly dramatic.

TCR 381:4. Hypocritical ministers are perfect actors,

TCR 420. A man has the power to play the part of...an actor,

Wis. 1:5. It was a theater of actors,

Char. 177. Worship in the external man not proceeding from charity in the internal, appears to the angels as an actor,

ACTOR. *persona theatri.* DP 217:7. An actor in kingly robes when the play is over.

See in Concordance under MOUNTEBANK.

ACTOR. *hariolus.* TCR 446e. This kind of friendship may be formed with any one, even with the clown who jokes at the table of a nobleman.

ACTOR, PLAYACTOR. *ludio.* AR 484e. They are play-actors, (See also TCR 390e)

ACTS OF THE APOSTLES. *acta apostolorum.* TCR 4. In the Acts of the Apostles, in which Paul testified,

TCR 158. Both in the Evangelists and in the Acts of the Apostles,

Coro. VII. The rise (of the Christian Church) is described...in the Acts,

ACTUAL. *actualis.* HH 330. Evil has not yet been rooted in them by actual life;

DP 296:5. He can be led out only by actual repentance.

SD 2837. In their soul, from (things) acquired by actualities,

SD 2839. His actual principle slight at first is worse by much actuality,

ACTUATE. *actu.* TCR 34:3. The Divine life that actuates man by means of the influx from the sun of the angelic heaven...

ADAM. DLW 269. Not from his parents, but through parents from Adam,

DLW 287. What is said of Adam in the Word,

DLW 325. The wisdom and intelligence of Adam,

DLW 383. 'Jehovah God breathed into the nostrils of Adam the breath of lives' (Gen. ii. 7) (See also TCR 48:3)

DP 251. The most ancient people, meant by Adam and his wife,

AR 239. The wife of Adam was called 'Chaja'

CL 3:4. The primitive state into which Adam and his wife were created, (See also TCR 732:4)

CL 29. Such would be the case with Adam and his wife,

CL 104. The creation of Adam and his wife,

CL 132:4. Adam retained the likeness of God after he had lost the image of God,

CL 135:3. Both Adam and his wife were accused,...they are in enormous error who believe that Adam was wise,

CL 182:5. Are the souls of Adam and Eve...still flying about in the universe?

CL 194. God caused a deep sleep to fall upon Adam,

CL 413. It is said of Adam and his wife when they were in a state of innocence,

Q 8. Adam was 'of God', that is, created by God, and not the son of God.

TCR 48:13. Adam (was named) from Adama, which also means 'the ground'.

TCR 58. He would not have permitted Adam to listen to the serpent, (TCR 469)

TCR 260. After the expulsion of Adam and his wife, TCR 279:4. The early chapters of Genesis...treat of creation, Adam and Eve, (Verbo 34)

TCR 341. Adam was at liberty to eat of the tree of life, (TCR 504:4)

TCR 461. The signification of the Garden of Eden in which Adam and his wife were placed,

TCR 490. As is evident from the state of Adam after the Fall,

TCR 503:3. 'Whoever, since the fall of Adam, imagines he has the power to will,'

TCR 514. The sin of Adam is covered up and removed,

TCR 562. 'No one can look into himself so deeply as to see in himself the sin of Adam,'

TCR 638. The council of Nice (may be compared) to Adam's wife,

TCR 770. They firmly believe that...Adam and Eve...are still reserved in the middle of the earth,

SD 633. The leaves of the fig-tree, such as Adam and Eve were covered with, (SD 1960)

SD 1924. What is meant by Adam's being expelled from Paradise,

SD 2446. The naked man, like as Adam and his wife.

SD 3415. Everything written by Moses...is of such a character, for example, that (there was) such a paradise, and Adam and other things besides.

SD 3428. The tree of knowledge that deceived Eve and Adam,

SD 3537. Let it be granted that Adam was the first and only man,

AE 581:2. The reasoning of the serpent with Adam's wife,

AE 617:16. These most ancient people meant by Adam, Verbo 14:5. The first chapters of Genesis, which treat of Adam,

Coro. 25. (He) puts on the image of the serpent which seduced Adam.

Coro. 33. Those things which are related of Adam are (meant) states of the church.

Coro. 35:2. What reason, then, is there for deducing the origin of all evils from Adam and his seed?

ADAMIC. *Adamicus.* Coro. 2. The First (church), which is to be called the Adamic, (Coro. 4)

ADAPT. *adaptare.* DLW 6. Matters in forms adapted to the reception of life,

ADAPTATION. AC 9399. 'And Moses took the blood, and sprinkled it on the people' signifies adaptation to the reception of man,

HH 282. (The interiors of the children) are continually being adapted,

ADD. *addere.* DLW 252. To which it may be added,

ADDER. *coluber.* TCR 332:5. Their feet like serpents,

ADDICTED (TO LASCIVIOUSNESS).

SD 1644. They themselves had been addicted to

lasciviousness;

ADMISSION (INTO TEMPTATION).

TCR 597. No one has been permitted to undergo any spiritual temptations...

ADMISSION. *admissio.* SD 1962. He could afterwards be admitted into heaven.

ADOLESCENCE, ADOLESCENT. *adolescencia, adolescens.* HH 330. A boy in the state of a boy, a youth,...in the state of a youth,

CL 185. The general states of man's life are called infancy, childhood, youth, manhood, and old age.

AE 543:2. In youth and early manhood, a still more interior sensual is opened,

ADOLESCENT GIRL. *adolescentula.* AC 3067. 'Damsel' signifies affection in which is innocence, AC 10837. A daughter of marriageable age is kept at home, (EU 178)

ADOPT. *adoptare.* HH 416. All children...are adopted by the Lord and become angels;

ADORE. *adorare.* AC 9408:2. Men look upward to heaven when praying earnestly to God.

DLW 103. (In) worship men raise their eyes,

TCR 538. Men should approach, worship and adore Him.

SD 3030. They know that they cannot be adored,

ADORE. *adorator.* AC 2598. There was present a spirit from the Gentiles, who in the life of the body had adored a carved image.

SD 5407. Of faith and charity, by which the Lord is worshipped...they know nothing.

ADULT. *adultus.* AC 9982. To confirm themselves when they are grown up is hurtful,

SD 5163. Man, from infancy even to adult age, is in the world of spirits, (SD 5167)

ADULTERY, ADULTEROUS. *adulterari, adulterium.* SS 18:3. Moab signifies the adulteration of good, the sons of Ammon the adulteration of truth,

Life 53. What nation in the wide world is not aware that it is evil to steal, to commit adultery, to kill, and to bear false witness?

TCR 236:2. By committing adultery a man understands committing whoredom,

TCR 330. So far as any one has no desire to commit adultery, he desires to live chastely,

De Conj. 78. (Adulterers) hells are under the buttocks, De Conj. 113. The adulteration of good, and the falsification of truth are called 'adultery' and 'whoredom'.

SD 4406. Where there are evil spirits, are turned into a foul adulterous sphere;

AE 141:5. 'To commit adultery with stone and wood' is to pervert and profane all truth and good,

AE 222:7. The Lord's 'writing twice in the earth' in the temple signifies their condemnation for adulteries in the spiritual sense;

ADVANCE. SD 3030. The church is promoted by those who (have) other ends (than its advancement), See PROGRESS.

ADVENT. *adventus.* AC 1673:2. Unless the Lord had conquered them by His coming into the world, Lord 6. Some (passages) which speak of the Lord's

advent more openly,
 TCR 669:2. There is preached the Gospel of the Lord's new advent,
 SD 2387. Concerning the state of the world of spirits before the advent of the Lord.
 AE 806:3. Before His advent the hells were not in order,
 Coro. XVII. The Lord's advent is announced,
 Coro. XXXI. By His first advent and the redemption then,
 Coro. 21:11. At this day is His second advent, according to the prediction,
 Coro. 51:2. They could not be made internal and spiritual men, as men could after the Lord's advent.
 Inv. 30. This advent of the Lord is meant by these words,
 Inv. 34. The Lord's advent is according to order.
ADVERSE, ADVERSARY. *adversus, adversarius.* Life 73. 'Be well-minded of thine adversary quickly,' (Matthew v. 25)
 SD 4223. They then oppose it, and remove it,
 AE 159. These two loves are altogether opposite to the two loves that constitute heaven and the church,
ADVERSUS. *adversus.* CL 171. Two partners who disagree in dispositions and are discordant in affections...
 CL 203. It is changed by man...sometimes into the opposite,
ADYTUM, ORACLE. *adytum.* DP 326:11. The Decalogue...made the holy of holies in the tabernacle and the shrine,
AFAR. *longiguus.* AC 3863:9. 'To see the land of far distances' denotes the good of love.
AFFABLE. SD 2120. They who in the life of the body maintained an affable countenance,
AFFECTION. AC 418. Every affection of the heart is attended with this:
 AC 714. That affections of good are signified by 'every clean beast',
 AC 1774. They are unwilling to be imbued with the knowledges of truth, and thereby to be affected with good.
 AC 2872. And thus of the affection of good and truth.
 AC 3020:3. Also all spiritual affections, which are properly human,
 AC 3077e. That the affection of truth is from doctrinal things,
 AC 3683. He should not be conjoined with the affections of falsity and evil,
 AC 3747. This not from any reflection on the interior things of the thoughts and affections in themselves,
 AC 3858. The things of good or love are the all of affection;
 AC 4005e. Specifically in accordance with his affections of all kinds.
 AC 4776. The affection of charity is heavenly affection itself,
 AC 5323. All inward endeavors that are of the will, thus of the love or affection,
 AC 5420. It is a gesture without the genuine affection that produces it,

AC 6601-3. That there are countless things in every idea and little affection,
 AC 7596. There are gestures or actions of the body which correspond to every affection of the mind,
 AC 9206. The very affection of truth for the sake of life, is the affection of conjunction.
AFFIRMATIVE. CL 332. The understanding can get around it and reduce it to what is affirmative-negative.
 SD min. 4580. Concerning affirmative doubt, and negative doubt.
AFFLATUS. *afflatus.* EU 63e. He was cold, as was manifestly felt from his breathing,
 EU 87. Spirits from Mars, applied themselves to my left temple, where they breathed upon me,
 SD 2210. There is, as it were, a spiritual afflatus,
AFFLICT. *afflicare.* DP 216. 'It would heap honors and wealth upon the good and afflict the wicked with poverty and contempt,'
AFFLUX. HH 135. There can be no influx from the natural into the spiritual,
 CL 293:4. That vein of love, on the afflux, sufficiency, and strength of which conjugal love depends,
 BE 63. This idea of three Gods...cannot be opened to the afflux and reception of spiritual light,
 TCR 160:3. We stopped...at the termination of this way of entrance,
AFRICA. CLJ 77. I spoke with Africans in the spiritual world,
 DP 50:3. Some in different kingdoms of Asia and Africa,
 BE 37. Certain nations in Asia and Africa abhor Christianity,
 TCR 795. I have daily conversed there...with some from Asia and Africa,
 SD 454. There are many people in Africa and India who inflict pains upon themselves,
 SD 4771. This appeared to take place to the left, in front as if...in the vicinity of Africa,
 Ath. 189. It also exists with the Gentiles of our earth, as with the Africans;
 LJ post. 119. I was conducted again to the Africans,
AFRICAN. DP 274. More than others Africans (believe that their saints are human beings in heaven),
 AE 1118:3. Other nations who enjoy any light of reason, as the Africans,
 Ath. 81. At the present day the Africans especially...
 Ath. 154. Men of interior wisdom of the present day, as the Africans,
AFTER DEATH. CL 4. After death all men who had desired heaven...
AGAG. AC 8593:3. 'Saul spared king Agag' (1 Sam. xv. 9)
AGAINST. *contra.* DP 183. Divine providence never acts in keeping with the love of man's will, but constantly against it.
 DP 211. Man's proprium...never acts at one with Divine providence, against which it has an inborn enmity.
AGE. *aetas.* AC 515. The ages of the antediluvians were not so great, as that of Jared,

AC 1989. Abram signifies the Lord in that state at that age,

HH 166. The four ages of man called infancy, youth, manhood, and old age.

SS 117. From the first or golden age to the last or iron age,

Life 111. From disability caused either by disease, abuse, age, or impotence;

TCR 12:7. When this generation has reached the proper age to be able to repeat the process it is expelled from the hive,

TCR 37. In the earliest ages it was seen...

TCR 137:4. He was an angel from heaven, where those of all ages become youthful;

TCR 159:7. Which in the first two ages...had been like a beautifully colored bubble in the air,

AGE. *saeculum.* AC 4326:3. The age of the Most Ancients was called Golden,

AGGRESSOR. Char. 164. And thus is not an aggressor, but a defender. (DP 252:2)

AGITATION. AR 334. 'Even as a fig-tree casteth her unripe figs, when shaken by a great wind,' signifies reasonings of the natural man separated from the spiritual.

AGONY. *agon.* DP 227:2. Like one dying in agony;

CL 292:2. If they suffer hardships from them,

AGREE. AC 5326. They merely agree that the spiritual should act in the natural,

DLW 342. In agreement with these phenomena...

CL 45. In such wise that reason will also assent.

TCR 112:2. All who agreed with him stood like brave soldiers,

AHAB. *Achabus.* AE 159. Jezebel the wife of Ahab represented the delight of these loves,

AE 160e. Jezebel the wife of Ahab called herself a prophetess,

AHAZ. AE 706:16. The time would be protracted beyond that indicated to Ahaz, (many other references in this number)

AID. *ops.* AC 6400:3. Hence comes a receding unless the Lord brings aid.

AIM. *collineare.* DP 202:3. If (an arrow) deviated from the target in the least on being aimed, (DP 333:3)

Can. Pref. This church is that to which all churches, from the first in order, have aimed,

AIR, AIRY. *aer, aereus.* HH 248. The speech of a man with man flows first into the air...

DLW 40. Something hovering and floating in thin air,

DLW 138. A rising out of a cloud into clear air,

DLW 158. The atmospheres, which are called ether and air,

CL 182:7. 'Ghosts, which are airy effigies, appear as if they were beings,'

SD 222. This then will be the first atmosphere that reigns in the natural mind.

ALACRITY. *alacritas.* AE 992:3. There is never any weariness...but eagerness of life,

AE 1057:7. From which comes their quickness in worldly things,

ALE. *cerevisia.* DP 254:4. A table with pork, a piece of beef, cheese, beer,

LJ post. 269. I asked about wine, strong drink, beer,

ALEPH. *Hebrew letter.* AR 38. Beginning with Aleph and ending with Tau,

ALGERIAN. SD 5667a. Made captive by Algerians,

ALIENATION. *abalienation.* AC 254. 'They have estranged themselves backward' (Isa. i. 4)

HH 360e. He alienates himself from the Divine and removes himself from heaven.

Life 93. (He) desires to rid himself of them.

CL 167. If revealed, they would alienate their husbands from bed,

CL 271. The consequent internal alienations,

TCR 121:2. The whole world had completely alienated itself from God, (TCR 123)

TCR 291e. (The Israelites) were not afterwards estranged from the worship (of a golden calf).

TCR 535e. How can one cast off evils without some self-inspection?

TCR 678e. Thus alienate them from Christianity.

ALLOW. *licere.* EU 1. It is permitted to describe them,

ALLURE. *allectare.* AC 9348. That evils allure and deceive,

EU 124e. Such things as delight and attract the man,

DP 136:5. External enjoyments entice assent and love from the internal.

ALLUREMENT. *illecebra.* CL 304:2. Pollutes the ultimates of its love with alluring ardour.

ALMOND. *amygdala.* DLW 278. As nuts and almonds in their shells,

DLW 424. Almonds which from the shell appear sound,

ALPHABET. AC 7236:2. From only twenty-three letters, there can arise the words of all languages,

DP 230. Each letter in the alphabet signifies some one thing, (See also AR 29, 38, CL 326:5, TCR 19:2, 278, LJ post. 324)

Verbo 33. They are indeed alphabetic letters,

ALTAR. *ara.* LJ post. 215. (Bishops) fought for faith alone as for their altars and hearths.

ALTERNATE. See CHANGE.

AMAZE. *stupor, obstupescere.* AC 167. If anyone could know how many arcana each verse contains, he would be amazed,

AC 3179:2e. If he were to know only one...of them he would be astounded, (See AC 6484)

HH 313. Many of the learned from the Christian world are astonished when they see themselves,

HH 452. They were smitten with a kind of surprise,

EU 37. (The spirits of Mercury) were struck with amazement,

AR 425. When (a scorpion) stings a man, he induces a stupor upon the limb,

AR 439. 'The power to hurt' signifies that by means of these they can induce stupor,

CL 42:4. I became merely stupefied with amazement.

TCR 72:2. Some (spirits) as if stupefied,
 TCR 134:3. He was motionless with amazement;
 TCR 733. Gross darkness and mental stupor among Christians,
 SD 3352. The worship of the Lord...which is so profound, and full of amazement,
AMBASSADOR. *legatus.* CL 233:4. The ambassador then asked him to make it true that the raven is white, (TCR 334)
 TCR 633. A man who in the world had been an ambassador of a kingdom.
 AE 304:22. 'The messengers should go to them' signifies that they should be invited to receive the church.
 Char. 87. Suppose that he is the ambassador of the kingdom, who represents his king,
AMBITION. *ambitio.* CL 291. There issues an ambition for power.
 CL 377:2. To jealousy for a wife is added ambition for a good name for the sake of honor,
 SD 718. To such a height does their ambition raise them.
 SD 2908. Self-love or ambition also respects societies and eminence in the world,
AMEN. SD 5899. (He) merely sang, Amen, but paid no attention to any knowledges.
AMERICA. DP 330:7. Mohammedanism and Gentilism are found in America,
 SD 3194e. It was said that such are from Europe, where Christianity prevails, and not from American regions.
AMMONITE. *ammonita.* SD 2713. He did not turn away David from so cruelly treating the Ammonites;
AMNON. SD 2704. (They) also hold them in hatred, as is read of Amnon,
AMSTERDAM. CL 451. (Brothels) are tolerated...in London, Amsterdam,
 TCR 33. The Divine Love and the Divine Wisdom, published at Amsterdam, (See also TCR 37:2, etc.)
 SD 1879. I knew that I was at Amsterdam,
 SD 5092. Hence (they have) London, Amsterdam, Stockholm, and the rest.
 LJ post. 76. When I was in Amsterdam, and in the courthouse there,
ANABAPTIST. *Anabaptistus.* DP 238e. There are heretical ideas, like those of...Anabaptists,
ANAKIM. TCR 113:5. 'You appear indeed in your own eyes like giant Anakim'
ANALOGY. *analogon.* CL 238. And also, by analogy, in the subjects of the vegetable kingdom,
 CL 389:2. There are also analogies of that love in the vegetable and mineral kingdoms,
 Infl. 15. Beasts have not will and understanding, but only an image of each, which the learned call an analogue.
ANALOGY. *parallelismus.* DLW 405e. The tissues of the lungs disclose the analogy with the love of the will and the wisdom of the understanding,
ANALYTICALLY. *analytica.* DLW 247. As contrasted with beasts, he can think analytically,
 SD 2606. His own reasoning mind is more analytic than the artificial (mode of reasoning),

ANALYTICS. *analytica.* AC 3345. The analytics of (his thought) are of such a nature that they can never be explored.
 AC 3348. I told them that among the sciences pursued by the learned is that of analytics,
ANATOMY. *anatomia.* DLW 351. That even the commonest insects enjoy such organisms is shown by their anatomy, (See DLW 373)
 DLW 385. These objects...have been examined and described by anatomists,
 DLW 405e. Few only are familiar with the anatomical details respecting the heart and lungs,
ANCIENT. *antiquus.* AC 196. In ancient times those were called 'serpents',
 AC 605. In those ancient times men were not so much inclined to memory-knowledges,
 AC 1977:2. The representatives and significatives of the ancients,
 AC 2982. In ancient times there were many churches,
 AC 3432:3. (They) accounted the prophetic Word holy from the fact that it sounded ancient,
 AC 4692:2. They knew this from the most ancient people,
 DLW 11. The ancients, from the wise even to the simple, thought of God...
 TCR 336. The wisdom of the ancients taught...
 Ath. 153-4. The ancients...represented (God) as Man in their pictures,
ANCIENT CHURCH. *ecclesia antiqua.* AC 9193:3. The worship of the Ancient Church was the worship of God under a human form,
 SD 2388. It was entirely different with those in the Most Ancient Church,
 SD 2407. They apply also to the church of our time, as well as to the Most Ancient and Ancient,
 SD 2680. Those things which are real concerning the Church from the Ancient (Church) to the succeeding (ones):
 AE 724:10. 'The sons of youth' signifies the truths of the Ancient Church,
ANCIENT CHURCH, WORD OF THE. *Verbum Ecclesiae Antiquae.* AC 1068e. The doctrinals possessed by the man of the Ancient Church...
 AC 1071. Which doctrinal things were the Word of the Ancient Church.
 AC 1241. 'Enoch', who collected the perceptive findings of the Most Ancient Church, and made doctrinal things therefrom. These were their Word; (AC 1409:2)
 AC 2895. There had been...another Word in the Ancient Church which was after the flood; (AC 10632:4)
 AC 3424:3. By 'well' here is signified the Word of the Ancient Church,
 AC 3432:2. The men of that church (Ancient Church) had the Word inscribed on their hearts;
 AC 3686:2. The Word in the Ancient Church also had thence the names of places representative,
 AC 4964:2. The Ancient Church had a Word both prophetic and historic,

AC 8273:4. Among the ancients...there was also a Word both historic and prophetic, (HD 255, WH 6, AE 734:10)

HD 247. The Ancient Church had a Word, but it was lost.

SD 5605. They have the Word of the Ancient Church, (See NCL - June, 1975, p. 269)

ANCIENT WORD. *Verbum Vetustum.* AC 2686. There were books also in the Ancient Word entitled 'The Wars of Jehovah',

AC 2897. From this source was the Word in the Ancient Church,

SS 102. There was among the ancients a Word written entirely by correspondences.

SS 103. That there was a Word among the ancients is evident from Moses, (Verbo 37)

DP 254:2. That religion was spread throughout the whole world from the Ancient Word and afterwards from the Israelitish Word,

DP 328:2. These had the ancient Word referred to in (SS 101-103),

AR 11. With them there was an olden Word...

AR 200. The Divine truth which is from Him in the Word, (other references in this number)

CL 77:2. The Word given to the inhabitants of Asia before the Israelitish Word.

CL 78:2. Those who merely read the Word,

TCR 265:3. That Word, like ours, was Divinely inspired,

TCR 275. This has originated...from the ancient Word,

TCR 279. The two Books called 'The Wars of Jehovah' and 'The Enunciations'.

SD 6107. That Word still exists with the ancients of his day, and is read;

Verbo 38. The religious systems of many nations have been derived from that ancient Word and carried elsewhere, (AE 1177:3)

See also TCR 264, 266, Verbo 36, Coro. 39, and NCL article listed above.

ANGEL. *angelus.* AC 3350. I heard a host of angels of the interior heaven,

AC 5849e. Even purer nature, where spirits and angels are.

AC 10381. It is not angelic to seek for the evils with a man,

DLW 76. The angels declare that...they can conceive of God from eternity,

TCR 65e. The angels themselves also know what part of the body is represented,

TCR 151. He assumes the appearance of an angel of light.

TCR 798. The angels at first associated with him,

SD 2133. It is from the Lord's holiness that the angels are called (holy),

AE 66e. Angels, on the contrary, appear with becoming hair.

AE 78:2. When evil spirits...enter any angelic society...

AE 910. 'The great voice' of this angel signifies announcement of the state of the church after vastation,

Verbo 55. The cherubim above the mercy seat signified

the sense of the letter,

Char. 42. And the angels are in the same idea.

Char. 60. According to his spiritual good he is a man of heaven, or an angel.

Char. 84. Any kingdom is presented as a man before the angels of heaven,

Char. 97. In heaven an angel appears as charity in form,

Char. 99. The forms of charity are...as many as the angels of the second heaven,

Char. 139. (Each) part, which is an angel, is in charity.

ANGELIC SPIRIT. AC 684. The Second (heaven is) of angelic spirits,

AC 1976. The second kind (of dream) come through angelic spirits,

ANGELIC WISDOM. *sapientia angelica.* DLW title. Angelic Wisdom Concerning The Divine Love and the Divine Wisdom. (See also p. 1)

DP title. Angelic Wisdom Concerning Divine Providence.

AR 434. See in the Angelic Wisdom Concerning Marriage.

Q 1. Angelic Wisdom concerning the Lord.

ANGER. *ira.* SD 2310. Concerning indignation and anger.

SD 2342-3. Concerning a state of quiet and anger of evil spirits.

SD 2351. That proneness to irritability is turned into zeal;

ANGUISH. *angor.* DLW 423. He is seized with anguish in the breast,

DP 141. Anguish of the mind over a bodily defect.

SD 2035. To the point of producing in him a certain degree of fear and anguish,

ANIMAL. *animal.* SD 2211. Which are nearly of such kind as those of a larger animal,

SD 2213. It is known that the interiors of an animal are entirely different from the externals:

SD 2485. Evil spirits are like brute animals, resembling wasps and bees,

SD 2766-9. That brute animals live in the order of nature, and that after death their souls can by no means live.

SD 2830. Their (idea) was on (in) the animal...

ANIMAL KINGDOM. *Regnum Animale.* DLW 58. The things below man in the animal kingdom,

ANIMATE. *animare.* AC 1795:2. There is an internal which gives it soul and life.

DLW 53. All things are animated by the Divine in them,

CL 10:3. I would be animated by them to eternity,

CL 115:3. For created things, both those which live and breathe...

SD 1614. Not so much the substances as the animations of the lungs,

ANKLE, DICE. *talus.* AC 6494. I once played a common game of chance with dice,

ANNUAL. *annuus.* AC 1636. With some for several weeks, with others for a year,

ANOTHER DIRECTION. *alioisum.* DLW 23e. By the twist given to these lower parts, he turns it contrawise,

SD 583e. The annual motion of Jupiter is twelve of our years,

ANSWER. *respondere.* AC 2552e. The perception which was an answer being meant by 'Abraham said',

AC 3748. He knew not what answer to give.

AC 4111:5. The answers which they received were to them truths Divine,

AC 4148. To which an answer is here given.

AC 4151:6. They received for an answer that they had appropriated evil,

SD 6039e. He received answer that it would be given,

AE 1089:3. He who loves truth...can receive answers from Him,

Verbo 55. All answers from heaven have been made...through such things as are of the sense of the letter.

ANTECEDENT. *antecedens.* DLW 173. It has been said in the preceeding pages, (TCR 627:2)

DLW 230. The Lord is Love itself and Wisdom itself (as has been already shown),

TCR 360. It was stated above that faith in its beginning with man is natural,

ANTEDILUVIAN. *antediluvianus.* AC 1673:2.

The most direful persuasions of falsity existed with those who lived before the flood,

SD 2346. As I have heard of the antediluvians,

SD 3415. In the antediluvian times,

Coro. 38. The hell of those who were from the Most Ancient Church, is more atrocious than all other hells.

ANTHONY OF PADUA. SD min. 4603. I spoke with a certain spirit, who was of the Roman Catholic religion, concerning their saints.

Inv. 29. Concerning the miracles of Anthony of Padua, (See Inv. 55)

Inv. 39. How many plates of gold and silver are there not in the tomb of Anthony of Padua?

Inv. 46. What has been the use of miracles...of Anthony of Padua? (Inv. 52)

ANTICHRIST. *antichristus.* LJ post. 297e. They would drive them away...calling them antichrists.

ANTIPATHY. *antipathia.* CL 47b. If it is discordant and antipathetic they dissolve it.

ANTONIUS. SD min. 4603. Certain (saints in hell) were mentioned, for example, Antonius, Francis Xavier, and David,

ANXIETY. *anxietas.* AC 2140. The Lord's grief and anxiety over the human race,

SD 2190. Hence come anxieties, cares, sollicitudes,

AORTA. *aorta.* DLW 405. There are also arteries and veins arising from the aorta. (DLW 413)

DLW 412. All states of the lungs depend on the blood from the heart and from the...aorta,

DLW 415. The heart can be conjoined to the bronchia by blood sent out not from itself but from the aorta.

DP 296:14. From (the lungs) through the left ventricle of the heart into the aorta,

APE. *simia.* DP 121e. Such persons appear like apes in men's clothes.

APOCALYPSE. *Apocalypsis.* SD 2555. What

is understood by those words of the Apocalypse, LJ post. 33e. He rejected from the Word...the Apocalypse.

Coro. VII. The vastation (of the Christian Church) is described in the Apocalypse.

APOCALYPSE EXPLAINED. LJ 42. I would explain the whole of (the Apocalypse) from beginning to end...this explanation will be presented to the public within two years,

APOCALYPSE REVEALED. CL 515.

What correspondence is may be seen fully in the *Apocalypse Revealed.* (TCR 698)

APOSTLE. *apostolus.* DP 324:4. Some who lived at the time of the Lord and with one of His apostles, CL 6. Next to these in order come the tables of the twelve Apostles.

CL 26. The things seen and heard by the Apostle John,

TCR 64. I have conversed with apostles,

TCR 81. He is so called (Lord) by the Apostles in their Epistles,

TCR 164e. The Apostles in their Epistles frequently make mention of the Father, the Son and the Holy Spirit.

TCR 297. The Apostles would not mention (the name of Jehovah God).

TCR 355. That the Church would adopt such a position never entered the mind of any of the apostles,

TCR 677:3. This was also the practice of the Apostles, SD 281. I was in conversation with the Apostles,

SD 1331. The apostles, however, might know that they are in heaven,

SD 1463. The apostles, who were simple men,

SD 1509. The apostles...were inspired (sometimes) by the Holy Spirit,

SD 3030. I spoke with certain (who were) with certain apostles,

SD 4422. Those who were in faith, to whom also the apostles were sent.

SD 4770e. Spirits spoke with the apostles,

AE 229:3. Peter was called the first of the apostles,

Char. 203. This His apostles...and all religion teach.

See also SD Index.

APOSTOLIC CHURCH. TCR 636:2. The Church which existed before the Council of Nice has been called the Apostolic Church.

Can. Trin. III 5. Neither did it come into the mind of anyone in the Apostolic Church,

Can. Redeem. V 7. The Primitive Church, which was called the Apostolic Church,

Coro. 59e. The Lord is proclaimed in the New Evangelic and Apostolic Word,

APOSTOLIC CREED. Can. Trin. III 5. As appears from the Apostles' Creed,

APPEAR. AC 49:3. The Lord therefore appeared to the prophets as a man,

DLW 5. The Lord...appears before the angels in heaven as a sun,

AE 816. The horns appear 'like a lamb',

AE 1219:2. (Spaces) appear according to the states of the angels,

APPEARANCE. SD 1985. All which are mere appearances,

AE 1211:4. There all things are spiritual with a natural appearance,

Coro. III. The first of which was the appearing of the Lord Jehovih,

APPENDIX. *appendix.* AC 10071. The tail, which thus is their ultimate appendix.

APPETITE. DP 233:8. It is the will's love that has the desire and the appetite,

AE 449:3. Longing for truth,

APPLICATION. *applicatio.* AC 4307. The internal sense is determined by its application to the subject treated of.

DLW 57. According to their application to themselves of the laws of order,

SD 2407. That the application of the interior and more interior things of the Lord's Word is universal, and in all times and places.

AE 315:22. The perversion and falsification...by applications to self of every truth they had from the Word.

APPLY. *appelere.* AC 2897:2. Transcribed by Moses and applied to the state of things...

APPROACH. *accedere.* DP 92:2. As he approaches, the other withdraws,

TCR 99. There cannot be any union or conjunction between two, unless they mutually approach each other.

TCR 100. So far as a man draws near to the Lord, the Lord draws near to him.

AE 805:10,12. He who prays to the Father...approaches the Father, and does not approach the Lord, (other references in this number)

APPROACH. *accessio.* AC 3730. There is then no recession or disjunction, but accession or conjunction;

AE 433:26. 'Many peoples...shall come to seek Jehovah' (Zech. viii. 22)

APPROACH. *accessus.* CL 56. We approached one of these buildings,

TCR 161. I therefore approached the place from which the sound was heard, and when I came near, it ceased.

SD 192. Their changing presence, and their approach and departure,

AE 406:6. 'The islands shall hope in Me, and on Mine arm shall they trust' signifies the approach of those...who are remote from the truths of the church,

APPROACH. *adire.* Lord 2e. Every one who approaches the Lord alone is enlightened,

DLW 12. Those who go to the Lord alone think of a Human Divine,

DP 33. How the conjunction (with the Lord) appears more and more near.

AR 69. The rest, who do not approach the Lord alone,

AR 341. The Lord ought to be approached, (other references in this number)

AR 743. Can anyone approach the soul of man and descend thence to his body?

CL 129. The church is with those who approach him, (other references in this number)

TCR 68. Unless a man approaches the omnipotent God, he has of himself no power,

TCR 81e. Hereafter no Christian can enter heaven unless he approaches Him alone.

TCR 113:9. 'God the Father is to be approached directly...'

TCR 188:5. 'No man cometh unto the Father, but by me.' (John xiv. 6)

TCR 615. Without free will a man cannot approach the Lord,

Inv. 7. In this case, the man approaches the Lord,

Inv. 8. Unless a man approaches the Lord, he labors in vain to render himself free from sin.

Inv. 22. Man cannot discover a single Divine Truth, except by approaching the Lord immediately, (See Inv. 40)

APPROACH. *allapsos.* EU 51. The gentleness and sweetness of their approach and influx...

APPROPRIATE. *appropriare.* SD 5188.

(Wisdom) which is appropriated by him;

ARABIC. *Arabicus.* AE 1010. The meaning of that word in Arabic.

ARAM. AC 4195. In the idiom of Syria, (AC 8581:2, 3rd Latin Edition)

See SYRIAC.

ARCANUM. *arcanum.* AC 8700:4. It may appear as possible to those who do not know the arcana of heaven.

LJ 9e. He who knows not the arcana of heaven...

DLW 50. Upon a perception and knowledge of the mystery depend a perception and knowledge of creation,

DLW 221. Two arcana, which are brought within reach of the understanding,

CL 220. The arcana which were known to the ancients and which are now lost.

CL 532. The Lord has revealed arcana which surpass in excellence the arcana hitherto revealed, (TCR 846)

CL 533. They were then told to write those arcana upon a paper, (TCR 848)

TCR 850. 'Why has your Lord revealed the truths to you a layman?'

Inv. 42. It is an arcanum from the spiritual world,

ARCHIPELAGO. AE 50. In the archipelago, where there are numerous other islands,

ARDOUR. CL 304. Pollutes the ultimates of its love with alluring ardour.

CL 312. That love commences from the burning heat of the flesh,

ARGUMENT. *argumentum.* AC 8313:3. 'They ride upon horses' denotes argumentation as if from what is of the understanding.

DP 191:2. When a man deliberates and gathers arguments in favor of human prudence he can believe the contrary, (See also DP 197)

AR 455. Arguments which are appearances of truth and fallacies,

AR 595. 'Horns' signifies the power of reasoning and arguing.

CL 63e. (This) will be confirmed by demonstrative arguments in what follows;

TCR 75:7. This does not belong to a system of theology...even as an illustration or as an argument, SD 3374. It is not the force of argument which causes their persuasions of so deadly a nature,

ARIADE. *porticus*. SD 2749. There afterwards appeared a long porch,

ARIAN. DP 231:6. They are called Socinians and some Arians.

TCR 94. This gave entry to Judaism, Arianism,

TCR 378:2. Many others rose up, and lastly Arians.

TCR 489. From the faith which now prevails,

TCR 632. The heresy of Arius, a presbyter of Alexandria,

TCR 637. Arius and his followers, who denied the divinity of the Lord the Saviour,

AE 900:4. Those interpret these words as the Arians do, LJ post. 37. Zinzendorf was an Arian,

LJ post. 45. The Arians induce pain in the right arm,

ARIEL. *Ariel*. PP Is. xxix. 'Ariel' signifies the doctrine of truth of the Church destroyed.

ARISTOSTLE. TCR 273. Is it credible that Aristotle and other ancient sages derived their knowledge from their own understanding?

TCR 692. I then asked him concerning Plato and Aristotle,

SD 3947-8. Concerning Aristotle.

SD 5630:2. They went to hunt up terms from...Aristotle,

Verbo 16e. Some of the Ancients, who were pagans, as Aristotle, Cicero,

ARK. AC 876. 'Ark' signifies the state of the man of this church before regeneration,

ARM. *brachium*. Lord 14:2. 'Mine own arm brought salvation unto Me;' (Isa. lxiii. 8)

TCR 84. No man can act without an arm,

TCR 121:2. With the strength of His Divine arm.

TCR 379. One body, the several members of which are formed of various truths.

See ELBOW.

ARROW. AR 299e. 'Arrows' and 'darts' signify truths and falsities,

ART. *ars*. HH 459. No painter with all his art could possibly give any such light,

DLW 273. The love of possessing the goods of others by every evil device.

DLW 276. This is why he believes...evil devices to be ingenuity.

CL 12. 'The art of architecture in its very art; and from it are all the rules of that art in the world.'

CL 42:4. Nor is such beauty expressible by his art.

CL 130:2. Those which pertain to science, experience, and skill,

CL 207:3. 'There are...also mechanical arts,'

CL 477. 'Do not things obtained by...stealthy arts delight?'

SD 1993-4. From deceit, from art, and from a nature contracted,

ARTERIAL BLOOD. *arteriosum*. DLW 420. Arterial blood of brilliant hue.

ARTERY. *arteria*. DLW 60. With arteries, veins, fibers,

DLW 378. The pulse of the arteries...

DLW 385. Through the arteries into all the members, DLW 400. Out of the heart through the arteries,

DLW 405. Through the pulmonary arteries and veins.

DLW 407. Not through the bronchial arteries and veins.

SD 6110:15. The arteries (are) stronger (in women),

ARTICLE. *articulus*. DLW 77. This follows from two preceding articles, (DLW 113, 125)

ARTICULATION. *articulatio*. TCR 23e.

Satan, speaking through its jointed mouth.

TCR 57. Declare the unfaithful faithful, exalt the unworthy,

SD 2308. By a species of vocal articulation, like man's speech;

ARTIFICER. DLW 157. Like ascribing the work of an artificer to the tool which is moved by his hands.

Char. 168. By workmen are meant...artificers of the various kinds.

ARTIFICIAL. DP 215:13. One is like artificial fruit,

SD 567. The erect attitude of the body is not natural, but artificial,

SD 2631e. The mode of speaking in the world is natural, not artificial,

SD 4059e. Such artificial systems of science,

AS. *sicut*. CL 444:5. Appears to him as in himself,

ASCEND. *ascendere*. TCR 777:2. Since His ascension into heaven,

SD 2846. The ways whereby souls ascend from the inferior earth into the world of spirits.

AE 899e. 'To ascend to His Father' means the uniting of His Human with His Divine,

ASCENSION. *ascensus*. SD 5742. His ascension from the sepulchre,

ASCRIBE. AC 6481. Such persons ascribe (honors) to their own sagacity,

DLW 69e. If he ascribes all things to nature,

ASHES. *cinis*. SD min. 4723. When they speak they appear to be flying in ashes.

ASHTEROTH. AC 1094:3. They gave the names of Baal, Ashteroth, and others,

ASIA. *Asia*. BE 37. Certain nations in Asia...abhor Christianity,

ASK. *petere*. Char. 208e. The question is asked,

ASP. *aspis*. DP 292:2. Eggs in which a viper lie,

ASSAIL. *involvere*. HH 354. Which prompts them to assail each other,

EU 13. They were disposed to inveigh against me,

ASSENT. *acquiescere*. AC 8176. The signification of 'to be silent' as being to acquiesce,

HH 74:2. Those who first form their thoughts from others...acquiesce in confirmation of it.

DLW 291. Human reason is such as to be unwilling to yield assent,

CL 79:7. 'We give entire assent to their utterances'

ASSEVERATE. *asseverare.* LJ 9e. I can assert, from all my experience,

ASSIST. *adjuvare.* AC 8248. The one kind of speech is an aid to the other,
AC 8719. The signification of 'bearing with thee' as being to be of assistance.

AE 764. The signification of 'helping the woman' as being to afford assistance to the New Church,

ASSOCIATE, ADJOIN. *adjungere.* HH 295. The spirits adjoined to man are such as he himself is,

ASSUMPTION. *assumptio.* DLW 221. Through the assumption of this Human,

DLW 233. Before His assumption of a Human in the world,

ASSYRIA. *Asshur.* Coro. 27:2. Speaking of Egypt and Assyria,

Coro. 41:2. That Asshur was like a 'cedar in Lebanon',

ASTROLOGER. *astrologus.* TCR 695:3.

Absurd pronouncements from astrologers,

ASTRONOMY. EU 136. Sciences here which are not elsewhere, as astronomy, (See AC 9793, SD 4663)

CL 163e. The sciences into which young men are initiated, such as...astronomy,

SD min. 4578. The useful sciences are...astronomy, (SD min. 4657)

SD min. 4619. He who has studied astronomy has a much fuller idea of the sky,

ASYMPTOTE. *asymptota.* SD 883. As for example, between the asymptotes of the parabola.

ATHANASIAN CREED. *Symbolum Athanasii.* TCR 4e. This article in the Athanasian Creed is true,

TCR 26. The Church's doctrine of faith which takes its name from Athanasius.

TCR 111:7. This is from the Athanasian Creed,

TCR 112:4. This also must be your belief if you believe in the Athanasian Creed,

TCR 163. A trinity of persons, each of whom is separately God, according to the Athanasian Creed,

TCR 183. (Christian missionaries) are particularly cautious in expounding the trinity of person, as it is in the Nicene and Athanasian Creeds,

TCR 188:5. One read from the confession of faith, called the Athanasian Creed,

ATHANASIAN DOCTRINE. DLW 12. God in the Athanasian doctrine of the trinity is called a 'Person'.

DLW 146. The Athanasian doctrine of the trinity declares that there is one person of the Father, another of the Son, and another of the Holy Spirit.

ATHEIST. *atheus.* CLJ 89. (Zinzendorf) would rather admit atheists into his congregation than (those who do good works for the sake of salvation)

DP 98:4. Those who ascribe all things to nature...are atheists,

DP 197. They laugh at this if they are outright atheists,
DP 281. He may think as an atheist,

DP 318:2. What, indeed, cannot be confirmed when

atheists confirm that God is not the Creator of the universe,

Infl. 3. Man should be infatuated to such a degree as to become an atheistic naturalist,

Infl. 10. Such are all atheistic naturalists in the world, and all satans in hell.

TCR 621:21e. 'Atheists can prove that there is no God but nature.'

TCR 695:5. They bring the sleep of death upon their minds, and become atheists.

TCR 722e. 'Yet I do this, lest I should be accused of the infamous crime of being an atheist.' (See TCR 527)

CL 421. Men who from things visible in the world, have so confirmed themselves in favor of nature that they became atheists,

AE 1029:3e. For he was an atheist.

Coro. XVI. Then naturalism and atheism rush in together.

Coro. 35:3. Every evil...is born of atheistical faith as a mother,

Char. 122. 'An atheist can love him'

SD 3493. Thus man becomes an atheist.

SD 4396. There were three...who led an atheistical life,

LJ post. 67. (Ignatius) knew about the Jesuits, and called them atheists,

ATHENS. *Athenae.* DLW 11. They began to worship a plurality of gods, as at Athens and Rome,

ATMOSPHERE. *atmosfera.* AC 842:3.

Unless there were storms in the atmosphere, to dissipate whatever is heterogeneous,

DP 195:2e. Together they are like an element or the atmosphere in which the man's whole mind is.

DP 196. The enjoyments of these affections attend each as his atmosphere,

DP 200. As the waves and winds bear a ship;

ATROCIOUS. *atrox.* AC 1820:5. With the most malignant wiles and venom,

ATROPHY. *atrophia.* TCR 534. This causes atrophy,

ATTACH. *affigere.* De Mirac. 9e. Beliefs sown through miracles attach themselves to falsities.

ATTACK. *aggredi.* TCR 84. Nor can anyone attack a fortified city...unless with suitable armament.

ATTEND. *attendere.* AR 590. 'If any one hath an ear, let him hear' signifies that they should attend to this, who desire to attain wisdom.

ATTENTION. *attentio.* AC 678. As anyone may know if he will but pay attention to the matter.

AC 8165:2. Nor do the angels pay any attention to it, HH 479:5. But the evil who were present paid no attention to it,

DLW 72. Read with attention, I pray you, (See TCR 532)

DP 296:9. He pays no attention to them unless he knows well that they are evil.

AR 719. Read them and pay attention,

TCR 603. Every one may see and acknowledge from a slight attention to his own thoughts.

AE 262. This was done with John, that his attention

might be awakened,

ATTEST. *constare*. DLW 420. These facts prove that the blood purifies itself from heterogeneous things,

SD 599:3. They say that it is this or that,

SD 3814. He strongly affirmed that he was not such,

ATTRIBUTE. *attributum*. AC 10265. Of the Divine and its operation, influx, and attributes;

SD 2012½. That evil is attributed to the Lord.

AUGURY. CL 22e. 'I surmise that you do not have a chaste love of the sex.'

AURA. *aura*. SD 3213. They saw...a pearly aura;

AUTHORITY. *auctoritas, potestas*. HH 564. Those who have ruled from love towards the neighbour are entrusted with authority in the heavens;

LJ 56. The semblance of Divine authority adheres to their minds,

CLJ 40. By those of fame and authority among them;

SS 115. They thereby weaken the authority and holiness of the Word,

AR 716. Upheld by ecclesiastical and at the same time political authority,

AR 719. For claiming the Lord's Divine authority to themselves.

AR 742. 'To surrender power and authority to the beast' signifies to attach government and dominion over the Church to the Word.

AR 768. Respecting the authority to bind and loose, (other references in this number)

TCR 228. These are held in favor and supported by authority,

TCR 807. That light is rendered (active) by others, especially by men of repute and authority,

AE 1074. The truth respecting the Lord's Divine authority,

AUTOMATION. *automaton*. SD 6032.

Almost like an automaton, which indeed is moved, but still receives nothing,

Wis. IV. Without that reciprocal man would be like an automaton,

Char. 201. He would then believe himself not a man,...even scarcely different from an automaton,

AUTOPSY, DISSECTION, OBSERVATION. *autopsia*. TCR 585:3. According to Swammerdam in his *Biblia Naturae*,

Inv. 14. Let autopsy settle this:

AUTUMN. *autumnus*. DLW 73e. The four seasons of the year, 'spring', 'summer', 'autumn', and 'winter' have a like meaning.

DLW 104. Angels have no progression of the year from spring, through summer to autumn,

DLW 108. He may say that the sun causes spring, summer, autumn,...

TCR 112e. The latter being like rain in the late Autumn,

AVAIL. *efficere*. HH 222. Outward acts ought to be done, but are of no avail unless there is an internal,

AVARICE. *avaritia*. HH 406e. All this was incomprehensible...most of all to the avaricious.

Char. 4. Whether contempt of others, and avarice are sins,

Char. 167. He shuns avarice, which is an evil,

Char. 195e. These things are said of the avaricious.

AVERSION. *avyga*. DLW 419. If he shuns those evils as sins, and rejects them,

AWAKE. *vigilia*. TCR 772e. In a state of full wakefulness.

SD 2045. When they came into a state of wakefulness,

AE 315:12. 'Awake, O Lord, cast us not off away.' (Ps. xlv. 23)

B

BABEL. *Babelicus*. 5 Mem. 24. Those black expanses where the draconians and Babylonians have fixed their dwelling-places and called them heavens.

BACK. *tergum*. CL 224. The sphere of his life accompanies every one, both man and woman, densely at the breast and thinly at the back.

BACKWARD. SD 2029. It may appear that all who have been and are men tend backward,

BADGER. AC 2576:10. 'I clothed thee with brodered work, and shod thee with badger' (Ezek. xvi. 10)

BALAAM. *Bileamus*. AC 3249. That Balaam was of the sons of the east in Syria is manifest,

AC 6335:3. Hence the prophetic utterance of Balaam:

SS 101:2. That men prophesied from the mouth of Jehovah, is evident from the prophecies of Balaam.

TCR 655. This was true of the faith of...Balaam the magician in his god...

AE 422:20. As can be seen from the predictions of Balaam,

BALANCE. *libra*. TCR 504:5. God continually holds his finger on the pointer of the balance,

BALANCE. *trutina*. AC 3104:3. There will be no balances, ephah, and bath, but goods and truths which are signified by these, (other references in this number)

CL 318. Love truly conjugal is as a balance in which inclinations to repeated marriages are weighed.

BALL, BALL GAME. *pila*. CL 17:4. Various games for boys and young men, namely, races, ball games,

AE 837:10e. Thus falsity may play with truth as with a ball.

BALSAM. TCR 148. A harlot, who anoints herself with balsam,

TCR 537. Fragrant herbs and balsam plants growing on hills.

TCR 568:2. He is like a mouse's skin that smells of balsam.

BANISH. *ablegare*. AC 6762. This signifies that he banished it to where falsities are,

HH 472:2. Whom the Lord despises and dismisses when they fail to serve him.

TCR 110:7. The confession of the lips that God is one will drive out from the mind the thought that there are three,

BANNER. *vexillum*. Char. 177. A standard-bearer with a banner in his hand.

BAPTISM. *baptismus*. Docu. 234e. The baptism of John prepared the heavens,

BAPTISMAL NAME. *nomen baptismatis*.

Inv. 41. Every one in that world drops his baptismal name,

Inv. 41. Every one in that world drops his baptismal name,

BARBAROUS. *barbarus*. DP 322:2. There is hardly a nation so barbarous that it has not by law prohibited murder,

CL 105. Adulteries are...in no way Christian but barbarian.

SD 661. Souls in the hells, who have the greatest pleasure in tormenting each other successively in a barbarous manner, (See TCR 683)

BARGAIN. *stipulare*. F 46. That one God could bargain about such things with another God,

BASILISK. *basiliscus*. TCR 124. Who can drive off and destroy dragons, serpents, and basilisks in a desert...

BAT. *verspertilio*. DP 167:2. Bats, which see objects clearly at night and in the evening,

DP 318:8. Do not bats and owls have eyes to see light as darkness...

TCR 334:8. In the cloud owls and bats on the wing.

BATHSHEBA. AC 2913:2. And Uriah, who was a Hittite, whose wife was Bathsheba,

SD 2621. Concerning the adultery of David with Bathsheba,

BEAM. *asser*. AC 6385. Knowledges of good and truth are described by what belongs to a ship, as...'beam'

CL 77:2. All whose houses were of the wood of resinous trees and their roofs of planks.

CL 103:3. Three lofty windows of crystalline glass, with posts of olive wood.

BEAR. *ursus*. AC 9090:2. In the spiritual world are frequently seen beasts of various kinds, as...bears,

AE 783. 'The feet of a bear' signifies fallacies,

See ELISHA.

BEARDED. TCR 137. The former were bearded, and wore their own hair.

BEAST. *bestia*. TCR 160:5. 'I would also believe that birds and beasts likewise continued to live:'

TCR 496:2. Heat also, in the case of animals, opens up all parts of their body,

BEAT. *pulsare*. SD 6005:2. The Lord constantly 'knocks at the door,' (AE 798:6)

BEAUTIFUL. *pulcher*. AC 167. The words of the letter...are vividly represented in the world of spirits, in a beautiful order.

BECOMING. *decorus*. AC 831. Making the whole of life and the delight of life to consist in outward decorum,

AC 5570. 'To comb the hair' signifies to accommodate natural things so that they appear becoming.

BED. *cubile*. AC 7353. The signification of a 'bed-chamber' as being the interiors of the mind.

TCR 376e. Like lodgings on a roof-top, where there is no bed-chamber,

BED. *lectus*. CL 28. When he lies upon his bed about to die and awaits the end,

AE 706:12. . If it had pleased the Lord He might have been...laid in a bed adorned with precious stones,

BEE. *apis*. HH 108. Bees know how to gather

honey from flowers...

DLW 61. They have inborn knowledges corresponding to their affections, which is more or less evident...in bees,

DLW 355. Any one may confirm himself in favor of the Divine...by giving attention to what is known about bees, (other references in this number)

CL 397e. There is also a common mother of the bees in every hive,

SD 2485. Evil spirits are like brute animals, resembling wasps and bees,

BEELZEBUB. *Beelschebub*. Inv. 55e. Beelzebub did more miracles than other Gentile gods,

BEFORE. TCR 767. Every angel, however he may turn his body and his face, beholds the Lord before him,

BEGGAR. SD 2502. Like beggars who accustom themselves to that ease,

SD 5308. Concerning old women who have lived in Almshouses; and concerning beggars.

BEGIN. *inchoare*. DP 255:3. Their posterity began to worship the graven images themselves,

TCR 536. These first approach three Gods,

BEGINNING. *initium*. TCR 586. No progression to an end is possible unless it has a beginning from which it starts.

BEING. *esse*. TCR 415. Being may, therefore, be predicated of spiritual life...

BEL. *Bel*. PP Is. xlvi. Treats of the profanation of truth, which is 'Bel'.

BELIEVE. SD 5063. It is not right for any one to discard, from some reasoning, the things which he believes to be true,

BELL. *campana*. SD 2248. A bell sounded every hour, (other references in this number)

BELLY. *alvus*. SD min. 4680. They act into the lower intestines,

BEND. *flectere*. AC 1835. Thus men's minds are more easily bent.

AC 1949:2. (He) does not apply or adapt himself to others and study to bend their minds,

AC 5993e. At first he is bent by means of his delights themselves,

AC 7007:3. The Divine continually guides and bends man's freedom,

AC 9409:4. The external sense of the Word, without doctrine as a rule and guide, may be bent wherever one pleases.

DP 310:4. They altered my affections one by one with a mind to bend them imperceptibly, (See SD 647)

SD 5579. It consists of various inflections, and every inflection signifies something.

AE 151:2. The Lord bends and determines their thoughts and affections to Himself.

BENEDICT. CLJ 59. He who was Pope at Rome twenty years ago...

SD 5841. I spoke with the last pope,

BENHADAD. SD 2791. I was then reading of Hasael that he wetted a towel in water and smothered Benhadad.

BENZ. LJ post. 350. Many may be named from

experience, as Charles XII, Benz, and others.

BEREAVEMENT. AE 710:4. 'To make them bereaved of man' signifies that still they have no intelligence.

BETHLEHEM. *Bethlechem.* SD min. 4792. Concerning the Messiah and Bethlehem.

BETROTH. *desponsare.* AC 3021e. The betrothing of Isaac to some one of the family of Abraham...

AC 3187. This was a customary devout wish to a betrothed virgin,

EU 178. Concerning betrothals and marriages in that earth,

CL 110. Conjugal love has its origin when, by entry into betrothal...

CL 183:6. They join together productively, this being done as though by betrothals, nuptials,...

229. They deliberately speak to each other and betroth themselves. (See CL 316:3)

CL 293:6. The world will know them when the Church betroths herself to her Lord,

CL 307. The state preceding betrothal returns at times,

CL 312. Not consulting reason, rejecting betrothal,...

CL 444:2. We were betrothed and contracted and were joined in marriage.

TCR 73:2. A maiden before she becomes his bride, AE 730:38. Because man is thereby conjoined to the Lord, and as it were espoused to Him,

AE 734:12. 'Those that had betrothed wives and had not yet taken them,'

AE 1193:2. If she consents betroth to you the one that you love. (See SD 3348)

Coro. 48. Before he proposes betrothal, and afterwards marriage,

BETROTH. *pango.* CL 55. An expression of the affection of a bridegroom and bride when betrothed,

BETROTHAL. *desponsatio.* CL 480. Shuts off the union initiated at the time of betrothal...

BEWARE. *cavere.* See TAKE CARE.

CL 293:5. Be careful that you do not interpret the delights we have mentioned, as meaning the ultimate delights of that love.

TCR 649e. Let every one, therefore, beware of transferring the imputation of the former Church into that of the New,

TCR 739:5. They were to be careful lest they should be cast down again.

SD 2687. Let them take care for themselves to whom it is granted to speak with spirits,

AE 840:6. Let him take heed not to lose them;

BIFID. *bifidus.* AC 5056. He then talked with...a broken voice, (See AC 8847)

BILE, BILIOUS. CL 357. A sickly mind arising from a viscous and bilious blood.

TCR 665:5. Humours impregnated with black, yellow or green bile,

BIND. *alligare.* AC 9887. 'The breastplate', which was fastened by the cords...

AC 9891:2. The conjunction of these with the ultimates of heaven is represented by the binding of it to the ephod

in six places,

AC 9895e. Where the breastplate was bound to the ephod underneath.

AC 9933. In this way it hung from it and was bound to it,

AC 9936:4. Therefore it is said that 'these words shall be bound for a sign upon the hand.' (Deut. vi. 8)

BIND. *truth bound.* AC 2813. To 'bind' is to put on the state for undergoing the last degrees of temptation...

BINDING. AC 6590. 'And Joseph took an oath of the sons of Israel.' That this signifies binding, is evident...

BIRD. *avis.* HH 108. The fowls of the air are born into all this knowledge... (See DP 317e, DLW 353)

HH 110. Winged creatures, according to their species, correspond to the intellectual things of either mind.

DLW 61. There appears a resemblance to what is spiritual, which is more or less evident in...birds,...

DLW 331. All things which are eaten, as...fowls and fish...

CL 79:4. 'To them, just as to birds of night, darkness is light' (See SD 5906)

BE 96. Whether it be like a bird flying by him, or like a bird that has built her nest in him...

TCR 57. When reason goes, in what respect does a man's thought excel that of the bird that flies over his head?

