

A GLOSSARY
OR
THE MEANING OF
SPECIFIC TERMS AND PHRASES USED BY
SWEDENBORG
IN HIS
THEOLOGICAL WRITINGS
GIVEN IN HIS OWN WORDS

COMPILED BY
JOHN STUART BOGG

“Since the subjects which are contained in the internal sense of the Word are such that they cannot be explained without adequate terms, and since no more adequate terms are afforded wherewith to express exterior things than by *natural*, and interior things by *rational*, the things which are of truth by *spiritual*, and the things which are of good by *celestial*, one cannot do otherwise than employ these expressions; for without expressions adequate to the subject nothing can be described.”—*Arcana Coelestia*, n. 4585.

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The Swedenborg Association
Bryn Athyn, Pennsylvania

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1725 Huntingdon Road • Box 533
Bryn Athyn, Pennsylvania 19009 • USA

ISBN 1-883270-02-2

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American National Standard for Permanence of Paper
for Printed Library Materials Z 39.48-1984.

**A GLOSSARY OF SPECIFIC TERMS AND
PHRASES USED BY SWEDENBORG**

PRINTED IN THE UNITED STATES OF AMERICA

PUBLISHER'S NOTE

In his Introduction, John Stuart Bogg says that "this Glossary can be regarded only as a beginning. Much better work will doubtless be done by other compilers in time to come." Almost eighty years after these words were written, Bogg's *Glossary* remains the best and most comprehensive work of its kind. Long out of print and in great demand among many readers of Emanuel Swedenborg's theological writings, the *Glossary* is an indispensable reference for anyone who wishes to understand the precise meaning of a particular term or phrase encountered in the standard English translations or in the Latin originals.

The Swedenborg Association is pleased to make Bogg's *Glossary* available once again, and it gratefully acknowledges the kind permission of the Swedenborg Society, London, to reprint this book.

KEY TO THE ABBREVIATIONS USED
IN THE GLOSSARY.

SINGLE-LETTER ALPHABETICAL LIST.

<i>A.</i> Arcana Cœlestia.	<i>M.</i> Conjugal Love.
<i>B.</i> Brief Exposition.	<i>N.</i> New Jerusalem and its Heavenly Doctrines.
<i>C.</i> Doctrine of Charity.	<i>P.</i> Divine Providence.
<i>E.</i> Apocalypse Explained.	<i>R.</i> Apocalypse Revealed.
<i>F.</i> Doctrine of Faith.	<i>S.</i> Doctrine of the Sacred Scripture.
<i>H.</i> Heaven and Hell.	<i>T.</i> True Christian Religion.
<i>I.</i> Intercourse of the Soul and Body.	<i>W.</i> Divine Love and Wisdom.
<i>J.</i> Last Judgment.	
<i>L.</i> Doctrine of the Lord.	

SUPPLEMENTARY LIST.

C.J. Continuation concerning the Last Judgment.
C.S.W. Continuation concerning the Spiritual World.
Can. Canons.
Cons. Consummation of the Age.
Cor. Coronis.
De Verbo. Concerning the Sacred Scripture. Posthumous.
E.(D.L.) Divine Love, from the Apocalypse Explained.
E.(D.W.) Divine Wisdom, from the Apocalypse Explained.
Life. Doctrine of Life.
W.H. White Horse.

INTRODUCTION.

FROM the time when—some fifty-five years ago—the Compiler of this Work first began a serious study of the Writings of the New Church, he conceived the idea that the treasures of wisdom revealed in them by the LORD might be made more accessible to students, both ministerial and lay, if special technical terms and phrases used therein were explained in the words of those Writings themselves. With this end in view, the present Glossary has been prepared.

There are those who imagine that the terms used in the Writings are a hindrance to a clear understanding of their meaning. But the terms employed are those adequate to convey a correct idea of the subject elucidated. That no others would serve the purpose intended is distinctly stated by Swedenborg.

It is observable that some of the terms used, *e.g.*, Internal, External, Natural, Rational, Spiritual, Celestial, etc., are dealt with in the Glossary under various headings, each adding something to the student's knowledge of the particular subject treated of.

The translations of the Writings of Swedenborg in the future, as in the past, are likely to differ; hence it has been thought best to give the Latin original of the term or phrase. In each case, this immediately follows the English translation.

INTRODUCTION.

This Glossary can be regarded only as a beginning. Much better work will doubtless be done by other compilers in time to come. But with thankfulness to Him Who inspired the idea, and gave the Compiler the power to carry it out, he now offers the work to the Church.

ALTRINCHAM, July 27th, 1915.

THE GLOSSARY.

A.

Abstract Thought. *Cogitatio separata.* To love, and not to do good when one can, is not to love, but only to think that he wills and loves; thus it is abstract thought, which vanishes and is dissipated. H. 475. See Angelic Speech.

Accommodation. *Accommodatio.* There are three things which follow in order, accommodation, application, and conjunction. There must be accommodation before there can be application, and there must be accommodation and application together before there can be conjunction. Accommodation on the part of God was brought about by His becoming Man; application on the part of God is perpetual, so far as man applies himself in return; and, as this takes place, conjunction also results. T. 370.

Acknowledging and Worshipping the Lord. *Agnoscere et colere Dominum.* Acknowledging and worshipping the Lord means living according to His commandments, that is, living the life of faith and charity. A. 9193.

Acknowledgment. *Agnitio.* Faith is by no means a knowledge of those things which are of faith, for this is only science; but faith is acknowledgment. . . . When charity is present, which is the goodness of faith, then acknowledgment is present, which is the verity of faith. A. 654.

Active Forces, The. *Vires activa.* The atmospheres are the active forces, the waters are the middle forces, and the earths are the passive forces, from which all effects exist. W. 178.

Actual Piety. *Pietas actualis.* Actual piety is to act in every work and in every function from what is sincere and right, and from what is just and equitable, and this because it is commanded by the Lord in the Word; for thus man in his every work looks to heaven and the Lord, with whom he is thus conjoined. E. 325.

Actual Repentance. *Pœnitentia actualis.* Actual repentance consists in self-examination, in the knowledge and acknowledgment of sins, in self-condemnation on account of them, in confessing them before the Lord, in imploring help and power to resist them, in desisting from them, and so leading a new life; and all this as of yourselves. R. 531.

Adequate Terms. *Termini adæquati.* Since the subjects which are contained in the internal sense of the Word are such that they cannot be explained without adequate terms, and since no more

adequate terms are afforded wherewith to express exterior things than by *natural*, and interior things by *rational*, the things which are of truth by *spiritual*, and those which are of good by *celestial*. one cannot do otherwise than employ these expressions; for without expressions adequate to the subject nothing can be described. A. 4585.

Adjunction. *Adjunctio.* Adjunction is predicated of the communication of the truth of the Natural with the good of the Rational. A. 3514. See General Presence.

Adscititious Good. *Bonum ex adscititio.* Good with a man is from a two-fold origin, namely, from what is hereditary and thence adscititious (added), and also from the doctrine of faith and charity; in the case of the Gentiles from their religiosity. Good and truth from the former origin is good natural not spiritual; but the good from the latter origin is good natural-spiritual: from a similar origin is truth, since all good has its own truth adjoined to it. A. 4988.

Adulteration of Good, The. *Adulteratio boni.* See Falsification of Truth.

Adulterated Goods. *Bona adulterata.* Goods which are applied to evils, as the goods of love to the Lord applied to the loves of self, and the goods of love towards the neighbour applied to the loves of the world, are called adulterated. E. 1099.

Adultery. *Adulterium.* See Fornication.

Affected by Truths, To be. *Affici veris.* To be affected by truths is the same thing as to wish out of affection to know them; and, when they are found, to drink them in out of the joy of affection. W. 404.

Affection. *Affectio.* Affection is nothing else than love, but the continuity of it; for man is affected either with evil and falsity, or with good and truth, out of love. This love, since it is present with and inherent in all things in general and particular belonging to man, is not perceived as love, but is varied according to circumstances, and according to states and their changes; and this continually in each single thing that the man wills, thinks, and acts. This continuity of love is what is called affection. A. 3938.

Affection of Bearing Fruit, The. *Affectio fructificandi.* See Affection of Truth.

Affection of Charity, The. *Affectio charitatis.* The affection of charity is the heavenly affection itself, which is from the Lord alone. A. 4776.

Affection of Conjunction, The. *Affectio conjunctionis.* The very affection of truth for the sake of life, regarded in itself, is the affection of conjunction. A. 9206.

Affection of Good, The. *Affectio boni.* The affection of good consists in doing good from the love of good. A. 1997.

Affection of Good and Truth, The. *Affectio boni et veri.* Charity itself is the affection of good, and faith is the affection of truth, and both conjoined together into one make the affection of good and truth. E. 736.

Affection of Heaven, The. *Affectio cæli.* Charity or neighbourly love is the affection of heaven. E. 212.

Affection of Natural Truth, The. *Affectio veri naturalis.* Natural truth is a lower truth, and the affection of natural truth is a lower affection of truth; by this, general scientifics are proximately enlightened. A. 3096.

Affection of Spiritual Truth, The. *Affectio veri spiritualis.* See Affection of Truth from Good.

Affection of the Female, The. *Affectio feminae.* The affection of the female is the affection of loving knowledge, intelligence, and wisdom, nevertheless, not in herself, but in the man, thus of loving the man. M. 91.

Affection of the Male, The. *Affectio masculi.* The affection of the male is the affection of knowing, understanding, and becoming wise. M. 90.

Affection of Truth, The. *Affectio veri.* The affection of truth consists in doing good from the love of truth. A. 1997. It is the same thing, whether we say the affection of truth or the delight of truth; for there is no affection without delight. E. 22. Man has the affection of truth when he loves truth, and turns away from what is false. He has the affection of good, when he loves good uses, and turns away from evil uses. He has the affection of bearing fruit, when he loves to do goods and to be serviceable. 943. See Being in the Affection of Good.

Affection of Truth from Good, The. *Affectio veri ex bono.* Charity is the affection of truth from good, or the affection of spiritual truth. C. v. 4. Genuine truth, the affection of which is charity, looks to nothing but life with the neighbour; wherefore the affection of truth from good is nothing else. vi. 5.

Affections. *Affectiones.* The derivations from love are called affections. R. 875. The outermost affections are those which belong to the body, and are called appetites and pleasures; those which are proximately more interior belong to the lower mind, and are called natural affections; but the internal are those of the rational mind, and are called spiritual affections. A. 3849.

Affinity. *Affinitas.* See Consanguinity.

Affirmative, The. *Affirmativus.* There are two principles, one which leads to all folly and insanity, and another which leads to all intelligence and wisdom. The former principle consists in denying all things, or saying in one's heart that one cannot believe such things, until one is convinced by those things which one can apprehend or feel: this principle is that which leads to all folly and insanity, and is to be called the negative principle. The other principle consists in affirming the things which are of doctrine out of the Word, or in thinking and believing in oneself that they are true because the Lord has said so: this principle is that which leads to all intelligence and wisdom, and is to be called the affirmative principle. A. 2568. They think from the affirmative who believe things to be true because the Lord has declared them in His Word, consequently who have faith in the Lord. 2588.

Afflux. *Affluxus.* Those who are in a state of damnation, that is, who are in a state of sheer falsity from evil, cannot interiorly receive any influx of truth and good, but exteriorly, which is afflux. A. 7955.

Age, An. *Sæculum.* By an age is meant duration even to the end. A. 10,248.

Agree Together, To. *Concordare.* Worldly and heavenly things agree together in man, when heavenly things have dominion over worldly things; but they are at variance, when worldly things have dominion over heavenly things. A. 4099.

Alienated to Scientifics. *Divinum Verum abalienatum ad scientifica.* When Divine Truth is said to be sold, or alienated to scientifics, by those who are in the truth of simple good, it denotes that they consulted scientifics; for they who are in the truth of simple good suffer themselves to be very much led away by the fallacies of the senses, thus by scientifics, which are from those fallacies. A. 4788.

All of the Church, The. *Omne Ecclesia.* As the Church is the Lord's kingdom upon earth, the Lord alone is the All of the Church. A. 768.

All of Worship, The. *Omne cultus.* Love and faith constitute the All of Worship. A. 4581.

Altitude. *Altitudo.* That dimension which consists of discrete degrees is called altitude, or height; and that which consists of continuous degrees is called latitude or breadth: their position relatively to the sight of the eye does not alter the denomination. W. 185.

Ancient Church, The. *Ecclesia Antiqua.* See Church among the Ancients.

Angel, An. *Angelus.* A man is an angel when he is in truths from good; he also becomes an angel after death. E. 430.

Angelhood of Heaven, The. *Angelicum cæli.* The very angelhood of heaven is the Divine Love and the Divine Wisdom. This Divine is called the Angelic when it is in the angels. W. 114.

Angelic, The. *Angelicum.* See Angelhood of Heaven.

Angelic Life. *Vita angelica.* Angelic life is love to the Lord and mutual love, in which there is innocence. H. 344.

Angelic Love of the Sex, The. *Amor sexus angelicus.* The angelic love of the sex is a most pleasant expansion of all things of the mind, and consequently of all things of the breast, and inwardly in the breast; it is as if the heart sported with the lungs, from which sport proceeds a respiration, a tone of voice, and a speech, which cause the social gatherings among the sexes, or among young men and maidens, to be heavenly sweetnesses themselves, which are pure. M. 44.

Angelic Perception. *Perceptio angelorum.* Angelic perception consists in their perceiving what is true and good, and what is from the Lord, and what from self; and also in their perceiving the source and quality of their thoughts, words, and actions, when these proceed from themselves. A. 1383.

Angelic Speech. *Loquela angelica.* Speech that is abstract or separate from man, is angelic speech; for in heaven the thought is employed about things apart from persons. Abstract thought can pass through the whole heaven without stopping anywhere, but thought determined to a person or a place is fixed and stopped. A. 8985.

Angelic Spirits. *Angelici spiritus.* They who are in the ultimate heaven, which is called the court, are termed angelic spirits: they who are in the middle heaven are termed spiritual angels: but they who are in the inmost heaven, celestial angels. A. 9741.

Angelic State in Heaven, The. *Status angelicus in cælo.* The angelic state in heaven is that they neither desire, nor act, and do not even think and speak, from themselves, or from their own proprium; their conjunction with the Lord consisting in this. A. 8495.

Angelic Wisdom. *Sapientia angelica.* Angelic wisdom consists solely in this, that the angels see and comprehend what they think. F. 4.

Anger. *Ira.* It is called anger, when evil assaults good, but zeal, when good rebukes evil. A. 2351.

Animal Mind, The. *Mens animalis.* See Natural Mind and Spiritual Mind.

Animals, Imperfect. *Animalia imperfecta.* See Perfect Animals.

Apparent Truths. *Veritates apparentes.* See Appearances.

Apparent Truths of the Gentiles, The. *Vera quæ gentibus apparent ut vera.* The truths which appear as truths to the Gentiles are in general such as teach the worship of some God, from whom they are to ask their good, and to whom they are to attribute it, and, so long as they live in the world, they do not know that this God is the Lord. A. 3778.

Appearances. *Apparentiæ.* So long as appearances remain appearances, they are apparent truths, according to which every one may think and speak; but when they are accepted for real truths, which is the case when they are confirmed, then apparent truths become falsities and fallacies. W. 108.

Appearances of Truth. *Apparentiæ veri.* In some places in the sense of the letter truths are not naked, but clothed, and these are called appearances of truth. S. 51. Neither with man, nor even with the angels, are any truths pure, that is, without appearances, all and each of them being appearances of truth; nevertheless they are accepted by the Lord as truths, if good is in them. A. 3207.

Appetites and Pleasures. *Appetitus et Voluptates.* See Affections.

Application. *Applicatio.* See Accommodation.

Appropriate, To. *Appropriare.* Whatever a man believes he does of himself he appropriates to himself; if good, he appropriates that to himself, and makes it his own, when yet it is of God and from God; if evil, he also appropriates that to himself, and makes it his own, when yet it is of the devil and from the devil. B. 69.

Appropriated to Man, What is. *Appropriatur homini.* Nothing is appropriated to man except what he does from freedom according to reason. This is because freedom is of the will, and reason is of the understanding; and when a man acts from freedom according to reason, he then acts from the will by his understanding; and whatever is done by the conjunction of both is appropriated. P. 138.

Appropriation. *Appropriatio.* Appropriation is effected when truths, or the cognitions of good and truth, are insinuated by pleasantnesses and delights into the Natural; and when these truths are adjoined to good there, then there is effected a communication with the truth and good of the Rational, thus with the Rational, and this communication is what is called appropriation. A. 3513.

Appropriation of Good, The. *Appropriatio boni.* By the appropriation of good is meant the implantation of good into the will, for good cannot be said to be appropriated to man, until it becomes of his will. A. 10,109.

Approximations. *Approximationes.* Approximations are similarities of the state of the interiors. H. 193.

As of Himself, To Act. *Facere sicut ex se.* Every one who does the work of repentance, is reformed and regenerated. Both must be done by man as of himself, but this as of himself is also from the Lord, because the Lord gives the power both to will and to perform, and never takes it away from any man. . . . Act of yourselves, and believe that it is from the Lord, for thus you will act as of yourselves. B. 69.

B.

Basis, Containant, and Support. *Basis; continens; firmitermentum.* In every Divine work there is a first, a middle and a last; and the first passes through the middle to the last, and thereby exists and subsists; hence the last is the Basis. The first, also, is in the middle, and by means of the middle it is in the last; thus the last is the Containant. And because the last is the Containant and the Basis, it is also the Support. S. 27.

Beginning, The. *Principium.* The Most Ancient time is called the beginning; by the prophets in different places it is called the days of antiquity, and also the days of eternity. The beginning also involves the first time when man is being regenerated, for then he is born anew, and receives life. A. 16. See Commencement.

Being a Man. *Per esse homo.* To be a man means to perform uses to the neighbour for the sake of the Lord. E. (D.L. xiii. 4).

Being and Manifestation. *Esse: existere.* Love, all things of which are called goods, is the esse of a thing; and wisdom, all things of which are called truths, is the existere of a thing from that esse. P. 11.

Being in the Affection of Good. *In affectione boni esse.* They

who are in the affection of truth, think, investigate, and discuss, whether a thing be true, or whether it be so, and when they are confirmed that it is true, or that it is so, they further think, investigate, and discuss what it is; thus they stick in the first threshold, and cannot be admitted into wisdom, until they are without doubt. But those who are in the affection of good, by virtue of the good itself in which they are, know and perceive that it is so; and thus they do not stick in the first threshold, but are in the inner chamber, being admitted into wisdom. A. 2718.

Being in the Affection of Truth. *In affectione veri esse.* See Being in the Affection of Good.

Being in the Lord. *Per esse in Domino.* To be in the Lord means to be of use. E. (D.L. xiii. 1).

Belief in the Divine Providence. *Qui credit Divinam Providentiam.* He believes in the Divine Providence who acknowledges evil to be sin, and desires to be withdrawn from it. P. 298.

Believe in the Lord, To. *Credere in Dominum.* To believe in the Lord is not only to acknowledge Him, but also to keep His commandments. T. 151.

Believing in the Divine. *Credere Divinum.* See Looking to the Divine.

Benefactions of Charity, The. *Beneficia charitatis.* The benefactions of charity are all the good deeds outside of his official duty which a man who is a charity does from freedom. C. ix. (p. 61)

Blasphemy against the Holy Spirit. *Blasphemia contra Spiritum Sanctum.* Blasphemy against the Holy Spirit is blasphemy against the Divine of the Lord; [a word] against the Son of Man is something against the Word by interpreting the sense of it wrongly; for the Son of Man is the Lord as to the Word. L. 50.

Blasphemy against the Son of Man. *Blasphemia contra Filium hominis.* See Blasphemy against the Holy Spirit.

Blind Faith. *Fides oclusa aut caeca.* Closed or blind faith is a faith in things mystical which are believed without any discernment whether they are true or false, or whether they are above reason or contrary to it. T. 345.

Bonds, Internal and External. *Vincula interna et externa.* All affections are bonds, for nothing holds man in bonds but his affections. The affection of each man does not indeed appear to him as a bond; but nevertheless it is so called, because it rules him, and keeps him bound to it. But the internal affections are called internal bonds, as the affections of good and truth are called the bonds of conscience. To these correspond external bonds or external affections, for every thing internal has a corresponding external. A. 3835.

Book of Life, The. *Liber vitae.* Every one carries along with him into the other life the memory of his actions, thus the book of his life. A. 8620.

Boundaries. *Termini.* All boundaries are such that they are the last to those that go out, and the first to those that enter in. A. 4116. See Centre, Circumferences.

Breadth. *Latitudo.* See Altitude.

Brotherhood. *Fraternitas.* In the other life, all are con-associated according to affections, and they who are con-associated constitute a brotherhood; not that they call themselves brethren, but that they are brethren by conjunction. Good itself and truth itself in the other life make what, on earth, is called consanguinity and relationship, wherefore they correspond. A. 4121.

C.

Cardiac of Heaven, The. *Cardiacus cæli.* The kingdom where love reigns is called the Cardiac of Heaven. W. 381.

Celestial. *Cæleste.* In the universal sense, all good which is of love and charity is called Celestial; and all truth which, by derivation thence, is of faith and intelligence, is called Spiritual. A. 4286. The Celestial is love to the Lord and towards the neighbour. 1096. The Celestial flows in from the Lord, and indeed through the internal man into the external; in the interior man it is called the interior Celestial, in the exterior man it is called the exterior Celestial. 1824. In general, the Celestial are those who have love to the Lord, and the Spiritual those who have charity towards the neighbour. 2088. Whether we say the good of the Celestial Kingdom, or the Celestial, it is the same thing, for the Celestial is the good of that Kingdom; the case is the same with the good of the Spiritual Kingdom and the Spiritual. 9915. The Divine which flows in from the Lord and is received in the third or inmost heaven is called Celestial, and hence the angels there are called Celestial angels. H. 31. See Spiritual.

Celestial Affections. *Affectiones Cælestes.* See Spiritual Affections.

Celestial and Spiritual, The. *Cælestes; Spirituales.* They who are in the middle or second heaven are called celestial-spiritual; they are named celestial from mutual love, and spiritual from intelligence thence. A. 4286.

Celestial and Spiritual Heavens. *Cælum Cæleste: cælum spirituale.* It is known that there are three heavens, namely, the inmost, middle, and ultimate heaven, or, what is the same thing, the third, second, and first. The inmost or third heaven is celestial, for the angels there are called celestial, because they are in love to the Lord, and hence are most conjoined to the Lord, and consequently they are in wisdom more than all the others; they are innocent, and are hence called innocencies and wisdoms: these angels are distinguished into internal and external; the internal are more celestial than the external. The middle or second heaven is spiritual, for the angels there are called spiritual, because they are in charity towards the neighbour, that is, in mutual love, which is such that one loves another more than himself; and as they are such, they are in intelligence, and are hence called intelligences: these angels also are distin-

guished into internal and external, the internal being more spiritual than the external. But the ultimate or first heaven is also celestial and spiritual, yet not in the same degree as the others, for what is natural adheres to the angels in it, wherefore they are called celestial and spiritual natural; they are also in mutual love, but they do not love others more than themselves, but as themselves: they are in the affection of good and in the knowledge of truth, and are also distinguished into internal and external. A. 4286. See Rational and Natural.

Celestial and Spiritual in the Interior Rational, The. *Cæleste et Spirituale in interiori rationali.* The Celestial itself and the Spiritual itself, which inflows into heaven from the Divine of the Lord, dwells principally in the interior Rational. Nevertheless the Celestial and Spiritual from the Lord's Divine flow also into the exterior Rational, and also into the Natural, both mediately and immediately. . . . The Celestial is from the Divine Good, and the Spiritual from the Divine Truth, both from the Lord, which, when they are in the Rational, are called the Celestial and Spiritual in the Rational, and when in the Natural, are called the Celestial and Spiritual in the Natural. A. 5150.

Celestial and Spiritual in the Natural. *Cæleste et Spirituale in Naturali.* See Celestial and Spiritual in the Interior Rational.

Celestial and Spiritual Kingdoms, The. *Regnum cæleste; Regnum spirituale.* The things which are in the inmost heaven are called celestial, but those which are in the middle heaven, spiritual: for heaven is distinguished into two kingdoms, the celestial and the spiritual. Those who are in the celestial kingdom are in the inmost or third heaven, thus nearest to the Lord, for they are in love to the Lord, and in innocence, consequently in wisdom above all the rest; while those who are in the spiritual kingdom are in the middle or second heaven, thus more distant from the Lord; these are in charity towards the neighbour, and by means of charity they are with the Lord. A. 8945. See Spiritual-Natural and Celestial-Natural Angels.

Celestial and Spiritual-Natural Heaven, The. *Cælum cæleste et spirituale naturale.* See Celestial Heaven.

Celestial Angels, The. *Angeli cælestes.* There are two angels with every man, because there are two kinds of them, one acting into man's voluntary, the other into his intellectual: those which act into man's voluntary act into his loves and ends, consequently into his goods; but those which act into man's intellectual act into his faith and principles, consequently into his truths; for these angels are entirely distinct from each other: those which act into man's voluntary are called Celestial, and those which act into his intellectual, Spiritual: to the Celestial are opposed the genii, and to the Spiritual, the spirits. A. 5978. Some angels receive the Divine Proceeding from the Lord more, and others less, interiorly. They who receive it more interiorly are called celestial angels, and they who receive it less interiorly are called spiritual angels. Hence it is that heaven

is distinguished into two kingdoms, one of which is called the Celestial Kingdom and the other the Spiritual Kingdom. H. 21. See Angelic Spirits.

Celestial Church, The. *Ecclesia caelestis.* The good of love is what constitutes the celestial Church; but the good of faith is what constitutes the spiritual Church: the truth of faith does not constitute the Church, but introduces thereto. A. 2669. The celestial Church differs from the spiritual Church in this, that they who are of the celestial Church and are called the celestial, are in love, namely, in the good and truth thereof, but they who are of the spiritual Church, and are called the spiritual, are in faith, namely, in its good and truth. 3240. The celestial Church has place with the man who is capable of being regenerated, or made a Church, as to the voluntary part; whereas the spiritual Church has place with the man who is capable of being regenerated only as to the intellectual part. 5113.

Celestial Church, The, and the Spiritual Church. *Ecclesia caelestis : Ecclesia spiritualis.* The truth of good is of the celestial Church, and the good of truth is of the spiritual Church. With those who were of the celestial Church, good was implanted in the voluntary part, which is the proper seat of good:—and from that good, that is, by that good from the Lord, they had a perception of truth, hence they had the truth of good. But with those who are of the spiritual Church, good is implanted in the intellectual part by means of truth—for all truth is of the intellectual part—and by means of truth they are led to good; for doing the truth is to them good, hence they have the good of truth. A. 5733.

Celestial Class. *Classis caelestis.* It may be expedient to say briefly what is meant by belonging to the celestial class, and to the spiritual class. It has been often said that heaven is distinguished into the celestial kingdom and into the spiritual kingdom. In each kingdom there is a difference of truths as of goods; the good of the celestial kingdom is the good of love to the Lord; and the good of the spiritual kingdom is the good of charity towards the neighbour. Every good has its own truths; celestial good its own, and spiritual good its own, which are altogether different from each other. A. 10,291.

Celestial Conjugal Love. *Amor conjugalis caelestis.* Celestial conjugal love is the love of good and truth. R. 358.

Celestial Degree. *Gradus caelestis.* See Degrees.

Celestial Faith. *Fides caelestis.* Faith is celestial when it is from love. A. 353.

Celestial Flame. *Flamma caelestis.* Love and charity is celestial flame, and faith is spiritual light thence issuing. A. 2231.

Celestial Flame and Spiritual Light. *Flamma caelestis et lux spiritualis.* With celestial flame and spiritual light, the case is as follows. The celestial things which are of innocence and love, and the spiritual things which are of charity and faith, are in a similar proportion to the heat and light which the inhabitants enjoy, for thence come all heat and light in the heavens. A. 2973.

Celestial Food. *Cibus caelestis.* Celestial food is all the good of love and charity from the Lord; spiritual food is all the truth of faith. A. 1480.

Celestial Good. *Bonum caeleste.* Celestial good is the good of the love of doing truths from the Word for the sake of good, thus for the sake of the Lord. A. 10,252. There are two kinds of good distinct from each other, that is, celestial good and spiritual good; celestial good is the good of love to the Lord, and spiritual good is the good of love towards the neighbour. 2227. See Divine Celestial Good of the Lord, Good of Love, Spiritual Good.

Celestial Good and Celestial Truth. *Bonum caeleste et verum caeleste.* Celestial good is the good of love to the Lord, and celestial truth is the good of mutual love. A. 9544.

Celestial Good and Spiritual Good. *Bonum caeleste et bonum spirituale.* Celestial Good is the good of love to the Lord, and spiritual good is the good of charity towards the neighbour. A. 4982.

Celestial Good and Truth. *Bonum et Verum Caeleste.* Celestial good and truth, as having relation to love, are in their essence good; and spiritual good and truth, as having relation to wisdom, are in their essence truth. R. 726.

Celestial Happiness and Delight. *Felix et jucundum caeleste.* There are two kinds of happiness in the internal man, to which correspond two kinds of delight in the external man; the one is that of good, and the other that of truth: celestial happiness and delight are those of good, and spiritual happiness and delight are those of truth. It is also known that truth itself has happiness and enjoyment with it; but these are only essentially such when the truth is from what is celestial. Hence truth also itself becomes celestial, and is called celestial truth. A. 1470.

Celestial Heaven, The. *Caelum Caeleste.* The inmost or third heaven is celestial, because in love to the Lord; the middle or second heaven is spiritual, because in love towards the neighbour; the ultimate or first heaven is celestial and spiritual natural, because in simple good, which is the ultimate of order therein: the case is similar with a regenerate man, who is a little heaven. A. 4240.

Celestial in the Natural. *Caeste in naturali.* See Spiritual in the Rational.

Celestial in the Rational. *Caeste in rationali.* See Spiritual in the Rational.

Celestial Interior. *Caeste interius.* See Celestial.