TCR 339. Faith without an object toward which it is directed, is like a bird flying beyond the atmosphere into the ether,

TCR 348. Where these three things are united faith is like a fertile egg, that produces a beautiful bird.

TCR 364:3. An atmosphere does not dispense part of itself for the flight of birds,...

TCR 375. (Charity and faith) only in the head and mind...are then like birds flying in the air with no resting place on the ground,

TCR 385:3e. Faith without charity perishes from cold like a bird in a severe frost.

TCR 600. The internal man undergoing regeneration while the external remains unregenerate, may be compared to a bird hovering in the air,

TCR 687:3. The fondness of certain birds of plunging into water for the sake of washing...

TCR 785. There is an internal and an external in every bird and beast,

SD 5159. There are also most beautiful birds, which, according to the thoughts, appear colored...

Coro. 19. A bird perpetually flying in the air,

Coro. 30. Like a flying bird of paradise...

Coro. 51. This...was as impossible as it is to make a bird fly in ether,

BIRTH. DP 332. The activity of Divine Providence to save man begins at his birth,

BIRTHDAY. AC 5161. (Feasts) were also held on birthdays...

BISHOP. *episcopus.* BE 31. Nice, to which all the bishops in Asia, Africa, and Europe, were summoned

by the Emperor Constantine,
Ath. Pref. All these things have been sent to all the bishops of this kingdom...

BIT. AC 10481:2. Like a flock and a straw...

BITE. *mordere.* SD 2974. (He) wished to bite me with his mouth, and suck out my blood..
SD 4811. He bit certain of them.

BITUMEN. DP 215:13e. Colored wax with dust or pitch in it...

BLACK. SD 1191. She was clothed in a black garment.

BLACKEN. *atrare.* BE 78. 'The sun shall be darkened at his rising' (Isa. xiii. 10)
AE 72:4. 'I will cover the heavens, and will make the stars dark;' (Ezek.xxxii. 7)

BLASPHEMY. Char. 207. In the very sound of the voice (is heard) haughtiness, or blasphemy,

BLESS. HD 276. They are not regarded as blessings by the Lord,

BLOOD. *sanguis.* AC 9154:2. So far as a vessel has blood in it...

BLOOD-VESSEL. *vas sanguinea, -nis.* AC 8530. It is similar with a blood-vessel and a fiber...
AC 9394:5. Every motor fiber (consists) of blood-vessels and sinewy fibers;
SD 1968. Unless the blood-vessels...agree with the nature of the blood contained in them, they cannot hold the blood,

BLOW. *exsufflare.* SD 358. The memory so swollen out as to be like a callous substance...

BLUE. *caeruleus.* AC 731. Beautiful colors such as blue, yellow,...

SD 2821. The colors were bright blue,

BLUSH. *rufescere, erubescere.* CL 250. A marriage...at which the superior blushes with shame. (See DLW 379, AE 401:20)

BOANERGES. *boanerges.* AR 236. 'They were called by the Lord, Boanerges, that is, sons of thunder.' (Mark iii. 17) (See AE 9, 821:4)

BOAR. CLJ 83. At a distance, they appear like wild swine.

BOAT. *cymba.* CL 442. Natural men...are carried away by the enjoyments thereof, as boats by the current,

BODY. *agmen.* DLW 341. Noxious vermin walk the earth in armies...
SD 1063:2. If such license were given them as they had in the body...

BODY. *corpus.* AC 322. During their life in the body...
AC 2475. His purer substance annexed to the things of the body.
AC 6008. When a man dies, he only lays aside the body which had served him...and he passes into the other life in a body which serves him for use there.
AC 9730. By the external sensuous is not meant the sense of the body itself,
AC 10125:2. For the body without the soul does not live,
AC 10236:2. (The external sensuous) is constituted of

merely worldly, bodily, and earthly things there.

HH 75. Angels as to their form are wholly men, having...bodies, (AE 1112:3)

CL 260. It is thought at this day that man's mind is in his head and nothing of it in his body...(other references in this number)

SD 1099. Even if the parts of the body were to be scattered a thousand miles,
SD 1668. Concerning spirits from another earth who are altogether unwilling to admit that they have ever been possessed of a body.
SD 1706. I could scarcely tell whether I was in the body or out of the body,
SD 1708. The existence and subsistence of human bodies from the Lord, (See SD 1714)
SD 1710. For they constitute the Grand Body and heaven, (See SD 1711, 1713)
SD 1827. They distinguish only between the body and the mind,
SD 1956. What is meant by the body's being purified.
SD 1972. The human body, and every part of the body, corresponds to the spiritual world and to heaven,
SD 2259. That the representative Church is the body of the Church.
SD 2324. So constitutes the body of the Lord,
SD 2330. Those who come into the other life at first suppose that they are surely still in the body,
SD 2331. For which they have no care during the life of the body,
SD 4568. He rises again with the body also.
AE 1124e. God is...in face like Man and in body like Man...

LJ post. 87. He could glorify His whole body;
LJ post. 129:2. It could not be otherwise than that His body should become like His soul,
Coro. 11. The body which he carried about in the world is only a covering,
Inv. 28. The church is the Body of Christ;

BONES. *os.* Inv. 56. He said that He had bones and flesh...

BONY. *osseus.* SD 2250. That all the proprium of man is hard, consequently osseous.

BOOK. *liber.* AC 4690:2. By faith the common people understand no other than that which books of creeds teach,
AC 9942:5. In imitation of these books, because derived from them, the Song of Songs was written by Solomon, (other references in this number)
EU 13. They read the things contained therein, as out of a book.
EU 28e. There are such papers, and books made of them.

HH 463. What is meant by the book of man's life, (other references in this number)
HH 580. Their nefarious arts are so many that to enumerate them would fill a book...
DLW 267. Many like things the natural man is able to confirm, and even to fill volumes with the confirmations...
DLW 333. (They) are acquired in the same way as other

learning, from...books,...

DP 121. By reading the Word and other books of devotion,

DP 172:6. Inevitably the Word is taught mediately by...books...

CLJ 46. A certain Englishman, who became celebrated by a book he published,

AR 542. The Word becomes no longer a Holy Book, CL 24. He fully proved that this Holy Book was dictated by Jehovah,

CL 512e. Some of them were holding books in their hands,

CL 534. The written book shall then be let down by us out of heaven,

BE 18e. Anyone if he will consult their books,

BE 81. They afterwards teach in temples, and publish in books,

TCR 75:5. A system of theology...is the subject of this book,

TCR 123:2. It shall be made known after this book has been published,

TCR 132. There is no doctrine at the present time more extensively promulgated in the books of the orthodox...

TCR 161:3e. He threw after me out of the door the first Book that he happened to lay his hand on: and that book was the Word.

TCR 181. They teach it in their churches and publish it in their books.

TCR 296:4. The second holding in his right hand a Book...

TCR 335. Amongst these were books which were crafted on high...

TCR 343. The libraries of the teachers in the Church are filled with books solely on faith,

TCR 607. In the book *Conjugal Love*,

TCR 608. Concerning those three heavens, more may be seen in the book, *Heaven and Hell*.

Inv. 39e. Evidences that I am there, may be seen in abundance in my books.

SD 2894. All things written in this book, are written wholly from living experience,

SD 3608. In the adjacent room, where were my books...

SD 3753e. There are spirits also who have my books for an ultimate of order...some (prefer) one book, some another.

SD 4263. They are able...from themselves to write whole books,

SD 4275. All the books could be filled with arguments going to prove that evil is from the Lord...

SD 4663e. These...are communicated, by means of books and writings,

SD 4711. There also appeared books. I looked at one book...

SD 5561. They have the Word there, and also books.

SD 5647e. A certain book was exhibited, and was instantly taken away...

SD 5814. They read the Word and emotional books...

SD 6038. Certain ones held up a book,

SD min. 4573. They prayed in their manner, out of their

books,

SD min. 4603. Their prayers are such as are found in their sacred books,

AE 195:4. Knowledges derived from other books...do not effect communication with heaven,

AE 816:3. Those books of the Word in which there is a spiritual sense.

AE 828:3. They are perfected...by books.

AE 1198:4. Investigators have discovered and published in books...

Love XVII:3. Learned men who write books full of piety...

Char. 174. Reading the Word, and books of instruction...

Char. 189. The reading also of books, on historical and dogmatic subjects,

BORDER. *limbus.* HH 345. Those dying in mature life have a plane acquired from the earthly and material world,

LJ 9. If man...were without these boundings and ultimates...

See AC 3318, DLW 387, 388, DP 220, 279, CL 136e, 220, TCR 112, 769, SD 4589, SD min. 4645, 4646, Wis. 8:2,3.

BORN. *natus.* AC 1103. Man is born for no other end than that he may perform use to...society,

AC 1775. (Man) was born for heavenly things...

SD min. 4636. Concerning the order into which man is born.

AE 449:3. As 'Bethlehem' has a like signification, namely, truth conjoined to good in the natural man, David too was born there...

AE 1094:2. Since man when born is not in any society either heavenly or infernal...yet is born for eternal life,

TCR 406. Man...is not born to live for himself alone, but for others, (DP 332)

BOTH. *ambo.* AC 10253:4. 'He forgave them both;' (Luke vii. 42)

BOW. *curvare.* SD 5620. According to the inflections and curvatures, they have a significance in agreement with the heavenly form.

AE 700:9. 'They bowed themselves down at His footstool' (Ps. cxxxii. 6-9)

AE 811:15. 'They have stooped and bowed low together' signifies that they will fall apart,

AE 863:14. 'Therefore bow thyself down to him' signifies worship from a humble heart.

BRAVO. *bravo.* CL 521:2e. To this the others shouted, 'Bravo!'

BRAZEN. *aeneus.* AC 699. The 'wall of brass' spoken of in the Word.

AC 9936:5. The forehead of the (evil) is called a 'brazen forehead',

SD 228. It was insinuated into my thought that this is the brazen wall,

BREAD. *pannis.* SD 6088:5. Food cannot be kept till the morrow...this is signified in 'Give us our daily bread' (See LJ post. 337)

BREAK. *frangere.* SD 2223. The Lord is unwilling to break them,

SD min. 4610-4614. In what way principles subdue affections.

BREASTPLATE. AC 9865. The twelve stones in the breastplate represent all truth from good, (See also AC 9874, 9899, 9900, 9901)

BREATH. *flatus.* TCR 666e. What is conscience but a breath of wind...

AE 419:9. 'The breath of the spirit lives in the nostrils' means spiritual life... 'no breath in their mouth' signifies that there was no truth in the thought...

AE 578:4. Because that hell burns with a lust for destroying, it is said, 'the breath of Jehovah like a stream of brimstone doth kindle it'

BREATHE ON. *aspiratio.* SD min. 4754. He also drew through the nostrils some of the infernal dust.

BREATHE. *halitus.* AC 3340. The infernals breathed nothing but hatred, revenge, and slaughter, SD 1279. The very breath or sphere which they have about them is venomous,

BREATHE. *respirare.* EU 87. Spirits from Mars applied themselves to my left temple, where they breathed upon me with their speech...

AC 7361. The speech of those of the Most Ancient Church was produced by internal respiration.

AC 7362. Their respiration was interior, proceeding from the region of the chest toward the navel, with an imperceptible breathing toward the mouth.

AC 7411. The signification of 'there being breathing' as being that there was no longer what was undelightful, AC 8530. The respiration of the lungs with respect to the pulse of the heart,

BREATHE. *spiraculum.* CL 321:4. Partners thus united in marriage think and breathe what is eternal,

BREECHES. *femoralia.* De Mirac. 5. Even to the extent of wearing breeches,

AE 1009. Aaron had breeches of linen that were upon his flesh,

LJ post. 22. The Dutch appear clothed with coats and breeches,

LJ post. 317. They have tunics, mantles, breeches, stockings, like those in the world,

BRICK. *later.* SD 2380. The under side of their bridges (was composed) of bricks,

BRIDE. AE 1099:2. Man enters heaven as a bride enters the bride-chamber,

BRIDEGROOM. *sponsus.* AC 10185:3. The blossoming before the fruit is compared to the voice and joy of the bride and bridegroom;

TCR 73:2. The bridegroom cannot enter the chamber of a maiden before she becomes his bride,

TCR 398:3. The Lord is called the Bridegroom and Husband,

BRIDGE. SD 4713. They proceeded over a long, level bridge.

BRIDLE. *fraenum.* AR 839e. The bridles of their tongues being at length loosened,

BRIGHT. SD 4863. The light from (a candle) was quite bright.

BRING. *affere.* TCR 73:1. There came to me several of the company...

BRING FORTH. AC 8166. 'To be led forth' signifies to be liberated, (See AC 8426)

HH 447. Resuscitation means the drawing forth of the spirit from the body,

SD 3621. It was apparent, how boys are forthwith trained to such hatreds,

Wis. II:3. All things of the body...are led forth and produced.

BRITAIN. *Britannia.* TCR 35:3. 'This book, or wisdom, is esteemed...by some in Britain' (See CL 380:3)

BROOM. *scopae.* SD 1347. Covering the head like a mop.

BROTHEL. *lupanaria.* TCR 381:4. Hypocritical ministers...visit houses of ill-fame,

SD 1663. (He) spent his time in brothels, having intercourse with their inmates,

See Tafel's Documents II: 370, 380.

BROTHER. SD 3146. (His) brother, who, though he died in infancy, is now a man,

BROWN. *bruneus.* SD 874. He was thus of a black color, although he said that the color was brown. SD 4196. It is a kind of marble sphere, colored with dark brown.

BRUTE. *brutus.* CL 105. Adulteries are not rational but brutish,

SD 2485. That evil spirits are worse than brutes.

SD 2766-70. That brute animals live in the order of nature, and that after death their souls can by no means live.

Wis. X:6. With the evil the love of the will is defiled, depraved, and made brutish by means of the understanding.

BUBBLE. *bulla.* 5 Mem. 5e. As a bubble, as it were, of air,

See also BULL.

BUILD, ACTION OF BUILDING.

aedificatio. TCR 379:1. 'The edifying of the body of Christ;' (Eph. iv. 4-13)

TCR 721. They may be compared to the building of a house,

AE 1154:2. It is like a man about to build a house,

BUILDING. *aedes, aedicula.* CL 56:1. I saw also small buildings, similar to the temple, and in them were wise men.

TCR 537. They are like little chapels of houses of God, SD 843. There appears also to many a great city with lofty buildings,

BULL. *bullia.* TCR 90. He can, as by a Papal Bull, remit sin...

BUNDLE. *fasciculus, fascis.* CL 406. They cling together like a bundle of sticks.

SD 2822. There is nothing at all in such a celestial bundle,

BURN. *adurare, adolare.* AC 10402:2. 'The days of the baals to which she burned incense,' (Hosea ii. 12)

DP 226. Others like fiery skeletons, and still others like charred ones.

TCR 707. 'The priest shall burn it upon the altar;' (Levit. iii. 11)

BURN. *exadescere*. DP 294:3. They were so enraged that they were reduced almost to mental impotence.

BURNT. AC 2177. Representative worship consisted in burnt-offerings and sacrifices.

BURNT BREAD. AC 1514. The sphere of those who have studied eloquence to the end that everthing may be rebound to self-admiration...is like the odor of burnt bread. (See SD 1046)

BURY. SD 4740. When he descends into the sepulchre, there come several spirits, AE 513:16. After the Lord's resurrection...

BURY. *sepelire*. HH 335. They were representing the Lord rising from the sepulchre,

BUSY THEMSELVES. AC 6435. The mutual love to which the man of the spiritual church busies himself in arriving.

BUTTERFLY. *papilio*. HH 108. (Caterpillars) come forth clad with a different body and fly in the air... EU 79:3. They are changed into chrysalises, and thus into butterflies, (TCR 106)

TCR 12:6. They thus, as it were, return into the womb to be born again, becoming finally butterflies,

TCR 80:3. In which flit about pious notions like butterflies in the air,

TCR 335:4. Do other caterpillars think as they creep along walls and become finally butterflies?

TCR 499. Unless every insect was gifted with the same freedom there would be no butterfly to sport with its partner in the air, (See AE 1198:3)

TCR 687:3. An image of regeneration is presented in the wonderful transformation of silk-worms into nymphs and butterflies,

TCR 695:5. Grubs which become butterflies,

TCR 785. The internal of the silk-worm induces its external to fly forth as a butterfly.

AE 575:5. The wonderful things that pertain to silk-worms, butterflies,...

Wis. XII:4. See the Divine operation in the case of a worm with a caterpillar and butterfly produced from it.

Coro. 22. Those two falsities and impostures have been comparatively like impregnated butterflies, (See De Conj. 129)

BUY. AR 622. 'These were bought from among men' signifies that they are such as were capable of being regenerated by the Lord,

C

CABLE. *cordifunis*. TCR 280:8. Neither can a ship's cable enter or be drawn through the eye of a sewing needle,

CAIN. *Cainus*. AC 3325:11. This was represented by Cain, in that he slew his brother Abel.

DP 236. 'Their first son, Cain, killed his brother Abel'

CAIN, MARK OF. SD 323. By the mark set on Cain, such an odor is understood,

SD 1281. They can be at once recognized, as is said of Cain,

SD 1293. He had such a mark upon him that they fled away as from a murderer,

SD 1295. That mark still remains wherever they go.

CAKE. AC 10078. 'A cake of bread with oil,' signifies middle celestial good. (See AC 10079)

AE 617:27. 'The cake of barley made with dung' signifies such adulteration, 'a cake of barley' meaning natural good and truth,

CALL ON. *invocare*. DP 231:6. They invoke the Father and not the Lord,

CL 375:2. When men are approached and invoked in place of the Lord,

CALLOSITY. SD 862. This callosity is a mass of the fallacies of the senses,

SD 877. Respecting the callous substances,

SD 1023. The indurations of the callous substances in souls, are thus presented,

CALVIN. *Calvin*. TCR 64. The founders of the church today - Luther, Calvin,...

TCR 137:2. What Calvin in his time used to say of worship from this faith,

TCR 154:2. The dogmas taught by Calvin,

CAMEL. *camelus*. TCR 68. He has of himself no more power against evil and its falsity than a fly against a camel.

TCR 478. The same number of camels or horses.

CAMEL AND NEEDLE. AC 128. He is desirous of being instructed from things of sense in what is celestial and Divine, which is as impossible as it is for a camel to go through the eye of a needle. (See AC 1072)

AC 233. To explore the mysteries of faith by means of memory-knowledges is as impossible as it is for a camel to go through the eye of a needle,

AC 2343. It is as impossible for those who are not in the good of charity to have this belief, as it is for a camel...

HH 357. Those who apprehend the Word only in accordance with its literal sense, err in many respects...for example, that it is as difficult for the rich to enter into heaven as for a camel to pass... (See TCR 29:2)

CL 240. For them, it is just as impossible to think differently of embraces in marriage than of embraces in whoredom, as it is for a camel...

SD 1466. 'That it is easier for a camel to enter through the eye of a needle, than for a rich man to enter into the kingdom of heaven;' by riches here being understood those sciences from which human learning and wisdom are derived.

AE 1146. 'Ivory' signifies rational truth, because the camel signifies the natural in general,

CANA. *Kana*. AR 316. Similar is the signification of these words of the Lord at the marriage in Cana of Galilee;

CANAAN. AC 585. The 'land of Canaan', or the 'holy land' denotes love,

AC 8317. 'The inhabitants of Canaan' signify those who are of the church, and as being those there who have adulterated goods, and falsified truths.

CANCER. See **CRAB**.

CANDLE. *candela*. CL 420. Lowly worms which become bees supply wax for the lights from which churches and palaces are in their splendour. (See TCR 12:9, 13:3)

See DLW 256.

CANDLESTICK. *candelabrum*. TCR 606.

The regenerate are like the lamps of the lampstand in the tabernacle, (See SD 4140)

CANDLESTICK. *lychnuchus*. TCR 505:3.

When I said this, he seized in his hand a candlestick, intending to throw it in my face,

See LAMP.

CANE. AC 5943:5. 'Thou has not bought sweet cane with silver' denotes thou hast not procured for thyself the truths of faith,

AC 6723:2. 'Grass instead of the reed and the rush' denotes that there will be true memory-knowledge,

AC 6726. 'The reed' and 'the sedge' denote the lowest memory-knowledges,

AC 7131. By the stalk which is beneath (the seeds) is signified the general vessel of truth,

CANON, HEAD. *canones*. TCR 114:2. The explanation shall be divided into the following heads or sections:

CAPERNAUM. AE 653:9. Is evident from the Lord's words respecting Capernaum,

CAPITAL PUNISHMENT. AC 8542.

That family is taken from among them, not by any death penalties,

SD 460. They cast out from them those who are evil, but do not punish them with death.

SD 623. Death is announced to them.

See AC 3175, 3489:3, 7810, 9349:4, 10791, HD 312.

CAPTAIN. AC 6385:2. The knowledges of good and truth, which are described by what belongs to a ship, as... 'pilots' and 'sailors'.

CAPTIVATE. *captare*. AC 68. I am well aware that many will say that is relate such things in order to gain credence,

CAPUCIAN. *capucinus*. SD 4681. Some of these are of the Capuchins.

CARDINAL. SD 5079. Cardinals have the characteristic, in the other life, that there they similarly wish to rule over the whole world,

SD 5214. Behind these, were seen as many as fifty cardinals,

CARDS (PLAYING CARDS). *charta*.

TCR 332:5. I also saw their law books turned into playing cards,

CARE. SD 185. Sometimes I have fallen into thoughts concerning worldly things, and the cares attending them,

CARPENTER. *faber*. SD 3054. Wood-cutters and sawyers and others,

SD 3079. All who are not of true faith, appear to those who see them as wood-cutters, and sawyers of grass;

Ath. 125. That He was a carpenter's son; (p. 512, Vol. VI AE)

CARRIAGE. See CHARIOT.

CAST. AR 835. 'These two were cast alive into the lake of fire,'

AR 864. They who were in evils as to life and in falsities as to doctrine, were cast into hell,

CAST OUT. *ejicere*. AC 10057e. But with the

Lord there was not removal, but casting out of those things which He derived from the mother,

CAST OVER. *superinicare*. Char. 4e. The man must remove disguises, if he had cast any over them,

CAT. SD 4369e. The punishers...treated as cats do mice those that supposed themselves able to effect everything,

CATCH. *aucupare*. AC 9993:3. At the present day scarcely any one can apprehend these arcana,

CAUSE. SD 1683. Nothing of this nature can be without a cause in the inmosts and the supreme,

CAVE. AR 338. By 'caves' are signified the evils with such, (See AE 410)

TCR 798:11. A road leading to the cavern where those live who have confirmed themselves in the execrable doctrine of predestination.

CEASE. *desinere*. AC 8326e. Regeneration with man never ceases,

AC 8439:2. The influx from the Divine passes (down) into use, and there ceases.

AC 9216. The sensuous is the ultimate of man's life, for (all the interior things) cease in it,

AC 9538. Everythings spiritual ceases in that which is called natural truth;

AC 9824. The Divine truth...in an external form in which the interior things cease.

AC 10441:2. As man's interiors cease in the flesh and bones...so the Word must have an ultimate in which its interiors may cease.

AC 10567:2. That the interiors of the Church, of worship, and of the Word, cease in their external, and rest upon it,

HH 304:2. The ultimates in which the Divine influx ceases...

DLW 160. For creation has ceased there.

DLW 165. The terraqueous globe...is the ultimate work, in which all things cease,

DLW 302. The atmospheres...in their ultimates cease in substances and matters,

PP Hist. Parts, Introduction. The representative churches ceased when the Lord came into the world,

AE 675:20. All the forces of life of this Greatest Man or heaven close in the two hands and the two feet,

AE 1146:3. 'That the houses of ivory may perish, and the great houses may have an end.' (Amos iii. 15)

CELEBRATE. CL 307. A conjugal covenant should rightly be entered into before the wedding is celebrated,

CELEBRATED. *famigeratus*. EU 38. A certain spirit from our earth, who during his abode in the world had been most distinguished from his learning,

CELESTIAL. *coelestis*. AC 10286. The Lord among good spirits;

SD 1059. The cortical substances represent celestial things,

SD 3544. Some of them are of a celestial genius.

Coro. 39. Every church is three-fold, inmost or celestial, middle or spiritual, and external or natural,

CELESTIAL ANGEL. *angelus coelestis*. SD 1474-5. All celestial angels are not such,

Verbo 8:2. But with regard to the angels of the highest heaven, they have no thoughts, but perceptions...

CELESTIAL KINGDOM. AE 855. 'And as the voice of a great thunder' signifies glorification of the Lord from His celestial kingdom. (Other references in this number)

AE 1083:8. Ends are actually in the celestial kingdom,
CELESTIAL-SPIRITUAL. AE 1012:3.

Another (internal sense) that is more remote and is called the spiritual celestial sense. (See AE 1024:2)

AE 1025:2. In the celestial spiritual sense it involves that one God only is to be acknowledged,

CENSER. *acerra*. AC 10177:10. That frankincense, censers, and incense boxes were in use among the Romans...is known from history.

AE 324:6,8. That fire was cast out, and their censers were made into a covering for the altar,

CENTER. *centrum*. SD 2316. There are in the heavens, as it were, perpetual centres,

SD 2487-8. (They) conspire from single points, as centres to a state of integrity;

CEREBELLUM. *cerebellum*. SD 2030. He was at first above the head, afterwards under the cerebellum,

CERTAIN. AC 1690e. That all this was so, I know of a certainty.

AC 2302. There are certain and numerous societies of angels,

AE 898. 'To write'...means what is certain, because what is terminated.

CHAIN. SD 2444. To make a comparison, in catenaries and the like,

CHALCEDON, COUNCIL OF. AC 4738:3. How this was decreed in a certain council has also been revealed to me.

SD 4551. A council, wherein it was concluded that a distinction should be made between the Lord's Divine and human nature.

CHAMBER. *camera*. LJ post. 27. He disclosed that he was by turns in a chamber panelled above...

LJ post. 28. In that chamber the walls are of stone only, (other references in this number)

CHANCE. *casus*. AC 6316e. They then believe it to be the part of simplicity to attribute anything to the Divine, and not to prudence and nature, and everything else to chance.

AC 6494. I once played in company a common game of chance with dice,

SD 4562. Concerning fortune.

CHANGE. *mutatio*. Life 97. Let them resist the evils they are inclined to, and they will perceive a change.

CHANGE. *vicis*. CL 291:2. After alternations of rivalry obtain the dominion,

SD 2091. Spirits and angels change societies according to all the Lord's good pleasure,

SD 2294. The states of spirits are varied, so that thereto may be compared the vicissitudes of the year,

SD 2810. (Certain) things obtain their situation in the Grand Man...according to the changes of their state,

CHARACTER, JUDGING. SD 1585. A

shrewd and intelligent man is aware from the face, speech, and actions of another of what quality he is,

CHARIOT. *currus*. DP 199. He knows no more than a rider asleep in a carriage,

TCR 342e. All are overwhelmed, men, horses and coach, in the icy water.

CHARIOTEER. *auriga*. Infl. 9:4. These may be compared to charioteers who yoke the horses behind the chariot and not before it.

CHARITY. *charitas*. AC 2385:5. Still the Church was one, because charity was the essential to them.

HH 148. Love towards the neighbor, which is called charity,

HH 403. Angelic life consists in performing the good works of charity,

HH 414. Those who are in heaven are continually advancing towards the spring of life, with increase according to the growth and degree of their love, charity, and faith. (other references in this number)

HH 481 (Footnote 1). Thus charity towards the neighbor extends to all things of the life of man,

HH 535. Most of these have withdrawn from the life of charity.

CL 126. Charity which pertains to good. (other references in this number)

CL 164. The spiritual virtues with men are love of religion, charity,...

TCR 3:2. The next two (particulars have reference) to charity,

TCR 654. Works of charity, done by a Christian and by a Heathen, are the same in outward appearance... (other references in this number)

TCR 802:2. Faith and charity, in thought and speech only, avail nothing,

See also AC 795, 859, 2853, 2982, 4663, 4686, 4721, 4844, 5355, 5828:3, 5843, 5997, 6247, 6708, 7759, 7819, 8034, 8966, 8968, 9115, AE 1154:1.

For further references, see supplemental page on CHARITY.

CHASM. AC 949:2. (Their faces are) pitted with horrible cavities,

CLJ 29. Those who were on them cast down through the chasm,

AR 484. I observed upon the ground a sort of domed grotto, access to which was open through a cave.

SD 6036. He afterwards went through a long void, and came to a cave,

CHEAP. *vilipendere*. AC 4227:2. They made Him very cheap, regarding Him merely as another man,

CHEERFULNESS. *hilaritas*. TCR 665:3. 'They have been restored to their former cheerfulness by drugs.'

SD 569. (They kept) my face continually cheerful and laughing.

CHERUBIC. *cherubinus*. SD 255. Which is still most appropriately called a cherubic sphere,

SD 256. When I was in that cherubic sphere...

CHIDE. *jurgatio*. AC 4702. 'Envying' signifies also being jealous and quarreling;

CHIDE. *jurigum.* CL 153:2. There are those who abstain from (adulteries) from fear of upbraidings by the wife at home. (See AE 1009:2)

SD 4218. Those of this class (dwell) in mutual railings and feuds,

CHILD. *puer.* AC 1438, 1443:2, 1446, 1472e, 1491, AE 918:11. The Lord as a child;

AE 1056:2. Those who, from childhood, begin to be inflamed with the desire to exercise dominion through the holy things of the Church,

CHILD. SD 3621. It was apparent how boys are forthwith trained to such hatreds,

AE 631. The external of the Word is written for children and the simple-minded, (See AE 632:2)

CHILDREN. *liberi.* DP 330:2. The Lord who is divine love cannot act otherwise than a father on earth does with his children...

SD 4246. The case is similar with children when they read the Word,

Char. 14. Who can do evil to his children...?

CHINESE. *Chinensis.* EU 166. The seeds or grains were like the grains of Chinese wheat.

LJ post. 132. When I awoke I saw around me some Chinese,

CHOIR. *chorus.* AC 1649. This kind of speech, possessing the rhythmical or harmonic cadence of songs...

EU 61. There came out of heaven choirs of angels from our earth,

SD 3066. A choir came to me in the morning,

CHOOSE. *elig.* CL 333:2. If a lover while in that state were given the option of choosing the worthiest of the whole sex...

CHRIST. *Christus.* AC 9809:9. 'Jesus Christ hath made us kings and priests' (Rev. i. 6; v. 10)

Inv. ii. Those who acknowledge a personal union in Christ,

CHRISTENDOM. *Christenheten.* Docu. II, p. 383. The establishment throughout the whole of Christendom of a New Church based upon this 'Theology'.

CHRISTIAN. *Christianus.* SD 5931. Many Christians now in the world, differing as respects to life, were instanced...

CHRISTIAN CHURCH. AE 392:4. The simple in the Christian world so think...

CHRISTIAN GENTILISM. AC 3447. (The church) which is in Christian gentilism, where it is permitted to adore saints and their idols. (See AE 1029:4)

CHURCH. AC 2385:5. Still the church was one, because to them charity was the essential thing.

TCR 851:3e. They should also be seen now, when a Church is being established...

SD 3108. As soon as they go forth from the Church, (they) believe nothing,

AE 1127:3. Even the church on the earth in general is a man; likewise all assemblages that are called churches are by themselves men.

CHURCH OF THE GENTILES. AC 367:2. The Church of the Gentiles, or new church, is

represented by Esau,

AC 422. 'Jacob' is taken in both senses in the Prophets, in one denoting the true external church of the Gentiles.

AC 2986. By 'the sons of Heth' is signified a church from the Gentiles,

CHYLE, PREPARE THE. *chylifecere.* DP 336. *The mesentery elaborates the chyle...*

CICERO. TCR 273. Is it credible that Aristotle, Cicero,...first derived their knowledges from their own understanding?

SD 3285. Of which matters Cicero also writes... (See SD 3917)

Verbo 16e. Some of the ancients, who were pagans, as Aristotle, Cicero,...

CIRCLE. *circulus.* CL 78e. As to its circle...that it decreased according to its circling,

Ath. 190. The radiant circles are devolutions of the infinite,

CIRCULATE. *circulare.* SD 2728-30. Concerning the wonderful circulation of ideas in heaven.

CIRCUMSPECTION. AC 5089e. The learned cannot do so, but look at everything from terms and knowledges, their mind being fixed in these things,

CL 210. The love of recognizing objects, from the love of being circumspect has the sense of touch...

CL 296. With those who have the love of the sex there is free circumspection and also determination,

AE 282. 'Flying' signifies circumspection and presence,

CIRCUMVOLITION. SD 2728-31. (See above, under CIRCULATE)

CITIZEN. *cives.* SD 2502e. Those who begin to indulge in ease are deprived of all zeal to be citizens.

SD 2504e. (They) take from them all that is pleasant in life...and so destroy citizens, consequently the state.

CITY. *urbs.* TCR 55. Every one knows that there is not an empire, kingdom, dukedom, republic, state or house which is not established by laws,

SD 2581. At the same time I thought of cities,

SD 2609. That angels can by no means have an idea...of the names of lands, or cities, and men, but of the things which they signify.

CIVIL. CL 485. Both judgments are just, the one being for the good of civil society...

CLEAN. *mundus.* CL 64. This love is celestial, spiritual, holy, pure, and clean...

CLEAR. *clarus.* HH 603. These things which have been said about heaven, the world of spirits, and hell will be clear to those who are in the delight of truth,

SD 2536-8. Whether any man can be brought into that state, so that he may be in any clear idea,...I do not know;

CLEAVE. *adhaerere, adhaerescere.* EU 94. Their celestial love was signified by the flame which adhered to the hand...

DLW 413. This clings to every love as a surface,

SD 445. Wherefore when they flow to a man, they also continue to cleave to him in this way.

CLERGY. *clerus.* TCR 183:2. I appeal to the learned, both clergy and laity, whether they entertain any other view of the Trinity...

CLEVERNESS. *ingenium.* TCR 621:12.

Human ingenuity can confirm whatever it pleases,

CLIMATE. TCR 185. In the spiritual world there are climates and zones,

CLOAK. *amiculum.* AC 9942:8. Such things were represented by the king's daughter and by her garment, or tunic,

CLOSE, KEEP AWAY. *arcere.* DP 281. That love would remain shut in,

CLOSE. *claudere.* AC 6619. There are fewer things in (the prayer) in proportion as his thought has been closed;

HH 420. That heaven is closed when it is filled... (See HH 71)

CL 522e. 'Enter into your chamber and shut the door' AE 960:14. When this is done heaven is closed and man is left to hell,

AE 1094:2. So far as heaven is opened to him hell is closed.

CLOSE. *occludere.* AE 1056:2. The love of having dominion by the holy things of the church shuts up the interiors of the human mind...

CLOTHE. AC 9424:7. 'The covering of the graven images of silver, and the clothing of the molten image of gold' denotes memory-knowledges of falsity and evil...

SD 3224. Those things which appear left (behind), like clothing, be similarly renewed...

SD 3226. We then spoke concerning the left-off clothing,

AE 1222. The signification of 'to be clothed' as meaning to be instructed in truths, (That this is the signification of 'garments' and 'to be clothed' see AE 64, 65, 195, 271, 395d, 951).

CLOUD. AE 1114:2. Some have formed an idea of God like the idea of a cloud in some ethereal space, AE 1115:4. He who in the thought of his body sees Him like a cloud...

CODES, CODEX. *codes.* AC 9353. Written first on wooden tablets,

AE 728:2. Reduce them to book form,

COHERE. TCR 36. (The Being of God) enters into His essence as an adjunct, cohering with it.

TCR 349. 'A number of truths, that cohere as one whole, exalts and perfects faith'

TCR 381. His mind cannot be withdrawn from the flesh to which it coheres,

TCR 384. Those who reject the Word, reject the Lord also, for these cohere as one.

TCR 406. Otherwise there could be no cohesive society,

TCR 448. The interiors of the good who are thus joined fast to the evil are closed, and both are thrust down to hell.

TCR 565. The sensual is the ultimate of the life of man's mind...cohering with the five bodily senses.

TCR 685. The three uses of baptism cohere as a unit.

COLD. *frigidiusculus.* SD 549. They suffer such a punishment that, being very cold, they split wood. (other references in this number)

COLLEGE. *lyceum.* TCR 803. The doctors... who teach in their schools,

TCR 808. These higher studies are indeed pursued by the young people who show aptitude at school,

COLOGNE, THREE WISE MEN OF. *three sapientes of colonia.* Inv. 39. How many are there not where the three wise men are said to be buried?

Inv. 46. What has been the use of miracles...of the three wise men of Cologne? (See Inv. 52, 55)

COME. *venire.* AR 956. By 'let him that heareth say, Come,' is signified he who hears and thence knows anything of the Lord's coming...let him pray that it may come; (other references in this number)

COMEDIAN. *comodius.* DP 224. That a person can outwardly feign to be other than himself is manifest from actors and mimics.

COMFORT, CONSOLATION. *consolari, consolatio.* TCR 599e. Similarly He gives a man, after temptation,...consolation.

AC 2041:3. They observe something of heavenly light and the consequent comfort.

AC 2535. There then comes forth something like a revelation as to hope, consolation,...

AC 2693e. Men may have consolation from being able to express their feelings...

AC 4248. He is not yet in the knowledges wherewith to defend himself, and to which he may have recourse for comfort.

COMMANDMENTS. *praeceptum.* LJ post. 351. The Ten Commandments...

LJ post. 356. The commandments of the Decalogue, where the evils are (named) which are sins...

COMMON. *vulgus.* SD 2524-6. There are thoughts within the sphere of vulgar or apparent thoughts which are not distinguished;

COMMON GOOD. HH 393. Those who in the world have loved (the country's) general good more than their own...

HH 418. That end is the common good; and when it reigns, there is, from the common good, good to each individual,

COMMON PEOPLE. HH 364:2. I have sometimes talked with common people, who, while living in the world, believed in God...

SD 1328. How miserable is the life of many from the lowest class of the people,

SD 1347. Those who in the world have continually lived in quarrels and thefts, as many of the lowest people do,

SD 3531. It was told me that they were of the common people...

SD 3655. I again heard that some who were spiritually dead,

SD 4627:12. A crowd which is in the light of that sensual as are many of the common people...

SD 4629:9. The influx thence is into every man;

COMMON SENSE. AC 4754. They dare not speak contrary to common sense,

AC 5556e. Those who in the world became so from a confusion of good and truth...and who thereby have the less common sense.

COMMONWEALTH. *respublica.* AC 6207. Those who do not fear the loss of these things are members of the commonwealth who are worthy only of rejection.

DLW 328. By man is meant an assembly of men...as a commonwealth,

TCR 55. There is not an empire, kingdom, dukedom, republic, state or house which is not established by laws,

TCR 429. By the duties of charity, however, we do not here mean the duties belonging to any offices in a kingdom or republic,

SD 2501-5. In a word, they are burdensome, or only burdens to the commonwealth.

COMMUNION. *communio.* AR 531:5. Do this once or twice a year when you are approaching the Holy Communion;

TCR 510. The communion called the Church consists of all those who have the church in them,

COMPANY. *coetus.* DLW 261e. The latter he does when alone, the former when in company.

CLJ 57. They were not allowed to gather together in companies,

COMPANY. *consortium.* AC 67. It has been granted me to be in the company of spirits and angels.

COMPARISON. AC 1668e. The nature of the Lord's temptation in comparison with that of men...

AC 2189:4. As the Lord's rational good was then Divine, it cannot be described otherwise than by comparison...

AC 2715. The state of the spiritual man in comparison with the state of the celestial man...

AC 3404:3. In what appearances the angels are in comparison with man,

AC 3425:2. In this case bodily and worldly things appear to the man as scarcely anything in comparison,

AC 6128. The nature of influx may be seen from a comparison with such things as inflow in nature,

AC 8989:11. In the Word there are no comparisons, but real correspondences.

EU 58e. The likeness between a man and a brute animal, with which also such persons not inaptly compare themselves.

DP 160. This will merely be illustrated by a comparison.

CL 443. The nature of scortatory love and conjugal love can be elucidated by a comparison with houses...

TCR 48:10. This they illustrated by means of the following comparison.

TCR 117. The subjugation of the hells may be illustrated by various comparisons.

TCR 124. By such instances it may be possible, not indeed to make comparisons, but to illustrate...

TCR 125. That God could not have entered upon and accomplished these operations except by His Human, may be illustrated by various comparisons,

TCR 137:5. 'Do not be surprised that I have used such comparisons in speaking of your faith'

TCR 304. Heavenly peace may be compared, in many respects, to a state of natural peace.

TCR 354. This may be illustrated by comparison with the members, viscera, and organs in one body.

TCR 374:4. This may also be illustrated by comparison with a temple;

TCR 609. The three degrees which exist in heaven, and consequently in the human mind, may be illustrated by comparison with material things...

TCR 660. A comparison may therefore be made with the church,

TCR 724e. It may also be compared to a marriage on earth, to which are invited only the relatives... (see TCR 365:3, 506:7, 710)

SD 5513a. I was able to compute, by making a comparison with the extension of the spirits and angels from our earth,

AE 254:2. There is a comparison made between the men of the church and the Lord Himself...

AE 691:2. That the Lord then has power and sovereignty can be illustrated by a comparison with the sun of the world...

AE 750. (Those) who have regarded the life of the world as of no account in comparison with the life of heaven.

AE 1084:6. It is allowable to illustrate spiritual things by means of comparisons drawn from natural things, (other references in this number)

AE 1154:2. The operation of the Divine providence,...may be illustrated by two comparisons.

Coro. 33:2. To use comparisons,...

Coro. 51:3. In order that this matter may acquire some light, it shall be illustrated by comparisons.

Coro. 57:2. The state of vastation may be compared with a garden or grove around a temple...

Coro. 59:4. That everyone conquers who calls upon the Lord in temptations shall be illustrated by comparisons.

COMPASS. *ambire.* AC 5343. The field belonged to the city, and made its surrounding compass.

COMPASSION. SD 1246. Inasmuch as they are now in hell, they are rather to be commiserated...

COMPEL. SD 2099. Man and spirit is compelled to think and speak that which the Lord permits or allows;

COMPLAINT. AC 8563:6. 'And the people quarreled with Moses' signifies a grievous complaining against truth Divine..

AC 8588. 'Quarreling' signifies complaining...therefore 'Meribah' signifies the quality of the complaining.

COMPLEMENT. CL 44:8. 'Is it not its beginning, its foundation, and its completion?'

COMPLETE. AE 397. The time when the Lord was in the world even until this time when the judgment was accomplished.

COMPOSITE. *compositus.* SD 2197. That to every composite idea with men,...correspond spirits and societies of spirits.

CONCEDE. AC 9439. It is easier to make a raven white, than to cause those to believe who have rejected faith.

EU 124. It has been conceded to relate such things as delight the man who is desirous of knowing,

CONCEIVE. AC 1891. The Lord's first rational was conceived according to order...

AC 3868. 'And she conceived again, and bare a son'

signifies spiritual conception and birth from what is external toward things more interior,

CONCLUDE. *concludere.* AC 2556. From this there is given man a faculty of thinking, concluding, judging, and reflecting,

AC 5937. They who excel less are they who in their own mind conclude and thus perceive but little,

CONCUBINE. *concubina.* AC 3246e. It is not allowable for Christians to take to themselves a concubine,

AC 9002e. It was then no longer permissible to have concubines for wives.

SD 3537:2. It is better to enter into marriage in the season of youth than to practice concubinage previously, SD 6110:16. Unless eternity be thought of...a woman is not a wife, but a concubine...

SD 6110:21. The pleasure of having a concubine before marriage: of what nature it is...

CONCUR. *concurrere.* SD 2062-3. In a single idea innumerable others concur,

CONDEMN. *damnare.* Life 3. Whoever leads an evil (life) is condemned. (See Life 7)

CL 527:3. In some the angels condemned these things as evils of sin...

CONDITION. CL 250. There are many inequalities of station and condition...

CONFESS. HH 412. They confess that nothing of it is in the least expressible or conceivable.

CONFIDENCE. *confidentia.* SD 2429. Those who trust in themselves...it is permitted to spirits to lead, SD 2563-4. In so far as the man trusts in himself, so much the more remote is he from the Lord;

CONFIRM. *confirmare.* AC 2831. Confirmatory things are added thereto...

TCR 621:12e. Human ingenuity can confirm whatever it pleases...

CONFLICT. AC 2129. There are likewise other kinds...of conflicts,

CONFUSION. *confusio.* SD 2059. Some excite one mixed idea, and some another, whence confusion arises,

CONGLUTINATE. *conglutinare.* SD 2129-30. Suited to every conglutinated particle,

CONJECTURE. *conjectura.* SD 2189-90. They are all much addicted to conjecturing...

CONJUGIAL. See Letters & Memorials, p. 721, note 7. It can be shown from Swedenborg's autographs that he used the word conjugal;

AC 2734. They who in the life of the body have had happiness in marriages from genuine conjugal love, have happiness also in the other life;

TCR 805e. For love truly conjugal is a heavenly love...

CONNECTION. *connexio, nexus.* LJ 9:3. There is such a close connection from first things to last that...They constitute one thing,

TCR 118. The spiritual world is so connected with the natural world that they cannot be separated. (other references in this number)

SD 2462. (Their) nexus is also incomprehensible and ineffable;

CONSCIENCE. *conscientia.* AE 973e. Thus does a man think from conscience, and act from integrity...

CONSCIOUS. AE 802:5. The effects that come from it man is conscious of.

Wis. VII 4:2. They live without any consciousness of life.

CONSIDER. *expendere.* HH 576. In his mind he can consider, evolve, and form conclusions,...

DLW 361e. Then consider which is the wiser.

CONSPIRACY. SD 5093. There was a conspiracy in the (natural) city in which I was...

CONSTANT. AC 5886:6. 'A treasure in the heavens that faileth not;' (Luke xii. 33)

CONSTITUTE. AC 5940e. The truths of the church with good...constitute the Church.

CONSTRICION. AE 411. By which light their pretended goods and truths are constricted,...and their evils and falsities are loosened,

CONSULT. *consulere.* AC 2209:2. If the rational be consulted, can it believe that the Word has an internal sense...? (See HH 64:2)

AC 7454. Does not communicate by thought or by speech.

CONSUME. *consumere.* AC 2404. 'Lest thou be consumed in the iniquity of the city' signifies lest they should perish by the evils of falsity. (See AC 2408)

AC 7571:2. 'For the wickedness of them that dwell therein the beasts and the bird shall be consumed.' (Jer. xii. 4)

AC 10130:11. 'Lest they be consumed for all their sins.' (Num. xvi. 26)

CONSUMMATE. *consummare.* AC 1855.

'For the iniquity of the Amorites is not yet consummated,' signifies the last time, when there is no longer any good. (See AC 1857)

AE 610:5. 'Time, times and a half' signifies a full state of vastation;

AE 761e. It is clear that these times signify a consummation, for it is said 'until all these things shall be consummated,' and consummation means fulfillment...

CONSUMMATION. *consummatio.* Dicta Probantia p. 11. The consummation of the Church as described by various things in the book of Daniel.

Coro. III. (The Church's) fourth (state) has been its end, when was its night, or consummation. (See Coro. XVII, XVIII)

Coro. 9. The end of the Church, or consummation of the age,

Coro. 10. That after the consummation...the Lord Jehovah appears,

Coro. 12. From the time of the vastation of a Church, up to its consummation, Hell grows to so great an extent...

Coro. 31. The fourth state of this (Most Ancient) Church...is called its consummation,

CONTACT WITH THE SPIRITUAL WORLD. SD 722. That man might speak with spirits and angels,

SD 740. This cannot take place on this earth because the door towards heaven has been closed,

CONTAMINATE. *contaminere*. SD 2238. For they would thus speedily contaminate the world of spirits,

CONTEMPT. SD 1389. He could not desist, howsoever in his heart he contemned me,

CONTINUE. HH 445. In its internal sense 'death' signifies resurrection and continuation of life.

AE 1207e. There is nothing in the effect that is not in the cause, thus from a continuity of causes and effects,

CONTRACTION. AC 3755:4. By the 'days being shortened' is signified a state of removal,

AC 6663. There are impurities which they have contracted in the life of the body that in no wise agree with heaven.

AC 6811e. They induced a kind of contraction on the right side of my head,

CONTRADICTION. *contradictio*. AC 4968. Nor is there any contradiction in the historical narrative,

CONTRARY. AC 3701:4. Such knowledges are insinuated into him as are not altogether contrary to those which he had before;

CONVERSATION. *loquella*. TCR 480.

Consider also whether in your conversation free will does not operate at every point.

CONVERSATION. *sermo*. AC 3886. The speech of the celestial angels is not intelligible to the spiritual angels,

DP 71. Man is free to think and will as he wishes, but not to speak whatever he thinks, (other references in this number)

SD 281. During several weeks I was in conversation with the Apostles...

CONVERSE. SD 2096. Thus can an angel converse with all throughout the whole heaven,

CONVERT. *convertere*. TCR 356e. A pagan with any judgment, whom you wish to convert...

COPPER. *cuprum*. LJ post. 76e. Copper things correspond to the affections of the Angels of the First Heaven.

COPY. SD 4394. He was the exemplar of heavenly goodness and heavenly truth, and because that suffered He suffered also.

AE 254:2. The Lord's life in the world was an example according to which the men of the church are to live,

CORD. AC 9880. The signification of a 'cord' as being conjunction,

CORN. AC 5895. For harvest is the already ripe crop when it is being gathered,

CORNER. *angulus*. SD 2042. These may be compared to sharp angles which prevent the easy volubility of the gyre,

CORNERSTONE. *angukris*. DLW 71. There is figure of shape either angular or circular.

CORPOREAL. *corporeus*. AC 3492. (Old age), when corporeal things begin to be put off,

AC 4676. Man's spirit being perfected by age as his bodily powers diminish.

SD 2455-6. That interiors or (the things) of the natural mind disagree with exteriors and corporeals.

SD min. 4545. The fourth plane...belongs to the corporeal faculty.

SD min. 4693. On spirits, when they enter into man's corporeals.

CORPSE. *cadaver*. AC 4219. Let no one believe that man is man from his possession of a natural human face, body, brain, and organs and members;

TCR 634. The worship of images and bones,

CORRESPONDENCES. *correspondentiae*. SD 2169-70. There are...spirits who entirely correspond to whatsoever exists in man's intellects,

Inv. 45. The correspondences by which the Word as to each and all of its parts has been written...

Verbo 58. The spiritual sense can be seen, when there is some knowledge of correspondences, (other references in this number)

CORRESPONDENTIALLY. *correspondenter*. AC 10259e. Intermediates must hold themselves so as to correspond with what is first and what is last.

CORTICAL. *corticalis, cortex*. SD 1970. The organic principles of the brain, namely, the cortical substances.

COSTIVENESS. SD min. 4680. (Sirens) cause a kind of colic there, and difficulties in disburdening the alvum.

COTTON. *gossipium*. TCR 79:4. His right ear was stopped as with cotton-wool, (See TCR 644e)

COUNT. *enumeratio*. SD 3264. The inhabitants of Mercury said they had calculated the number of earths...

COUNT. *recensere*. AC 469. The 'book of births' is an enumeration of those who were of the Most Ancient Church,

AC 2165:2. Here also 'bread' denotes all the sacrifices which are there enumerated.

COUNTRY. *patria*. AE 1094:2. It is called, his native land, for there he is to live to eternity,

COURAGEOUS. SD 3228. He was courageous in the life of the body,

COURT. *palace*: AE 706:12. He might have been born in a most splendid palace,

COVER. AC 10583. 'Covering with the palm' involves preventing them from seeing the glory...of Jehovah,

AE 283:6. 'To cover under the pinion' signifies to guard by Divine truth,

COVERING. AC 4040. When the brain is denuded of the skull and the integuments that encompass it,

CREATE. *creare*. TCR 19. There is nothing in the created universe which does not derive its being from Him.

DP 328:5. It is well known that man was created in the image of God, (See DP 330)

Wis. VII 5. These objects are created in a moment by the Lord,

CREATION. *creatio*. TCR Index to the Memorabilia. xi. 'A type of the creation of the universe was shown me,' (other references in this number)

CREATOR. *creator*. SD 519. Beings who can refer all things to the glory of the Creator...

CREEP. SD 520. They do not walk erect, but

stoop,
SD 586. As to their gait: it is not creeping like that of animals...

CRIMINAL. *facinorosus*. LJ post. 158. They perpetrated criminal things.

CRIMSON. *purpureus*. AC 731. Black and white when modified are turned into beautiful colors - such as...purple,

CROCODILE. TCR 574. He would be a crocodile,

CROSS. TCR 452. Those who in public worship kiss crucifixes...

CROSS. *crux*. TCR 126. The uniting of the Lord's Human with the Divine (was) completed by the passion of the cross, (other references in this number) TCR 132:3. Men have assumed the passion of the cross to be redemption itself,

TCR 134:2. 'It is written, Cursed is every one that hangeth on a wooden cross...'

TCR 296:4. In his left (hand) a cross of gold sprinkled with blood,

TCR 673. The sign of the cross on (the Pope's) shoes...
SD 3503. The rich young man's being commanded to take up the cross,

CROSSWISE. SD 6067. Sitting there, as the Indians are wont to do, with the feet crossed...

CROWN. *corona, miter, cidaris*. CL 21. The wife wore upon her head a crown,

TCR 11. The Word, which is the crown of revelations.

TCR 296:4. The first distinguished by a sceptre and crown,

TCR 763:3. Churches...in a variety of goods and truths, are like so many jewels in a king's crown,

Inv. 39. The New Church, which is the crown of all the churches...

Coro. LII. It will be the Crown of the four preceding Churches,

CRUEL. *crudelis*. SD 2572. They are entirely as cruel as Neros in their minds;

CRUSE. AE 638:7. The former good is signified by 'the olive-tree seen at the right side of the bowl'

CRY. *clamare*. AR 368. To cry with a great voice signifies acknowledgement from the heart,

CRY. *exclamare*. TCR 132. Preached and proclaimed from the pulpit...

AE 1096. The signification of 'crying out' as being to make manifest, (other references in this number)

CUNNING. *astutia*. DLW 273. Cunning villainies and subtleties are its crew.

DP 107. The lusts of evil and falsity together with their subtle cunning,

DP 109. This vicar, with the cunning of its chief...

DP 175. The impious can inflict injuries...by cunning,

DP 182. Is it not by prudence, wisdom, cunning...that all things are done in the world?

SD 4681. (Jesuits) surpass others in cunning and deceit,

SD 5569. The other sort...possess interior cunning,

SD 5629. About Babylon and the exceedingly crafty there:

SD 5630. Italians who have been exceedingly crafty,
CUP. CL 14e. The cups were of pellucid gems,
AE 893:5. Temptations are signified by the 'cup' of which they were to drink, (other references in this number)

CUPID. *ludis, opidinis*. CL 461:2. Especially the sports of Venus and Cupid.

CUPIDITY. *cupiditas*. SD 1981. That which is drawn by voluntary act from a man's cupidity and science. SD 2049. He could not come into heaven till he had laid aside the cupidity of entering it;

CURRENT. *vena*. TCR 399:3. It lurks in his will like the imperceptible current of a river,

CURVATURE. *incurvatis*. SD 5578. The syllables and their inflexions and curvatures...

SD 5620. According to the inflections and curvatures, they have a significance in agreement with the heavenly form.

CUSTOM. *assoetudo*. TCR 335:6. There are also some things accessory to instinct derived from habit.

CUT OFF. *amputare*. AE 316:22. 'To cut off their horns' signifies to destroy their falsities,

CUT OFF. *abscindo*. AE 66:4. 'With the Israelitish people to cut off the beard was disgraceful' (2 Sam. x. 4,5) (many other references in this number)

AE 316:14. 'He hath cut off in the glowing of His anger every horn of Israel' (Lamentations ii. 3)

CZARINA. *kajsarinna*. SD 6027:24. He spoke first with the Russian Empress,

D

DAGON. Life 55:3. Dagon the god of the Philistines fell down before it, (See Life 59e, AE 700:11)

CLJ 44. Not unlike the description of Dagon,
DP 326:11. Placed in the temple of Dagon in Ashdod;

TCR 614:2. It may also be likened to what occurred to Dagon the god of the Philistines,

TCR 630. 'I have no more power...than Dagon the god of the Philistines' (1 Sam. v. 4)

TCR 655. Of the Philistines in Dagon,

DAN. SD 2413. When I read those things that were done by the sons of Dan,

DANGER. AC 10384. It would be dangerous for those on our earth to speak with angels. (See SD 3781)

AR 9e. On account of this danger the time has been shortened by the Lord,

SD 1959. That the opening of heaven to any spirit, and still more to man, is full of danger.

Verbo 27. Immediate revelation could neither be given nor received without danger to their souls,

DANIEL. AC 2547:4. That which Daniel prophesied in regard to the four kingdoms;

DARE. *audere*. DP 135. No spirit has dared to tell me anything about what is in the Word,

AR 153:7. For fear of losing reputation dare not,

TCR 117. Nobody dares to go outside the walls of the city, (AE 783:2, Latin)

DARE. *hiscere*. See GAPE in Concordance.

TCR 87. When they emerge therefrom they dare not come near the angel.

TCR 123:4. Until not one of them dares come forth to attack any man,

DATES. CLJ 53, 60, BE 1, 31, TCR 632, 791, LJ post. 18. Swedenborg mentions specific dates in the text, especially in regard to the Last Judgment.

DAUGHTER. *filia*. CL 220:3. By sons are signified truths and by daughters goods,

DAVID. *David*. AC 3246:4. Also with their descendants, as...David,...

AC 7601:5. David also, when the ark was brought over into his city,

HH 216. By 'David' here the Lord is meant;

HH 326. As many of the Jews to Abraham, Jacob, Moses, and David;

DP 244. David numbered the people,

TCR 122. Who like Samson and David rescues his sheep from the jaws of a lion,

TCR 171e. Not knowing that the Lord is there meant by 'David'.

SD 2617-8. Concerning David, that he thus tormented the sons of Ammon, (SD 2713)

SD 2638. They also knew of what quality David was,

SD 2694. The same seems to be signified by the mourning of David over Absalom,

DAY. *dies*. TCR 756. The day passes from morning to noon...and ends in night, and from this returns again to morning;

TCR 766. As he receives this wisdom from the Lord, he advances through morning into day,

DEATH. *mors*. TCR 756. From this to old age, and dies;

TCR 766. This day lasts with him into old age, even to death;

SD 1235. When death is imminent, it can especially be known what he has loved,

SD 2460. The light in spirituals represents life, and the darkness, death;

DEBATE. AC 9166. The angels are conversing about two truths which do not agree together, there are presented below two debating spirits,

DECALOGUE. *decalogus*. DP 115. 'The deeds of the Law' are not meant by the commandments of the Decalogue,

DP 326:7. This is the reason why there are two tables of the Decalogue,

AR 494. A life in accordance with the precepts of the Decalogue.

AR 578. 'What does the Decalogue decree?'

TCR 14:3. The Decalogue or catechism to be merely a little book...

TCR 503:6. What is commanded in the Word and in the Decalogue.

AE 375:3. According to the commandments of the Decalogue,

Char. 27. Therefore the Decalogue was the first of the Word, (Char. 206)

Char. 59. These goods a man learns in his early infancy from the Decalogue.

Char. 169. They regard the civil laws of justice, like those of the Decalogue, as Divine, and obey them.

Char. 171. They do not commit the evils described in the Decalogue;

Char. 208. That evil must first be removed is very evident from the precepts of the Decalogue.

Char. 210. He who loves the neighbor obeys the commandment of the Decalogue.

DECANT. *decantare*. CL 64. This continually refines and purifies it.

DECEIT. SD 1124½. It is better that a spirit be altogether depraved than that there should be such dissent, for in such things there is deceit,

DECISION. *decisio*. TCR 388:5. 'Otherwise we arrive at no decision.'

DECREASE. *decrescere*. AC 4676. By age as his bodily powers diminish.

DECREE. *sancire*. CL 257. The law with its decrees are inscribed on their hearts.

CL 307. The ante-nuptial covenant makes known the ordinances of love truly conjugal, establishes them, and binds libertines to obedience to them.

DEFEND. *defendere*. DP 252. The good man is prudent and zealous only in defence;

SD 2041. Defend and distort it from the love of self;

SD min. 4733. They defend, acquiring confirmations from every source;

DEFILE. *inguinare*. CL 304. Pollutes the ultimates of its love with alluring ardour.

DEGREE. *gradus*. WE 933, 950, 975. Concerning the degrees of truths, goods, and love.

TCR 239. There are three degrees of life,

DELAY, STAY. *morari*. AC 68. But by all this I am not deterred,

DELIGHT. *oblectare*. AC 8115. Do not love the delight of tranquility...

SD 2683. The life of the world delights them;

AE 768:23. 'To sport themselves' signifies to take delight in things falsified;

DEMAND. *reposcere*. SD 2098. He does not demand any praise,

DENY, DENIAL. *abnegatio, abnegare*. SS 29. 'Jesus said unto Peter that he should deny Him thrice' (Matt. xxvi. 34) (See AE 9:2)

SD 2562. By abnegation of the world from themselves, and the like,

DENY, DENIER. *negator*. TCR 339. Such is the faith of all who deny the Divinity of the Lord's Human;

SD 2727. They do not on that account deny; for the truth is demonstrated.

SD 2781. There are spirits of those, who in the life of the body deny the existence of spirits,...therefore deny faith,

DEPART. *excedere*. AE 1087:3. A man after his departure out of the world remains to eternity such as he has been in the world.

DERIVE. *derivare*. AC 7779:2. For the derivations of every truth are ample,

AC 8042:2. All derivative or descending truths and

goods derive their essence from the primitive ones.

DESCARTES. TCR 696. Also (talk) with the disciples of Descartes,

DESIGNATION. *designation.* AC 10262e.

Otherwise to what purpose would have been so frequent a designation of quantity and measure by means of numbers in Moses, in Ezekiel, and elsewhere?

DESIRE FOR HEAVEN. *cupere.* SD 1962. Concerning a certain spirit who desired to come into heaven.

SD 2049. Concerning a spirit who was disquieted from ardently desiring heaven.

DESPAIR. *desperatio.* AE 519:4. This involves despair as to victory,

DESPOND. *despondere.* Char. 167. He is therefore not despondent in misfortune nor elated with success.

DESTROY. *perdere.* AC 5135e. It is said 'to murder' and 'to destroy'.

AC 5188:2. Into their whirl, and thus into destruction;

AC 6192. They would attempt in every way to destroy man,

AC 6574:3. It is the very delight of their life to destroy any one;

AC 6657. The sphere from hell is one of endeavors to do evil and to destroy;

AC 6724:2. These hover round him, and endeavor by every method to destroy him.

AC 7021. The falsities that are endeavoring to destroy the life of truth,

DESTROY. *peccum dare.* AR 498. Those who wish to destroy these two Essentials of the New Church...

DETER. AC 8542. They first admonish him, then deter him by means of threats, (EU 68)

SD 1074. The recollection of the punishment recurs so that he may be deterred.

SD 5870. He wished to turn him out of it,

SD 5938. But yet, even so, they are scarcely deterred;

DETERMINE. *determinare.* CL 249. The fourth is lack of determination,

DEVIL. *diabolus.* TCR 133e. And then what is easier for the devil to 'divide and rule',

SD 1248. To themselves (devils) appear no otherwise than as men,

DEVOID. *expers.* CL 44:3. Being devoid of all the allurements of lust.

DIADEM. *diadema.* TCR 379:2. This truth...is like a diadem on the head and a scepter in the hand of the body of Christ,

DIAMOND. *adamas, adamantini.* CL 384. I saw the distinction as the distinction between a diamond sparkling from light, and a ruby flashing at the same time from fire.

TCR 16:3. Neither can three diamonds of the same substance be called one diamond;

TCR 48e. With their tops on the left side adorned with diamonds cut in the form of flowers;

TCR 378:2. The Origenists or Adamites.

TCR 595e. Diamonds and rubies...are in like manner esteemed according to their internal goodness,

TCR 747:2. An ephod on which was a golden plate set around with diamonds;

DICE. *tali.* Char. 189. Games too, played with dice, balls, and cards;

DIE. *emori.* HH 14. When deprived of it he dies.

HH 136:2. By light separate from heat nothing is quickened or grows, but everything lies torpid and dies. (TCR 367:2, AE 59)

DIFFER. AC 1428. But He differed from other men,

DIFFERENCE. SD 2019. The different states of men and spirits in general.

DIFFICULT. *difficilis.* DP 146e. The hardest of all combats is with the love of rule from the love of self. TCR 533. To examine these two is exceedingly difficult, (TCR 535)

TCR 563. That therefore what is easy for one is difficult for another;

SD 5798. It is believed that it is difficult to tread the way to heaven,

DIFFICULT. *aeger.* AE 342:12. With such this is difficult;

DIMENSION. AC 648. And yet its dimensions as to length, breadth, and height are designated by numbers.

DIRTY. *coermosus.* CLJ 79. The streets of those cities are ankle-deep in filth, and the houses unclean to the extent that they stink,

AE 275:7. 'Their fish shall become putrid' (Isa. i. 2)

AE 666:5. And 'the miry clay' signifies the evil of life;

AE 734:18. 'The mire of the streets' signifies that falsity,

DISCIPLE. *discipulus.* AR 5:2. The twelve disciples or apostles of the Lord,

TCR 661. And these are called disciples of the Lord.

DISCIPLINE. *disciplina.* AC 8737. Nor are they amended by discipline.

DISEASE. *morbus.* DP 281:2. They are cured by spiritual means, as diseases are by natural means.

CL 253. By blemishes of the body are not meant accidental diseases,

CL 373. With some to various kinds of mental sickness.

AR 531. I was suddenly attacked by a very nearly fatal illness.

SD 2439. Every one draws diseases upon himself from the evil of life;

SD 4585-7. Concerning diseases.

AE 724:7. It would have been destroyed by diseases of every kind by the presence of the Divine Itself;

Char. 3. Fair and soft outwardly, but within diseased from the very heart;

Char. 204e. They are like a disease which devours and mortifies all that is around it.

Documents II p. 279. There are spiritual diseases corresponding to natural diseases,

DISPAIR. SD 2959. Which happens...with a certain despair;

DISPERSE. SD 2129. The cohort of spirits, which dispersed the consociation of evil spirits,

SD 2179. While I was kept in such an idea, the societies

were dispersed and put at a distance,

DISPUTE. AC 2715e. The spiritual dispute whether it be so;

AC 7877:2. Nor do they ever reason about it, whether it be so, still less dispute about it.

AC 9425. He removes falsities who in a dispute about truths judges from doctrine.

DISPUTE. *litigare, disceptare.* TCR 335. Those who dispute about imaginary matters,

DISSENSION. AE 365:8. Evil flows in from evil and causes some disturbance,

DISSIPATE. *dissiparetur.* Inv. 57. If the Lord were absent from man, the man would not be a beast, but like some corpse which would be dissipated.

DISTANCE. *distantia.* EU 135. Distances in the other life are not as distances on Earth.

DLW 74. Distances in progressions through spaces in the spiritual world make one with progressions of time, SD 2319. From distance in the other life, which is not otherwise constituted than according to the quality of the man;

SD 2332:3. Spirits...are immediately present, even if they were at a distance thence of one thousand or ten thousand miles,

SD 2337. That altitude and distance are appearances,

DISTINCT. AC 2556. This in the most distinct manner;

DISTORT. SD 2041. They defend and distort it from the love of self;

DISTURB. *turbare.* AC 8214. Jehovah troubled the camp of the Egyptians.

AC 10798. He who believes differently from the priest, and makes no disturbance, must be left in peace; (HD 318)

AR 417:4. That I might not disturb them, however, I retired, (TCR 506:4)

CL 23e. He also disturbs the order, and when this is disturbed, the priest is not inspired.

SD 1765. They...make use of means that disturb societies,

SD 4937. When one of another doctrine comes thither...the preacher is disturbed and is not able to preach;

DIVERSITY. SD 2175. That the diversities of evils are innumerate.

DIVIDE. *dividere.* TCR 133e. What is easier than for the devil to 'divide and rule',

AE 443:6. 'I will divide them in Jacob' (Gen. xlix. 7)

AE 532:11. 'Five shall be divided' (Luke xii. 52) (Compare AE 724:6)

DIVINE. *divinare.* AC 4624. Those who make a close conjecture,

DIVINE-CELESTIAL. AE 1024:2. The third sense is the Divine celestial. (AE 1025:3)

DIVINE GOOD. TCR 702. The Lord's flesh and the bread mean the Divine Good of His love, also all good of charity;

Verbo 2. The flame of good, which in its essence is Divine Good.

DIVINE HUMAN. HH 86. Extracts from the Arcana Coelestia relating to the Lord and His Divine Human.

TCR 711. The Lord Himself is in the holy supper, AE 151:2. It is otherwise with those who have thought of God under the human form; as the Divine under the Human form, is the Lord's Divine Human, (Pre-incarnation: AC 10579:4)

HUMAN DIVINE. AC 2665. The Lord formed a conclusion from the Human Divine,

DIVINE ITSELF. *Divinum Ipsum.* AC 2531:2. The Divine, which in itself is incomprehensible, can flow in through the Lord's Divine Human,

DIVINE LOVE. TCR 65. There are two things which are the source of order, namely, the Divine love and the Divine wisdom;

TCR 365:2. The same is true of the sun of heaven, from which Divine love goes forth as heat, and Divine wisdom as light.

TCR 778. The Lord is Divine love and Divine wisdom, TCR 838. It was said that God in His essence is Divine love,

DIVINE LOVE AND WISDOM. *The Work.* AR 90. As has been abundantly shown in *Angelic Wisdom Concerning Divine Love and Wisdom.*

DIVINE NATURAL GOOD. *Divinum Bonum Naturale.* AC 3192. The signification of the 'servant' as being Divine good natural;

DIVINE PROVIDENCE. *The Work.* DLW 4. This will be amply illustrated in the treatises concerning *Divine Providence* and concerning *Life.*

DP 279:4, 294:5. References to other parts of the book. TCR 479e. That the laws of permission are also laws of Divine Providence may be seen in the work on *The Divine Providence.*

DIVINE SPIRITUAL. *Divinum Spirituale.* AC 10087. 'The breast' signifies in the supreme sense the Divine spiritual; (AC 10091)

AC 10098-9. 'The garments of Aaron' signifies the Divine spiritual which proceeds immediately from the Divine celestial,

DIVINE TRUTH. AC 9825. A robe signifies Divine truth there in the internal form,

AC 10028. And all the blood thou shalt pour out at the base of the altar signifies Divine truth wholly in the sensuous,

DIVINITY. *divinitas.* AE 815:8. Therefore they were unable to add to that idea the idea of His Divinity;

DIVORCE. AC 10612e. They were allowed...to give a bill of divorce for any cause whatever; (AE 423)

DIVORCED WOMAN. *repudiata.* AC 10109:4. 'A widow and one that is divorced, if she had no seed, should eat,' (Lev. xxii. 13)

AE 555:5. 'As a woman forsaken' (Isa. liv. 6)

DIZZINESS. *hizzna, hissna.* SD 2679. When they looked into the bottom, were cast into such an exceeding fear as is called hissna.

SD 4179. I perceived myself beginning to sink, which occasioned a thrill of horror (hissna) lest I should be

engulfed below,
See VERTIGO.

DOCTRINE OF CHARITY. *The Work.* AR 915e. All the things of the doctrine relate to love...will be seen in *The Doctrine of the New Jerusalem Concerning Charity*,

Char. 197. The conjunction of charity and faith has been treated of in *The Doctrine of the New Jerusalem Concerning Faith*, etc.

DOCTRINE OF FAITH, OF THE LORD, ETC. SD 6098. In England, they would, indeed, receive the first work, concerning the Lord,...

DOCUMENT. *documentum.* TCR 280:7. 'From these three experimental proofs you see...'

DOG. *canis.* AC 3242:5. Three hundred men who lapped water with the tongue like a dog,
TCR 503:3. 'Man has no more freedom of choice in spiritual things than a beast, or even a dog;'

TCR 683e. These like dogs with open jaws bite at the Word,

SD min. 4703-4706. Some particulars concerning the hells: mice, dumb dogs, and cats.

Infl. 15. A blind man, who walks through the street with a dog leading him;

DOLL. *imago.* CL 393. The loving and friendly affection which girls have for infants and for their dolls which they carry about,

DOOR. *janua.* TCR 424. Like a doorkeeper standing at the door.

SD 5070:5. They say, also, that every one ought to cleanse his own door;

Inv. 56. That He was Divine, He showed by passing through doors,

DOOR. *ostium.* CL 163e. By them, as by gateways, there is entrance into the rational things from which rational wisdom is formed.

AE 798:6. For the Lord is continually present, knocks at the door,

DOORKEEPER. *janitor.* TCR 459:3. 'Like introducing the porter into the dining-hall'

DOORKEEPER. *ostiarus.* AC 9926:3. 'To Him who is the Shepherd of the sheep the doorkeeper openeth;' (John x. 2) (DP 230:4)

DOUBT. *ambigere.* HH 5. Those who are of the church cannot doubt that the Lord is the God of heaven,

DOUBT. *dubious.* SD 2988. They wish to consult their reason with regard to such things, as so stick in doubt;

DOUBTFUL. SD 2157. But suddenly came a doubtful principle,

DOVE. *columba.* HH 110. Pigeons and turtle-doves, were devoted to a sacred use in the Israelitish Church,

CL 526. A man regenerated is like a sheep or a dove,
BE 52e. The sound of your voice will be like that of a dove;

BE 68. It would have been like conjoining...a hawk with a dove.

BE 103. A faith of night and a faith of light cannot be together any more than an owl and a dove in one nest.

TCR 431:2. It exists with owls as much as with doves.
TCR 535. They were found to be as few as doves in a vast desert.

SD 6110:13. The kind of affections he then has are lambs and doves.

DOWNWARD. SD 2029. All who have been and are men tend downward,

DRAGONISTS. *draconicus.* 5 Mem. 24. Those black expanses where the draconians and Babylonians have fixed their dwelling-places,

DRAGON-FLIES. *trollslauder.* SD 4828. Concerning dragon-flies.

DRAW. *trahere.* AC 6645:2. The Lord from love wills to draw man even to Himself,

DRAW AWAY. *abducere.* AC 5982. Man may...in freedom be drawn away from evil and led to good.

AC 10099:3. Man can be withdrawn from the body and think in his spirit;

HH 296-298. Consequently (man) needs to be brought back into order,

HH 440. As to withdrawal from the body,

HD 76. It is letting the world keep one back, and lead one away, from spiritual love,

HD 163. By the Lord he is being continually lifted up and led to good.

HD 273. Divine Providence is...continually leading away from evil.

Lord 52. They then seemed to themselves to be carried from place to place,

CL 57. Its withdrawal from the senses and its exaltation into higher light.

CL 350. The Lord leads those of them who from religion shun evils as sins,

AE 140. By leading them away from the worship of Jehovah to the worship of Baal-peor.

DREADFUL. *formidabilis.* AE 556:4. 'Vigorous and without number' signifies powerful and manifold;

DREAM. *somniare.* CL 79:10. 'We will give a straight answer to your windy conjectures and dreams.'

TCR 109:2. It is as when one sleeps and dreams,

TCR 758e. It is not known whether the light is illusive like that in a dream, or true like that of day.

SD 2436-7. I also perceived that (spirits) also have dreams,

DREGS. *amuria.* TCR 519. They are like coins made of the dregs of oil,

SD 3550. They were in like manner from the dregs of the people,

DRIVE. *adigere.* DP 33:2. By pressing and pushing from without,

DP 132-3. They were led, even driven and compelled by miracles to do so.

TCR 480. Let him see whether in this he feels any compulsion,

DRIVE AWAY. *abigere, abactio.* CL 9:2. Pressed upon the guards and drove them away.

AE 131. 'The long sword' signifies dispersion of falsities, and also temptation.

DROSS. *scoria.* DP 215e. One is like gold within

which is dross,

TCR 435:2. He is like rejected scoria,

DROVE. *caterva*. TCR 679e. A gang of robbers, a large body of whom would slay thousands,

DRUG ADDICTION. DLW 420e. What man's spirit loves, the blood...craves,

DRUNK. *ebrius*. CL 461. Delight is nothing else than...drinking and getting drunk on generous wine, CL 486. (Adultery) committed in insane drunkenness, TCR 276e. At first they become as if drunk, then like fools,

AE 235:5. 'To drink and be drunken' is to drink in falsities and mix them with truths, and thence to be insane;

AE 960:3. 'To make the earth drunk' signifies to so infatuate the church that truth is not seen any more.

DUCT. *ductus*. SD 1058. The grosser spiritual things...are represented by all the ducts in which any liquid is secreted,

AE 410:6. 'In all thickets, and in all courses' (Isa. vii. 19)

DULCIMER. SD 1996. I have heard in the streets music from stringed instruments,

AE 323:11. Musical instruments and also dances signifies varieties of joy and gladness that spring from the affections,

DULL. *obesus*. DP 98:2. They cannot be given to those born stupid and dull,

DUSKY. *furvus*. AC 10536:2. The garments of those who are in external things without what is internal are dusky and tattered,

DUSKY. *nigricans*. AC 10314. The better of them (appear) as a dusky cloud with a human whiteness scattered about in it.

DUST. *grumus*. AC 215. Just as a minute particle of dust in contact with the pupil of the eye shuts out the universe and everything it contains.

AC 7007e. Man's own prudence is like a few specks of dust in the atmosphere, and Providence is like the whole atmosphere:

DUTCH. *Hollandi*. CL 521:4. I then asked them whether they had seen any one from Holland among them; and they said, 'Not one'.

SD 1292. Skinned pigs which are put in a trough with hot water...which they do in some countries, as in Holland.

SD 2380. It was arched, as is the custom in Holland, SD 5026. The Dutch know better than others what is phantasy,

SD 5908. I believe he was one who had held such a post in Holland,

DWELL. *habitere*. SD 2447. Spirits seem to themselves to dwell in houses,

DWELLING-PLACE. AE 1094:2. Man becomes an inhabitant of the spiritual world, because that is his real dwelling-place,

DWELLING TOGETHER. *contubernium*. CL 290. Between ages partners, on the ground of their dwelling together, their dealings, and their comradeship, CL 321:7. The spirit of the deceased partner dwells

continually with the spirit of the one not yet deceased, **DYKE.** *agger*. DP 215:3. They began to protect themselves by towers, earthworks, and walls.

E

EAGLE. *aquila*. CL 79:8. 'Perhaps you have the wings of an eagle and can fly into the uppermost region of heaven and see such things.'

TCR 40e. The man believes himself to be endowed with the keen vision of an eagle.

TCR 58. That a man with an understanding like that of a mole could be endowed with the vision of an eagle.

TCR 80:3. They may soar like eagles and cry boastfully...

TCR 695:3. 'Lift themselves up into it like eagles in the air;'

TCR 839:2. Internal men are like eagles soaring aloft,

EAR. *auris*. DLW 18. And having these, He also has eyes, ears,...

DLW 22. From sensation he knows nothing of...his eyes, ears,...

DLW 23. From the mere sound of the phrase in his ear.

DLW 41. But the hearing is in the ear, and is an affecting of its substance and form;

TCR 525. What the preacher then says is a mere sound going in at the left ear and out at the right.

SD 2735. Thus through the eye and ear, so from the memory;

SD 2828-9. We suppose it belongs...to the ear to hear, Char. 103. And the ear, in a form receptive of sound.

EARTH. *tellus*. AC 9237. Where there is an earth, there is man;

SD 1434. The men of this earth more than others are in things corporeal.

SD 1588. I perceived that this earth was called a well of stagnant water.

SD 1672½. They should recall the idea which they had during their earthly life.

AE 726:2. That the Lord has infinite power can be seen from this, that He is the God of heaven and the God of earth; (other references in this number)

EARTHQUAKE. *terrae motus*. AC 3354. This state is called 'earthquakes in divers places,' which signifies a change of the state of the church.

LJ 3. 'The floodgates from on high were opened and the foundations of the earth were shaken;' (Isa. xxiv. 18-20)

LJ 3n., 73n. 'Earthquakes' mean changes of the state of the Church.

WE 7634. The earthquake is the last day of the first advent and of the second.

AE 674. There was a great earthquake, signifies a notable change of state of the interiors with those who are of the church. (See AE 703, 1015)

EARTHS IN THE UNIVERSE. *The Work*. LJ 10. See the small work *The Earths in our Solar System called Planets: and the Earths in the Starry Heavens*.

LJ 11. The Immensity of heaven and that those who form heaven are, as yet, comparatively few, in the small work *Earths in the Universe*. (See TCR 64)

TCR 32:5. That there are other earths in the starry

heavens...is shown in a little work describing things seen. TCR 846:7. An account had been given of the Inhabitants of the Planets;

AE 36e. See also what is said about the Lord's being in a cloud in the midst of angels in the little work on *The Earths in the Universe*, n. 171.

AE 151:5. That all the universe worship the Divine in human form see *Earths in the Universe*.

EASY. *facilis*. HH 456. Nothing is easier when it is the Lord's good pleasure.

CL 204. The ability to conjoin good with truth and truth with good, and thus to become wise, and this with facility...

TCR 535. An easier kind of repentance is here presented.

EAT. AR 114. 'To eat idol-sacrifices and to commit whoredom' signifies that there are among them those who do hypocritical works.

Ar 875:4. I saw some sitting under a laurel eating figs,

TCR 461. I noticed certain persons sitting under a laurel eating figs.

TCR 747. And they ate and drank.

TCR 792. He eats and drinks as in the former world;

AE 212:3. 'To eat and drink before the Lord,'

AE 617:2,3. 'To eat' and 'to drink' signifies to nourish oneself spiritually.

EAT UP. *exedere*. CL 182:6. Mummies disembowelled by men.

TCR 160:5. How can the spirit return into a body that has been eaten up by worms?

TCR 770. These dead bodies have been eaten up by worms and mice.

EBENEZER. TCR 759. As the Philistines kissed the image of Dagon in the temple of Ebenezer at Ashdod.

ECCENTRIC. *excentricum*. TCR 32. The nutation of (the earth's) poles...

ECHO. *echo*. TCR 132:2. These are reverberated from the walls like echoes from the forests, and fill the ears of all there.

***ECOLOGY, BALANCE OF NATURE.**

SD 561. The fishes of the sea are not multiplied beyond measure, nor certain noxious animals like crows and others,

ECONOMIC. *oeconomicus*. TCR 55. And economic laws in the third place.

ECUMENICITY. SD 5662a. They decided that they would make one Church from many, or all;

EDEN. *Eden*. AC 303. Why the ante-diluvians were cast out of the garden of Eden.

AC 567. The rivers encompassed that went forth from the garden of Eden.

AC 3399:3. When man was cast out of Eden, Jehovah caused to dwell at the east of the garden of Eden cherubim.

AC 3427:3. The tree of life in the paradise of Eden.

AC 4454e. That the Most Ancient Church which was called 'Man', or by the Hebrew word 'Adam', was in the land of Canaan.

AC 4535:4. That the land of Canaan was the land where the church had been from the most ancient times, (See AC 8317)

DP 241. Their wisdom and intelligence by the Garden of Eden;

DP 313. By the Garden of Eden is signified the wisdom of the men of that Church;

DP 332:3. This is what is signified by the Garden of Eden.

Infl. 13. The man who is affected with the love of wisdom is like the Garden of Eden.

TCR 48:16. This wisdom is meant by 'the garden of Eden'.

TCR 260. The cherubs that were placed at the entrance to the garden of Eden.

TCR 461. The garden of Eden has no other significance;

TCR 489. Two trees were placed in the garden of Eden.

TCR 663. The tree of the knowledge of good and evil in the garden of Eden,

EDUCATE. *educare*. SD min. 4636. By instruction, experience, inspiration, and revelation, it was given them to know all things of faith,

EDUCATION. *educatio*. DP 277e. Unless (the reigning love of the father) has been tempered and bent by means of education...

EFFERVESCE. *effervescere*. CL 466. This effervescing lasciviousness,

EFFICACY. *efficacia*. AC 2385. Those who say that life is of no efficacy,

CL 202e. From which comes the efficacy of the correction of their morals by parents and masters.

TCR 459:2. He would pollute holy faith with his proprium and thus impair its efficacy.

SD 2993. Concerning the efficacy of different styles.

EFFIGY. *effigies*. HH 553:2. They are all images of their own hell.

EFFORT. SD 1982. The man does not act by his own proper effort,

AE 1086:6. By a look and by an effort of the will.

EGG. *ovum*. SD 2242. Then appeared to me a sort of continuous ovarium, of numerous eggs,

SD 2479. A body in ovo, from the ovum in the womb, and so forth;

EGYPT. *Aegyptus*. AC 7985. 'The dwelling of the sons of Israel which they dwelt in Egypt was thirty years and four hundred years,'

HH 327. The Ancient church that was established after the deluge, and extended through many kingdoms, namely...Egypt,

SS 20. The hieroglyphics of the Egyptians were nothing but correspondences.

De Mirac. 4. And even such miracles as were wrought in Egypt,

EIGHT. AC 2130. There were afterwards admitted eight additional quasi societies that I was told were of the female sex.

EIGHTEEN. *octodecim*. CL 444e. When they attain to the stature of young men in the world, of eighteen years, and of maidens of fifteen,

EKEBLAD. SD 6027. Afterwards, she was informed about his relatives and travelled to the society in which they were, to that of R. Ekeblad.

ELASTIC. *elasticus*. Char. 190. As a bended

bow, which, unless it be unbent, loses the power that it derives from its elasticity.

ELBOW, ARM. *ulna*. TCR 787. A man in the air or on the sea spreading forth his hands and inviting to his arms.

ELEPHANT. *elephas*. AR 774:3. Because it protrudes out of an elephant's mouth and also makes his strength.

ELEVATE. *elevare*. AC 10299:3. It has been given me to perceive...the elevation itself.

ELEVEN. *undecim*. AC 7264. The process of their devastation is described by the eleven plagues brought on the Egyptians and their land.

AE 194:2. 'Eleven' signifies a state not yet full.

ELIJAH. EU 82. There appear chariots and shining horses as of fire, by which they are carried away like Elijah.

CL 266:5. At a distance they appeared to be carried like Elijah in a chariot of fire and taken up into their heaven. (TCR 661:14)

TCR 171. That the soul of Elijah would pass into the body of John the Baptist,

AE 1070:3. 'Elijah' signifies the prophetic Word.

ELISHAH. *Elischa*. AC 2576:8. 'Hyacinthine and bright crimson from the isles of Elishah, which was the covering' signifies the rituals that correspond to internal worship.

EMBODIMENT. *corporatura*. WE 1:1457.

The soul continually sees and represents herself as clothed with a body and thus as formed.

EMBRACE. *amplecti*. AC 409. These embrace the faith much more easily...

BE 104. The like would happen if anyone should embrace the faith of the New Church. (TCR 649)

SS 52. Heresies, which they also embrace wherever inclination or authority favors,

De Conj. 107. Acts such as kissing, embracing and many more things which give pleasure to that heaven.

EMBROIDER. *acupingere*. AC 9868:3. 'With crysoprase, crimson, and broidered work' (Ezekiel xxvii. 16)

SD 6019. I saw on a slab a piece of needle-work done by her.

EMBRYO. AE 710:31. 'That he was filled with the Holy Spirit in his mother's womb;' (Luke i. 15)

Coro. 48. As an embryo in the womb;

EMERGE. *emergere*. AC 6829. When the man emerges from temptation...

EMOTION. AC 2546. Evident from the emotion and zeal in these words. (AC 2548)

EMPEROR. *imperator*. DP 250:2. In the case of a great man in the state, even a king or an emperor...

EMPTY. *evacuare*. AE 357:25. 'I will empty out evils upon them;' (Deut. xxxii. 22)

EMULATE. *aemulari*. HH 406. Polite and pretended friendship that wishes to emulate sincere friendship,

AR 875. Running to meet each other as if they were striving who should be first.

SD 3181. They discharge this office in wakefulness with

the greatest delight, so that they strive which of them may be present;

AE 110:2. 'All the trees of Eden in the garden of God envied it.' (Ez. xxxi. 9)

EMULATION. *aemulatio*. AC 4702. And his brother envied him.

CL 291. Rivalries spring up between the partners in respect to right and authority.

TCR 745. The fatigue which the passion of emulation may have brought upon some.

END. *finis*. CL 28. When he lies upon his bed about to die and awaits the end;

TCR 43:2. When the end is loved the means also are loved.

TCR 142. The salvation of all is His end.

ENDEAVOR. *conari, conatus*. AC 653. Evil spirits...endeavor to persuade him that they are true.

AC 1040:2. In every single effort of his will and in every single idea,

AC 3629. Hence results a more perfect and stronger endeavor into particulars according to the numbers.

AC 8273:1,4. He alone fought against the hells, and attacked and endeavored to subjugate all who came into the other life.

AC 8295. They continually endeavor to do it.

EU 159:3. The likeness between that which is in endeavor and that which is in the resulting act.

HD 23. Good is in the perpetual endeavor and desire of conjoining truths to itself.

HD 307. The Lord is in a continual endeavor of conjunction with man.

TCR 67. The union of these two in the effort to accomplish uses;

TCR 150. The Lord cannot go beyond the effort, which, unceasingly continues.

TCR 576. In all motion, there is an active and a passive.

WE 990. The will is indeed a conatus to action,

SD 217. There was a certain spiritual conflict between spirits who wanted above everything to infest me,

SD 369. Which correspondence is formed from the imperceptible endeavor of all things;

SD 1106. They were unable to do this by their endeavor.

SD 1457. They are an acting and striving force;

SD 1627. The application of one's own powers, in the attempt to make it his own.

SD 1629. What is the quality of their faith and endeavor,

SD 1982. How fatuous and short-lived are the things which originate in a man's own endeavor.

SD 2653. If he wishes to cross thus to heaven, wherefore he must go back, and is led by the Lord through another way.

SD 3121. Such respiration goes out into endeavor,

SD 3525. (Spirits) upon whom their influence acts.

SD 4062. Their powers are determined to co-operation with their fellows,

SD 4065. The human race is such that its tendency (conatus) is only evil,

SD 4603. There is, with every one, a continual endeavor that each of these worlds may be conjoined in him.

SD 4847. The Divine Itself must have been Man in endeavor,

SD 5786. And endeavor to destroy him more assiduously than any others:

AE 584:4. Those who endeavor to destroy the truths of the church;

AE 573. The falsities of evil...which conspire against the truths of good, are innumerable.

AE 1004:2e. The most particular things look mutually to each other and will to be united.

AE 1203:2. By the plant soul is meant the tendency and effort to produce a plant... (See AE 1204)

AE 1206e. This conatus, is from the spiritual acting in them and into them.

AE 1208:2-6. From the conatus that is in these forms this flow tends to the human form,

Wis. VI:8. No motion of life from any voluntary principle (is possible),

Char. 114. This motion proceeds from an endeavor;

Char. 203. The Lord is in continual effort,

Char. 206. The will and effort as of himself to abstain from sins and repent of them.

ENDOWMENT. CL 91. (Man can be loved) only from the endowment which is in him and which makes him a man.

ENDURE. See TOLERATE.

ENDURING. *diuturnus*. SD 854. A long enduring vastation...

ENGLAND. *Anglia*. DLW 344. I heard two presidents of the English Royal Society,

TCR 806-812. The English in the spiritual world, LJ post. 353. The English have a double theology, one for the learned and one for the unlearned.

ENIGMA. *aenigma*. AC 117:2. Similar things were signified by the queen of Sheba, who came to Solomon, and proposed hard questions,

ENLIGHTENMENT. CLJ 30. A similar light also arose upon men in the world at that time, from which came new enlightenment to them.

ENOCH. *Chanoch*. AC 400. 'Cain knew his wife, and she conceived, and bare Enoch,'

AC 507. As from the description of the churches called 'Enoch' and 'Noah'.

AC 514-518. Concerning the church called 'Jared' nothing is related; but its character may be known from...the church 'Enoch' which followed it.

AC 610. To 'walk with God' signifies here as before, when said of Enoch, the doctrine of faith.

AC 3349. That Enoch denotes those who collected the perceptive matters of the most ancient people.

TCR 202. I have been informed that Enoch and those associated with him collected correspondences from the lips of these men,

SD 5999. The communion called Enoch had collected the correspondences which were afterwards of service to those who were in succeeding churches;

AE 670:3. The representatives of celestial things were gathered up into one body by those who were called

'Enoch':

Verbo VII:18. It was told me that Enoch collected correspondences...

ENRICH. *locupletare*. LJ 10. Heaven...is to be formed and enriched henceforth.

EPIGLOTTIS. DLW 382. All comes forth by means of the trachea and epiglottis;

Love V:3. To serve as a pillar and support to the larynx and epiglottis;

EPISTLES. *The books: epistola*. TCR 81. He was also so called by the Apostles in their Epistles, TCR 158. Also in their Epistles it is mentioned frequently.

TCR 355. It is very evident from their Epistles...

EQUAL, EQUALITY. *aequalis, aequalitas*.

HH 307. 'The length, the breadth, and the height of it are equal.' (Rev. xxi. 16)

Lord 35. And therefore was equal to the Father as to the Divine,

SD 1101. My pulse at the time was regular,

EQUALIBRIUM. *aequalibris, aequilibrium*. Life 20. Concerning the equilibrium between heaven and hell,

TCR 48:2. 'If the opinion seems well-balanced and correct,'

SD 2576. So that there may be an equilibrium;

EQUALLY. *aeque*. HH 57. A man that has the church in him, equally with an angel, is a heaven.

HH 195e. There are spaces with them equally as in the world.

DLW 10. The same is the case with men in whom the Lord is present...

EQUALITY. *aequalitas*. CL 377. By reason of equality of right,

EQUALITY. *paritas*. CL 78:4. 'Not soothing calm from obedience but trouble from equality;'

EQUATOR. TCR 185. In the natural world climates vary according to the distance of the sun from the equator;

ERECT. *arrigere*. DLW 387. Does not the mind incite the ear to hear,

Wis. ii. 3. It also directs, incites, and turns it towards sounds.

ERNESTI. TCR 137:12. 'The man at Gottenburg,'

ERROR. *frustra*. HH 312:3. 'Has it not been expected in vain for ages?'

DP 288. In vain, however, was this shown, for they would not accept it.

TCR 177e. You will see for yourself the goings and the wanderings,

ESSE. *esse*. TCR 76:4. Which is from His very Esse,

TCR 415e. Of the latter may be predicated being (esse), **ESSENCE.** *essentia*. AE 1124e. His essence is that He is love itself and wisdom itself, thus life itself.

ESTABLISH. *instaurare*. AC 6377:8. When He instituted the Holy Supper;

DP 264:2. Not long after the establishment of the Church...

AR 816. That out of heaven to John there was sent one angel who spoke of these words to him can be established from the following verse,

ESTABLISH. *stabilire*. CL 307c. The antenuptial covenant makes known the ordinances of love truly conjugal, establishes them,...

BE 78. Those three as the supports and firmaments of the heavens...

AE 448:16. How the Lord...established the church,
ESTEEM, ESTIMATE. *aestimare, aestimatio*.

AC 905. Man is loved and esteemed.

HH 198. Nothing there is reckoned in accordance with spaces,

HH 292. In this way spirits are constrained to love and esteem man.

HH 526:4. They were no more esteemed there than others.

SS 12. The 'pair of balances' signifies the estimation of truth so small that there was scarcely any.

Life 10. They are valued according to workmanship...

CL 333. Men who esteem life itself of no account and crave death if she does not consent to their entreaty.

ETERNAL LIFE. *vita aeterna*. AC 1568:3. The things that disagree with eternal life,
AC 3938:3,7. The happiness of eternal life...

AC 4609. By Asher in the supreme sense eternity, in the internal sense the happiness of eternal life,

AC 5070. The 'eternal life' which is given to the righteous, is life from good.

AC 7494. That the life of love and faith is called 'life', also 'eternal life',

AC 8349:2. The genuine affection of truth is to wish to know what is true for the sake of life in the world, and for the sake of life eternal.

AC 8674. These goods make eternal life with man.

AC 9683. With every good which makes heavenly life, thus eternal life,

AC 10083:6. He who 'believeth in Him hath eternal life',

DP 59:2. The Divine Providence regards in all its progress the state of his eternal life in heaven, and leads him to that state.

AR 93. He Only is Life and eternal life is from Him Only.

AR 103. 'And I will give thee the crown of life' signifies their having eternal life, the reward for victory.

AR 321. That life is extinguished when there is a denial of God, of the holiness of the Word, and of eternal life.

TCR 340. That man was created for eternal life,

TCR 504:7. If God had not left this to man, he would not be man, neither would he have eternal life;

SD 1126. I wanted to know from them how their thought could be fixed upon eternity alone unless it was at the same time upon life, namely, eternal life.

SD 3758. A life truly human is one which has respect to eternal life.

AE 114. 'Who was dead and is alive', signifies that He has been rejected, and yet eternal life is from Him.

AE 126. 'And I will give thee the crown of life', signifies wisdom and eternal happiness therefrom.

AE 349:5. Life itself, regarded in itself, is only from Him who alone is Life in Himself.

AE 521. For all spiritual life, which in the Word is called 'life', and 'eternal life', man has by means of truth.

ETERNITY. *aeternitas*. AC 16. By the prophets it is in various places called the 'days of old' and also the 'days of eternity'.

SS 2:3. 'Heaven and earth shall pass away; but My words shall not pass away' (Mark xiii. 31)

Life 2. 'He shall say, Depart from Me, ye cursed, into the eternal fire which is prepared for the devil and his angels' (Matt. xxv. 31-41)

TCR 2:2. He eternally holds hell in order and under obedience to Himself.

TCR 27. It is necessary to treat of the two origins of these properties, namely, Immensity and Eternity;

TCR 340e. He who conjoins these two men in himself in good becomes happy to eternity;

SD 2809. The end of all human thoughts and actions should be in reference to the life after death, or eternal life.

AE 750a. The faithful...who have regarded the life of the world as of no account in comparison with the life of heaven.

AE 1135:3. The life which is God,

Coro. 2:2. The error concerning three Divine Persons from eternity,

ETERNITY OF HELL. HH 527. Repentance is not possible after death.

HD 239. Those who come into hell remain there to eternity.

Life 8. For an evil life cannot be converted into a good one,

DP 326:5. The organization induced in the world remains for ever.

BE 110. The life which he had contracted in the world abides with him to eternity,

TCR 651. 'None may cross over from thence to this side' (Luke xvi. 26)

TCR 720. Heaven is shut and cannot be opened to those who have continued even to the end of life to come to the holy supper unworthily.

AE 745:3. Some are of the opinion that in the end all who are in hell will be saved.

ETHER. *aether*. AC 827. It is as impossible for such conscienceless adulterers to come into heaven as it is

for fishes to rise into the air, or birds into the ether,

AC 9857:6. 'Thy truth, O Jehovah, reacheth unto the skies;' (Ps. xxxvi. 5)

DLW 40. The idea of ordinary men concerning love and wisdom is as of something flying and floating in fine air or ether,

DLW 92. Many have placed the abodes of angels and spirits in the ether,

AR 878e. For celestial angels dwell as it were in an ethereal atmosphere;

TCR 79:6. Souls came into being when the ether emerged from that great chaos,

SD 1035. There are foods from the air, and foods from the ether;

SD 1176. In the meanwhile the purer atmosphere, or

ether, remaining in its tranquil state.

SD 2717. It is like what happens in the atmosphere, when it is hurried along by a violent tempest, although the interior atmosphere is then of no avail.

SD 4293. There the substantial is living, or a most pure ethereal principle.

AE 146:4. 'Jehovah commanded the skies from above,' (Ps. lxxviii. 23)

ETHICS. *ethica*. CL 163e. These also are called by various names, such as philosophy, physics,...ethics,

ETHIOPIA. *Aethiopia*. AC 9865e. 'The topaz of Ethiopia shall not vie with wisdom,' (Job xxviii. 19)

EUROPE. AC 1277. Though one was in India and another in Europe,

EVANGELICAL WORD. "in *Verbo Novu Evangelico*". Coro. 1. That they are also in the Evangelic and Apostolic Word,

Coro. 59e. The Lord is proclaimed in the New Evangelic and Apostolic Word.

EVANGELIST. SD 5993. He depreciated those things which the Lord spoke in the Evangelist,

EVE. *Evah*. AC 8891:3. Consequently by Adam, or man, and by Eve his wife, was there meant a new church.

DP 328:2. The Most Ancient Church, which was the first, is described under the name of Adam and his wife Eve.

CL 182:5. Are the souls of Adam and Eve still flying about in the universe?

TCR 279e. The first chapters of Genesis which treat of creation, Adam and Eve,...are also contained in that Word.

TCR 466. It is believed by many that by Adam and Eve in the book of Moses the first created persons are not meant.

SD 633. Mentioned the leaves of the fig tree, such as those with which Adam and Eve girded themselves...

SD 3428. They think to be the tree of knowledge that deceived Eve and Adam;

SD 3808. There was then suggested something respecting the serpent, which from the tree of knowledge deceived Eve.

AE 581:2. The reasoning of the serpent with Adam's wife.

EVENING. TCR 433. Evening, when they took place, signified that state.

EVERYWHERE. *ubivis*. AC 9282e. It is said in the Word throughout that the commandments and the statutes must be 'done';

EVIL. SD 1132e. Every man and spirit is evil, and from himself he has only the life of cupidities.

EVIL SPIRIT. *spiritus malus*. SD 2020. While speaking with evil spirits,

EVOLUTION. *evolutio*. See TCR 145e.

EVOLVE. *evolvere*. AC 9424:3. They hatch out from the external sense alone a doctrine in favor of their own loves.

Coro. 35:2. Like deriving birds of every species from one egg,

EXALT. *exaltare*. AC 418. Stringed

instruments that emulated and exalted the singing.

TCR 152. So, too, is the mind exalted from one region to another,

EXAMPLE. SD 4392e. This was illustrated by many examples.

EXAMPLE. *exemplum*. AC 537. For example, there was a certain spirit,

AC 1911. That He perceived and saw that His new rational did so, will be seen from what follows.

AC 1936e. From these few examples it may be seen that the rational is not to be trusted.

AC 1947. All compulsion has this effect, as we may see from the records and examples of life.

AC 3951e. From this as an example we can judge of all other things.

HD 323. A king who lives in conformity with the laws established and sets an example in this to his subjects, is truly a king.

DLW 222. (Discrete degrees) cannot be illustrated by examples from visible things.

TCR 73:2. 'I will pray to the Lord, and thence bring a remedy by an inflow of light on this subject; but at present only by examples.'

TCR 459:14. The eminent examples of charity which you have presented in order,

AE 254:2. The Lord's life in the world was an example according to which the men of the church are to live.

AC 2576:2, 2657:4, 2831:3, 3131:3, 3175:4, 3207:5, 3295, 3387:3, 3417:2, 3857:2, 3857:3, 4075, 4459:4, 4818:4, 4992, 5008:3, 5036, 7272, 10582; HH 488, 489; SS 94; DLW 190; DP 179:8, 183:2, 220:6:8, 278:4, 297:11, 318:4, 338:2; AR 463:8; CL 47, 319, 386, 486, 488, 530; BE 59; Infl. 16; TCR 52e, 54, 145, 154, 177e, 199, 257, 341, 422, 459:15, 479e, 499:2, 639, 763; SD 804, 1735, 4392; AE 237b, 780:4, 781:4, 788:2, 802:5, 1081:5, 1145:7, 1198:2; Wis. XVI:3; Inv. 18, 19. Swedenborg uses examples to confirm and illustrate the text.

See PATTERN.

EXCITE. AC 3336e. And through this excites the things which have been adjoined by Him to this affection, SD 1983. There is an interior memory, from which is excited the memory of material and corporeal ideas,

EXCLUDE. *excludere*. AC 4335. 'To take millstone and grind meal' signifies to hatch doctrinal things from the truths which they pervert;

AC 4818:3. (Evil from false doctrine) which has been hatched by the evil of the love of self,

AC 6401. 'Dan' signifies those who from fallacies hatch falsities and spread them about.

AC 7233:3. From the sense of the letter of the Word any doctrinal thing whatever can be hatched,

EXCREMENT. *excrementum*. TCR 569e. The children of Israel were commanded to dig down and bury their excrements.

SD 2704. Concerning the excrements of maidenhood.

SD 2705. Such cannot be tolerated among other spirits, but are rejected like excrements from their societies,

EXHORTATION. *exhortatio*. CLJ 45. It is clearly stated that, if they do not shun evils as sins, they

cast themselves into eternal damnation, (See DP 258:3) TCR 526. In the English dominions this exhortation is accompanied with fearful threatening.

EXIST. *existere.* AC 3938:2. Man believes that he is, and this of himself;

F 15-17. Come forth into manifest being.

EXPECT. *expectare.* AC 2826:10. 'Those that wait for His mercy' (Ps. cxlvii. 11)

AC 4654. When I was thinking that the things I awaited and desired were not coming to pass.

CL 28. When he lies upon his bed about to die and awaits the end;

CL 39. In expectation whereof men have now been for six thousand years;

EXPERIENCE. *experientia.* AC 150. Evil spirits...were convinced by sensible experience.

AC 168. This has been shown me by actual experience. (See also AC 681, 761, 4186, 9049, 10112e; HH 75, 79, 228:2, 239:2, 255, 299, 399, 448, 451, 456, 469, 577, 579; LJ 9e, 17; SS 64, 113; DLW 295; AR 100, 784e; CL 71:3; TCR 65e, 148, 578, 706:4; SD 1304, 1355, 1770, 1795, 1855, 1983, 1995, 2021, 2047, 3716, 4384e, 4426; AE 86:2, 193:2, 232, 409:7, 556:9, 650:3, 816:3, 1092:4; Verbo 4, 45, 61; Char. 201)

AC 241. Any one may know how this was from his own experience. (See also AC 9154e, SD 2011, CL 157)

AC 933:4. That such is the case every regenerated man may know from experience.

AC 1630. The experience is a thing of sense, but of the interior sense.

AC 1947. All compulsion has this effect, as we may see from the records and examples of life.

AC 2715:6. Unless he has been confirmed by much experience of life.

AC 3368. These things will be treated...where experiences are related.

AC 3747. Unless experience confirms them they will reject them;

AC 4564. Until they know by living experience... (DP 156)

AC 4528e. See what has been already said from experience. (AC 4622)

HH 284. Only those that have experienced the peace of heaven can have any perception of the peace in which the angels are.

HH 439. I will relate from experience, (DP 324:4)

EU 126e. Shall now be treated of in what follows from real experience,

DLW 1e. A wise man perceives these things, not from knowledge...but from experience.

DLW 391. I have been permitted to know from personal experience.

DP 175. 'Do I not see from actual experience as in clear daylight,'

DP 278e. This is not the place to set forth proofs of my experience.

DP 288. Experience will teach first,

DP 312:3. To this I will add an experience common in the spiritual world.

CL 39. It has been necessary to confirm them by the testimony of experience. (See CL 478:2)

CL 45. This is not a matter of judgment but of experience.

CL 130:2. Those which pertain to science, experience, skill,...

CL 216. Came into the open from the following experience:

CL 220. From many testimonials of both reason and experience, (TCR 521)

CL 396:2. Can be learned by parents from experience. TCR 280:7. 'From these three experimental proofs,'

SD 1959. On account of the anguish he experienced, SD 2544-5. Yet experience is most certain that they cannot be here,

SD 2717. This may still be known to many and the learned of the world.

Verbo 5. I could not be confirmed in this by my own experience.

Vervo 47. I pass over a thousand other experiences...

Verbo 55. May be illustrated by many things from experience...

EXPERIMENT. *experimentum.* AE 1115:4. An experiment was tried as to whether they could think differently.

AE 1164:2. Experiences also will teach us that this is the case.

AE 1165. An experiment was made...

Love XV:2. For the experiment has been tried with many...

Love XVI:3. They were instructed in the subject by many experiments;

EXPLORE, SELF-EXAMINATION. *explorare.* SD 2655. In the other life are explored according to whatsoever is contained in any idea.

See INTROSPECT.

EXPRESSION. *expressio.* AC 100. With this Prophet two expressions constantly occur concerning the same thing, (See AC 590, 707, 9789, AE 484:4)

AC 3380:4. The 'voice of singing', (and) 'the voice of them that make merry and sing psalms', being spiritual expressions.

AC 4691. The reason why the two expressions are here used is that one refers to the things of the understanding, and the other to the things of the will.

AC 6343. The word by which 'strength' is expressed, is predicated of good.

AC 6974. By the expression, 'if they do not hear thy voice,' is signified, if they do not yield any obedience.

AC 9264. Evident from the judicial meaning of this expression;

EXTERIOR. SD 1957. For it was solely in externals,

EXTERNAL. *externus.* SD 2463. It cannot be seen save from externals...

SD 2777. In the life of their body they have lived in externals,

EXTERNAL SENSE. *sensus externus.* SD 1989. External senses perish in order;

EXTERNAL CHURCH. AE 1154. Those

who are in the Lord's external church;

EXTREME. *extremus.* AC 2349. 'All the people from the uttermost part' signifies all and each of them.

DLW 432:4. Hereditary evils reside in the extremes (of the initial brain).

EXTREMITY. SD 4741e. He was brought to such extremities that nothing remained.

SD 4745. It was only when reduced to extremities that he was willing to yield.

SD 5461e. They were reduced to extremities, so that they begged alms.

EYE. *oculus.* TCR 151. His eyes sparkle with fire, TCR 362:3. The man who looks...with half an eye only, SD 2057. Not even a winking of the eye occurs, except it be provided and provided of the Lord,

SD 2735. Through the eye and ear, so from the memory;

SD 2828-9. We suppose...it belongs to the eye to see;

SD min. 4791. He gazed, and then raised the eyes slightly, and thus, knew who and of what quality he was.

F

FACE. *facies.* AC471. They can be distinguished by the face,

AC 2553. Jehovah has ears, eyes, and a face;

AC 3212:3. Although he has a similar face and similar speech, yet his mind is not similar.

AC 3748. Thought moves the whole face and exhibits its own expression;

HH 121. The Divine shining through from His face,

HH 244. There is also speech by the face.

HH 251. The face corresponds to all his interiors.

HH 450. Something is felt to be gently rolled off from the face.

EU 52. They were pleased with the faces that were prominent about the lips,

EU 54:3. The face being either silent or deceitful.

EU 76. They also see a face in a window;

EU 88. The face acts in unity with the thought.

Life 95. The man in the same proportion looks evil in the face,

Life 112. It is merely like painting an ugly face,

DLW 129. Angels turn their face continually towards the sunrise,

DLW 269. Generations are distinguishable...even from faces.

DLW 379. It is seen from the flush of the face;

DP 29:2. All angels turn the face towards the Lord,

DP 56:2. This is manifest to the eye in the faces of men...

DP 157:8. He then turns his face to the Lord,

DP 224:3. The internal lies concealed interiorly in the tone of the voice, the speech, the face and the gesture of the external;

DP 277:2. Faces are types of minds,

DP 321:7. He sees the Lord face to face.

CL 36. He successively puts on the face, tone, speech, gestures and manners of his life's love.

CL 78:4. They had a steel-like face of a bluish grey

color,

CL 148. The external becomes, as it were, the face of the internal;

CL 186. No two human faces are the same, (See CL 524, TCR 32)

CL 208:2. They see them in their face and hear them in the tones of speech,

CL 262. For a beautiful and finely formed face shines forth by contrast with a face which is ugly and deformed.

CL 272. Appeared to the sight in the face and gesture,

CL 316. 'I look at you to see whether the delight of peace which is in your face is in any way derived from the delight of conjugal love.

CL 324. As to the tone of the voice, as to face,...

CL 359. From the face, in that it is inflamed;

CL 384. What makes the beauty of a face but red and white and their lovely blending with each other?

CL 524. This is very manifest from men's faces,

TCR 69. This is why man stands erect upon his feet and turns his face heavenward.

TCR 123:2. I...see in it the Lord's Divine omnipotence...face to face.

TCR 763. An ugly face is placed beside the handsome one.

SD 2094-5. I have compared changes of societies with changes of the faces of them.

SD 2106. Many times it happened when I beheld my face in a mirror,

SD min. 4558. Without any idea of his face,

AE 412:16. No man, nor even any angel, can see the Lord's face,

AE 834. Would you choose from the face alone?

AE 997:4. This peace shines forth...from the faces of a marriage pair;

AE 1001. It is not permitted in heaven to counterfeit with the face...

AE 1124:2. For God is a perfect Man, in face like Man and in body like Man:

Verbo 26. These correspond to the face of a man,

Char. 5. It is as if one should turn the mirror away that he may see his face;

Char. 43. Which appears in the face and body as a man.

Char. 84. The form of the face is that of the affection of its spiritual good;

Char. 97-98. The quality of his charity is seen from his face,

Char. 215. Man is not man from the face and body,

FAIR. *aeguum.* HH 468:2. To love what is just and equitable...

FAITH. *fides.* TCR 77:5. For in faith they are like Vertumni.

SD 1999. In regard to the excitements of cupidities with those who are in faith.

SD 2563-4. That to him who has faith in the Lord the Lord is present and looks out (consults) for him in each and all things.

FALL DOWN. *delabi.* TCR 490. Adam's state succeeding the fall,

FALL, TRESPASS. *lapsus.* TCR 503:3. 'Since

Adam's fall,'

AE 405:53. 'That your Father also who is in the heavens may forgive you your trespasses.' (Mark xi. 24-26)

FALLACY. *fallacia*. DP 220:9. If he confirms these in himself he is in fallacies.

SD 2229-2230. It is a fallacy of the senses that they are near,

FALLOW LAND. *novale*. CL 522. I saw a fallow field wherein were several husbandmen.

FALSEHOODS, SPEAKER OF. *falsiloquus*. SD 824. They therefore pretend to (have) dominion over every man who speaks falsely;

FAMILIAR SPIRIT. *spiritus familiaris*. Docu. II: p. 484. 'It was not the Queen herself, but her familiar spirit.' (See TCR 14e, 137)

FAMILY. *familia*. CL 205. Those who lived in most ancient times are at this day living in heaven, house by house, family by family,

FAN. *ventilabrum*. AR 961e. Separated as chaff from wheat by the motion of a fan.

FANATICISM. *fanatismus*. Coro. 45. From these, chiefly, have arisen the various fanaticisms in the Christian world. (TCR 628, 831)

FAR OFF, TO BE. *elongare*. AC 2689. The state of...removal from truths, is described in this verse.

FARTHING. *assarius*. DP 332:4. 'Are not five sparrows sold for two farthings?' (Luke xii. 6)

FASTING. *inedia*. SD 1381. They eat one another in turn...thus satisfying their hunger.

FATHER. *Pater*. DP 330:2. The Lord who is Divine Love cannot act otherwise than as a father on earth acts towards his children, and infinitely more so,

FATIGUE. *defatigione*. CL 17. The mind may be relaxed from the weariness...