Celestial Kingdom, The Lord's. *Regnum caeleste Domini.* The celestial kingdom is the kingdom of the Lord's love, because the angels there are in love proceeding from the Lord, and thence in all good. R. 647. The Lord's celestial kingdom is the inmost or third heaven, thus nearest to the Lord, and His spiritual kingdom is the middle or second heaven, thus more remote from the Lord; it is by virtue of this order, that the Lord through the celestial kingdom inflows into the spiritual kingdom mediately,

and besides also immediately ; such is the influx, that the spiritual kingdom may be kept in order by means of the celestial, and thus be submitted to the Lord. The influx from the celestial kingdom takes place by means of love towards the neighbour, for this is the external of the celestial kingdom, and the internal of the spiritual kingdom, hence the conjunction of both. A. 6366.

Celestial Kingdom, The, and the Spiritual Kingdom. *Regnum caeleste: Regnum spirituale.* In heaven, or the Grand Man, there are two kingdoms ; one is called celestial, the other spiritual. The celestial kingdom is constituted of those angels who are called celestial, and these are they who have been in love to the Lord, and thence in all wisdom, for they are, more than others, in the Lord, and therefore, more than others, are in a state of peace and innocence. They appear to others like little children, for a state of peace and innocence presents that appearance. . . . The other kingdom is called spiritual. It is constituted of those angels who are called spiritual, and these are they who have been in the good of charity towards the neighbour. They place the delightfulness of life in this, that they can do good to others without reward, it being their reward to be allowed to do good to others. A. 3887.

Celestial Laws of Order, The. *Leges ordinis caelestes.* The celestial laws of order are Divine goods. P. 32.

Celestial Liberty. *Liberum caeleste.* It is from heavenly freedom to think and to will good, and so far as ability is given, to speak and do it. . . . They who are in the love of good perceive that heavenly liberty is liberty itself. P. 43.

Celestial Life Itself. *Ipsa vita caelestis.* The life of charity is the celestial life itself. A. 2189. Celestial life is contracted from all those ends, thoughts, and words, which are of love towards the neighbour ; this latter is the life, to which all those things called faith have respect, and it is procured by all things of faith. Hence it may appear what faith is, namely, that it is charity, for all things which are called the doctrines of faith lead to charity ; they are all contained in charity, and they are all derived from charity. 2228.

Celestial Love. *Amor caelestis.* Celestial love is love to the Lord, and spiritual love is love towards the neighbour, which is called charity. A. 4352. Celestial love is the love of the Lord received in the celestial kingdom, and spiritual love is the love of the Lord received in the spiritual kingdom. E. 433.

Celestial Love and Spiritual Love. *Amor caelestis et amor spiritualis.* Celestial love is the love of good, and spiritual love is the love of truth ; for those who are in celestial love do uses from the love of good, and those who are in spiritual love do uses from the love of truth. W. 427.

Celestial Love of Good, The. *Amor caelestis boni.* The internal good of the celestial kingdom is the good of love to the Lord, which good is what is meant by the celestial love of good. A. 9873.

Celestial Love of Truth, The. *Amor caelestis veri.* The external

good of the celestial kingdom is the good of mutual love, which good is what is meant by the celestial love of truth, but the internal good of the spiritual kingdom is the good of charity towards the neighbour, which good is meant by the spiritual love of good. A. 9873.

Celestial Love of Use, The. *Amor caelestis usus.* The celestial love of use is love to the Lord ; and love to the Lord is nothing else than committing the precepts of the Word to life, the sum of which precepts is, to shun evils because they are infernal and diabolical, and to do goods because they are heavenly and divine. W. 237.

Celestial Man, A. *Homo caelestis.* A celestial man believes and perceives spiritual and celestial truth and good, nor does he acknowledge any other faith but what is from love, from which also he acts. A. 81. The state of the celestial man is, that he is in good, and by virtue of good knows all truths, and never thinks and speaks from truths concerning good, much less from scientifics. 3301.

Celestial Men. *Homines caelestes.* Those who have love to the Lord are celestial men ; but those who have love towards the neighbour, or charity, are spiritual men. A. 2023. From the Lord proceeds wisdom, by wisdom intelligence, and by intelligence reason ; thus by means of reason the scientifics which are of the memory are vivified. This is the order of life. Such are celestial men. 121.

Celestial Natural, The. *Caeste naturale.* The celestial natural is the same thing as natural good, or good in the Natural. The good of the Natural is the delight which is perceived from charity, or from friendship which is of charity, from which delight there exists a pleasurable sensation, or pleasure, which is properly of the body. The truth of the Natural is scientific, which favours that delight. A. 2184. The celestial natural is the good in the Natural which corresponds to the good of the Rational, that is, which corresponds to the celestial of the spiritual from the Rational. 4980.

Celestial of Faith, The. *Caeste fidei.* Faith is celestial when it is from love. A. 353. To be such as faith teaches is celestial. 419.

Celestial of Love, The. *Caeste amoris.* The celestial of love consists in desiring to exist, not for one's self, but for all ; so that one desires to give all that is one's own to others ; the essence of celestial love consists in this. A. 1419.

Celestial of the Church, The. *Caeste Ecclesiae.* See Spiritual of the Church.

Celestial of the External Man, The. *Caeste in externo homine.* As in the internal man there are two things, namely, the Celestial and the Spiritual, which will constitute one ; so, also, there are in the external man ; the Celestial of the latter is called natural good, and its Spiritual is called natural truth. A. 1577.

Celestial of the Lord's Mercy, The. *Caeste Misericordiae Domini.* The Spiritual of the Lord's Mercy is wisdom, the Celestial is love. A. 590.

Celestial of the Spiritual, The. *Cæleste spiritualis.* The celestial of the Spiritual is the good of truth in which is the Divine, or which is immediately from the Divine. A. 5331. The reason why the celestial of the Spiritual is truth from the Divine, is, that the Lord's human internal, before it was fully glorified, as it was the receptacle of the Divine itself, was the Celestial of the Spiritual—so to be called, because it cannot be expressed in other terms or forms of thought. This receptacle or recipient of the Divine, is the same with truth from the Divine. 5417.

Celestial Order. *Ordo cælestis.* See Scientifics in Inverted Order.

Celestial Proprium, The. *Proprium cæleste.* The celestial proprium exists from the new will which is given by the Lord, and differs from man's proprium in this, that they no longer respect themselves in everything they do, and in everything they learn and teach, but they respect their neighbour, the public, the Church, the Lord's Kingdom, and thus the Lord Himself. It is the ends of life that are changed. The ends of having respect to lower things, namely, to the world and self, are removed, and the ends of having respect to higher things are substituted in their place. A. 5660.

Celestial Seeds. *Semina cælestia.* Celestial seeds are the seeds of charity. A. 653.

Celestial Sense of the Word, The. *Sensus cælestis Verbi.* See The Word.

Celestial Sight. *Visus cælestis.* Spiritual-natural sight is science, spiritual sight is intelligence, and celestial sight is wisdom. R. 351.

Celestial-Spiritual, The. *Cæleste spirituale.* The celestial-spiritual is the good of truth. A. 6380. That is called celestial-spiritual, which is spiritual from what is celestial. 1001. The truth of good, or, what is the same thing, the faith of love or charity, or, what is also the same, the intellectual of the good of the will, or what is still the same, the affection of truth within which is the affection of good, and what is still the same, the affection of knowledge and sciences from the affection of charity towards the neighbour, such as abides with those who love their neighbour, and confirm themselves in that love by the knowledges of faith and also by scientifics, and hence love such knowledges and scientifics, all these are the same as the celestial-spiritual. 2184. See Divine Celestial.

Celestial, Spiritual, and Natural, The. *Cæleste, Spirituale, et Naturale.* From the Lord proceed the Celestial, the Spiritual, and the Natural, one after another. What proceeds from His Divine Love is called the Celestial, and it is Divine Good; what proceeds from His Divine Wisdom is called the Spiritual, and it is Divine Truth. The Natural is from both, and their complex in the ultimate. S. 6.

Celestial, Spiritual, and Natural Temptations. *Tentationes cælestes, spirituales, naturales.* When the temptation is celestial.

then the fluctuation is between good and evil; when the temptation is spiritual, the fluctuation is between truth and falsity; and when the temptation is natural, the fluctuation is between lusts and what is contrary to them. For there are many kinds of temptations; in general they are celestial, spiritual, and natural, and these ought never to be confounded with each other. A. 847.

Celestial-spiritual Angels. *Angeli cælestes spirituales.* Whereas the spiritual angels are perfected in wisdom by hearing, therefore there are intermediate angels, who are called celestial-spiritual angels, who preach and teach truth in their temples, which are called the houses of God, and are of wood. E. 831.

Celestial, Spiritual, Natural. *Cæleste, Spirituale, Naturale.* There are three things with man which follow in successive order; these three are called the Celestial, the Spiritual, and the Natural. The Celestial is the good of love to the Lord, the Spiritual the good of charity towards the neighbour, and the Natural thence derived, the good of faith, which, because it is from the Spiritual, is called Spiritual-natural. A. 9992. All that with man is called the Celestial which belongs to the good of love, and all that is called Spiritual which belongs to the truth of faith from that good, and all that is called Natural which belongs to the Scientific. 9568.

Celestial-Spiritual of the Natural, The. *Cæleste spirituale naturalis.* The celestial spiritual of the natural is the good of truth, or the good of charity procured by the truth of faith. A. 4598.

Celestial-Spiritual Things. *Cælestia spiritualia.* See Exterior Celestial Things.

Celestial Temptations. *Tentationes cælestes.* Celestial temptations are impossible except with those who are in love to the Lord; and spiritual with those who are in charity towards the neighbour. A. 847. See Celestial, Spiritual, and Natural Temptations.

Celestial Things. *Cælestia.* Celestial things are love, charity, and the works of charity. A. 349. See Spiritual and Celestial Things.

Celestial Things and Spiritual Things. *Cælestia; Spiritualia.* The Divine things of the Lord received among the angels are what are called celestial and spiritual things, when the Divine life and the consequent Divine light exist and are modified in them as in their recipients. Hence it is, that even the material forms and substances belonging to man are also of such a nature, but in a lower degree, because grosser and more composite. A. 3741.

Celestial Things of Love, The. *Cælestia amoris.* The celestial things of love are love towards Jehovah, and love to the neighbour, with the innocence itself which is in these. A. 1450.

Celestial Things of the Interior Man. *Cælestia interioris hominis.*

The celestial things of the interior man are all things that are of celestial love. A. 1725.

Celestial Truth. *Verum Cœleste.* Celestial truth is truth which is made of life; but spiritual truth is the truth which is of doctrine. A. 4487. See Celestial Happiness and Delight.

Celestial Truths. *Vera cœlestia.* See Truths of Love.

Centre, Circumferences. *Centrum; Peripheriæ.* During a man's initiation into truth, and thence into good, all that he then learns is obscure to him; but when good is conjoined in him, and he regards truth therefrom, then all becomes clear to him, and this successively more and more; for he is then no longer in doubt whether a thing be, or whether it be so; but he knows that it is, and that it is so. When a man is in this state, he then begins to know innumerable things, for he then progresses from the good and truth which he believes and perceives, as from a centre to circumferences; and in proportion as he progresses he sees the things which are round about, and by degrees more extensively, for he is continually extending and enlarging his boundaries. Thenceforth also, he makes a start from every point in the space within his boundaries, and from thence, as from new centres, he describes new circumferences; and so continually. By this means, the light of good from truth increases immensely, and becomes like a continuous expanse of light, for he is in the light of heaven which is from the Lord. A. 3833.

Change of State. *Mutatio status.* The state of the interiors is said to be changed, when the mind (mens) or the lower mind (animus) is changed as to its affections and consequent thoughts, as from sadness to gladness, and again from gladness to sadness, from impiety to piety or devotion, and so forth. A. 4850.

Changes of the State of Life. *Mutationes status vitæ.* By changes of the state of life are meant changes of quality as to the things which belong to the understanding and as to the things which belong to the will. M. 184.

Charity. *Charitas.* Charity is love towards the neighbour, and mercy. A. 615. Charity in its essence is to will well to the neighbour, and to be affected with good, and to acknowledge good for the neighbour, consequently those who are good, with a difference according as they are in good. 5132. Charity is an internal affection, which consists in a man's desiring from the heart, as the delight of his life, to do good to his neighbour; and this without recompense. 8033. Charity itself consists in acting sincerely, justly, and faithfully in every work that belongs to one's office; and, through this, a man becomes a charity. C. p. 95. Charity, or spiritual good, consists in doing good because it is true, thus it is to do truth. And to do truth is to do those things which the Lord has commanded in His Word. Hence it is evident that charity is spiritual good. And when man does good because it is truth, or does truth, then charity becomes moral good, which, in the external form, is like the good which is done at this day with every man who is a moral and

civil man. E. 918. It is charity to do what is right in every work, and one's duty in every office. N. 101. Charity in its first origin is the affection of good. F. 13. Charity, or love towards our neighbour, is to love what is true, sincere and just, and, from will, to act accordingly; for our neighbour, in the spiritual sense, is not every man, but is that which pertains to man universally. If this be what is true, sincere and just, and man be loved from these principles, then our neighbour is loved. E. 204. Charity may be defined as doing good to the neighbour daily and continually, and not only to the neighbour individually, but also collectively; and this can be done only by means of what is good and just, in the office, business, and work in which anyone is engaged, and with whomsoever he has any dealings. T. 423. Charity is to will well, and good works are to do well from willing well. 374. See Faith and Charity, The Neighbour.

Charity and Faith. *Charitas et Fides.* There is no other difference between charity and faith than that between willing good and thinking good. A. 2231. Charity is good, and faith is truth. Canons, "God the Redeemer," ii. 4. Charity is the affection of the love of doing good to our neighbour, for the sake of God, of salvation, and of eternal life; and faith is thought grounded in confidence respecting God, salvation, and eternal life. R. 655.

Charity, Duties of. *Officia charitatis.* By the duties of charity are meant those exercises which proceed immediately from charity itself and which belong primarily to one's occupation. T. 425.

Chaste Love of the Sex, The. *Amor sexus castus.* The chaste love of the sex, considered in itself, is interior spiritual friendship. M. 55.

Chastity. *Castitas.* The purity of conjugal love is what is called chastity. M. 139.

Christ, The. *Christus.* See The Messiah.

Christian. *Christianus.* The name of Christian given to anyone means his character as possessing faith in Christ, and charity towards the neighbour from Christ. T. 682.

Christian Charity. *Charitas christiana.* Christian charity, with every one, consists in his doing faithfully the duties of his calling; for thereby, if he shuns evils as sins, he daily does goods, and is himself his own particular use in the common body. Life. 114.

Christian Conjugal, The. *Conjugiale christianum.* By the Christian conjugal principle is meant the marriage of one man with one wife. M. 142.

Christian Good. *Bonum christianum.* He who shuns evils as sins does Christian goods. C. ii. 3.

Christian Life, The. *Vita christiana.* See Civil and Moral Life.

Church, A. *Ecclesia.* It is the good of faith that constitutes a Church, that is, a real life of love and of charity according to those things which are of faith. A. 2982. A man is a Church

when he is in good and truth, and a company of such men constitutes the Church in general. 6113. The Church is the Church on this ground, that it lives in accordance with the Word, or in accordance with doctrine from the Word, and on the ground that doctrine constitutes its rule of life. 6637. Life constitutes the Church, but not doctrine except so far as it is of the life. 8152. That is called the Church where the Lord is acknowledged and where the Word is; for the essentials of the Church are love to and faith in the Lord from the Lord; and the Word teaches how man ought to live that he may receive love and faith from the Lord. 10,761. The Church consists only of those who from the heart acknowledge the Divine of the Lord, and who learn truths from the Lord by the Word, and do them: no others constitute the Church. E. 388. The Church is one thing, and religion is another; the Church is called a Church from doctrine, and religion is called religion from a life according to doctrine. Everything of doctrine is called truth, even its good is truth, because it only teaches it; but everything of life according to those things which doctrine teaches is called good; likewise, to do the truths of doctrine is good. R. 923. It is not the Word which makes the Church, but the understanding of it. S. 76. The Church is only where the Word is rightly understood; and the Church is of such a quality as is the understanding of the Word with those who are in it. 79. Love and Faith constitute the Church. N. 241.

Church among the Ancients, The. *Ecclesia apud Antiquos.* By the Church among the Ancients is meant the Church derived from the Most Ancient Church, which was before the flood; and by the Ancient Church is meant the Church which was after the flood. A. 4447.

Church and Kingdom of the Lord, The. *Ecclesia et Regnum Domini.* Every one who lives in the good of charity and faith is a Church, and he is a kingdom of the Lord; and hence also he is called a Temple, and likewise a House of God. A. 6637.

Church is Represented, When the. *Ecclesia repræsentatur.* The Church is represented when man places worship in externals, but such as correspond to heavenly things; in this case internals are represented by means of externals, and the internals are seen in heaven, with which conjunction is thereby effected. A. 8788.

Church of the Lord, The. *Ecclesia Domini.* The Church [of the Lord] is spread through the whole world, and yet it is one; for when life constitutes the Church, and not doctrine separate from life, then the Church is one; but when doctrine constitutes the Church, then there are several. A. 8152. The Church of the Lord consists of all those, whosoever they are, who are in truths derived from good. E. 20. The Church of the Lord is spread over the whole globe, and thus is universal; and all those are in it who have lived in the good of charity according to their religious belief. H. 328.

Circle of the Life of Man, The. *Circulus vitæ hominis.* The

circle of the life of man is to know, to understand, to will and to do. E. 242.

Circle of the Spiritual Life of Man, The. *Circulus vitæ spiritualis hominis.* It is well known that the things seen by the eyes and heard by the ears are perceived inwardly with man, and, as it were, pass out of the world through the eyes or through the ears into the thought—thus into the understanding, for thought is of the understanding; and if they be such things as are loved, they pass thence into the will, and from the will by an intellectual way into the speech of the mouth, and also into the act of the body. Such is the circle of things from the world through the natural man into his spiritual man; and from this again into the world. A. 10,057.

Civil and Moral Life. *Vita civilis et moralis.* The life by which the Lord is especially worshipped, means a life according to His precepts in the Word; for by these man is made acquainted with the nature of faith and charity; this is the Christian life, and is called spiritual life. But a life according to the laws of what is just and honourable, without the former, is civil and moral life; this makes a man to be a citizen of the world, but the former a citizen of heaven. A. 8257.

Civil Good. *Bonum civile.* Civil good is the good of life in accordance with the civil laws. C. iii. 4. See Divine Celestial Good.

Civil Good, Moral Good, and Spiritual Good. *Bonum civile, bonum morale, et bonum spirituale.* There are civil good, moral good, and spiritual good. Civil good is that which a man does in conformity with civil law; by this good, and according to it, a man is a citizen in the natural world. Moral good is that which a man does in conformity with the laws of reason; by this good, and according to it, he is a man. Spiritual good is that which a man does in conformity with spiritual law; and by this good, and according to it, a man is a citizen in the spiritual world. These goods follow in this order; spiritual good is the highest, moral good is the mediate, and civil good is the last. Life, 12.

Civil Man, A. *Civilis Homo.* See Moral and Civil Man.

Civil Things. *Civilia.* Things which belong to the commonwealth, called civil things, are conjoined with the world; for they are statutes, laws and rules which bind men together, so that from them there may be formed a settled and well organized society and state. M. 130.

Civil Truths. *Vera civilia.* Civil truths relate to the things of judgment and of government in kingdoms, and in general to justice and equity. H. 468

Class of Things Celestial. *Classis cælestium.* See Class of Things Spiritual.

Class of Things Spiritual. *Classis spiritualium.* The class of things spiritual is distinguished from the class of things celestial by this; that the former regards the truths of faith, and the latter the goods of faith, which are of charity. A. 1155.

Cognitions. *Cognitiones.* Cognitions are those truths of the natural man which he has not yet appropriated. Cognitions do not become truths with a man, until they are acknowledged in the understanding, which is the case when he confirms them himself, and these truths are not appropriated to him until he lives according to them; for nothing is appropriated to a man except what is made of his life, for thereby he himself is in them, since his life is in them. A. 5276. See Doctrinals, Cognitions, Scientifics.

Cognitions of Celestial Things. *Cognitiones caelestium.* See Cognitions of Spiritual and Celestial Things.

Cognitions of External or Corporeal Truth. *Cognitiones veri externi seu corporei.* The cognitions of external or corporeal truth which are from collateral good and contain in themselves what is Divine, are in general such as belong to the historicals of the Word, for instance, those that are related there of Paradise, of the first man there, of the tree of life in the midst of it, and of the tree of knowledge, where the serpent was that deceived. A. 3665.

Cognitions of Good. *Cognitiones boni.* All truths are cognitions of good. Truths that are not from good, or which do not look to good as the end, are not truths; but in so far as they look to doctrine, they are called cognitions of truth. A. 3680.

Cognitions of Spiritual and Celestial Things. *Cognitiones spiritualium. Cognitiones caelestium.* Spiritual things are such as are of faith, celestial things are such as are of love; also, spiritual things are such as are of the understanding, and celestial things such as are of the will. The cognitions of things spiritual are such as relate to faith, and thus to doctrine; but the cognitions of things celestial are such as relate to love, and thus to life. A. 1203.

Cognitions of Truth. *Cognitiones veri.* See Truths of the Natural Man. See Cognitions of Good.

Cognitions of Truth and Good. *Cognitiones veri et boni.* The cognitions of truth and good are the truths of the natural man. By the truths of the natural man are meant the cognitions of truths, and by the goods of the natural man are meant the cognitions of goods. E. 406. By the cognitions of truth and good are meant all things of the sense of the letter of the Word, in which and from which doctrinal things are. 545.

Cognitions of Truth from the Word. *Cognitiones veri ex Verbo.* The cognitions of truth from the Word are the truths of its literal sense, or the truths in the Word for the natural man, which also are Divine Truths. E. 966.

Collateral Good. *Bonum collaterale.* Collateral good, or that which does not inflow directly, is that good which has been called mediate good, for this good derives very much from worldly things which appear as good, but are not good. A. 4145.

Collateral Good of a Common Stock. *Bonum communis stirpis collaterale.* Collateral good of a common stock is the good in which they are who are of the Lord's Church among the gentiles. A. 3778.

Collateral Line, A. *In linea collateralis.* See Direct Line.

Commencement. *Initium.* Every state previous to man's instruction is a commencement, and when he begins to be instructed it is a beginning. A. 1560.

Common Bond. *Communio.* See Generals.

Common Good, The. *Bonum commune.* The common good consists in these things:—That in the society or kingdom (1) there be what is Divine among them; (2) that there be justice among them; (3) that there be morality among them; (4) that there be industry, knowledge, and uprightness among them; (5) that there be the necessaries of life; (6) that there be the necessaries for occupations; (7) that there be the necessaries for protection; (8) that there be a sufficiency of wealth, because from this are those three necessaries. C. vi. 1.

Common Selfhood. *Proprium commune.* See Selfhood of the Will.

Commotion. *Commotio.* By commotion is meant a new arrangement and ordering of truths in the Natural. A. 5881.

Concupiscence. *Concupiscentia.* See Voluntary Evil.

Concupiscence of Evil. *Concupiscentia mali.* An evil man is one evil, composed of numberless various ones, which are distinctly evils, and which are called concupiscences of evil. P. 296.

Concupiscences. *Concupiscentia.* The derivations of infernal love are the affections of evil and falsity—properly, concupiscences. P. 106.

Concupiscences in some measure agreeing with Heavenly Good. *Concupiscentia quæ aliquatenus cum bono caelesti concordant.* The concupiscences which in some measure agree with heavenly good are the delights of doing good in some abundance, and hence somewhat of vaunting in which nevertheless there is goodwill and a study to serve; they are also the delights of magnificence as to what is handsome in house and dress, and very many like delights. A. 8487.

Confasciculations. *Confasciculationes.* Acts of confasciculation or conglobation are massing of parts. W. 195.

Confess Sins, To. *Confiteri peccata.* To confess sins is to know evils, to see them in himself, to acknowledge them, to make himself guilty, and to condemn himself on account of them: when this is done before God, it constitutes the confession of sins. A. 8388.

Confidence. *Fiducia.* Some say, indeed, that the very essential faith, which saves, is confidence; but such confidence cannot exist except in the good of life; without the good of life there is no reception, and where there is no reception, there is no confidence, unless occasionally a certain apparent confidence in disordered states of mind or body, when the lusts of the loves of self and the world are inactive. A. 2982.

Conglobations. *Conglobationes.* See Confasciculations.

Congregation, A. *Congregatio.* See Spiritual Man.

Conjugal, The. *Conjugiale.* The Conjugal, in the highest

sense, is the union of the Divine and the Divine Human in the Lord; hence it is the union of Divine Good and Divine Truth in heaven. A. 6179. The Conjugal is nothing else, in the spiritual sense, than that truth which is capable of being conjoined with good, and that good which is capable of being conjoined with truth. Hence comes all conjugal love. 3942.

Conjugal Conjunction. *Conjunctio Conjugalis.* Conjugal conjunction is that of the will of the wife with the understanding of the man, and the reciprocal conjunction of the understanding of the man with the will of the wife. M. 159.

Conjugal Love. *Amor conjugalis.* By conjugal love is meant every celestial and spiritual love, on the ground of love truly conjugal being the fundamental love of all loves. Those, therefore, who are in this love, are also in all other loves of heaven and of the Church, for it descends from the marriage of good and truth in the heavens, which marriage constitutes heaven. A. 9961. Conjugal love in the spiritual sense is the affection of good in truth, and the affection of truth from good, from which affections conjoined as it were in marriage comes conjugal love. 3081.

Conjunction. *Conjunctio.* Love is conjunction itself. P. 34. Conjunction is predicated of the communication of the good of the Natural with the good of the Rational. A. 3514. All conjunction in the spiritual world is effected by inspection. When any one there is thinking of another from an affection for speaking with him, the other becomes forthwith present, and they see each other face to face. And so it is when any one is thinking of another from an affection of love; but by this affection conjunction is effected, by the other presence only. P. 29.

Conjunction effected reciprocally. *Conjunctio reciproce fit.* Conjunction becomes reciprocal when man acts from his freedom, and yet by faith ascribes all activity to the Lord. T. 110.

Conjunction of Confirmed Truth. *Conjunctio confirmati veri.* It is called the conjunction of confirmed truth, when interior truths join themselves to exterior truths, which are doctrinals from the literal sense of the Word. A. 3465.

Conjunction of Good and Truth, The. *Conjunctio boni et veri.* With respect to the conjunction of good with truth, it is a mystery which it is impossible so to describe as to make it comprehensible by the common understanding; a few words, however, shall be said on the subject. The more genuine and pure truth is, so much the better can good from the Lord be fitted thereinto, as into a recipient vessel; but the less genuine and pure truth is, so much the less can good from the Lord be fitted thereinto; inasmuch as they must have a mutual correspondence with each other, since conjunction is effected according to correspondence: goods can in no wise be insinuated into falsities, nor can evils be insinuated into truths, as into their recipient vessels, for they are of an opposite kind and nature, and the one rejects the other as its adversary. A. 2269.

Conjunction of Heaven with Man. *Conjunctio cæli cum homine.*

Conjunction is effected by the spiritual sense of the Word corresponding to its natural sense. H. 310.

Conjunction, The, of the Celestial Kingdom and the Spiritual Kingdom. *Conjunctio regni cælestis et regni spiritualis.* The conjunction of the celestial kingdom and the spiritual kingdom is effected by means of charity towards the neighbour; for therein the celestial kingdom closes, and from thence the spiritual kingdom begins; thus the last of the one is the first of the other, and thus they take each from the other. A. 5922.

Conjunction with the Lord. *Conjunctio cum Domino.* What else is conjunction with the Lord, but to be among those who are in His body? and those constitute His body, who believe in Him and do His will. His will is the exercise of charity according to the truths of faith. T. 725.

Conjunction with the Lord, To be in. *In conjunctione cum Domino.* Those are in conjunction with the Lord who acknowledge Him to be the God of Heaven and earth, as He Himself taught in Matt. xxviii. 18, and at the same time live according to His precepts, particularly according to the commandments of the decalogue. R. 819. Conjunction with the Lord is one thing, and His presence is another. Conjunction with the Lord is not given to any but those who approach Him immediately, His presence to others. 883. See Presence of the Lord.

Conjunction with Truths. *Conjunctio cum veris.* There is no conjunction with truths until man lives according to them; for life is the evidence of conjunction. A. 3843.

Conjunctive, The. *Ipsum conjunctivum.* The Divine Celestial Good of the Lord is itself that which conjoins all things [in the heavens] because it is the being, *esse*, itself of the life of all things. A. 10,262.

Connate Good. *Bonum naturale quod connascitur.* The Natural Good which is connate, is in itself a mere animal good, for it exists also with animals. A. 3408.

Consanguinity. *Consanguinitas.* The truths which a man has are disposed and arranged into series. Those which are most in agreement with his loves are in the midst; those which are not so much in agreement are at the sides; and lastly those which are not at all in agreement are rejected to the remotest circumferences. The things which are contrary to his loves are out of that series. Those things, therefore, which are in the midst, are said to be of consanguinity, for love makes consanguinity, and the things which are more remote are said to be of affinity. At the ultimate boundaries affinities cease. Into such series are arranged all things in man. A. 5530.

Consanguinity and Conjunction. *Consanguinitas: Conjunctio.* It is good that causes consanguinity and that conjoins; for good belongs to love, and love is spiritual conjunction. A. 3803.

Consanguinities and Affinities. *Consanguinitates et Affinitates.* In the spiritual world or in heaven no other consanguinities and affinities exist than those of love to the Lord and love towards

the neighbour, or, what is the same thing, than those of good. In the society in which each one is, consanguinity commences, and thence the affinities proceed, even to the circumferences. A. 3815.

Conscience. *Conscientia.* What is conscience but to do no evil to any one, in whatever way; or, to do good to all in every way? A. 1076. What a man has heard, acknowledged, and believed, this makes conscience with him. 1077. Conscience is twofold, interior and exterior. Interior conscience is the conscience of spiritual good and truth, exterior conscience is the conscience of what is just and fair. 5145. Conscience is formed from what is revealed and made known from the Word, and when the Word speaks or dictates, it is the Lord who speaks. 371. Spiritual men have a conscience, which dictates. Conscience, however, is formed by the knowledges of good and truth, which they have imbibed from parents and masters, and afterwards it is formed by their own study in doctrine and in the Word; for to these things they adjoin faith, although the things may not be altogether good and true. Hence it is that men of any doctrine whatsoever may have conscience, and even Gentiles may have somewhat not unlike conscience from their religiosity. 2831. Conscience, considered in its true nature, is a spiritual willingness to act accordingly to religion and faith. T. 666. Conscience is a kind of perception; for to act against conscience and according to conscience, is nothing else than to apperceive thence whether a thing is so or is not so, whether it is to be done, or not to be done. A. 2144.