TCR 745. To relieve the mind of the fatigue which the passion of emulation may have brought upon some.

FAULT. *vitium*. CL 470e. Vitiated blood or serum.

FEAR. SD 2363. When he is in fear, he is then also thinking of what is to befall him;

SD 2400. Concerning the state of fear.

FEEL. *sentire*. Often translated 'smell'. See ODOUR and SENSE.

FEIGN. *ingere*. SD 3985. At the same time intimating that the bare idea of such and idle life spent in mere joy was exceedingly sad and repulsive,

FEMALE. *foemina*. CL 32. That the male is then a male, and the female a female.

CL 33. The male is born intellectual and the female voluntary;

CL 37. The male is masculine in the whole and in every part of him, likewise the feminine in the female;

CL 56:4. 'The Lord has taken the beauty and grace of life from man and transcribed them into woman.'

CL 66. The female that she might become the love of the male,

CL 75:7. Woman that she may be the love of the man's wisdom.

CL 88. The good of truth or good from that truth is feminine.

SD min. 4671. They are above the head, the females on the left, forwards;

FETUS. *foetus*. See OFFSPRING.

FEW. *paucus*. AC 64. A very few only are here set forth, (AC 166, 1820:5, 4180:7, 5620:14, HH 489e, LJ 27e, Lord 6e, TCR 73:3, 483e)

AC 520. By 'all the days of Enoch being three hundred sixty and five years,' is signified that they were few.

AC 530. Some with whom the good and truth of faith remain, although they are few; (AC 649)

AC 1502:3. Those which can be told are so few as to be almost nothing. (AC 3509:3, 9940, EU 122e)

AC 1763. There are spirits of low stature, who, although few, speak like a great multitude, (EU 111)

AC 2261. There are very few truths with man, (AC 2357:3)

AC 3761. The internal sense in this...is known to few. (SS 105:2)

AC 2576:6. There were five pillars and five bases, by which number is signified what is comparatively but little;

AC 3868e. Few know that faith is trust and confidence.

AC 3898e. There will be few within the Church;

AC 3993:2. But as few persons know what the natural is that corresponds to spiritual good,

AC 5280:3. Few are regenerated;

AC 6047:3. Yet very few at this day proceed in this way; (AE 233:4)

AC 6700. They do not indeed know, except a very few,

AC 6927. The spirits and angels who come from one earth, when yet these are so few that relatively to the omnipotence of God they are scarcely anything, (EU 9, 126, SD 1447)

AC 8717:3. But few, and scarcely any, at heart believe it. (AC 9198:2)

HH 318. Those within the church, who are few in comparison, (Verbo 40)

EU 90e. There are few who do not desire to acquire dominion,

EU 123. There are few at this day to whom it is given to speak and converse with angels;

DP 254:5. There are few who are totally ignorant of God.

AR 733. Few read it;

AE 950. There are few genuine truths like those in heaven,

AE 1076e. The sphere of the love of a man or an angel has a finite extension into a few societies only of heaven or hell,

Verbo 39. They who have the Word are few as compared with those who have not the Word.

FIBER. *fibra*. SD 2463. The fibres are thus disposed in most beautiful order,

FIBRIL. *fibrilla*. See THREAD (filum).

FIELD. *campestris*. HH 441. Walking through the streets of a city and through fields, talking at the same time with spirits,

FIFTEEN. *quindecim*. CL 444e. When they attain to the stature of young men in the world, of eighteen years, and of maidens of fifteen,

FIFTY. *quingaginta*. TCR 662:5. There

appeared fifty here and fifty there sitting on benches,
SD 5529. With some, years, even as many as
fifty, (SD 5693)

SD 5694. This, too, lasts for one to fifty
years. (Compare HH 426, AR 866)

FILTHY. *foedus*. AC 4320. Objects which
suffocate and pervert the light appear of a black or foul
color,

SD 1995. I perceived nothing foul or filthy,

SD 2166-7. When any filthy representation occurs they
then expose such,

FINGER. *digitus*. CL 318e. There being few
who touch it even with the finger.

TCR 695:4. They play with it as some play with pebbles
between the fingers.

SD 3889. Diviners on this earth, who speak with their
fingers,

FIR. *abies*. AC 643. Gopher wood is a wood
abounding in sulphur, like the fir.

AE 109:4. 'I will set in the wilderness the fir-tree' (Isa.
xli. 19)

FIRST. *primus*. AC 8864:3. That this is the first
thing which is said by the Lord from Mount Sinai,

FIRST-BORN. *Primogenitus*. AE 865:2. The
signification of firstfruits is similar to that of 'firstborn';

FISH. EU 144. And also lakes containing fish;
CL 10:6. Comparing the changes of the states of their
life to the state of fishes when lifted out of water into the
air,

CL 76. We saw images of men and of...fishes carved in
wood and stone,

TCR 68. He has from himself no more power against
evil and its falsity than a fish has against the ocean,

TCR 73:2. Upon bird and fish and worm,

TCR 348. The eye of a fish or of a crab when cooked;

TCR 695:3. Like fishes in a stream which do not know
that there is air above their waters.

SD 2028. Certain species of beasts and fishes eat beasts
and fishes of the same genus and species,

FIVE. SD 6107. He has with him his five Books,
Char. 76. Of ten brothers in the world, five may be in
hell, and five in heaven, and these five in different
societies;

FLAME, LITTLE. *flammula*. 5 Mem. 9. The
moment this was said, small flames, looking like tongues,
came down from heaven;

SD 808. Who in viewing, understanding, and answering
are like little flames,

SD 849. Some of them are also distinguished by a
certain little flame above their hats.

FLATTER. *ablandir*. DLW 419. Still man
flatters himself that the wisdom of his understanding may
be made serviceable as a means to honor,

FLATTERER. *adulator*. DP 224. There is
manifestly such an appearance with hypocrites, flatterers,
and dissemblers;

FLAX. *linteus*. AC 10252:7. That the body of
the Lord was anointed with such things, and was
encompassed with them, together with a linen cloth,

FLEE, SHUN. *fugere*. AR 933. Those who

approach the Lord directly and flee from evils because
they are sins,

Inv. 40. He thus not only shuns spiritual things...but
scoffs,

FLESH. AC 322:2. They possess everything that
men possess...except the flesh and bones and the
attendant imperfections.

AC 2475. After death he leaves nothing whatever
behind him except his bones and flesh,

AC 10125:4. That the Lord glorified His very body
even to its ultimates which are the bones and the flesh,

FLOW. *alluere*. EU 72. They draw out of the
man's memory all the things that he has done or thought;

FLOWER. *flos*. AC 546. An infant with a
chaplet of bright blue flowers about its head,

AC 731. Lovely and agreeable tints, as in flowers,

AE 1072:2. Delightful things from the flowers;

FLOWER, LITTLE. *flosculus*. DP 205. Like
wreaths of flowerets that perish,

FLUTE. *tibia*. CL 3:3. Tripping to the measures
of tabors and flutes,

FLY. *volare, advolare*. CL 7:2. Suddenly young
men flew to them,

TCR 69:2. The man who derives wisdom from God is
like a bird flying aloft,

TCR 364:3. Another part to the birds to fly in,

FOLLOWER. *assecla*. EU 38:4. This was the
reason he applied himself to the right ear, differently from
his followers, who are called Schoolmen.

FOMENT. *fomentare*. CL 304. The result is,
that as in the beginning it burned, so, suddenly it burns
out and passes off into the cold of winter.

FOOD. AC 6107. They have food and clothing
not merely for their needs,

AC 10160. 'What more do men need than to have food
and clothing?'

CLJ 38. The spiritual man must be fed with food from a
spiritual origin, as the natural man with food from a
natural origin.

CL 14. A message came from the prince, inviting them
to eat bread with them.

TCR 499. Without freedom of choice in natural things
for beasts there would be no choice of food conducive to
their nourishment.

TCR 621:3. There is no animal that does not know its
life's food when it sees it;

TCR 661:14. Use becomes like food retained in the
stomach,

SD 1022. The swiftest, who are infants and little
children, are represented by those foods which enter
through the cuticles;

SD 1035. These things are circumstanced like the
aliments or foods which are carried into their stomach and
there triturated,

SD 1243. As the appetite of eating when they see the
food which they had desired in the life of the body;

SD 1272. It then conglutinates the foods and obstructs
the pores, so that there is no digestion.

SD 1278. Not as on other occasions from emetics and
from partaking of too much food, but I perceived that it

was the effect of such spirits.

SD 3016. Wherein was food thus made, which was eaten.

SD 5343. The rest who were diligent in serving others there, in various modes, in reference to food, clothing, and the rest of the employments there,

SD min. 4613. If any one believes that the food in which he has delighted is injurious to him, he then abstains from that food.

AE 1074:2. Can thus be nourished with the food with which the angels themselves are nourished.

AE 1126:2. Food that is esculent and palatable according to their uses,

Love VII:2. (Devils work) from the need of food and clothing,

LJ post. 316. Moreover, he has similar sight, hearing, smell, taste, and touch.

LJ post. 323. In like manner I have demonstrated it from their dinners and repasts,

FOOL. *stultus.* DP 321:3. He who acts foolishly is foolish.

FOOT. *pes.* SD 2637. They are also under the feet, yea, under the right foot,

SD 2818. It was also observed that such are below the right foot,

FORCE. *vis.* AC 1712:2. They can do good and resist evils by their own powers,

AC 2025:5. He overcame them by His own power and by His own forces,

AC 2406:2. And this by a mightier force than man can ever believe.

AC 3627. Unless it were also kept in form within by some acting or living force,

AC 3628:3. In order that anything may exist and subsist there must needs be two forces. (AE 573:8, 1043:2)

AC 5173. In the other life there are very many methods of agitation,

AC 5854:3. It was said that the Lord through angels could lead man into good ends by omnipotent force;

AC 8678. The endeavor and the force used to rule over those who are of the church,

AC 9050:4. 'The strength,' signifies those things which proceed from the life of love,

HH 228. The power of the angels of heaven.

DLW 344. Nature was endowed from creation with a power and force...

BE 26. God operates them by the Holy Spirit.

TCR 576. In all motion, there is an active and a passive, Hist. Crea. 37. In heaven and the world are active forces,

WE 247. Man is...a potency which is called passive or a force which is called dead. (WE 510, 521, 650, 650a, 823, 837, 1508, 3562, SD 620)

WE 6919. The power of acting and ministering in place of the first born,

SD 154. They were without any force or power.

SD 217. Spirits who wanted...to infest me, and this with all their might;

SD 300. God Messiah, Who has all power in the heavens and on earth,

SD 1104. I can know with certainty that there is such a force,

SD 1457. They are an acting and striving force,

SD 1627. The application of one's own powers.

SD 2070. As there are active powers, so also there are similar efforts,

SD 2601. There is no one obliged by force or compulsion to serve the Lord.

SD 2732. Act as if they were nothing, and expect the active force and influx from the Lord.

SD 2734. The Lord's operation through his (own) strength as it were.

SD 4062. Their powers are determined to co-operation with their fellows,

SD 5003. Wherever forces fail they are balanced,

SD min. 4683. A force acting from above to beneath.

AE 675:20. All the forces of life of this Greatest Man or heaven close in the two hands and the two feet,

AE 1204:2. In everything spiritual there are three forces, an active force, a creative force, and a formative force.

AE 1206:2. The Divine active, creative, and formative force,

AE 1208:3. The flow of spiritual substances and forces; Wis. X:3(2). The heart from its left ventricle pours it forth with great force in every direction.

Char. XI:190. It strains the mind,

Char. XI:191. Sensation communicates itself, like a force applied to a chain with its single links;

Can. 'God' VII:8. That most universal end is...the force and endeavor,

FOREBODE. *ford vadum.* AC 4270. By the 'passage of Jabbok' is signified the first insinuation.

FOREIGN. *extraneus.* SD 5902. The means of going out of his own society, or town, and to ramble about there, is given to every spirit.

FORENSIC. *forensis.* In Concordance under 'PUBLIC'.

FOREST. *sylva.* TCR 177e. In the gloomy forest below.

FORETASTE. *praelibatum.* CL 64. Confirmed above in a few words, but then only as a foretaste;

FORGET. AC 2748. Soon forgetting it, they asked where there were houses...

TCR 842. The greater part of them forget it, but a few remember it,

FORGIVE. *condonari.* SD 6031:2. These also believe that God forgives all sins without any co-operation of man;

FORM. *forma.* SD 2510-2512. All organic things...are formed for use.

FOUL. SD 1995. I perceived nothing foul or filthy,

FOUNDATION STONE. TCR 338e. That foundation stone of the present faith is gone,

FOUNTAIN. *fons.* SD 2589. Is there any other fountain than the Divine one,

SD 2735. The Lord, the only fountain of life,

AE 1072:2. Near them fountains of living water,

FOX. *vulpes*. HH 110e. If cunning, a fox or serpent, and so on.

FOX. *The Quaker*. See LJ post. 58, 84, and SD 3771.

FRANCE. *Gallia*. SD 3732. As the garments of the French are wont to be, (See SS 110e)

FREE CHOICE. *liberum arbitrium*. TCR 480. Man has freedom of choice as much in spiritual things as in natural things,

FREELY. *gratis*. AC 5530. The settings in order of truths bestowed gratis, AC 5624. That this signifies that by means of the truth given gratuitously,

FRIEND. *amicus*. CL 460. And thus initiate her into the friendship of love,

SD 610. Thus everyone can find his friends, parents, and children,

SD 2254. It rarely appears what is his quality inwardly in his thoughts, even to his friends, yea, occasionally to his warmest friends.

AE 696:4. Also as with friends towards friends, Char. 14. Who can do evil to his children, to his wife, to his friends?

FRONT. *anterior*. DLW 365. The front part of the head.

FRUIT. *fructus*. DP 330:4. The earth which produces fruits of every kind,

TCR 462:10. Is not the fruit the good works which the Lord does through man,

TCR 537. May be likened to trees that bear good fruit,

FULL. *amplus*. AC 7258-9. The doctrine of celestial good is the most ample,

TCR 31. God's Infinity is called Immensity,

FUNCTION. *munia*. AC 3637e. All and each are assigned their offices.

FUTURE. *futurus*. CL 535. 'Show and reveal the future,'

TCR 849. 'Show and reveal future events, and we will have faith.'

G

GALLEY. TCR 616. Like the prisoners on ships called galley-slaves.

GAPE, VENTURE. *hiscere*. AC 7788e. Until at last they do not venture to rise up against the good and infest them;

GARDEN, GARDENER. *hortus*. DP 189. Or he is like a near-sighted person who goes into a garden with a remarkable variety of fruits,

TCR 365:4. This may be illustrated also by the fragrances arising from a large garden,

TCR 524:3. Thorns, briars, and thistles would take full possession of a garden unless rooted out.

AE 1072:2. The Word is like a garden,

GARMENT. *vestis*. CL 20:3. The bridegroom was clothed in a radiant purple robe and a tunic of shining linen,

CL 75:4. The man was clothed with a mantle the color of hyacinth,

CL 137. Adults clothed in garments embroidered with

flowers,

CL 231:5. Dressed in leopard skins,

CL 266. One was clothed in a woolen toga.

TCR 113:4. Also with garments of white and blue commingled.

SD 2692-3. Particles of rent garments, which constituted the sphere,

Wis. XI:6. Truth is also like a garment,

Char. 168. As for food, clothing, dwelling,

Char. 196. If they do not do it, no food, or clothing, or bed is given them;

GATHER, COLLECT. *colligere*. AR 813. Those who will belong to this Church, which is the New Jerusalem, are being assembled, inaugurated, and instructed.

SD 2391. Concerning those who only study the sense of the letter of the Lord's Word, and hence make collections.

AE 850:12. The gathering together of the good and their salvation,

GEHENNA. AC 9033. 'But rather fear Him who is able to destroy both body and soul in Gehenna' (Matthew x. 28)

AC 9051:2. 'Rather than having two eyes to be cast into the Gehenna of fire;' (Mark ix. 47)

GENEALOGY. Q8. In the genealogy in Luke it is said that Adam was 'of God',

GENERAL. *communis*. SD 2976. The opposite spheres are likewise in general four.

GENEROUS. *generosus*. AC 6212e. They were noble horses.

GENEVIEVE. TCR 826. To the Parisians, there sometimes appears a woman...and she calls herself Genevieve.

GENIUS. *genius*. SD 1945. Thence is their genius known by others,

GENOA. *Genuenses*. LJ post. 79. He was then taken by the Genoese,

GENTILE. *gentilis*. AC 9021e. As for instance with the Gentiles, Jews, etc.

SD 2262. Which may be apparent from this example (the word) Gentiles,

SD 2412. The Gentiles come much more easily into heaven than Christians,

SD 2521. There were companies of prophets both amongst the Jews and Israelites, and amongst the Gentiles,

SD 2617. They did not perceive a greater pleasantness than in tormenting the Gentiles,

SD 2654. When nevertheless they live worse than Gentiles:

AE 392:4. As also the heathen who live in charity according to their religious principle.

GENUINE. *genuinus*. AC 1895. Truth adjoined to good is intellectual truth in the genuine sense,

AC 2078. For 'Ishmael' denotes rational truth in its genuine sense,

AC 6997:7. Yet it has genuine truth stored up in its inward bosom;

HH 379:2. There are few who are in genuine marriage love,

LJ 14:2. The genuine doctrine of the Church sheds light upon it,
 SD 1965. Celestial joys and pleasures derived from genuine goods and truth,
 Inv. 38. For them it is impossible to see one single genuine truth,
GENUS. SD 2425-6. There is an inclination in every man to every genus and species of evil,
GEOMETRY. *geometria.* AC 9793. There are sciences here which do not exist elsewhere, such as astronomy, geometry, mechanics, etc. (EU 136)
 CL 163. These also are called by various names, such as...geometry,
 TCR 387:5. That there is nothing complete and perfect unless it is as trine, geometry also teaches;
 SD 4663. To wit, the physical sciences in general, chemistry, geometry,
 SD min. 4657. But still, there are many useful sciences, which confirm and illustrate ideas...geometry,
 Verbo 51. Into it are gathered arcana of all the sciences, as Physics, Chemistry, Mechanics, Geometry,
GEORGE II. SD 6000-6001. I spoke with a certain spirit who had been King of England, a month after his death,
GERM. *germen.* TCR 785. In every tree, plant, and germ,
GERMAN. AC 10771. The earth itself is one of the smallest in the starry heaven, being scarcely five hundred German miles in circumference.
GETHSEMANE. AC 7166:2. Is very evident from the Lord's temptation in Gethsemane, and also afterward upon the cross,
 AC 8179e. According to the Lord's words in His own most grievous temptation at Gethsemane.
 HD 302. The last temptation of the Lord was in Gethsemane and on the cross,
 AE 650:70. His last temptation was in Gethsemane. See OIL PRESS.
GHOST. See SPECTRE.
GIBEONITE. AC 6860. It was permitted that a covenant should be made with the Gibeonites by Joshua.
GIDEON. *Guideon.* AC 3246:4. But also with their descendants, as Gideon,
 AC 8581:6. If from the internal sense there is unfolded what Gideon represented,
 AC 9814:2. The angels who were seen by the ancients, as by...Gideon,
 AC 10737. I then told them about Abraham, about Lot, about Gideon,
 TCR 786. In which He was seen by...Gideon,
 TCR 793. Can be seen from the appearance of the angels to...Gideon,
GIFT. *donum, donauri.* CL 300. By pledges are meant gifts.
 TCR 701:2. The custodian...to others presents a gift,
GIRDLE, ZONE. *zona.* AC 935:2. These alternations are like those of summer and winter in the temperate zones,
GLAD. *laetus.* AC 920:2. Thus to him who is glad at heart,

SD 2293-4. But others learn truths in a pleasant state.
GLOBE. *globus.* LJ post. 126. Not in a plane but in a globe like the earth,
 See WORLD (orbis).
GLOTTIS. *glottis.* DP 279:8. From the lungs through the trachea or windpipe in the larynx and glottis, Love V:3. To excite sound which the larynx and the glottis may form,
GO. *ire.* See MARCH (incedere) in Concordance.
GO AWAY. *abire.* HH 534. Many spirits were seen going to it,
 Lord 11. 'The Son of Man goeth as it is written of Him,' (Mark xiv. 21)
 SS 17. 'But go ye rather to them that sell,' (Matt. xxv. 9)
 Life 66. 'Go, sell whatsoever thou hast, and give to the poor;' (Mark x. 21)
 F 43. 'My friend, come with me, and dwell with us.'
 CL 155. This inclination will go off into heat,
 TCR 5. Whoever does not acknowledge a God is excmunicated from the church.
 TCR 30. God, with the Divine that goes forth directly from Him,
 TCR 136e. But I remained untrified, and went out calmly after them;
 SD 232. The whole woman went away into them,
 AE 63. All things proceed from the inmost;
 AE 223. The New Jerusalem, which is coming down out of heaven from My God,
GOAT'S WOOL. *lana caprina.* TCR 335:2. You are therefore quarreling about nothing, or as the saying is, about goat's wool, or the beard of Time.
GOOD. *Deus.* AC 9972e. To this they answered that they know that God is alive,
 AR 962:12. 'Thus there is One God in the Church.'
GOLD. *aurum.* Life 11. From science a man knows whether gold is good,
 DP 215e. One is like gold within which is dross, but the other is like gold with pure gold within.
 TCR 379:5. These three marks,...are like the touchstones whereby gold and silver are known;
 TCR 595:4. Gold is still gold, whether it flashes before the fire or has its surface blackened by smoke;
 SD 2448-9. They did not desire such things, but rather money, or silver and gold,
GOOD. *bonus.* Potts comments, 'This article is defective...' Missing passages to be found under 'TRUTH'.
GOOD. *Man.* AC 2385e. This is my brother; I see...he is a good man.
 AC 9003:2. See MAN (homo) here.
GOOD PLEASURE. *beneplacitum.* TCR 850. To this I replied, 'Such was the good pleasure of the Lord,'
GOOSE. *anser.* TCR 448. They stick together much as...a goose to a fox,
GOSPEL. *evangelium.* AC 9209:3. As is plain in the Evangelists throughout.
 TCR 297. The writers of the Gospels and the apostles,

GOSPEL-PREACHER. *Evangelizatrix.* AC 9926:4. 'The voice saith, Cry, O Zion, that tellest good tidings...O Jerusalem, that tellest good tidings,' (Isaiah xl. 3,5,6,9,10)

GOVERNMENT. SD 2515. This happens for the sake of subordination and government in the societies.

GRACE. *gratia.* TCR 440. Such do not trust to reward on the ground of their merit, but have faith in the promise from grace.

GRADUALLY. *pedetentim.* TCR 508:3. The understanding is closed above, and gradually below as well,

GRAND MAN. *maximus homo.* SD 2227. And where is their place in the Grand Man, SD 2547. Those are called souls who have not yet attained a place in that Grand Man.

SD 2591. Each of his members and parts there correspond to angels and spirits in the Grand Man, SD 2689. Thus that the universal man, the Grand Man that is,

GRANDSON. *nepos.* CL 402. From sons and daughters to grandsons and granddaughters.

GRATEFUL. *gratus.* SD 2038. He began to reflect how he could be sufficiently grateful for such favors,

GREAT. *magnus.* SD 2566-7. They never seek honours for any other use than to become great,

GREECE, GREEK. *Graecia, Graecus.* TCR 202. And thence carried into Greece;

TCR 275. From the maritime parts of Asia into Greece, and from Greece into Italy.

TCR 404e. The Greeks called them Plutos.

AE 50. That by 'Greece' in the Word such nations are signified.

LJ post. 80. But the other Mohammed was disclosed as being a Christian from Greece.

LJ post. 100. There were with me many from Greece,

GREEK CHURCH. TCR 760e. Of this church there have been two epochs...but in its progress it has been divided into three - the Greek, the Roman Catholic, and the Reformed.

Inv. Preface. Why the Greek Church was separated from the Romish.

Can. 'Trinity' IX:2. That thus the Roman Catholic and the Greek Churches teach,

GREEK LANGUAGE. AC 3481. I said that Messiah in the Hebrew tongue is the same as Christ in the Greek, (AC 9144:10, 9954:11, AE 31:8, 684:4)

HH 464:3. Ancient languages, such as the Hebrew, Greek, and Latin, (EU 62)

AR 29:2. Alpha is the first and Omega is the last character in the Greek alphabet, (AR 38, TCR 19:2)

AR 112. 'Martyr' and 'witness' in the Greek language are one word.

AR 440. In Greek he has the name Apollyon, AE 313:15. In the Greek the eye is called 'single'

AE 326e. Called 'psalms' from psallere (to play);

AE 364:2. In the original Greek, from a word that means fire.

AE 374. 'Measure' (choenix) which was the Greek

measure for wheat and barley,

AE 411:13. Peter is not called a rock in the Greek and Latin,

GRIEVE. *dolere.* TCR 126e. His soul does not suffer, but only grieves;

GROIN. SD 5103. A hell which is quite in the middle, under the groin,

GROVE. *lucus.* SD 1991. Delighted in pleasant gardens, groves, and the like,

GROW. *accrescere.* AC 794. These had increased immensely,

DP 281:4. Evil would so increase in him...

CL 316:5. Flowing down from the angelic heaven and growing louder.

SD 243. The raging of the sea seemed also to increase.

GROW. *augescere.* SD 194. Permissions which always increase as to the intention of evil.

GRUB. *blatta.* DLW 338. Such in the animal kingdom are...lice, mites,

GUARD. *custodia.* TCR 653. There are shepherds to guard them.

GUEST. *advena.* AC 1631. All are at first received as guests;

GUILTY. CL 527:3. The latter they declared guiltless, and the former guilty.

H

H. *the letter.* AC 2010. The letter H was taken from the name of Jehovah;

AC 2063. The letter H which was added to the name 'Sarah', was taken from the name 'Jehovah',

HABIT. *habitus.* AC 7935. And other things into which one is not born, but is introduced by habits.

HABITUATE. *assuefacere.* SD 253. The dragon was becoming accustomed to deceits,

HAGAR. AC 1896. The meaning of 'Hagar', which is 'a stranger' or 'sojourner'.

TCR 451. It is like the offspring of an illegitimate bed, or like the son of Hagar born to Abraham,

TCR 793. The appearance of the angels to Abraham, Hagar,

HALF. *semis.* CL 37. Each, as it were, is a divided or half man.

HAND. *manus.* HH 231. In the Word 'arms' and 'hand' signify powers.

EU 94:3. That a hand, to which the flaming object adhered, signifies life and its power;

SS 55. The Word is like a man clothed whose face and hands are bare. (Verbo 26)

DLW 409. There are two...hands, loins, feet, etc.

CL 21:2. The right hand signifies power,

CL 132. They then took me by the hand, (CL 380:2)

CL 156a:2. Some carrying palms in their hands,

CL 173e. She feels the reception of her love by her husband in the palms of his hands, on his cheeks, etc.

CL 316:2. There saw the two partners holding each other by the hand,

TCR 462:9. The two hands are the outermosts of man.

TCR 661:3. Anything that a man examines with his

understanding appears to the angels as if written on the hands;

AE 1138:4. With the hands hanging down, awaiting influx that could not be given,

AE 1174:2. The Lord leads him as if by the hand,

HANDLE. *ansa.* SD 2176. Gives spirits a handle for desiring it, and thus inducing the persuasion thereof;

SD 2208. Thence gave spirits a handle to excite more incongruous ideas.

(See SD 4762)

HANDLE. *manubrium.* Coro. 26. A jointed carving of a man capable of motion by means of a handle,

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CL 167. There would no longer remain any hope of friendship.

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understanding appears to the angels as if written on the hands;

AE 1138:4. With the hands hanging down, awaiting influx that could not be given,

AE 1174:2. The Lord leads him as if by the hand,
HANDLE. *ansa.* SD 2176. Gives spirits a handle for desiring it, and thus inducing the persuasion thereof;

SD 2208. Thence gave spirits a handle to excite more incongruous ideas.

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TCR 333:3. You are...without any hope of attaining (salvation).

SD 170. Always in the midst of the sufferings and lamentations there was continually present the hope of salvation,

SD 2504. Take from them all that is pleasant in life, all comfort and hope,

Coro. 59:4. Unless he comforts himself with the hope of light, and in that hope lies down and sleeps,

HORN. SD 5562. What we read in the Word as regards every little horn and every apex. (See AC 9198:2, WH 11, SD 4820, 5102, 5578, concerning the writing of the celestial angels)

HORSE. *equus.* AC 789. This was also represented by a horse.

TCR 478. Or between the same number of camels or horses.

AE 582. For the 'horses' in the vision signify the falsifications of the Word by reasonings from fallacies.

HOSANNA. *osanna.* AC 5236:4. 'The children cried in the temple, Hosanna to the son of David.' (Matthew xxi. 15)

HOSEA. TCR 247. The understanding of the Word, both true and false, is described in the Prophets, particularly in Hosea,

HOSPITAL. *hospitalitium.* DP 326:8. If you expend money lavishly on hospitals and guest-houses for strangers,

TCR 425. It is a prevailing idea that charity consists solely in...contributing towards the building of hospitals, (See Char. 17, 210)

Docu. II p. 279. There are no natural diseases among spirits in the spiritual world, neither are there any hospitals;

HOUR. AC 9014:3. The forgiveness of sins, that it cannot be granted within an hour, nor within a year.

TCR 603e. A man can, in a moment or two, think out and form a judgment upon matters which he could not express by his lower thought in half an hour.

HOUR OF DEATH. AC 268. As is usually the case during temptations, misfortunes, sicknesses, and at the hour of death. (See AC 857:2)

AC 4730:2. He may be saved...even at the very hour of death, (See AC 7779:2)

AC 8991. Not that he is such as he is near the hours of death,

HD 168. States of constraint are states...of nearness to death,

LJ 19. Especially from their faith around the time of death,

DP 279:4. Many suppose that this is effected instantaneously...about the last hour of a man's life.

See also AC 168, 4352e, BE 64, SD 5974.

HOUSE, HOME. *domus.* AC 10517e. They hold in aversion works of stone and houses of stone;

DP 61. When a man thinks solely from his own spirit, as happens when he meditates at home by himself,

SD 2447. Spirits seem to themselves to dwell in houses,

SD 5252. The houses, also, disappear along with them, SD 5936. Woman belongs to the home;

AE 1154:2. Again, it is like a man about to build a house,

See also HOME.

HOUSE, SMALL. *domuncula.* SD 392. They seem to themselves to be turned into dusky little animals, and to inhabit little houses built of clay,

HOUSEHOLD STUFF. *suppellex.* DLW 357e. There is no lack of material.

HUMAN. *humanus.* AC 2293. For that they are lives, that is, truly human and angelic lives,

AC 4221. There was so little of the life of intelligence which is properly human,

DLW 116. In these two, liberty and rationality, consists the life which is called angelic and human.

DP 121e. (They appear) like apes in human clothing. (See DP 298:4, TCR 568:4)

CL 526e. Thus the truly human and innocuous be implanted? (See TCR 642e)

HUMAN DIVINE. See under HUMAN ESSENCE, and HUMAN DIVINE (following DIVINE HUMAN)

HUMAN ESSENCE. AC 1461e. For the Human Essence was only a something that was added to His Divine Essence that was from eternity.

AC 1535. The external man is the Human Essence, the internal is the Divine Essence. (See AC 1584)

AC 1539. When the Lord's Human Essence was conjoined with His Divine Essence,

AC 1573:7. The Lord could have assumed the Human Essence without birth,

AC 1587e. The Lord came into the world in order that He might conjoin and unite...the Human Essence to the Divine. (See AC 1659:2, 1906:4)

AC 1603. Jehovah acted as one with...the Lord's Human Essence.

AC 1745. So far as His Human Essence was united to His Divine Essence, He spoke with Jehovah as with Himself;

AC 1921:2. By His own power (He) united the Human Essence to the Divine Essence, (See AC 1988:2)

AC 1928:2. (The Lord) reduced the truths and goods in His external man, or in His Human Essence, into such order;

AC 2002. 'And thou shalt be for a father of a multitude of nations,' signifies the union of the Human Essence with the Divine Essence;

SD 3363e. Thus also His Human Essence overcame them.

See also AC 2149, 2813-14, 2826, 6372.

HUMAN FORM. SD 3251. He appears like a man in the world, as I perceive.

HUMAN GOOD. AC 3175:2. To love God, and to love the neighbor; all human good is from this.

AC 3387:2. Where there are no truths, there is no rational or human good,

AC 3408. This good is real natural human good,

HUNDRED. AC 893. 'And it came to pass in the six hundred and first year,' signifies a last boundary;

HURT. See INJURE.

HURTFUL. *nociva*. SD 2506. They are like insects of various kinds that are hurtful and loathsome,

HUSBAND. *conjux*. HH 494. Very commonly husband and wife come together and congratulate each other,

HUSBAND. *maritus*. HH 427. Wives and husbands...meet and converse together whenever they so desire.

TCR 398:3. The Lord is called the Bridegroom and Husband,

SD 5936. Owing to which they must be with married men:

HYPOTHESES *hypotheses*. SD 1967. To whom hypotheses and falsities are more congenial.

I

IDEA. *idea*. AC 588. Unless a man were to form his idea of mercy according to his own apprehension, he could not have any conception of it,

AC 1013e. From these things it may be seen as from an archetype, or idea,

AC 1769e. The ideas, and how they were mixed with earthly things,

AC 3368e. A clear idea cannot be had concerning these things,

AC 3404:2. Man cannot possibly have any idea of the eternal except from time;

AC 7475. For with these the idea remains such as they had in the world.

DP 199:2. If you were to see but one single idea of thought opened up you would see wonderful things more in number than the tongue can tell.

DP 319. Some idea of them may be gathered from the heart and lungs,

TCR 163. For by this doctrine alone is a right idea of God acquired;

SD 2581. Those thoughts were (together) with the idea of cities;

SD 2753. The ideas of infants are open, and can best serve as vessels.

SD 4441. Concerning the simple idea of the Lord,

SD 4442. Concerning a sublime idea of the Lord.

AE 52. Such as these can have no idea of the Divine;

AE 655:9. The Divine things from which he spake fell into the ideas of natural thought,

Inv. 41. In the spiritual world no one knows another from his name only, but from the idea of his quality.

IDEA OF GOD. DLW 103. Very many people carry with them an idea of God as being above the head on high,

AE 695:5. They have no determinate idea of God,

IDEAL. See REAL, (AC 1510).

IDENTITY. *indentitas*. TCR 23:2. An identity of three Divine Essences is an offence to reason,

IDIOM. *idioma*. AC 9144:10. 'The Anointed', which in the Hebrew idiom is 'the Messiah',

IDLE. SD 5342-3. The remainder...who were engaged in some work, and were not idle, were brought out thence towards the east,

IGNORANCE. *inscitia*. HH 183:2. The angels said that they know that such ignorance prevails at this day in the world,

HD 313. To suit their own pleasure, or from ignorance, allow evils that are contrary to order,

SD 2320. Unless ignorance excused, it would be all over with man.

ILLEGITIMATE. TCR 451. It is called spurious, because it is like an illegitimate child, as the son of Abraham and Hagar,

ILLUMINATE. SD 2682. It seems as if the learned in the world were lights, and illuminated human minds by instructing them,

ILLUSION. CL 499. He will then teach about God, the holy things of the church...to wit, that they are fantasies and delusions,

SD 2072. It was only the illusions of evil spirits who induced these dire things.

Inv. 39. What else than illusions can be derived thence?

IMMEDIATE. DP 172:6. The fact that this is done mediately by preaching does not destroy its immediate nature.

IMMEDIATELY. CL 7:2. Instantly the older men ran to the thrones,

IMPLANT. AC 1906:2. These states of good are what are called remains, given by the Lord and implanted in one's natural disposition,

AC 9336:2. In order that the new life, which is the life of heaven, may be implanted.

IMPLORE. *implorare*. DP 184. This he cannot do unless he acknowledges the Divine Providence and implores that the work may be done by it.

AE 1151:2. But still to implore the Lord for help.

IMPOSSIBLE. *impossibilis*. DP 320. To believe that all good and truth originate from the Lord and all evil and falsity from hell, appears as if it were impossible,

IMPRESS. *imprimere*. SD 5908. He found in them such things as could be printed with every advantage;

IMPUTE. SD 1370. He who makes this acknowledgement has imputed to him the Lord's holiness through faith.

IN VAIN. *frustra*. HH 312:3. 'Has it not been expected in vain for ages?'

CL 127. The matters belonging to the present article, howsoever explained, are apprehended in vain.

CL 396. They would be affected by the innocence of their infants in vain.

INCENSE. *thymiana*. BE 107. Such things as affect the senses, as masses in an unknown tongue, garments, lights, incense,

INCIDENCE, FALL UPON. *incidere*. AC 3219. There then fell upon me some spirits with such violence as to strike a tremor into my nerves and bones.

INCREDIBLE. AC 3078e. That such is the case appears incredible to man,

INCREDULITY. AC 4528:4. Those who take this incredulity with them into the other life,

INDEFINITE. *indefinitus*. SD 1958. Thus

they contain indefinite things,

SD 1962. It embraces indefinite things in one complex,

SD 1963. The great diversity of pleasures, which are so various as to be almost indefinite,

SD 2175. That the diversities of evils are innumerate, yea indefinite.

SD 2720. That there are indefinite states,

INDETERMINATE. *indeterminatus*. SD 3970-1. Such are they who are thus indeterminate in their character.

INDIA. *India*. SD 2411. There was a certain spirit from India of those who adored graven images in their lifetime;

INDICATION. See under SIGN (*indicium*).

DLW 134. A proof that such is the case in the spiritual world;

CL 327. 'From these three proofs of experience, you have seen...'

Inv. 39. Evidences that I am there, may be seen in abundance in my books.

INDIGESTION. *indigestio*. SD min. 4789. They correspond to indigestion, and hence to the sense of oppression.

INDIGNANT. SD 2840. At which (the evil spirits) wondered, and thereby were made indignant and angry;

INDUBITABLE. *indubia*. AC 9198:8. It is a certain fact, of which I have received full and unquestionable proof,

TCR 364. It follows indubitably that God quickens every man,

TCR 532. It follows indubitably that it is will and thought that sin,

SD 5912. He believed that whatever he thought was indubitable,

INDUCTION. *inductio*. SD 2734. Only such induced belief, opinion and reflection,

INERT, IDLE. *inertia*. DP 231:2e. They appear...as if they were mere inert beings.

TCR 185. Those who in the natural world lulled their understandings to sleep by their indolence in thinking on spiritual matters,

INFANCY. *infantia*. SD 2753. The ideas of infants are open,

INFANT. *infans*. AC 1442. The Lord, who from infancy advanced to Jehovah,

AC 1492. The case herein is like that of little children who when they love something their parents see to be hurtful to them, and it is taken away, are thereby grieved.

AC 9408:2. Similar also at this day is the idea of the simple, and especially of little children.

TCR 23:2. To implant in infants and young people the idea of three Divine Persons...is to deprive them of all spiritual milk,

TCR 73:3. Nor could He have made His Human Divine unless His Human had first been like that of an infant,

TCR 89. He was an infant like any other infant,

SD 1842. An infant, signifying innocence, which vomited milk from its mouth.

INFEST. *infestare*. SD 1946. I have sometimes

wondered that it was permitted to spirits to do evil and to infest me so frequently.

SD 2030-2035. They were disposed forthwith to infest him,

INFINITELY. DP 330:2. The Lord...cannot act otherwise than as a father on earth acts towards his children, and infinitely more so,

INFLECTION. *flexio*. SD 5578. The syllables and their inflexions and curvatures;

SD 5620. According to the inflections and curvatures, they have a significance in agreement with the heavenly form.

INFLUX. *influx*. SD 2148-9. Without an influx of a superior cause it could not be given;

AE 701:3. If one lets his hands hang down and waits for influx he receives nothing,

AE 971:3. Man shuns evils or does goods not as if of himself but from an imperceptible influx,

INGENUITY. *ingenium*. SD 1994. Being able to pervert, which is accounted a sign of ingenuity;

INIQUITY. *iniquitas*. AC 8364:6. Diseases represented the hurtful and evil things of the spiritual life,

INJURE. *laedere*. HH 534. The evil, not seeing the stone at the fork of the ways, fell upon it and were hurt;

SD 1116. (Spirits) restrain me by every effort lest I should use any hurtful expression,

INMOST. *intimus*. AC 2973:3,4. The 'midst' signifies the inmost,

INN. *diversorium*. Verbo 7:5. 'The inn' where there was no room signifies the Jewish Church,

INQUIRE. *seiscitare*. DP 60. Among the things we need to know about is the angelic heaven.

CL 44. I once saw three spirits newly arrived from the world, who were wandering about, observing and inquiring.

CL 56:2. I asked why this was the case,

TCR 695:2. I was later introduced to one of their meetings, and was asked where I came from.

5 Mem. 10. The angels then inquired,

5 Mem. 23. The novitiates besought the angels to tell what they signified.

INROOT. *irradicare*. SD 1436. The seeds of faith which are inrooted in a man,

INSANE. *insanus*. AC 3340. There are perceived insanities that exhale from falsities, and hatreds that exhale from evils.

AC 6616. There is in it pretence...whether modesty, or friendliness, or insanity,

HH 182. Those in the hells...appear clothed in ragged, squalid, and filthy garments, each in accordance with his insanity,

DP 182:3. If you think that what is dead can impart life to itself you are spiritually insane,

DP 330:5. It is a foolish heresy that only those are saved who are born within the Church.

CL 79:6,10. 'These men are insane.'

CL 333. Men who, for the woman desired and solicited for a bride, have been made insane by refusal.

CL 424. Who can discern insanities save one who is

wise,

CL 470e. Blemishes of the mind...such as mania, frenzy, insanity,

CL 478. Hence the insanity of many at this day, in that they see nothing of evil in adulteries,

CL 486. (Adulteries) committed in insane drunkenness,

TCR 132:3. From an insane mind nothing but insanity (can come forth).

TCR 334:6. 'Can you prove it true that you are insane?'

SD 1447. They who deny this...are also insane,

SD 2255. With what cupidity endued, with what insanity,

AE 507. By knowledges a man may become wise or insane.

AE 1100e. 'Do you suppose me to be insane, or that you yourself are a god whom I am bound to believe?'

Char. 43. Some are foolish and insane, and yet appear as men;

INSANITY OF OUR AGE. AC 1630e. Hence comes the insanity of our age. (See AC 3646:3, 3726:4, 5116e)

INSPIRATION. Docu. II p. 404. While I am in the act of writing, I enjoy a perfect inspiration;

INSPIRE. AC 3336e. The Lord inspires the affection of good,

INSTANTANEOUS. See MOMENTARY.

INSTINCT. *instinctus*. DLW 60. The stupendous things in their instincts about which whole volumes have been written.

TCR 48:8-15. Why is man not born into the knowledge relating to any love while beasts and birds, both noble and vile, are?

TCR 588:2. He would not be able to act from reason, but from instinct;

INSTRUCTION. *instructio*. Coro. 48. Which cannot possibly be effected except by instruction.

INSTRUMENT. *administrum*. LJ 30. (The natural) being only the agent or instrument through which the spiritual man acts.

AE 1154:2. Providing himself with spades, rakes, and other tools,

INSTRUMENT. *instrumentum*. AC 1603. The external man is nothing else than a kind of instrument, DP 96:3. Knowledges, for these are like tools to the workman.

DLW 340. (Nature) contributes no more to the production of those things than, for instance, a tool does to the work of a mechanic,

TCR 353:2. The heightened effect in volume and melody produced by increasing the number of musical instruments in an orchestra;

INTEGRITY. *integritas*. AC 2661:2. If this church had remained in its integrity, the Lord would have had no need to be born a man.

SD 2487. Conspire from single points, as centres to a state of integrity;

INTELLECTUAL TRUTH. *verum intellectuale*. AC 9996e. 'Bowls' or 'cups' denote the truths of the understanding in the complex,

INTELLIGIBLE. *intelligibilis*. SD 2083. Things are joined to such ideas as are not expressible or intelligible to man when awake,

INTENSE. AC 5056. With intense longing he importuned to be let into heaven,

TCR 503:5. I stood by and heard all this with intense interest,

SD 874. He burned intensely with his inmost desire,

INTERCOURSE. *commercium*. SD 4663:4. Communication, by means of ships, with distant regions,

INTERIOR. SD 1957-8. Concerning the speech with Moses...it was merely a simple speech, and not an interior thought,

SD 2445. A vision concerning the interiors of the Word.

SD 2558. That whatever is done by means of art closes the way to interiors.

AE 579. The sense of the letter, and not from any interior literal sense;

INTERNAL. *internus*. AC 4904:2,3. To be reborn or regenerated, that is, to be made an internal man, was a thing wholly unknown to that nation,

SD 2463. When he has never seen internals, or known that there are internals, still less what their quality is,

INTERNAL SENSE. AC 2608. The propheticals of the Word, which would be of no use unless they had an internal sense;

AC 5639e. The internal sense of the Word (is called) the spiritual sense;

INTERPRET, TRANSLATOR. *interpretes*. AC 10570:4. Instead of 'ground' the translators say 'earth';

INTROMIT. *intromittere*. AC 9410:2. That infernal heresy that it is in human power to let into heaven and to shut out from heaven,

SD 697. Concerning admission into the interior heaven.

INUNDATE. *inundare*. SD 4155. Concerning inundation (or what is meant by a flood in the Word).

INVENT. *invenire*. AC 8249e. The words of language...had to be invented and applied to the things, (See EU 54:2)

TCR 228. It was found that they could confirm what they pleased.

SD 2646. They could never invent anything of themselves, See FIND.

INVERT. *invertere*. SD 2026. That men live according to inverted order,

INVISIBLE. *invisibilis*. TCR 786. The Most Ancient Church...worshipped an invisible God, with whom there can be no conjunction;

SD 5742. They did not wish to know anything about a visible God, but about the invisible.

Inv. 56. That He was Divine, He showed by...becoming invisible,

INVITE. *invitare*. TCR 339:3. A bright cloud and an angel in the midst of it, inviting him to approach and be raised up to heaven.

TCR 787. A man in the air or on the water, stretching forth his hands and inviting all to his arms.

INVOKE. *invocare.* See also **ADVOCATE** (advocare).

IRASCIBILITY. *iracundia.* HH 236. Another (affection) when in zeal or in rage, SD 2351. That proneness to irritability is turned into zeal;

IRIS. AE 37. That the iris and pupil seem now dilated, now contracted,

IRON. *ferrum.* AC 4326:3. Whose time was called the Iron Age,

ISAIAH. *Esaias.* AC 590. Thus in the Prophets, especially in Isaiah, there are almost everywhere double expressions concerning everything;

ISHMAEL. TCR 451. It is like an illegitimate child, as the son of Hagar and Abraham, who was cast out of the house,

ISRAELITE. AC 9320:2. That the Israelites and the Jews destroyed the nations of the land of Canaan, (other references in this number)

ISRAELITISH. *Israeliticus.* SD 1957. It was solely in externals, such as was enjoyed by others also in the Israelitish people,

ITCH. *prurgio.* AC 829:2. Boys, youths, and young men who from the madness and hot desire of their age have conceived abominable principles:

J

JACOB. *Jacobus.* AC 9814:2. The angels who were seen by the ancients, as by Abraham, Sarah, Lot, Jacob,

SD 2613. This sinew is signified which was luxated in Jacob's case when he wrestled with an angel till daybreak, SD 2617. Such infernal pleasantnesses prevailed in the children of Jacob. (other references in this number)

SD 2620. It was also the case with the posterity of Jacob.

JAMES. *Jacobus.* TCR 154. Peter taught and wrote in one manner, James in another, John in another, and Paul in yet another,

SD 4653e. When James is thought about, there is an appearance as if a knife flew forth from thence to slay those who feel it to be so.

JAPHETH. *Japheth.* AC 534. By 'Shem, Ham, and Japheth' are signified three Ancient Churches,

AC 616. Three kinds of doctrine thence arose, which are meant by 'Shem, Ham, and Japheth,'

AC 764-5. 'Shem, Ham, and Japheth' signifies what was of the churches that were thence derived;

AC 1060. 'Japheth' signifies the external church;

AC 1073. Shem and Japheth took a garment and covered the nakedness of their father.

AC 1082. 'Japheth' signifies the external church corresponding (to the internal church);

AC 1096:2. As in the following verse concerning Japheth: 'God shall enlarge Japheth.'

AC 1100-1102. By 'Japheth' is signified a corresponding external church,

JAVAN. *Javan.* AC 2686:4. 'To Tarshish, Pul, and Lud, that draw the bow, to Tubal and Javan.' (Isaiah lxvi. 19)

JEHOVAH. AC 2004:3. The Lord's internal

was Jehovah Himself and therefore was life itself; AC 2010. In the internal sense of the Word Abraham represents Jehovah or the Lord.

AC 3438. And Jehovah appeared to him in that night, AC 6303. By 'God' and by 'Jehovah' in the Word is meant the Lord,

AC 8515. Because Jehovah hath given you the sabbath.

JEST. *dicterium.* SD 578. They said that he had been taught before not to jeer at any one.

SD 2043. Such spirits often said to me that I should be nothing, should become nothing, but in a jesting way, SD 2361. Expose them by various jests and discussions as it were;

SD 2369. They wish to add that such things are jests,

JESUIT. *Jesuita.* SD 5288-5296. I spoke with the Jesuits who went out and in.

JESUS. AC 9809:9. 'Jesus Christ hath made us kings and priests' (Rev. i. 6)

TCR 726. His name Jesus also signifies salvation; (See AE 815:12)

JEW. *Judaeus.* Ath. 167. On the same grounds the Jews revile the Christians,

JEW. *Judaismus.* DP 238e. Also that Judaism still continues.

JOAB. AC 10217:3. As it was done by David through Joab,

SD 2694. He was compelled by Joab to go out at the gate.

JOB. *Hiob.* AC 1992:5. As is evident from the book of Job,

AC 3813:5. As the book of Job is a book of the Ancient Church,

AC 4295:2e. As we read in Job xv. 15.

WH 16. The book of Job is an ancient book, which indeed contains an internal sense, but not in series.

TCR 121:3. That the angels are not pure in the sight of God is evident...from the Book of Job;

JOHN. *Johannes.* HD 122. Peter, James, and John represented faith, charity, and the goods of charity in their order.

CL 6:2. They were to eat...on the sixth (day) with John,

CL 26. The things seen and heard by the Apostle John...in the Apocalypse;

CL 30. That angels and spirits are men is evident by those seen by...John when he wrote the Apocalypse,

TCR 154. Peter taught and wrote in one manner, James in another, and John in another,

SD 4391. In like manner in John and the prophets,

AE 9:5. By 'John' (is meant) the good of charity;

JOHN THE BAPTIST. AC 1748:5. This was meant by John the Baptist,

AC 2534:2. This was said by Zacharias of his son John the Baptist,

AC 2576:14. Concerning John: 'What went ye out to see?'

AC 2708:9. It may be seen what is signified by the following concerning John the Baptist:

AC 4255:5. The people were therefore baptized in the Jordan by John.

AC 4727. By John the Baptist the way was prepared and a pathway made level for Him,

AC 5323:3. As where it is said of John the Baptist:

DP 280. John preached: 'The baptism of repentance for the remission of sins.' (Luke iii. 3)

AR 378:3. It is also plain what was signified by baptism in the Jordan by John,

AR 776:3. As the inhabitants of Jerusalem were prepared for the reception of the Lord by the baptism of John;

TCR 171. The absurd notion...that the soul of Elijah had passed into the body of John the Baptist,

TCR 144. 'And John saw the Holy Spirit descending like a dove,' (Matt. iii. 16)

See also AE 569:4, 724:7-8, Char. 26, Docu. II p. 262.

JOKE. *joculari*. TCR 334:6. Finally, they asked him...whether he was joking,

JOSEPH. *Husband of Mary*. TCR 94. The delusion that He was the Son of Mary to Joseph,

TCR 536:2. They look upon the Lord God the Saviour merely as the son of Mary by her marriage with Joseph,

TCR 683. Profess that He is not the Son of God, but the son of Joseph,

TCR 798:6. 'Was not Christ a man, the son of Mary, who was married to Joseph?'

Ath. 100. That He was a carpenter's son,

LJ post. 100. They supposed He was the son of Joseph.

JOSHUA. AC 9814:2. The angels who were seen by the ancients, as by...Joshua,

JOT. *iota*. AC 9057e. All words from the Divine have within them such things as belong to the Lord,

heaven and the church, and this is the case in every jot. AC 9262:3. A Word that has been...inspired in respect to every word and jot;

HH 114. Such a Word was given in which the details down to the least jot are in correspondence.

HD 260. Not a single word, nor even a single iota can be omitted in the sense of the letter of the Word, (See WH 11)

SD 4331. They professed to know that there were certain profound arcana couched under every word and tittle;

SD 4820. That (the Word) is (inspired) as to the minutest jot and point.

JOY. *gaudium*. SD 1962. All such...have nothing else in mind than heaven and heavenly joy.

SD 2109. He for the first time felt how much joy there is in heaven,

SD 2258. Instead of heavenly joy (they) only experienced straitness.

JUDAS. *Judas*. DP 114. 'Otherwise the devil will enter into them as he did into Judas,'

DP 258:3. The devil will enter into them as he did into Judas,

See also AR 224, LJ post. 214, AE 526:12.

JUDGE. AC 2556. There is given man a faculty of thinking, concluding, judging, and reflecting,

CL 485. They are accounted...in another (way) by a judge from the law,

CL 530. Nor even as they appear before a judge,

Char. 29. A judge says, 'I will not, for various reasons, adjudicate from evil, but justly;'

Char. 131. Justice (is there) through magistrates and judges;

Char. 195. If judges, they sell justice; if priests, they sell salvation.

Char. 196. All such after death are shut up in work-houses, where they are under a judge administrator,

JUICE. *succus*. TCR 585:2. It begins from its root, which is like a heart, and from it transmits sap, like blood, (other references in this number)

JUPITER. SD 3488-9. Concerning certain excellent spirits of another earth...I was prompted to think them from the earth Jupiter;

JURISDICTION. *jus*. CL 292e. To this they added, as a warning to men, that they should leave to wives their rights,

CL 377. Also by reason of equality of right,

K

KEY. *clavis*. AC 3353:2. These passages cannot be comprehended by any one without the key,

TCR 73:2. The maiden...closes the door and keeps the key herself;

Coro. 1. These are like the keys which open the door and let one in.

KINDLE. *accendo*. AC 963. Incited by the desire to burst out of it,

AC 5489e. When He insinuates a zeal for truth, this good is present and enkindles it.

SS 42. Our Word is like a flame that enkindles;

CL 20. On the walls hung silver lamps, and these when lighted made the atmosphere appear as though golden.

TCR 25. I greatly wished to hear what they were saying, TCR 110:8. Then bursting into flames from the fire generated within them, they were reduced to heaps of ashes,

SD 515. His extreme indignation is kindled into anger, AE 141. 'Therefore the anger of Jehovah was kindled against Israel.' (Num. xxv. 1-3,9)

KINGDOM. Char. 85. One kingdom does not will another's good, (other references in this number)

KISS. *osculari*. AC 831:2. They can in divers ways feign innocence, even by representing infants whom they kiss.

AC 4351. He fell upon his neck, and then that he kissed him,

CL 382-3. As the love of the one meets and kisses the love of the other, so also do the beauties.

TCR 181e. They would receive it, embrace it and carry it home in their bosom. (See TCR 296:4)

TCR 183:3. In the Christian churches these are the very sanctities, which are to be kissed with the lips,

TCR 381e. Call aloud from the heart to devils and adore them;

TCR 405e. A human face which would be continually thrust forward...and forced to kiss the ground.

TCR 448. I have seen them together, like kids and leopards, kissing each other and vowing fidelity to their former friendship;

TCR 560e. This would be as useless as trying to kiss the splendor of purple,

TCR 851e. You will unreservedly confess, venerate and embrace the Lord the Saviour alone in His Human;

SD 3701. They simulate innocence by representing an infant which they take in their arms and kiss;

AE 815:6. 'The woman who was a sinner...and (who) kissed His feet,' (Luke vii. 38)

KNOW. *cognoscere.* DLW 358e. I have seen and know.

KNOW. *nosse.* AC 8939:3. I know this from the living experience of so many years,

HH 312:4. The interiors of my spirit have been opened by the Lord,

KNOW. *scire.* AC 1680:2. A man can know among which he is,

CL 130. The erudite and mere knowers (are called wise).

SD 2947. Scientific faith, which consist in my knowing only scientifically the things which belong to faith,

SD min. 4826. The stomach corresponds to the desire of knowing for the sake of use,

KNOW NOT. *nescire.* AE 325:12. (Translated 'unconscious').

KNOWLEDGE. *scientia.* DP 57. It is well known that knowledge is inexhaustible.

L

LADDER. *Scala.* AR 655e. 'Let us make ladders, climb the wall, and rush in.

TCR 332. I looked down, behold there was a ladder, and by this I descended.

LAISH. SD 2413. I read those things that were done by the sons of Dan, in Laish.

LAITY. *laici.* TCR 183:2. I appeal to the learned, both clergy and laity,

LAMB. *angus.* DLW 331. Also all things of the animal kingdom which are eaten, as...lambs and milk from them,

DP 296:2. Every lust of evil must be changed to appear like a lamb,

DP 338:7. It is easier to change...a serpent into a lamb than an infernal spirit into an angel of heaven.

TCR 107. By the Lamb's book of life is meant...the Word,

TCR 200:2. The case is the same when any one sees in the Word frequent mention of...the lamb, the sheep, the goat,

TCR 311. 'The Lamb standing as it had been slain.' (Rev. v. 6)

SD 330. It was not seen that sometimes a lamb appears to them with a lambkin,

SD 6088:5. That nothing of the paschal lamb, was to be laid by till the morrow.