Conscience of Truth, The. *Conscientia veri.* With the spiritual, everything of the will is destroyed, but the intellect is preserved entire by the Lord, and in it is implanted a new will through regeneration by the Lord, which will is the conscience in them, which is the conscience of truth. A. 10,296. See Good of Truth.

Conscience of what is Good. *Conscientia boni.* The conscience of what is good consists in acting according to the commandments of faith from an internal affection; but the conscience of what is just, in acting according to the civil and moral laws from an external affection. N. 134.

Conscience of what is Just. *Conscientia justi.* See Conscience of what is Good.

Consent. *Consensus.* Consent is acknowledgment itself. A. 3157.

Consociations. *Consociationes.* All consociations in the other life take place according to spheres; things that are in agreement are conjoined according to the agreement, and things that disagree are removed according to the disagreement. U. 64.

Consolation. *Consolatio.* The influx of the Lord into the affection of truth, when this affection is in the greatest grief on account of the deprivation [of truth], is consolation. A. 2692. There is no consolation to anyone except from those things which are of love. 2841.

Consulting Scientifics concerning Divine Truth. *Consultare scientifica de Divino Vero.* Consulting scientifics concerning Divine truth, is seeing from them whether it be so; but this is done in one way by those who are in the affirmative that truth is truth, and in another way by those who are in the negative: when the former consult scientifics, they confirm the truth by them, and thereby strengthen faith; but when the latter consult scientifics, they cast themselves the more into falsities, for with the latter the negative rules, but with the former, the affirmative. A. 4760.

Consummation. *Consummatio.* Consummation is the state when evil is come to its highest pitch. A. 2243. When there are no longer any good and truth, or, as it is said, when there is no longer any faith, that is, no charity, then the Church comes to its old age, or to its winter, or to its night; and its time and state then are called decision, consummation, and fulness. 2905. In general, by consummation is meant the end of the Church; and the end of the Church is when there is no longer any charity and faith, because the Church turns itself altogether from the Lord, and is no longer in any good, but in evil. Then is said to be its consummation, and then is effected visitation. 10,622.

Consummation of the Age, The. *Consummatio sæculi.* The end of the Church, or the consummation of the age, is when there is not any genuine truth and hence not any genuine good, or, not any good and hence not any truth, remaining; but, in their place, falsity and evil thence, or evil and falsity thence, rule. Cor. 9.

Containant, The. *Continens.* See Basis, Containant and Support.

Containant of Faith, The. *Continens fidei.* Love is the containant of faith, and faith is the containant of the cognitions of faith, which are sown therein. A. 620.

Continuous Degrees. *Gradus continui.* Continuous degrees are as the degrees of the decrease of light proceeding from flame until it is lost in obscurity; or as the degrees of the fading of sight from things which are in light to those which are in shade. H. 38. Continuous degrees are called decrements or decreasingings from grosser to finer, or from denser to rarer; or rather, as it were, increments and increasingings from finer to grosser, or from rarer to denser; just like the stages of light to shade, or of heat to cold. But discrete degrees are entirely different: they are as things prior, posterior, and postreme; or as end, cause, and effect. These degrees are called discrete, because the prior is by itself; the posterior is by itself; and the postreme is by itself; and yet taken together they make one. . . . These degrees are discrete, because they exist distinctly, and they are understood by degrees of altitude; but the former degrees are continuous, because they increase continuously, and they are understood by degrees of latitude. W. 184.

Corporeal, The. *Corporeus.* With man there are three things in general, namely, the Corporeal, the Natural, and the

Rational. The Corporeal is outermost, the Natural is intermediate, the Rational is interior. In proportion as one prevails with man over the other, he is said to be either corporeal, or natural, or rational. A. 4038.

Corporeal-Natural Love. *Amor naturalis corporeus*: Man by birth loves nothing but himself and the world, for nothing else appears before his eyes, and therefore nothing else occupies his mind. This love is corporeal-natural, and may be called material love. W. 419.

Corporeal-Natural Men. *Naturales corporei*. See Natural.

Corporeal Uses. *Usus Corporei*. See Spiritual Uses.

Correspondence. *Correspondentia*. Correspondence is between those things which are of the light of heaven, and those things which are of the light of the world, that is, between those things which are of the internal or spiritual man, and those things which are of the external or natural man. A. 3225. What correspondence is, and what influx is, shall be illustrated by examples. The variations of the face which are called the features correspond to the affections of the mind; wherefore the face is varied as to its features, just as the affections of the mind as to their states. Those variations in the face are correspondences; consequently also the face itself; and the action of the mind into it that the correspondence may be exhibited, is called influx. The sight of man's thought, which is called the understanding, corresponds to the sight of his eyes; wherefore also from the light and flame of the eyes appears the quality of the thought from the understanding. The sight of the eye is a correspondence, consequently the eye itself; the action of the understanding into the eye, whereby the correspondence is exhibited, is influx. E. 1080. Whatever in the natural world exists from the spiritual, is said to be its correspondent. H. 89. See Representations.

Correspondences. *Correspondentiæ*. What is from the Divine falls into such things in nature as correspond to Divine things, and which then contain in their bosom Divine things which are called celestial and spiritual. S. 20.

Correspondences of the Affections of Spirits and Angels, The. *Correspondentiæ Affectionum quæ sunt apud spiritus et angelos*. All the visible things of the spiritual world are correspondences of the affections of spirits and angels. C.L.J. 23.

Correspondent, A. *Correspondens*. Every thing which exists and subsists in nature from the Divine Order is a correspondent. H. 107. See Correspondence.

Corrupt Internal Men. *Homines corrupti interni*. Those who were corrupt internal men made faith without charity the principal part of faith. A. 1062.

Covenant, The. *Fædus*. The covenant is the Lord's presence in love and charity. A. 1038. A covenant is predicated of good, which is of love and charity, whereas an oath is predicated of truth, which is of faith. 3459.

Created in God from God, What is. *Creatum in Deo a Deo*.

The angelic idea on this subject is, that what is created in God from God, is like that in a man which he had drawn from his life, but from which the life is drawn away, which is of such a nature that it is conformable to his life, and yet is not his life. W. 55.

Creating, Force of. *Vis creandi*. The force of creating is that which produces causes and effects from the beginning to the end, extending from the First, through intermediates, to the last. The First is the very Sun of Heaven, which is the Lord; intermediates are spiritual things, in the next place are natural things, and then terrestrial things, from which the productions are finally derived. E. 1209.

Cutaneous Covering of the Spiritual Body, The. *Involucrum cutaneum corporis spiritualis*. See Natural Mind of Man.

D.

Day of Visitation, The. *Dies visitationis*. The day of visitation to every one, thus in particular, is when he comes into the other life, as is the case when he dies; and also it is of the Church in general, when the Church ceases to be. A. 10,509.

Dead Faith. *Fides mortua*. See Intellectual Faith.

Dead Man, A. *Homo mortuus*. A dead man acknowledges nothing to be true and good but what is of the body and the world; this also he worships. A. 81.

Dead Worship. *Cultus mortuus*. By dead worship is meant worship alone, which consists in attending church, hearing sermons, receiving the Holy Supper, reading the Word and pious books, talking about God, and about heaven and hell and a life after death, and especially about piety, praying morning and evening, and yet having no desire to know the truths of faith, or will to do the good things of charity, believing that they have salvation by worship alone. R. 154.

Degrees. *Gradus*. There are degrees of two kinds, namely, degrees in length and breadth, and degrees as to height and depth—the latter degrees differ exceedingly from the former. The degrees of length and breadth are those which succeed from the midst to the circumference; but degrees of height proceed from interiors to exteriors; the former degrees, namely, of length and breadth, are degrees which decrease from the midst continually to the circumferences, as light decreases from flame even to obscurity, and as the sight of the eye from the nearest objects to the most remote, and as the intellectual sight from those things which are in light to those which enter into shade: but degrees of height which proceed from things inmost to outermost, or from highest things to lowest, are not continuous, but discrete; for they are like the inmost of a seed to its exteriors; and as the inmost of man to his outermost; and as the inmost of the angelic heaven to its outermost. The degrees are discriminate, thus distinct, as the thing producing and the thing

produced. A. 10,181. It is necessary to know well what degrees are, and that they are of a twofold kind, discrete, or degrees of height, and continuous, or degrees of breadth; also the difference between them; to know, further, that every man from creation, and thence from birth, has the three discrete degrees, or the degrees of height; that man comes into the first degree, which is called the natural, when he is born, and may increase this degree in himself by continuity even till he becomes rational; that he comes into the second degree, which is called the spiritual, if he lives according to the spiritual laws of order, which are Divine truths; and that he can also come into the third degree, which is called celestial, if he lives according to the celestial laws of order, which are Divine goods. These degrees are opened actually by the Lord in man according to his life in the world, but not perceptibly and sensibly till after he leaves the world; and as they are opened and afterwards perfected, so man is more and more closely conjoined with the Lord. P. 32.

Degrees of Altitude, or Discrete Degrees. *Gradus altitudinis.* Degrees of altitude or discrete degrees are like the generations and compositions of one thing from another; as, for example, of some nerve from its fibres, and of any fibre from its fibrils; or of some piece of wood, stone, or other metal from its parts, and of any part from its particulars. But degrees of latitude, or continuous degrees, are like the increments and decrements of the same degree of altitude with respect to breadth, length, height, and depth; as of greater and less volumes of water, air, or ether, and as of large and small masses of wood, stone or metal. I. 16. See Continuous Degrees.

Degrees of Height and Depth. *Gradus quoad altitudinem et profunditatem.* See Degrees.

Degrees of Latitude, or Continuous Degrees. *Gradus latitudinis.* See Degrees of Altitude. See Continuous Degrees.

Degrees of Length and Breadth. *Gradus in longitudinem et latitudinem.* See Degrees.

Degrees of Life. *Gradus vitæ.* There are three degrees of life in man, as there are three degrees of life in the heavens, that is, three heavens; and man corresponds to the three heavens in such a manner that he himself is, in image, a little heaven, when he is in the life of good and truth, and through that life is an image of the Lord. I have been instructed concerning these degrees of life, that the last or ultimate degree of life is what is called the external or natural man, by which degree man is like the animals as to concupiscence and phantasies. And that the second degree of life is what is called the internal and rational man, by which man is superior to the animals; for by virtue thereof he is able to think and will what is good and true, and bear rule over the natural man, by restraining and also rejecting its concupiscences and the phantasies thence derived; and, moreover, by reflecting within himself concerning heaven, yea, concerning the Divine, which the brute animals are absolutely incapable of doing. And that the third degree of life is the most

unknown to man, and that yet it is that through which the Lord inflows into the rational mind, whence he has the faculty of thinking as a man, and whence he has a conscience, and the perception of what is good and true, and also elevation by the Lord Himself. A. 3747.

Degrees of Man's Interiors, The. *Interiora apud hominem sunt distincta in gradus.* A man's interiors are distinguished into degrees, and in every degree are terminated, and by termination separated from the lower degree, thus from the inmost to the outermost. The interior rational constitutes the first degree, in which are the celestial angels, or in which is the inmost or third heaven. The exterior rational constitutes the second degree, in which are the spiritual angels, or in which is the middle or second heaven. The interior natural constitutes the third degree, in which are good spirits, or the ultimate or first heaven. The exterior natural, or the sensual, constitutes the fourth degree, in which man is. These degrees with man are most distinct. A. 5145.

Delight. *Jucundum.* Delight is the all of life to every one in heaven, and the all of life to every one in hell. Those who are in heaven perceive delight in what is good and true, while those who are in hell delight in what is evil and false. T. 570.

Delight of Concupiscence, The. *Jucundum concupiscentiæ.* It is called the delight of concupiscence, when the delight of any bodily or worldly love has dominion, and occupies the whole man, so as to extinguish the good and truth of faith with him. A. 8452.

Delight of the Affection of the Heart. *Jucundum affectionis cordis.* The delight of the affection of the heart is that of the will, and the delight of the affection of the soul is that of the understanding. R. 507.

Delight of the Affection of the Soul, The. *Jucundum affectionis animæ.* See Delight of the Affection of the Heart.

Delight of Truth, The. *Jucundum veri.* See Affection of Truth.

Delightful and Pleasant. *Jucundum et amœnum.* See Good and Truth, What is, to every one.

Delights. *Jucunda.* Exterior goods are those which are in the Natural, and are commonly called delights; for interior goods, which are of the loves and of the affections thence, when they inflow into the Natural, are felt there as delights. A. 7356.

Delights. *Jucunditates.* See Happiness, Delights and Pleasures.

Delights of Good, The. *Jucunda boni.* The delights of good are what are called the goods of charity. P. 145.

Derivations. *Derivationes.* Derivations, specifically, are steps as of a ladder between the Intellectual and the Sensual; but no one can comprehend those steps, unless he knows how they are circumstanced, namely, that they are most distinct from each other, so much so, that the interior ones can exist and subsist without the exterior, but not the exterior without the interior. A. 5114. See Desires.

Desires. *Dilectiones.* The derivations of internal love are the affections of evil and falsity,—properly, concupiscences; and the derivations of heavenly love are the affections of good and truth,—properly, loving desires. P. 106.

Desolation. *Desolatio.* See Vastation.

Devil, The, and his Crew. *Diabolus et ejus turba.* In hell, the love of ruling from the love of self is the reigning love; this is there called the devil: and the affections of falsity with the thoughts arising out of that love are his crew. W. 273.

Diabolical Kingdom, The. *Regnum diabolicum.* Because heaven is divided into two kingdoms, hell also is divided into two kingdoms that are opposite to them; into a diabolical kingdom and into a satanical kingdom. The diabolical kingdom consists of those who are in the love of dominion from self-love, and thence in foolishness. But the satanical kingdom consists of those who are in the love of dominion from the pride of their own intelligence, and thence in insanity. R. 387.

Diabolical Love. *Amor diabolicus.* Diabolical love is the love of ruling over heaven, and also over the world. It is called diabolical love because it is from the deepest hells, where those devils are who desire to have dominion over all things of heaven, and believe in their hearts that they are gods and that there is no God beside them. E. 1126.

Differences, The, between the Spiritual Atmospheres and the Natural Atmospheres. *Differentia inter atmosphæres spirituales et inter atmosphæres naturales.* The difference between the spiritual atmospheres and the natural atmospheres is this, that the spiritual atmospheres are receptacles of Divine fire and Divine light, thus of love and wisdom, for they contain these within themselves; whereas the natural atmospheres are not receptacles of Divine fire and Divine light, but they are receptacles of the fire and light of the sun, which in itself is dead; wherefore interiorly there is nothing in them from the sun of the spiritual world, but still they are environed by the spiritual atmospheres which are from the spiritual sun. W. 175.

Direct Line, In a. *In linea directa.* The Gentiles are said to be at the side, or in collateral good, because they are outside of the Church. They who are in good and truth within the Church, are not in a collateral line, but in a direct line, for they have the Word, and, by means of the Word, direct communication with heaven, and through heaven with the Lord; but not so the Gentiles, for these have not the Word, neither do they know the Lord. Hence it is that they are said to be at the side. Those Gentiles, however, are meant who are in the goods of works, that is, in externals in which there is inwardly the good of charity. A. 4189.

Discrete Degrees. *Gradus discreti.* Discrete degrees proceed from the highest to the lowest; therefore they are called descending degrees. In a word, they are the degrees of the formation of one thing from another, thus from the first or highest to the ultimate or lowest, where formation ceases. E. (D.L. xi. 3).

Degrees not continuous, but discrete, are distinguished from each other like what is prior and what is posterior; like cause and effect, and like that which produces and what is produced. H. 38. See Continuous Degrees, Degrees of Altitude.

Disjunction from Good. *Disjunctio a bono.* See Evil.

Dispositions. *Animi.* See Internal and External Likenesses and Unlikenesses.

Diversions of Charity. *Diversoria charitatis.* Diversions of charity are various enjoyments and pleasures of the senses of the body, useful for recreating the mind (*animus*). C. xi.

Divided Good. *Bonum divisum.* He who is in this falsity, that there is a plurality of Gods and confirms himself in it, the good which he does is divided good, and divided good is not good. R. 97.

Divine, The. *Divinum.* There is the Infinite in itself and the Eternal in itself; and this Infinite and Eternal is the Divine, from which all things are. P. 48. The Divine is the very Esse of good and truth. A. 5134. Since the Divine is Love itself and Wisdom itself, it follows that the Divine cannot be conceived of as in space and time, so neither can the Infinite. P. 49. The Divine with those who have faith in the Lord, is love and charity; by love is meant love to the Lord, by charity love towards the neighbour. A. 2023.

Divine, The, from the Lord. *Divinum quod a Domino venit.* The Divine which comes from the Lord, is, in the supreme sense, the Divine in Himself; but in the respective sense, it is the Divine from Him; the Divine Good which is from Him is called the Celestial, and the Divine Truth which is from Him is called the Spiritual. When the Rational receives these the good and truth of the Rational are signified; but when the Natural receives them, the good and truth of the Natural are signified. A. 4696.

Divine, The Lord's. *Divinum Domini.* Since all things in general and particular in heaven, and all things in general and particular with man, yea, in universal nature, have relation to good and truth, therefore also the Lord's Divine is distinguished into Divine Good and Divine Truth, and the Lord's Divine Good is called the Father, and the Divine Truth the Son; but the Lord's Divine is nothing else than Good, yea, Good itself, while the Divine Truth is the Lord's Divine good so appearing in heaven, or before the angels. Thus the Lord in His Essence is nothing but Divine Good, and this both as to the Divine Itself and the Divine Human: Divine Truth is not in Divine Good, but from Divine Good, for so the Divine Good appears in Heaven, as was said above; and since the Divine Good appears as Divine Truth, therefore, for the sake of man's apprehension, the Lord's Divine is distinguished into Divine Good and Divine Truth, and Divine Good is what in the Word is called the Father, and Divine Truth is what is called the Son. This is the arcanum which lies hid in this circumstance, that the Lord Himself so often speaks of His Father as if He were distinct, and as if He were another than

Himself, and yet in other places asserts that He is one with Himself. A. 3704.

Divine of the Ancient Church, The. *Divinum Ecclesiae Antiquæ.* The Divine which was of the Ancient Church was the Lord as to the Divine Human. A. 6876.

Divine, The, Proceeding from the Lord. *Divinum procedens a Domino.* The Divine, proceeding from the Lord, is the good of love and the truth of faith. H. 7.

Divine Celestial, The. *Divinum caeleste.* The Lord is nothing else but Divine Good; what proceeds from His Divine Good, and inflows into heaven, in His celestial kingdom is called the Divine Celestial, and in His spiritual kingdom the Divine Spiritual; thus the Divine Spiritual and the Divine Celestial are so named in respect to reception. A. 6417. Whatever proceeds from the Lord's Divine Love is called the Divine Celestial, all of which is good; whatever proceeds from His Divine Wisdom is called the Divine Spiritual, all of which is truth. The Divine Natural partakes of both and is their totality in ultimates. T. 195. The Divine Celestial is the Divine of the Lord in the inmost heaven; for the angels in that heaven are called celestial angels, and they are receptions of the Divine Truth in their will part. A. 9810. The Divine-celestial in the third or inmost heaven is love to the Lord, and the celestial-spiritual in this heaven is charity. 3969.

Divine Celestial, The, and the Divine Spiritual. *Divinum caeleste et Divinum spirituale.* The Divine Celestial and the Divine Spiritual are so called in relation to those who receive the Divine of the Lord; for the Lord appears to every one according to the quality of him who receives. A. 3235. The Divine which proceeds from the Lord is so called from reception; and there are not two Divines, a celestial and a spiritual. For the Divine Good, which from reception is called the celestial Divine, and the Divine Truth, which from reception is called the spiritual Divine, go forth so united that they are not two but one. E. 448.

Divine Celestial Good. *Bonum Divinum caeleste.* Divine Celestial Good, which constitutes the third or inmost heaven, is the good of love to the Lord; Divine Spiritual Good, which constitutes the middle or second heaven, is the good of charity towards the neighbour; and Divine Natural Good, which constitutes the first or ultimate heaven, is the good of faith and of obedience. To the Divine Natural Good belongs also civil good, by which appellation is meant that which is just (*justum*) among citizens, and also moral good, which belongs to all the virtues connected with what is honourable. A. 9812. Divine-celestial good means the Divine Good in heaven, for Divine Good in itself is far above heaven. 8758.

Divine Celestial Good of the Lord, The. *Divinum bonum caeleste Domini.* The good of celestial love, or, what is the same thing, celestial good, is called the Divine Celestial Good of the Lord, because all good, which is essentially good in the heavens, is from the Divine of the Lord. A. 10,261.

Divine Doctrine. *Divina Doctrina.* Divine doctrine itself is the Word in the supreme sense, in which the Lord alone is treated of; hence Divine doctrine is the Word in the internal sense, in which the Lord's kingdom in the heavens and in the earths is treated of. Divine doctrine is also the Word in the literal sense, in which the things that are in the world and upon earth are treated of. A. 3712.

Divine Esse, The. *Divinum Esse.* Jehovah is the Divine Being, *Esse*, and the Divine Being, *Esse*, is the Divine Love, thus the Divine Good; and God is the Divine Manifestation, *Existere*, and the Divine Manifestation, *Existere*, is the Divine of Faith, thus the Divine Truth; for all truth exists from good, truth being the form of good. A. 10,158. See Divine Natural Good of the Lord.

Divine Esse and Divine Existere, The. *Divinum Esse et Divinum Existere.* The Divine Soul of God Man is what is meant by the Divine Esse, and the Divine Body is what is meant by the Divine Existere. W. 14. Love and Wisdom taken together are the Divine Esse, but taken distinctly Love is called the Divine Esse, and Wisdom the Divine Existere. 34.

Divine Essence, The. *Divina Essentia.* The Divine Essence itself is Love and Wisdom. P. 324.

Divine Essence of the Lord, The. *Essentia Divina Domini.* In the Lord was the Divine itself which is called the Father; the very essence of life, which with man is called the soul, was thence, and was Himself; that Divine is what in common discourse is called the Divine Nature, or rather the Divine Essence, of the Lord. A. 4235.

Divine Eternity. *Æternum Divinum.* The real idea of the Divine Infinity is insinuated into the angels by this, that in a moment they are present under the Lord's view, without any intervention of space or time, were they even at the end of the universe. And the real idea of the Divine Eternity is insinuated into them by this, that thousands of years do not appear to them as time, but scarcely otherwise than as if they had only lived a minute. And both ideas are insinuated into them by this, that in the present they have together things past and future; hence they have no solicitude about the future; nor have they ever any idea of death, but only an idea of life; thus in all their present there is the Lord's Eternity and Infinity. A. 1382.

Divine Existere. *Divinum Existere.* See Divine Esse; Divine Esse and Divine Existere.

Divine Good. *Divinum Bonum.* The Divine Good is in the Lord and consequently it is His Esse, which in the Word is called Jehovah; but the Divine Truth is from the Lord, and consequently it is the Existere from that Esse, which Existere in the Word is meant by God; and since that which exists from the Lord is also Himself, therefore also the Lord is the Divine Truth, which is His Divine in the heavens. A. 9809. Divine Good is in the Lord, and Divine Truth is from the Lord; Divine Good is to Divine Truth as the fire of the sun is to the light

therefrom; the light is not in the sun, but from it. 8241. Divine Good is love and charity, and Divine Truth is faith. 7167. Divine Truth is the very order of the Lord's universal kingdom, all the laws of which are true, or are eternal verities. Divine Good is the very essential of order, all things of which are of mercy. 1728.

Divine Good Celestial. *Divinum Bonum caeleste.* See Divine Good of the Lord.

Divine Good in the Rational. *Divinum Bonum in Rationali.* Divine Good in the Rational was not good separate from Truth, but was Divine Good with Divine Truth; but both together are called good in the Rational, to which was to be conjoined truth from the natural man. A. 3141.

Divine Good of the Divine Love. *Divinum Bonum Divini Amoris.* Whether we speak of the Divine Good of the Divine Love or of the Divine Human, it is the same thing. A. 10,285.

Divine Good of the Lord, The. *Divinum Bonum Domini.* The Divine Good of the Lord in itself is simply one, for it is infinite and contains infinite things in itself. The infinite things which it contains make one. Being received by angels and men who are of the Lord's celestial kingdom, it is called Divine Good Celestial, but received by angels and men who are of the Lord's spiritual kingdom, it is called Divine Good Spiritual; for all angels and men variously or dissimilarly receive the one only good of the Lord. A. 10,261.

Divine Good Spiritual. *Divinum Bonum spirituale.* See Divine Good of the Lord.

Divine Grace. *Gratia Divina.* To those who are in the spiritual kingdom, it is given from the Lord to be in the affection of truth for the sake of truth, and this Divine gift is what is called grace; hence it is that in proportion as any one is in that affection, so far he is in the Divine grace of the Lord; nor is there any other Divine grace given to man, spirit, and angel, than that of being affected with truth because it is truth, since in that affection they have heaven and all its blessedness. E. 22.

Divine Human, The Lord's. *Divinum Humanum Domini.* The Lord's Divine Human is pure love, and the Holy is of love alone, and the Holy of Faith is thence derived. A. 2343. The Lord's Divine Human existed from the Divine itself. The Lord's Divine Human was not only conceived but was also born from Jehovah; hence the Lord as to the Divine Human is called the Son of God, and the Only-begotten. . . . The Lord's Divine Human is the name of Jehovah, that is, His quality. 2628. When the Divinity was united to the Humanity in the Lord, as the soul to the body, it is called the Divine Humanity. E. 26. The human, considered in itself, is merely a form recipient of life from the Divine; but the Lord's Human glorified or His Divine Human, is not a form recipient of life from the Divine, but is the very esse of life, and what proceeds thence is life. A. 5256. See Divine Itself, Divine Good of the Divine Love, Human Assumed.

Divine Human, The, before the Lord's Coming into the World. *Divinum Humanum ante adventum Domini in mundum.* The Divine Human, before the Lord's coming into the world, was Jehovah Himself flowing in through heaven when He spake the Word. A. 6280.

Divine in Itself, The, and the Divine from Itself. *Divinum in se; Divinum a se.* The Divine in Itself is in the Lord; but the Divine from Itself is the Divine from the Lord in created things. P. 52.

Divine, in the Veriest Singulars, The. *Divina singularissima.* See Universal.

Divine in the Word, The. *Divinum in Verbo.* With respect to the Divine in the Word, the case is as follows. The Divine Itself is in the highest sense of the Word, because therein is the Lord. The Divine is also in the internal sense, because therein is the Lord's kingdom in the heavens, hence this sense is called celestial and spiritual. The Divine is also in the literal sense of the Word, because there is the Lord's kingdom on earth, hence this sense is called the external and also the natural sense, for in it are gross appearances, very remote from the Divine; but nevertheless all things in general and particular therein are Divine. A. 3439.

Divine Infinity, The. *Infinitem Divinum.* See Divine Eternity.

Divine Itself, The. *Ipsium Divinum.* The Lord as to the Divine Itself, which is called the Father, and as to the Divine Human, which is called the Son, is the Divine Love itself, thus the Divine Good itself; but the Lord as heaven, which is beneath the Lord as a Sun, is the Divine Truth. But this Divine Truth has in it Divine Good accommodated to the reception of angels and spirits. This Divine is what is called the Spirit of Jehovah, and it is Holy. A. 10,196.

Divine Law, The. *Lex Divina.* The Divine Law is internal truth, and doctrine external truth. A. 7291.

Divine Law and Doctrine. *Lex Divina et Doctrina.* By the Divine Law, which Moses represents, is meant the Word such as it is in its internal sense, thus, such as it is in the heavens; but by doctrine is meant the Word such as it is in the literal sense, thus, such as it is on earth. A. 7089.

Divine Love, The. *Amor Divinus.* The Divine Love, from effect, which is use, is called Divine Good, and the Divine Wisdom, also, from effect which is use, is called Divine Truth. For it is the part of effect to act, and also to teach, but the one pertains to love and the other to wisdom; and every effect is use, and use is that which is called good and truth, but good is the essence of use, and truth is its form. E. (D.W. ix.)

Divine Love, The Lord's. *Divinus Amor Domini.* The Lord's Divine Love is Divine Good, for all good belongs to love. The Very Divine Love, and thus the Divine Good, is the Very Esse which is called Jehovah, and also the Lord; the Existere from it is the Truth. A. 9667.

Divine Manifestation, The. *Existere.* See Divine Esse.

Divine Marriage, The. *Conjugium Divinum.* See Heavenly Marriage.

Divine Means. *Divina Media.* Divine means are called Divine truths; these teach men how to live in order to be saved. By these truths the Lord leads man to heaven, and by them implants the life of heaven within him. H. 552.

Divine Means, The Veriest. *Ipsissimum Divinum Medium.* The veriest Divine means was, that the Lord came into the world, and made the Human in Himself Divine; through this the spiritual are saved. A. 6427.

Divine Mercy. *Divina Misericordia.* Divine Mercy is pure mercy towards the whole human race to save it. It is continually present with every man for this end, and never recedes from him, so that every one is saved who can be saved. H. 522.

Divine Natural, The. *Divinum Naturale.* The glorified Human of the Lord is the Divine Natural. T. 109. The good of faith, thus the good of obedience, is the good of the ultimate heaven, and is called the Divine Natural. A. 10,087. See Glorification of the Lord.

Divine Natural Good of the Lord, The. *Divinum Bonum Naturale Domini.* The Lord's Divine Natural Good is such a good as does not fall into the understanding of any man, and scarcely of any angel. It is what was Divine to Him from nativity, for He was conceived from Jehovah; hence He had a Divine Esse from nativity, which was to Him for a soul, and consequently the inmost of His life. A. 4641.

Divine Nature, The. *Natura Divina.* See Divine Essence of the Lord.

Divine of Faith, The. *Divinum fidei.* See Divine Esse.

Divine of the Lord, The, in the Heavens. *Divinum Domini in caelis.* The Divine of the Lord in Heaven is love to Him, and charity toward the neighbour. H. 13.

Divine Order. *Divinus Ordo.* Divine Order is nothing but the perpetual commandment of God; wherefore living according to the commandments of God and in the commandments of God is living according to the Divine Order and in Divine Order. A. 2634. Divine Order is the Lord Himself in Heaven. 4839. It is Divine Order that the Lord flows in through a man's interiors into his exteriors, thus through a man's will into his actions; this is done when a man is in good, that is, when he is in the affection of doing good for the sake of good, and not for the sake of himself. 8513.