LJ post. 337. They were to burn up what was left of the paschal lamb;

Char. 164. In battle he would feign be a lion; but after battle, a lamb.

Char. 195. They look upon men as a tiger or a wolf upon

lambs and sheep,

LAMENT. *lamentare.* AR 645. When the Church on earth has been destroyed the angels lament and make supplication to the Lord.

LANGUAGE. SD 2206. Some spirits who...would utter filthy and disgraceful language, so that nothing affected them with shame:

LANGUAGE, SPIRITUAL OR ANGELIC. See HH 374, 382e, DLW 257:2, 295, 306 402, Adramandoni: CL 183, Antipas: AR 112, Malua: BE 56, Pyris: TCR 798:2, Scapuleja: SD 6090, LJ post. 324, Thummim: AC 9905:3, SS 44:3, AE 431:3, VitaVelle: SD 6090. See also AR 38, SD 4866, 6063, AE 107.

LARYNX. *larynx.* DP 279:8. From the lungs through the trachea or windpipe in the larynx and glottis.

Love V:3. To serve as a pillar and support to the larynx and the epiglottis;

LASCIVIOUS. *lascivus, lasciviosus.* SD 1979. It consisted in the burning of the lascivious members,

LAST JUDGMENT. *the two books.* AR 186. Can be seen from the things that have been written and related concerning *The Last Judgment* in a special little work, and afterwards in the *Continuation Concerning It*; AE 911:2. That the collecting, separation, and Last Judgment do not take place before can be seen in the work on *The Last Judgment*,

LAUGH. *ridere.* AC 920:2. To him who is glad at heart, all things that he hears and sees appear smiling and joyful;

AC 2400e. The sons-in-law, in that they believed nothing concerning the overthrow of Sodom, but laughed at it;

AC 2747:2. They are opposed to charity and mercy; laughing at the miseries of others;

HH 380. Any mention of blessedness...would excite either laughter or anger.

HH 531. When left to himself...laughs at the holy things of the Church,

LJ 64e. (They) ridicule it as a matter of no consequence.

DP 197. They laugh at it if they are complete atheists;

DP 212. Does not (fortune) then laugh at prudence and wisdom?

DP 223. It has been granted me to hear them laughing at their own insanity when in a state of wisdom,

DP 279:6. No one who thinks rationally can help laughing at the fanciful notions of some,

DP 311:2. When they hear ingenious reasoning from fallacies they wonder and smile to themselves.

AR 484:6e. I went away laughing.

AR 655:2. He laughed and went away. (TCR 388:2)

CL 10:4. I wanted to gladden my animus.

CL 10:5. 'At this I laughed, and I ascended,' (TCR 739:5)

CL 22. At this his companions laughed; (TCR 749)

CL 44:3. The angelic spirits, laughing, made answer:

CL 79:6,7. At this, our host laughed heartily and looked upon me as a simpleton and almost as a madman.

CL 105e. Hearing this, some one said in a mocking tone,

CL 182e. 'We would hear great laughter and great weeping.'

CL 331. Whereupon the wives laughed,

CL 355:2. The novitiate spirits laughed among themselves,

CL 461:2. Others said that delight was laughter of the mind; (TCR 570:2)

CL 483. At this many of those present laughed,

CL 521:4. When they had finished laughing at these and similar stories,

BE 93e. But they laughed at these things.

TCR 135. 'Lest we incur the ridicule of those who hear us.'

TCR 137:3,8. This he said in order that he might bring into ridicule among his companions every new faith.

TCR 160:5. A sixth...laughed and said:

TCR 182e. But they laughed at these words.

TCR 420e. While assenting to what another says, he may hold it in ridicule.

TCR 462:4. And they laugh at others,

TCR 503:7. Will he not laugh heartily and say,

TCR 505e. I went away laughing.

TCR 515:2. They laughed at the mere mention of it,

TCR 732:2. 'All the company smile pleasantly at the exchange of fair words and witty speech.'

TCR 803. Some with one (hand) only, laughing at it, SD 2881. Thus, just as during life, laughed at Christians.

SD 2957. They have laughed through me,

Wis. XII:3e. He can laugh at the insanity of those who see and perceive in such things nothing but nature.

LAUGH. *subridere.* CL 326. To this I answered, smiling,

LAUGH AT. *irrideo.* TCR 666:4. In the fourth, those who ridiculed the words of the angel,

TCR 683. Those who, after receiving the sign-manual of Christ, deride His worship, mock at His name,

LAW. AC 2608. The Word, being Divine, must needs contain within itself the laws of that Heavenly Kingdom into which man is to come.

DP 182:2. Draw conclusions concerning (Divine Providence) from the laws of nature, which are also laws of Divine Wisdom.

CL 485. They are accounted...in another (way) by a judge from the law,

CL 486e. The doer is pronounced guilty and punished according to the law.

SD 1770. Concerning the law of nature.

SD 2331. Without a knowledge of the laws no one can enter into this eternal kingdom; its laws are the laws of faith,

SD 2664. They ought to be anxious to know the laws of that Kingdom;

SD 5709. All things of heaven constantly have their foundation in the laws of the order of nature,

LAW BOOK. *librum legis.* CL 231:5. I saw the law-books, which they had laid upon the tables, turned to playing-cards. (TCR 332:5)

LAZARUS. *Lazarus.* AC 4527:2. Nor thinking

about what the Lord said about the rich man and Lazarus. TCR 246. Yet he had derived from the Word not even so much good and truth as to show pity to the beggar Lazarus,

LAZY. *socors.* TCR 563. Whereas another, skilled in the same trade but slothful, can scarcely be driven to it.

LEAD. *ducere.* AC 6647. Thereupon he is led into good.

DP 330:2. While He from love still leads them.

SD 2399. They are not thus held in bonds, but are led to all good,

LEAD INTO, TO. *inducere.* AC 174. They induced certain changes about the region of the mouth, AC 185. Perception is communicated to him,

AC 1967. It grows to such a degree that the person is persuaded,

AC 2189:3. It is a brightness inducing the appearance of raiment,

AC 2516:2. Memory-knowledges, which induce obscurity in these appearances of truth.

AC 2786. The Lord from His Divine could induce upon Himself whatever states He pleased,

AC 5288e. The form that is induced by the good and truth that proceed from the Lord.

AC 5847. The quality which a man has induced on his soul by his life. (AC 6467)

AC 6115:2. (All truths) must be brought into relation to their generals,

AC 6690. The ruling love induces a form on them, (See HH 58)

AC 10406:3. 'Covering' and 'clothing' denote outward appearances which are put on,

HH 159e. The dark belt that induces upon the Sun these apparent variations in its flame and light.

HH 450. When this is done spiritual thought is induced.

DLW 166e. Life acts into it, according to the change of form induced.

AR 429. This is induced when the understanding is removed from the things to be believed;

CL 78:2. The way, which was shortened and hastened by changes of state induced upon our minds,

CL 186. State induces form.

CL 192. That marriages also induce new forms upon the souls and minds.

TCR 8:3. When a man induces on his mind the form of a beast.

TCR 366:1,3. The form, that is, the recipient state, induces variations,

TCR 461:6. This life is varied and modified according to changes in the mental constitution induced by love.

SD 399. That evil spirits can induce permissively almost any sense whatever,

SD 1097-8. I perceived that another face was induced upon me,

SD 1116. There is then induced upon him the perception that he is a spirit,

SD 3653. A phantasy was induced that with these knives they would cut my throat;

SD 4775. The Divine Truth proceeding from the Lord puts on the human form,
AE 584:2. 'Plagues' mean such things as induce upon man spiritual death,

Dom. 56. The soul induces likeness in the body,
LEADING MAN. *antistes.* EU 157. A certain spirit was also with us who had been a prelate and a preacher, (EU 161, 162)

LEAP. *subsulto.* SD 567. They do not walk on all-fours...but they hop, (See SD 582)

LEARNED. *eruditus.* AC 10551:2. This light flows into the knowledges that are in the man's memory,

LEOPARD. *pardus.* TCR 436. One cannot visit another who keeps a leopard and a panther in his chamber.

TCR 438. He would thus be inwardly like a...leopard,
TCR 676. Like a carriage drawn by leopards with a wolf as a driver,

LESSENING. *decrementus.* DLW 184. Continuous degrees are defined as lessenings or decreasing from grosser to finer,

CL 209. Of the increments of one and the decrements of the other;

LET DOWN. *demittere.* CL 533. The paper would be let down upon the earth,

LETTER. *litera.* AC 7236e. From only twenty-three letters, put together in different ways, there can arise the words of all languages,

BE 81. To be sent down from heaven engraven in silver characters, (TCR 181)

TCR 615e. It becomes in the mouth that repeats it a sound of so many letters,

SD 159. And when I am writing letters.

LETTER. *epistle.* SD 5563. They also write letters, and send to others,

LEUCOMA. *albugo.* 5 Mem. 2. The whole crystalline lens in the pupil appeared like a white spot.

LEVITE. *Levita.* AC 9965:5. That 'the Levites'...should 'bear their iniquity' signifies expiation,

LIE. *jacere.* CL 28. When he lies upon his bed about to die and awaits the end;

LIE NEAR. *aecubare.* AC 1298:3. 'I will make thy stones to lie in carbuncle,' (Isaiah liv. 11)

LIFE AFTER DEATH. SD 2387. Many had been ignorant that there is a life after death.

LIGHT. AC 4489:4. The difference between the Most Ancient Church and the Christian Church is like that between the light of the sun by day, and the light of the moon and stars by night;

TCR 109:2. If both are so enlightened he is, as it were, in the light of day.

LILY. *lilium.* SD 2051. They produced a very perceptible odour of flowers and lilies,

LIMBUS. *limbus.* DP 279:2. They are moved from the centre to the outskirts;

See AC 3318.

See also BORDER.

LINEN CLOTH. *linteus.* AC 10252:7. That the body of the Lord...was encompassed with a linen

cloth,

LION. *leo.* AC 10050:2. 'The lion' signifies those who lay waste the church;

BE 104. Like one who fled from a leopard, and met a lion;

TCR 296:2. Now he plays the lion, now the bear, now the tiger,

TCR 373. A lion (is) a lion in all it does,

AE 781:17. 'The young lion and the fatling (shall lie down) together,' (Isaiah xi. 6) (other references in this number)

Love VIII. Not an animal, from the little worm to the lion, can be found, that is not for use,

Char. 164. In battle he would fain be a lion; but after battle, a lamb.

LITTLE ONE. *minorrensis.* AC 9811. By the two younger sons of Aaron,

LOITERER. *vagabondus.* CL 17. No loiterers are seen.

LORD. *Dominus.* AC 14. By the name Lord is meant the Saviour of the world, Jesus Christ, and Him only; (other references in this number)

SD min. 4791. Concerning the Lord seen in a dream.

AE 696:15. 'If I be a Lord, where is the fear of Me?' (Malachi i. 6)

LORD'S PRAYER. *Oratio Domini.* AC 1754:2. And in the Lord's Prayer, 'Hallowed be thy name.' (See DP 230:2)

AC 8478. This also is meant by the 'daily bread' in the Lord's Prayer,

SD 1731. Such was their quality while I uttered the Lord's Prayer,

SD 2759. I have learned these things while supplicating the Lord's Prayer.

SD 3503. Thus, for example, they who in saying the Lord's prayer,

SD 6088:5. This is signified in the Lord's prayer:

LJ post. 337. This is what is meant in the Lord's prayer, 'Give us daily bread.'

(On p. 388 of Vol. IV of Concordance in AR 839:7, change Lord's Prayer to 'Lord')

LOSE. *amittere.* CL 132:4. Adam retained the likeness of God after he had lost the image of God;

LOT. *Loth.* AC 9814:2. The angels who were seen by the ancients, as by Abraham, Sarah, Lot,

CL 232:4e. You yourselves (become) friends of Lot's wife.

LOVE. *adamare.* AC 9828. (In heaven) it is love and faith in Him.

LOVE. *amare.* AC 2077. This signifies the Lord's perception from love,

Canons Prologue. At this day nothing but the self-evidencing reason of love will restore the Church,

LOVE. *diligere.* AE 9. 'Sons of thunder' signifies those who from affection, which is of love, receive the truths of heaven.

LOVER. *amatus.* CL 333:2. If a lover in that state were given the option of choosing the worthiest, richest, and most beautiful of the whole sex,

***LUST.** *libido.* AC 8678. In the autograph (or

Swedenborg's handwritten draft) of this number, the word occurs.

LUTE. *fides*. SD 2581. For instance, a lute, and other musical instruments,

LYMPH. *lymp̄ha*. SD 2841. Wherein is collected the lymph and extravasated blood,

LYNX-EYED. *lynceus*. See SHARPSIGHTED.

M

MACHINE. *machina*. AC 5084:6. From thence (the soul) rules the body as if this were a machine. CL 527. Without these agents man would have no action or speech other than that of a machine.

TCR 328e. As water is in the water-wheel when it imparts motion and action to the machine.

TCR 482:3. If spiritual freedom were taken away from man it would be as if the wheels were removed from machines,

MADNESS. *amentia*. AE 239:15. 'I will smite every horse with astonishment and the horseman with madness;' (Zechariah xii. 4)

MAGIC. AE 279:8. They applied the knowledges of the church to the magical and idolatrous purposes,

MAGICIAN. SD 2558. As the magicians did by means of their sorceries,

MAGPIE. *pica*. TCR 621:3. Ravens and magpies may be taught to speak without understanding.

MAID SERVANT. *famula*. TCR 296e. With the sight of it bring joy...to the minds of his children and servants?

MAIDEN. *adolescentula*. EU 178. A daughter, when she approaches marriageable age, is kept at home,

MANGER. *praesepe*. Verbo 19:3. 'The manger' signifies spiritual nourishment,

Post. Theol. Wks. p. 602. Signification of a manger and the use of John's baptism.

Docu. II p. 262. A manger signifies instruction from the Word,

MANIFEST. SD 2433-4. Then there were manifest miracles, (other references in this number)

MANNA. *man, manna*. SD 3521. As did the manna with the Jews,

SD 6088:5. Worms breed in it, as in the manna.

LJ post. 337. Concerning manna it is said that it bred worms when it was kept.

MANNERS. *mos*. AC 2302. The little children who are more virtuous than others, by an established custom they offer to the Lord.

TCR 431:3. Loving their children for their morality, their virtues, their zeal, and talents for public service.

SD 5822. They have led a moral life, in obedience, and in industry;

MARRIAGE. *conjugium*. AC 9995:3. They enter into a marriage in the internal man;

DP 9. In the universe...there was a marriage of good and truth.

DP 318:7. What adulterer can call the delights of conjugal love heavenly?

TCR 377. The conjunction of charity and faith is like the marriage of a husband and wife.

MARRIAGE (CONJUGIAL) LOVE. SD 366. The conjugal union is represented by the lungs, SD 3384. That the Jewish Church regarded the conjugal bond as of no moment,

MARRIED PARTNER, CONSORT.

conjux. SD min. 4628. Concerning the love of the married partner and of infants.

MARTYR. AE 750. As is evident from those who suffered martyrdom.

MARY. *Maria*. AC 2798:2. That He was born of the virgin Mary is known,

EU 160. Angels seen by...Mary,

AR 548. For this reason the angel who announced this to Mary is called 'Gabriel'.

AR 962. 'Who assumed the Human in the virgin Mary?'

TCR 26. The Son, born of God by the Virgin Mary in time,

TCR 82e. What, then, could one hear more unreasonable than that the soul of our Lord was derived from Mary, His mother,

TCR 538. Thus His Human was born of the Virgin Mary.

SD min. 4662. In like manner, an angel spoke to Zacharias, to Mary,

Coro. 51. The Natural Human, which He took up by incarnation in the womb of Mary,

Post. Theol. Wks. p. 554, n. 37. The virgin also, of whom He was born, signifies the church as to the affection of truth.

MASORITES. See SD 5621.

MAST. *malum*. AC 9854:2. 'They shall not make firm their pole.' (Isa. xxxiii. 23)

MASTER. *Dominus*. DLW 426. No one can serve two masters at the same time.

MATERIAL. *materialis*. TCR 697:10. In the world (you) thought and lived in a material body;

MATURE. *maturus*. AC 3982. It is like what is immature in unripe fruits.

MEANS. *media*. DP 281:2. As diseases are (cured) by natural means.

DP 330:3. The Divine Love through its Divine Wisdom provides the means by which every man may be saved;

DP 331. The operation and progress of the end through means is what is called the Divine providence.

TCR 43:2. God loves all things He has created, because they are means;

TCR 142. This is brought about by means of Divine Truth,

TCR 374e. Finally, there comes expression in uses by means of these doctrines.

MEDIATELY. *mediate*. DP 172:6. Man's being taught mediately by preachings does not take away the immediateness.

MEDITATE. *meditari*. AC 2041:3. As sometimes occurs when they are in holy meditation,

AC 2166:2. The truth is that with those who have meditated and practised acts of hatred, or revenge,

AC 2718:4. Whether the happiness be not from some other source, as from social intercourse, conversation, meditation,

AC 8261:3. Those who knew this, and meditated upon it, and were affected thereby, had internal gladness;
 AC 8856. Even when he is meditating about other things,
 AC 10409:6. Thus as it were earnestly meditating they gather together such things as are serviceable for magic art,
 HD 113. Those that are not in accord with his love, he rejects when he is alone thinking to himself;
 DP 190:2. A temple must be constant in order that...pious meditations may be possible in it.
 CL 4:2. 'Spirits who in the former life have meditated about heaven,'
 CL 42. '(We) see that you are meditating on conjugal love;'
 CL 43. 'I saw that you were meditating on conjugal love.'
 CL 132. They perceived that I was meditating on the arcana of wisdom concerning conjugal love,
 CL 137. While I was meditating on conjugal love,
 CL 156e:2. 'I perceive that you are in meditation on the delights of conjugal love.'
 CL 182:7. 'When meditating on them, I said:'
 CL 316. The meditation shone forth from my eyes and thence entered the interiors of my face.
 CL 444. (I) commenced the meditations on scortatory love,
 CL 446. Meditating on (things introduced into the memory) and obeying them.
 CL 461. I was once speaking with a novitiate spirit who while in the world had meditated much on heaven and hell. (TCR 570)
 TCR 77. While meditating in the calm of the early light before it was broad day,
 TCR 187. Once when I was meditating about the dragon,
 TCR 460:3. 'I have long meditated upon these matters,'
 TCR 508:2. The significance of each one of them flowed into my meditation;
 TCR 625. Once while I was meditating on the Lord's Second Coming,
 TCR 693:7. 'While meditating on the subjects, I said,'
 TCR 695:2. (Those who) had excelled in learning by study and meditation upon matters relating to reason and use.
 TCR 733. This happens to many who, in their former life when thinking of heaven,
 SD 1125. They place their joy the greatest good in serious meditations.
 SD 2066. Without mediates He can also operate each and all things,
 SD 2779. Attendance at the place of worship and holy supper was of no value without pious meditation:
 SD 2849. But still meditate under a friendly countenance occasions to hurt,
 SD 4744. They said that he sat earnestly meditating in his seat;
 SD 5958. He is similar to what he was in the world; thus, earnestly meditating, as in the world, on this matter,
 SD min. 4764. (He) had been in this meditation almost continuously,

AE 140:3. He continually thought upon the use of enchantments for destroying the sons of Israel;
 AE 671:2. In their spirit, in which they are when they meditate alone with themselves, they reject (goods and truths).
 AE 781:2. As soon as the spirit ceases from his meditation these animals and birds instantly vanish.
 AE 781e. Which are all significative of persons of such character when they are passing along in meditation.
 Love 1. Consider whether you can think apart from some affection that is of love;
 Char. 175. Thought and meditation concerning God, heaven, eternal life,
 Inv. 7. (Faith enters) through a certain meditation from the Word.
MEET. *obviam.* Inv. 57. That He resides with man in order that he may go and meet the Lord;
MEMORABLE. DLW 431. To the above I will add this memorable fact.
MEMORY. *memoria.* SD 1981-2. That the way to the interiors is immediately closed as soon as nothing comes forth from the cupidity and the memory by means of one's own effort.
MERCY. *misericordia.* SD 2572. They are opposed to all mercy,
 SD 2579. Almost nothing remains with them, who are contrary to mercy,
MICHAEL. *Michael.* AR 255:5. They believed that they were going to be Michaels and Raphaels. (Verbo 24)
 TCR 58. He could transform the spirits of the dragon into angels of Michael,
 TCR 134:4. Would it not be possible, if such were the case...to make the dragon Michael, and Michael the dragon,
 TCR 157:3. The dragon and his war with Michael;
 TCR 502. 'Why did He...not change (the angels of the dragon) into angels of Michael!'
 AE 748:2. That Michael conquered the dragon by the Lord's passion of the cross,
MICROSCOPE. *microskopium.* AC 5849. Microscopes which make them visible.
 SD 2543. Subtler nature than ever man can see with the subtlest microscope,
MILD. *mitis.* AC 5981. These shameful and filthy things are perceived by them as being milder than they really are.
 SD 1995. I perceived nothing foul or filthy, but only somewhat mild,
MILE. *milliare* AC 2572:3. He can see around to the extent of many miles,
MIMIC. *mimus.* DP 224. That a man can outwardly personate characters not his own is manifest from actors and mimics; (TCR 455:3)
MIND. *mens & animus.* DP 141. For the mind (mens) is sick and unsound, (other references in this number)
 DLW 257. The natural mind may be raised up to the light of heaven in which angels are, (other references in this number)

SD 2458. The vices of the body which do not arise from the mind (*animo*) and mind (*mente*),
MINISTER. *minister.* TCR 459:17. In giving to churches and conferring benefits on their ministers;
MIRACLE. *miraculum.* SD 2734. Otherwise the Word becomes mere knowledge, and produces no effect, just like miracles.
 Inv. 39. That miracles are not done at this day,
 Inv. 46. What are miracles over against these things?
 Inv. 52. The manifestation of the Lord, and intromission into the spiritual world, surpass all miracles.
 Inv. 55. Concerning miracles.
 Docu. II p. 760. In respect to miracles I told them, See also TCR 695:5, Docu. 248.
MIRACULOUS. *miraculosus.* AC 1902:2. Man is thus made rational by the Lord in a miraculous manner.
 SD 3016. They have acquired a miraculous food;
MIRROR. *speculum.* AC 3368:3. Just as an image of many things appears all together in a mirror; AC 3391. In this latter are exhibited as an image of many things in a mirror,
 AC 9300:3. For correspondences are natural truths, in which as in mirrors, spiritual truths are represented.
 DLW 56. By this conjunction is like an image of God in a mirror.
 DLW 59e. There is in it an image of Him like the image of a man in a mirror,
 DLW 403. How this preparation is effected can be seen in the body, as in a mirror likeness,
 DP 130:2. He sees a thing in the external of his thought as in a kind of mirror;
 DP 278a. As a man sees his face in a mirror;
 TCR 488e. (It may be compared) with the madness of dogs which fly at their own reflection in a mirror.
 TCR 767e. She sees him in his gifts, as in so many mirrors,
 SD 4663. The art of...building palaces out of stone and marble, mirrors;
 SD min. 4762. Fallacies of sense were shown by a mirror,
 AE 654:12. In these it sees its conclusions as in a mirror, Char. 5. It is as if one should turn the mirror away that he may see his face;
 Inv. 41. As many truths as there are in the Word, there are just so many mirrors and ideas of the Lord;
 See Coronis 30 and early part of *Worship and Love of God*.
MISERY. AC 3469:2. Acknowledgement of one's own wretchedness,
MISFORTUNE. AC 5127:3. When he is in some depression arising from misfortunes or illness,
MISTRESS. *domina.* AC 9930:8. 'Say thou to the king and to the mistress,' (Jeremiah xiii. 18)
 CL 319. Without a new mistress there is fear of trouble and misfortune.
MITE. *acarus.* DLW 388. The human form in every detail thereof,
MOCK. *irrideo.* See LAUGH (*irrideo*)
MOCKERY, SARCASM. *subsannatio.* TCR

365:3. He can notice whether there is present contempt, or sarcasm, or hatred,
MOHAMMED. *Mahumed.* SD 2261. Mohammed wondered that such a nation could have existed or subsisted.
MOHAMMEDAN. AC 6047:2. Also those (doctrinal things) of Jews and even Mohammedans (would be true),
 AC 9021e. Denial of the Lord is not profanation with those who are outside of the church, as with...Mohammedans,
 Ath. 124. Because these are three Gods, at the presence of Mohammedans and of Gentiles; they are ashamed...
 Ath. 167. Mohammedans have not acknowledged three Persons, but one God:
MOLE. *talpa.* TCR 58. (God could) bestow the sight of an eagle upon a man with the intellect of a mole;
MOMENT. *momentum.* AC 687. He could not live in a moment.
 AC 2406:2. He would rush headlong every moment toward the lowest hell.
 AC 4525. Without this correspondence he cannot subsist even for a moment;
 DP 333:3. So would it be if the Lord did not every moment...regard eternity in foreseeing and providing everyone's place after death.
MONEY. *pecunia.* TCR 801. The love of money (is) a mediate, subordinate love;
 Love VI. Traders, in the man-devil, are those that love wealth,
MONKISH. *monachalis.* SD 4681. Some of these are of the Capuchins.
MOOD. *affectus.* CL 461:6. The will is nothing but the affection and effect of some love,
MORAL. *mos.* CL 202e. From which comes the efficacy of the correction of their morals by parents and masters.
MORAL THEOLOGY. AC 8987:3. They name it moral theology.
 AC 9300:8. Which they call moral theology,
 WH 8. The latter being rejected to a science, which is called moral philosophy.
MORAVIAN. *Moriavianus.* DP 238e. Heresies,... as those of the Quakers, and Moravians, and Anabaptists, and others.
MORNING. *mane.* TCR 756. In particular, the day passes from morning to noon,
 TCR 766. As he receives wisdom from the Lord, so he progresses through morning into day,
 SD 1973-4. What is meant by evening and morning, and day.
MOSES. TCR 137:4. It is like the golden calf, around which the Children of Israel danced after the departure of Moses,
 TCR 279. Seven years ago I was collecting what Moses wrote in Numbers xxi.,
MOST ANCIENT. *Antiquissima Ecclesia.* AC 55. As the most ancient people called the conjunction of the understanding and the will, a marriage,
 AC 66:2. The third style is the prophetic one, which

was born of that which was so highly venerated in the Most Ancient Church.

AC 108. The most ancient people, compared wisdom, to 'rivers';

AC 148. Among the most ancient people the chest signified charity,

AC 195. The most ancient people did not compare all things in man to beasts and birds,

AC 197. Among the most ancient people, 'serpent' signifies circumspection,

AC 209. Such as were adapted to the genius of those who lived in that most ancient time,

AC 216. Thus spake the most ancient people,

AC 221. The most ancient people compared the states of the church to the times of the day and of the night,

AC 259. Unless the way in which the most ancient people considered the various things in man is known...

AC 295. The most ancient people were said to be 'naked', on account of their innocence;

AC 337:3. Such was the Most Ancient Church, and such was its doctrine.

AC 339. The 'man and his wife' signify the Most Ancient Church,

AC 371. By the 'speaking of Jehovah' the most ancient people signified perception,

AC 414e. Like the most ancient people, they dwelt in tents.

AC 418:2. The most ancient people referred what was celestial to the province of the heart,

AC 442. In the most ancient time there were many doctrines and heresies separate from the church,

AC 487. The most ancient people had their numbers,

AC 503. The perceptive faculty of the Most Ancient Church consisted not only in the perception of what is good and true,

AC 563. According to the custom of the most ancient people, extinction is described as a 'flood'.

AC 570. Those here treated of had them by tradition from the most ancient people,

AC 575. Also from the circumstance of the most ancient people,

AC 609. The state of the man of this church which is called 'Noah' was altogether changed from that of the man of the Most Ancient Church,

AC 628. The most ancient people had a will of good,

AC 643. The most ancient people compared things in man to gold, silver,

AC 739e. Described historically, after the manner of the most ancient people.

AC 742. Such is the most ancient style of the Word,

AC 746. The most ancient people compared the sensuous things of man and his pleasures to reptiles and creeping things,

AC 755. Such was the manner of speech and of writing among the most ancient people;

AC 776. The most ancient people likened man's thoughts to birds,

AC 784. The state of the Most Ancient Church was such that they had internal communication with heaven, and so through heaven with the Lord.

AC 788. The Ancient Church, which immediately succeeded the Most Ancient.

AC 788:2. Who were called 'Noah' because they were of the race and seed of the most ancient men.

AC 800. They who were of the last posterity of the Most Ancient Church became extinct,

AC 801. It is evident what was the style of writing among the most ancient people,

AC 805. This signifies the men who were of the Most Ancient Church,

AC 805:3. The men of the Ancient Church could no longer be celestial men like the Most Ancient, but were spiritual.

AC 841. The most ancient people in their humiliation acknowledged themselves to be as wild animals,

AC 901. Thus did the most ancient people compute their numbers,

AC 909. The most ancient people called (them) creeping things.

AC 1020. After the manner of the most ancient people,

AC 1037. The most ancient people arranged the things of the church in the form of history;

AC 1259. In the most ancient times, men lived distinguished into nations,

AC 1977e. From this source the men of the Most Ancient Church had their dreams,

AC 2179:3. As the men of the Most Ancient Church had communication with spirits and angels,

AC 2763. From this source they came to the men of the Most Ancient Church,

AC 3686e. Thereby also the names used in the Most Ancient and the Ancient Church might be retained.

AC 4489:3. The men of the Most Ancient Church cared not for these external things,

AC 5136:2. The man of the Most Ancient Church...was of such a character that in each and all things he saw a representative of the Lord's kingdom;

AC 10632:3. In the most ancient times there was not the Word,

SD 2388. It was entirely different with those in the Most Ancient Church,

SD 2407. They apply also...to the Most Ancient and Ancient (churches),

AE 1145:2. With the most ancient people...the temples were of wood,

Verbo 18. The men of the Most Ancient Church...could speak with angels by correspondences,

Verbo 33. It was said that the most ancient people had such writing,

MOTHER. *mater.* SD 2766-8. That the little chickens know their mother,

SD 5158. A mother who tenderly loves her children,

AE 746:7. His 'mother' signifies the Church made up of (those who are in truths from this good).

MOUNTAIN, MOUNTAINOUS. *mons, montanus.* AC 3882e. As from a mountain upon which he has climbed, a man views the things which lie beneath.

AC 10453:6. The like is signified by Moses being put in a cleft of the rock,

TCR 177e. You will then see for yourself as from a mountain top,

TCR 839. Internal men are like those who stand on a mountain in a plain,

MOURNING. *luctus*. CL 425. Opposites in affections are joys and sorrows, gladness and sadness.

MOUSE. AE 864:2. It would be like letting mice into a pipe out of which the air has been exhausted.

MOUTH. TCR 590e. Form your judgment of men not from their lips but from their hearts,

MOUTH OF THE LORD. SS2. Much of it with His own mouth,

Verbo XIIIe. I have not been allowed to take anything...but from the mouth of the Lord alone.

Coro. 18. Which is effected by a revelation of truths from His mouth,

Inv. 38. It was absolutely necessary that some one should...derive from the mouth of the Lord genuine truths out of the Word.

MOVE. *movere, motus*. AC 3635. There are in the human body two things which are the fountains of all its motion,

AC 3887:2. All the action that is proper to the body, AC 5173. In the other life there are very many methods of agitation,

AC 5259:2. One and the same power and energy produces different motions...

AC 9812:3. As endeavor is in motion, or as will is in action.

AC 10083:4. That motion signifies states of life,

HH 432. An instrument is said to act, to move, or to strike;

HH 537. Both can be set in motion freely by a third.

EU 125. They may be apparently translated from one place to another,

DP 3:2. Motion ceases if effort is withdrawn;

AR 31. In a word, from Him we are, we live, and we move.

CL 215. That conatus is the very essence of motion;

TCR 457:3. It is like effort in motion,

TCR 482:2. It may also be compared to a body in motion, which continues to move as long as the effort lasts;

HC 1. 'And the spirit of God moved upon the faces of the waters,' (WE 2)

HC 4. Before the axillary motion was impressed on the earth, and thence its circumvoluntary motion in its orbit around the sun;

WE 3. The earth had commenced its axillary or diurnal rotations,

WE 7. 'Every moving thing that hath rise in water.' (Gen. i. 21)

WE 8:3. On the first day came the axillary or diurnal motion of the earth,

WE 9. Lastly the diurnal and nocturnal motion of the earth,

WE 247. Life itself which belongs to Jehovah God alone, in whom we live, move, and have our being. (WE 650)

WE 487. There is nothing of our own in us save the

passive potency of being able to live, move, and have our being,

WE 510. Such as the actions and the several motions of man's body,

WE 990. The general motion of the brain is a motion of expansion and contraction.

WE 1149. They also ruled...the other motions of my body;

WE 6919e. Among the ancients, the force, the life, and so the power of acting was signified by motion.

SD 583e. The annual motion of Jupiter is twelve of our years,

SD 920. Those who relate to the bones in which the vital motions terminate,

SD 3891. He was asked how he understood it, that thought, which is spiritual, should move the muscles of the whole face,

SD 4063. By them is moved and modified.

SD 4087. Concerning the change of places.

SD 5555. They showed this through the motions of all parts of the body,

AE 1146:5. Nothing is acted upon or moved by itself,

AE 1201:3. The spiritual gives form by means of wombs or eggs not only to the organs of sense and motion,

AE 1225:3. 'That in Him we live and move, and have our being' (Acts xvii. 28)

Love I. It is the life of all the senses and of all motions,

Wis. VI:7. The heart itself has besides its own motion a pulmonary motion,

MURMUR. *murmur*. CL 79:7. At this, the crowd murmured,

TCR 850. When they heard this, some murmuring arose, followed by silence.

MUSCLE. *musculus*. SD 2668-70. How also by the muscles, and hence by the actions, is represented the love of the neighbour,

MYRIAD. *myrias*. SD 2610. That myriads come into eternal life every hour.

MYSTERY. *mysterium*. AC 9315:4. This great mystery is stated in John,

CL 78:6. 'That is a mystery to us; something of the worship of God lies hidden in each form.'

TCR 178e. It is unlawful for reason to look into its mysteries.

MYSTICAL THINGS. WH 9. The mystical contents of the Word are no other than those of its internal or spiritual sense,

N

NAIL. *unguis*. TCR 333:4. Otherwise you do not touch truths even with your finger nail,

NAME. SD 2609. That angels can by no means have an idea of corporeal things, the words of languages, the names of lands, of cities, and men,

NARROW. *strictus*. AC 3477. A broad way which led to hell, and a narrow way which led to heaven.

NATIVE LAND. *patria*. AE 1094:2. Man becomes an inhabitant of the spiritual world, because that is...his native land,

NATURAL. AC 3074. (Truth) is elevated from

(memory-knowledges) out of the natural man into the rational,

NATURAL KINGDOM. SS 34. These two kingdoms are founded upon a natural kingdom, in which are men.

DLW 232. To which is added a third kingdom in which are men in the world, and this is the natural kingdom.

LJ post. 316. In the natural kingdom in which men are whilst they live in the world,

NATURAL LAW. SD 1770:2. Concerning the law of nature.

NATURAL ORDER. DP 182. He who thinks that nature governs all things...

LJ post. 313. They are not changed except according to the laws of natural order. (SD 5709)

NATURAL THEOLOGY. SS 115e. Neither do the writers on natural theology get any such matters from themselves. (TCR 273e)

Verbo 30. There is no such thing as natural theology without revelation,

NATURALISM. *naturalismus.* TCR 339:2.

This is the origin of the prevailing naturalism of the day.

TCR 639. If you tell a confirmed materialist that he is quite wrong...

Infl. 3. Man should be infatuated to such a degree as to become an atheistic naturalist,

NATURE. *indoles.* TCR 339. Faith is...natural in its form, (other references in this number)

TCR 621:12. Atheists can prove that there is no God but nature.

SD 1993:4. From deceit, from art, and from a nature contracted,

SD 2295. Every one perceives according to his disposition,

NAUSEA. LJ post. 163. They then depart, feeling the utmost disgust for life,

NEAR. *prope, propinquus.* SD 2382. They perceived my thought better than those who were nearer,

NEED. *necessitas.* AC 8977. It is this necessity which enjoins them to learn and to know it.

DP 164:3. Each one draws his portion from the common stock according to...his need,

NEEDLE. *acus.* AC 233. See CAMEL.

TCR 280:8. See CABLE.

NEGRO. AC 3540:1e. They are compared to an 'Ethiopian' or a black,

NEPHILIM. TCR 87. Infernal spirits of gigantic stature, in appearance like the Anakim and Nephilim.

NEST. *nidus.* DP 317e. A bird knows how to build nests, lay its eggs,

NEVER. *nusquam.* HH 54. It can in no sense be said that heaven is outside of any one;

HH 61. They never pay any attention to what a man does with his body,

TCR 531e. He might never be induced to do good from the love of good.

TCR 564. He who has never practised repentance,

NEW CHURCH. TCR 851e. The now-commencing Church, that is, the descending New Jerusalem from Heaven.

NEW LIFE. TCR 539. At the same time with the endeavor to desist from them and begin a new life.

TCR 561. Making confession before the Lord, and thus beginning a new life,

NEW MAN. AC 4590. When the old man is dying and the new man is receiving life.

NEWNESS OF THE CHURCH. *novum ecclesiae.* Lord 62. That a newness of the church in the spiritual world has been recently effected,

NEW TESTAMENT. *Novum Testamentum.*

AC 343. This is a familiar figure in the Word of both Old and New Testament.

AC 1690. Concerning which nothing is related in the Word of the New Testament,

AC 2921:5. In the Word of the New Testament, 'Jehovah' is nowhere named; (AC 3702, 4973:4)

AC 3008:2. That He is the 'King' is also plain from passages in the New Testament.

AC 3121. 'Truth' is in various places called 'faith' in the Word of the New Testament;

AC 3272. The 'twelve tribes' in the Old Testament, and the 'twelve apostles' in the New, signify all things of faith,

AC 4799:4. While I was reading in the Word of the New Testament concerning the Lord,

AC 5577. According to the prophecies in the Old Testament, and in John in the New,

AC 6831. It is also evident from many passages in the New Testament,

AC 9167:3. In the New Testament He is called 'Lord' instead of 'Jehovah'. (DLW 282, AR 193, TCR 81, 297)

AC 9372:2. All those things which are said about (John the Baptist) in the New Testament;

Lord 22. In the Word of the New Testament He is named, Jesus, Christ,...

DP 128. These are passages in the New Testament.

AR 379:2. The 'blood of the New Covenant' or Testament signifies nothing but the Word, (other references in this number)

TCR 158. In the Word of the New Testament, (the Holy Spirit) is mentioned frequently.

TCR 338. Whenever faith occurs in the Word of the New Testament, this tri-personal faith is supposed to be meant,

TCR 409. This makes the difference between the Old Testament...and the New.

TCR 538. He has many times in the New Testament commanded that men should approach, worship and adore Him.

TCR 618. With innumerable statements of the same kind respecting the Lord in both Testaments.

SD 1194. Most people do not admit of...an interior sense in the New Testament,

SD 4791. (Moravians) also explain away all those places in the New Testament where good works are treated of;

SD 5993. (Zinzendorf) depreciated those things which the Lord spoke in the Evangelists,

AE 391:2. In order that the Word might be similar in both Testaments,

AE 392:8. It is called also 'the Old and the New

Testament',

AE 785:5. Thus much from the New Testament;

AE 852:2,3. So again, in the Word of the New Testament,

See also AR 932.

(BOTH TESTAMENTS). AC 9396:4. In general all things contained in the Word of both Old and New Testaments.

SS 117. (The Mohammedan religion) was taken from the Word of both Testaments.

DP 230:2. The name of God and of the Lord has a like signification in many places in the Word of both Testaments,

TCR 833:4. It was provided that it should contain something from both Testaments of the Word,

AE 696:3. In the Word both of the Old and New Testaments,

Coro. 2. The Lord our Saviour Jesus Christ, in the Word of both Testaments, is called the 'Stone' and 'Rock',

NICENE COUNCIL. *concilium Nicenum*. TCR 644. From the time of the Nicene Council, they have not desired to know of any other faith.

NICODEMUS. Coro. 54:3. Could the ideas of the thought of these...be superior to the ideas of thought of Nicodemus,

NICOLAS, NICOLAITANS. *Nicolas, Nicolaitae*. TCR 378:2. Again by Nicholas, from whom the so-called Nicolaitans took their name;

NINE. CL 182:2. 'By the nine virgins they meant cognitions and sciences of every kind.'

NOAH. AE 638:15. 'Noah and his sons;' signifies the regeneration of the man of the church,

NOBLE. *nobilis*. AC 4407. The eye is the noblest organ of the face,

CL 134:4. In which may be planted all kinds of seed, noble as well as ignoble.

TCR 645e. Bringing forth the noble offspring of justification,

NONE. *nullus*. DP 191. That there is no such thing as man's own prudence,

NOSE. *naris*. DP 319e. Everyone knows the way, as though he scented it with his nostrils.

NOT. *non esse*. TCR 415. Being may be predicated of spiritual life, but not-being of temporal life.

NOTHING. *nihil*. AC 210. Supposing that what cannot be apprehended sensuously and by means of memory-knowledge is nothing.

AC 905. So that he may be nothing, and that they may be everything;

AC 946e. The preconceived and confirmed opinion that because it is not seen it is nothing.

AC 4525. What is unconnected is dissipated as a nothing.

AC 7129. 'Nothing whatever being taken away' signifies without diminution;

DP 250:2. The idea that the world is everything and eternity nothing.

SD 2423. They then confessed that they are wholly nothing,

SD 2542-3. The body is nothing except as regards the use which it performs,

SD 2732-3. Concerning the opinion...that nothing is of man, therefore man may act passively and drop his hands.

NOTICE. *animadvertere*. DLW 11. He then noticed that they had no other idea of God than the idea of a Man, (CLJ 74)

DLW 266. Let anyone look within himself and he will observe that such is the case.

CL 461. When he noticed that he was in the spiritual world.

NOURISH. *nutrire*. SD 2511. For the nourishment of animals and the human race, therefore to the nourishment of all things thereof,

NUMBER. *numerus*. SD 3264. The inhabitants of Mercury said they had calculated the number of earths, See also AC 901.

NUPTIAL LOVE. *amor nuptialis*. CL 444:2. 'We have not known of any other love than love truly nuptial and conjugal,'

NURSE. *alumnus*. CL 13. 'And under the tree little children with their nurses.'

NURSE. *nutrix*. Char. 129. Infants and boys, so long as they are under nurses and masters,

NUT. *nux*. CL 79:10. 'Conjecturing vanities, they scatter nuts.'

O

OATH. *juramentum*. Coro. 59:3. I can avow, for I have known it perfectly.

OBEDIENCE. AC 568e. Concerning the obedience of the wife.

HH 96. Those in the ears are in attention and obedience,

HH 271. For the ear corresponds to obedience,

HH 472:3. Some of these act from the truth of faith or from obedience,

TCR 840e. The understanding should be kept in obedience to the faith taught by the leaders of the Church.

Char. 169. They regard the civil laws of justice as Divine, and obey them.

Char. 187. Duties of subordination, of obedience, of honor,

OBJECT. AC 3857e. External truths are dissipated and serve only as objects,

SD 2069-70. It was also granted to fix the sight upon certain objects,

Char. 72. The objects of charity are the individual man, a society,...

Char. 73. Man is...also the object of him who does good,

Char. 190. So the eyes, when they look only at one object,

Char. 204. This sensual of man, because it is extant in the world and receives its objects therefrom, loves the things of the world;

OBLONG. *oblongus*. AC 42:2. '(Jehovah) shall visit upon leviathan the longish (oblongum) serpent,' (Isa. xxvii. 1)

OBSCURE. *obscurus*. AC 2643. If many words

be used, the sense will become still more obscure;
 HH 15. Appears in heaven in clear light, but in the world only obscurely.

HH 603. These things...will be obscure to those who are not in the delight of knowing spiritual truths,

SS 52. They who read the Word without doctrine are in obscurity as to every truth,

SD 2009-2010. Concerning the thought of man - how slow and obscure.

SD 2535. The exterior then come into an obscure state,

SD 2538. These things first come to them as to infants, obscure,

AE 262. Lest anything should be obscure to him.

***OCCUPATION.** See TCR 695, Char. 134, 137, 141, 184, 185.

OCEAN. *oceanus.* AR 875:4. The things that he knows...are as a drop to the ocean,

TCR 787. Conjunction with an invisible God is...like vision in mid-ocean,

ODOUR. *odor.* HH 449:2. An aromatic odour like that of an embalmed body was perceived,

SD 3427. The odour of fruits or flowers:

OFFEND. *offendere.* See under STUMBLING-BLOCK.

OFFER. *offere.* AC 2302. By an established custom they offer to the Lord. (SD 4169)

OFFICE. See PRESENT.

OFFSPRING. *foetus.* AC 3186. For then the fruits or offspring come forth from legitimate or heavenly marriage,

AR 542. By the 'offspring' that she would bring forth is signified the doctrine of the New Church,

SD 1035. (Those) who are carried up towards the brain, like the infants.

See EMBRYO.

***OIL PRESS.** (*Gethsemane*). See AC 9272:5, 9296:5, AR 651, AE 695:23, 922:6.

OLD AGE. AC 678. From infancy to old age nothing of knowledge or of reason is ever insinuated except by means of what is good and delightful,

TCR 756. From this old age, and then he dies;

OLD CHURCH. TCR 647. The former Church which still persists, (other references in this number)

OLD, OLD MAN. *senex.* AC 18e. Thus the old man must needs die, before the new man can be conceived.

AC 10225. From earliest infancy to extreme old age a man passes through a number of states,

TCR 205. (In Egypt) they set up in effigy...children, old men and virgins;

TCR 443:2. There are four periods of life through which a man passes from infancy to old age.

TCR 766. Although he may have died an old man, he returns to the morning of his life,

OLD TESTAMENT. AC 45. And constantly in the Word of the Old Testament,

AC 1871. So it is with the Word of the Lord, especially with the prophetic Word of the Old Testament.

AC 2025e. He is so often called in the Word of the Old

Testament the Deliverer and Redeemer,

AC 2135:3. The passages cited by the Evangelists from the Old Testament.

AC 2329:3. Jehovah Himself, who is so often named in the histories and prophecies of the Old Testament,

AC 2417:8. In the Word of the Old Testament the Lord has spoken in accordance with this doctrine,

AC 2520:5. Which is very evident from the Word of the Old Testament,

AC 2606. The Word of the Old Testament was formerly called the 'Law and the Prophets'.

AC 2724:2. Besides very many passages in the Old Testament,

AC 2897. They also had a written Word, which consisted of Histories and Prophecies, like the Word of the Old Testament;

AC 3035. By 'Jehovah' so often named in the Word of the Old Testament is meant the Lord alone;

AC 3305:3,7. Which expressions so often occur in the Word of the Old Testament,

AC 3419:5. It is the same everywhere else in the Old Testament;

AC 3440. As for instance in the Prophets of the Old Testament,

AC 3478:2. The representatives and significatives of the Word of the Old Testament,

AC 3479:3. As they regard the Word of the Old Testament as holy,

AC 4751:3. As is evident from the Word of the Old Testament;

AC 5620:14. The things written of the Lord in the literal sense of the Old Testament are few;

AC 7051e. For the sake of the Word of the Old Testament.

AC 7268:2. The Divine truth in the heavens is that which in the Word of the Old Testament is meant by 'God'.

AC 9049:7. As everywhere in the Word of the Old Testament, (AC 9211e)

AC 9349:2. Especially the Word of the Old Testament,

AC 10019e. In the Word of the Old Testament the Lord is called 'Hero',..

AC 10154. In the Word of the Old Testament the Lord is called 'God' where truth is treated of, and 'Jehovah' where good is treated of.

AC 10570:3. As is plain from the books of the Old Testament,

LJ 26. Known from the Word of the Old Testament,

LJ 40. Written in a style similar to that of the prophetic writings of the Old Testament,

LJ 41. It is the same with the Books of the Word of the Old Testament.

LJ 60. Just as in the particulars of the Prophets of the Old Testament,

LJ 61:6. It is those earthquakes that are meant...in the prophecies of the Old Testament;

LJ 67. The new heaven and the new earth mentioned in the Prophets of the Old Testament,

Lord 3. The subjects concerning the Lord that are treated of in all the Prophets of the Old Testament, are

these:

Lord 19:9. The whole Word of the Old Testament is concerning the Lord,

Life 2. In like manner in the Old Testament;

AR 58. Jehovah in the Word of the Old Testament calls Himself Alive and Living,

AR 179. They are living in accordance with the precepts of the Lord in His Word,

TCR 297. As may be seen from various passages of the Old Testament transcribed into the New,

TCR 637. According to these plain declarations in the Old Testament:

TCR 730. The Word written by the prophets before the Lord's coming is called the Old Testament and Covenant,

TCR 782. That Jerusalem means the Church is clearly evident from the prophecies in the Old Testament,

TCR 851. (Described) by the Prophets in the Word of the Old Testament.

SD 2521. Concerning certain companies of prophets in the Old Testament.

SD 3537e. And other similar things in the Old Testament,

SD 4793. They are also opposed to the Word of the Old Testament:

SD 5197. Also the Jews, in the Old Testament, have not discovered any reason for establishing marriage between two (only).

SD 5998. Truths of the Word which were with them, SD min. 4662. As in the Old Testament,

AE 223:11. 'God' in the Word of the Old Testament means Divine truth,

AE 295:4. The Lord's will in the Old Testament is called His 'good pleasure',

AE 684:36. The end of the Word of the Old Testament,

AE 852:4. The Lord's Human is called 'the Son of God' can be seen from the Word of both the Old and New Testaments in many passages.

AE 936. The Word of the Old Testament and of the New is signified.

AE 937. 'Moses' signifies the Word of the Old Testament,

AC 1690, 2921, 3121, 3702, 5577, 9167:3, Lord 22, AR 379, TCR 158, 409, AE 392:8. See under NEW TESTAMENT.

OMIT. *omittere*. AR 95e. In certain codices they have been omitted.

OMNIPRESENCE. *omnipraesentia*. SD 2786. It is a consequence of his omnipresence with every one:

ONE. SD 2016. The one is such as the harmony is; (other references in this number)

OPEN. HD 61. The loves of heaven open and form the spiritual Internal Man,

CL 1. He has opened the interiors of my mind and spirit, (See TCR 771)

SD 1959. That the opening of heaven to any spirit is full of danger.

AE 790:4. The spiritual mind is opened and formed by such things as are in heaven,

AE 1094:2. In the course of time he either opens heaven or opens hell to himself,

OPINION. *opinio*. AE 745:3. Some are of the opinion that in the end all who are in hell will be saved.

OPPORTUNITY. *copia*. DP 80. He wills to such a degree as to do it when opportunity offers. (Compare HH 475)

OPPOSE. See RESIST.

OPTION. *optio*. AC 2922. The signification of 'choosing' of 'choice', and of 'chosen',

CL 333:2. If a lover while in that state were given the option of choosing the worthiest, richest, and most beautiful of the whole sex,

ORANGE. *aurantius*. EU 151e. The light falling upon the walls is varied in colors like those of the rainbow, especially blue and orange,

ORDER. SD 2166. In order that they may thus be reduced to order.

SD 2198. All societies are arranged in orders, AE 1073:2. It passed through the heavens in their order according to their degrees,

ORDINARY. AC 1855. These two kinds of visions are extraordinary,

ORGAN, ORGANIC. *organum, organicus*. SD 2218-9. Organic parts belong to angels and spirits;

SD 2954. Their influx into the exterior organs of the mind;

ORIENTAL. *orientalis*. AC 10217. Which sense is often contained in the words of languages, especially of the oriental languages.

ORIGIN. AC 2496. The doctrine of charity and faith in respect to its origin;

AC 2497. That the doctrine of charity and faith is spiritual from a celestial origin.

AC 2510. The doctrine of faith is not from a rational but from a celestial origin,

AC 2516. This is its origin,

AC 2533. Which is the same as doctrine from a celestial origin;

ORIGINAL TEXT. *textus originalis*. AC 645. In the original text it is not indeed said that it was to be 'pitched with pitch',

AE 1085:3. As to an expression and letter in the original text,

ORIGINISTS. TCR 378:2. After the time of the Apostles many others rose up, as the...Originists or Adamites,

ORNAMENTED. *ornare*. AE 706:12. He might have been born in a most splendid palace, and have been laid in a bed adorned with precious stones;

ORPHANAGE. *orphanotrophia*. Wis. XI:5.

Among general uses may be included...building and maintaining orphanages,

OTHER LIFE. *altera vita*. AC 4585:3e. 'We see the world, but the other life we do not see, perhaps it exists and perhaps not.'

OTHERS. HH 6e. They wished to have a heaven where they could lord it over others,

HH 403. (Some spirits who believed) that heavenly happiness consisted in an idle life in which they would be served by others;

OVERCOME. *devincere*. AC 10261:11. (The

Lord) fought against the hells and overcame them, AE 918:11. By it he conquered and subjugated the most direful hells,

OVERSHADOW. *obumbrare*. AE 328:21. 'The power of the Most High shall overshadow thee;' (Luke i. 35) (See also Can. Trinity I:7)

OVERTAKE. *assequi*. DLW 45. He who is able to grasp the idea of *Esse* and *Existere*,

OWL. *bubo*. TCR 58. (He could) make a human owl into a human dove.

TCR 491. Also to every bird, to the owl and to the dove alike,

TCR 531. A man before regeneration is like a desert where there are terrible wild beasts, dragons, owls, screech owls,

TCR 642. The man who has not been born again as to his spirit is like a panther or an owl,

OWL. *noctua*. TCR 162:2. It corresponds to the light in which are owls and bats,

Coro. 9. Such as night-owls have in the darkness of night.

OWL. *ulula*. TCR 133. The doors of the Churches have been thrown down, thus giving entrance to dragons, owls, and wild beasts,

TCR 334e. For confirmations of falsities...are represented in the spiritual world in the form of night birds,

TCR 519. They are like walls covered with plaster, beautifully colored, within which fly owls and horrid birds of night,

P

PAGE. *pagina*. TCR 639. Like one who sees what is written on one page and there stops, not turning the leaf and seeing what is on the other page;

PAIN, GRIEF. *dolor*. AC 1492. This signified that it grieved Him,

DP 141. Such disorders of the mind are...grief of mind arising from misfortunes, anxieties and mental anguish,

PAIN. see **INJURE**.

PAINFUL. *dolorificus*. AC 920:2. To him who is sad at heart, all things that he sees and hears appear sad and sorrowful;

PAINT. AC 2363:3. Let him paint it before his eyes in accordance with the ideas he is able to conceive of it from experience,

PAINTING. *pictura* and *Tabulas pictas*. Ath. 154. The ancients represented God as Man in their pictures; and the same is done at the present day,

PALACE. AE 706:12. If it had pleased the Lord He might have been born in a most splendid palace,

PALM. *palma*. CL 126. Prelates of the Church have given the palm of faith which pertains to truth, SD 2295. I represented plumes in their hands, then palms;

PALM OF HAND. *vola*. AE 700:22. 'Palms of the hands' signify power.

PANTHER. *panthera*. TCR 436. One cannot visit another who keeps a leopard and a panther shut up in his chamber,

TCR 642. The man who has not been born again, is in

the spirit like a panther or an owl,

Coro. 35:2. Is there not an infinite variety of men, one like a kid, another like a panther?

PAPER. *charta*. TCR 48. In the middle of the theater there was a table, upon which was laid a paper sealed with a seal.

TCR 376e. They are like pictures drawn on paper which moths consume;

PAPIST. *Pontificalis*. AC 6047:2. In this wise not only would the doctrinal things of Papists and Quakers be true,

PARABLE. *parabola*. DP 231:9. For the same reason the Lord spoke in parables,

PARADISE. *Paradisus*. TCR 490. That everything that God created was good, appears...from man's primeval state in paradise.

TCR 504:4. On account of which he was cast out of Paradise and cursed.

SD 3415. That there was such a paradise,

AE 1072:2. The Word is like a garden, that may be called a heavenly paradise,

PARADOX. See AE 1134:2,3.

PARAGRAPH. *paragraphus*. AC 9961:5. Infernal things spoken of in the preceding paragraph;

PARALLEL. *parallelismus*. EU 49e. These statements have been made in order to show clearly by the parallel,

TCR 520. Has been clearly proven by many parallel passages from the Word,

PARTICLE. *vocula*. AC 7933e. 'Not one point shall fail.'

PASCHAL. *paschalis*. SD 6088:5. Nothing of the paschal lamb was to be laid by till the morrow.

LJ post. 337. They were to burn up what was left of the paschal lamb;

PASSION. *passio*. TCR 706:4. Nor do (angels) think of the Lord's passion,

PATENT. SD 2434. Natural causes, for which miracles are not patent,

PATTERN. *exemplar*. AC 5688:3. The glorifying of the Lord's human is the pattern of man's regeneration.

AC 7166e. The glorification of the Lord is a pattern of the regeneration of man,

AE 254:2. The Lord's life in the world was an example according to which men of the church are to live, (TCR 162)

PAUL. *Paulus*. TCR 154. Peter taught and wrote in one manner, Paul in another,

SD 288. Thus Paul had for the time being to be deprived both of the body and the natural mind,

SD 5975. It is also said by Paul, that, should there be the greatest faith and not love, it is still of nothing.

Verbo 6. Then I heard things unutterable and inexpressible, as we read happened with Paul;

Char. 210. And Paul says that he who loves the neighbor obeys the commandment of the Decalogue.

Inv. 7. It is said by the church at this day, following Paul,

PEACE. AC 6674:8. 'Jehovah lift up His faces upon thee, and give thee peace.' (Num. vi. 23-27)

CL 444:8. They said, 'Peace be unto you,'

PEARL. *margarita*. TCR 362. If they are divided, each perishes like a pearl. (TCR 392:3)

TCR 747:3. (The bridegroom) drew forth bracelets and a necklace of pearls,

PECULIAR. SD 429. Other enjoyments are spurious and fallacious;

PENTACOST. TCR 146. 'There appeared unto them tongues parting asunder, like as of fire; and it sat upon each of them; and they were all filled with the Holy Spirit.' (Acts ii. 3,4)

PERCEIVE. *appercipere*. SD 2021. That the Lord can enable any one, by a spiritual idea, to perceive interior things.

SD 2109. I heard a certain one saying that he perceived what he could not express;

SD 2111. They perceived that they should hold their own selves in hatred,

SD 2295. That ideas are perceived with all variety.

PERENNIAL. *perennis*. TCR 695:5. These things from being seen continually and from their yearly recurrence, have become familiar,

PERFECT, MORE PERFECT. *perfectius*.

AC 894. Those who have been regenerated in the life of the body...are continually being perfected in the other life.

TCR 89. This development was accomplished in Him more quickly, more fully, and more perfectly than in others,

PERIOD. AC 900. Periods of time, are commonly distinguished in the Word as 'threes' or 'sevens',

PERISH. *perire*. AC 776:4. Here the 'beasts' denote goods, and the 'birds' truths, which perished.

DP 202:2. Unless man were led by the Lord every moment, he would...perish.

PERMIT. SD 519. It has also been permitted me to know the inhabitants of Jupiter,

PERSON. See AR 961:6.

PERSONAL. *personalis*. Inv. ii. Those who acknowledge a personal union in Christ.

PERSONAL EXPERIENCE. *aut opica*. CL 157. For personal experience teaches both.

PERSUASION. *persuasio*. SD 2000. I might be persuaded concerning it by an influx from heaven, so that in fact I was persuaded;

PERVERT. *pervertere*. SD 2487. The more interior things of man...may not be perverted, (other references in this number)

PESTIFEROUS. *pestiferus*. AC 842:3. (The air) would become deadly by pestiferous accumulations.

PETER. *Petrus*. AC 3769:4. The power of opening and shutting heaven was not given to Peter, but to the faith of love,

AR 5:2. 'Peter' signifies all who are in faith, and abstractly faith itself,

CL 6:2. They were to eat on the first day with Abram...on the fourth with Peter,

CL 26. It is plainly evident from what was seen...by Peter;

CL 119. That Peter represented truth and faith,

TCR 154. For Peter taught and wrote in one manner, James in another,

TCR 409. When Peter asked Him how often he should forgive one,

SD 5213. They said that that power had indeed been given to Peter,

AE 114:9. He believed that the Lord had no power, because He had transferred it all to Peter,

AE 821:3. For this reason Peter was the first to be called by the Lord through Andrew,

PHANTASY. *phantasia*. SD 2513. When (any one) seeks after that which is higher, (he) does so from phantasy;

PHILIP. TCR 113:8. 'Hast thou not known Me, Philip?' (John xiv. 9)

TCR 159:7. Therefore the Lord said to Philip:

TCR 538e. To Philip asking Him to show them the Father, (TCR 795e)

PHILOSOPHY. *philosophia*. AC 4408. The ideas of which are called by philosophers material ideas.

AC 6222:4. Not from the dictate of memory-knowledges and philosophy,

HH 466. Those who have wished to penetrate into Divine arcana by means of learning, especially of a philosophical kind,

CL 66. These philosophic considerations are added,

SD 1145. I was treating concerning interior and indeed unknown things, such as philosophical matters,

SD 2299-2301. Concerning those who wish to enter into Divine mysteries by natural philosophy, or the things of physics.

PHYSICAL. *physicus*. AC 10049. The things which are of the world cannot enter into those which are of heaven, physical influx being impossible;

PHYSICIAN. *medicus*. BE40e. His physician, not knowing his disease, persuades him that he is so;

PHYSICIAN. *pharmaca*. Coro. 57e. By reason of which the patient apprehends death, consults a physician, takes medicines.

PHYSICS. *physice*. TCR 402:15. These are various natural studies called physics;

PIA MATER. *pia mater*. Inv. 49. Around the brain there are three tunics, which are called the dura mater, the pia mater, and the arachnoid;

PIANO. SD 4482. This was confirmed by a comparison, that a musical instrument, a piano, a violin, and the like,

PICTURE. TCR 296:4. Who would not see the monstrosity of that faith if it were presented as it is in itself in a picture before his eyes?

PILATE. *pilatus*. TCR 137:4. When it had been closed again by Pilate's soldiers,

PIOUS. *pius*. SD 2779. Holy supper was of no value without pious meditation;

PIRATE. *pirata*. TCR 455:4. Among those confirmed in evil, such as thieves, robbers, and pirates,

PLACE. *locus*. AC 8931:2. Be it known that heaven is not in any certain and determinate place,

SD 5125. Heaven is not a place but a state of life,

PLACE NEAR. *admovere*. DP 324:7e. He

writes like a serpent placed close to a fire.

PLANET. *planeta.* EU 3. That there are more earths than one, and that there are human beings upon them.

EU 42. The planets...appear according to a fixed situation in respect to the sun:

EU 86. The planet Mars appears constantly in its own place,

EU 105. The planet Venus, appears to the left a little behind,

TCR 22:3. It is like the difference between men standing upon some planet and seeing those about them,

TCR 64. I could even become present with those on the planets of our solar system,

TCR 769. Others holding that the souls of the dead are transferred to the planets or to the stars,

Inv. 21. That He will destroy the world, with the sun, the planets,

PLAYER. *ludicator.* DP 212. Take dice or playing cards and play, or consult players.

TCR 631e. The prognostications...or players by dice.

PLEASANT. *amoenus.* DLW 33. All enjoyments and pleasures of his life are from them,

DLW 47. Its life which is called enjoyment, delight, sweetness,

DP 312. Pleasure is felt in hearing harmonious sounds.

SD 2415. There was a general state of pleasantness, which was given in the general sphere, and so reached spirits and angels.

PLEASURE. TCR 480. Let him see whether he is moved to think so by any pleasure,

SD 1963. Whence the diversities of pleasures.

PLEASURE. TCR 480. Let him see whether he is moved to think so by any pleasure,

SD 1963. Whence the diversities of pleasures.

SD 1965. As to what pertains to celestial joys and pleasures derived from genuine goods and truths,

PLUCK OFF. *abripere.* TCR 146. (Preachers) are swept away by a zeal which with many springs from infernal love,

AE 411. These spirits cast themselves from the mountains and rocks into the hells,

PLURAL. *pluralis.* AC 30:2. It is said of them, in the singular number, 'Let there be luminaries,' and not in the plural.

AC 4615e. It is therefore said, 'where also Abraham and Isaac sojourned' in the singular, and not in the plural.

POINT. *aculeus.* AE 162:2. It contracts itself and closes almost, as a fibril does when touched by a prickle,

POISON. *venenum.* HH 462b:7. The same person shortly before his death had also secretly poisoned his neighbour.

TCR 491. The ocean does not cause...the crocodile to turn its food into poison with which it kills men.

SD 2078. To extirpate this would require much time, for it is a subtle poison,

POPE. AR 735. All who aim at dominion over the holy things of the Church and over heaven hate the Word,

POSSIBLE. DP 320. It is possible to those who

acknowledge these two things.

POTTER. TCR 393. What then is living aright and not believing, but like clay in the hands of a potter,

POWER. *potestas.* AC 1937. That it ought to compel itself to be under its sovereign power,

AR 768e. The Only Lord has that authority and not in the least any man

PRAISE. SD 20989. He does not demand any praise and rendering of thanks for His Divine benefits,

PRAY. AC 7038. He who believes that serving the Lord consists solely in...praying,...is much mistaken.

Char. 174. The externals of the body which pertain to worship are: devoutly singing, and praying on the knees,

PRAY. *orare.* Lord 2e. Every one who...prays to (the Lord alone), is enlightened in the Word.

DP 157:8. Everyone prays to God as present.

DP 191:2. The Christian in his devotions prays that God may lead his thoughts,

DP 231:6. (They) continually pray to the Father...but in vain,

DP 257:5. They should depart from His worship and should invoke the dead, pray to graven images of the dead,

DP 291. The priest who believes that he preaches from a holy zeal, prays that the Holy Spirit may teach him and direct his thoughts,

AR 263e. If they only fold their hands and look upwards and pray,

AR 341. (Six hundred clergy) who were praying to the Lord to allow them to go up into a society of the higher heaven;

AR 457. 'If I confess this, and pray...has not repentance then been done?'

AR 859. They are those who, going habitually to churches on sabbaths and festivals, then sing psalms and pray, (other references in this number)

TCR 133. What is this but praying to three Gods in their order?

TCR 134:5. 'At this day all men so preach and pray and believe.'

TCR 187:2. When I observed that these things were such juggleries, I prayed to the Lord,

TCR 437. One cannot stand with his head vibrating between the two, and pray to both at once;

TCR 480. Consider, whether you are able to think about anything without freedom of choice...in your prayers to God,

TCR 505:3. 'How can any man think, trust and pray passively?'

TCR 518. If only they pray according to the formularies about propitiation and mediation,

TCR 568:2. 'When he begins to gain some idea of heaven and its happiness, he begins to pray,'

SD 1735. (A certain angel) as it were put it on, and so prayed from it,

SD 2683. Free from the darkness brought on themselves, can pray and supplicate in a humble manner.

SD 3527. They pray and teach that all their thoughts, words, and actions may be governed by the Lord.

SD 5881. Nor does a man think of the Lord's Divine when he prays to the Father for the sake of the Son:

AE 1134:2. Every man who preaches, prays that his thought, his discourse, and his tongue, may be led by the spirit of God,

Char. 170. I counsel seafarers hereafter to pray to the Lord,

Char. 171. I exhort sailors also to go to the Lord and pray to Him,

PRAY. *precare.* AR 159. (Those who are in dead worship) say prayers kneeling morning and evening,

TCR 519. (Those who) speak within themselves or pray from a like oral confession;

TCR 697:8. 'I ask and pray that they themselves will open to us this eternal mystery.'

SD 2802. In the other life (saint's) prayers in behalf of any one are not granted,

PRAY. See in the Swedenborg Concordance: ADORE, ANSWER, ASK, IMPLORE, SUPPLICATE.

PRAYER. *adoratio.* DLW 103. They raise the eyes and hands upwards when they pray and worship.

PREACH. AC 4538:4. Truths of faith, which are taught by the Lord by means of the Word and preachings of the Word.

SS 76. Those who believe that they are of the church because they have the Word, read it or hear it from a preacher,

DP 189:2. He is like one who sees a magnificent temple and hears a preacher enlightened in Divine things,

DP 278a:3. They do much the same when they hear preaching: they retain nothing of it save some few phrases,

DP 298. If he has been a preacher he can also teach things pertaining to spiritual life.

TCR 380:4. If such persons are priests, they are like pirates on the sea who hoist the flag of a peaceful nation,

TCR 506:7. 'Do they not openly preach to us charity and the works of charity, which they call works of faith?'

SD 4694. If they have studied the truths of faith, either from doctrine and preaching, or from the Word,

SD 4697. (Women who) have not given heed to knowledges of truth and good from preaching, were deceived by evil women,

SD 5459. All those were cast who have lived well exteriorly, have attended preachings and the Holy Supper as a habitual practice,

SD 5659. When they heard from preaching,...they do not know whether it is, or is not true;

AE 520:2. Falsities of every kind from the pride of self-intelligence, have rule, while outwardly, in speech and in preaching, there are truths,

AE 831:2. Celestial-spiritual angels who preach and teach truths in their temples,

AE 1134:2. Every man who preaches, prays that his thought, his discourse, and his tongue, may be led by the spirit of God,

Char. 174. The externals of the body which pertain to worship are:- In the case of priests, preaching, and also private instruction.

Char. 210. They know nothing about faith, nor about love, nor about God, except what they hear from a preacher; yet they do good.

PREACHER. AE 193:2. Take a preacher, for instance, who loves himself and the world above all things,

PREACHING. SD 2778. Hence may be concluded what is caused by the attendance on preaching, SD 2947. From memory relating and preaching them to others or for the sake of honor,

***PREADAMITE.** See AC 272, DP 275, TCR 466, SD 567.

PRECIOUS. *pretiosus.* AE 706:12. (The Lord) might have been born in a most splendid palace, and have been laid in a bed adorned with precious stones;

PREDICTION. *augury.* TCR 631. Closely resembling the auguries of the ancients from the flights of birds,

PREFACE. *praefatio.* AR 944e. That these truths or precepts are derived from the Lord may be seen in the Preface.

PREMEDITATE. *praemeditare.* CL 432:3. It is adulterers from purpose and confirmation that are such, not unpremeditated adulterers;

PRESENCE. AC 840. In charity Jehovah is present,

PRESENT, OFFICE. *munus.* TCR 850. The Lord prepared me for this office from my early youth,

PRESENT, TO BE. *adesse.* AC 711. If truths and goods are not present...he succumbs.

HH 295. There are some spirits with him in infancy, others in boyhood, others in youth and manhood, and others in old age.

PRESERVE. AC 9349:2. The Word...has been preserved in respect to every jot and point from the time when it was written.

PRESS, RECLINE. *accumbere.* AE 137:2. (Lazarus) reclined with the Lord at table,

AE 146:2. '(Many) shall recline to eat with Abraham, and Isaac, and Jacob in the kingdom of God.' (Matt. xiii. 11)

AE 155:5. 'He shall gird Himself, and make them to recline to eat, and He will come forth and minister to them' (Luke xii. 37)

PREVAIL. *abundare.* DLW 125e. The wisdom which prevails over the love indeed appears as wisdom but yet is not,

SD 2426. They are more prone and ready for one genus or one species of evil, because it has prevailed in parents.

PRIDE. *fastuo.* SD 5494e. If he should bring them into pride and into such things as relate to pride (they would be punished).

PRIEST. *sacerdos.* TCR 459. Before me I saw a low pulpit, in which stood one who filled the office of president,

AE 250:9. Who that is a true priest and good pastor does not wish that men should live aright?

De Conj. 81. Priestly whoring.

PRIESTHOOD. *sacerdotium.* TCR 722. 'I partake of them, lest I be charged by the priesthood,'

TCR 809. The preachers are afterward deprived of the priestly office.

TCR 810. I afterward heard many reasons why those

preachers were deprived of their office.

PROBABLE. AC 9865e. That (the word topaz) was from flaming red color is probable.

DP 213e. Write two books...and pack them with arguments plausible, probable, likely and in your judgment valid;

PROFANE. AC 720. That 'pairs' signifies things relatively profane,
AC 900. 'Two' and 'six' are not holy, but are relatively profane,

PROGRESS. LJ post. 226. I spoke with angels concerning the progression of truth to good,

PROLIX. *prolixus*. DP 304e. It would be tedious to explain it here.

PROMISE. *polliceri*. HD 168. An evil man while in a state of constraint promises to repent and even does what is good,

PROMISE. *sponsio*. TCR 730. It is with the holy supper as with a covenant,

PROMISE. *promissio*. AC 2027:4. These have looked upon meriting heaven as something that is promised,

TCR 440. Such do not trust to reward on the ground of their merit, but have faith in the promise of grace.

PRONE. *pronus*. SD 2426. They are more prone and ready for one genus or species of evil, because it has prevailed in parents. (See PREVAIL)

***PROOF.** *documentum*. See AC 9198e, TCR 280:7, and Inv. 39. (See also "Documents")

***PROPHET.** *prophetus*. See AC 9814:2, TCR 137:3, and SD 2445.

PROTECT. *tutari*. AC 4549. To provide is properly to be present with any one, and to protect him from evils.

AR 561. 'Wings' signify power and protection;

PROVIDE. *providere*. SD 5002. The Providence of the Lord, therefore, commences from earliest infancy.

PROVIDENCE. HH 364. When they do not gain them are much provoked, and harbour ill thoughts about the Divine providence;

TCR 479e. That the laws of permission are also laws of Divine Providence,

SD 4533. That Providence is in the most singular things.

Char. 167. He acts as from his own prudence, and yet trusts in the Divine Providence.

Char. 189. Of events from which something of the Divine Providence shines forth.

PROXIMATE. *proximos*. AC 4539. By 'Bethel' in the proximate sense are signified these knowledges.

SD 3271. Not merely the uses proximate to the object, but the more remote ones, yea to the ninth advance;

AE 1012:3. One (internal sense) that is next to the letter and is called the spiritual moral sense,

AE 1019:2. 'To bear false witness' signifies in the sense nearest to the letter to lie about the neighbor by accusing him falsely.

PROXIMATE SENSE. *proximus sensus*. AC 2004. From the explication of the several words there

results this proximate sense;

AC 4842. The signification of 'Judah' in the proximate sense, as being the nation which was from Jacob,

PROXIMATE USE. SD 3272. That ever spirits could be given, who did not stop in the proximate use of objects,

PRUDENCE, PRUDENT. Char. 54. Genuine charity itself is prudent and wise.

Char. 164. (A commander of an army who is in charity) acts prudently;

Char. 167. He acts as from his own prudence, and yet trusts in the Divine Providence. (See PROVIDENCE)

PRUNE, TO. *putare*. AE 664:9. 'It is not pruned nor hoed' signifies no ability to be cultivated and so prepared to receive;

PSALMS. *psalm*. AC 6343:4. Like things frequently occur in the Psalms,

AC 9937:7. Described at great length in the prophets, and especially in the Psalms of David.

SD 2133. It is known from the Psalms of David that the angels are not holy.

SD 2621. By those things which in his life (David) wrote in the Psalms he understood himself and not Messiah,

SD 2885. It is just like reading in the Lord's Word, the Psalms, or elsewhere.

AE 323b. Why in the Word, and especially in David, so many kinds of musical instruments are mentioned,

AE 326:13. For this reason the Psalms of David are called 'psalms', from *psallere* (to play);

PUBLISH. *edo*. TCR 123:2. After this book has been published, if it seems desirable, this information shall be given to the public.

PUBLISH. *vulgare*. AC 10384. (I told them) that what is written can be printed and published,

EU 81. I stated that the Word and the doctrinals of the church were published, and were thus learnt.

EU 136. The arts of...writing on paper, and likewise of publishing by printing,

TCR 181. They teach it in the churches and publish it in books;

PULPIT. *pulitum*. TCR 507:4. 'When I was in the pulpit I had no thought but that I was speaking rightly and truly.'

PULSE, BEAT. HH 449. At first a communication of the pulse of the heart with the celestial kingdom was established,

SD 1101. My pulse at the time was regular, as I felt with my finger.

PUNGENT. DP 296:3. After death, instead of being soft they become hard, and instead of being pleasant they become galling.

PUNISH, PUNISHMENT. *puniere*, *punitio*. SD 2438. That evil punishes itself.

SD 2793. What is effected also by punishments in the other life.

PUPIL. *pupilla*. AC 215. Just as a minute particle of dust in contact with the pupil of the eye shuts out the universe and everything it contains.

DLW 374e. It is like a bird of paradise flying near the eye and touching its pupil with its lovely wings, longing to

be seen.

TCR 258e. When falsity touches truth, it is like the point of a needle touching the fibril of a nerve of the pupil of the eye;

TCR 362:3. He who looks at (these truths) with a straight and direct eye may draw from them many wise conclusions.

PURE. AC 633. The heavens are not clean before the Lord,

AC 868. He is clean and righteous, like one washed and purified with water.

AC 1690:3. The Lord's life...was indeed so great, and of such quality, as to be nothing but pure love.

AC 1812. He was fighting for the salvation of the whole human race from pure love,

AC 1914:2. From the affection of truth He took the greatest pains that His rational should be pure.

AC 2253. That life was one of pure love, which is never possible with any man.

AC 3704:7. A man will call himself justified, and thus made pure and almost holy;

AC 7779:2. That he then is pure from sin;

AC 8946. The more interior the advance into the heavens, the purer is the good, and the purer the truth.

AC 9528. From pure love, and thus from pure mercy, the Lord assumed the Human,

AC 10632:4. (A Word) which should consist of pure correspondences;

AC 10687. The result is an influx of what is holy from the angels,

HH 1. For the Word has been written by means of pure correspondences, (HH 114)

HH 228. Such think that angels can have no power because they...are so pure and unsubstantial that no eye can even see them.

CL 34e. What makes all this, is the fire of the angelic sun, which is pure love.

CL 71e. The spirits of heaven (are) heterogeneous as to their affections, heaven being pure,

CL 148. The external conjunction remains, but it is being continually purged and purified of its dregs by the internal,

CL 352. From Christians would flow into the Mohammedan heaven that which is chaste and pure,

TCR 245. It is not doctrine but soundness and purity of doctrine...that establishes the church.

TCR 392. It shines with a splendour proportionate to its purity;

AE 401:9. Those who are in the light of the sun there are in pure Divine truth;

Char. 12. The Lord's words to the Pharisees, that the internal man must be purified;

Char. 202-205. Just as the pure heat of the sun, when it flows into stagnant urine, excrements, and dead bodies, is turned into noisome and malignant odors;

Char. 208. Can anything pure flow into a man from heaven, while he is nothing by impurity and uncleanness?

PURPLE. TCR 215:3. The 'purple and fine linen' with which he was clothed, signify the good and truth of the Word,

TCR 220. 'Purple' signifies celestial good;

TCR 439. The good that does not claim merit (appears) as purple.

PURSE. *crumena.* TCR 662:5. Before each one was a table, and on the tables were full purses,

PURSUIT. *studium.* Char. 136. The general good is according to the goods, the industries and pursuits, of every kind.

Char. 138. Every one there enjoys his own pursuit.

PUTREFY. LJ post. 87. That part of the body, which from those who are born of human parents is rejected and putrefies,

PUTRIDITY. *putredo.* HH 312:2. '(How) can bodies eaten up by worms, consumed by corruption,...be gathered together again to their soul?'

PYTHAGORAS. TCR 692. 'In and about the city the old Grecian sages dwell, such as Pythagoras, Socrates, Aristippus, and Xenophon,'

Q

QUAKER. *Quaquerus.* AC 6047:2. In this wise not only would the doctrinal things of Papists and also of Quakers be true, but also those of Jews,

DP 238:6. (The heresies) of the Quakers, the Moravians,

***QUALIFY.** *qualificare.* Potts has put **QUALITY** in error.

QUALITY. DLW 15. If it is not in a form it has no quality, and that which has no quality is not anything.

DLW 223. It has no form, thus no quality,

TCR 763. In order that variety may exist in all things, and through varieties every quality;

SD 2227. Spirits, especially angels, can know and perceive, from the speech of what quality others are,

SD 2254. Man cannot be known in the world as to what is his quality inwardly,

SD 2655. That in the other life the ideas of men and hence of spirits are explored as to their quality.

Char. 7. These are the indications to every one of the quality of his charity.

Char. 50. The quality of the neighbor is according to the quality of the good in a man;

Char. 73. Every man is the neighbor according to the quality of his good.

Char. 77. The goods according to the quality of which (men are distinguished) are especially spiritual goods.

Char. 84. Any kingdom is presented as a man...in a form that is the likeness of its quality.

Char. 97. In heaven an angel appears as charity in form, and the quality of his charity is seen from his face,

Char. 107. Will without understanding has no quality,

Char. 132. Whatever is the quality of the parts, such is that of the general;

Char. 185. Every one is saved according to the quality of good or charity in him.

QUARREL. *rixa.* LJ post. 181. Their argumentations and wranglings (appeared) as combats.

QUARTER. *plaga.* TCR 90. Why He did not create or bring together a body for Himself out of the

elements drawn from the four quarters of the world, TCR 476. When an infant he is kept in the eastern quarter towards the northern part;

QUEEN. *Foemena*. HH 108. That a new generation may be born, their queen lays eggs,

QUEEN. *Regina*. DLW 355. They also appoint for themselves a mistress as queen, by whom a further generation will be propagated; (CL 419, TCR 12:7)

TCR 595e. The same as those in the necklace of a queen; TCR 697:4. The soul has her seat in man like a queen;

QUESTION. *quaerere*. Char. 208e. But the question is asked, whether love towards the neighbor should be first, or whether to shun these evils should be first.

R

RAAMAH. *Raamah*. AE 242:13. 'Sheba and Raamah' also mean those who are in these knowledges,

RAIN. *pluvia*. TCR 621:7. 'Our words would fall like rain upon the sand,'

RAINBOW. TCR 687:2. It is also represented...by the rainbow in the cloud;

RAPACIOUS. (Should be after RANK in Concordance).

RARE. *rarus*. CL 59. Love truly conjugal is so rare that it is not known...

CL 123. When man sees a truth in his thought, he rarely reflects upon the good which flows into it from the love of the will,

CL 178. The cause of this rare phenomenon was that the union of their souls and minds is felt in their flesh,

CL 318. An approach to this love is rarely made at the present day,

CL 333. That at this day, love truly conjugal is so rare as to be generally unknown,

RATIONAL. *rationalis*. HH 108:3. Who, thinking from any rational wisdom,

HH 465. His rational was not now immersed as before in gross, obscure, material, and corporeal things,

DP 222. This is because man has rationality and liberty; TCR 215:5. Illuminates the intellectual faculty of man which is called his rational,

TCR 334:6. In him everything above the rational was closed,

TCR 507. 'They are let alternately into it and into the rationality which they possess in externals;'

SD 718. Such are deprived of all rationality in the other life,

SD 719. When those same spirits are rational, their rationality then only serves to make them studious to conceal their instinct.

Char. 43. Some are foolish and insane...others are rational and spiritual.

RATIONAL GOOD. Char. 57. (Moral good) is the rational good according to which man lives with man,

Char. 84. Its manners, speech, and the like, manifest its rational good.

RATIONAL TRUTH. Char. 111. From this comes the affection of rational or moral truth,

RAVEN. *corvus*. EU 124. It is easier to make a

crow white,

RAY. *radius*. SD 2178. (The eye) is not aware of what things in the least ray constitute vision.

Char. 207. Its form is as the form of a lovely flower, which is resplendent from the rays of the sun.

READ. *legere*. HH 310. (If man) in reading the Word were to think in accordance with some knowledge of (the internal sense),

Lord 2e. Every one who, while reading the Word, approaches the Lord alone, and prays to Him, is enlightened in the Word.

DP 318:6. When they read those things they only saw them as matters of faith and so passed them by as it were with their eyes shut.

TCR 361. When he thinks about or hears or reads anything, he sees interiorly within himself whether it is the truth or not.

TCR 644e. My reader, open your ears, and read the Word,

SD 566. As we also read concerning the sons of the Most Ancient Church,

REAL. TCR 48:9. In the natural world...where the animals are real and not representative.

REASON. *ratio*. CL 295. (Betrothals and weddings) are treated of chiefly from reason which pertains to the understanding;

RECEDE. *recipere*. DP 92. If anyone loves another, and is not loved in return, then as he approaches the other withdraws;

RECEIVE. *accipere*. AC 880. The rooting does by no means begin until the man accepts and receives the good of charity.

AC 1259e. After they received kings they became a people.

F 32. A tree, which does not receive any vegetative life until heat inflows from the sun,

CL 315:11. It is not life but the nearest receptacle of life from God,

SD 476. Others were substituted in their place that they might receive those who came.

RECEIVE. *recipere*. SD 3624. It was given me to think...of the things that I was to write, especially how they would be received by others. (See SD 5908)

RECENT. SD 2030. From certain indications it appeared that he was recently from earth;

RECEPTACLE. DP 322. What is civil and moral is the receptacle of what is spiritual.

TCR 35:11. Whatever proceeds from the sun of the world is a containant or receptacle of life, and is called natural;

TCR 362. The will and understanding, the will the receptacle of love, and the understanding the receptacle of wisdom;

Char. 102. A man ought to be charity in form not from himself, but from the Lord; he is thus a receptacle of charity.

Char. 158e. Otherwise he cannot become a form, that is, a receptacle of charity.

RECITE. CL 9. '(New-comers) are to pray, cry out and recite sermons.'

RECOMPENSE. *retribuere.* AC 5739. 'Wherefore do ye return evil for good?' (See AC 5746)

RECREATION. *recreatio.* SD min. 4773. Glorifying the Lord is not a use, but a recreation;

REDUCE. SD 2166. In order that they may thus be reduced to order.

REED. *arundo.* Ath. 179. 'The wild beast of the reed' is the natural man.

REFLECT. AC 657. This influx gives man the ability to reason, to reflect, and to understand what truth and good are.

AC 994:3. The interior things do not lie open to view so long as men live in the body, except to those who reflect upon them.

AC 1434. In the internal sense there is no reflection on the persons and words,

AC 1568:3. One needs only to reflect upon the ends which reign;

AC 1581e. This is an appearance, as also the angels know when they reflect.

AC 1594:2. Upon this faculty, which brute animals have not, he does not then reflect.

AC 1608. (This) may be seen by any one who is willing to reflect;

AC 1712:2. When he reflects upon the good which he does or has done, let him think, acknowledge, and believe that the Lord has done the work in him.

AC 1802. The inferior angels do not know that this is so unless reflection is given them by the Lord;

AC 1806. He may reflect continually upon those which are in the other life;

AC 1820:4. They also held the thought persistently in one thing,

AC 2041:2,3. As sometimes occurs when they are in holy meditation,

AC 2231:2. They who reflect know that the will is one thing and the understanding another.

AC 2280:3. No one is tempted before he is able to reflect,

AC 2380:4,5. When they reflect upon the good in themselves, it is at once insinuated by the angels in whose society they are, that they are not in good,

AC 2411:2. On reflection every man may know this from his own experience;

AC 2556. From this there is given man a faculty of thinking, concluding, judging, and reflecting so wonderful as to exceed all mere human knowledge and wisdom,

AC 2557:2. Man has not become acquainted with this on account of not reflecting upon it,

AC 2657:2. The first is procured through the experience of the senses, by reflections upon things of civic life and of moral life,

AC 2715:2,5. As must also be evident to every one if he reflects,

AC 2766. 'And he said, Here am I,' signifies thought and reflection.

AC 2796. They cannot but be unknown to man, because he never reflects on his changes of state;

AC 2832. Every one may know this from experience, if he attends and reflects,

AC 3052. (Doctrinal things) are procured from memory-knowledges by means of reflection.

AC 3098. Truth has its rise from this source, as may be known to every one who reflects;

AC 3336:2. This is the teaching of experience, and on reflection every one may be confirmed in it.

AC 3762:2. Afterwards through the man's own reflection about them;

AC 3827e. The reason why time appears to be something is that we reflect upon things that do not belong to the affection or love,

AC 5489. Few know that memory-knowledge is a receptacle of good, because few reflect upon such things,

AC 5649:3. When he reflects, he perceives that it is gratuitously bestowed on him through that angelic society by the Lord;

AC 5650. He reflects that all the angels in the universal heaven are of this character,

AC 5774:3. Every one who reflects upon it can know these things from himself.

AC 6194. I have meditated by myself without reflecting that spirits were present who excited these activities.

AC 6206. He would reflect that it was from the evil spirits with him,

AC 6653. Without reflecting specifically on any people that is in truths,

AC 8442. 'Looking back' toward anything signifies thought and reflection,

AC 9154e. That it is so every one who reflects may know by experience,

AC 9296:3. From this he has the faculty of knowing, of perceiving, reflecting upon, and understanding moral and civil truths and goods,

HD 163. He reflects upon the evils which are with him,

DP 199. A man can reflect, upon the delight of his external affection while this delight is in harmony with the delight of some bodily sense;

CL 34. He can form no idea of thought about it when he reflects upon it,

CL 123. He rarely reflects upon the good which flows into it from the love of the will and gives it life.

TCR 695:2. The Sophi, who in ancient times excelled in learning because of their deep reflection and meditation,

SD 1077. He has not reflected upon those things which are of the interior memory,

SD 2034. He was then left to his own reflections that he might think,

SD 2038. He began to reflect how he could be sufficiently grateful for such favours,

SD 2222. To reflect upon objects...comes from elsewhere,

Char. 175. Reflection upon one's thoughts and intentions,

Char. 181. (Charity) leads a man to reflect upon the evils within him,

See also AC 1076, 2988, 3342, 3761, 3762:2, 4464, 5470:2, 8391, 8711, 10219, SD 1612, 3464.

REFLECTION. AC 3052. (Doctrinal things) are procured from memory-knowledges by means of reflection.

REFORM. DP 16. Without a knowledge and acknowledgement of these in himself he cannot be reformed.

DP 17. As long as he is living in the world he continues in a state of reformation and regeneration.

SD 1999. An end, namely, of reformation and regeneration.

Char. 2. Unless a man is reformed and regenerated, he not only remains as he was born, but becomes even worse, **REFORMATION.** *reformatio.* AE513:15. The Reformation of the Church.

REFUGE. *refugium.* AR 774:4. 'He shall flee into a city of refuge' (Deut. xix. 5) (AE 1145:7)

REGENERATION. SD 1999. An end, namely, of reformation and regeneration.

REIGN. AC 8728. It is not the angels who direct, but the Lord through them.

***REINCARNATION.** See AC 2477, 2478, 4459, 5865, 5858e, 5990, 6212:5, 10135, HH 183e, 256, TCR 79:6, 171, 769, SD 2021, 2247, 3019, 3285, 3917, 3963, 4198, 4207, 4225.

REJECT. SD 2480-1. That truths whatever they are, which are not sensual and ocular, are immediately rejected by the learned.

RELATE TO. *referre.* See AC 6115.

RELIGION. *religio.* CL 164. The spiritual virtues with men are love of religion, charity,...

CL 466:2. Love is from the Lord alone and is made a matter of religion;

CL 528. One who is an adulterer from purpose and confirmation makes all things of religion to be of no account,

BE 46. What nation does not know...that herein religion consists?

BE 65. That by (instantaneous salvation) religion is abolished,

TCR 275. From the most ancient times religion has existed,

TCR 504:4. What would religion in the church be but like a wrecked vessel lying at the bottom of the sea?

RELISH. *sapor.* HH 402. To taste a delight from flavours.

CL 294:7. Clusters of grapes in their hands, some of which were of a delicious flavour and some of an offensive,

TCR 109:3. The state of the church before the Lord's coming may be likened to the skin of any fruit, and the taste of their skin;

AE 1211:3. The seeds of which are sweet to the taste from the fragrance and the oil;

REMAIN. *remanere.* AC 1906:2. The celestial or good things of the age of infancy begin to disappear; but still they remain,

REMAIN. *superesse.* AC 2816. That He might expel thence all that was merely human, and this until nothing but the Divine remained.

DLW 36. It would not continue in existence except in the measure in which they were equal.

REMAINS. *reliquiae.* AC 798. Ten, which signifies remains, therefore 'fifteen' signifies remains,

TCR 137:4. It is found empty, except, perhaps, for a little dust in the corners from Papal relics,

SD 3108. The Lord operates, and implants, and conceals in their minds those things which are called remains;

REMEDY. *remedium.* See in Concordance under HEALING (*medela*).

REMEMBER, RETAIN. *retinere.* TCR 842. The greater part of them forget it, but a few remember it.

REMISSION, TEMPERING. AC 8760:2. He would be consumed like a man if the flame of the sun were to touch him without intermediate tempering.

SD 193. There is a certain precise and exact weighing, as in a balance,

REMOTE. AC 2004. It may be called more universal, because more remote.

AC 2011. In a more universal or more remote sense, SS 102. That Word was full of correspondences which only in a remote way signified celestial and spiritual things, (See TCR 279:2)

REND. *abrumpere.* AC 1178:2. 'Your veils also will I tear' (Ezek. xiii. 21)

AC 9825:2. 'Jehovah shall rend the kingdom of Israel from upon thee this day,' (Sam. xv. 28)

CL 477:3. An angel...interrupted him and said,

RENOUNCE, RENUNCIATION. *abdico, abdicatio.* DP 121. Many believe that man is purified from evils...by renouncing the world,

CL 55:7. They have this eminent potency by reason of their total renunciation of whoredom;

CL 138. That the chastity of marriage comes into existence by the total renunciation of whoredoms from religion.

CL 155. That chastity cannot be predicated of those who have renounced marriages by vowing perpetual celibacy,

AE 114:9. He believed that the Lord had no power, because He had transferred it all to Peter,

REPEAT. *iterari.* See AC 999, TCR 532:2.

REPEATEDLY. *crebro.* CL 130e. That which has been frequently said in preceding pages,

REPEATEDLY. *subinde.* See AC 8797:2, SD 4763, LJ post. 176.

REPRESENT. *repraesentare.* HH 335. Little children are taught chiefly by representatives suited to their genius. (See CL 412)

SS 99. All the churches that had existed before His advent were representative churches,

CL 42:3. They represented conjugal love in its life and in its adornment;

TCR 786. This human form was a representative of the Lord, who was to come, (other references in this number)

SD 233. Concerning representations.

REPRESENTATIVE. TCR 48:9. In the natural world...where the animals are real, and not representative.

REPRESENTATIVE CHURCH. AC 9280:2. The nature of the Ancient Churches, which are

called representative churches;

RESERVE. *reservare.* SD 1327e. The Lord reserves some good for those who think that they believe, although they do not.

RESIDUE. *residuum.* AC 3398:3. Because that race was of this nature and so remains;

LJ 46. Those remaining from the first Church.

SD 381. They retain so little residue of truth and good that they can scarcely be rendered happy,

RESIST. AC 8403:2. For the life of the old man resists,

TCR 61. From this perpetual striving, struggling, resistance...

REST, QUIET. SD 465. A state of heavenly peace and happiness.

RESURRECTION. *'the first resurrection'.* SD 674. By the 'first resurrection' are meant those spoken of just above who are in the interior heaven.

RETURN, INCOME. *reditio.* TCR 425. Those who make charity itself to consist in such benefactions must needs claim merit for these works;

REVEAL. *revelare.* AC 3432:2. (The Lord gave them) to know from revelation.

HD 251. What the Lord has revealed, is with us the Word.

LJ 73. Through it, interior Divine truths have been revealed.

DP 264. Why this is revealed now for the first time, SD 2236. That it was not clearly revealed to the sons of Jacob that there is a life after death.

AE 502:3. 'To sound trumpets' and 'horns' signifies revelation and manifestation of Divine truth,

REVELLER. 5 Mem. 21e. Sounds like those of revellers in brothels.

REVENGE. CL 252. They are the following:...to take revenge,

CL 272. A distance according to their perception of the antipathy.

REVERENT. AC 3424:2. Life itself, which flows into the minds of those who read the Word with reverence;

AC 3432:2e. Nor does the Christian world think any more reverently of the Word.

REWARD. AC 3956. 'And Leah said, God hath given me my reward,'

AC 3957. For Issachar was named from 'reward',

BE 62. There is in evil its own punishment, as in good its own reward,

SD 956e. No one can hope for anything as a reward in the other life.

RIB. *costa.* CL 156r:3. As to what is meant by the rib,

RICH, GROW RICH. *ditescere.* SD 2566. They only acquire and scrape together moneys, silver and gold, merely to grow rich,

Char. 196. Those who perform them only for the sake of the salary, to the end that they may grow rich or may live generously,

RIGHT. See JURISDICTION.

RIGHT. *dexter.* SD 2818. Such are below the

right foot,

RIVALRY. AC 3518:2. He is affected with the desire of knowing for the sake of some end, as that he may excel others, or his rivals;

RIVER. *fluvia.* TCR 399:3. It is like the latent current of a river,

ROBBER. *latro.* CL 511. These violators are like robbers and pirates who delight in rapine and spoils, TCR 133. The ways to heaven...are beset by thieves and robbers;

TCR 455:4. Among those confirmed in evil such as thieves, robbers, and pirates, friendship is intimate,

TCR 459:14. One who gives to a needy robber the means wherewith to buy a sword,

TCR 566. Who does not know that a robber (can talk) about honesty,

TCR 672. Any thief, plunderer or robber may wash himself until he shines;

SD 723. Concerning a certain genus of spirits who practice nothing but robberies and commit butcheries.

SD 732. Such a robber was present and read (the Lord's prayer) with me,

SD 745. Continuation concerning the robbers in the desert,

SD 752. A line drawn to each city, forms a triangular space within which are the robbers.

Char. 50. That all men are not equally the neighbor, the Lord's parable of the man wounded by robbers teaches,

Char. 88. The evil, even robbers and devils, can mutually love each other,

Char. 160e. An evil shepherd, who is called a thief and a robber.

ROBBER. *praedo.* TCR 679e. Without order what would an empire or kingdom be but a gang of robbers,

ROCK. AC 2533:2. Otherwise it would be teaching without their learning, or like casting seed upon a rock.

CL 526. If it touches him it is instantly repelled and recoils, like an elastic ball falling upon a rock,

ROD, STAFF. *baculus.* SD 4508. They were also seen adhering by the pair along the length of a kind of staff,

ROLL TOWARDS. *advolvere.* AC 3769:1.

These especially roll a great stone upon the mouth of the well, that is, close up the Word;

ROME. *Roma.* DLW 11. When at length they began to worship many gods, as at Athens and Rome, they worshipped them all as men.

ROMANS. BE 71. By the destruction of the temple is not only meant the destruction thereof by the Romans, but likewise the destruction of the present church;

ROMAN CATHOLIC. *wine in Sacrament.* DP 257:6. They should divide it, giving the bread to the people and drinking the wine themselves; (See AE 1054e)

SD 6059. The circumstances that among the Papists they have separated the bread and wine in the Sacrament of the Supper.

ROOF, CEILING. See AC 8379, EU 59, SD 548.

ROOT (OF EVIL). *radix.* SD 6088:4. Idleness is the root of all wickedness;

Love VI. Avarice, which is the root of all evils,

ROSE. Char. 190. Every form delights by its varieties, as a garland of roses of different colors arranged in beautiful order.

ROUGH. *asper.* SD 1108. When the celestial speak through spirits out of heaven, their speech flows softly; there is nothing sharp or strident,

ROUSE. *suscitare.* AE 433:4. 'He stooped down, he crouched as a lion, and as an old lion; who shall rouse him up?' (Gen. xlix. 8-12)

RUB. *fricatio.* SD 442. There was also represented a great fish stretched out, which wished to be rubbed;

RUBY. *rubinus.* HH 382a. Affections and thought flowing from that love are represented by diamond-like auras with scintillations as if from carbuncles and rubies,

CL 384. 'The difference I saw was as a diamond sparkling with light, and a ruby glowing at the same time from fire.'

TCR 48e. To those on the east he gave wreaths of laurel in which were rubies and sapphires.

TCR 595e. Diamonds and rubies...are in like manner esteemed according to their internal goodness,

TCR 669. These two sacraments in the Christian church may also be likened to two rubies or carbuncles on the robe of an emperor,

TCR 747:2. Around her waist was a golden belt and on her head as crown of gold set with rubies.

RUIN. SD 2430. Those things which originating from evil spirits proceed as from himself, tend to his ruin.

RULE, ACCURATELY. *amussis.* SD 1209. The angels can know their quality accurately from the Lord.

RULE. *imperare.* TCR 133. Then what is easier than for the devil to 'divide and rule',

SD 1791-1794. There is a certain class of spirits, who, because they wish to domineer and alone to govern man, excite among other spirits enmities, yea, quarrels even to insanities,

RULING AFFECTION. *affectio regnans.* Love XVIII. (A rational man) may know what his reigning affection is;

RULING AFFECTION. *affectio dominans.* Char. 118. A man is recognized by another, when he says or does anything, if only his dominant affection is known,

RUMINATE. TCR 173. The memory in man is like the ruminatory stomach in birds and beasts;

RUSSIA. *Ryssland.* SD 6027. The marriage between the empress of Russia and De la Gardie.

S

SACCHARINE. *saccharinus.* CL 14:2. In the middle of it was a high pyramid of gold, on which were cakes, condensed must of wines, and other

delicacies, (TCR 742:2)

SACRAMENT. CL 76:5. 'For this reason we call marriage with one wife a sacrament,'

Char. 174. The externals of the body which pertain to worship are:...partaking of the Sacrament of the Supper.

SACRARIUM. *sacrarium.* TCR 241e. A copy of the Word written by angels who are inspired by the Lord is kept by every larger society in its sacred repository,

SACRIFICE. *sacrificium.* TCR 727:1e. The flesh that they ate, being a part of the sacrifice, was called holy.

SAD. *maestus.* CL 44:9. Angels do not become sad after the delights, as some do on earth, but cheerful.

SAD. *tristis.* AC 920:2. To him who is sad at heart, all things that he sees and hears appear sad and sorrowful; (SD 2676)

AR 153:7. They withdraw and sit about in sadness, and are then led away into a lonely place where there are huts.

CL 425. The opposites of affections are joys and sorrows, and gladness and sadness;

SAINT. SD 2802. That they whom they call saints...can yield no assistance at all to any one in the other life.

SAKE OF, FOR THE. *propter.* AC 2715:2. When he does good to any one it is for the sake of an end in the world;

HH 406. (In the heavens, there is) no joy in doing good to self unless with a view to its becoming another's, and thus for another's sake.

DP 259. These loves do not bear within themselves any love to God and towards the neighbor, except for the sake of self,

AE 825e. To shun evils and do goods for the sake of reputation and one's own honor is not hurtful,

SALT. *sal.* AC 9207:6. 'Salt' signifies the longing of truth, (other references in this number)

TCR 333:4. 'Take care for yourselves lest your minds...become like pillars of salt.'

AE 696:4. Love and friendship without such a fear and respect is like food not salted, which is insipid.

SAME. SD 2584. That they who have lived one thousand or four thousand years before, are entirely similar to themselves when restored to that state which was theirs in the life of the body.

SD 2686-7. That spirits who are of the same genus and species as others, may be induced to believe that they are the same as these others, although they are not.

SAMSON. *Simson.* AC 6437. This is further evident from Samson, in that his strength consisted in his hair.

AC 9836:2. That power and strength reside in ultimates was represented in the Ancient Church by the hair with Samson,

TCR 122. By comparison with a shepherd, who like Samson and David rescues his sheep from the jaws of a lion or bear;

TCR 627. When Samson pulled down both of its pillars at once, and all within it were slain or died.

SAMUEL. *Samuel.* AC 4495:3. 'That Jehovah

called Samuel three times, and Samuel ran to Eli three times,' (1 Sam. iii. 1-8)

AC 6148:5. Afterward these two offices were joined together in one person, as in Eli and in Samuel.

AC 7601:5. Samuel ministered before Jehovah, a boy girded with an ephod of linen.

SD 2472. When I read 1 Sam. ix. 1 to the end, and v. 25, 26, I perceived a spiritual idea how it is with interiors;

SANDY. *arenarius*. TCR 484e. Like a sandy plain where there are sheep without pasture, LJ post. 219e. I saw no shrub, still less any tree; but sandy and rocky places.

SANE. *compos*. SD 861. It is on this account surprising that any one of sound mind, when he is willing to think aright, should want to maintain...

SARAH. *Sarah*. AC 9814:2. The angels who were seen by the ancients, as by Abraham, Sarah, Lot,

SARDIS. *Sardes*. AR 107. It treats of the latter in the things written to the Church in Sardis (n. 154).

SATAN. *satanas*. CL 18:2. They in fact are satans because they love only the world, and themselves on account of the world.

CL 79:6. Falsity gives out light before the satans in hell;

CL 380:2. Satans (are) those who have confirmed themselves in favor of nature, and thence have denied God,

CL 492. Those there who are evil from the understanding...are called satans;

AE 740:14-17. 'Satan' signifies infernal falsity, (many other references in this number)

SAUL. *Saul*. AC 6212. At such times some of them behaved like insane persons, as did Saul when he lay naked;

SAVAGE. *immites*. Coro. 3. Affections of the love of evil (appear) as savage beasts and evil uses.

SAVE. *salvare*. AE 745:3. 'Now is come the salvation and power of our God' signifies that the Lord is now able to save;

SAY. *aiō*. EU 39. When they inquired further concerning the God in whom they believed, they would not say,

EU 45. They said that (the sun) appeared large,

EU 58. They were not willing to say of what tree the leaves were;

DLW 428. This they say because they see truth in the light of their own heaven;

TCR 80:2. I asked the satan what his occupation was; and he said, 'My occupation is the pursuit of learning;'

SD 408. There are almost myriads, as they say, praying...

SD 824. One of them even said that the evils are theirs,

LJ post. 58. (Quakers) conceal their thoughts in a certain way, saying that it is enough that they do no evil to any one, (other references in this number)

SAY. *dicere*. SD 382. I can conclude from the saying of the heavenly ones,

SAYING. *dicitur*. TCR 133e. What is easier than for the devil to 'divide and rule', as the saying is,

SCARCITY. *penuria*. AC 10219:5. 'Famine' signifies a lack and scarcity of the goods and truths of faith

and love,

SD 546. Famine and want do not hinder them from the procreation of offspring, as on this earth.

SCATTERED. *sparsa*. TCR 354. The Lord unites scattered and separate truths into one form,

SCEPTRE. *scaptrum*. TCR 379:2. (This truth) is like a diadem on the head and a scepter in the hand of the body of Christ,

SCISSORS. SD min. 4575. Concerning the representation of a pair of scissors:

SCRUPLE. *scrupulus*. TCR 665:7. (Conscientious persons) make to themselves scruples about matters of salvation,

SEA. *mare*. TCR 483e. These are only a very few of such passages in the Word, and they are like a few cups of water from the sea.

TCR 787. It is also like vision in mid-ocean, which reaches out into the air and upon the sea, and is lost.

SEARCH. SD 617. He searches out what is in the man, whilst the man is unaware of it;

SEAT. *sella*. SD 1259. He was sent into a long vaulted chamber and sitting there upon a stool,

SEAT. *sedele*. CL 315:2. The seats at the sides for those who had answered wisely on previous occasions; (other references in this number)

See SIT.

SECOND (OF TIME). SD 579. One circumgyration is accomplished in scarcely one short second.

SECOND COMING. AR 4. 'This day' is the presence of the Lord's coming. (AR 53:2)

AR 17:5. (John) would 'tarry till He came' thus to this very day, which is the Lord's coming.

AR 33. Those evils and untruths are to be removed by the Lord when He comes.

AR 145. The New Heaven and the New Church, which are the Lord's coming,

AR 151:2. 'Morning' or 'dawn' signifies the Lord's coming,

AR 187. 'Behold I am coming quickly' signifies the Lord's coming,

AR 519. After the consummation, when there is the coming of the Lord and His kingdom. (See AR 574:2)

AR 612:2. The heavens formed before the Lord's coming are above it,

AR 626. The announcement of the Lord's coming,

AR 642:2. Because He has now come, therefore He has appeared in the Word by this means,

AR 705. 'Behold I come as a thief, blessed is he who is awake and takes care of his garments' signifies the Lord's coming, (AE 1005)

AR 820. The disclosure of the interior understanding of the Word, which is the Lord's coming.

AR 932. Divine Truths in abundance have been revealed by the Lord for those who will be in His New Church, which is the New Jerusalem,

AR 944. 'Behold I am coming quickly, blessed is he who keeps the words of this prophecy' signifies that the Lord is certainly going to come,

AR 947. The Lord's coming has appeared and taken

place now after seventeen centuries.

AR 955. 'And the spirit and the bride are saying, Come' signifies that heaven and the Church will long for the Lord's coming.

AR 956. He who knows anything of the Lord's coming...will pray that the Lord may come with light,

AR 960. He is coming as the Bridegroom and Husband,

TCR 115. At this day is the second coming of the Lord, and a new church is now to be established;

TCR 121:2. This is the time of His second coming which is foretold through the Apocalypse,

TCR 123. The extent of (the height to which hell had risen) at the time of His second coming I have been permitted to see with my own eyes;

TCR 200e. 'That day' twice mentioned, means the first and the second coming of the Lord.

TCR 625. Once when I was meditating about the Lord's second coming, there suddenly appeared a flash of light which forcibly struck my eyes;

TCR 772. This coming of the Lord which is His second coming is taking place in order that the evil may be separated from the good,

TCR 776. The Second Coming of the Lord is not a coming in person, but in the Word, which is from Him, and is Himself.

TCR 779. This second coming of the Lord is effected by means of a man to whom the Lord has manifested Himself in person,

BE 100. All those passages treat of the coming of the Lord, and particularly of His second coming,

AE 36:2. The Lord's coming at that time is the revelation of Himself, and of Divine truth which is from Him, in the Word, through the internal sense.

AE 612. That (the Lord's coming) has now also been opened by the revelation of its spiritual sense can be seen in *The White Horse*.

AE 870:2. His coming does not mean here His coming in person, but that He was then to reveal Himself in the Word,

(GENERAL ADVENT, see SD 5202)

SECRETLY. *clam.* SD 815. Their quality is examined by spirits, both covertly and openly.

SECRETLY. *clanculum.* SD 291. It happened that one of the infernal crew drew up to me secretly, and acted deceitfully.

SEE. Char. 167e. No one can know the secrets of charity within himself, for he cannot see them; but the Lord sees them.

SEED. *semen.* AC 2533:2. Otherwise it would be teaching without their learning, or like casting seed upon a rock.

TCR 794e. All things seen in the natural world spring up and grow from seed.

AE 1154:2. (Divine providence) is like a gardener collecting the seeds of shrubs, fruit-trees, and flowers of all kinds,

SEEDBED. *areola.* AE 281:2. 'The field of sowing' signifies the good from which (the truth of the church) grows;

SEIZE. *arripere.* SD 811. They seize upon

whatever is thought and do not reason about it, but believe it and are persuaded,

SEIZE. *corripere.* SD 1110. Those who want to kill the innocent...seize upon the way towards hell.

SEIZE. *diripere.* TCR 213. Its holy things would be seized upon by thieves,

SELF. *se.* HD 55. Whoever loves himself above all things, bears himself in mind in the least things...for his life is a life of self.

SD 3354. They supposed they could do good of themselves.

AE 1151:2. Yet it is freedom, since otherwise he would not fight as if of himself.

SELF-EVIDENCING REASON OF LOVE. *suisona ratio amoris.* Can. 1. At this day nothing but the self-evidencing reason of love will restore the Church, because men have fallen away.

SEND AWAY. *amandare.* DP 14. The truths they utter may be likened to breath that is breathed out and dissipated,

DP 296:8. (Divine Providence) separates and purifies, sending away and removing unknown ways whatever is not consistent with the end.

AE 1091. As soon as they arrive there they are sent away and cast into their hells.

SEND FORTH. *emittere.* SD 1280. When they are sent thither they receive a kind of ring...

SD 1282. One of them, whom I did not see, but who was sent forth from that very deep hell,

SD 1284. When such spirits are let out they appear in a place above,

SENSE. AC 1533. There could be no light, and such things as exist from light, together with the things of the sense;

SENSE OF THE LETTER. *sensus literae.* AE 816:3. The wisdom of the Angels...is terminated in the sense of the letter of the Word, (other references in this number)

Coro. 31. From the literal, or historical, sense of the description of Adam's life,

SENSE OF WORDS. *sensus.* SD 1394. The sense of the speech is spiritual,

SENSES. *sensa.* SD 618. They then held their senses upon intemperance with which they charged me.

SENSITIVE. SD 428. They are called heavenly enjoyments which exist sensitively with souls, as if they were living in the body.

SEPARATE. *Separation of Will and Understanding.* AC 640. He provided that the will should be separated from the understanding,

AC 641. It is here described how the things of the will were separated from those of the understanding,

AC 895. It signifies that falsities have been separated from the things of the will of the man of this church.

DP 9. After creation, this marriage was severed in man. See AC 875, 4601:3, also DISTINGUISH, AC 863, 927, SD 2303.

SEPULCHRE. Inv. 56. For He rose with His whole natural or external man, and did not leave anything of it in the sepulchre;

SERIES. *serius*. AC 2157:2. The latter being simply determined to the subject matter, in accordance with the series of the expressions.

DP 187. Those who by reformation have become spiritual, when they see events in some wonderful series, see the Divine Providence,

SD 999. It is well known that there is a complete series of secretions of the serosities of the blood,

SERIES (OF THE WORD). Certain spirits hence supposed that the Lord's Word, therefore, is nothing more than any other writing, and that thus series of things may be similarly drawn forth from all writings;

SERIOUS. *serius*. AC 5126:4. Unless he performs serious repentance and for a long while afterward struggles with falsities and evils.

SERMON. *sermo*. DP 190:2. A temple must be constant in order that the various acts of worship, sermons,...may be possible in it.

SERPENT. AC 9090:2. In the spiritual world there are frequently seen beasts of various kinds, as...serpents;

TCR 38:2. Where it operates the place becomes an Arabian desert where there are water snakes and venomous snakes;

TCR 48F:18. 'The serpent' signifies the devil in respect to the love of self and the conceit of one's own intelligence;

TCR 258. It is also like an almond-shell, within which instead of an almond is a newly-born snake,

TCR 380:4. They are like rolls of pastry containing snakes.

TCR 431:2. It is known that (parental love) exists with bears, tigers, and serpents, as much as with sheep and goats,

TCR 438. Thus he would be inwardly like a tiger, a leopard, or a serpent,

TCR 504:4. Smoke from the serpent, that is, from hell, entered his mind,

TCR 504:8. I saw upon a certain tree a flying serpent,

TCR 564:3. He cloaks it by means of his rationality, as a serpent hides his head in the dust,

SD 2119. Thus does it come to pass that...the suckling play with the serpent in his den.