Divine Proceeding in Ultimates, The. *Divinum procedens in ultimis.* The Divine Proceeding in ultimates is the Word in the sense of the letter. Cont. S.W. 62.

Divine Providence, The. *Divina Providentia.* The Divine Providence is the government of the Lord's Divine Love and Wisdom. P. 1. The Divine Providence is the Divine operation in the man who has removed the love of self. 207. See Infinite and Eternal in Itself.

Divine Spiritual, The. *Divinum Spirituale.* The Divine

Spiritual is the Divine Truth, which proceeds from the Divine Celestial, and therefore the Divine of the Lord which is received in the middle or second heaven. A. 9811. The Divine Spiritual which proceeds from the Lord's Divine Human is the Divine Truth which is from Him in heaven and in the Church; the Spiritual in its essence is nothing else. 4669. The good of charity is the good of the middle or second heaven, and is called the Divine Spiritual. The good of charity consists in doing good from willing it. 10,087. See Divine Celestial.

Divine Spiritual Good. *Divinum Bonum Spirituale.* See Divine Celestial.

Divine Spiritual Goods. *Divina Bona Spiritualia.* Divine spiritual goods are those things which are of love and charity, but Divine spiritual truths are those things which are of faith thence. A. 4710.

Divine Spiritual Truths. *Divina Vera Spiritualia.* See Divine Spiritual Goods.

Divine Truth, The. *Divinum Verum.* The Lord, when in the world, made His Human Divine Truth, and then He called the Divine Good, which is Jehovah, His Father, since Divine Truth proceeds and is born from Divine Good. But after the Lord had fully glorified Himself, which was done when He endured the last of temptation on the cross, He then also made His Human Divine Good, that is, Jehovah, and from it the very Divine Truth proceeds from His Divine Human. It is this Divine Truth that is called the Holy Spirit, and is the Holy which proceeds from the Divine Human. A. 7499. Most persons believe that the Word or Divine Truth is nothing more than speech uttered by Jehovah, and a command that such a thing be done; but it is that very essential, from which, and through which, all things are. That Esse which proceeds from Him, and hence the existence of all things, is what is meant by Divine Truth. 7678. The Divine Truth, that is, the Word, is the Divine from the Lord, and thus the Lord Himself. 9396. The Divine Truth is everything belonging to the faith and to the love of the Lord. 9807. Divine Truth is the light of heaven in use, which is a plane that receives the rays of that light and turns them into various kinds of splendour. H. 518. See Divine Good, The Father.

Divine Truth in Heaven, The. *Divinum Verum in caelo.* See Glory.

Divine Truth in the Supreme Degree. *Divinum Verum in supremo gradu.* Divine Truth in the highest degree is such as the Divine is that goes forth immediately from the Lord, thus the Divine Truth above the heavens. E. 627.

Divine Truth in the Ultimate Degree. *Divinum Verum in ultimo gradu.* The Divine Truth in the ultimate degree, or in the ultimate of order, is such as the Divine Truth is in the sense of the letter of the Word, which is for children, and the very simple; and these are sensual. E. 627.

Divine Truth in the Ultimate of Order. *Divinum Verum in*

ultimo ordinis. The Word in the letter is the Divine Truth in the ultimate of order. A. 9430.

Divine Truth in Ultimates. *Divinum Verum in ultimis.* Divine Truth in ultimates is the same as the Word in its literal sense. R. 24.

Divine Truth of the First Degree. *Divinum Verum primi gradus.* The Divine Truth of the First Degree is that which comes to the perception of the angels of the inmost or third heaven, and is called the celestial Divine Truth, from this comes the wisdom of those angels. E. 627.

Divine Truth of the Fourth Degree. *Divinum Verum quarti gradus.* The Divine Truth of the fourth degree is that which comes to the perception of the men of the Church living in the world; it is the source of their intelligence and knowledge; this is called natural Divine Truth, and the ultimate of this is called sensual Divine Truth. E. 627.

Divine Truth of the Second Degree. *Divinum Verum secundi gradus.* The Divine Truth of the second degree is that which comes to the perception of the angels of the middle or second heaven, and is the cause of their wisdom and intelligence; it is called spiritual Divine Truth. E. 627.

Divine Truth of the Third Degree. *Divinum Verum tertii gradus.* The Divine Truth of the third degree is that which comes to the perception of the angels of the ultimate or first heaven, and is the source of their intelligence and knowledge (*scientia*); it is called celestial-natural and spiritual-natural Divine Truth. E. 627.

Divine Truth, The, in the Lord's Divine Human. *Divinum Verum in Divino Humano Domini.* The truth with the Lord, which could be tempted, and which underwent temptations, may be called the truth *Divine in the Lord's Human Divine*, but the truth which could not be tempted, or undergo any temptation, because it was glorified, *the Divine Truth in the Lord's Divine Human.* A. 2814.

Divine Truth, The, which proceeds from the Lord. *Divinum Verum procedens a Domino.* The heat which proceeds from the Lord as a Sun in heaven is the Divine Good of His Divine Love, accommodated to the reception of the angels who are in heaven, and the light which proceeds from the Lord as a Sun is the Divine Truth of His Divine Good: nevertheless both together are called the Divine Truth which proceeds from the Lord. A. 9498.

Divine Truth Spiritual. *Divinum Verum spirituale.* Divine Truth spiritual means intelligence from spiritual love, which is love to the neighbour. R. 420

Divine Truths Sustaining. *Divina Vera sustentantia.* Divine truths sustaining are in general lower truths, inasmuch as these sustain higher. E. 219.

Divine Understanding, The. *Divinus Intellectus.* The Divine Understanding, inasmuch as it is infinite, is Divine Providence. E. 68.

Divine Worship. *Cultus Divinus.* Divine Worship consists in the exaltation of the Lord in respect of man's self, which takes place according to the degree of his humiliation before the Lord. A. 8271.

Doctrinal. *Doctrinale.* There is a two-fold doctrinal, the one of charity, the other of faith; although in themselves the two are one, for the doctrinal of charity involves all things of faith. But when a doctrinal is made solely of those things which are of faith, the doctrinal is said to be two-fold, because faith is separated from charity. A. 2417.

Doctrinals. *Doctrinalia.* The truths of the Church are doctrinals. A. 570. Doctrinals are conclusions from scientifics. 3057. The cognitions of the spiritual things of the Lord's kingdom are called doctrinals. 3161. Doctrinals are cognitions; and the celestial belonging to the spiritual man is of charity. 3240. Man ought to commence from scientifics, which are the truths of the natural man, and afterwards from doctrinals which are the truths of the spiritual man in his natural man, in order that he may be initiated into the intelligence of wisdom, that is, in order that he may enter into the spiritual life, whereby a man becomes man. 3726. Doctrinals are like a body to truth, or in the spiritual sense they are the corporeal things of natural truth. 4642. Doctrinals are the general (principles) to which truths are referred; for the doctrine of the Church is digested under its heads, and every head is a general (principle) of the Church. 6146.

Doctrinals and Scientifics in the Ancient Church. *Doctrinalia et scientifica in Ecclesia Antiqua.* In the Ancient Church there were doctrinals and scientifics; the doctrinals treated of love to God, and of charity towards the neighbour; but the scientifics treated of the correspondence of the natural world with the spiritual world, and of the representatives of spiritual and celestial things in things natural and terrestrial; such were the scientifics of those who were in the Ancient Church. A. 4964.

Doctrinals, Cognitions, and Scientifics. *Doctrinalia, cognitiones, scientifica.* Doctrinals are the things which are from the Word; Cognitions are the things which are from those doctrinals on one part, and from scientifics on the other; but Scientifics are the things which are from experience, both one's own and that of others. A. 6386.

Doctrinals from the Word. *Doctrinalia ex Verbo.* See Scientifics of Good and Truth.

Doctrinals of Scientifics. *Doctrinalia scientificorum.* The doctrinals of scientifics which are doctrinals from the literal sense of the Word, are especially serviceable to those who are just being introduced into the interior truths of the Church. Such are the following, that good should be done to widows, orphans and the poor in the streets, more than to other people; such also are the commandments of the decalogue; these, with many more things, are doctrinals of scientifics. A. 5945.

Doctrinals of the Church, The. *Doctrinalia Ecclesiv.* The

doctrinals of the Church with those who are in evil of life, are called doctrinals of falsity, although they may be true as to a smaller or greater part; this is because truths with those who are in evil of life, so far as relates to those persons, are not truths, for, being applied to the evil of life, they put off the essence of truth, and put on the nature of falsity, as they have respect to evil, to which they conjoin themselves. A. 8149.

Doctrine Itself. *Ipsa doctrina.* The Word is doctrine itself. A. 3445. There is this distinction between doctrine and worship, that doctrine teaches how God is to be worshipped, and how man ought to live, in order that he may depart from hell, and draw near to heaven; but these things are accomplished by worship, for worship is oral as well as actual. E. 1150. See Religion.

Doctrine Itself from the Literal Sense of the Word. *Ipsa doctrina ex sensu literali Verbi.* Doctrine itself from the literal sense of the Word is one only, namely, the doctrine of charity and of love, of charity towards the neighbour, and of love to the Lord; for this doctrine and a life according to it, is the whole Word, as the Lord teaches in Matt. xxii. 35-38. A. 3445.

Doctrine of Celestial Good, The. *Doctrina boni caelestis.* The doctrine of celestial good is the doctrine of love to the Lord. A. 7258.

Doctrine of Charity, The. *Doctrina charitatis.* The whole Sacred Scripture is nothing but the doctrine of love and charity. N. 9.

Doctrine of Faith, The. *Doctrina fidei.* See Faith.

Doctrine of Spiritual Good, The. *Doctrina boni spiritualis.* The doctrine of spiritual good is the doctrine of charity towards the neighbour. A. 7258.

Doing the Truth. *Veritatem facere.* In the Word by doing the truth is meant to cause good to exist. Life. 39.

Doing Uses. *Per facere usus.* See Uses.

Doing Uses for the sake of Uses. *Amor faciendi usus propter usus.* Man does uses for the sake of uses in so far as he shuns evils; for in so far as he shuns evils, he does the uses not from himself, but from the Lord. W. 426.

Domestic Good. *Bonum domesticum.* That good in the Natural, which the Lord had from the Father, was His own, because it was His very Life, and it is what is represented by Esau. Whereas the natural good which the Lord derived from the mother, because it was contaminated with hereditary evil, was in itself evil, and this is what is meant by domestic good. A. 3518.

Domestic Natural Good. *Bonum naturale domesticum.* Domestic natural good is that good which a man derives from his parents, or that into which he is born, quite distinct from the good of the Natural which flows in from the Lord. For distinction's sake the one good is called the good of the Natural, but the other natural good. A. 3518.

Dominion from Evil and Falsity. *Dominium ex malo et falso.* Dominion from evil and falsity consists in a desire to make all slaves, and to destroy all. A. 1749.

Dominion from Good and Truth. *Dominium ex bono et vero.* Dominion from good and truth consists in a desire to make all free, and to save all. A. 1749.

Dragon, The. *Draco.* The dragon means all who read the Word, hear sermons, and perform the rites of the Church, but who make no account of the concupiscences of evil which beset them, and inwardly meditate thefts and frauds, adulteries and obscenities, hatred and revenge, lies and blasphemies; and who thus live like devils in spirit, and like angels in body. C.L.J. 28.

Driven away from the Truth, To be. *A vero deturbare.* As soon as a man who is in truth and not yet in good, brings anything into act from a religious principle, he afterwards defends it as if it were the veriest truth, and abides in it; nor does he admit amendment, except so far as he comes into good, for by means of the act he imbues it, and loves it. Thus works drive him away from the truth; besides, he believes those things to be truths which are not truths. A. 6405.

E.

Elevation of Truths and Affections, The. *Elevatio veritatum et affectionum.* Truths and affections are elevated, when the preference is given to those things which relate to eternal life and the Lord's kingdom, above those things which relate to life in the body, and the kingdom of the world. A. 4104.

Elevation towards Interior Things. *Elevatio versus interiora.* Elevation towards interior things is an elevation from infestation by falsities to the truths and goods of faith. A. 6897.

End, The, and the Beginning of all Uses. *Finis et quoque principium omnium usuum.* The end of all uses is the effort of producing those uses, and the beginning is the force acting out of that effort. These belong to the mineral kingdom. W. 65.

End, Cause and Effect. *Finis, Causa et Effectus.* End, cause and effect are successive and distinct from each other; and when these exist together, they arrange themselves in the same order, namely, the end is inmost, then the cause, and lastly the effect. . . . It is so likewise in the spiritual world. As the end, the cause, and the effect are distinct from each other, so in the spiritual world are love to the Lord, charity towards the neighbour, and the works of charity; when these three become one, or exist together, the first must be in the second, and the second in the third. A. 5608. The end with a man is the love of his will; for what a man loves, this he purposes to himself and intends; the cause with him is the reason of his understanding; for by means of reason the end seeks for the middle or efficient causes; and the effect is the operation of the body from, and according to, the end and the cause. I. 17. The affection of the will is the end from which; the thought of the understanding is the cause by which; and the action of

the body, the speech of the mouth, or the external sensation are the effects of the end through the thought. P. 178.

End, Having a Thing for an. *Pro fine habere.* Having a thing for an end, is loving it above all other things; for what a man loves, he has for an end. What man has for an end, is evidently discernible, for it rules universally in him, thus it is continually present, even when he seems to himself to be thinking nothing about it; for it is fixed in him, and forms his inner life, and thus secretly rules all things in general and particular. A. 5949.

Endeavour. *Conatus.* Endeavour in man is will. C. i. 3.

Ends. *Fines.* Man, by the ends of his life is in the other life; by ends of good in heaven with angels, but by ends of evil in hell with devils; the ends with man are nothing else than his loves, for what a man loves, that he has for an end; and inasmuch as ends are his loves, they are also his inmost life. Ends of good with man are in his Rational, and they are what is called the Rational as to good, or the good of the Rational. A. 3570.

Ends, Causes and Effects. *Fines, causa et effectus.* There are three things which follow in order, namely, ends, causes and effects. Ends produce causes, and by means of causes effects. Such therefore as the ends are, such are the causes which exist, and such the effects therefrom. A. 4104.

Enkindled by the Fire of Heaven, Being. *Accendi ab igne caeli.* The fire of heaven is the Divine Love which proceeds from the Lord; being enkindled by it means willing good. A. 9798.

Enlightened by the Light of Heaven, Being. *Illustrari ab luce caeli.* The Light of Heaven is the Divine Truth which proceeds from the Lord; being enlightened by it means understanding the truth. A. 9797.

Enlightened, They who are. *Illustrantur illi qui.* They alone are enlightened who are in the affection of truth from good; consequently, who are in love to the Lord and in charity towards the neighbour. E. 11.

Enlightenment, To be in. *In illustratione esse.* Man is in enlightenment when he is in the love of truth for the sake of truth, and not for the sake of self and the world. A. 9424. To be in enlightenment is nothing else than to be in perception, and thence in an internal acknowledgment that such or such a thing is true. F. 5. Enlightenment is from the Lord alone, and is with those who love truths because they are truths, and make them uses of life. S. 57.

Entire, What is. *Integrum.* The Scientific is said to be entire, when it admits into itself nothing but truths which are in agreement with their good, for the Scientific is the common receptacle. Moreover, scientifics are circumstanced as the bones in man; if they are not entire or in their order, as when they are out of joint, or distorted, the form of the body varies in consequence, and the actions according to it. Scientific Truths are doctrinals. A. 8005.

Equally of Good and Equally of Truth. *Æque ex bono et ex*

vero. The expression, equally of good and equally of truth, is used when truth belongs to good, and good to truth; when therefore good and truth act in unity, and form a marriage, of the kind that exists in heaven from the Lord. A. 9716.

Equilibrium. *Æquilibrium.* When two things from equal opposition have no force, the force of a third does all, as if there were no opposition. Such is the equilibrium between heaven and hell. H. 537. Equilibrium is between two forces, of which one acts, and the other reacts, and the rest occasioned by such action and reaction is called equilibrium. 589.

Equilibrium of Angels, The. *Æquilibrium angelorum.* The equilibrium of angels in heaven is the measure in which they have willed to be in good, or according as they have lived in good in the world, thus also according as they have held evil in aversion. H. 591.

Equilibrium of Spirits in Hell, The. *Æquilibrium spirituum in inferno.* The equilibrium of spirits in hell is the measure in which they willed to be in evil, or according as they have lived in evil in the world; and thus also the measure in which their hearts and minds have been opposed to good. H. 591.

Erratic Faith. *Fides erratica.* Erratic faith is a faith in several gods. T. 345.

Esse. Esse itself, or Jehovah, is nothing else than mercy, which is of love towards the universal human race. A. 2253. Esse (Being) denotes being united, because the very esse of a thing is good, and all good is of love, which is spiritual conjunction or union. Hence in the supreme sense the Lord is called Esse, or Jehovah, because from Him is all good which is of love or of spiritual conjunction. A. 5002. See Divine Good.

Esse; Existere. Celestial and Spiritual love is the very being (*esse*) of the man who is being regenerated, but the Rational and the Sensitive, when it is imbued with that love, is his existing (*existere*). A. 2621. In the spiritual world there is neither space nor time, but instead thereof states; and states in the other life correspond to spaces and times in nature, states as to being (*esse*) to spaces, and states as to existing (*existere*) to times. 2625. The good of life is the very esse of man, because it is of his will, and the truth of faith is the existere thence, because it is of the understanding; for whatever is of the understanding exists from the will. The esse of a man's life is in his (faculty of) willing, and the existere of his life is in his (faculty of) understanding. 4985.

Esse, The Lord's. *Esse Domini.* Esse is in the Lord alone, and it is called Jehovah. From the Esse, which is Jehovah, are all things which appear as if they were. But the Lord's Esse, or Jehovah, cannot at all be communicated to any one, only to the Lord's Human: this was made the Divine Esse, that is, Jehovah. A. 3938.

Esse of all Things, The. *Esse omnium.* The Divine Himself is the Esse of all things, but the truth which proceeds from Him is the consequent Existere of all things; Good itself, which is

the Divine Esse, produces all things by means of its truth. A. 7796.

Esse, of Every One's Life, The. *Esse vitæ cujusvis.* Love is the esse of every one's life, the veriest life itself deriving its existence from it. A man is, therefore, such as the quality of his love is. A. 6872.

Esse of God, The, and His Essence. *Esse Dei; Essentia Dei.* We have distinguished between the Esse of God and the Essence of God because there is a distinction between the infinity of God, and the love of God, and the term infinity is used in reference to the Esse of God, and love to the Essence of God, for the Esse of God is more universal than the Essence of God, and in like manner, the infinity is more universal than the love of God; wherefore "infinite" is an adjective applicable to the essentials and attributes of God, which are called infinite; as we say of the Divine Love, that it is infinite, and of the Divine Wisdom, that it is infinite, and of the Divine Power also; not that the Esse of God existed before His Essence, but because it enters into it as an adjunct, cohering with, determining, forming, and, at the same time, exalting it. T. 36.

Esse of Man, The. *Esse hominis.* Man's life is his love, and what he loves he wills and intends, and what he wills and intends he does. This is the esse of man, but not what he knows and what he thinks, and does not will. A. 7779.

Esse of the Life of Man, The. *Esse vitæ hominis.* The things which are of the will constitute the esse of man's life, but the things which are of the understanding constitute the existence of his life therefrom. A. 3158.

Esse, State of; Existere, State of. *Status esse; status existere.* In general there are two states, a state of good and a state of truth; the former state is called the state of esse, but the latter the state of existere; for the esse is of good, and the existere thence is of truth; space corresponds to the state of esse and time to the state of existere. A. 4814.

Essence of Charity towards the Neighbour, The. *Essentia charitatis erga proximum.* The essence of charity towards the neighbour is the affection of good and truth, and the acknowledgment of self that it is evil and false; yea, the neighbour is good and truth itself, and to be affected with these is to have charity. A. 4956.

Essence of Life, The very. *Ipsissimum vitæ.* The very essence of life consists in thinking what is good and willing what is good, also in thinking what is true, and in willing that which he thinks to be true. A. 4151.

Essence, Truth in its. *Verum in sua essentia.* Good is the very essence of truth; truth without its essence is not truth, howsoever it may appear to be so. A. 2429. Truth in its essence is good, and truth is the form of good, precisely as speech is the form of sound. C. v. 4.

Essential. *Essentiale.* The essential is so called, because it acts by means of another, as by means of its instrument or

organ; but when another thing acts by means of the thing which was an essential, this latter then becomes an instrument, and so forth. A. 5948.

Essential Affection of Man, The. *Ipsa affectio hominis.* Charity is man's essential affection or spiritual love. E. 213.

Essential and Heavenly Freedom. *Ipsum liberum et liberum celeste.* That which is of love to the Lord, and love towards the neighbour, consequently of the love of good and truth, is freedom itself, and is heavenly freedom. A. 2870.

Essential Charity. *Ipsa charitas.* Charity itself, considered in itself, is the affection for truth and good; and where that affection is, there a life according to truths and goods is found. E. 444.

Essential Divine Marriage, The. *Ipsum Conjugium Divinum.* The conjunction of Divine Good and Divine Truth in the Lord is the Divine marriage itself, from which is derived the heavenly marriage. A. 3132.

Essential Good of the Celestial Kingdom, The. *Bonum essenziale regni celestis.* The essential good of the celestial kingdom is the good of love to the Lord, and the good of mutual love; but the essential good of the spiritual kingdom is the good of charity towards the neighbour, and the good of faith. A. 10,150.

Essential Good of the Spiritual Kingdom. *Bonum essenziale regni spiritualis.* See Essential Good of the Celestial Kingdom.

Essential Human, The. *Ipsum humanum.* The essential human and thus the angelic is to think from the truth. P. 321.

Essential of the Church, The. *Essentiale Ecclesiæ.* Good is the essential of the Church; wherefore, whether we speak of the good of truth, or of the Church, it is the same; for every man who is in the good of truth is also in the Church. A. 5536.

Essential of the Genuine Spiritual Church, The. *Essentiale Ecclesiæ genuinæ spiritualis.* The good of faith, or charity, is the essential, thus in the first place, with those who are of the genuine spiritual Church. A. 8152.

Essential Principles, To be in. *In ipsis principiis.* The angels, by reason of their being in love to the Lord and in mutual love, are also in all truth, and thus in all wisdom and intelligence, not only respecting celestial and spiritual things, but also respecting rational and natural things; for by virtue of love, inasmuch as it is from the Lord, they are in the very principles or fountain of things, that is, in ends and causes; and seeing from principles, or from ends and causes, is seeing from heaven all things which are beneath, and even the things which are on earth. A. 2572.

Essential Self. *Ipsum.* See Very Self.

Essential Worship of the Lord, The most. *Ipsissimus cultus Domini.* The most essential worship of the Lord consists in the life of charity, but not in the life of piety without it. A. 8254.

Essentials of the Church, The. *Essentia Ecclesiæ.* Love to the Lord and charity toward the neighbour are the essentials of the Church. A. 6222.

Essentials of Worship. *Essentialia cultus.* Humiliation and submission are the essentials of worship. A. 8873.

Eternal Happiness. *Felicitas Aeterna.* Existere with man, spirit, and angel, means living, and his living is eternal happiness. A. 3938.

Eternal Things. *Aeterna.* Temporary things are those which have an end and perish, but eternal things are those which have no end and do not perish. P. 218.

Eternity. *Aeternum, Aeternitas.* The infinity of God, by way of correspondence with spaces, is called Immensity; and His Infinity, by way of correspondence with times, is called Eternity. By the Immensity of God is understood His Divinity as to Esse; and by the Eternity (of God) His Divinity as to Existere; both in Himself. Canons, "God," iii. 5 and 7.

Evil. *Malum.* Evil, viewed in itself, and also sin, is nothing but disjunction from good; evil itself also consists in disunion. A. 4997. It is evil that is opposed to heaven, but not falsity from ignorance; nay, if there is anything of innocence in the ignorance, that falsity is accepted of the Lord as truth; for they who are in such, receive the truth. A. 6784. Evil in man is hell within him. H. 547. Evil is the delight of the concupiscence of acting and thinking contrary to Divine order. P. 279. See Evil Itself, Good.

Evil, To be in. *Qui in malo.* Those who are in evil have no conscience; they do not care for what is just and fair, except so far as they can gain reputation by means thereof; what good and truth, which constitute spiritual life, are, they do not know, and also reject them as of no account. A. 2380.

Evil and False, What is, To a Man. *Quod vocatur malum et quod vocatur falsum.* That is evil to him which destroys the delight of his affection, and that falsity which destroys the pleasantness of his thought. P. 195.

Evil Genii. *Mali Genii.* Evil genii are those who fight against those things belonging to the affection of good, and evil spirits are those who fight against those things belonging to the affection of truth. A. 1820. See Interior Evil.

Evil Itself. *Ipsum malum.* The love of self is the fountain of all evils, consequently it is evil itself. A. 2246.

Evil not of Fault. *Malum non culpæ.* See Evil of Fault.

Evil of Falsity. *Malum falsi.* Evil of falsity is that which draws its origin from principles of falsity. A. 7272. The evil of falsity is when a man has confirmed evil with himself, and has concluded that it is not evil, and hence does it; in this case he does evil from what is false. 10,624. The evil of falsity is the falsity of doctrine from which proceeds evil of life, and the falsity of evil is evil of life from which proceeds falsity of doctrine. E. 526.

Evil of Fault. *Malum culpæ.* The evil of fault, or the evil which a man has contracted to himself by actual life, and has also confirmed in thought, even to the extent of faith and persuasion, cannot be amended, but remains to eternity. Whereas

the evil not of fault, which man has not confirmed in thought, and of which he has not inwardly persuaded himself, does indeed remain, but only remains fixed in the externals; for it does not penetrate to the interiors and pervert the internal man. A. 4172.

Evil of Merit. *Malum meriti.* The evil of merit exists when a man attributes good to himself, and imagines that it is from himself, and therefore wants to merit salvation. A. 4174.

Evil of Life. *Malum vitæ.* Evil of life is evil of the will and of the thought thence. A. 7795.

Evil of the Love of Self. *Malum amoris sui.* The evil of the love of self is not, as it commonly appears, the external elation called pride, but it is hatred against the neighbour, and hence a burning desire of revenge and the delight of cruelty; these are the interiors of the love of self: its exteriors are contempt of others in comparison with oneself, and aversion towards those who are in spiritual good, and this sometimes with a manifest elation or pride, and sometimes without it. A. 4750.

Evil Spirits. *Mali spiritus.* See Evil Genii.

Evil Uses. *Mali usus.* By evil uses are meant all things that destroy the Rational, and prevent man from becoming spiritual. W. 336.

Evil Uses on the Earth. *Mali usus super tellure.* Evil uses on the earth mean all the noxious things in both the animal and vegetable kingdoms, and in the mineral kingdom. W. 338.

Evils and Falsities, How Goods and Truths are turned into. *Bona et vera fiunt mala et falsa.* Goods and truths are made into evils and falsities by influx into forms turned the wrong way. W. 275.

Evils of Falsity, The. *Mala falsi.* What the evils of falsity are which flow from the falsities of doctrine shall be illustrated by this instance. Where the doctrine prevails that faith alone saves, and not the good of life, likewise that nothing of evil is imputed to him who has faith, and that a man may be saved by faith alone, even in the last (hours) of his life, if he then only believes that the Lord has delivered all from the yoke of the law by His fulfilment thereof, and made propitiation by His blood, then the evils which man does in consequence of such a faith are evils of falsity. E. 400.

Evils originating in Evil. *Mala in origine mali.* The evils originating in evil are those that proceed from the lust that arises from the love of self and of the world. A. 7272.

Exinanition. *Exinanitio.* The Lord, so far as He was in Divine Truth as to His Human, separately, was in a state of exinanition; and so far as He was conjoined with Divine Good, He was in a state of Glorification. Canons, "God the Redeemer," VI. See Glorification.

Existence. *Existere.* They who are not reformed have not life in them but spiritual death, hence they cannot be said to exist. Existence may indeed be predicated of every thing which appears to any of the senses, but it cannot be spiritually predicated of man, unless he be in good and truth; for man

was created that he might be alive, intelligent, and wise, consequently when he is dead, he is insane and foolish, and so far as this is the case with him, he does not exist. E. 295. See Divine Good.

Existere, Existere. See Divine Esse.

Existere of All Things. *Existere omnium.* See Esse of All Things.

Existere of Man's Life. *Existere vitæ hominis.* See Esse of the Life of Man.

Expiation. *Expiatio.* See Propitiation.

Exsuscitation. *Exsuscitatio.* When it is mentioned of the kings of Judah and Israel, or of the high priests, that they died, in the internal sense it is the end of the representation which was by them, and continuation in another; thus its exsuscitation. A. 4618.

Extension into Heaven to the Spiritual Spheres of Good. *Extensio in cælum ad sphaeras spirituales boni.* What is meant by the extension into heaven to the spiritual spheres, no one can know except by revelation. The case is this; every good which is given to man by regeneration from the Lord, extends to the societies in heaven; this extension differs with every one as to extent and nature; as to extent when to more remote boundaries; as to nature when more to the interiors or the exteriors of heaven; the good itself with a man flows in from the Lord through the societies of heaven which are round about; good cannot be granted apart from influx through societies; the societies of heaven are in close connection round about and are nowhere disconnected. The case is similar with each and all the things which are of good, and which constitute its quality; wherefore, during a man's regeneration, the rich storing of good consists in introduction into angelic societies, and thereby conjunction with them. A. 8794.

Exterior and Interior Natural of the Exterior Man, The. *Exterius naturale et interius exterioris hominis.* The interior natural is that which communicates with the Rational, and into which the Rational flows, and the exterior natural is that which communicates with sensuels, or through sensuels with the world, thus into which the world flows. A. 5118. Man from his infancy even to childhood is merely sensual; for at that time he only receives earthly, corporeal and worldly things through the sensuels of the body, and from those things also his ideas and thoughts are then formed; the communication with the interior man is not as yet open, or only so far that he can comprehend and retain those things. . . . From childhood to youth a communication is opened to the interior Natural, by man's learning what is becoming, civil and honest, both by instruction from parents and masters and by studies; but from youth to the early age of manhood a communication is opened between the Natural and the Rational by his then learning the truths and goods of civil and moral life, and especially the truths and goods of spiritual life by hearing and reading the Word.

But so far as at that time he imbibes goods by truths, that is, so far as he does the truths which he learns, so far the Rational is opened. 5126.

Exterior and Interior Understanding, Man's. *Intellectus exterior et intellectus interior hominis.* A man has an exterior and an interior understanding; the exterior understanding is where the thought is which comes to his perception, but the interior where the thought is which does not come to his perception, but still it does to that of the angels. A. 9051.

Exterior Celestial. *Cæleste exterius.* The exterior celestial is every affection of good, yea, it is also every pleasure which is derived from the affection of good. A. 1824. See Celestial.

Exterior Celestial Things. *Cælestia exteriora.* Exterior celestial things are those that are of the external man; interior celestial things are those that are of the internal man; spiritual celestial things are those that are thence derived. A. 1824.

Exterior Cognitions. *Cognitiones exteriores.* See Interior Cognitions.

Exterior Confession. *Confessio exterior.* See Interior Confession.

Exterior Conscience. *Conscientia exterior.* See Interior Plane.

Exterior Evils. *Mala exteriora.* See Interior Evils.

Exterior Good. *Bonum exterior.* See Interior and Exterior Good of the Natural.

Exterior Goods of Charity, The. *Bona exteriora charitatis.* The exercises of charity are the exterior goods of charity. A. 6531.

Exterior Illustration from the Lord. *Illustratio exterior a Domino.* Exterior illustration is an illustration of the thought from interior illustration, and the thought is in this illustration in proportion as it remains in the perception which it has from the interior illustration, and in proportion as at the same time it has cognitions of truth and good; for from these it draws reasons by means of which it confirms. P. 168.

Exterior Illustration from Man. *Illustratio exterior ab homine.* Exterior illustration from man is with those who think and speak from mere knowledge impressed on the memory; they can scarcely confirm anything from themselves. P. 168.

Exterior Life. *Vita exterior.* See Interior Life.

Exterior Natural, The. *Exterius naturale.* See Interior Natural.

Exterior Plane, or Exterior Conscience. *Planum exterius.* See Interior Plane or Interior Conscience.

Exterior Things. *Exteriora.* Exterior Things, namely, scientifics, worldly and corporeal things, are suitable to man, and correspond to his state, during his abode in the world and the body; whereas interior things, namely, rational, spiritual and celestial things, are suitable and correspond to a spirit. A. 2476. Exterior things are scientifics, with their pleasantnesses; and outermost things are those of the senses, which communicate

with the world through sight, hearing, taste, smell, and touch. 9216. See Interior Things.

Exterior Things of Man. *Exteriora hominis.* See Inmost Things in Man.

Exterior Truth in the Natural. *Verum exterius in Naturale.* See Interior Truth in the Natural.

Exterior Truths. *Vera exteriora.* Exterior Truths are the first truths which man learns. A. 3857.

Exteriors of the Love of Self, The. *Exteriora amoris sui.* See Evil of the Love of Self.

Exteriors of the Natural, The. *Exteriora Naturalis.* The exteriors of the natural are what are properly called corporeal, or the sensuous of each kind and their recipients, which together constitute that which is called the body. A. 5078.

External and Internal. *Externus et Internus.* Man has an external and an internal; the external is called natural, and also the natural man, and the internal is called spiritual, and also the spiritual man, because the internal of man is in the spiritual world, where spirits and angels are, and his external is in the natural world, where men are. A. 10,237. Every one who is born a man is both external and internal; his external is what is visible to the eyes, and by which he is in consort with men, and by which the functions proper to the natural world are performed; but his internal is what is not visible to the eyes, and by which he is in consort with angels and spirits, and by which he performs functions which are proper to the spiritual world. 4963.

External and Internal Man, The. *Externus homo et internus homo.* The man who primarily regards the world and himself is an external man, because he is natural, not only in body, but also in mind; and the man who primarily regards the things of heaven and the Church is an internal man, because he is spiritual, both in mind and body. T. 420.

External and Internal of Thought. *Externum et internum cogitationis.* By the external and internal of thought here is to be understood the same as by the external and internal man, by which nothing else is meant than the external and internal of the will and understanding; for the will and understanding make the man; and because both of these manifest themselves in the thoughts, we say, the external and internal of thought. P. 103.

External, The, and the Internal of the Lord's Human. *Dominus quoad humanum suum, externum et internum habuit.* The Lord, as to His Human, had an external and an internal, because it pleased Him to be born like another man. The external, or His external man, was represented by Jacob, and afterwards by Israel; but the internal man is represented by Joseph. This internal man is what is called the celestial spiritual from the Rational; or, what is the same, the Lord's internal, which was the Human, was the celestial of the spiritual from the Rational. A. 4963.

External Angels. *Angeli Externi.* See Internal Angels.

External Bonds. *Vincula externa.* See Internal Bonds.

External Church, The. *Ecclesia externa.* See Good of Charity, Internal Church.

External Good. *Bonum externum.* External good is the good of the external or natural man, but internal good the good of the internal or spiritual man. A. 9465.

External Good of Innocence, The. *Bonum externum innocentiae.* See Good of Mutual Love.

External Good of the Celestial Church. *Bonum externum Ecclesiae caelestis.* In order to distinguish between the external good of the celestial Church, and the internal good of the spiritual Church, it may be expedient to call the former good the good of mutual love, and the latter the good of charity towards the neighbour. A. 6435.

External Good of the Celestial Kingdom. *Bonum externum regni caelestis.* See Celestial Love of Truth, Internal Good of the Celestial Kingdom.

External Good of the Spiritual Kingdom, The. *Bonum externum regni spiritualis.* The external good of the spiritual kingdom is the good of faith, which is meant by the spiritual love of truth. A. 9873.

External Law, The. *Lex externa.* See Internal Law.

External Likenesses and Unlikenesses. *Similitudines et dissimilitudines externae.* See Internal and External Likenesses and Unlikenesses.

External Man, The. *Externus homo.* There are three things which constitute the external man, namely, the Rational, the Scientific, and the external Sensual. The Rational is interior, the Scientific is exterior, and the Sensual is outermost. A. 1589. The external man, properly so called, is constituted of the scientifics that are of the memory and the affections that are of the love with which the man is imbued; as also by the sensual faculties proper to the spirit, together with the pleasures which likewise belong to spirits. 1718. The external man is formed of sensual things—not of the body, but derived from bodily things. And this is the case not only with man, but also with a spirit. 978. With the external man, everything is natural; for the external man is itself the same as the natural man. . . . As in the internal man there are two things, namely, the Celestial and the Spiritual, which will constitute one; so, also, there are in the external man; the Celestial of the latter is called natural good, and its Spiritual is called natural truth. 1577. A man's spirit, after separation from the body, thinks and wills, speaks and does, the same as before; thinking and willing is his Internal, and speaking and doing his External. N. 46. The external man is what is called the natural man, because it is in the light of the world, which light is natural. 38. See Internal, Internal Man, Internal and External Man, External and Internal Man.

External Memory, The. *Memoria externa.* See Scientifics.

External Men. *Homines externi.* External men are those

who are called natural men ; internal men, they who are called spiritual men ; and more interior men still are those who are called celestial men. A. 9166.

External Men of the Church. *Externi homines Ecclesiae.* The external men of the Church are those who are in the good of charity, but in external worship. A. 2324.

External Natural Worship. *Cultus externus naturalis.* See Internal Spiritual Worship.

External of Charity, The. *Externum charitatis.* See External of the Will.

External of the Celestial Kingdom, The, and the External of the Spiritual Kingdom. *Externum regni caelestis et externum regni spiritalis.* The external of each kingdom is what is called the ultimate or first heaven. In the ultimate heaven represented by the outer court of the temple, it is the good of faith which constitutes it ; and in the ultimate heaven represented by the inner court, the good of mutual love. A. 9741.

External of the Church, The. *Externum Ecclesiae.* Whether we speak of natural good or the external of the Church, or of spiritual good or the internal of the Church, it is the same ; for natural good constitutes the external of the Church, and spiritual good the internal. A. 5965. See Internal of the Church.

External of the Second Heaven, The. *Externum caeli alteri.* See Spiritual Love of Good.

External of the Spiritual Kingdom. *Externum regni spiritualis.* See Internal Good of the Celestial Kingdom.

External of the Will, The. *Externum voluntatis.* The understanding is the external of the will, and faith is the external of charity ; or, what is the same thing, the will is the internal of the understanding, and charity the internal of faith. A. 3868.

External of Worship and the Church without the Internal, The. *Externum cultus et Ecclesiae absque interno.* Whether we speak of the external of worship and the Church without the internal, or of hell, it is the same thing : for they who are in the external of worship without the internal are in the loves of self and the world, and the loves of self and the world are from hell. A. 10,546.

External Sensual, The. *Sensuale externum.* The external sensual is the ultimate of the life of man, containing all the interior things together in itself. A. 10,107. The external sensual which man has not in common with other animals, and which still is an external sensual, is what man has in the memory from the world, and is constituted of mere worldly, corporeal and terrestrial things there. 10,236. See External Man.

External Sensual with Man, The. *Sensuale externum apud hominem.* The external Sensual with man is the ultimate or the ultimate of life. By the external Sensual is not meant the sensual itself of the body, as the sight, hearing, taste, smell, touch of the body, but that which is immediately derived from those senses ; for he is called a sensual man who thinks and

craves according to those senses of the body and their appetites, and whose thought does not penetrate beyond. A. 9730.

External Truth. *Verum externum.* External truth consists of nothing else than cognitions ; for these are the truths which are first of all imbibed, and they are also accounted as truths by those who are in the beginning of regeneration. A. 3676. See External Truths.

External Truths. *Vera externa.* External Truths are the planes of internal ones, since they are the generals into which particulars are insinuated ; man, without a general idea of a thing, comprehends nothing particular. Hence it is, that the literal sense of the Word contains general truths, but the internal sense particular truths. The former are what are called external, but the latter internal ; and whereas truths without affection are not truths, from not being of any life, therefore when mention is made of external and internal truth, the affections thereof are understood. A. 3819. See Interior Truths.

External Worship. *Cultus externus.* All external worship is the formal of internal worship ; for internal worship is the essential thing itself ; and to make worship to consist of that which is formal without its essential, is to make internal worship external. A. 1175.

Externals of Man, The. *Externa hominis.* See Internals of Man.

Externals of the Body that belong to Worship, The. *Externa corporis quæ sunt cultus.* The externals of the body that belong to worship are : (1) Going to places of worship ; (2) Listening to sermons ; (3) Devoutly singing, and praying on the knees ; (4) Partaking of the Sacrament of the Supper. And at home : (1) Talking with others about charity and faith, and about God, heaven, eternal life and salvation. (3) Also, with priests, preaching, and also teaching privately ; (4) And with every one, instructing children and servants in such matters ; (5) Reading the Word, and books of instruction and piety. C. viii.

Externals of the Mind that belong to Worship. *Externa mentis quæ sunt cultus.* The externals of the mind that belong to worship, are : (1) Thinking and meditating about God, heaven, eternal life, and salvation ; (2) Reflecting upon one's thoughts and intentions, as to whether they are evil or good, and that the evil are from the devil, and the good from God ; (3) Aversion of one's mind from talking on impious, obscene and filthy subjects. (4) Besides thoughts there are also affections, which come to a man's sight and feeling. C. viii.

Externals, To be in, without an Internal. *In externis absque interno.* With those who are in evils and the falses thence derived, the internal man is closed, and by the external they are only in the world ; these are they of whom it is said that they are in externals without an internal. A. 10,429.

F.

Faculty of Growing Wise, The. *Facultas sapiendi.* By the faculty of growing wise is not meant the faculty of reasoning concerning truths and goods from knowledges, thus neither the faculty of confirming whatsoever a man pleases, but of discerning what is true and good, of choosing what is suitable, and applying it to uses of life. A. 10,227.

Faculty of Understanding, Man's. *Facultas ejus intellectus.* There are two faculties from the Lord with man, by which he is distinguished from the beasts. One faculty is, that he is able to understand what truth is and what good is; this faculty is called rationality, and it is the faculty of his understanding. The other faculty is, that he is able to do what is true and good; this faculty is called liberty, and it is the faculty of his will. W. 240.

Faculty of Will, Man's. *Facultas ejus voluntatis.* See Faculty of Understanding.

Faculties of Life, Man's Two. *Binæ facultates vitæ.* Man has two faculties of life. . . . The Divine resides with man in these faculties, which are the faculty of being wise and the faculty of loving,—that is, in the ability. W. 30.

Faith. *Fides.* Faith is an internal acknowledgment of truth. F. 1. Faith is an affection of truth from willing the truth because it is true; and willing the truth because it is true constitutes the very Spiritual of man. N. 112. Faith is not only a knowledge and acknowledgment of all things which the doctrine of faith includes, but it is especially an obedience to all things which the doctrine of faith teaches. A. 36. Faith, regarded in itself, is charity; thus the truth of faith regarded in itself is the good of faith, inasmuch as faith cannot possibly exist except from charity, nor truth except from good. 4605. Faith is an internal affection, which consists in a man's desiring from the heart to know what is true and what is good, not for the sake of doctrine as the end, but for the sake of life. 8034. Good is of the will; truth is of the understanding. From the love of good in the will proceeds the love of truth in the understanding; from the love of truth proceeds the perception of truth; from the perception of truth the thought of truth; and from these is the acknowledgment of truth, which is faith in its genuine sense. Life. 36.

Faith and Charity. *Fides et charitas.* Faith consists in knowing and thinking spiritual, moral, and civil truths, and charity in willing and doing them. E. (D.W. xi.)

Faith, Persuasive. *Fides persuasiva.* Persuasive faith exists, when the Word and the doctrine of the Church are believed and loved for the sake of gain, places of honour, and the reputation of learning, as ends; wherefore they who have the above faith do not look to the Lord and to heaven, but to themselves and the world. A. 9364.

Faith in Man. *Fides in homine.* Faith in man is faith of the life, but faith not yet in man is faith of the memory and of the thought thence derived. By faith of the life is understood believing in God; but to believe those things which are from God, and not to believe in God, is mere historical faith, which is not saving. E. 250.

Faith in Spiritual Things. *Fides in spiritualibus.* Faith in worldly things is quite different from faith in spiritual things; as, for example, to believe that men will do as they speak; that a man is true or not true; that to insure success a man should do thus or thus and no otherwise; that what is said or written is deserving of credit or not; besides numberless similar cases. Such are instances of faith in worldly things. . . . But to believe that there is a heaven and a hell; that men will live after death, the good in happiness for ever, the evil in unhappiness; that every one's life remains; that faith and charity constitute spiritual life, and that this is the life which the angels in heaven have; that the Lord has all power in heaven and in earth, as He Himself says; that from Him we live; that the Word is the doctrine of heavenly and Divine truths, and the like; such are examples of faith in spiritual things. A. 697C.

Faith in the Lord. *Fides in Dominum.* By faith in the Lord is meant confidence that He will save; and this faith is enjoyed by those who immediately approach Him, and shun evils as sins. R. 949.

Faith in Worldly Things. *Fides in mundanis.* See Faith in Spiritual things.

Faith is said to be Damned, When. *Fides dicitur damnata.* Faith is said to be damned when those things which are of faith are employed to favour falsities and evils, in which case they pass over to their side, and become the means of confirming them; this is the case with those who both in doctrine and in life separate faith from charity. A. 7766.

Faith of Charity, The. *Fides charitatis.* The faith of charity is truth of doctrine adjoined to good of life. A. 2853.

Faith of Cognitions. *Fides cognitionum.* The faith of cognitions is historical faith, and in itself is knowledge. C. xii.

Faith of the Memory. *Fides memoriæ.* See Faith in Man.

Faith of Thought, The. *Fides cogitativa.* The faith of thought is nothing but an historical or persuasive faith. E. 789.

Fall away from the General Truth of the Church, To. *A vero communi Ecclesiæ labi.* They are said to fall away from the general truth of the Church who acknowledge the Lord, but not His Divine Human; and also they who acknowledge faith as essential, but not charity. A. 4717.

Fallacies. *Fallacia.* Fallacies are falsities with which evils conjoin themselves. P. 220.

Fallacies derived from Lowest Nature. *In fallaciis ex infima natura.* Those who are in fallacies from lowest nature are those who are in truth and not yet in good: they do not believe that anything in man lives except his body: . . . if they are

told that it is the interior man that lives in the body and that is raised up by the Lord when the body dies, and that this man has a body like that which spirits or angels have, and that he sees, hears, speaks, is in company with others, and appears to himself altogether as a man, like a man in the world—these things they cannot grasp; the fallacies from lowest nature make them believe that such things are impossible, especially as they do not see them with the eyes of their body. A. 6400.

False Conscience, A. *Conscientia falsa.* A false conscience is that which is formed not from internal things, but from external, that is, not from charity, but from the love of self and of the world. A. 1033.

False Intelligence and Wisdom. *Intelligentia et sapientia falsa.* False intelligence and wisdom is all that which is without acknowledgment of the Divine. H. 353.

Falsification of Truth, The. *Falsificatio veri.* Truth is falsified when it is asserted that the Lord has taken all sins upon Himself, and by so doing has removed them, and that a man can thereby be saved whatever his life may be. Truth is falsified when it is asserted that none but those within the Church can be saved. The reasonings by which falsification is effected are, that those within the Church are baptized, possess the Word, have knowledge of the Lord, of the resurrection, of life eternal, of heaven, and of hell, and thus that they know what faith is, by which they may be justified. A. 7318. He who confirms evil loves does violence to Divine Goods; and he who confirms false principles does violence to Divine Truths. This latter violence is called the falsification of truth; the former, the adulteration of good. P. 231.

Falsified, What is. *Falsificatum.* What is falsified, and falsity, differ in this respect, that what is falsified is truth applied to confirm evil, and falsity is everything that is contrary to truth. A. 8062.

Falsified Truth. *Verum falsificatum.* Profaned truth is falsity conjoined to truth, and falsified truth is falsity, not conjoined, but adjoined to truth, and ruling over truth. A. 7319.

Falsity, What is. *Falsum.* Every falsity is a species of scientific, and resembles what is rational and intellectual, because it pertains to thought. A. 790. See Falsified, What is.

Falsity of Evil, The. *Falsum mali.* The falsity of evil is false doctrine from evil of life. A. 4832. See Evil of Falsity.

Falsity which is from Evil. *Falsum quod est ex malo.* There are two kinds of falsity, that is, falsity which is from evil, and the falsity which produces evil. Falsity which is from evil is all that a man thinks whilst he is in evil, namely, all that favours evil . . . But falsity which produces evil, is when a man conceives any principle grounded in his own particular religiosity, and thence believes it to be good or holy, when yet in itself it is evil. A. 2243. Every falsity which inflicts any injury, and which kills, derives its existence from evil; for falsity from evil is evil appearing in a form. 9331.

Falsity which produces Evil, The. *Falsum quod producit malum.* See Falsity which is from Evil.

Falsities. *Falsa.* Falsities are the principles of what is false, and the persuasions of what is false. A. 794.

Falsities of Concupiscences, The. *Falsa concupiscentiarum.* The falsities of concupiscences are falsities that confirm those things which belong to the world and its pleasures. A. 9144.

Falsities of Evil. *Falsa mali.* The falsities with those who are in evil are the falsities of evil, and the truths with them are truths falsified, which are dead; but the falsities with those who are in good are accepted as truths, for they are moderated by the good and applied to good uses, and the truths with them are truths of good, which are alive. A. 10,109.

Father, The. *Pater.* The Lord's Father, or, the Father when named by the Lord, is the Divine Good which is in Him. The Divine Good is the Supreme Divine, but the Divine Truth is what is from the Divine Good, and is called the Son. A. 4207. See Divine Itself.

Father, Son, and Holy Spirit. *Pater, Filius et Spiritus Sanctus.* God is one in person and in essence; in Him there is a Trinity, and that God is the Lord. Also His Trinity is named Father, Son, and Holy Spirit; and the Divine, the Source of all—*Divinum a quo*—is named the Father, the Divine Human the Son, and the proceeding Divine the Holy Spirit. W. 146.

Fear. *Timere seu timor.* Fearing or fear, like every other affection, involves in it several things, although it appears simple, namely, the loss of life, of reputation, of honour and of gain, in worldly things: but the loss of good and of truth, and consequently of life, in heavenly things. A. 2543.

Fear God, To. *Timere Deum.* To fear God is to love Him by fearing to do what is displeasing to Him; and such fear is in all love. R. 665.

Fear of Love, The. *Timor amoris.* The fear of love is, lest the Lord or the neighbour should be injured in any way; thus lest good and truth should be injured in any way; consequently the Holy of love and faith, and thus of worship. A. 3718.

Feminine. *Femina.* See Masculine.

Filth of the Natural Man, The. *Sordes naturalis hominis.* All those things which are of the love of self and the love of the world are the filth of the natural man; and when this filth is washed away, then goods and truths flow in, for this filth is what alone prevents the influx of good and truth from the Lord. A. 3147.

Fire of Life, The. *Ignis vitæ.* Love is the fire of life, and faith is the light of life. A. 7625. There is with man a fire of life, and light of life; the fire of life is his love, and the light of life is his faith. 9141.

Fires of a Man's Life, The. *Ignes vitæ apud hominem.* The loves that are with a man are the fires of his life; evil loves, which are the loves of self and the world, are consuming fires,

for they consume the goods and truths which belong to the very life. A. 9144.

First and Principal Thing of Doctrine, The. *Primum et principale doctrinæ.* The first and principal thing of doctrine is love to the Lord and charity towards the neighbour. A. 2588.

First Degree of the Mind, The. *Primus gradus mentis.* See Three Degrees of the Natural Mind.

First, Middle, and Ultimate End. *Finis primus, medius, et ultimus.* See End, Cause and Effect.

First of Order, The. *Primum ordinis.* Good is the first of order, and truth the last. A. 3726.

First of the Word, The. *Primum Verbi.* The Ten Precepts were the first of the Word. For they were promulgated from Mount Sinai, before the Word was written by Moses and the prophets. E. 939.

First or Ultimate Heaven, The Inhabitants of the. *Illi qui in primo seu ultimo cælo sunt.* All those pertain to the first or ultimate heaven who obey the truths and goods which are taught in the Word, or in the doctrine of the Church in which they were born, or by their master or teacher, from whom they have heard that this or that is true and good, and must be done. E. 443.

First Proceeding of Love, The. *Primum procedens amoris.* That love produces heat, and wisdom light, is clear from actual experience. When a man loves he grows warm, and when he thinks from wisdom he sees things as it were in the light. From this it is evident that the first proceeding of love is heat, and that the first proceeding of wisdom is light. W. 95.

First Proceeding of Wisdom, The. *Primum procedens sapientiæ.* See First Proceeding of Love.

First Rudiments of the Doctrine concerning Faith, The. *Prima rudimenta doctrinæ de fide.* First rudiments are the generals of doctrinals; generals are what are first received, and the specials follow afterwards. A. 4707.

First State of Infants, The. *Primus status infantum.* The first state of infants is a state of innocence. A. 3183.

First Thing of the Church, The. *Primum Ecclesiæ.* The first thing of the Church is the cognition that God is, and that He ought to be worshipped: His first character which ought to be known is, that He created the universe, and that the created universe subsists from Him. A. 6879. The first thing of the Church is good, the second is truth: or, the first thing of the Church is charity, and the second faith; for the truth of the doctrine of faith is for the sake of the good of life; that which is the end, for the sake of which (other things exist) is the first. 7755.

First Things. *Primæ.* First things are all things of the animal kingdom in general and in particular. The lowest here are worms and insects, the middle birds and beasts, and the highest men. W. 65.

First Truth in the Natural Man, The. *Primum verum in naturali homine.* The first truth in the natural man was not

Divine Truth, but truth appearing as Divine; for all truth in its first infancy, is not truth, but an appearance of truth, which in process of time puts off the appearance, and puts on the essence of truth. A. 3131.

First Universal, The. *Primum universale.* The reason why faith is the first universal, is, that when a man is being regenerated, or being made a Church, he must first learn and imbibe the things that belong to faith, that is, to spiritual truth, for he is introduced through the doctrine of faith or of truth. A. 3863.

Flow in by an Internal Way, To. *Influere per viam internam.* The men (homines) of the Most Ancient Church had a voluntary in which was integrity, but not so the men (viri) of the Ancient Church; wherefore with the men (homines) of the Most Ancient Church the Lord could flow in through the voluntary, consequently through an internal way. A. 4493.

Fluctuation. *Fluctuatio.* The nature of fluctuation between truths and falsities cannot be known unless it be known what temptation is; for such as the temptation is, such is the fluctuation succeeding it. When the temptation is celestial, then the fluctuation is between good and evil; when the temptation is spiritual, the fluctuation is between truth and falsity; and when the temptation is natural, the fluctuation is between lusts and what is contrary to them. A. 847.

Foresight. *Prævidentia.* See Providence, Foresight and Providence.

Foresight and Providence. *Prævidentia et Providentia.* As regards foresight and providence in general, foresight exists relatively to man, and providence relatively to the Lord. The Lord foresaw from eternity what the quality of the human race would be, and what would be the peculiar quality of each member of it, and that evil would continually increase, till at length man would of himself rush headlong to hell. Wherefore the Lord has not only provided the means by which man may be bent from hell and led to heaven, but also by His providence He continually bends and leads him. The Lord also foresaw that it would be impossible for any good to be rooted in man, except in his freedom, since whatever is not rooted in freedom is dissipated on the first approach of evil and temptation. This the Lord foresaw, and also that man of himself, or of his own freedom, would thus incline towards the deepest hell; wherefore the Lord provides that if a man should not suffer himself to be led in freedom to heaven, he may still be bent to a milder hell, but that if he should suffer himself to be led in freedom to what is good, he shall be led to heaven. Hence it is evident what foresight and providence are, and that the things which are foreseen are thus provided for. A. 3854.

Form. *Forma.* See Substance, Form, State.

Forming, Force of. *Vis formandi.* The force of forming is the ultimate force from ultimates; for it is the force which produces animals and plants from the ultimate substances of nature, collected in the earth. E. 1209.

Form of Good, The. *Forma boni.* Truth is the form of good ; and good is the life of that form, and, as it were, the soul. A. 8459.

Form of Heaven, Being in the. *Forma caeli.* By being in the form of heaven is meant to live according to those things which are in the Word. H. 202.

Fornication. *Fornicatio.* By fornication is meant the lust of a grown-up youth or young man, before marriage, with a woman who is a prostitute ; but lust with a woman who is not a prostitute, that is, with a virgin or with the wife of another man, is not fornication, but with a virgin is an act of corruption, and with the wife of another man it is adultery. M. 444.

Free-Will. *Liberum arbitrium.* What is free-will, but man's power to will, to act, to think, and speak, to all appearance as from himself ? T. 489.

Freedom. *Liberum.* All that is called freedom which belongs to the will, and thus which belongs to the love. A. 9585.

Freedom and Non-Freedom. *Ex libero : ex non libero.* It appears as if a man were compelled to good, when he compels himself to it ; but it is one thing for a man to compel himself, and another thing to be compelled ; he who compels himself does it from freedom within, whereas to be compelled is from non-freedom. A. 4031.

Freedom from the Proprium. *Liberum ex proprio.* Freedom from the proprium consists in indulging in all kinds of pleasures ; in despising others in comparison with ourselves ; in subjecting them to ourselves as servants, or otherwise in persecuting them and hating them ; in delighting in the evils which befall them, and especially in those which we ourselves purposely or treacherously bring upon them ; and in desiring their death. Such are the things which come from freedom from the proprium ; hence it is evident what is man's quality when he is in that freedom, namely, that is, that he is a devil in a human form. A. 5786.

Freedom of Choice. *Liberum arbitrium.* Freedom of choice consists in doing good from choice, that is, from the will ; and those are in that freedom who are led by the Lord. A. 9591. See Free-Will.

Freedom of the Love of Self, The. *Liberum amoris sui.* The freedom of the love of self and of the world, and of the lusts of those loves, is altogether slavery ; but still it is called freedom, just as love, affection and delight are called by those names, whether used in a good or bad sense ; nevertheless, nothing is less like love than the love of self and of the world ; it is hatred, consequently so are the affection and delight thence derived. They are so called according to what they appear, not according to what they are. A. 2884.

Friendship of Love, The. *Amicitia amoris.* See Interior Friendship.

Fructification of Good, The. *Fructificatio boni.* See Multiplication of Truth.

Fruit of Faith, The. *Fructus fidei.* Everything that is called

the fruit of faith is the fruit of the good which is of love and charity by means of the truth which is of faith. A. 3146.

Fruits of Faith, The. *Fructus fidei.* The fruits of faith are nothing else than a life according to the precepts of faith. A. 4663.

Full State, A. *Status plenus.* A state is said to be full when the good is such that there is nothing wanting for the reception of the influx of innocence. A. 7839. Every one who is either damned or saved has a certain measure which is capable of being filled ; the evil, that is, those who are damned, have a certain measure of evil and falsity ; and the good, that is, those who are saved, have a certain measure of good and of truth. This measure with every one is filled in the other life ; but some have a greater measure, some a smaller. 7984.

Full State, A, of Union of the Human with the Divine. *Status plenus unionis Humani cum Divino in Domino.* There was a full state of union of the Human with the Divine in the Lord, when He of His Own power, through the combats of temptation and victories, and through the powers of Divine wisdom and intelligence, had procured to Himself so much of the Divine in the Human, that is, in the Rational, that He could unite the Divine Itself with the Divine which He had acquired in the Rational. A. 2636.

Fundamental of Charity, The. *Fundamentale charitatis.* The fundamental of charity is to act rightly and justly in every thing relating to any duty or office. A. 4730.

Fundamental Principles. *Principia.* Fundamental principles are the Lord, eternal life, and the Word. A. 1834.

G.

General, A. *Commune.* A general without particulars and singulars is not anything, since it is called a general from those particulars and singulars, because it is the complex of many. A. 8276.

General Good, The. *Bonum commune.* Heaven consists of innumerable societies which are distinct from the good of other societies ; every one also in a society has a particular good distinct from the good of any other in the society. . . . Every one in a society in heaven communicates his good with all who are in the society, and all there communicate with every one, whence exists the good of all in general, that is, the general good ; this good communicates with the general good of other societies, whence exists a good still more general, and at length most general. A. 8469, 8470.