SD 4357. There afterwards appeared the head of a serpent, of a golden color, triangular in form,

SD 5088. By serpents are understood sensual men,

AE 739:10. From such ignorance and fallacy the serpent said to the woman, 'Ye shall not die;'

AE 781:16. 'The bite of a serpent' signifies falsification, Coro. 16e. Hell is like one devil sitting upon a seat entwined with vipers, serpents and poisonous worms.

SERVANT. AC 1598. For considered in itself the external man is as nothing else than a servant to the internal;

SERVANT. *famulus*. AC 5164:3. They are called 'servants' relatively to the Divine truth which is from the Lord,

TCR 459:3. The servant who stands behind,

SEVEN. DLW 233. 'The light of the sun shall be sevenfold as the light of seven days.' (Isa. xxx. 26)

TCR 279. Seven years ago, when I was collecting what Moses wrote,

SEVEN CHURCHES. AE 92. In the preceding pages it has been told what is meant by the 'seven churches' and by the 'angels' thereof;

SEVENTY. TCR 480. Let any one see whether he cannot seventy times a day...think of God,

SHADE. *umbra*. TCR 213. The Word without the sense of its letter would be like (a palace in the air), which would be only the shadow of a palace that would vanish away;

TCR 700. Christianity has existed only in name, excepting some shadow of it in a few individuals;

SHAME. SD 533. Their faces were sincere and modest,

SD 566. In a state of innocence there is nothing of shame in nakedness.

SD 840. The spirit was turned round and round so that his shame might appear.

SD 2206. (Spirits) would utter filthy and disgraceful language, so that nothing affected them with shame;

SHARP. *acer*. LJ post. 206. Their reasoning was sharp and vehement,

SHARP. *acutus, acuminare*. AC 958. They direct the constrictive and expansive movement upward in the form of a cone with its point at the top;

HH 320. Spirits reason with each other far more thoroughly and acutely than men,

TCR 17. I asked where I could find those of the learned with the keenest minds,

SD 897. Those who in the life of the body and in the life afterwards had been quite acute and clever,

SHARPLY. *acriter*. AE 131:18. There sometimes appears from heaven the brightness or flashing of a sword vibrating every way,

SHARPNESS. *acerbitas*. AC 8351. 'Murmuring' signifies grief from the bitterness of the temptation.

SHATTERING. *confractas*. AC 2240:3,4. 'In the way of Horonaim they shall rouse up a cry of shattering,' (Isa. xv. 5) (other references in this number)

AC 3708:18. 'For I will bring evil from the north, and a great shattering.' (Jeremiah iv. 6)

SHAVE OFF. *abraderere*. Life 10. That of the gold which can be scraped off.

SHEEP. DP 296:2. Every lust of evil must be changed to appear like a lamb, or a sheep,

DP 338:9. When he has been reformed he may be compared to a dove as to the understanding and to a sheep as to the will.

CL 246:3. Marriages of such dissimilitudes are not unlike conjunctions of different kinds of animals...as of sheep and goats,

TCR 74:5. (God) prepares the righteous, or the sheep, for their places in heaven,

TCR 448. They stick together much as a sheep tied to a wolf,

TCR 574. If he were not transformed by regeneration into a sheep, what would he be but a devil among devils in hell?

SD 330. When I was there it was not seen that sometimes a lamb appears to them with a lambkin,

SHEWBREAD. *panis intuitionis*. LJ post. 337. Thence it is evident why everyone is provided with spiritual daily bread by the Lord,

SHIELD. *clypeus*. AE 131:2,18. Various weapons of war, as swords, spears, shields, and the like are seen;

SHINE. *fulgere*. See SPLENDOUR.

SHINE FORTH. *elucere*. CL 116. In order, therefore, that the subject may be so presented as to be seen in some light of the understanding,

SD 844. The continuation of the streets is seen, and the sky gives light.

SHIP. *navigium*. DP 199. Or a pirate on the sea when he sees vessels;

DP 200. The delights of man's affections...bear man along as a current or a breeze bears a ship,

SHIP. *navis*. CL 207:7. The delight of use carries him along as a favouring current carries a ship,

TCR 28. He may be likened to a vessel which...is carried upon rocks and quicksands.

TCR 57. It would be like...a vessel in a rushing stream driving it contrary to its course,

TCR 112:2. All who favored the speaker stood like brave seamen on their warships when they sight the enemy,

TCR 364:3. (The atmosphere) does not apportion a part of itself for man's respiration,...another part to the sails of vessels,

TCR 379:5. They are like lights on rocks in the sea, whereby those who are sailing at night may know...to what quarter to direct their ships.

TCR 380:4. They are like pirates on the sea who hoist the flag of a peaceful nation, but when a ship sailing near hails them as friends,

TCR 504:4. 'What would religion in the church be but like a wrecked vessel lying at the bottom of the sea,'

TCR 616. Like the prisoners on ships called galley-slaves,

TCR 652:3. It is like a strong current in the ocean which unobservedly draws a vessel.

SD 4663. Hence are many arts in this earth, as for example, the art of constructing ships,

Coro. 21. This is new, and has lain hidden for ages, like the wreck of a ship with its precious cargo at the bottom of the sea,

SHIPWRECK. *naufragus*. See TCR 504:4, Coro. 21, under SHIP.

SHOE. *calceus*. TCR 333:4. To reason merely as to whether a thing is so or not, is to reason about the fit of a cap or shoe without ever trying it on.

SHOW. *spectaculum*. TCR 745. On these days...there are games and shows;

SHRINE. *adytum*. DP 326:11. (The ark) constituted the Holy of Holies in the tabernacle, and formed the shrine in the temple at Jerusalem,

TCR 213. A temple containing many holy things, with a shrine in the center of it, but without roof or wall,

SHRINE. *scrinium*. SD 1293. They were

guarding lest he should despoil them of what they had in their coffers.

SHRUB. *arbusum*. EU 166e. There also appeared...shrubs, which were not vines, but still produced berries,

SHUT UP. *occludere*. Coro. 1. Without some knowledge of the Consummation of the Age...the Word is shut up.

SICK. *aegrotus, aegritudo*. AC 227. Such persons...would still say that they are imaginary, and the effect of a disordered mind.

CL 396:3. Hence it is that Jesus touched infants, that by touch He healed the sick, and that they were healed who touched Him.

SD 596. On our earth where the sense of taste rules...the body becomes sick and the mind insane.

AE 131:9. 'If I enter into the city, then behold the sickness of famine' (Jeremiah xiv. 18)

SIDE. *latus*. SD 1106. (Spirits) between the left eye and the side of the nose,

SIGN. *signum*. AC 5855. (The spirits) gave an indication of his presence by a certain sign.

Char. 173. The signs of charity are all things that pertain to worship.

Char. 183. There is no internal without its sign and indication.

Docu. 232. The sign that will be given at this day will be enlightenment,

SILENCE. SD 2111. There is still a deep silence, which is a rare thing;

SD 2797. There was to me as it were a pleasant silence with the perception that they were speaking with each other.

SD 2858. Wishing to whisper in the ear, and tacitly,

SILENT, TO BE. *silere*. SD 4684. Then he does dreadful things, which must be kept secret.

SILENT, TO BE. *taceo*. TCR 35. They answer with an inner tone that is scarcely audible,

SILVER. *argentum*. CL 13. 'We see only a single tree; and among its branches and on its top...leaves as though of silver,'

BE 81e. To be sent down from heaven engraven in silver characters, (TCR 181)

SD 2448-9. They did not desire such things, but rather money, or silver and gold,

SD 2450. They have desired it on account of delight at the sight of monies, silver and gold,

SIMEON. AC 10574:9. These words occur in the prophecy of Simeon,

SIMILAR. SD 2584. That they who have lived one thousand or four thousand years before, are entirely similar to themselves,

SD 2686-7. That spirits who are of the same genus and species as others, may be induced to believe that they are the same, although they are not. (See SD 2860-2861)

SIMPLE. *simplex*. AC 1639. A number of such subjects, which can be brought together into one compound idea that still appears as simple;

AC 2588:7. Outer things cannot enter into inner things, just as compounds cannot into simples;

AC 3035. For a one with man is formed from many;
AC 3750:2. That (Peter) is a simple spirit, who has no more power than others.

AC 3995:2. It is not very important for the simple to know which is prior and which posterior, provided they live in charity;

AC 4663:2. Merely for the sake of the simple who are unacquainted with mysteries,

AC 5649e. The learned believe so more than the simple, and any one who believes differently is accounted by them a simpleton.

AC 6614. Each little mass...produced in a spirit one simple idea;

AC 9942:5. The things might be retained in the memory by little children and also by the simple.

HH 527. By these and other experiments the simple good were instructed that no one's life can by any means be changed after death;

EU 111. The more simple spirits who were with me laughed at them,

EU 131. In other respects they were modest, rather simple, but still they thought well enough.

DLW 267. That religion is only a medium by which simple minds may be held in bondage; (DP 318:2)

DP 310:5. 'Be ye therefore prudent as serpents and simple as doves' (Matt. x. 16)

CL 79:6. At this, our host laughed heartily and looked upon me as a simpleton and almost as a madman.

TCR 14:3. He thinks of the church as an assembly of simple, credulous, and weak-minded people, who see what they see not.

TCR 730e. That men of even simple intelligence may realise that the Holy Supper is like the signing...of an undertaking in the presence of angels,

SD 4694. The simple who have not applied themselves to scientifics, (SD 4695)

SD min. 4579. Men versed in such sciences pass for wise, when, yet, they are stupider than the most simple.

SD min. 4603. It was tolerated on account of the simplicity of the people;

SD min. 4751. By pretenses of good and truth, he allured certain simple good spirits,

AE 780:3. In order to persuade the simple by that appearance that that heretical dogma is Divine truth.

AE 862. They are for the simple and for little children,

SIMULATE. SD 162. Presence is simulated when the spirits are akin to man's thought,

SIMULTANEOUS. SD 2115. It was granted me to see that many things may be seen by the angels as it were simultaneously,

SIN. CL 444:5. This was Adam's sin.

Char. 3. As far as any one does not take cognizance of sins and know what they are, so far he does not see but that he is without sins.

Char. 7. What quality of charity it is may be known by the three preceding tests, namely, how far he shuns evils as sins,

Char. 163. If (judges) look to the Lord and shun evils as sins, and render just judgments, they become charities in form;

Char. 185. 'Have you shunned evils as sins?'

SINCERE. *sincerus.* Char. 98. A sincere man, who thinks nothing against charity, may be known from his face and voice,

Char. 122. Every one who is sincere is loved by the insincere;

SINGING. *canorus.* See **MELODIOUS.**

SINGING. *cantus.* Char. 110. There is a two-fold form of sound; one of song, another of speech.

Char. 193. All the above-mentioned diversions are for its recreation, spectacles and plays, musical harmonies and songs,

SINGING. *psallere.* Char. 174. The externals of the body which pertain to worship...devoutly singing, and praying on the knees.

SINGLY. *singillatim.* TCR 9. We are compelled by Christian verity to confess each person singly to be God and Lord,

TCR 23. A belief in three Divine persons each of whom singly is God,

SINGULAR. AC 218e. The tree is spoken of in the singular number,

AC 4610. It is therefore said in the original language, 'who was born to him,' in the singular.

DP 191. The Divine Providence, because of its minute particulars is universal.

SD 2262. The most universal sense, the universal, genus, species, the particular, the individual, the most single.

SD 2479. Otherwise, the most singular things could not conspire to the preservation of the common state.

SISTER. CL 120. That the offspring from the Lord...in the spiritual sense of the Word are meant by sons and daughters, brothers and sisters,

SIT. *assidere, sedere.* EU 74. Their angels who sit at the head have a kind of judicial power over man,

CL 56. He then said, 'Welcome; come in; be seated and let us join together in discourse on wisdom.'

SITUATION. *situs.* TCR 476. Every man from infancy even to old age is changing his locality or situation in that world.

SD 2547. That souls in the other life at first are as it were wanderers, as to their place (situation).

SIX. HH 427. I have seen a father talking with six sons,

TCR 444. Let the six commandments of the second table of the Decalogue serve for illustration.

SIX THOUSAND YEARS. CL 39. The Last Judgment, in expectation whereof men have now been for six thousand years;

TCR 693:5. Are the souls of Adam and Eve and all who have lived since during six thousand years...still flying about the universe,

SKILL. *scium.* Char. 130. That there shall be industry, knowledge, and uprightness with them, (Char. 135)

SKIN. *cutis.* DP 314. They do not know that the eye does not see from itself,...nor the skin feel from itself; DP 326:10. In man there are not only forms,..but also skins,

DP 336. As how the eye, the ear, and the skin function;
TCR 78:4. Natural things were created to clothe
spiritual things as skin clothes the bodies of men and
animals,

SD 440. Venus in most comely vesture, Phoebus with a
yellow-skinned body,

SD 828. There are also those who relate to the cuticles.

SD 1022. The swiftest, who are infants and little
children, are represented by those foods which enter
through the cuticles;

Char. 3. It is as if the skin were fair and soft outwardly,
but within diseased from the very heart;

SLANDER. *blasphemare.* Char. 15. (Those)
who would injure the reputation of another by slander,
Char. 20. (There are those who) do not know that...to
slander, and thus bear false witness, and many other
things, are evils.

Char. 205. To slander the neighbor on account of his
enmity...is a sin;

Char. 208. He who slanders the neighbor does not love
him.

SLAUGHTER. *caedes.* AE 650:24. When
cities or regions were given to the curse that the beasts also
should be slaughtered,

Char. 166. When he hears the sound of the drum calling
him to desist from the slaughter, his fury ceases.

SLAUGHTER. *strages.* Char. 164. In his
inner self he does not exult in the overthrow of his enemy,

SLAVE. SD 1948. The one is free, while the other
is a slave.

SLEEP. CL 182:3. 'That after death, man...sleeps and
wakes as before in the world;' TCR 693:3)

TCR 109:2. It is as when one sleeps and dreams, and as
soon as he wakes remembers his dream,

TCR 182:3. (Their doctrine) induces upon men
security, blindness, sleep,

TCR 199. 'To sleep' and 'to arise' means man's life in
the world which is natural, and his life after death which is
spiritual;

TCR 281:9,11. They abandon their work, caring only
to visit, talk, walk about, and sleep.

TCR 777e. 'That they were heavy with sleep' (Luke
ix. 32)

TCR 792. He lies down, sleeps, and awakes, as in the
former world;

TCR 797:2. The time that has passed since their death
seems to them merely as a sleep.

SD 75. When I was in a most sweet slumber, certain
spirits were very greatly infested.

SD 498. That man has no proprium when the will is
taken away is evident from sleep.

SD 664. Concerning the dreams of spirits.

SD 719. Whatever he then does is excused, for he acts as
if in sleep;

SD 778. Concerning the sleep even of spirits.

SD 889. That there is an interior memory and of what
quality it is can be perceived from...dreams,

SD 1086. Such ideas exist especially in sleep and on first
awakening,

SD 2044-5. Although they were not good, yet they were

in a certain species of sleep.

SD 2083. (Representations) not expressible nor
intelligible to man when awake, but only when he is in a
state of sleep or ecstasy,

SD 2575. They could be reduced by the spirits beneath
them into a sort of sleep,

SD 2696-7. In order that they might reach my
perception and apprehension it was shown in sleep,

SD 2752. For when I slept, a spirit spoke, as if from me,
SD min. 4791. Concerning the Lord seen in a dream.

AE 187:2. 'Sleeping' signifies living a natural life apart
from a spiritual life.

Char. 137. (One who wishes only) to talk and walk and
sleep, is not tolerated there.

SMILE. *arridere.* AC 180. Smiling at (falsities)
not indeed as matters for derision, but as if they cared
nothing about them.

AC 8113. The spirits of Jupiter...disposed (the face) to
be smiling and cheerful,

AC 8246. They were pleased with some of the faces,
namely, those which were cheerful and smiling, (EU 52)

TCR 137:8. At this I smiled and said,

CL 326. To this I answered, smiling,

SMILE. *subrideo.* CL 155:3. To this, with smiling
lips, they answered,

TCR 333:2. At this the angels smiled and said,

TCR 334:2. At this we smiled and said,

SNAKE. *anguis.* EU 32. By representations
(they) filled them with snakes;

SNOW. SD 3207. They become cold, yea, as cold
as snow and ice.

SOBER. *sobrius.* Char. 168-170. He is
industrious, sincere, sober,

SOCIETY. SD 2197-8. That to every composite
idea with men, and to the ideas of which they are
composed, correspond spirits and societies of spirits.

AE 1094:2. Man when born is not in any society either
heavenly or infernal,

SOCINIAN. TCR 111 (In Index of Memorabilia,
XV). Christians at the present day are for the most part
interiorly either Arians or Socinians;

Ath. 167. (The Socinians) say that there is one God, and
that He is the Father.

SODOM. AR 531. A pestilent vapour out of the
Jerusalem that is called Sodom and Egypt was let loose.

SOFT. *mollis.* AC 2299. They let down cords
that were almost invisible, and that were very soft and
tender,

SD 1048a. It is a most gentle simplicity,

SD 1108. When the celestial speak through spirits out
of heaven, their speech flows softly;

SOLICITOUSLY. *solicite.* AC 5382. They
who constitute the province of the kidneys and ureters are
quick to explore the quality of others; (SD 959)

AC 8847. There is in this seminal matter an endeavor,
and as it were a burning desire,

SD 572. Their good spirits were solicitous that I should
not publish what I heard from them,

SOLICITUDE. *solicitududo.* AC 8113. The
desires and anxieties about the future,

SD 1332. Anxiety and hence a kind of fermentation, as it were, arises from this state,

SOLID. *solidus*. AC 5715. It was permitted to act upon the solid parts of the body,

SOLITUDE. *solitudo*. SD 1070e. The times of vastation in solitary places are longer or shorter.

SOLOMON. *Salomon, Schelemon*. AC 3246:4. That those ancients had concubines besides a wife, as was the case with...Solomon, was of permission, AC 3249. In the first book of Kings, where it is said of Solomon:

AC 5224:3. Also from the desire of all to hear Solomon;

AC 9942:5. In imitation of these books, the Song of songs was written by Solomon;

AR 350. The twelve tribes of Israel were, after the time of Solomon, divided into two kingdoms,

CL 340. Polygamous marriages were openly permitted to the Israelitish nation and its kings, and to David and Solomon,

SD 2713. For instance, why he did not turn away...Solomon from idolatry;

SOLUABLE. *solubilis*. CL 276. It would be otherwise if marriages...were dissolvable at will, (SD 2651e)

SOMETHING. *aliquia*. AC 1812. (Not) that He might be the least; but only that all others might become something, and be saved.

AC 8728. Some things also come from the angels themselves who are with man;

AC 9776. (Man's external) becomes something in proportion as it is of service.

Life 89e. Everything that is truly something is present in them.

CL 444:4. 'Tell us, then, whence this something had its existence after being nothing.'

SD 3634. Unless the Lord saw the man to be something, the whole world of spirits would see him as nothing,

SD 4100. (Spirits) are indeed always something, but that something, whatever it be, is from the Lord,

SON-IN-LAW. *gener*. LSD 3627. A spirit when in phantasy, thinking himself to be a son-in-law of the king,

SON OF GOD. *Filius Dei*. AR 962:4. He from the corner answered, 'The Son from eternity.'

SONOROUS. SD 2309. They spoke with me in a sonorous manner,

SOOTHE. SD 1996. (Music) which so soothed the spirits that they scarcely knew but that they were in heaven,

SOUL. See AC 1999, HH 39, 678, CL 504:2, TCR 125, Char. 14.

SOUND. *sonus*. SS 90. (Angels of the third heaven) use the vowels a, o, and u, because they give a full sound.

DLW 353. (Each individual species) recognizes its kind by sound and sight,

TCR 300e. He who mentions the name of another in a tone of contempt, at the same time belittles the acts of his life.

SD 1108. When the celestial speak...there is nothing sharp or strident, that is, noisy.

SPACE. HH 162. Angels have no notion or idea of time and space,

HH 197. In the Word, by places and spaces...are signified such things as relate to states, (other references in this number)

DP 33:4. Love and wisdom, which are the Lord Himself, are not in space,

TCR 35:11. Spaces and times cannot be predicated of love and wisdom, and since states take the place there of spaces and times,...

TCR 103:3. The spiritual has nothing in common with space,

TCR 280e. God is in all time apart from time, and in all space apart from space;

SPAIN. AR 752. And so likewise have the treasures in certain monasteries, especially in Spain.

SD 6059. Inasmuch as there is wine in Italy, France, Spain,

SPARKLE. *nitilus*. AC 7801. Another kind have shining faces, as from the reflected light of a candle. (SD 519)

SD 2575. I have perceived a certain sparkling which was from their life.

SPARROW. *passer*. CL 246. Marriages of such dissimilitudes are not unlike conjunctions of...sparrows and noble birds,

SPEAK. *alloqui*. EU 169. They who are in the celestial kingdom, when the discourse is about truths, say no more than Yea, yea, or Nay, nay,

SPEAK. *loquela*. TCR 77:5. 'Frequent speaking about a matter from memory and recollection...begets a kind of belief.'

SPECIAL. AC 5639e. Especially is this true at the present day,

SPECIFIC CHURCH. AC 10765. The Lord's Church is everywhere in the whole world, although specifically it is where the Lord is acknowledged, (AE 351)

HD 246. The church exists specifically where the Word is,

SPECTRE. *spectrum*. TCR 695:3. They stand amazed as if they were listening to some visionary reports of ghosts,

SPEECH. SD 2581. The continued speech of angels concerning one thing...is only presented to spirits simply as the idea of a city,

SPHERE. *sphaera*. AC 581. Their most direful phantasies, which are poured forth by them as a poisonous and suffocating sphere,

CL 54. The sphere of perpetual celibacy infests the sphere of conjugal love, which is the sphere of heaven.

CL 161. The wives were withdrawn from the men, and with them was removed the sphere of love of the sex.

CL 438. That man is able to turn himself to whichever sphere he pleases,

SD 2024. There appeared, as it were, a sphere somewhat inflamed,

Mar. 78. On a sphere of adultery.

SPICE. *aroma.* DP 282e. Were the understanding alone healed, man would become like a dead body embalmed or covered by fragrant spices,

SPIDER. SD 2376. Evil spirits, who have their emissaries like centres of communication round about, like spiders in their webs;

SPIRIT. SD 1999. I conversed with good spirits, SD 2024. How the passions of spirits are moderated. SD 2030. A certain spirit came to me at evening, and spake with me,

SPIRITUAL IDEA. Char. 42. The neighbor that is to be loved, in the spiritual idea, is good and truth. Char. 45. Therefore man is the neighbor; but in the spiritual idea good and truth, from which man is man. Char. 71. It is clear, then, that in the spiritual idea good is the neighbor that is to be loved, or the man according to his good.

Char. 73. Since in the spiritual idea good is the neighbor...it follows that in the natural idea man is the neighbor.

Char. 124. This conjunction is a spiritual conjunction, because in the spiritual idea good is the neighbor.

Char. 165. In the spiritual idea, he is (the country's) defence and security from invasion and destruction.

SPIRITUAL NATURAL. AE 1154. Beasts of burden and sheep signify profaned worship from truths and goods that are from a spiritual-natural origin.

SPIRITUAL SENSE. *sensus spiritualis.* Coro. 1. It was given me to lay it open by means of the spiritual sense.

SPIRITUAL TRUTH. F 3. Spiritual truths however can be comprehended just as well as natural ones; (See also DLW 251, AE 298:7)

SPIRITUAL WORLD. AC 2987-2992. Few know what representations and correspondences are, nor can any one know this unless he knows that there is a spiritual world,

SPLENDID. *splendidus.* AE 706:12. If it had pleased the Lord He might have been born in a most splendid palace,

SPLENDOUR. CL 115. From this writing flashed a splendour, (TCR 624)

SPONGE. *spongia.* DP 17. He absorbs the falsity agreeing with his evil as a sponge does water.

SPORT. *ludificatio.* See PLAY, DP 134, 212:2.

SPURIOUS. *spurius.* Char. 1. Good before repentance is spurious good;

Char. 209. (This is) a certain natural good in which there is not spiritual good, and so it is spurious;

SPY. *explorator.* CL 79:6. 'They came in secret; they are spies.'

STABLE. *stabulum.* TCR 676. What is an external in man without an internal but like a temple without worship, which is of no use except perhaps as a stable?

STAR. *stella.* AC 1274. Thousands of miles away, or even among the stars, AC 1610. His seed should be made... 'as the stars of the heavens.'

AC 3322:3. (The Lord's) Human Essence is called a

'star out of Jacob' and a 'scepter out of Israel'.

AC 3762:5. They knew of His advent by a star which appeared to them in the east,

SS 95:3. It is the same with respect to the stars in the sidereal heavens.

DLW 92. Many have placed the abodes of angels and spirits in the ether, and some in the stars,

TCR 74:5. (Heavenly societies) are as many as the stars in the natural firmament;

TCR 162:5. The paper, because of the truth written upon it, shines like a star.

TCR 198. 'The stars' that shall fall from heaven mean knowledges of what is true and good;

TCR 271. 'The stars' signify the Lord in respect to knowledges of truth and good;

TCR 339. Compared to light in a falling star,

TCR 769. Others holding that the souls of the dead are transferred to the planets or to the stars,

SD 1195. In that place there were rather obscure wandering stars,

SD 5809:6. As often as these thought about God born a Man, they saw a brilliant star in the air.

AE 72. 'Stars' signify the knowledges of good and truth, Coro. 41. Also from the three wise men who came to the new-born Jesus, a star going before them.

STAR. *astrum.* Inv. 21. That He will destroy the world, with the sun, the stars, the planets, the earths, and will create it anew.

STARRY. *astrifer.* EU 4. By considering the immensity of the starry heaven with its innumerable stars, (HH 417)

EU 6. There are earths in immense numbers, in the starry heaven beyond (this solar system).

EU 123. Earths in the starry heaven.

LJ post. 90. Thus they flit about either in the ether or in the starry heaven, without hearing, sight, or any other sense;

STATE. *status.* DP 138-144. No one is reformed in states of no liberty or rationality.

DP 223. I was allowed to hear them laugh at their insanity when they were in a state of wisdom, and at wisdom when they were in an insane state.

CL 180. That the states of this love are innocence, peace, tranquility,

CL 313. That the states of the mind of each, proceeding in successive order, inflow into the state of marriage,

CL 355:3. 'You know nothing of the primeval state of mankind which is called by you their state of integrity.'

SD 6110:48-51. Many descriptions are to be given of the state of conjugal love prior to the state in which the effect is.

STEP. *grassus.* SD 586. Again as their gait;

STEPHEN. SD 56. This was perhaps like what is said of Stephen, that he was led by the spirit.

STICK. *haerere.* AC 2338. A man who is in temptation hangs between what is negative and what is affirmative.

STIPULATE. *constipulare.* AC 6804:5. There are stipulations on each side.

STOCK. *stirps.* TCR 727:2. All deriving

something from the first stock.

STONE. AE 687:18. The 'stone' that was placed before the sepulchre signifies Divine truth, thus the Word,

AE 706:12. If it had pleased the Lord He might have been born...in a bed adorned with precious stones;

STORGE. CL 392. The love of infants or storge is equally with the evil as with the good,

STRAIGHT LINE. *callimatio.* DP 202:3. The situation is like that of an arrow shot from a bow, which if it deviated from the target in the least on being aimed would deviate widely at a thousand feet or more. (DP 333e)

STRANGER. *alienigenae.* CL 113. Some strangers from Africa,

STRANGER. *alienus.* Char. 75. It is believed that a brother, kinsman, or relation is more a neighbor than a stranger;

STRANGER, UNKNOWN *ignotus.* HH 234. I have been permitted...to talk with them as friend with friend and sometimes as stranger with stranger.

STRANGER. *peregrinus.* Char. 17. To give food to the hungry...to receive the stranger...are goods of charity.

STREAM. *flumen.* AC 6474. There was an influx like a most gentle and almost imperceptible stream,

STREET. AR 531. 'See, there lies dead in the street of our city the one who preached repentance for the remission of sins,'

SD 56. In the spirit, in wakeful vision, on two occasions I walked along a road.

SD 844. The continuation of the streets is seen, and the sky gives light.

SD 4576. I departed thence, and roamed through the streets of the city,

SD 6108. It seemed to those who were in the city,...as if I were dead in the street.

STRENGTHEN. *corroborare.* SD 1364e. The more societies there are, so much the better, the more blessed, and the stronger they are.

STRIKE, AFFECT. *ferire.* SD 1279. It would offend the ears if it were described,

STRIKE. *impingere.* SD 2392. They have maltreated my body so as to cause very grievous pain,

STRIPE, STREAKS. *striae.* SD 928. On only two occasions bright, thin streaks appeared before my eyes, like streaks of forked lightning.

STRIVE AFTER, AFFECTION. *affectatio.* EU 23. (A spirit from another earth) who affected elegance in his discourse. (other references in this number)

SD 501. From there they continually strive to rise higher,

SD 1306. Spirits who have displayed and affected sanctity during their life appear to be of a human white color, (See also AC 821, SD 1207)

STROKE. *ictus.* SD 487. For scarcely the fourth part of a minute (he) suffered cruel blows.

SD 2397. A glance of the eye,

STUDY. AC 10785. They first take pains to captivate the minds of others,

SD 269. Such arts are learnt by those who believe in simplicity that such things have a miraculous power,

See also AC 1076, 1514, 1949:2, 1983:3,4, 2753, 3325:11, 3474, 3482, 3824, 3993:9, 4574:3, 4997:2, 6203, 8487:4, TCR 80, 112:3, SD 3699, AE 1056:2.

STUDY, SMALL. *lucubratiuncula.* Infl. 18:3. Lest therefore this short treatise should be defective through ignorance of these things,

STUPID. *obesus.* DP 98. True liberty and rationality cannot be given...to those born stupid and dull,

See DULL.

STUPOR. SD 2108-9. I have not often perceived such a stillness, because they were in a delightful stupor.

STYLE. *stylus.* SS 1. In the letter the Word appears like a common writing, in a style that is strange, SD 557. If it were permitted, they could write in their own style,

SD 3963. If it had been lawful for them to speak with them in their own speech, or to write to them in their own style;

SUBDUE. *domare.* SD 1074. So that (the punishments) may subdue something each time.

SUBJECT. SD 2100. He was a subject of their speaking, as if their instrument,

SD 3964. Concerning subjects.

SUBMIT. *submittere.* AC 8179e. Therefore the suppliant submits the hearing to the Lord,

SD 170. In other ways pride is also brought low by an as it were spontaneous submission, which desires nothing but humble things;

SD 2470. That man, his natural ideas and his spiritual things, should be compared to vessels which submit themselves.

SUBORDINATION. SD 814e. They have lived in subordination, so that they rendered honor from the heart to those who governed them.

SUBSTANCE. CL 361. These affections and perceptions are substantiate, substances being their subjects.

CL 475. Instead of a material body he enjoys a substantial body,

TCR 21. Unless a substance is also a form nothing can be predicated of it,

TCR 28. The infinite All and the Self-subsistent, and hence as the very and the only substance;

TCR 694:5. 'All things here are substantial, not material,'

SD 979. Every soul has coherence solely from consentient substances by means of the least spheres which are in agreement,

SUBTERRANEAN. SD 389. They seem to themselves to be in subterranean crypts,

SUBTRACT. *subtrahere.* CL 225e. That kind is attracted and drawn in by the male,

SD 300. It was granted me to perceive it by a certain kind of subtracting or withdrawing,

SUCCESS. *successus.* Char. 167. He is therefore not despondent in misfortune nor elated with success.

SUCCESSION (APOSTOLIC). AR

802:3. That the succession is a thing invented by that love, as also the transference of the Holy Spirit from man to man;

SUCCESSIVELY. *successive*. TCR 89. This has already been treated of consecutively,

SUCH. *ejusmodi*. SD 233. In such a manner that it might be known, as from afar, that the Messiah was signified,

SUFFER. *pati*. TCR 126e. When a man suffers in body his soul does not suffer, but only grieves;

SUFFERING. *supplicium*. SD 1246. If I were to say harsh things to them...they would then suffer additional torments.

SUGAR. SD 645. On two occasions, if I am not mistaken, sugar tasted almost like salt,

SUGGEST. AC 2380:4. It is at once insinuated by the angels in whose society they are, that they are not in good,

***SUICIDE.** See SD 4530, 4098e, 5151e.

SULTAN. *Caesar*. LJ post. 86. I spoke something from the Word with those who were upon the other mountain,

SUMMER, OF. *activus*. AE 59. In so far as spring or summer heat is added to the light, so far all things grow and germinate,

SUN. AC 6849. The Divine Itself is pure love, and pure love is like a fire which is more ardent than the fire of the sun of this world;

EU 40. While they were thus talking, the Sun of heaven appeared to them.

DP 115. Those in faith severed from charity...worship that saying quite like men who worship the sun.

AE 80e. Lest they should be hurt by a nearer influx of the Divine of the Lord,

SUPERADD. AC 5628. Of themselves (the Ancient Church) added to them many more (gods).

TCR 443. He is taught to add to these what is rational, **SUPERCELESTIAL.** Coro. 54:3. 'How will ye believe if I shall tell you super-celestial things?' (John iii. 12)

SUPERFICIAL. (Out of alphabetical order in Concordance).

SUPERFLUOUS. AC 789. This withholding from evils and falsities is in effect a lifting up, so that evils and falsities are perceived below, and the man above.

SUPERSTITION. TCR 58e. It is the source of the many superstitions and consequent heresies that have been introduced into the world,

SUPPLICATE. *supplicare*. DLW 103. They raise the eyes and hands upwards when they pray,

DP 157:8. Everyone praying to God, therefore, implores Him from the heart to lead him because He can lead him;

DP 191:2. A Christian in his devotions, prays God to lead his thoughts, purposes and actions, and also adds that by himself he cannot.

AR 341. I saw as many as six hundred of the English clergy assembled, who were praying to the Lord,

AR 645. 'To cry with a great voice to the One sitting upon the cloud' signifies the supplication of the angels of heaven to the Lord, (See AE 910)

TCR 133e. Because worship is taken from him, taking it away also from the Lord Himself;

SD 946. Thus he must become a supplicant and must beg for pardon.

SD 2953. He could not be unwrapped from the veil, before he had made supplication.

AE 805:10-12. He who prays to the Father to have mercy for the sake of the Son.

AE 997:2. Evils are removed by looking upon them as sins against God and shunning them, by praying to the Lord for help;

Char. 203. He supplicates and prevails.

SUPPOSE. *autumare*. EU 111. I supposed that there was an immense multitude of spirits,

SD 550. Their angels modestly replied that they suppose themselves can do good,

SD 3026. Concerning a certain one who supposed he could do good and love the neighbour from himself.

SD 3030. I spoke, I believe with certain apostles, **SUPPOSE.** *putare*. SD 267. Spirits who are sent to man suppose that they are the man to whom they come.

SD 997. There are also some who, when a spirit is present and thinking, suppose that they themselves are that spirit, (See SD 2408, 2686, 2860, 3182)

SUSCEPTIBLE. *susceptibilis*. CL 338. The minds of Christians are therefore more susceptible to that love than the minds of polygamists;

SWALLOW. *degultire*. SD 762. Such a robber as this also appears to himself to have ferocious dogs with him to set upon those whom he meets, in order to terrify and devour them.

SWALLOW. *hirundo*. See INDEX BIBLICUS.

SWAMMERDAM. CL 416:2. Such insects as described by authors, especially by Swammerdam in his *Biblia Naturae*.

Letters and Memorials p. 528. Therefore, in order to fulfill by promise, I now send in its place Swammerdam's *Biblia Naturae*.

SWEAR. See OATH.

SWEDBERG, JESPER. AC 6492. In a dream my father appeared to me, and I spoke with him,

SWEDEN. DP 114. Germans, Swedes, and Danes, who are also in the doctrine of faith alone, teach the same,

CL 103. 'Wait a little and you will see twenty-seven chariots, three with Spaniards in them...three with Swedes,

SWEDENBORG. F 41, DLW 60, 358e, DP 312:4, AR 875e, CL 28, 39, 76:4, 292, TCR 14e, 16, 25, 26, 161e, 188, 233, 240, 272, 280:7, 387, 567, 608, 613, 625:4, 650, 691:2, 797, 799, 806, 820, 824, 834, 837, SD 1499, 5901, AE 897e, 1134:2, (Docu. II p. 404). Swedenborg writes in the first person here.

See also EXPERIENCE.

SWEDENBORG. Concordance says here that SD 519 is the first mention of 'the Lord', but see SD 395.

SWEDENBORG'S HOUSE. *Domum*. CL 81e. Hearing and understanding these glorifications, my heart exulted, and I went home in joy.

CL 155a. Returning home from the sport of wisdom,
CL 326. Seeing them from my lodging,
CL 415. I awoke from sleep...and saw through the
window, (See TCR 77)

CL 522. After this I went home.

AR 875:16. After these occurrences I went away home,

TCR 332. Having in spirit left the house I saw before me
an opening;

TCR 504e. The other spirits, who loved good and truth,
accompanied me home.

SD 4576. There I saw many houses, into one of which I
entered, and spoke with two persons, and so returned into
the world.

SWEET. *dulcis.* Char. 2. They are not subdued
unless they are regarded as sweet drugs that kill,

Char. 193. He breathes into them a fragrance or, as it
were, sweetness perceptible only to one's self.

SWINE. *porcus.* DLW 339. These are wild
creatures of every kind, as...swine,

CL 525e. It would be as...a pearl tied to the snout of a
swine.

SWINE. *sus.* AC 9090:2. In (the spiritual
world) there are frequently seen beasts of various kinds,
as...hogs,

Char. 195. Employments are pleasant and delightful to
them, as excrements are to swine,

Char. 208. Does he not say, 'This is for swine?'

SWORD. *gladius.* SD 934. That swords and
sharp points appear whenever souls speak otherwise than
they think.

Char. 51. You are placing a knife or a sword in his hand.

SYLLABLE. *vocabulum.* AC 10632:4. A
Word should be written which should be Divine in each
and all things, down to every syllable;

Inv. 52e. What have these miracles taught concerning
Christ? Not a syllable.

SYMBOL. Coro. 59:2. The representatiave types
of their church...might serve them as so many indicators
and symbols of their worship,

T

TABERNACLE. *tabernaculum.* AC 3665e.

What is said concerning the tabernacle and the temple and
concerning the contruction of these;

AC 9506:4. Therefore there was a day of expiations
before the feast of tabernacles.

TABLE. *mensa & tabula.* AC 10177:1,2. The
containant and the thing contained make a one; as do a
table and the bread which is upon it;

SD 592. (Women who delight) in sitting at feasts and
card tables,

SD 1357. He is then suddenly ejected for making it, as if
upon funeral biers, and like things. (Tablet: CL 77:6)

TACIT. SD 2528. (Spirits) said that they perceive
better when I think and speak tacitly,

TAKE AWAY. *aufferre.* DLW 30. A man's
not being justly wise and not loving justly does not take
away these faculties but merely closes them in,

SD 964. They have withdrawn my cranium with a very
noticeable sensation,

TAKE AWAY. *ablatio.* AC 9150. 'Theft'
signifies the taking away of such things as make the man's
spiritual life,

TAKE CARE, BEWARE. *cavere.* AC
301. If a man were aware of it he would as carefully
avoid profanation as he would avoid hell itself.

AC 322. Beware of the false notion that spirits do not
possess far more exquisite sensations than during the life
of the body.

AC 3900:5. 'Behold, I have told you before;' signifies an
exhortation to prudence, that is, to beware;

AC 4227:2. When they spoke among themselves they
took care that I should not hear and perceive it;

AC 4623:3. When you enter the other life beware of
being befooled,

AC 4733e. Let the learned take heed therefore,

AC 7364. In this way they take care lest the lust of
dominion and of gain should creep in,

AC 8435. Hereafter they must beware of such
complaints in temptations.

AC 8910. This signifies that one must beware of the
love of self and of the world.

AC 9211e. Beware of believing that the laws of
life...have been abrogated,

HH 292. The Lord exercises the greatest care that the
spirits should not know that they are with a man;

HH 344e. Let parents therefore who wish well to their
children beware of such things. (AC 2309)

HH 579. They most carefully guard against anything
entering into the thought,

HD 21. Care should be taken that the falsities of religion
be not confirmed,

DLW 82. (Newton) exhorts those who talk with him
about a vacuum to guard against the idea of nothingness,

DLW 97. Let everyone beware of thinking that the Sun
of the spiritual world is God Himself.

DLW 130. Let every man beware lest he fall into that
abhorrent heresy that God has infused Himself into men,

DP 109. The life's love...places beneath itself a deputy,
and enjoins upon it to take heed and guard lest anything
from its lusts should show itself.

AR 531:5. 'Take care how you associate with such as
these.'

AR 838. Let everyone therefore beware of the heresy
that a man is justified by faith without the works of the
law;

CL 10:5. 'They told me that it was permitted every one,
but that men should take heed lest they be cast
down.' (TCR 739:5)

CL 42:2. I answered, 'I will take heed; come nearer.'

CL 232:4. 'Beware lest your minds, standing thus on the
outside at the door of judgment, grow inwardly hard and
become statues of salt,' (TCR 333)

CL 263e. 'To that devil I then said, 'Have a care then lest
you also sink down.'

CL 293:5. 'Be careful that you do not interpret the
delights we have mentioned, as meaning the ultimate
delights of that love.'

CL 354:2. 'This is the tree of knowledge of good and
evil. Take care that you do not eat of it.' (TCR 663:4)

CL 477e. Take care, therefore, that you glory no more in your whoredom,

TCR 32e. It must beware of a puff of wind that may arise from the natural man,

TCR 110:8. 'Be careful not to come so near as to touch the robe.'

TCR 135. 'We guard against this, lest we should be laughed at by those hearing us.'

TCR 136:5. 'Take heed; for a hand may appear from heaven.'

TCR 146. They should be very careful not to persuade themselves that the zeal by which many are carried away while preaching is the Divine operation in their hearts; TCR 173:2. Thus beware, lest in your mind there should lurk the idea of three Gods,

TCR 276e. Therefore let men beware of such madness.

TCR 277. Care must be taken that the spiritual sense, which contains pure truths, be not violated.

TCR 449e. Let him guard against a friendship of love with any one.

TCR 503:5. We have taken care that not a single ray of spirituality shall escape therefrom and appear before the understanding.

TCR 567:5. 'Beware, beware of affiliation with such spirits.'

TCR 616e. 'I will be careful hereafter not to exercise either charity or faith of myself;'

TCR 649e. Let every one take heed not to transcribe the imputation of the former church upon that of the new, TCR 661:8. 'Take care then, lest you sink down also.'

SD 518. They must say nothing but what is true, for which reason they are careful what they say.

SD 731. They are observed...and warned to beware, for the robbers are not far away.

SD 1304. Let such persons, therefore, take heed to themselves lest they mingle holy things with profane,

SD 2687. Let them take care for themselves to whom it is granted to speak with spirits,

SD 2771. Wherefore let them beware of hatred; (See SD 2909)

SD 4080. Before any evil becomes actual with man, he should be on his guard against doing it; (See SD 4479)

SD 6054. But let him beware that the conjugal, which is interior love, do not enter,

AE 840:6. He that possesses truths from the Word...let him take heed not to lose them;

AE 1088e. He must take heed not to so confirm appearances as to destroy the genuine truths in the heavens. (See LJ post. 35, SD 6042e)

PP: Jer. VI:9. There are still some truths; let them beware lest they destroy these; (De Verbo 16:3)

TALK TOGETHER. *affari.* Infl. 19. I prayed to the Lord that I might be permitted to converse with disciples of Aristotle,

TARE. *zinzania.* LJ 70:2. 'Tares' are those who are inwardly evil;

CLJ 10e. 'The tares' are those who are inwardly evil;

AR 645e. The tares are the sons of the evil one (untruths from hell),

LJ post. 141. According to the Lord's words concerning

the pulling up of the tares,

TASTE. *gustus.* AC 5079:2. He does not see, nor hear, nor smell, nor taste, nor touch, what is in this world, HH 402. The taste has such a delight because of the use it performs to the stomach,

HH 461. He sees as before, he hears and speaks as before, smells and tastes,

DP 308:2. It cannot be denied that everything a man sees, hears, smells, tastes and feels flows in;

CL 6:4. 'Our stomachs loathe it; we cannot bear to taste it.'

CL 8:3. 'The more we look at them, the more is our sight wearied with seeing, our smell with smelling, and our taste with tasting.'

CL 68. That delights follows uses...is manifest from the delights of sight, hearing, smell, taste, and touch.

TCR 79:7. 'You believe that the same nature exists here, for the reason that you think, see, smell, taste, and talk,'

TCR 820e. A plate containing manna, in form and taste like that which fell upon the camps of the children of Israel in the desert,

SD 2191. To the corporeal, or sensual-corporeal principle, are referred touches, tastes, and smells.

SD 3016. I greatly wondered when I tasted what it was, AE 1211:3. The seeds of which are sweet to the taste from the fragrance,

Verbo 6e. Such wine as the nature of the truth was, and as it were of such a taste as the affection of truth was.

Verbo 13. The similitude of the natural, spiritual, and celestial states is in such things as are objects of sight, taste, smell, and hearing,

Char. 191. The interior things of the body derive their pleasures chiefly from sight, hearing, smell, taste, and touch,

Char. 208. If it is not cleansed does not the wine taste of its uncleanness?

Coro. 30e. Just like effort in motion, and will in action, and like appetite in taste,

Coro. 51e. Idolatrous worship is like one who has lost the sense of smell and the sense of taste by a catarrh;

See RELISH.

TAU. *Hebrew letter.* AR 38. David composed Psalm cxix in an order following the letters of the alphabet, starting with Aleph and finishing with Tau,

TEACH. TCR 226:6. Without doctrine it would follow from this that no man ought to call another teacher or father or master;

Char. 174. The externals of the body which pertain to worship are: the instruction of children and servants in such matters.

TEACHER. AC 3246:2. (They) call that true which they have been told to be so by parents and masters; AC 3952:4. Memory-knowledges and doctrinal things that the man first learned from his parents, and also from his teachers,

TEAR. *laniare.* SD 4814. They wished to tear me in pieces,

TEDIOUS. *taedius.* AC 771. What the particulars involve it would take too long to explain.

AC 789. To explain each degree of the fluctuation

would be too prolix,

AR 878:2. But there is not time to announce them here;
CL 256. From commonness arising from a thing being continually allowed, joys become indifferent and also wearisome,

SD 1332. Until it becomes irksome,

SD 2871. The rest who are not angels and among the good, instead of sweetness perceive tedium and annoyance;

TELESCOPE. *tubus opticus.* EU 3. When seen through the telescope, (they) appear...as earths variegated with dark spots.

Infl. 16:7. They become comparatively like those who stand in the market places with telescopes in their hands, looking at the sky,

TCR 808. They look upon foreigners as one might look with a spy-glass at persons dwelling outside of a city,

TEMPLE. SS 23. They therefore set (images) not only in their temples, but also in their houses,

CL 56. I was inspired with a pleasant desire to see the Temple of Wisdom which I had seen once before;

TCR 1. That it may serve...as a gate giving entrance to a temple,

TCR 15:2. It is as if a man should enter a temple of worship,

TCR 147. When such persons speak in churches and public assemblies they speak from these;

TCR 205. They placed these images not only in their temples but also in their houses,

TCR 213. The Word without the sense of the letter would be like a temple without roof or wall,

TCR 376e. They are like appearances of a tabernacle or temple in the air,

TCR 577e. He could no more think than a stock, or than a temple while the minister is preaching in it.

TCR 634. Since that time the Christian temple has not only cracked open but has fallen to ruins;

TEMPTATION. AC 10. He did so in consequence of the temptation and straitness under which he labored,

AC 55e. When man is spiritual, as well as during the time of his becoming spiritual, he is in a state of combat,

AC 59. In the course of regeneration, when man is being made spiritual, he is continually engaged in combat,

AC 63. The time of combat is the time of the Lord's working;

AC 227. It is this combat of which the man is rendered sensible by perception, dictate, and conscience.

AC 731. When he comes into temptations (man's own) is dispersed,

AC 749. It is said 'male and female' and there is meant a combat or temptation as to the things of the understanding.

AC 842-845. In temptations (which are here the 'waters that assuaged') evil spirits cause an inundation,

AC 854. This is the first light perceived after temptation,

AC 1685. It is truth that is first in combat, for combat is from truth;

AC 1740. That evils and falsities are conquered by the

combats of temptations,

AC 1868:2. As often as (evil spirits infest the good spirits) they are cast out,

AC 2682:2. They who are being reformed are reduced into ignorance even to despair,

AC 2694. The state of desolation in which those are who are being reformed and are becoming spiritual, is treated of;

AC 3321. The signification of 'weary' or of 'weariness' as being a state of combat.

AC 4496. When he is being regenerated, he is in pain and anxiety,

AC 4588. When interior temptations are being undergone...the natural is then like a midwife;

AC 5039. A 'prison house' signifies vastation, and also temptation;

AC 5043. 'To give grace' in temptations is to comfort and relieve with hope;

AC 5852. When evil spirits who are with man are in that world, they are not in any infernal torment,

AC 6663. This is still more perfectly the case with spiritual combats, because the combat takes place in the spirit, and concerns goods and truths; (See AC 6664, 6666)

AC 6765. When a man is being regenerated, he is let into combats against falsities, and is then kept by the Lord in truth,

AC 7090:3. These worldly and earthly things cannot be separated and removed except by means of combats against falsities.

AC 7122. This cannot possibly be done without combat with the evils and falsities in himself;

AC 8099. (They) were first brought into a second state for undergoing temptations,

AC 8273. The Lord alone fights for man and protects him...especially in temptations, which are spiritual combats. (See AC 4352)

AC 8959. Temptations are spiritual combats in man.

AC 8978. By the service of six years is signified a state of labor and of combat.

HH 289. After temptations, he comes into a state of delight from heavenly peace.

HD 190. In temptations, the dominion of good over evil, or of evil over good, is contended for.

DP 146. When he desists there arises a combat of the internal man with the external.

SD 124. Man's nature is amended by temptations and combats.

SD 343. The state of temptation and vastation. That God Messiah tempts no one.

SD 2194. That the Lord does not break any one, not even during temptations.

AE 123. 'Being tried' signifies increase of longing, and as a consequence, increase of truth, since temptations effect this.

AE 215. 'The hour of temptation that is to come upon the whole world' signifies the time of the Last Judgment;

AE 479. Those in whom truths from the Lord are implanted by means of temptations, are constantly held in truths by the influx into them of Divine good.

AE 650. 'Wars' signify combats of falisities from evil against truths from good;

AE 740b. 'Jesus was led into the wilderness to be tempted by the devil' (Matt. iv. 1)

TEMPTATION IN HEAVEN. SD 1332. The state of certain ones in heaven, namely, that at times corporeal things combat against heavenly things,

TEN. AC 3179:2e. If he were to know only one out of ten thousand of them he would be astounded.

AC 3858:5. The ten tribes were already at that time dispersed through the whole earth,

AC 5335. 'Three' signifies what is full, and 'ten' remains;

AC 10688. The signification of 'ten' as being all;

DP 296:4. He finds more pleasure in one stolen coin than in ten that are given him as a gift.

DP 318:2. Formulate ten heresies even of an abstruse nature, and tell an ingenious person to confirm them, and he will confirm them all.

AR 76. Ten men can do works that appear alike in externals, but which are unlike even with all of them, (AR 641)

TCR 325. The ninth and tenth commandments.

AE 834e. (If ten servants) were brought before your eyes from whom you were to choose one, would you choose from the face alone? (AE 1193:2, Char. 46, 47, 49)

Char. 76. Of ten brothers in the world, five may be in hell, and five in heaven,

Char. 122. I have heard some hundreds giving assent to a man renowned for love of country, and scarcely ten among them loved their country.

Char. 205. He will see it from the precepts of religion, all of which refer to the ten commandments of the Decalogue.

Char. 206. 'Ten Words' signifies all truths in the complex.

TENACIOUS. SD 940. Once they have conceived hatred against anyone (they) are tenacious of revenge.

TENT. EU 59. They have tents also,

SD 548. (The inhabitants of Jupiter's) abodes or tents were also shown me.

TENT-COMPANIONSHIP. *contubernium.*

DLW 402e. This the heart does in its home, the breast, where they share their tent in common,

DLW 432. By their wonderful interweavings they were, as it were, consorts and partners.

TERAPHIM. AC 2598. Concerning Micah, how the sons of Dan took away his graven image, the teraphim, (HH 324, SD 2411)

TERMS. TCR 388:5. 'I use these terms, because I notice that you are skilled in the art of metaphysics, an art that we call wily speaking.'

TESTAMENT. *testamentum.* AR 379:2. By the 'blood of the New Covenant' or Testament is signified nothing but the Word,

AR 529e. Therefore the Word is termed the Old Covenant and the New Covenant (or Testament).

TCR 391. All else which the Word of both Testaments

teaches respecting Him,

TCR 730. 'The new testament' means the new covenant;

TESTIMONY. *testimonium.* TCR 323. For this reason the Decalogue is called the 'testimony';

TCR 456. 'Testimony' signifies life according to the compact.

Inv. 39e. Evidences that I am there may be seen in abundance in my books.

Inv. 43. Evidences of this intercourse are the books which I have published concerning Heaven and Hell,

Inv. 44. In addition to these most manifest evidences, there is the fact that the spiritual sense of the Word has been disclosed by the Lord,

THANK. DP 251:5. He may then return thanks on his knees to God that He has given the victory;

SD 1533. When I had finished he thanked me for having assisted him in the writing;

Char. 169. (Husbandmen) render thanks to the Lord, and so look to the Lord continually.

Char. 170. Being saved from (dangers, shipmasters) render praise and thanks to the Lord;

THANKSGIVING. AC 9223:2. The firstfruits which were to be offered to the Lord,

THEOLOGY. TCR 5. The acknowledgement of God from a knowledge of God is the very essence and soul of the entire contents of theology,

TCR 147e. Saying in their hearts that theology is a specious snare for catching doves.

THIEF. *furcifer, fur.* TCR 133. The ways to heaven, which are the ways to the Lord God the Saviour, are beset by thieves and robbers;

TCR 213. Its holy things would be seized upon by thieves,

TCR 672. Any thief, plunderer or robber may wash himself until he shines;

THIRTY. HH 146. The distance there between the position of the sun and that of the moon is thirty degrees,

AC 2595. These can be initiated...into harmony, in one night; while most Christians barely can in thirty years.

THOMAS. AC 5508:5. That man at this day ought to believe what he does not see, is evident from the Lord's words to Thomas, (See AC 8078:3)

HH 461e. What he does not see with his bodily eyes and touch with his hands (as is said of Thomas) he denies the existence of.

F 10. They are blessed who do not, like Thomas, see the Lord with their eyes, and yet believe in His existence, AE 815:15. It was because the Lord was now fully united to the Divine Itself, that Thomas called Him his Lord and his God.

AE 1156. 'Thomas, who said he would not believe unless he saw;' (John xx. 25)

THOUGHT. AC 2523. The Lord's whole life...even to the perceptions and thoughts,

HH 526. It should be known that thought never constitutes any one's life,

DLW 33. Each and all things of man are nothing but affection and thought.

DLW 176. Thought and affection are only possible by means of still purer atmospheres;

DLW 391. As cause flows into effect, and thought into the lungs and by means of the lungs into speech.

TCR 64. An angel or spirit may instantly become present with another whenever he comes into a like affection and consequent thought;

TCR 111. In the natural world man's speech is twofold, because his thought is twofold, external and internal;

TCR 160:8. The thought of the understanding (dwells) in the cerebrum;

TCR 231. In consequence man acknowledges truth from an interior perception, and then sees it in his thought,

TCR 335:7. That man has no connate ideas, is manifestly evident from the fact that he has no connate thought;

TCR 347:3. Truths abstracted from deeds are merely matters of thought,

TCR 386:2. The derivations of love are called affections, and through them are produced perceptions and thus thoughts;

TCR 461:3. 'You think from appearance, and thought confirmed from appearance is fallacy.'

TCR 570:6. 'Not the least thought is possible except from an influent delight of the will.'

TCR 806. There are two states of thought in man, an external and an internal;

Char. 114. There are three things that proceed; thought, speech, and action.

Char. 117. Whatever a man does who interiorly is charity, he does from charity, although his deeds, speech and thoughts are of infinite variety.

Char. 166. The thought of the Lord remaining still in his mind, above his bravery.

Char. 168. He is in (his work), as to affection and thought concerning it;

Char. 173. The externals of the mind are those that are performed by the will and the thought,

Char. 175. The externals of the mind which pertain to worship are: Thought and meditation concerning God,

THOUSAND. AC 3179:2. If he were to know only one out of ten thousand of them he would be astounded.

AC 6479. One scruple has more weight than a thousand confirmations.

HH 269. Angels can express in a single word what a man cannot express in a thousand words.

TCR 77:5. 'We have found six hundred out of a thousand in favor of nature, and the rest in favor of God;'

AE 750. Think if you can whether there can be any ratio between a hundred thousand years and eternity,

Char. 51. Whoever does not distinguish the neighbor according to the quality of good and truth in him may be deceived a thousand times,

THREATEN. *minari.* SD 1369. Unclean and evil spirits were and are very indignant when I was unwilling to acknowledge them as the Holy Spirit, so much so that they threatened to punish me. (Char. 160)

THREE. AC 3386. The same thing occurred three

times, and is three times related in the Word,

TCR 211. The number three in the Word means in the spiritual sense what is complete and perfect,

TCR 387:5. The number three signifies in the Word what is complete and whole.