General Influx of Truth, The. *Influxus communis veri.* The general influx of truth is the illumination which gives the faculty of apperceiving and understanding truth ; this illumination is from the light of heaven, which is from the Lord, which light is no other than the Divine Truth. A. 5668.

General of the Particulars of the Rational, The. *Commune*

particularium Rationalis. The things which are in the Rational are, with respect to those which are in the Natural, as particulars in respect to generals. . . . The general of the particulars of the Rational is what is exhibited in the Natural; and inasmuch as it is a general it appears under another form, and this according to the order of the constituent particulars, thus according to the form thence derived. A. 3513.

General Perception. *Communis perceptio.* General perception appertains to those who are in spiritual good, and are able to perceive the general influx of the good of a higher heaven. A. 8802.

General Presence, More. *Præsentia communior.* In regeneration, which is effected by the conjunction of good with truths, it is good which acts, and truth which suffers itself to be acted upon; and when good has applied itself to truths, and has in a small degree conjoined itself with them, then truth appears to react; yet it is not truth, but the good conjoined or adjoined to it, which reacts through truth: this adjunction is what is meant by more general presence. A. 4380.

General Scientifics. *Scientifica communia.* General scientifics are those which comprise in them many particulars, and these particulars comprise singulars, and form in general the natural man as to his intellectual part. A. 3048.

General Sense. *Sensus communis.* Sense in general, or general sense, is distinguished into voluntary and involuntary. Voluntary sense is proper to the cerebrum, but involuntary sense is proper to the cerebellum. A. 4325.

General Truths. *Vera communia.* General truths are the knowledges of good and truth derived from the literal sense of the Word according to which they (who have been in temptations, and have fought against evils and falsities) have lived, and hence are religious principles. R. 378. See Scientifics of Faith and Charity.

Generals, Singulars. *Communia, singularia.* Things which are in a higher degree are singulars, and those which are in a lower degree are generals, and generals are the continents of singulars. Singulars, in respect of generals, are a thousand or myriads to one, and so is the wisdom of the angels of a higher heaven to the wisdom of the angels of a lower heaven. H. 267.

Generals, Particulars, Singulars. *Communia, particularia, singularia.* The body itself, and the things which belong to the body, such as the external sense and actions, are respectively most general; the natural mind, and the things which belong to the mind, are less general, because they are more interior, and are called respectively particulars; but the rational mind, and the things which belong to that mind, are still more interior, and are respectively singulars. A. 4345. It is according to Divine order that there should be generals and particulars, and that both should be together in every single thing: otherwise, particulars cannot exist. Thus, in the case of man, no particular within him could exist or subsist unless there were generals with which it was girt about. T. 775.

Genii. *Genii.* See Spirits.

Genuine Affection of Truth. *Genuina affectio veri.* Genuine affection of truth is the affection of truth for the sake of truth. H. 347.

Genuine Charity. *Charitas genuina.* Genuine charity consists in acting prudently, and with a view to the promotion of good. A. 8120.

Genuine Conjugal Love. *Amor conjugialis.* Genuine conjugal love is innocence itself, which dwells in wisdom. A. 2736.

Genuine Order. *Ordo genuinus.* In the state after regeneration man is then not only affected with truth for the sake of the ends of life, but he is still more affected with the good itself of life, and the former affections, namely, of emulation, of youthful envy and of glory, separate themselves, and this until it appears as if they were dissipated; for then good, which is of the will, is within, and truth, which is of the understanding, is without, yet still in such a manner, that truth acts in unity with good, because from good. This order is genuine. A. 3563.

Genuine Perception. *Perceptio genuina.* Genuine perception exists through heaven from the Lord, and affects the intellectual spiritually, and leads it perceptibly to think as the thing really is, with an internal assent, the source of which it is ignorant of. It is a dictate through heaven from the Lord flowing into the interiors of the thought, concerning such things as are above the Natural and Sensual, that is, concerning such things as are of the spiritual world, or of heaven. A. 5121.

Genuine Rational, A. *Rationale genuinum.* Every genuine Rational consists of good and truth, that is, of what is celestial and of what is spiritual; good, or what is celestial, is its very soul or life; truth, or what is spiritual, is what receives its life therefrom. A. 1950.

Genuine Scientific, The. *Scientificum genuinum.* The genuine Scientific is natural truth; for every genuine scientific, such as is signified by Egypt in the good sense, is a natural truth. A. 4967.

Genuine Visions. *Visiones genuinæ.* By genuine visions are meant visions, or sights, of those things that really occur in the other life; and these are nothing but things that may be seen by the eyes of the spirit, but not by the eyes of the body, and which appear to a man when his interior sight is opened by the Lord, that is, the sight of his spirit. A. 1970.

Glorification. *Glorificatio.* The Lord, when in the world, passed through two states, called states of exinanition and glorification. The former state, or that of exinanition, was His state of humiliation before the Father: for in it He prayed to the Father, and says that He does His will and ascribes all that He did or said to the Father. The state of glorification is also a state of union. He was in this state when He was transfigured before His three disciples, also when He wrought miracles, and when He said that He and His Father were one; that the Father was in Him and He in the Father; that all things that

the Father has are His; and when the union was fully completed, that He had “power over all flesh” (John xvii. 2), and that He had “all power in heaven and in earth” (Matt. xxviii. 18). T. 104. See Exinanition.

Glorification of the Lord, The. *Glorificatio Domini.* The Lord’s glorification is the glorification of His Human which He assumed in the world; and the Lord’s glorified Human is the Divine Natural. S. 99.

Glorified, To be. *Glorificari.* To be glorified means to put on what is Divine, A. 2112.

Glory. *Gloria.* Glory in the highest sense is the Lord as to Divine Truth, thus it is the Divine Truth which goes forth from the Lord; but glory in the representative sense is the good of love towards the neighbour, or charity, which is the external good of the celestial kingdom, and the internal of the Lord’s spiritual kingdom; for this good, in the genuine sense, is the Divine Truth in heaven. A. 5922.

God. *Deus.* God in the supreme sense is the Divine which is above the heavens, but God in the internal sense is the Divine which is in the heavens; the Divine which is above the heavens is Divine Good, but the Divine in the heavens is Divine Truth; for from Divine Good Divine Truth proceeds, and makes heaven and arranges it. A. 7268. See Divine Good.

God and the Father. *Deus et Pater.* God and the Father do not in the spiritual sense mean two persons; but God means the Divine as to Wisdom and the Father the Divine as to Love. R. 21.

Good. *Bonum.* By good is meant spiritual good, which in the Word is called charity, and in general consists in willing and doing good to another, from no selfish reason, but from the delight of affection. A. 4538. Good is conjunction; because all good is of love to the Lord and love towards the neighbour. 4997. Since good constitutes heaven with man, and evil constitutes hell, it ought to be known with certainty what good is, and what evil is. That is good which belongs to love to the Lord and charity towards the neighbour, and that is evil which belongs to the love of self and the love of the world; from which it follows, that it can only be known from these loves what good is, and what evil is. 7255. Good is the delight of the affection of acting and thinking according to Divine Order. P. 279. Everything that proceeds from love is called good, since this is felt; and the delight by which love manifests itself is every one’s good. T. 38. It is good which is called use. W. 335. Good is nothing else than use; wherefore charity, in its first origin, is the affection of use. And as use loves the means (necessary for its existence) the affection of use produces the affection of means, whence comes the cognition of them; through these in their series the affection of use exists and becomes charity. F. 14. See The Church, Good and Truth.

Good and Truth. *Bonum; Verum.* By good is understood that which universally comprehends and involves all things of

love, and by truth is understood that which universally comprehends and involves all things of wisdom. P. 11. That is called good which is of the will and so of deed, but that is called truth which is of the memory and so of thought. H. 26. Everything of the will is called good, and everything of the understanding truth, because the will is in the heat of heaven, and the understanding in the light of heaven. C. v. 4. Good is not good unless there be truth in it, for good has its quality and also its form from truth, insomuch that it cannot be called good in any man unless truth be in it; but truth takes its essence and consequently its life from good. There are two things which constitute the internal man, namely, the understanding and the will: truths pertain to the understanding, and good to the will; for what a man knows and understands to be so, he calls truth, and what he performs from will, thus what he wills, he calls good: these two faculties ought to constitute a one. A. 4301.

Good and Truth in Man. *Bonum et verum apud hominem.* Good in man, or what is the same, love in him, is the fire of his life, and truth in him, or the faith of truth, is the light thence. E. 366.

Good and Truth removed from Man. *Bonum et verum remoti ab homine.* Good and truth, or the angels, are said to be removed from man when he is not affected with them, that is, when they no longer delight him, but he is, on the contrary, affected with the things that are of the love of self and the love of the world, that is, when he is delighted solely with such things. A. 3402.

Good and Truth, What is, to every one. *Bonum est cuius, ac verum.* To every one, good is that which is the delight of his affection, and truth is that which is the pleasantness of his thought from affection; for every one calls that good which, from the love in his will, he feels to be delightful, and he calls that truth which, from the wisdom of his understanding, he perceives to be pleasantness therefrom. P. 195.

Good derived from Truth. *Bonum ex vero.* The good which is from truth is that good which the spiritual man has before regeneration; for he then does good from truth, that is, because it is so commanded, consequently from obedience; but the good from which truth originates is that good which the spiritual man has after regeneration, for he then does good from affection. A. 8399. The good which is from truth is the inverse of the good from which truth is. In the good which is from truth are they who are being regenerated, before they are regenerate; whereas these same, when they are regenerated, are in the good from which truth is. 3669.

Good existing through the Goods of Mutual Love. *Bonum quod existit per bona amoris mutui.* See Good which arises through Truths.

Good from a Contrary Origin. *Bonum ex contraria origine.* Good exists from a contrary origin when it exists from man, and not from the Lord. A. 8480.

Good from a Natural Origin only. *In bono solum ex origine naturali.* Those who are in good from a natural origin only are not good, because they are not spiritual; for the good which they seem to have is evil, because it regards itself and the world as an end. E. 419.

Good from Man. *Bonum ab homine.* There is good from man with those who love themselves above all things, and despise the neighbour in comparison with themselves. A. 8480.

Good from the Lord. *Bonum a Domino.* There is good from the Lord with those who love the Lord above all things, and the neighbour as themselves. A. 8480.

Good in the Natural. *Bonum in Naturali.* See Celestial-natural.

Good Manifest. *Bonum perspicuum.* Good is said to be manifest when it becomes truth; for good appears through truth, because truth is the form of good, and good does not appear in light except in a form; the better therefore the form in which good is presented, the more manifest does it become. A. 9781.

Good Natural not Spiritual. *Bonum naturale non spirituale.* See Adscititious Good.

Good Natural Spiritual. *Bonum naturale spirituale.* See Adscititious Good.

Good of Celestial Love. *Bonum cælestis amoris.* See Divine Celestial Good of the Lord.

Good of Charity. *Bonum charitatis.* Those who are in the good of charity are in the internal Church, and those who are in the good of faith are in the external Church. They who are in the good of charity are those who, from charity to the neighbour, see the truths of faith; but they who are in the good of faith are those who from faith look to charity, consequently, who do good, not from the affection of charity, but from the obedience of faith, that is, because it is so commanded. A. 7474. The good of charity consists in doing good from willing good. 9224. By the good of charity is meant justice, sincerity and uprightness in every work and in every function, from the love of justice, sincerity and uprightness, which love comes solely from the Lord. E. 918. The good of charity is spiritual good, which is that of love towards the neighbour. R. 89.

Good of Charity, A, or a Good Work. *Bonum charitatis, seu bonum opus* Every good that a man does to the neighbour for the neighbour's sake or for the sake of truth and good, thus for the reason that it is according to the Word, or for the sake of religion and thus for the sake of God, thus from a spiritual love or affection, is called a good of charity, or a good work. C. i. 5.

Good of Charity, In the. *In bono charitatis.* All are in the good of charity who have conscience, that is, who for the sake of what is just and fair, and good and true, are unwilling in any respect to depart from what is just and fair, and good and true. A. 2380.

Good of Charity in the Exterior Man, The. *Bonum charitatis*

in exteriore homine. See Good of Charity in the Interior Man.

Good of Charity in the Interior Man, The. *Bonum charitatis in interiore homine.* The good of charity in the interior man is the good of spiritual life, and the good of charity in the exterior is the good of natural life from it. A. 9103.

Good of Doctrinals, The. *Bonum doctrinalium.* See Good of Life.

Good of Doctrine. *Bonum doctrinæ.* The good of doctrine is love and charity, the truth of doctrine is faith. They are in the good of doctrine who have been regenerated by the truths of faith. A. 2572.

Good of Faith, The. *Bonum fidei.* With man, spiritual good is in general that which is called the good of faith, and this is no other than charity towards the neighbour, but, in order that it may become charity, it must come from the new will with which the spiritual man is gifted by the Lord. The spiritual truth adjoined to that good is what is called the truth of faith, and that is no other than what has respect to charity, at first as the end for the sake of which it exists, and afterwards as the beginning from which it proceeds; but in order that the spiritual man may have the truth of faith, or faith, it must come from the new understanding with which he is gifted from the Lord, and the new understanding must have its light from the new will. A. 3236. The truth of faith becomes the good of faith by willing and doing it. 8080. The good of faith is the good of charity towards the neighbour; and the good of love is the good of love to the Lord. 10,242. See Church, Good of Charity, Good of Love to the Lord, Good of Truth.

Good of Faith in the Lord. *Bonum fidei in Domino.* See Good of Love to the Lord.

Good of Infancy, The. *Bonum infantix.* The good of infancy, and thence of life, which is the same as the good of the natural, is not spiritual good; for the good of infancy is without knowledge, and without intelligence, and thus without wisdom. A. 3504.

Good of Innocence, The. *Bonum innocentix.* The good of innocence is the inmost good. A. 7831. The good of innocence is the good of love to the Lord, for those who are in this love are in innocence. Hence it is that those who are in the inmost or third heaven are in innocence above the rest, because they are in love to the Lord. . . . The truth of the good of innocence, which is with them, is not the truth of faith, but is the good of charity. 7877. See Internal Good in the Good of Faith.

Good of Life, The. *Bonum vitæ.* That these goods, namely, the good of life, the good of truth, and the good of doctrinals, are distinct from each other, may be evident to those who consider the matter. The good of life is what flows from the will, the good of truth is what flows from the understanding, but the good of doctrinals is what flows from knowledge; a doctrinal is that wherein these are contained. A. 3332. The good of life consists in doing good from willing good. 9832. The good of life is

the same thing as the good of love to the Lord and the good of charity towards the neighbour. E. 535. The good of life is the same as the good of love, since he who loves also lives. 696. Charity in act is the good of life. R. 357.

Good of Life derived from Doctrinals. *Bonum vitæ ex doctrinalibus.* They who are regenerated, first do good from doctrinals; for of themselves they do not know what good is, but learn it from the doctrinals of love and charity, whereby they know who the Lord is, who their neighbour is, what love is, and what charity is, consequently what good is. A. 3310.

Good of Life from a Celestial Origin. *Bonum vitæ ex origine cælesti.* The good of life from a celestial origin is that which results from the good of love to the Lord by means of truths from that good, the good of life being the effect of these. E. 435.

Good of Life from a Spiritual Origin. *Bonum vitæ ex origine spiritali.* The good of life from a spiritual origin is the good of life which results from charity towards the neighbour by means of truths from that good. E. 435.

Good of Love, The. *Bonum amoris.* The good of love is celestial good, which is that of love to the Lord. R. 89. See Good of Life.

Good of Love to the Lord, The. *Bonum amoris in Dominum.* The good of love to the Lord is called celestial good, and the good of faith in Him is called spiritual good. A. 9671. See Good of Life.

Good of Merit, The. *Bonum meriti.* The good of merit is the good which proceeds from the Lord's Divine Human, and which is Christian Good, that is, spiritual good with man. A. 9472. The good of merit even now consists in a continual subjugation of the hells, and thus in a protection of the faithful. 9715.

Good of Mutual Love, The. *Bonum amoris mutui.* They who are in the good of mutual love, are in the affection of good for the sake of good; but they who are in the good of faith are in the affection of truth for the sake of truth, for good prevails in the celestial kingdom, but truth in the spiritual kingdom. A. 9741. The good of mutual love is the external good of innocence. 9912.

Good of the Celestial Kingdom, The. *Bonum regni cælestis.* The good of the celestial kingdom is called celestial good, which is the good of love to the Lord; and the good of the spiritual kingdom is called spiritual good, and is the good of wisdom, which in its essence is truth. R. 920. See Celestial.

Good of the Church, The. *Bonum Ecclesiæ.* The good of the Church is the good of charity, which is insinuated from the Lord into the member of the Church through the truths of faith; for these, together with the good of charity, are what inflow into the intellectual, and enlighten it, and also cause the intellectual and the voluntary to constitute one mind. A. 6222.

Good of Scientifics, The. *Bonum scientificorum.* The good of scientifics is the delight arising from scientific truths. Scien-

tific truths are the most general truths, which appear in natural light, which is from the light of the world; but to make it appear that they are truths, there must be a general influx from the Internal, that is, illustration from the light of heaven. A. 5670.

Good of the External Man. *Bonum externi hominis.* See Truths of the External Man.

Good of the Spiritual Kingdom. *Bonum regni spiritalis.* See Celestial, Good of the Celestial Kingdom.

Good of the Understanding. *Bonum intellectus.* See Good of the Will.

Good of the Will. *Bonum voluntatis.* The good of the will consists in doing good from good, but the good of the understanding consists in doing good from truth. A. 4169.

Good of Truth, The. *Bonum veri.* The good of truth is truth in will and act, and it is called the good of truth, because truth, which was that of doctrine, becomes in this case truth of life. A. 4538. The good of truth is that which was elsewhere called the good of faith, and is love towards the neighbour, or charity. The good of truth is truth in will and act; this truth is that which is called good, and the conscience which is from that good is called the conscience of truth. 4390. Spiritual good is the good of truth, that is, truth in will and deed: this truth, or this good of truth, causes man to be a Church. 5826. The truth of faith, when man lives according to it, becomes good, and is called the good of truth, but it is in essence truth in act. 6427. The good of truth is truth not only as regards its origin, but also its essence; it appears as truth, but it is made sensible as good; consequently, as truth it forms the intellectual part of the mind, and as good it forms the new voluntary part. 8458. The good of truth, which is the good of those who are of the Lord's spiritual Kingdom, differs wholly from the good of those who are of His celestial Kingdom: the good of truth of those who are of the spiritual Kingdom is implanted in their intellectual part, for in that part the Lord forms a new will, whereby the man wills to do according to the truth which he had imbibed from the doctrine of his Church; and when he wills and does that truth, it becomes good with him, and is called spiritual good, and also the good of truth. 8521. The good of truth, or spiritual good, when it is really in any one, is the good of life. E. 458. See Good of Life, Internal Truth and Internal Good.

Good of Truth, and Truth of Good. *Bonum veri: Boni verum.* What is meant by the good of truth, or the charity of faith, shall be briefly stated. When a man is being regenerated, the truth which is of faith apparently precedes, and the good which is of charity apparently follows: in the former case it is only an appearance, whereas in the latter case it is essentially so. For when a man is being regenerated he does good from the truth which he has learned, since from truth he learns what is good; but nevertheless it is good within which operates this. A. 3995.

Good of Use, How it exists. *Bonum usus.* The good of use exists in the end. In order that a house may be built, the

materials must first be obtained, and the foundation laid, and the walls erected, and so finally the house is inhabited. The good of the house is the dwelling in it. C. vi. 1.

Good which arises through Truths. *Bonum quod per vera.* The good which arises through truths is the good of the spiritual Church; and when regarded in itself this good is truth, which is called good when it becomes a subject of the will and of action, and hence of life. A. 9404.

Good which is in Truth, The. *Bonum quod in vero.* The good which is in truth is the Lord Himself; and the truth in which is good is life from the Lord, by virtue of which all live. A. 7212.

Good Work, A. *Bonum opus.* See Good of Charity.

Good Works. *Bona opera.* Good works are evil works unless the things that are of the love of self and the world are removed; for when truths are done before the removal of these things, they outwardly appear good, but are inwardly evil, for they are done for the sake of self-preferment, or for the sake of reward. But when these evils are removed, then the works become good, and are goods of charity, there being nothing in them of self-seeking, regard to the world, to reputation, or reward; for in this case celestial and spiritual love from the Lord flows into the works, and causes them to be love and charity in act. A. 3147. See Charity.

Goods. *Bona.* All things which are of love are called goods. M. 60.

Goods and Truths. *Bona et vera.* The reason why goods and truths are so frequently mentioned, and are signified by so many various things, is that all things which are of heaven and the Church have reference thereto: the things which are of love and charity have reference to goods, and those which are of faith to truths; but still their differences as to genera and species are innumerable, yea indefinite, as may appear from this consideration, that all who are in good are in the Lord's Kingdom, and yet no society there, nor even one individual in a society, is in the same good as another. A. 4263. Goods and Truths are indeed changes and variations of state in the forms of the mind; but these are perceived and live solely by the delights and the pleasantnesses of good and truth. P. 195.

Goods and Truths from a Celestial Origin. *Bona et vera ex origine caelesti.* Those goods and truths which are from a celestial origin are the goods and truths of love to the Lord; whereas those goods and truths which are from a spiritual origin are the goods and truths of love towards the neighbour. E. 1042.

Goods and Truths from a Spiritual Origin. *Bona et vera ex origine spirituali.* See Goods and Truths from a Celestial Origin.

Goods and Truths which are the Lord's. *Bona et vera Domini.* Goods and Truths which are the Lord's, are those which man does for the sake of his neighbour, of his country, of the Church, of the Lord's kingdom, thus for the sake of truth and good itself, and especially for the sake of the Lord. A. 7564.

Goods from a Two-fold Origin. *Bona sunt ex duplici origine.*

The goods which are in heaven, and which are with man, are from a two-fold source, that is to say, from a source in the will, and from a source in the understanding. Good from a source in the will is the good from which truth is derived; but good from a source in the understanding is the good which is from truth, or the good of truth; this good is in itself nothing else than truth in act. A. 6065.

Goods in Form. *Bona in forma.* Those truths of faith which proceed immediately from the good of charity are in the first place, for they are goods in form; but the truths which are in the last place are naked truths. A. 7780.

Goods of Charity. *Bona charitatis.* The delights of good are what are called the goods of charity. P. 145.

Goods of Ignorance. *Bona ignorantiv.* See Goods of Infancy.

Goods of Infancy. *Bona infantiv.* Goods of a three-fold kind are signified by remains, that is, the goods of infancy, the goods of ignorance, and the goods of intelligence. The goods of infancy are what are insinuated into man from his first nativity even to the age in which he begins to be instructed and to know something; the goods of ignorance are what are insinuated when he is being instructed and begins to know something; the goods of intelligence are what are insinuated when he is capable of reflecting on what is good and true. A. 2280.

Goods of Intelligence. *Bona intelligentiv.* See Goods of Infancy.

Goods of the Celestial Kingdom, The, or of the Celestial Church. *Bona Regni seu Ecclesiae caelestis.* The goods of the Celestial Kingdom, or of the Celestial Church, are the good of love to the Lord and the good of mutual love. A. 9780.

Goods of the Church, The. *Bona Ecclesiae.* The goods of the Church are those things which belong to charity towards the neighbour and to love to the Lord. A. 9146.

Goods of the Spiritual Kingdom, The, or of the Spiritual Church. *Bona Regni seu Ecclesiae spiritualis.* The goods of the Spiritual Kingdom or of the Spiritual Church are the good of charity towards the neighbour, and the good of faith. A. 9780.

Goods of Truth. *Bona veri.* All uses from truths are the goods of truth. A. 4984.

Grace and Mercy. *Gratia et misericordia.* Those who are in truth and thence in good, implore only the grace, whereas they who are in good and thence in truth, implore the mercy, of the Lord. A. 2412.

Grand Man, The. *Maximus homo.* All the parts of the human body have a correspondence with such things as are in heaven, insomuch that there is not even the smallest particle in the body which has not something spiritual and celestial corresponding to it, or, what is the same, which has not heavenly societies corresponding to it; for these societies exist according to all the kinds and species of spiritual and celestial things, and indeed in such an order that they represent together one man, and this as to all things in general and particular thereof.

both interior and exterior. Hence it is, that the universal heaven is also called the GRAND MAN. The reason is because the Lord is the only Man, and heaven represents Him; and the Divine Good and Truth, which are from Him, are what constitute heaven; and because the angels are therein, they are said to be in the Lord. A. 2906. The universal heaven is the GRAND MAN; and heaven is named the GRAND MAN because it corresponds to the Lord's Divine Human; for the Lord is the only Man, and in proportion as an angel and spirit, or a man on earth, has his character from Him, in that proportion they also are men. 4219.

Gyres. *Gyri.* There are gyres into which newly arrived spirits are obliged to be inaugurated, to the intent that they may be initiated into fellowship with others, so as both to speak and think together with them; it being necessary in the other life that concord and unanimity prevail, so that all may constitute a one. A. 5182.

H.

Happinesses, Delights and Pleasures. *Faustitates, Jucunditates, Voluptates.* The delights of the soul are in themselves imperceptible blessings; but as they descend into the thoughts of the mind, and from thence into the sensations of the body, they become more and more perceptible. In the thoughts of the mind they are perceived as happiness, in the bodily sensations as delights, and in the body itself as pleasures. Eternal happiness is from these taken together. T. 744.

Harmony. *Harmonia.* See Influx.

Heat of Heaven, The. *Calor cæli.* See Light of Heaven.

Heaven. *Cælum.* Heaven is nothing else than the marriage of truth and good, and of good and truth. A. 2979

Heaven and Hell. *Cælum; infernum.* Heaven is distinguished from hell in this, that heaven consists in doing good from goodwill, and hell consists in doing ill from ill-will. Heaven is love towards the neighbour, and hell is love of self. A. 4776.

Heaven in Man. *Cælum in homine.* Heaven in man is to acknowledge the Divine and to be led by the Divine. H. 319.

Heaven of Man, The. *Cælum hominis.* Good is the heaven of man, and a man by good is associated with angels in heaven A. 8269.

Heavenly Food. *Cibus cælestis.* Heavenly food in its essence is nothing else than love, wisdom and use together; that is, use done through wisdom out of love. M. 6.

Heavenly Food and Drink. *Cibus cælestis et potus cælestis.* See Heavenly Paradise.

Heavenly Freedom. *Liberum cælestis.* Heavenly freedom consists in willing nothing from self, but from the Lord, yea, and in thinking nothing from self, but from heaven. A. 5428. Heavenly freedom consists in being led by the Lord, and this freedom is the love of good and of truth. 9589. See Celestial Freedom.

Heavenly Intelligence. *Intelligentia cælestis.* Heavenly intelligence is interior intelligence arising from the love of truth, not for the sake of any glory in the world, nor for the sake of any glory in heaven, but for the sake of truth itself, with which they are inwardly affected and delighted. H. 347.

Heavenly Love. *Amor cælestis.* Heavenly love is love to the Lord and towards the neighbour. P. 106. Heavenly love consists in loving what is good, sincere and just, because it is good, sincere and just, and in doing it from that love. H. 481. Heavenly love consists in loving uses for the sake of uses, or goods for the sake of goods, which a man performs for the Church, his country, human society and a fellow-citizen. 557.

Heavenly Marriage, The. *Conjugium cæleste.* The heavenly marriage is that of good with truth and of truth with good, yet not between good and truth of one and the same degree, but between good and truth of a lower degree and of a higher; that is, not between the good of the external man and the truth of the same, but between the good of the external man and the truth of the internal, or, what is the same thing, not between the good of the natural man and the truth thereof, but between the good of the natural man and the truth of the spiritual man: it is this conjunction which constitutes a marriage. A. 3952. The quality of the union of the Divine and the Human in the Lord is mutual and in return, or reciprocal, which union is what is called the Divine marriage, from which descends the heavenly marriage, which is the Lord's kingdom itself in the heavens. A. 2803.

Heavenly Paradise, The. *Paradisus cælestis.* The heavenly paradise is intelligence and wisdom; heavenly food is all the good of love and charity, and heavenly drink, all the truth of faith flowing from this good. A. 9396.

Height. *Altitudo.* See Altitude.

Heavenly Seed. *Semen cæleste.* Charity is heavenly seed. A. 1025.

Heirs of the Lord's Kingdom. *Hæres Regni Domini.* All who are in the heavens, both those who are in the first heaven, and those who are in the second, and those in the third, that is, both those who are external, and those who are interior, and those who are internal, are heirs of the Lord's Kingdom, since they all constitute one heaven. A. 1802.

Hell. *Infernum.* The loves of self and of the world constitute hell with man. A. 7366.

Hereditary Evil. *Malum hæreditarium.* Hereditary evil is such that every one who commits actual sin induces on himself thereby a nature whence evil is implanted in his children and becomes hereditary. A. 313. Hereditary evil consists in willing and thence thinking evil. It is known by the delight which is felt when evil befalls another. 4317. Man derives evil from each parent, and this evil is called hereditary evil; therefore he is born into it, but still it does not manifest itself until the man becomes adult, and acts from understanding and thence from will. 4563.

Higher or Interior Mind. *Mens superior seu interior.* See Natural Man.

Highest or Inmost. *Altissimum seu intimum.* The highest or inmost is the Celestial of love, or love itself. A. 1735.

Historical Faith. *Fides historica.* Historical faith is the faith one man has from another, and has no life in itself until he who possesses it sees for himself that what he has received is true, and this first takes place when he wills and does it. E. 427. See Faith in Man.

Holiness of Ignorance, The. *Sanctitas ignorantix.* The holiness of ignorance does not consist in a man's being more ignorant than others, but in his acknowledgment that of himself he knows nothing, and that the things which he does not know are infinite with respect to those which he does know; especially in his regarding scientific and intellectual things as of small account compared with celestial things; or things belonging to the understanding compared with those belonging to the life. A. 1557.

Holy, The. *Sanctum.* The Lord Himself is above the heavens, for He is the Sun of the angelic heavens; the Divine which out of that Sun proceeds from Him in the heavens, is what is called the Holy. A. 9956. That is called holy which flows into man out of heaven, that is, through heaven from the Lord. 10,472. See Divine Human, Holy Earnest Application.

Holy Earnest Application. *Studium sanctum.* Holy earnest application means that application by means of which internal truths are conjoined with good, for internal truths all have respect to the Lord, and are conjoined through love towards Him; this love is the Holy itself. A. 3852.

Holy External, The. *Sanctum externum.* See Holy Internal.

Holy Fear. *Sanctus timor.* The holy fear, which is signified in the Word by the fear of God, is love, but love of such a nature as children have for their parents, parents for their children, and married partners for each other, who fear to do anything displeasing, or which in any manner is injurious to the love. A. 8925.

Holy Internal, The. *Sanctum internum.* The Holy Internal, which belongs to the Divine Truth that proceeds from the Lord, thus to the Word and hence to worship, flows into heaven, and is received there by the angels; mediately through that holy [influence], and also immediately, there flows in from the Lord a holy [influence] into those good spirits who are attendant on the man who is reading the Word, or who is engaged in the worship which is derived thence. This holy [influence] is called *The Holy External*, and when it flows in with a man it presents representatives according to the correspondences which are with that man. The Holy External is the intermediate; and the representative, which is the ultimate of order, consists of the service or ministry. A. 9419.

Holy Internal Things. *Sancta interna.* Holy internal things are all those which are of love and faith from the Lord to the Lord. A. 10,040.

Holy Spirit, The. *Spiritus sanctus.* The Divine Truth from which is the heavenly life of man, is the Holy Spirit. A. 9818. The Holy Spirit is identical with the Lord, and it is the very truth from which man has enlightenment. W. 149. The Holy Spirit is the Divine which proceeds from the One, Infinite, Omnipotent, Omniscient and Omnipresent God, by His Human assumed in the world. Canons, "The Holy Spirit," I. The Divine Proceeding, which is called the Holy Spirit, in its proper sense is the Word, wherein is the Holiness of God. *Ibid.* V. See Spirit of God.

Holy Supper, The. *Sancta Cæna.* The Holy Supper involves three universals—the Lord, His Divine Good and His Divine Truth. T. 711.

Honesty and Decorum. *Honestum; Decorum.* Honesty is the complex of all the moral virtues; decorum is only the form thereof. A. 2915.

Horror. *Horror.* Horror is aversion conjoined to fear on account of spiritual death. A. 8162.

Human, The. *Humanum.* As regards the conjunction of the Rational and Natural with man, it ought to be known that the Rational is of the internal man and the Natural of the external man, and that their conjunction constitutes the Human, and that the Human is such as the conjunction is, and that conjunction has place when they act as one, and that they act as one when the Natural ministers and is subservient to the Rational. A. 4108.

Human Assumed, The. *Humanum assumptum.* The Lord assumed in the world a Human conceived of Jehovah, who is the Lord from eternity, and born of the Virgin Mary; hence He had both a Divine and a Human—a Divine from His Divine from eternity, and a Human from the mother Mary in time. This Human, however, He put off, and put on a Human Divine. This is the Human which is called the Divine Human, and which is meant in the Word by the Son of God. L. 59.

Human Divine, The. *Humanum Divinum.* See The Human Assumed.

Human Essence, The Lord's. *Humana Domini Essentia.* The Lord's Human Essence is celestial love itself. A. 1675.

Human Form, The. *Forma Humana.* The human form is no other thing than the form of all the affections of love. W. 411. See Will.

Human Internals, The Heaven of. *Cælum ab internis his humanis.* Man's Internal is that by virtue of which man is man, and by which he is distinguished from brute animals. By virtue of this Internal he lives a man after death, and to eternity; and by virtue of it he is capable of being raised up by the Lord amongst angels; it is the very first form by virtue of which he becomes, and is, a man. Through this Internal the Lord is united to man. The very heaven nearest to the Lord consists of these human Internals: this, however, is above the inmost angelic heaven; wherefore these Internals belong to the Lord

Himself. The whole human race is thus most immediately present under the Lord's eyes. A. 1999.

Human Itself, The. *Ipsum humanum.* The Human Itself consists of the Rational, which is the same as the internal man, and of the Natural, which is the same as the external man, and also of the body, which serves the Natural as a means or outermost organ for living in the world, and through the Natural serves the Rational, and moreover through the Rational serves the Divine. A. 3737. See The Divine Human.

Human Mind. *Mens humana.* See Natural Mind, and Spiritual Mind.

Human Natural Good Itself. *Ipsum bonum naturale humanum.* The natural good which is connate, is in itself a mere animal good, for it exists also with animals; whereas the natural good which is procured, or with which man is gifted by the Lord, contains in it what is spiritual, so that it is spiritual good in the Natural. The latter good is human natural good itself. A. 3408.

Human Rational Truth. *Verum rationale humanum.* Human rational truth does not apprehend things Divine, because such things are above the sphere of its understanding, for this truth has communication with the scientifics which are in the natural man, and in proportion as it looks at those things which are above itself from these scientifics, in the same proportion it does not acknowledge them; for this truth is in appearances, which it cannot put off. A. 2196.

Humiliation. *Humiliatio.* All true worship consists in adoration of the Lord, and adoration of the Lord consists in humiliation; and humiliation consists in one's acknowledgment that in himself there is nothing living and nothing good, but that in himself all is dead, yea, cadaverous; and in the acknowledgment that everything living and everything good is from the Lord. A. 1153.

Hypocrites. *Hypocritæ.* Hypocrites are those who speak well and do well, but regard themselves in everything. H. 68.

Hypocritical Faith. *Fides hypocritica seu pharisaica.* Hypocritical or pharisaical faith is that of the lips, and not of the heart. T. 345.

Hypostatic Word, The. *Verbum Hypostaticon.* The Hypostatic Word is nothing else than Divine Truth. Canons, "God the Redeemer," III. 6.

I.

Ideal Existence. *Non existunt nisi idealiter.* See Three as a One.

Idoltrous Worship. *Cultus idolatricus.* Idoltrous worship is the worship of rituals, statutes, judgments and precepts, in the external form only, and not at the same time in the internal. A. 9391.

Ignorance. *Ignorantia.* See Innocence.

Illegitimate Conjunction. *Conjunctio illegitima.* An illegiti-

mate conjunction is one which is not made from conjugal affection, but from some other affection, as from the affection of beauty, from that of gain, or from that of personal rank; or, again, it is a conjunction which is made from lasciviousness. A. 9182.

Illustration. *Illustratio.* Those are in illustration, when they read the Word, who are in the affection of truth for the sake of truth, and for the sake of the good of life. A. 10,105. See Perception.

Immensity and Eternity. *Immensitas; Æternitas.* By immensity the angels perceive Divinity as to Love, and by Eternity, Divinity as to Wisdom. T. 31. See Eternity.

Imputation. *Imputatio.* There is an imputation of good and of evil, which is what is meant wherever imputation is mentioned in the Word. T. 643.

Imputation of Evil, The. *Imputatio mali.* The imputation of evil after death is not accusation, blame, censure or passing judgment, as in the world; but the evil itself does this. For the evil of their own freedom separate themselves from the good, because they cannot be together. B. 110.

Imputation of Good, The. *Imputatio boni.* The imputation of good takes place with those who in the world had acknowledged that every good in them was and is from the Lord, and nothing from themselves. B. 110.

In External Things without Internal, To be. *Esse in externis absque internis.* They who are in externals alone, do not even know what it is to be in internals, for they do not know what the internal is; if anyone makes mention before them of the internal, they either affirm that it is so, because they have known it from doctrine (but in such case they affirm it from fraud), or they deny it with the mouth as well as with the heart; for they do not go beyond the sensuous which are of the external man. Hence it is that they do not believe in any life after death, and think resurrection impossible unless they are to rise again as to the body; on which account it has been permitted that they should have such an opinion of the resurrection, otherwise they would have no opinion at all, for they place the all of life in the body, not knowing that the life of their body is from the life of their spirit, which lives after death. They who are in externals alone cannot have any other belief; for the externals with them extinguish everything of thought, consequently everything of faith, concerning internals. A. 4459.

Infancy. *Infantia.* By infancy is meant the innocence of intelligence and wisdom. A. 2305.

Infernal Freedom. *Liberum Infernale.* The freedom of doing evil is from hell, and is called infernal freedom. N. 144. Infernal freedom consists in being led by the devil; and this freedom is the love of evil and falsity, which is essentially lust. A. 9589.

Infernal Life. *Vita infernalis.* Infernal life is contracted from all those ends, thoughts and works which flow from the love of self, consequently from hatred against the neighbour. A. 2228.

Infernal Love. *Amor infernalis.* Infernal love is the love of self and of the world. P. 106.

Infestation. *Infestatio.* Those who are in the lower earth are infested by falsities and evils injected by the hells which are round about, to the end that evils and falsities may be removed, and truths and goods insinuated, and that thereby they may be brought into such a state as to be capable of being elevated into heaven. A. 7147.

Infinite Diversity. *Diversitas infinita.* See Infinite Variety.

Infinite and Eternal from Itself, The. *Infinitum ac Æternum a Se.* See Infinite and Eternal in Itself.

Infinite and Eternal in Itself, The. *Infinitum ac Æternum in Se.* The Infinite and Eternal in Itself is the Divine Itself, or the Lord Himself; but the Infinite and Eternal from Itself is the proceeding Divine, or the Lord in others created from Himself, thus in men and in angels, and this Divine is the same with the Divine Providence. P. 55.

Infinite Divine, The. *Infinitum Divinum.* The Infinite Divine cannot be expressed otherwise than as Good Itself and Truth Itself. A. 2011.

Infinite Variety. *Varietas infinita.* There is an infinite variety of all things, and also infinite diversity. By varieties are here meant the varieties between those things which are of one genus or of one species, also between genera and between species; but by diversities are here meant the diversities between those things which are opposite. M. 324.

Influx. *Influxus.* Every operation is first successive and afterwards simultaneous; and successive operation is Influx, and simultaneous operation is Harmony: as, for instance, when the mind thinks and afterwards speaks, or when it wills and afterwards acts. I. 1. What influx is, may be evident from a comparison of such things in nature as inflow, as from the influx of heat from the sun into all things of the earth, whence comes vegetative life; and from the influx of light into the same things, whence comes what is useful to vegetative life, and also colour and beauty; in like manner from the influx of heat into the outer part of our bodies, also of light into the eye; again, from the influx of life from the Lord, who is the Sun of Heaven, from whom comes the heat which is love, and spiritual light which is faith; the influx itself is also manifestly felt, for heavenly heat, which is love, constitutes vital heat in man, and heavenly light, which is faith, constitutes intellectual light in him; but they vary according to reception. A. 6128. See Correspondence.

Influx and Perception. *Influxus: perceptio.* In heaven, no one is commanded or ordered, but thought is communicated; but he to whom it is communicated acts freely according thereto. The communication of thought, with a desire which wills that a certain thing be done, is influx, and on the part of the recipient is perception. A. 5732.

Influx, Immediate and Mediate. *Influxus immediatus et mediatus.* When the influx is immediate, the Lord indeed flows

in with good and truth, but at that time it is not the good but the truth that is perceived, therefore man is then led by truth and not by good; but when the influx is at the same time mediate, then the good is perceived, for mediate influx is into man's external sensual part; hence it is that man is then led by the Lord by means of good. A. 8701.

Influx of the Rational into the Natural, The. *Influxus Rationalis in Naturale.* The influx of the Rational into the Natural is from the good of the Rational immediately into the good of the Natural, and from the good of the Rational mediately through the truth therein into the good of natural truth. A. 4563.

Infra-Celestial and Infra-Spiritual Things. *Infra caelestia et infra spiritualia.* Infra-celestial and infra-spiritual things are things rational and natural. A. 2569.

Initiaments. *Initiamenta.* The knowledges of good and truth are initiaments. A. 6539. The knowledges of good and truth are the first things whereby man is initiated into the things of the Church. 6538.

Initiation of Truth into Good in the Natural Man, The. *Initiatio veri in bonum in naturale homine.* The initiation of truth into good in the natural man cannot by any means be explained to the apprehension, for the man of the Church at this day does not even know what the internal or spiritual man is, although he often speaks about it; nor does he know that truth must be initiated into good in the external or natural man in order that he may become a man of the Church; still less that there is an orderly arrangement by the Lord in that man, to the end that his conjunction with the internal man may be effected. A. 4266.

Inmost, The. *Intimum.* The inmost with the good is love to the Lord and love towards the neighbour, but the inmost with the evil is the love of self and the love of the world. A. 7542. See Inmost, Mediate and Ultimate of Man.

Inmost and Supreme Degree, The. *Gradus intimus et supremus.* With every angel, and also with every man, there is an inmost or supreme degree, or an inmost and supreme part, into which the Divine of the Lord first, or proximately, flows, and from which it arranges all other interior things which succeed, according to the degrees of order with them. H. 435.

Inmost Degree in the Heavens, The. *Intimus gradus in caelis.* Love to the Lord, and thence love towards the neighbour, form the inmost degree in the heavens; wisdom and intelligence from these loves form the middle degree in the heavens; conclusions from their two degrees, which are either laid up in the memory as sciences or determined into actions in the body, form the last or ultimate degree in the heavens. W. 275.

Inmost Degree in the Hells, The. *Intimus gradus in infernis.* The love of self and the love of the world form the inmost degree in the hells; foolishness and insanity, which appear as wisdom and intelligence, from their loves, form the middle degree in the hells; conclusions from their two degrees, which are either laid

up in the memory as sciences or become acts, form the outermost degree in the hells. W. 275.

Inmost, Mediate and Ultimate of Man (homo). *Intimum, medium et ultimum.* There are three things of which every man consists, and which follow in order with him—the soul, the mind and the body: his inmost is the soul, his mediate is the mind, and his ultimate is the body. M. 101.

Inmost of Man, The. *Intimum hominis.* Man's inmost is his life's love; the ultimates are the things that are in the external of his thought; and the intermediates are those that are in the internal of his thought. P. 125.

Inmost of Worship, The. *Intimum cultus.* The inmost of worship is the good of charity, and from that the truth of faith proceeds. E. 684.

Inmost Things in Man. *Quæ intimæ sunt hominis.* The things which are inmost in man are those of his soul, but the things which are exterior are those of his body. A. 2576.

Inmost Truth. *Verum intimum.* Inmost truth is spiritual good, because the good with those who are in the Lord's spiritual kingdom is nothing but truth, which is called good when man wills and does it for conscience and from affection. A. 10,296.

Innocence. *Innocentia.* Innocence consists in acknowledging that with one's self there is nothing but evil, and that all good is from the Lord; also in believing that the knowledge or perception of anything, consequently of the truth which is faith, is not from one's self but from the Lord. A. 7902. Innocence is the good of love towards God, and dwells in ignorance, especially with the wise at heart; for they who are wise at heart know and perceive that there is nothing of wisdom in themselves from themselves; but that the all of wisdom is from the Lord, that is, the all of the good belonging to love, and the all of the truth belonging to faith, and thus that with the wise wisdom still dwells in ignorance. 9938. Innocence is to be led by the Lord and not by self. H. 280.

Innocence Itself. *Ipsa innocentia.* Innocence itself, which in the Word is called infancy, has no existence or abode except in wisdom, insomuch that the wiser anyone is the more innocent he is; wherefore the Lord is Innocence Itself, because He is Wisdom Itself. A. 2305.

Innocence, The, which abides in Ignorance. *Innocentia quæ habitat in ignorantia.* The innocence which abides in ignorance, of which quality is the innocence with children and youths, consists in the belief that all the things which they know and think, and also those which they will, are in their own self, and that all the things which they speak and do therefrom are from themselves. A. 9301.

Innocence, The, which abides in Wisdom. *Innocentia quæ habitat in sapientia.* The innocence which abides in wisdom consists in a person knowing, acknowledging and believing that from himself he can understand nothing, and will nothing; and, therefore, in his not being willing to understand and will anything

from himself, but only from the Lord; further, in his knowing, acknowledging and believing that whatever anyone supposes that he understands from himself is false, and whatever he supposes that he wills from himself is evil. A. 9301.

Inspiration. *Inspiratio.* Inspiration is not dictation, but influx from the Divine. Whatever flows in from the Divine passes through heaven, and is there celestial and spiritual; but when it comes into the world it becomes something worldly, in which those things are inwardly. A. 9094.

Instrumental Things. *Instrumentalia.* See Essential.

Intellectual, The. *Intellectuale.* The Intellectual is the truth of faith. A. 863. The Intellectual in general is the visual of the internal man, which sees from the light of heaven, which is from the Lord, and all that it sees is spiritual and celestial. 5114. The intellectual part is distinguished from the voluntary in man by this, that the Intellectual presents to itself things in a form, and in order to see them as in light, but the Voluntary is affected by them, that it may be sensible of them at the same time as of delight, thus as of good, and this according to the quality of the form. 8458.

Intellectual Faith. *Fides intellectualis.* The faith of an evil man is intellectual faith, in which there is nothing of good from the will, consequently it is a dead faith. Life. 46.

Intellectual Life. *Vita intellectualis.* Nothing but what a man believes to be true constitutes his intellectual life; and nothing but what he has impressed upon himself as being good constitutes his voluntary life. A. 4274.

Intellectual of Man, The. *Intellectuale hominis.* The Divine Truth which is from the Lord flows in continually with man, and constitutes his Intellectual; and, if you are willing to believe it, apart from the continual influx of the Divine Truth which proceeds from the Lord, man is utterly unable to perceive and understand anything whatever. A. 9399.

Intellectual of the Church, The. *Ecclesiæ intellectuale.* The intellectual of the Church is that, when a man reads the Word, and carefully compares one passage with another, he perceives thence what is to be believed, and what is to be done; this does not take place except with such as are enlightened by the Lord, and who also in the Christian world are called enlightened; and this enlightenment does not take place except with such as desire to know truths, not for the sake of reputation and glory, but for the sake of life and use. A. 6222.

Intellectual Reasons. *Rationes intellectuales.* Man has two minds, one is the natural mind, and the other is the rational mind: the natural mind is the mind of the external man, but the rational mind is the mind of the internal man. The things that belong to the natural mind are called scientifics, and the things that belong to the rational mind are called intellectual reasons. A. 7130.

Intellectual Things of Faith, The. *Intellectualia fidei.* In general, there are intellectual things of faith, there are rational

things of faith, and there are scientific of faith ; they proceed thus in order from interiors to exteriors. The things of faith which are inmost, are called intellectual ; the things which are from them, or which proceed thence, are the rational things of faith ; the things again which are from these are the scientific of faith. A. 2504.

Intellectual Truth. *Verum intellectuale.* Truth adjoined to good is intellectual truth in the genuine sense. A. 1895. Scientific truth is one thing, rational truth another, and intellectual truth another ; and they follow one another in succession. Scientific truth is a matter of knowledge ; rational truth is scientific truth confirmed by reason ; intellectual truth is conjoined with an internal perception that it is so. 1496.

Intelligence. *Intelligentia.* Intelligence is to perceive inwardly in one's mind whether a thing be true or not. E. 198. Intelligence consists in knowing and understanding Divine truths, and afterwards in having faith in them ; and wisdom consists in willing and loving these truths, and hence in living according to them. A. 9943. Wisdom is distinguished from intelligence in this, that wisdom is from the light of heaven, and intelligence from the light of the world enlightened by the light of heaven. E. 408. See Wisdom and Intelligence.

Intelligent, The. *Intelligentes.* They are called intelligent who do not apply Divine truths immediately to life, but first to the memory, from which they are afterwards taken and applied to life. H. 348. See Wise.

Intention. *Intentio.* See Purpose and Intention.

Intercession. *Intercessio.* By intercession is meant the perpetual remembrance of man by the Lord. E. 810.

Interior. *Interiores.* Good spirits, who are in the first heaven, are external ; angelic spirits who are in the second heaven, are interior ; and angels, who are in the third heaven, are internal. A. 1799. See Heirs of the Lord's Kingdom.

Interior and Exterior Good of Innocence, The. *Bonum innocentia interioris et exterioris.* Without innocence good is without its soul. The good which innocence vivifies is internal and external : internal good is with those who are called men of the internal Church, but external good is with those who are men of the external Church. A. 7840.

Interior and Exterior Good of the Natural. *Naturale quoad bonum interioris et exterioris.* The Natural, like the Rational, consists of good and truth ; good in the Natural is all that is of natural affection, and is called delightful, but truth is all that is of science, and is called scientific. It is necessary that these two should be in the Natural, in order to its existence. The Scientific itself, considered by itself abstractedly from the delight which is of the affection, is not anything, for the Natural has its life from delight, deriving therefrom the very power and capacity of knowing anything ; but delight, which is the good of the Natural, apart from the Scientific, is something, yet it is something vital only, such as exists in infants. In order there-

fore that the Natural may be human, it must consist of both good and truth, the one being perfected by the other ; but it has life itself from good. As to what concerns this good, however, which is here treated of, it is two-fold, interior and exterior ; interior good communicates with the interior man, that is, with the Rational, exterior good communicates with the external man, that is, with the things which are of the body, and gives life to the external senses, and also to the actions. Without communication on both sides, it is impossible for man to live, either as to the faculty of reason, or as to the body. This interior communication is what remains after death, and in the other world constitutes his natural life, inasmuch as his spiritual life is terminated in what is natural, as in its ultimate plane ; for man cannot immediately after death think spiritually, except from such things as are of his Natural. But the exterior communication is what man has during his life in the body, yet it ceases by the death of the body. A. 3293.

Interior and Higher Heavens, The. *Cæli interiores ac superiores.* The angels who constitute the celestial kingdom, because they receive the Divine of the Lord more interiorly, are called interior, and also higher angels ; and consequently the heavens which they constitute are called interior and higher heavens. They are called higher and lower, because interior things are called higher, and exterior are called lower. H. 22.

Interior Celestial. *Cæleste interioris.* See Celestial.

Interior Celestial Things. *Cælestia interiora.* See Exterior Celestial Things.

Interior Cognitions. *Cognitiones interiores.* Exterior cognitions have relation to the rituals and doctrinals which are the external things of the Church, but interior cognitions have relation to those doctrinals which are the internal things of the Church. A. 2973.

Interior Confession. *Confessio interior.* Interior confession is that of the heart, which exists in humiliation, and at the same time in the affection of good ; but exterior confession is that of the mouth, which it is possible may exist in a feigned humiliation, and in a feigned affection of good. A. 2329.

Interior Divine Truth Revealed. *Divinum verum interioris revelatum.* By Interior Divine truth revealed is meant the Word as to the internal sense. For the Word is Divine Truth ; and the internal or spiritual sense is the interior of it. E. 948.

Interior Evil. *Malum interioris.* Interior evil is what lies inwardly concealed with a man, stored up in his will, and in his thought from it, without any trace of it appearing in externals, as in the actions, the speech and the face : those who are in such evil endeavour by every method and art to conceal and hide it under the appearance of honesty and justice, and that of the love of the neighbour, and still they think only of doing evil ; and so far as they can they do it by means of others, taking care not to let it appear to be from them : they also disguise the evil itself, so that it may not seem to be evil : the greatest delight of

their life is to devise such things, and to attempt them secretly ; this is called interior evil ; those who are in this evil are called evil genii. A. 8593.

Interior Evils. *Mala interiora.* Interior evils are the evils of the love of self. A. 2219. Interior evils are distinguished from exterior evils by this, that interior evils are such as belong to the thought and will, and exterior evils are such as belong to the action. 7424.

Interior Friendship. *Amicitia interior.* The friendship of love means interior friendship, which is such that not only is a man's external, but his internal, loved, and this without examination as to the nature of his internal or spirit. T. 446.

Interior Good. *Bonum exterius.* See Interior and Exterior Good of the Natural.

Interior Good of the Natural. *Naturale quoad bonum interius.* See Interior and Exterior Good of the Natural.

Interior Goods and Truths. *Bona et vera interiora.* The things in man's Natural which are derived from external sensuous things that are proper to the body are what are called exterior and external truths of good ; but the things that are derived from internal sensuous things, which are proper to his spirit, and communicate with the Rational, are what are called interior goods and truths. The things that are between these, and partake of both, are what are called mediate goods and truths. A. 4038.

Interior Idolatries. *Idolatriæ interiores.* Interior idolatries are so many falsities and lusts, which men love and adore, and which are thus in the place of the gods and idols which were among the Gentiles, A. 1205.

Interior Illustration from Man. *Illustratio interior ab homine.* By interior illustration from man, a man sees a thing on one side and not on the other ; and when he has confirmed it, he sees it in a light like that of winter. P. 168.

Interior Illustration from the Lord. *Illustratio interior a Domine.* Interior illustration from the Lord consists in the man's perceiving at the first hearing whether what is said is true or not true ; exterior illustration is from this, in the thought. P. 168.

Interior Life. *Vita interior.* Interior life is the spiritual life in which the angels of heaven are ; but exterior life is the natural life in which are all who are not in heaven. E. 148.

Interior Man. *Homo interior.* The very spirit or soul of man is the interior man, which lives after death, and is organic, being adjoined to the body during man's life in the world. This interior man, or man's soul, or spirit, is not the internal man ; but the internal man is in it, when mutual love is therein. A. 1594. The interior man is what is called the rational man ; and this, because it is the middle, communicates with the Internal, where there is good itself ; and it also communicates with the Exterior, where there is evil and falsity. The interior or middle man is properly the rational man itself, which is spiritual or celestial when it looks upwards, but animal when it looks downwards. 1702.

Man, as to celestial and spiritual things, which are of the Lord alone, is an internal man. But as to rational things he is an interior man, or intermediate between the internal and the external. A. 1015.

Interior Man, The Lord's. *Interior homo Domini.* In this respect the Lord was not like any man, that His interior man, as to things celestial or goods, was Divine, and, from His very nativity, was adjoined to the internal. The internal man, with this interior, was His Father, Jehovah Himself. But in this respect He was like other men, that His interior man, as to spiritual things, or truths, was adjoined to the external, and thus was human : but this, also, by combats of temptations, and continual victories won by His own power, was made Divine, that is, Jehovah. A. 1707. The Lord's interior man is heaven in a most especial sense, because the Lord is the All in all of heaven, consequently, heaven itself. 1733.

Interior Mind, The. *Mens interior.* See Natural Man.

Interior Natural, The. *Interius naturale.* The interior Natural is that which receives the ideas of truth and good from the Rational, and stores them for use. But the exterior Natural is that which receives the images and thence the ideas of things from the world through the sensuous. A. 5133.

Interior Natural Man, The. *Homo interior naturalis.* The spiritual man is not the interior rational man, but the interior natural ; the interior rational man is what is called the Celestial. A. 4402.

Interior Perception. *Perceptio interior.* Perception from the Divine is the same as interior perception. A. 4567.

Interior Plane, or Interior Conscience, The. *Planum interius seu Conscientia interior.* The interior plane, or the interior conscience, is where good and truth in the genuine sense are, for the good and truth inflowing from the Lord act upon it ; but the exterior plane is the exterior conscience, and it is where what is just and fair in the proper sense is, for what is just and fair, morally and civilly, which also inflows, acts upon it. A. 4167.

Interior Rational, The. *Interius rationale.* See Degrees of Man's Interiors.

Interior Rational Man, The. *Homo interior rationalis.* See Interior Natural Man.

Interior Sensual, The. *Interius sensuale.* See Natural Mind.

Interior Spiritual Friendship. *Amicitia interior spiritualis.* The love of a man and a woman is the love of the understanding and its affection ; and this love enters deeply and conjoins, and this conjunction is that love. But the conjunction of minds, and not at the same time of bodies, or the effort towards that conjunction alone, is spiritual love, and consequently chaste love ; and this love exists only with those who are in truly conjugal love, and thence in eminent potency. . . . Hence they have the chaste love of the sex, which, considered in itself, is interior spiritual friendship, which derives its sweetness from eminent but still chaste potency. M. 55.

Interior Spiritual Things. *Spiritualia interiora.* Interior spiritual things are all those that relate to affection and to thought therefrom, or to the intelligence of truth and the wisdom of good. E. 582.

Interior Things. *Interiora.* Interior things are those of the internal man, but exterior things those of the external man; or, interior things are those which are of the spiritual man, but exterior things those of the natural man. A. 7859. There belong to man, as to his thought and will, things interior and things exterior: interior things are those which are of the internal man, exterior things are those which are of the external man. Interior things, which are those of the internal man, are in the spiritual world, wherefore they are spiritual; but exterior things, or those which are of the external man, are in the natural world, and are therefore natural. E. 263.

Interior Things of Worship, The. *Interiora cultus.* The interior things of worship are those which belong to love and faith, and hence the remissions of sins, that is, the removals from them, because sins are removed through faith and love from the Lord. A. 9938.

Interior Thought and Interior Will. *Cogitatio interior et voluntas interior.* Interior thought is to think from truth, and interior will is to act from good. A. 5127.

Interior Truth from a Divine Stock. *Verum interius ex stirpe Divina.* This truth in its essence is no other than the good of charity. A. 4447-8.

Interior Truth from the Ancients. *Verum interius ab antiquis.* Interior truth from the Ancients is that truth which had been the internal of the Church with the Ancients, and thus which had been the internal in their statutes, judgments and laws; in short, in their rituals and the like. A. 4433.

Interior Truth in the Natural. *Verum interius in naturali.* Interior truth in the Natural is that which is conjoined to the exterior good of the Natural; interior truth is called natural truth, but the exterior is called sensual truth. A. 3294.

Interior Truths. *Vera interiora.* By interior truths are meant those truths which are made truths of man's life and affection, thus which inwardly belong to him; but not the truths which are only in the memory and are not made truths of life, for these truths are called external truths respectively, since they are not inscribed on the life, but only on the memory, for they reside in the external man, and not in the internal. A. 10,199.

Interior Truths of Charity. *Interiora vera charitatis.* The truths of faith are the interior truths of charity. A. 2049.

Interior Truths of Faith. *Interiora vera fidei.* See Scientific Truths.

Interior Will. *Voluntas interior.* See Interior Thought.

Interiors of Man, The. *Interiora hominis.* By man's interiors is meant the internal of his thought, of which he knows nothing

before he comes into the spiritual world and its light; which he does after death. P. 233.

Interiors and Exteriors of the Natural. *Interiora et exteriora Naturalis.* There are interiors and exteriors of the Natural. The interiors of the Natural are the scientifics and affections thereof, but the exteriors are the sensuels of each kind. A. 5079.

Interiors of the Interior Natural. *Interiora interioris Naturalis.* The interiors of the interior natural are those things therein which are called spiritual. A. 5344.