Char. 46. Set before your eyes three or ten persons, whom you are choosing for some domestic employment.

Char. 114. There are three things that proceed: thought, speech, and action.

THREE HUNDRED. TCR 480. (Let anyone) see whether he cannot, seventy times a day, or three hundred times a week, think of God,

THREE MEN. TCR 478. It is like the equilibrium of a man bound about his body or at his arms between two men of equal strength,

THRESHOLD. *limen.* AC 5126:3. (Knowledges remain) in its memory, and thus as it were on the threshold outside the house.

AC 5135:2. The state of innocence favors them and adapts them to the memory, but places them only at the first threshold;

THROAT. SD 939. This mucus is not expended on the throat,

THRONE. *thronus.* TCR 16:2. 'The throne' on which Jehovah is said in Scripture to sit means His kingdom,

THROW. *projacere.* AC 5378. That great one seemed to have wooden shoes, which he threw at the kidney spirits. (SD 992)

AR 484:3. He threw after me beyond the doors the book that happened to be at hand, and that book was the Word. (TCR 161e)

TCR 505:3. He picked up his candlestick, intending to throw it with all his might in my face;

THROW. *jacio.* TCR 58. That Deucalion and Pyrrha threw stones behind them which became men;

THROW. *conjacio.* TCR 333e. So saying I withdrew, while they from indignation threw stones after me.

THROW AWAY. *abjectio.* AC 2701:2. 'If thy right eye causeth thee to stumble, pluck it out, and cast it from thee' (Matt. v. 29)

AC 8939:2. The death of the body is only the casting off of such things as had served for use and service in the world;

CL 7:4. The impersonated kings and princes came down from their thrones and chairs of state and threw away their sceptres, crowns, and robes.

AE 66:5. 'Cut off thine hair and cast it away' (Jeremiah vii. 29)

THUNDER. TCR 77. (I) presently heard something like a crash of thunder.

TIGER. AC 2045:3. It is like a tiger, or a serpent, which repels all fondling, and kills with bite and poison those who offer it food;

AC 9090:2. In the spiritual world there are frequently seen...evil beasts, as tigers, panthers, bears,

AC 9335. These affections are represented in the other life by wild beasts, as by panthers, tigers, wild boars, wolves, and bears.

DLW 339. These are wild creatures of every kind, as...tigers,
 TCR 296:2. There he now acts the lion, now the bear, now the tiger,
 TCR 312. These same spirits appear like wild beasts of every kind, as tigers,
 TCR 341. Not even tigers, panthers, or serpents can (reject their young).
 TCR 373. In everything pertaining to it a wolf is a wolf, a tiger is a tiger, a fox is a fox,
 TCR 388. A door was opened, and in rushed young lions, panthers, tigers, and wolves, which attacked the other animals with fury,
 TCR 438. Thus he would be inwardly like a tiger,
 TCR 511. The church can no more have a common abode with evils than a man can dwell in a cage where there are tigers and leopards;
 TCR 524:2. These sins may also be compared to tigers,
 TCR 564:2. They are distinguished by the angels in heaven as easily as doves from owls or sheep from tigers.
 TCR 574. He would be a tiger,
 TCR 653. A wolf can act only like a wolf, and a tiger like a tiger.
 AE 650:5. They appear altogether as the forms of various beasts;...as bears, tigers,
 Char. 195. They look upon men as a tiger or a wolf upon lambs and sheep,
 Coro. 35:2. Is there not an infinite variety of men...one like a playful calf, another like a voracious tiger?
 SD 2974. (He) wished to bite me with his mouth, and suck out my blood, as is the habit of tigers,
 SD 3198. (Those women) were first represented to me by a cock, and afterwards by a tiger or sort of cat,
TIME. DP 73:7. The temporary delight and bliss of a life in time are but a fleeting shadow compared with the never-ending delight and bliss of a life in eternity.
 SD 2477e. They contain in themselves the series of subsequents till the last time;
 SD min. 4614. Much time is needed to change delights in this manner;
TITLE, PRETEXT. *titulus.* SD 909. He would also meddle in many such things, that under some plausible pretext, he might take something away.
TOLERATE. CL 451. That therefore, in populous cities brothels are tolerated.
 SD 2499. They are not tolerated in any society, thus are finally left to themselves,
 Char. 137. One who does nothing and who wishes to live in ease, or only to talk and walk and sleep, is not tolerated there.
TONE. AC 8250. The dissidence is also clearly perceived in every word, and in every tone of the voice;
 HH 241. The speech of celestial angels has much of the tones of the vowels u and o;
 TCR 365:3. Even man can in some measure perceive from the tone of one who is speaking to him: as whether there is contempt in it,
 Char. 207. It is heard in the very sound of the voice in speech,
TONGUE, LANGUAGE. *lingua.* BE

119. They spoke ineffable things, the most of which cannot be expressed by any natural language. (TCR 25)
 SD 990. They spoke as a single person who reported to me that he had known and been able to speak in various tongues,
 SD 1952. The thoughts of critics, and of those who have devoted much labour to languages...were represented to me as closed lines,
 SD 2800. There are spirits allotted to every part of the organs of speech, as you may see elsewhere, as well to the tongue,
 SD 2868. There is a speech very similar to the human and to language,
 SD 4147. I was prompted to bite my tongue when they thought against interior things;
 Verbo 31. Such is the difference that no word is the same;
 LJ post. 324. Spirits and angels do not know otherwise than that they speak the same language they did in the world,
TOOL. See INSTRUMENT.
TOOTH. *dens.* AR 768e. They would almost have torn it in pieces with their teeth if it had not at that moment been taken away.
TOP. *vertex.* SD 1129. The chief place where the suction is felt is in the middle part of the head almost under the zenith.
TORCH. *fax.* AC 9872:2. 'His body also was like the tarnish, his face as of lightning, and his eyes as torches of fire;' (Daniel x. 6)
TORMENT. SD 1959. He then began to lament and to be tormented,
 SD 1961. When the Lord's special presence manifests itself, this kind of anguish and torment ensues,
 SD 1966. (If evil spirits attempt to approach) they begin to be tormented in like manner,
 SD 2582. Those whose only delight almost is that they may be able to torment whomsoever they meet with.
 SD 2583. Man, on account of his ignorance and the like, supposes that the soul of man will be tormented to eternity,
TORRENT. AC 892. It is the diabolical spirits in whose company, and so to speak torrent, he is, that are carrying him away.
TORTURE. See TORMENT.
TOUCH. AC 8788e. (Sanctifications) which do not touch internal things in the slightest degree.
 HH 461. When what is spiritual touches or sees what is spiritual, it is just the same as when what is natural touches or sees what is natural.
 CL 158. In the case of those who are in love truly conjugal even to contact.
 CL 436e. These two can indeed touch each other but cannot conjoin.
 AE 899e. 'Touch Me not, for I am not yet ascended unto My Father.' (John xx. 17)
 Char. 191. The interior things of the body derive their pleasures chiefly from the senses of sight, hearing, smell, taste, and touch,
TOUCH, STRIKE. *stringere.* SD 324. They

repeatedly struck my members with varying degrees of cold;

SD 479. (Spirits) have come with a wind which struck my face,

SD 4198. A spear is vibrated before their left eye, as if it was about to strike it, but is removed;

TOUCHSTONE. *lapis Lidius.* TCR 163. That idea is like a touchstone by which the gold and silver are tested,

TCR 379:5. These three marks...are like the touchstones whereby gold and silver are known;

TOWER. *turrus.* AC 2572:3. This is like one who is on a high mountain, in a watch-tower,

TRACT (PAMPHLET, BOOKLET). *codicillo.* TCR 112. *By that apple they meant the little work, entitled, A Brief Exposition of the Doctrine of the New Church.*

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TCR 115. How the final judgment was accomplished I have made known in a little work published at London in 1758.

TCR 608. See the work on *Heaven and Hell*, and also the pamphlet on *Intercourse Between the Soul and the Body.*

TRADITION. *traditio.* AE 120:3. They apply all things in the Word to themselves; and falsify it by traditions of their own invention.

AE 655:3. Although they accounted the Word holy, yet by their traditions they perverted all things therein,

Inv. 46e. There is scarcely any truth of the Word among them, but only the external things of worship, which have their origin from men and traditions.

TRAGIC. *tragicus.* CL 456. Such fornications are wild revels whereby conjugal sports are turned into tragic scenes;

TRANQUILITY. *tranquilitas.* AC 2303. (Angelic spirits said) that their state was a state of the tranquility of peace,

TRANSCRIBE. *transcribere.* CL 193:2. Woman was created out of man by the transcription of his proprial wisdom,

TRANSFER. *transferre.* SD 221. The spirits who were round about...supposed that I had been transferred to another place,

SD 335. The interior and more interior senses were transferred into the perception of certainly heavenly beings,

SD 342. They are carried away into heavenly happiness according to their imaginations,

SD 668-9. There are also those who correspond to the mouth who are likewise later transferred elsewhere,

TRANSFIGURE. AC 4692e. He also showed Peter, James, and John, when He was transfigured, that He was a Divine Man.

AC 10826. Those who make the Human of the Lord like the human of any other man, do not think about...Him as seen when he was transfigured,

TCR 157e. Peter, James, and John were in a like state when they saw Jesus transfigured.

TCR 222. The Word in its glory was represented in the

Lord when He was transfigured.

TCR 261. What the Lord was as the Word in things last, He showed to His disciples when he was transfigured, Verbo 20e. Wherefore also the garments of the Lord, when He was transfigured before Peter, James, and John, appeared shining white,

TRANSFUSE. *transfundere.* Char. 104. Either he believes that he is God, or that the Divine is transfused into him.

TRANSLATE. See INTERPRET and TRANSFER.

TRANSMIT. *transmittere.* SD 326. That human souls, even angels, can be transmitted into the state of their natural mind,

SD 1146. I have heard them talking, being at the time transmitted into a state not unlike that of good spirits,

TRANSPARENT. *pellucidus.* SD 2349.

When the natural is thus obedient, it is compared to something pellucid,

TRANSPIRE. SD 831. Thus when the heterogeneous parts have been cast out...a part transpires elsewhere,

TREAD, TRAMPLE. *calcare.* SD 285. They suppose that they are walking around a kind of globe, and trampling the universe beneath their feet,

TREASURY. *thesaurus.* DP 251:3. There are many other reasons stored up in the treasury of Divine Wisdom why the greater wars...are not prevented by the Lord,

TCR 697:4. 'It is hidden in the treasure-house of God alone.'

TREAT, PLAY MUSIC. *tractare.* SD 1143. (Spirits) were represented to me by a young girl...playing a musical instrument.

TREATISE. *transactio.* DP 279:4. That the mercy of the Lord is not immediate...will be seen in the last chapter of this treatise.

TREE. *arbor.* TCR 185:5. 'When this has been done (man) becomes like a tree.'

TCR 290. Each thing in (the Word) may be likened to a seed that is capable of growing up from the ground to a great tree,

TCR 451. Such charity is like fruit upon a tree where it has not grown,

AE 1072:2. In the middle of it trees of life,

Mar. 102. There appeared to me trees planted in a nunnery,

TREMBLING. *tremur.* SD 375. A tremor beneath my feet from their violent tumult lasted so long, that I could thence perceive their ferocities.

TRENT. AR 738e. These things are from the Council of Trent,

TCR 640:2. That the entire Christian church today teaches these same dogmas is very evident from the Council of Trent,

TRESPASS. *delictum.* TCR 459:12. 'It is my opinion that charity is to forgive every one his trespasses.'

TCR 562:2. They were not afraid to recount their trespasses to a confessor who was not severe,

TRESPASS. *lapsus.* AE 405:53. 'Forgive, if ye

have aught against any, that your Father also who is in the heavens may forgive you your trespasses.' (Mark xi. 25)

TRIFLES. *nugae.* AC 961. Some persons...make use in familiar conversation of the things contained in Holy Scripture, (See SD 1304)

TRINITY. AR 13. The Church avows this because of the Doctrine of the Trinity that is called Athanasian,

TCR 2:2. God is one in essence and in person, in whom is a Divine trinity,

TCR 26. The angels perceived in my thought those ideas of God that prevail in the Christian Church respecting a trinity of persons in unity and a unity of persons in a trinity;

TCR 188:12. 'In the Lord God the Saviour Jesus Christ there is a Divine trinity,'

Char. 201. He Himself is the one and only God; and the Divine Trinity is in His Person, (See SD 2938)

TRIUMVIRATE. TCR 133e. Wherein does this conception of the Divine government differ from...such a triumvirate as once existed at Rome,

TROUBLE. *molestia.* SD 1332. Anxiety and hence a kind of fermentation, as it were, arises from this state,

SD 1510. Why did they have to undergo the hardships of devastation?

SD 3043. When another idea is impressed on a word, it produces much trouble in talking with spirits,

TRUE CHRISTIAN RELIGION. *the work.* BE 69e. It will be shown and proved at large in the work itself.

Coro. 1. The last chapter of the work entitled *The True Christian Religion.*

TRUMPET. CL 4. They were angels from the same society whence came the angel of the trumpet.

CL 86. Various wind instruments, such as...trumpets, and organs, give forth sound from the same blowing or inflow of air,

CL 182. I saw upon Helicon a man with a trumpet,
TRUTHS. SD 1026. Falsities induce hardness, but truths dissolve, and induce what is soft and fluid.

TRUTH DIVINE. AC 8931. The signification of 'speaking from heaven,'...as being Truth Divine, AC 9372:10. The Lord Himself, who was Truth Divine itself, or the Word,

TURTLE DOVE. *turtur.* DP 338:7. It is easier to change an owl into a turtle dove...than an infernal spirit into an angel of heaven.

TWELVE. TCR 217. The number 'twelve' signifies all things of truth from good;

TCR 218. 'Every one according to his name they shall be for the twelve tribes.' (Ex. xxviii. 21)

TWIST. *terquere.* SD 2487. They may be twisted to all things,

TWO. AC 904. There are with every man at least two evil spirits and two angels. (See AC 968, 986, 5976-5978, 5983)

Char. 156. Charity thus perishes from its opposites, and the man serves two lords.

Char. 204. By these two means a man is purified from

the evils that are in him from birth.

TWOFOLD. *bini.* AC 50. With every one there are at least two spirits, and two angels.

TZIM. *tziim, ijim.* CL 264:4. Here, flying about them, were seen dreadful birds of night which are called ochim and ijim.

CL 430. The forms of beasts and birds under which they are presented to be observed are...birds called ochim and tziim.

U

UBI. *ubi.* CL 28. 'Are they not in the meantime souls, which are breaths? and in some Pu or Ubi?'

CL 29. They would then either be still flitting about in the universe or be kept shut up in Pu,

CL 422. 'The souls of men are either in the inmost part of the earth or in some Ubi or Pu, until the day of judgment;'

UGLY. *deformia.* TCR 465. From the two formulas so contrasted the truth appears in the light, just as when an ugly face is placed beside a handsome one in a picture,

TCR 763. In order to present vividly the beauty of a virgin, an ugly face is placed beside the handsome one.

ULTIMATE, LAST. CL 68. All delights from their first to their last are gathered into this love,

CL 101. His inmost is the soul, his intermediate is the mind, and his ultimate is the body.

Char. 204. By the serpent which is obeyed is signified the sensual, which is the ultimate of the natural man, and its cupidities.

UNANIMOUS. SD 2092. In those societies it happens that because they are unanimous, and when unanimous their felicities are increased and diminished,

UNAWARES. SD 253. They hear a carriage or the sound of a carriage, then, unexpectedly, as if not aware of it,

SD 1356. That those who are inwardly cunning are unexpectedly cast out of societies or consociations. (See UNEXPECTED)

UNDERGO. *subire.* HH 491. There are three states that man passes through after death before he enters either heaven or hell.

UNITE. *adunare.* AC 6767:4. 'Thou shalt not be united with them in the grave, because thou hast destroyed thy land,' (Isa. xiv. 20)

UNIVERSAL, WHOLE. *universalis.* SD 1837. All true harmony in universals derives from hence its beauty,

SD 2174. That the universals of thoughts are carried forth and diffused in the world of spirits and in heaven.

SD 2262. The most universal sense, the universal sense, genus, species, the particular, the individual, the most single.

UNIVERSE. AC 215. Just as a minute particle of dust in contact with the pupil of the eye shuts out the universe and everything it contains.

AC 2553. Whatever is not said from and according to these natural things is not comprehended, but perishes, like sight that has no bound in some ocean or universe;

AC 4946. There was then manifested as it were a universe leading to the Lord;

DP 331. This is continually in the end for which the universe was created.

TCR 87. It was by means of Divine truth that He created the universe;

TCR 787. Conjunction with an invisible God is like a conjunction of the eye's vision with the expanse of the universe,

SD 979. Even though they be as far distant as is one extremity of the universe from the other;

AE 1129e. All this now shows...that the created universe is full of God.

AE 1131:2. The natural idea of the infinite God, which is from space, is that He fills the universe from end to end;

UNIVERSITIES. Docu. II, p. 250. It is difficult to convince the clergy, who have been confirmed in their dogmas at the universities;

Docu. II, p. 261. The universities in Christendom are now first being instructed, whence will come new ministers;

UNKNOWN. *ignotus.* SD 2585. That in the spiritual world are states which are most unknown to men.

UNLAWFUL. *illicitus.* SD 387. All phantasies which are produced from the love of the body and from illicit love have with themselves (filthy animals), SD 401. And many other things which are not allowable and are unlawful,

UNMERCIFULNESS. *immisericordia.* SD 377. Those who on earth have been in any way violent and unmerciful are turned to a cruelty incredible,

UNREGENERATE. *irreginitus.* TCR 509. What is an unregenerate man but an impenitent one?

UNREST. *irrequies.* SD 825. They do many things from indignation and from restlessness of mind;

URGE, INSIST. *instare.* AC 8582. 'To smite the rock' signifies to entreat urgently from a humble heart, SD 425. Those who were seen before...hasten the work forward.

SD 454. They are eager and willing to instruct how things are with themselves.

URGE. *urgere.* AC 4366. The end urges the giver to think of it still more intently, and thus to will it from the heart.

URIM AND THUMMIM. *Urim et Thummim.* AC 8588:3. 'Of Levi he said, Thy Thummim and thy Urim are with the Holy Man,' (Deut. xxxiii. 8)

AC 9437. The things concerning which he was instructed, which were the ark, Aaron, the urim and thummim, and the sacrifices.

AC 9407:5. This was signified by the 'twelve precious stones' in the breastplate of Aaron, which was called 'the Urim and Thummim'.

AC 9823. This breastplate is fully described, and is called 'the breastplate of judgment' and 'the Urim and Thummim',

AC 9824:2. On it was the breastplate, in which were the Urim and Thummim,

AC 9856e. 'Thou shalt put unto the breastplate of judgment the Urim and Thummim,' signifies the shining forth of Divine truth from the Lord in ultimates;

AC 9857. 'He shall stand before Eleazar the priest, who shall inquire for him by the judgment of Urim before Jehovah' (Num. xxvii. 21)

AC 9873:2. From this it is now evident what was represented by the twelve stones, which were called 'the Urim and Thummim'.

AC 9908. The Divine truth that proceeds from the Lord, and that shines forth in ultimates...the Urim and Thummim have this signification.

AE 39:5. 'Why the names of the twelve tribes were engraved on the precious stones in the Urim and Thummim,' (Exod. xxviii. 21)

LJ post. 254. it is this sense that is meant by the twelve stones in Aaron's ephod, which were the Urim and Thummim;

USE. AC 961. Some persons from habit, and some from contempt, make use in familiar conversation of the things contained in Holy Scripture,

SD 3271. They only wish to know and be acquainted with uses,

SD 5003. The reason why some die boys, some youths, some adults, some old men, are: First, on account of use in the world to men, (many other references in this number)

SD min. 4773. That in heaven there is no joy apart from use.

LJ post. 285. The love of knowing is the external of the will, the use on account of which it is done in the internal of the will.

UTTER. *edere.* SD 412. That the words of speech cannot express, still less exhaust, anything in the third heaven;

UTTER. *edicere.* SD 795. This spirit later spoke and did wicked things which are not therefore to be uttered,

UTTERED. *enunciare.* AC 6971. 'Voice' signifies what is announced from the Word,

AC 8360. 'The voice of Jehovah' signifies that which is declared from the Word,

SS 103:2. That Balaam uttered 'his enunciation' which was prophetic, (TCR 265:2)

UZZAH. *Usa.* AC 878:7. To what extent the hand signified and represented power, is evident from what is said in the Word concerning Uzzah and Jeroboam.

TCR 283e. Because of the ark the Bethshemites were smitten to the number of several thousands; and Uzzah died because he touched it.

V

VACUUM. TCR 339. Is it not like gazing into the universe, where the sight falls, as it were, into vacuity and is lost?

VAIN. *incassum.* AC 7364. When this fails, they separate themselves from them.

HH 479:3. They have often been permitted to try whether they could do anything contrary to that love, but in vain.

VAIN, IN VAIN. *irritus*. AC 666:3,5. 'For they rendered my covenant vain.' (Jeremiah xxxi. 31) AC 2059. To 'make the covenant vain,' is to disjoin himself to such an extent that he cannot be conjoined. (See AE 280:5, 527:5)

SD 589. Because this is in vain there is thence anxiety and torment with the desire;

VAINGLORIOUS. *gloriosum*. CL 378. Cocks feel such violent jealousy because they are vainglorious lovers;

Char. 165. This makes him of contented mind, and not vainglorious.

Char. 207. It is heard in the very sound of the voice in speech, yea, what evil is in it, whether fraud, or envy, or vain-glory,

VAMPIRE. SD 1289-1290. Concerning a certain vampire. (See SD 2974)

VANISH. *evanescere*. TCR 213. The Word without the sense of its letter would be like...the shadow of a palace that would vanish away;

SD 353. This memory also successively vanishes,

SD 393. After they have passed their time in this kind of life, they vanish,

SD 1337. Whatever happens in the last hour of death remains for a long time before it disappears, as I was told.

VAPOR. *vapor*. AC 4050. There appeared a well, out of which came forth as it were a bright white cloud or vapor;

SD 914. It receives spirits resolved from the blood, and besprinkled on the way with a suitable serum lest they exhale through the pores.

VARIETY. CL 35. That the love of one man is not the same as that of another, is evident from the infinite variety of faces.

CL 78:4. 'Variety and obedience and honour as of majesty are pleasing to us.' (See also CL 186, SD 2295, 2402)

VAULT. *crypta*. SD 389. They seem to themselves to be in subterranean crypts,

VEGETABLE. SD 2511. There is nothing given in the vegetable kingdom but is formed to use,

VEGETATION. *vegetatio*. Char. 112. It is known that all vegetation and fructification is from good by truth.

VEIL. *velum*. AC 10701. 'Putting a veil upon his faces' signifies to close the internal,

TCR 220. The outmost parts of the tabernacle, its curtains, veils and pillars, which were coverings, containers, and supports, signified the outmost things of the Word,

SD 589. This punishment agrees also with the phantasies of the infernal crew that they are in a certain tun; also with the punishment of the veil.

SD 3298. They wrapped him in a woollen cloth from feet to head,

AE 937:4. 'When he spoke with the people he put a veil over his face.' (Exod. xxxiv. 28)

AE 1170:5. The latter veils and conceals the former, Inv. 6. Miracles are also like veils and bars lest anything might enter.

VEIL. *obvelo*. AE 331:2. 'Jehovah will swallow up in this mountain the faces of the covering, that covereth over all peoples, and the veil that is spread over all nations.' (Isaiah xxv. 7)

VEIN. *vena*. CL 207:7. 'The delight of use carries him along as a favouring current carries a ship,'

TCR 399:3. In his will it is like the latent current of a river,

TCR 653. Every one knows that a spring of sweet water cannot from its vein bring forth bitter waters,

VENICE. Char. 86. If I had been born in Venice or in Rome...am I to love my country, or the country where I was born, because of its spiritual good?

VENTRILOQUISM. SD 4595. They do not speak in the ordinary way, but from some other place than where they are, so that spirits may not know their whereabouts.

VERTUMNUS. TCR 280. 'I am not a stage-player, nor a Vertumnus,'

VESPASIAN. *Vespasianus*. BE 71. The learned clergy and laity understand by the destruction of the temple, its destruction by Vespasian;

VESSEL. *vas*. SD 1283. He showed himself to me through the appearance of an infant with a not uncomely face, carrying in his hand a certain vessel, SD 1968. Natural truths are vessels in which spiritual truths may be contained;

SD 2428. They were as the crudest vessels, wherein the Lord infused spirituals and celestials;

SD 2571. Order is not complete but in ultimates, which are the outmost vessels of all the interiors in succession, SD 2753-5. The ideas of infants are open, and can best serve as vessels.

VICARIOUS. *vicarius*. TCR 640e. To imputation, application, and ascription, add transcription only, and you will be a vicarious pope.

VICTIM. *victima*. Char. 165. They are victims to the glory of his use.

VIEW. *intueri*. AC 2654:7. Man is able to look from within into the things in himself which are below,

VILE. AC 4227:2. I was told by others who heard them that their designs were wicked;

CL 241e. An impious man holds his partner in low esteem;

SD 608. (The inhabitants of Jupiter) hold their body in light esteem.

VINEYARD. *vinea*. SD 363. Those who, without true faith, suppose from the Word that they merit heaven from having laboured in the vineyard,

VIOLENCE. *voilentia*. SD 434. When the Jews want to protect anyone from injury by others, they are accustomed to throw a veil over them,

SD 436. A species of punishments by running around.

VIRGIN. DLW 234. He could enter into this degree...only by birth from a virgin.

DP 130:2. If this is a truth it may be compared to a maiden or a youth, beautiful and living.

DP 148. Every maiden wishes to leave her father's house and to marry,

CL 17:2. 'Songs of the utmost sweetness sung by virgins

and young girls are heard from houses around the public places,'

CL 173. So, from being virgins, make themselves wives.

CL 182:2. 'It was broken open by the hoof of the horse Pegasus, and was afterwards consecrated to the nine virgins;'

CL 294. Sitting there, were the seven wives previously called Virgins of the Fountain.

CL 321. The insertion of his life into hers, whereby the virgin becomes a wife;

CL 322. That the state of marriage of a young man with a virgin is different from that of a young man with a widow.

CL 323. Also that the state of marriage of a widower with a virgin is different from that of a widower with a widow.

TCR 396e. Like a lamp in the hand giving no light, such as were those of the five foolish virgins who had no oil,

Love XX:3. It was from this also that many nations made a sacred fire, and that they appointed virgins to its care,

SD 3017. I saw, in wakefulness, a certain virgin,

VIRTUE. AC 2915. The Lord's presence is predicated according to the good, that is, according to the quality of the good;

VISCERA. DP 180:4. The peritoneum, the common sheath covering all the abdominal viscera,

DP 279:7. This may be inferred from all the things in general and in particular in the body where there are many viscera,

DP 296:14. (It is carried) into the viscera of the whole body,

SD 327. It was also permitted to enter even into my mouth and viscera,

SD 918. Every viscus has its own emunctories which are not rejected but are expended on some use.

SD 2211. It is with the thoughts of angels as with the small viscera of any little worm,

SD 2215-6. Thus, as it were, with all his members, his viscera,

SD 2220. The faculty of thought may be compared to the faculty possessed by the viscera,

VISIBLE. *visibilis*. SD 251. I was conversing with spirits and angels concerning the things that exist in visible nature,

VOICE. *vox*. AC 8847. (He) talked with as it were a broken voice, and he could move one to pity.

SD 570. This in a hoarse or cloven voice which cannot very well be described;

VOLUME. AC 1955e. Angels have ideas so clear and distinct...that were only a small part of them described, they would fill a volume.

AC 4658:3. A child speaks more things philosophically, analytically, and logically in half an hour than he would be able to describe in volumes, (EU 38:3,4)

AC 6923. They spoke in a volume, and yet readily and rapidly. (EU 22)

HH 109. Volumes might be filled and yet there would be still deeper arcana,

DP 318:2. Are there not volumes filled with confirmations of the two heresies prevailing in the Christian world?

AR 541:2. The Word would be nothing but a dead letter and an empty volume.

TCR 75:7. It would be truly the work of a large volume to explain and demonstrate these statements properly one by one;

SD 4304. When this was done the sirens proceeded in a mass or volume,

VOLUME. *membranus*. HH 436. Much experience, which...would fill volumes if I were to describe it all.

W

WALK. *ambulacrum, ambulare*. EU 55. They do not walk erect like the inhabitants of this and of many other earths,

EU 151. They serve for porticos and walks,

SD 457. Such spirits, therefore, wander about,

SD 1457. This is the reason of their wandering through the Universe.

Char. 137. (One who wishes) only to talk and walk and sleep, is not tolerated there.

WALL. *murus*. AC 699. It was intimated to me that this was the 'wall of brass' spoken of in the Word.

AC 4942. I heard in one of the rooms a noise as if there were some persons on the other side of the wall trying to break in.

TCR 213. The Word without the sense of its letter would be like a temple...without roof or wall,

TCR 642. Not even the good of any angel can be communicated to a wicked person...without being thrown back and rebounding like an elastic ball thrown against a wall,

SD 262. It was as if someone wanted to break down the wall with an axe,

SD 993. (They wanted) to leap over their wall, but a new wall was always interposed,

SD 3037. It was shown that if any one strikes his head against the wall, that it is not the wall's fault, but his own;

Char. 129. That a house may be built, the materials must first be provided, and the foundation laid, and the wall erected;

WANDER. *alberare*. AC 409. The heresies derived from this one gradually wandered from it,

DP 234. When (Divine Providence) perceives man to deviate from this end, it directs, bends and disposes him,

DP 333:3. If he should err in his aim by only a nail's breadth, his weapon or bullet...would diverge very far from the line,

TCR 90. (These insane notions) may scatter abroad as a fanning machine blows chaff into the air.

AE 430:3. Have they not been scattered through a great part of the globe,

WANDER. *errare*. DP 311:3. Those who stand upon a mountain and see those who are in their own prudence like persons wandering in the valleys,

TCR 80:4. 'What are (heaven's) angels but spots wandering about the sun?'

TCR 177e. As from a mountain top you will see for yourself the goings and wanderings,

TCR 378:3. They are like persons who cover their eyes with their skirts, and fancy themselves to be walking in a straight line, and yet are departing from it step by step, TCR 771. In order therefore that the man of the New church may not wander about...it has pleased the Lord to open the sight of my spirit,

See ERROR.

WANDERER. *vagabundus*. See LOITERER (vagatio), SD 409, 1125.

WAR. *bellum*. AE 182:2. This is still more evident in the case of kings who place honour in wars and victories,

***WAR, EVILS OF.** SD 1063-5. Such persons at once rejoice...when they see armies of slain scattered about to the number of many thousands,

WARN. *admonere*. CL 221e. Wives, from wisdom inherent in them, never put their husbands in mind of any such things.

WATER. *irrigo*. TCR 621:7. 'Our words would fall like rain upon the sand, and upon the seeds therein which wither and die, however they may be watered from heaven.'

WATER. *aqua*. CL 182:2. When they had ascended the hill Parnassium some attendants brought water from a fountain,

TCR 144e. 'Water' signifies truth in the natural or external man;

TCR 190. 'Living water' signifies the truth of the Word; TCR 567:3. Then the waters by which they seemed to be overflowed disappeared before my eyes;

TCR 572. 'To be born of water and the spirit' signifies to be born by means of truths of faith and a life in accordance with them.

Char. 3. (It is) as a liquid, like water upon the surface, but within putrid from stagnation.

Char. 183. It is as a fountain of pure water; if there is not outlet it stagnates;

Char. 201. Good would not remain in him, but would flow through, as water through a perforated bottle;

WAVE. *unda*. DP 195:2. Taken together they are like a wave or a breeze in which is the whole human mind.

DP 200. The delights of man's affections...bear him along as the waves and winds bear a ship;

SD 942. When such spirits speak they do so with an undulation like that of the waves of the sea, (See SD 1455)

WAY. *via*. HH 440. Man is brought into a certain state that is midway between sleeping and waking, SD 647. (Spirits) said that something was to be done in such and such a manner, and not otherwise.

SD 1407. I was led by spirits through ways and streets, Char. 102. 'I am the Way, the Truth, and the Life.' (John xiv. 6)

WEAKNESS. *imbecillis*. AC 2714:5. Their also succumbing at that time signifies their weakness,

WEAN. *ablactare*. TCR 789:2. 'The weaned child shall put his hand on the basilisk's den.' (Isaiah xi.

8)

AE 314. 'Sucklings' and 'infants' in the Word mean those who are in innocence.

WEATHER, EFFECT OF SPIRITUAL SPHERES ON. SD 2089. The sphere by its own power reduces everything to equilibrium: which is sufficiently evident from turbulent atmospheres and waters,

WEAVE. *nectere*. SD 480. They are most deceitful, and weave together such deceits against the Lord,

SD 956. Devils in the other life are so sharp in thinking up deceits and weaving them together, that no one can ever be induced to believe it.

WEB. *tela*. SD 2376. Evil spirits, who have their emissaries like centres of communication round about, like spiders in their webs;

WEDDING. *nuptiae*. DP 338:2. Like that of one who goes from a house of mourning to the joy of a wedding.

CL 21:4. 'Is it not fitting that in a wedding a priest should be present?'

TCR 622:3. It is the belief of the present day...that a man's reception into heaven is like entering a house in the world where there is a wedding,

TCR 724. These things may also be likened to weddings on earth, to which only the relatives, connections, and friends...are invited;

WEEK. *septimana*. TCR 480. Let any one see whether he cannot, seventy times a day, or three hundred times a week think of God,

WEEP. AC 3481e. (They who) were to die after so few years and leave the blessedness which they were to enjoy there, would weep bitterly.

WEIGH. *ponderare*. SD 454. (Africans) weigh their words.

WELCOME. *beneventate*. CL 56. 'Welcome! come in; be seated; and let us join in discourses of wisdom.'

WEST INDIES. *Indis Occidentalis*. LJ post. 131. There were likewise seen others, who had lived in an island in the West Indian seas, who had not thought at all about God,

WHEAT. *triticum*. TCR 78. I saw fields of various kinds of grain, as wheat, millet,

Char. 195e. They are like asses, that see nothing pleasant in meadows and fields but what they eat, be it wheat or barley in the ear.

WHETHER. *num*. SD 4154. Those were most numerous who sought to know whether it was, (many other references in this number)

WHITE, TO BECOME. *albescere*. LJ post. 193. The first of life (was represented) by a marble color increasing in whiteness,

WHITE. *albus*. HH 179. Shining and white corresponding to truth, and colors to its varieties.

CL 76:7. 'The crimson signifies the conjugal love of the wife, the white the intelligence of the husband,'

CL 316:6. The lightning on the left derived its bright whiteness from the ruddy fire of the lightning on the right.

WICKED. *nefarius*. SD 661. Those who have been with me in troops, and who have tried to do so in many nefarious ways;

SD 1006. They mix holy things with profane by a manner of nefarious confusion, about which I wish to keep silent;

WIDE OPEN. *diductus*. SD 763. His mouth was distended so dreadfully and ferociously that it was rather a gaping gullet in which there appeared rows of teeth.

WIFE. *conjux*. DP 274:5. Who does not believe that his little children are in heaven, and that after death he will see his wife, whom he has loved?

WIFE. *uxor*. AC 1907. Hagar was not given to Abram for a wife, but for a woman;

HH 427. All who have been friends and acquaintances in the life of the body, especially wives and husbands,...meet and converse,

DP 8. In the Word... heaven and the Church are called Bride and Wife.

CL 91. Women apply themselves to these from an inclination to marriage, that they may become wives and so be one with their husbands.

CL 256. This is the case with those who think of marriage and of the wife lasciviously,

CL 259. That of the accidental causes of cold, the fourth is the man's thought of the wife day and night, that she is desirous;

TCR 122. It may also be illustrated...by a bridegroom or husband, who seeing an adulterer attempting violence to his bride or wife, attacks him,

TCR 277. In the next room modest virgins with a chaste wife were seen;

TCR 398:3. For this reason...heaven, and likewise the church, (is called) the bride and wife.

Char. 14. Who can do evil to his children, to his wife, to his friends?

Char. 122e. The chaste man who loves his wife (is loved) by the unchaste;

Char. 171. He does not love the neighbor who would commit adultery with another's wife;

Char. 187. The various needs and uses of a household, which concern one's self, wife, children, men-servants, maid-servants, and workmen;

Char. 208. He who commits adultery with another's wife does not love the neighbor.

WIG. *capillitium*. TCR 137. Many of these latter had no beards, and wore curled wigs made of women's hair;

WILD. *agrestis*. AC 274. To 'eat the herb of the field' signifies to live like a wild animal,

WILD BEAST. *ferus*. SD 2026. That men are worse than wild beasts.

SD 2027. If the natural mind of man resembled the wild beasts, it would be much better for him, but now he is the worse of the two.

WILDERNESS. *desertum*. AC 2607. Concerning Egypt, the sojourning of the people in the wilderness, their entrance into the land of Canaan, etc.

WIND. *ventus*. DLW 383. Spirit and wind in the

Hebrew and in some other languages are the same word; SD 324. There were cold blasts as of wind, thus sensibly felt as if there were a wind.

WINDOW. *fenestra*. CL 17:3. 'But at noon, the doors are opened and, in the afternoon in some places, the windows also,'

TCR 80. Seeing them I closed the window, but talked with them through it.

WINDPIPE. *trachea*. DLW 382. The sound, which is articulated into words, all comes forth by means of the trachea and epiglottis;

SD 2800. There are spirits allotted to every part of the organs of speech (as well) as the trachea and lungs.

WINE. *vinum*. AR 122. Good without truths is like bread and food without wine and water,

CL 16. Their cups were filled with wine from the fountain gushing out of the great pyramid;

CL 272. Cupidities which in that body are like the dregs precipitated to the bottom in new wine in the process of clarification.

CL 475:2. One who loves generous wine, yet when he drinks ignoble wine he does not lose his appetite and taste for the generous.

WING. *ala*. CL 79:8. 'Perhaps you have the wings of an eagle and can fly into the uppermost region of heaven and see such things. We cannot.'

TCR 48:20. One from heaven was seen flying as it were with what appeared like two wings on his feet and two on his temples,

WINTER. *hyems*. DLW 73e. The same states are understood by the four seasons of the year which are 'spring', 'summer', 'autumn' and 'winter'.

DLW 104. Angels have not...any progression of a year from spring through summer to autumn into winter.

DLW 105. Light remains the same in summer and in winter, but heat increases or diminishes according to the degrees of the sun's altitude.

DLW 108. (The appearance that the sun is) causing spring, summer, autumn, and winter.

WISDOM. *sapientia*. AC 10452:2. The Word in its spiritual and celestial sense being of such a nature as to contain within it angelic wisdom itself,

CL 446. By ascending is meant ascending into wisdom, and by descending, descending into insanity,

TCR 59. God is...wisdom itself and light itself;

TCR 89. (He became man so that he could) be introduced into intelligence and wisdom.

TCR 386. In the southern heaven (are) those who are in wisdom from the Lord.

TCR 443:2. It is otherwise with those who will rightly and think rationally, and consequently act rightly and talk rationally.

TCR 565:3. Unless thought is raised above sensual things man has but little wisdom.

TCR 587. The first act in the new birth is called reformation, which pertains to the understanding,

TCR 658. Knowledge, intelligence, and wisdom (reside) in the understanding;

TCR 746. The wise men...first spoke with them about the beginning and growth of wisdom,

WISE MEN. *sapienties.* AC 3249. 'Wise men from the east came to Jerusalem.' (Matt. ii. 1)

AC 3762:5. The wise men from the east who came to Jesus at His birth were of those who were called the 'sons of the east'.

AC 10252:6. the reason why the wise men from the east offered these things to the Lord, was that they might signify His Divine in the Human:

SS 23:2. As is evident from the wise men of the east who came to the Lord at His birth:

AR 277e. 'Wise men from the east opened their treasures, and offered to the newly born Lord, gold, frankincense, and myrrh.' (Matt. ii. 11) AE 491:5)

TCR 205. That the knowledge of correspondences remained with many of the people of the East...can be seen also in the coming of the wise men of the East to the Lord. AE 324:10. 'The wise men from the east' signifies those who are in the knowledges of truth and good;

WISE MEN OF COLOGNE. *tres sapientes.* How many (plates of gold) are there not where the three wise men are said to be buried?

Inv. 46. What has been the use of miracles...of the three wise men at Cologne?

Inv. 52. Those of Anthony of Padua, and of the three wise men at Cologne, and of all the rest, whose miracles fill the monasteries?

Inv. 55. The miracles of many of them; as of Anthony at Padua; those by the three wise men at Cologne;

WISER. *sapientior.* DLW 361e. Then consider which is the wiser.

WITCHCRAFT, FASCINATION. *fascinatio.* CL 505:3 They do not suffer themselves to be led away from their insane lust by such bewitchments.

WITCHCRAFT, SORCERY. *praestigia.* CL 252. (Blemishes of the mind)...lack of shame, addiction to magic and witchcraft, impiety, etc.

WITH. *cum.* TCR 3. with and in His glorified Human, He returned into His Divine in which He was from eternity.

WITHDRAW. *subtrahere.* CL 225. That kind is attracted and drawn in by the male which is congruous with him,

SD 300. It was granted me to perceive it by a certain kind of subtracting or withdrawing, which I can scarcely describe.

SD 328. That it is a kind of withdrawing I have also learnt by living experience,

SD 658. (Traders) in the other life go about and continually seek to take away the goods of others.

WITHHOLD, DETAIN. *detinere.* AC 7072. They abstained from changing them, (EU 33) SD 965. It is nothing else than the detention of angelic minds upon those things which are in agreement with them.

SD 1439. Nor should man strive to assume the love of the truths of faith from himself,

WOLF. *lupis.* DLW 339. In hell are to be seen...wild creatures of every kind, as tigers, wolves, foxes,

CL 525e. Were the good of one to be transferred into

another who is in evil, it would be as though a lamb were thrown to a wolf,

TCR 45. This love causes its lusts to appear at a distance like various kinds of wild beasts, some like wolves and tigers,

TCR 296:2. There he now acts the lion, now the bear, now the tiger, the leopard, or the wolf;

TCR 448. They stick together much as a sheep tied to a wolf,

TCR 782:5. There the wolf and the lamb are to feed together;

Char. 195. They look upon men as a tiger or a wolf upon lambs and sheep,

WOLFF. *Christian Wolff.* TCR 696. A man stood holding on to the skirt of his garment, who was said to be Wolff.

NOTE: SD 4727 must refer to John Christopher Wolff who died in 1739, because C. Wolff did not die until 1754.

WOMAN. *mulier.* AC 4434:2. How Shechem sought (Dinah) for a woman,

AC 4823. In the Word by a 'man' is signified falsity, and by a 'woman' the evil thereof.

AC 5570. There are many, especially women, who have vested everything in adornment, (SD 1226)

AC 8647. Moses' wife represents good, because the spiritual kingdom is treated of.

AC 8994:3. They who are in the affection of truth and of good...or 'women' are not affected with knowledge,

WOMB. *in utero.* DP 328:5. These two receptacles are formed in every one in the womb.

DP 330. Everyone is formed in the womb in that image according to that likeness by the Lord,

TCR 520. (Man) is nothing but evil from his mother's womb,

WONDER. *mirari.* AC 946. The spirits to whom I spoke marveled that men should be of such a character,

AC 1008:3. Wonderful to say, in every idea of his there is an image or likeness of himself,

AC 1540e. They wonder greatly that any one perceives the Word in any other way.

AC 4419:2. In the other life such things are presented to view in a wonderful manner by means of variegations of light.

AC 5820. Wonderful to say he is then averse to all the truths of faith,

AC 6316. It will surprise you to hear that a great part of the learned are sensuous.

AC 9256:7. Wonderful to say, the Gentiles worship the one only God under a human form;

AC 10159. Wonderful to say the angels who are raised up into the sphere of the third heaven, come into a plain perception about this subject.

AC 10384. They wondered exceedingly that there is such an art,

HH 86. Those in heaven were amazed that men believe themselves intelligent, who, in thinking of God, think of something invisible,

HH 203. The thought of his understanding and all the

affection of his will...wonderfully communicate with the societies there,

HH 456:3. Nearly all who come from the world are greatly surprised that they are alive,

HH 555. At first I wondered how it is that love of self and love of the world could be so diabolical,

WH 14e. Herein the Word is more wonderful than all other writings.

EU 26. They wonder at its being supposed by some...that the heaven of the Omnipotent God consists only of the spirits and angels who come from one earth,

EU 38:3. I was surprised to find that he applied himself to the right ear,

EU 65:3. What surprised me, they so blushed with shame for having doubted on this point,

EU 92. Some spirits who were from that earth were surprised that so many spirits from hell were about me,

EU 95:3. I wondered that there could be speech of this kind,

EU 96. This knowledge in some animals is such that man cannot but be amazed at it.

EU 111. The more simple spirits who were with me laughed at them, at which I greatly marvelled.

EU 135:3. They were so amazed that they called it the miracle of miracles,

DLW 60. They see therein the wonderful works of God, which the more interiorly they are viewed, the more wonderful they are.

DLW 295. What is wonderful, they said that they seemed to themselves to think, speak, and write in the spiritual state,

DP 187. When they see events in some wonderful series, they see the Divine Providence,

DP 317e. Besides other wonderful things which are called instinct.

DP 319:2.4. What is wonderful, everyone knows the way, as though he scented it with his nostrils.

DP 338:4. What is wonderful, when he meets them and sees them it is as if he had known them from infancy.

CL 136e. They also being distinguished with adornments given them from heaven, whereat the men wondered.

TCR 66. What is wonderful, when their inmost sight is opened, they recognize their own image in them;

TCR 181. Wonderful it is that the doctrine of justification by that faith alone controls every point of doctrine in Christian churches;

TCR 187:4. While I wondered at these things the angels said, 'You shall see something still more wonderful'.

TCR 380:2. It is remarkable that the more any one deems himself to be superior to others...

TCR 389:2. One of them said, 'Listen to something wonderful.'

SD 309. It is then known more and more clearly, by a wonderful perception, whether, and in what manner, there is any dissent;

SD 424. It may seem wonderful to everyone, that the Gospel is preached to souls in like manner as on earth,

SD 792. That spirits who have not believed in a life after death are amazed when it is shown them.

SD 1046. They may at the same time be the cause of self-admiration.

SD 4584. What is wonderful, all in hell, how many soever they may be, when viewed in the ordinary light of heaven, appear like each other,

Coro. 19. I will mention some strange things, which yet are not strange in heaven;

WONDERFUL. *mirabilis.* TCR 695:5. I talked with these angels about the wonderful effects that spring from the influx of the spiritual world,
See TCR 625, SD 102.

WOOD. *lignum.* AC 1097:2. 'Both hewers of wood and drawers of water for the house of my God;' (Joshua ix. 23)

AC 4943. Some of them appear to themselves to cut wood. (See AC 8740)

EU 70:5. In order to acquire warmth they seem to themselves to cut wood,

TCR 134:2. 'Cursed is every one that hangeth on the wood of a cross.'

SD 534. He likewise was splitting wood, standing, and holding the wood he was splitting beneath his feet.

Char. 203. Take a little stone or a piece of wood from the earth into your hand,

WOOD, FOREST. *sylva.* TCR 177e. You will see for yourself the goings and wanderings, not only of the many but your own also previously in the gloomy forest below.

WORD. *Verbum.* AC 2606-2608. The Word of the Old Testament was formerly called the 'Law and the Prophets'.

CL 41. That spiritual nuptials are meant by the Lord's words, that after the resurrection they are not given in marriage.

CL 516. The marriage of good and truth, is in each and every thing of the Word, (other references in this number)

SD 2445. A vision concerning the interiors of the Word.

SD 4533. It is solely a universal affirmative with which man is imbued as to truths by the Lord, as that the Word is the Word,

Coro. 1. Without some knowledge of the Consummation of the Age..., the Word is shut up.

WORD. *vox.* DP 201:3. There are many who think of the Divine Providence only as an empty term.

SD 412. That the words of speech cannot express, still less exhaust, anything in the third heaven:

WORD OF EVANGELISTS. AC 2026. It is said in the Word of the Evangelists that the Father gave unto Him all things that are in heaven and on the earth.

WORK, LITTLE WORK. *opusculum.* AR Pref. (The last judgment), dealt with in a special little work published in London in 1758,

AE 229:2e. About which, see also in the small work on *The Last Judgment*,

WORKS. *facta.* CL 530e. The deeds follow the body into the tomb, but the mind rises again.

WORKMAN. *faber.* DLW 340. (Nature) contributes not more to the production of those things

than, for instance, a tool does to the work of a mechanic,
WORLD. *orbis.* EU 35. Some of the spirits of the earth Mercury came to me,

SD 389. They are dispersed throughout the whole globe.

SD 436. (They) appear to themselves to run around an orbit backwards.

SD 1084. Those who acknowledged such spirits as Christ are also distinguished from others in the other life,

WORLD. *material world.* DP 74:3. It is not possible for anything to exist in the natural world out of connection with the spiritual world,

DP 167. These lights are not natural but spiritual, for all natural light is dead,

DP 251:4. All things which take place in the natural world correspond to spiritual things in the spiritual world,

CL 133:2. This they confirmed by the marvels which they recalled to memory from what they had seen, heard, and read in the natural world;

CL 182:3. 'He speaks with angels and has open sight into the spiritual world, just as he has open sight into the natural world.'

CL 207:5. 'Here all things are substantial not material;'

CL 326:2. 'I am in the world called the natural world, in which you were and from which you have departed;'

CL 380:11. The expanse of nature is called the natural world,

WORLD OF SPIRITS. *mundus spiritualem.* DP 251:4. All things which take place in the natural world correspond to spiritual things in the spiritual world,

DP 307:3. The exterior He governs in the world of spirits, which is intermediate between heaven and hell.

TCR 619. That it is so, I was enabled to see clearly from the spheres in the spiritual world,

SD 3645. That in the world of spirits every one thinks another to be nothing.

WORM. *vermis.* SD 2298. That a little worm...possessed organs of sense,

SD 2475. I spoke with spirits concerning worms that become butterflies;

WORSHIP. *cultis.* AC 4208:2. It was a peculiarity in that house that each family worshipped its own god.

AC 10203. 'Incense' signifies worship from love; SD 2777-9. Concerning those who place worship in externals only, and so live in security.

WORSHIP IN HEAVEN. AC 8261. This signifies the glorification of the Lord by those who are of the spiritual church on account of liberation,

HH 223. That I might learn about their meetings in temples, I have been permitted at times to attend and to hear the preaching.

CL 16. (They) folded their hands and together murmured a devout thanksgiving to the Lord.

CL 24. When the congregation was assembled, the priest ascended the pulpit and preached a sermon full of the spirit of wisdom.

WORST. *pessimus.* SD 285. It is a hell too grievous for description;

WORTHLESS ONE. *nebulo.* CL 216:2. A certain worthless spirit, by cunning speech, took away from them the idea of what is eternal in respect to marriage.

WRATH. *escandescencia.* SD 248. When the ultimate heaven is not directed by angels, the evil spirits are greatly enraged, and are most malicious.

WREATH. *fasciola.* SD 4595. They wrap round, as it were, with bandages, a counterfeit wand, and this in very numerous folds,

WRIST. *pupes.* CL 20:3. Fastening the bracelets upon her wrists and the necklace around her neck, he said, 'Accept these pledges.'

WRITE. *scribere.* AC 2311. (The Word) is in this way distinct from all other writing,

AC 2899. A Word afterwards followed in the Jewish Church that in like manner was written by representatives and significatives,

CL 73. The writings that are extant are by writers posterior to those ages,

CL 314e. Therefore it is said in the Word that it is 'written upon the hands'.

SD 159. I am in a similar state now as I am writing these things,

SD 3619. A certain spirit wished that I should observe and write down those things which were in my mind,

SD 4552. There were some of the more evil sort of sirens who approached, when I wrote,

AE 1079e. (The Word) was written from such an inspiration to which nothing else in the world can in anywise be compared.

WRITE. *conscribere.* AC 9414e. It was the beginning of revelation, seeing that everything else in the Word was written afterward.

HH 1. For the Word has been written by means of pure correspondences,

WRITING. AC 7663:2. By the words in this verse,

AE 828:3. They write not by letters, like the other angels, but by curves and inflexions that contain arcana,

WRITINGS. *scripturas.* TCR 697e. This cloud penetrated the roof and brightened the walls; and I heard that they saw writings,

X

XAVIER. *Xaverius.* TCR 824. I talked with one of them who they said was Xavier.

SD min. 4603. Certain ones were mentioned, for example, Antonius, Francis Xavier, and David;

XENOPHON. *Xenophon.* TCR 692. 'In and about the city the old Grecian sages dwell, such as Pythagoras, Socrates, Aristippus, and Xenophon,

Y

YEAR. *annus.* DLW 73. Time is measured by days, weeks, months, years, and centuries;

YELLOW. *flavus.* AC 731. Black and white, which when variously modified by the rays of light are turned into beautiful colors - such as blue, yellow, and purple,

YOUTH. *juventus.* TCR 850. 'Such was the good pleasure of the Lord, who prepared me for this office from my early youth.'

Z

ZACHARIAS. *Sacharias.* SD min. 4662. In like manner, an angel spoke to Zacharias,

ZEAL. *zelus.* DP 139:8. These can burn, as it were, with zeal for the salvation of souls,

DP 258:3. This is read with much zeal in the presence of all those who approach the Holy Supper;

CL 208:2. 'From the zeal of love for your happiness, and at the same time for our own, we feign not to know them'.

TCR 35:6. Then with some heat of zeal for the truth we addressed him,

TCR 48:6. When this had been said there came upon them a zeal arising from a love for the truth,

TCR 108e. This command they are executing with great zeal and industry.

Char. 122. He declares to his hearers that he speaks from God, from zeal for their souls,

ZECHARIAH. *Sacharia.* AR 36. John was in this state when he wrote the Apocalypse; and sometimes also Ezekiel, Zechariah, and Daniel were in it;

AR 945. At one time or another Ezekiel, Zechariah, Daniel and others of the prophets have been in a similar state;

ZELOTYPIA. *zelotypia.* CL 367. Since the zeal of conjugal love is the zeal of zeals, therefore it is called by a new name, zelotypia.

ZION. *Zion.* HH 216. By Zion also is meant heaven and the Church:

CL 21:3. It is because the church is signified by Israel, Zion, and Jerusalem, that the virgin and daughter of Israel, of Zion, and of Jerusalem is so often spoken of in the Word.

AR 620. In consequence of this Israel, Zion, and Jerusalem are in the Word termed 'virgins' and 'daughters',

ZODIAC. *zodiacus.* TCR 29. (Times were established) by the progression of these rotations from point to point along the zodiac,

See SD vol, IV, p. xiii Preface.

ZWINGLIAN. *Zwingliani.* TCR 378:2. After them, whole battalions of heresiarchs invaded the church, as...the Zwinglians,

FURTHER ADDITIONS

APOCALYPSE. Coro. 1. These three subjects are treated of...fully in the Apocalypse.

APOSTOLIC WORD. Coro. 1. These three subjects are treated of in...the Apostolic Word.

CHEERFUL. SD 742. They disposed my face to be, as it were, laughing and cheerful.

CHRIST. SD 531. As regards the name 'King', they consider that it is beneath (Christ's) dignity,

CONSUMMATION. Coro. 1. Without some knowledge of the Consummation of the Age...the Word is shut up.

GOSPEL. AC 10429e. Lastly from the Lord Himself in the Gospels.

HARM. SD 2171. There are also genera and species of such as continually devise to bring harm upon man,

KNOWLEDGE. Coro. 1. Without some knowledge of the Consummation of the Age...the Word is shut up; nor can anything but knowledges open it.

NEW CHURCH. Coro. 1. Without some knowledge of...the New Church, the Word is shut up.

NEW TESTAMENT. Coro. 1. These three subjects are treated of in the Prophetic Word of the Old Testament.

OLD TESTAMENT. Coro. 1. These three subjects are treated of in the Prophetic Word of the Old Testament.

OPEN. Coro. 1. Nor can anything else open it.

PROPHETIC. *propheticus.* Coro. 1. These three subjects are treated of in...the Prophetic Word.

SECOND COMING. Coro. 1. Without some knowledge respecting...the Second Advent of the Lord, and the New Church, the Word is, as it were, shut up.

SPIRITUAL. SD 624. (Spirits from Jupiter) are unwilling to admit the word 'spiritual',

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LATIN. *Latinus* HH 464 Ancient languages such as the Hebrew, Greek and Latin.

Life 6 In this paragraph Swedenborg presents a translation into Latin of the foregoing Exhortation.

TCR 159:4 Roman Catholics repeat their masses in Latin.

Ath. Creed Pref. (page 483, Vol. VI, AE) "All these things have been written out in the Latin language, and they have been sent to all the archbishops...."

Ath. Creed, No. 219 (page 532) "The contents of the things in this work, in the books written in Latin and sent to the archbishops, the bishops and the noblemen of the kingdom of Great Britain."

AE 388:22 "the idea that adheres to the word (*fera*) in the Latin must be entirely laid aside."

AE 411:13 Peter is not called a rock (*petra*) in the Greek and Latin because the name was bestowed upon him as a personal name.

AE 617:33 "It is from correspondence that in human language taste (*sapor*) and to have taste (*sapere*) are predicated of the perception of a thing, and from this comes wisdom (*sapientia*).

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