Interiors of Scientifics, The. *Interiora scientificorum.* The interiors of scientifics are those things which are spiritual in the natural; and spiritual things are therein when the scientifics therein are illustrated by the light of heaven, and they are illustrated by the light of heaven when a man has faith in the doctrinals which are from the Word, and he has faith when he is in the good of charity. A. 5637. The interiors of the scientifics are those which come nearer to spiritual things, and are the applications of scientifics to heavenly things; for these are what the internal man sees, when the external sees only the scientifics in the external form. 4965.

Interiors of the Love of Self. *Interiora amoris sui.* See Evil of the Love of Self.

Intermediate. *Intermedium.* See Holy Internal.

Intermediate Angels. *Angeli intermedii.* See Celestial-Spiritual Angels.

Intermediate Charity. *Charitas media.* Faith is intermediate charity. F. 17.

Intermediate Man. *Interior homo; medius.* The interior man is intermediate between the internal and the external. A. 1864. See Interior Man.

Intermediates of Man. *Intermedia hominis.* See Inmost of Man.

Internal, The. *Internum.* The good of love and of faith is the Internal. A. 9922. The internal is what is called the spiritual man, because it is in the light of heaven, and this light is spiritual; while the external is what is called the natural man, because it is in the light of the world, and this light is natural. T. 401.

Internal and External. *Internum et externum.* Every man has an internal and an external; his internal is what is called the spiritual man, and the external is called the natural man. E. 150.

Internal and External Likenesses and Unlikenesses. *Sunt similitudines et dissimilitudines internæ, et sunt externæ.* There are both internal and external likenesses and unlikenesses. The internal ones derive their origin from no other source than religion; for religion is implanted in souls, and is handed down by parents, through their souls, to the offspring, as the supreme inclination. For the soul of every human being derives life from the marriage of good and truth, and from this marriage is the Church; and as the Church is various and diverse in the several parts of the world, therefore also the souls of all human beings are various

and diverse; wherefore internal likenesses and unlikenesses are from this source. . . . But external likenesses and unlikenesses are not of the souls (*animæ*) but of the dispositions (*animi*). By the dispositions are meant the external affections and the consequent external inclinations, which are insinuated after birth chiefly by means of educations, associations and consequent habits. M. 246.

Internal and External Man. *Homo internus et homo externus.* Every one has an internal and an external man; it is the internal which is called the spiritual man, and the external the natural man. A. 8742. The internal of man, or the internal man, does not consist in understanding without willing, but in willing and thence understanding, consequently it does not consist in believing without loving, but in loving and thence believing; and doing these things constitutes the external of man, or the external man. R. 641.

Internal and External Man of the New Church, The. *Internus et externus homo Novæ Ecclesiæ.* The internal man pertains to his will, under whose influence he thinks when he is left to himself, as is the case when he is at home; but the external man is the action and conversation in which he is engaged when abroad or in company; so that the internal man is charity, because charity belongs to the will, and it is at the same time faith, which has relation to the thought. T. 592.

Internal and External, Man's. *Internus hominis et externus ejus.* Affections together with perceptions make man's internal, and the delights of the affections together with the thoughts make his external. P. 106. See Spirit of Man and his Body.

Internal and External of the Celestial Kingdom, The. *Internum et externum regni cælestis.* In the internal of the Celestial Kingdom are they who are in the good of love to the Lord, and in its external they who are in the good of mutual love. A. 9741.

Internal and External of the Spiritual Kingdom, The. *Internum et externum regni spiritualis.* In the internal of the Spiritual Kingdom are they who are in the good of charity towards the neighbour, and in its external they who are in the good of faith. A. 9741.

Internal and External of the Word, The. *Internum Verbi et externum Verbi.* The doctrine of charity and faith is the internal of the Word, and the sense of the letter is its external. A. 9409.

Internal and External Voluntary Part, Man's. *Homini voluntarium internum et externum.* The internal voluntary part is where the internal intellectual part is, and the external voluntary part where the external intellectual part is, for they must be conjoined; for where there is truth there is good, and where there is good there is truth, truth without good not being truth, and good without truth not being good. A. 9055.

Internal Angels. *Angeli interni.* There are in each heaven an internal and an external. They who are in the internal are there called internal angels; but they who are in the external are called external angels. H. 32.

Internal Bonds, Man's. *Vincula interna.* Man's internal bonds are the affections of truth and good, which are also called the bonds of conscience; whereas his external bonds are the affections of the love of self and the world, for these lead him in external affairs. A. 9096.

Internal Church, The. *Ecclesia interna.* The Church is internal and external; internal with the clergy, and external with the laity; or internal with those who have studied its doctrines interiorly, and have confirmed them from the Word, and external with those who have not. R. 398. See Good of Charity.

Internal Good. *Bonum internum.* See External Good.

Internal Good and External Good. *Bonum internum; bonum externum.* The good of charity from the will, thus from affection, is internal good, or the good of the internal Church; but the good of charity, not from affection but from obedience, and not from the will but from doctrinals, is external good, or the good of the external Church; thus the truths thence are also external. A. 5843. See Internal Truth and Internal Good.

Internal Good in the Good of Charity. *Bonum internum in bono charitatis.* See Internal Good in the Good of Faith.

Internal Good in the Good of Faith, The. *Bonum internum in bono fidei.* The internal good in the good of faith is the good of charity, which is spiritual good; again, the internal good in the good of charity is the good of mutual love, which is external celestial good; but the internal good in the good of mutual love is the good of love to the Lord, which also is the good of innocence—this good is internal celestial good; again, the internal good in the good of love to the Lord or in the good of innocence, is the very Good Divine which proceeds from the Lord's Divine Human, and consequently it is the Lord Himself. This latter good must be in all good, in order that it may be good; wherefore no good is possible, unless its internal is from that source. A. 9473.

Internal Good in the Good of Mutual Love. *Bonum internum in bono amoris mutui.* See Internal Good in the Good of Faith.

Internal Good in the Good of Love to the Lord. *Bonum internum in bono amoris in Dominum.* See Internal Good in the Good of Faith.

Internal Good of the Celestial Kingdom. *Bonum regni cælestis internum.* The internal good of the celestial Kingdom is the good of love to the Lord, and its external is the good of mutual love; those who are of that Kingdom are in the good of love, but not in the truth which is called the truth of faith, for this is the good of that Kingdom, insomuch that it cannot be seen separated from good; wherefore those who are of that Kingdom cannot even name faith, for instead of the truth of faith they have the good of mutual love. But the internal of the spiritual Kingdom is the good of charity towards the neighbour, and its internal is the truth of faith. A. 6435. See Celestial Love of Good.

Internal Good of the Spiritual Church, The. *Bonum internum Ecclesiae spiritualis.* See External Good of the Celestial Church.

Internal Human, The Lord's. *Internum humanum Domini.* In the supreme sense, the Lord's Internal Human was the Celestial of the Spiritual, and this was truth from the Divine, or the proximate clothing of the Divine Itself in the Lord. A. 5689. The Intellectual, or Internal Human, is nothing but good. 6379.

Internal Law. *Lex interna.* The internal Law is the truth Divine itself, such as it is in heaven, and the external Law is the truth Divine such as it is on earth; thus the internal Law is the truth accommodated to angels, and the external Law is the truth accommodated to men. A. 7381.

Internal Man, The. *Homo internus.* The internal man is charity, and never without charity. A. 1078. The internal man is nothing else than mutual love. 1594. The internal man, with every individual, is of the Lord alone; for there the Lord stores up the goods and truths with which He endows man from infancy; hence, by means of these, He flows into the interior or rational man, and through this into the exterior; and it is thus that man is enabled to think, and to be a man. 1707. The internal man is the same as the spiritual man, and the external is the same as the natural man. The spiritual man is that which understands and is wise by virtue of those things which are of the light of heaven, but the natural man, by virtue of those things which are of the light of the world. 3167. See External Man, Mind.

Internal Man, The Lord's. *Internus homo in Domino.* The internal man in the Lord was Jehovah Himself. A. 1725. The Lord's internal man was Jehovah Himself, that is, the Divine Itself. 2106.

Internal Memory, The. *Memoria interna.* See Scientifics.

Internal Men. *Homines interni.* See External Men, Men of the Spiritual Church.

Internal of a Particle of Mould, The. *Internus pulvisculi humi.* The internal of a particle of mould, by which its external is impelled, is its endeavour to fecundate the seeds [of plants]; it exhales from its little bosom something which insinuates itself into the inmost parts of the seed, and produces this effect. T. 785.

Internal of all Worship, The. *Internum omnis cultus.* It is the life itself that is the internal of all worship, and consequently every doctrinal which flows from the life of charity. A. 1798.

Internal of Faith, The. *Internum fidei.* See External of the Will.

Internal of Man, The. *Internus hominis.* The good of celestial and spiritual love, and the truth of faith which flows from it, constitute the internal of man. A. 9409. See Heaven of Human Internals.

Internal of the Church, The. *Internum Ecclesiae.* Love and faith therefrom constitute the internal of the Church. A. 1798. The internal of the Church consists in willing good from the

heart, and in being affected with good; and its external in acting this out according to the truth of faith which the man knows from good; but the external of the Church in performing rituals in a holy manner, and doing the works of charity according to the precepts of the Church. 6587. See External of the Church.

Internal of the Second Heaven, The. *Internum caeli alteri.* The spiritual love of good is charity towards the neighbour, and the spiritual love of truth is the faith which flows from charity; of the former good and the latter truth consists the second heaven; the internal of that heaven is the good of charity, and its external the good of faith. A. 9870.

Internal of the Spiritual Kingdom, The. *Internum regni spiritualis.* See Internal Good of the Celestial Kingdom.

Internal of the Understanding, The. *Internum intellectus.* See External of the Will.

Internal Sanctity, or Inward Holiness. *Sanctum internum.* Inward holiness consists in loving good and truth for the sake of good and truth, and justice and sincerity for the sake of justice and sincerity. N. 125.

Internal Sense, The. *Sensus internus.* The internal sense is so circumstanced that all things in general and particular are to be understood abstractly from the letter, just as if the letter did not exist; for in the internal sense is the soul or life of the Word, which does not appear unless the sense of the letter, as it were, passes away. Thus do the angels, from the Lord, perceive the Word when it is read by man. A. 1405. The internal sense is not that sense only which lies concealed in the external sense, but also that sense which results from a proper comparison of many passages of the sense of the letter, and this sense is perceived by those who are illustrated by the Lord as to the Intellectual. 7233. See Sense of the Word.

Internal Sense of the Word, The. *Sensus internus Verbi.* There are two things which constitute the internal sense of the Word, namely, the affections and the things: the affections which are concealed in the words of the Word do not appear before man, but are stored up inmost therein. The affections therein are affections of spiritual and celestial love. . . . These affections are in charity towards the neighbour, and in love to God. A. 3839. See Sense of the Word.

Internal Spiritual Man, The. *Internus spiritualis homo.* The internal spiritual man, considered in itself, is an angel of heaven, and while living in the body is also associated with angels, though ignorant thereof, and, after its release from the body, comes amongst them. T. 401.

Internal Spiritual Worship. *Cultus internus spiritualis.* Internal spiritual worship consists in thinking and understanding truths, thus in thinking reverently and in a holy manner of God, which is to fear Him, while external worship consists in doing those truths, that is, in keeping the commandments and words of the law. E. 696.

Internal Truth and Internal Good. *Verum internum et bonum*

internum. In order that man may be regenerated and become a Church, he must be introduced by means of truth to good ; and he is introduced when truth becomes truth in will and deed : this truth is good, and is called the good of truth, and it is continually producing new truths, for then it first fructifies itself. The truth which is produced, or is thence fructified, is what is called internal truth, and the good from which [it originates] is called internal good ; for nothing becomes internal until it is implanted in the will, because the voluntary part is the inmost of man. A. 5826.

Internal Truths conjoined to the Natural. *Interna vera conjungi Naturali dicuntur, Cum*. Internal truths are said to be conjoined to the Natural when they are learned, acknowledged and believed. A. 3824.

Internal Worship. *Cultus internus*. Internal worship, which is from love and charity, is worship itself. A. 1175.

Internals of Man, The. *Interna hominis*. Speech and action are the externals, but thought and will are the internals of man. A. 4292. The internals of man are his heaven, because by them he is conjoined with the angels ; but his externals are his earth, for by them he is conjoined with men. 3023.

Inversion. *Inversio*. When inversion takes place, truth is subordinated to good, that is, they who have been in the affection of truth begin to be in the affection of good. A. 4245.

Involuntary Sense. *Sensus involuntarius*. See General Sense.

J.

JEHOVAH. *JEHOVAH*. Jehovah, or the Lord's Internal, was the very Celestial of love, that is, Love itself which wills to save all and make them happy to eternity, and to bestow on them all things of its own ; thus, out of pure mercy, to draw all who are willing to follow to heaven, that is, to Himself, by the strong force of love. A. 1735. The Lord in the Word is called Jehovah as to Divine Good ; for Divine Good is the Divine Itself ; and the Lord is called Son of God as to Divine Truth ; for Divine Truth proceeds from Divine Good, as a son from a father, and is also said to be born. 7499.

Joys of Uses, The. *Jucunda usuum*. The joys of actions and works are what are called the joys of uses. W. 316.

K.

Know, To. *Scire*. Merely to know what is of faith, is an act of the memory without the consent of the Rational. A. 896.

Knowledge. *Scientia*. In the Word throughout a distinction is made between wisdom, intelligence and knowledge. By wisdom is meant what is from good, by intelligence what is from truth, and by knowledge both, in man's Natural. A. 5287.

Knowledge of Cognitions, The. *Scientia cognitionum*. The

knowledge of cognitions is manifested in children, when they first begin to learn, namely, that the deeper the subjects are, the more eager they are ; and when they hear that they are heavenly and Divine things, their eagerness increases. . . . The knowledge of cognitions is only something instrumental, for the end of use, namely, that they may serve as vessels for things celestial and spiritual ; and when they are thus serviceable they then begin to be of use, and take their delight from the use. A. 1472.

L.

Latitude. *Latitudo*. See Altitude.

Law of Divine Order, The. *Lex ordinis Divini*. Every Divine Law is of order, insomuch that it is the same whether you say the Divine Law or the Law of Divine Order. A. 7186.

Laws of Order, The. *Leges ordinis*. Whatever the Lord commands is a law of order ; the laws of order are the Divine Truths of the Lord. A. 10,119. The laws of order, or the truths which proceed from the Lord, according to which are the whole heaven and the universe, are called the Word by which all things were made (John i. 1-3) : for the Word is the Divine Truth proceeding from the Divine Good of the Lord's Divine Human. 7206.

Legitimate Conjunction. *Conjunctio legitima*. Legitimate conjunction, which is that of minds, has place when both are in like good and truth. A. 9182.

Less Perfect Things. *Minus perfecta*. Things are said to be less perfect, which can more easily be wrested from their form and beauty, and thus from their order. A. 9666.

Life. *Vita*. The delights of love and the pleasures of wisdom, which are the affections, constitute life. I. 13. The understanding of truth and the will of good is life. A. 4417.

Life from the Lord. *Vita a Domino*. Life from the Lord is the life of love toward the entire human race. A. 6467.

Life of Charity. *Vita charitatis*. The life of charity consists in willing and doing well to the neighbour, and acting in every employment from justice and equity, and from good and truth, in like manner in every occupation ; in a word, the life of charity consists in the performance of uses. A. 8253. N. 124. The life of charity consists in thinking well of others, and willing well to others, and perceiving joy in oneself at the fact that others may be saved. A. 2284. See Life of Faith.

Life of Faith, The. *Vita fidei*. Love to the Lord and charity towards the neighbour is the life of faith. A. 2343. The life of faith consists in keeping the commandments from obedience, and the life of charity in observing the commandments from love. 9193.

Life of Faith, To live a. *Vitam fidei vivere*. To live a life of faith is to live according to the doctrine of one's Church ; and to live denotes willing and doing. N. 4.

Life more remote. *Vita remotior.* Life is said to be more remote when it is in external truths and regulated according to them, as in the life of the childhood and early youth of those who are being regenerated. A. 3690.

Life of Lusts, The. *Vita cupiditatum.* The life of lusts consists in loving oneself only, and not the neighbour except from oneself, or for the sake of oneself. A. 4776.

Life of Man, The. *Vita hominis.* A man's life is his love. Life, 1. See Soul of Man.

Life of Piety, The. *Vita pietatis.* The life of piety consists in thinking and speaking piously, giving much time to prayer, behaving with due humility on the occasion, frequenting public worship, and paying devout attention to the discourses from the pulpit at the time, and frequently every year receiving The Sacrament of The Supper, and rightly observing the other parts of worship according to the ordinances of the Church. A. 8253.

Life of Religion, The. *Vita religionis.* The life of religion is the doing of good, because doing good makes one with thinking good; and unless they make one with a man, they are not of his life. Life, 1.

Life of the Exterior Man, The. *Vita exterioris hominis.* The life of the exterior man is the affection of the sciences. A. 2675.

Life, The Lord's. *Vita Domini.* The Lord's Life is the Life of Love. A. 3321.

Life, The, which is from the Divine. *Vita quæ a Divino.* The life which is from the Divine consists in willing good and believing truth. A. 7494.

Life, The, which is God. *Vita quæ Deus.* One is not permitted to have an idea of the life which is God, as of fire, or heat, or light, unless there is in it at the same time an idea of love and wisdom; that is, that the Divine Love is like fire, and that the Divine wisdom is like light, and that the Divine Love together with Divine Wisdom is brilliant radiance. E. 1124.

Life, Will, and Equilibrium in the Spiritual World. *Vita, voluntas, æquilibrium.* In the spiritual world, that which acts and which re-acts is called life and will. Life in that world is living force, and will is living effort, and the equilibrium itself is called freedom. H. 589.

Light of Heaven, The. *Lux cæli.* The light of heaven is in its essence Divine Wisdom, and the heat of heaven is in its essence Divine Love; and from the Divine Wisdom nothing else can inflow but truth, and from the Divine Love nothing but good can inflow. P. 298.

Light of Intelligence, The. *Lux intelligentiæ.* That is called the light of intelligence which is procured by means of the cognitions of verities and goodnesses of faith; but the light of wisdom belongs to the life, which is procured therefrom. A. 1555.

Light of Life, The. *Lux vitæ.* The light of life is the Divine Wisdom, which is from the Lord alone. A. 3485. See Fire of Life, Fire of Life and Light of Life.

Light of Wisdom, The. *Lux sapientiæ.* See Light of Intelligence.

Limbus. *Limbus.* See Interior and Exterior Good of the Natural.

Live for Others, To. *Vivere aliis.* To live for others is to perform uses. T. 746.

Live Man, A, and a Dead Man. *Homo vivus ac mortuus.* He is said to be alive whose mind is a heaven, and he, dead, whose mind is a hell. W. 276.

Living Scientific, A. *Scientificum vivum.* A living scientific means a scientific which derives life from spiritual affection; for this affection gives life to truths, and consequently life to scientifics, scientifics being the containants of spiritual truths. E. 513.

Look above Self, To. *Spectare supra se.* To look above self is to look to our neighbour, to our country, to the Church, thus to the Lord. To look above self is to be raised by the Lord. A. 8604.

Look below Self, To. *Spectare infra se.* To look below self is to look to the world and to self; to look above self and below it denotes to regard as an end, and to love above all things. A man is distinguished from the brutes by his being able to look above self and below it, and when he looks above it he is a man, but when below it he is a beast. A. 8604.

Looking to the Divine. *Homo spectat ad Divinum.* Man looks to the Divine when he believes in the Divine, and believes that all truth and good are from the Divine, consequently all intelligence and wisdom; and he believes in the Divine when he is willing to be led by the Divine. H. 351.

Looking to the Doctrine of Faith from Rational Things. *Ex rationalibus spectare doctrinam fidei.* Looking to the doctrine of faith from rational things is very different from looking to rational things from the doctrine of faith: looking to the doctrine of faith from rational things is not believing the Word, or the doctrine thence derived, until one is persuaded from rational things that it is so; whereas looking to rational things from the doctrine of faith, is first believing the Word, or the doctrine thence derived, and afterwards confirming the same by rational things; the former is inverted order, and causes that nothing is believed; but the latter is genuine order, and causes a better belief. A. 2568.

Lord, The. *Dominus.* The Lord is nothing but Divine Good. Divine Truth is not in Him, but proceeds from Him. A. 5704.

Lord, The, as to His Essence. *Dominus quoad suam essentiam.* The Lord as to His essence is not Divine Truth, for this is from Him as light from the sun; but He is Divine Good Itself, one with Jehovah. A. 6280.

Lord, The, in Heaven and in the Church. *Dominus in cælo et in ecclesia.* The Lord in heaven and in the Church is Divine Truth or the Word. E. 700.

Lord, The, the Redeemer. *Dominus redemptor.* By the Lord the Redeemer we mean Jehovah in the Human. T. 81.

Love. *Amor.* Love is nothing else than spiritual conjunction,

because spiritual conjunction is effected through it. A. 4352. The will of every one is his love. H. 479. Love consists in this, that one's own should be another's, and feeling the delight of that other as a delight in one's self; this is loving. W. 47. See Zeal.

Love and Wisdom. *Amor et sapientia.* In the Lord the Creator there are Divine Love and Divine Wisdom, and they are Himself, that is, He is love itself and wisdom itself; for these two are the same as good and truth. The reason is, that good is of love, and truth is of wisdom; for love consists of goods, and wisdom of truths. M. 84.

Love Ascends, How. *Amor ascendat.* Love ascends as the understanding ascends, and descends as the understanding descends. By ascending is meant into wisdom, and by descending is meant into insanity; and wisdom consists in restraining the love of the sex, and insanity consists in allowing it a wide range. M. 446.

Love Descends, How. *Amor descendat.* See Love Ascends.

Love Good, To. *Amare bonum.* To love good is to will and to do good from love. H. 15.

Love in Act. *Amor actu.* Love in act is work and deed. H. 483.

Love in the Celestial Kingdom. *Amor in regno caelesti.* Love in the celestial kingdom is love to the Lord, and the light of truth therefrom is wisdom. H. 148.

Love in the Spiritual Kingdom. *Amor in regno spirituali.* Love in the spiritual kingdom is love toward the neighbour, which is called charity, and the light of truth therefrom is intelligence, which is also called faith. H. 148.

Love Itself. *Ipse Amor.* The Lord is the celestial itself, because He is love itself, that is, mercy itself. A. 2165.

Love of Self, The. *Amor sui.* Self-love consists in wishing well to one's self alone, and not to others except for sake of one's self. N. 65. The love of self, which is a love of exercising dominion over others, is a corporeal love. T. 507.

Love of the Neighbour, The. *Amor proximi.* The love of the neighbour, which is the love of performing uses, is a spiritual love. T. 507.

Love of the Sex, The. *Amor sexus.* The love of the sex is a love towards several, and with several of the sex; but conjugal love is only towards one, and with one of the sex. M. 48.

Love of the World, The. *Amor mundi.* The love of the world consists in desiring to appropriate to one's self, by every artifice, the wealth of others, and setting the heart on riches, and suffering the world to withdraw and lead one away from spiritual love, which is love towards the neighbour—thus, from heaven. N. 76. The love of the world, which is the love of possessing wealth, is a material love. T. 507.

Love of Wisdom, The. *Amor sapientiae.* Love towards the neighbour from the Lord is the love of wisdom, or the genuine love of the human understanding. W. 414.

Love the Neighbour, To. *Amare proximum.* To love the neighbour is not only to will and to do good to a relative, a friend and a good man, but also to a stranger, an enemy and a bad man. Charity, however, is exercised in a different way towards the former from what it is towards the latter. Towards a relative and a friend it is shown in the form of direct benefits; but towards an enemy and a wicked person by indirect benefits, as by exhortation, discipline and punishment, and thus by correction. T. 407.

Love, or Good. *Amor seu bonum.* Because truth is from good as wisdom is from love, therefore both taken together are called love or good. P. 13.

Love the Lord interiorly, To. *Interiorius amare Dominum.* To love the Lord interiorly is interiorly to love His precepts; that is, from the delight of love to perceive, to will and to do them. E. 16.

Love the Lord, To, and to love the Neighbour. *Amare Dominum et amare proximum.* To love what is good, and thus to will and to do it, is to love the Lord, and to love what is true is to love the neighbour. H. 278.

Love, To, and Worship the Lord. *Amare et colere Dominum.* Celestial good, which is the good of love to the Lord, is fixed in effect solely by spiritual good, which is the good of charity towards the neighbour; wherefore to be in this good and to exercise it, is to love and worship the Lord. E. 324.

Love to the Lord. *Amor in Dominum.* Love to the Lord consists in believing in the Lord and doing His commandments; and to do His commandments is love to the neighbour, since to do His commandments is to be useful to our neighbour. R. 903. See Love to the Neighbour.

Love towards the Neighbour. *Amor erga proximum.* By love towards the neighbour is meant the love of uses, and by love to the Lord is meant the love of doing uses. W. 426. See Love to the Lord.

Love truly Conjugal. *Amor vere conjugialis.* Love truly conjugal is the union of two minds, which is spiritual union. A. 10,168. Love truly conjugal is the union of two as to the interiors which are of the thought and the will—thus which are of truth and good; for truth is of the thought, and good is of the will. For he who is in love truly conjugal, loves what the other thinks and what the other wills; thus also he loves to think as the other, and he loves to will as the other—consequently to be united to the other, and to become as one man. 10,169. True marriage love and its heavenly delights is the Divine of the Lord in heaven, which is the Divine Good and the Divine Truth, united in two, so completely that they are no longer two but as one. H. 374.

Love Truth, To. *Amare verum.* To love truth is to will and to do it. H. 15.

Love Truth and Good, To, for the sake of truth and good. *Amare verum et bonum propter verum et bonum.* To love truth and

good for the sake of truth and good, is to will them and to do them. H. 350.

Love Uses, To. *Amare usus.* To love uses is the same thing as to love the neighbour, use being the neighbour in the spiritual sense. E. 1193.

Love, Wisdom, Intelligence. *Amor, Sapientia, Intelligentia.* Love is of good; wisdom is of good and at the same time of truth; and intelligence is of truth derived from good. H. 186.

Loves. *Amores.* All things of the will which agree with the ruling love are called loves, because they are loved. H. 477.

Loving the Lord. *Amare Dominum.* By loving the Lord is meant to perform uses from Him and for the sake of Him. E. (D.L. xiii.).

Loving the Neighbour. *Amare proximum.* By loving the neighbour is meant the performance of uses for the Church, one's country, human society and one's fellow-citizens. E. (D.L. xiii.).

Lowest of the Natural, The. *Infimum naturalis.* The Natural or the natural man, when it is being regenerated, has its conception as to good and truth from the Rational, or through the Rational from the Spiritual, through this from the Celestial, and through the Celestial from the Divine; thus there is a succession of influx, which, beginning from the Divine and thus following on the succession, is terminated in the lowest of the Natural, that is, in what is worldly and corporeal. A. 3304.

Lowest or Literal Sense of the Word, The. *Sensus infimus seu literalis Verbi.* See Sense of the Word.

Lucid Truth. *Veritas lucens.* Lucid truth is faith in its essence. T. 353.

Lumen. *Lumen.* The light in him who is about to be regenerated does not arise from the verities of faith, but from charity; the verities of faith themselves are the rays of light (*lumen*) from it. This light is the first light after temptation; and because it is the first, it is obscure, and is called *lumen*, not *lux*. A. 854.

Lust. *Libido.* Lust is predicated of conjunction with falsity. A. 4868.

M.

Man. *Homo.* The Lord is Divine Good itself, and Divine Truth itself; thus He is Man Himself from whom every man is man. S. 100. The very life of man is his love, and such as his love is such is his life, nay, such is the whole man. But the ruling or governing love, that is, the love of the thing that is regarded as an end, is what constitutes the man. A. 7081.

Man rendered Spiritual by Regeneration. *Homo per regenerationem fiat spiritualis.* It is said that a man by regeneration becomes spiritual; but this does not mean that he becomes spiritual as an angel is, but that he becomes spiritual-natural, in other words, that there is the spiritual within his natural, just as thought is in his speech, and as will is in action; for when the one ceases, the other ceases also. T. 607.

Man's Spiritual Life. *Vita spiritualis hominis.* Man's spiritual life is the life of his understanding. R. 681.

Man's Very Life. *Ipsa vita hominis.* Man's end is his very life; for man has for an end that which belongs to his life, or, what is the same thing, to his love. A. 3796.

Manifestation by Means of Influx as to Good. *Manifestatio per influxum quoad bonum.* Manifestation by means of influx as to good, is the apperception thereof through the affection of truth, and this is charity; but manifestation as to truth, is the acknowledgment thereof, and this is faith. A. 5885.

Manifestation by Means of Influx as to Truth. *Manifestatio per influxum quoad verum.* See Manifestation by means of influx as to Good.

Mansions of the Angels, The. *Angelorum mansiones.* The angelic mansions are indeed in heaven, separated to appearance from the mansions where men are, but yet are with man in his affections of good and truth. J. 9.

Marriage. *Conjugium.* It is internal conjunction, which is a conjunction of souls, which constitutes marriage itself. M. 49.

Marriage, The Essential of. *Essentia Conjugii.* The essential of marriage is the union of souls or of minds. H. 375.

Marriage Love, To be in. *In amore conjugiali sint.* They are in marriage love who are in Divine Good from Divine Truths. H. 376.

Marriage Love, True. *Amor vere conjugialis.* See Love truly Conjugial.

Marriage of the Lord and the Church. *Conjugium Domini et Ecclesiarum.* There are two senses in the Word concealed in the sense of its letter, the spiritual and the celestial. In the spiritual sense, the things which are in the Word have reference chiefly to the Church; and in the celestial sense they have relation chiefly to the Lord. In the spiritual sense also, they have relation to Divine Truth; and in the celestial sense to Divine Good. Hence there is that marriage in the sense of the letter of the Word. S. 80. Where the marriage of the Lord and the Church is, there is also the marriage of good and truth, for the latter is from the former. 82.

Masculine, The. *Masculus.* Because it is not known in what the masculine essentially consists, and in what the feminine, it shall here be stated in a few words. The difference consists essentially in this, that the inmost in the male is love, and its covering is wisdom, or, what is the same thing, the male is love covered or veiled by wisdom; and the inmost in the female is that wisdom of the male, and its covering is love thence derived; but this love is feminine love, and it is given by the Lord to the wife through the wisdom of the husband; whereas the former love is masculine love, and is the love of growing wise, and it is given by the Lord to the husband according to the reception of wisdom. M. 32.

Masculine Principle, The very. *Ipsum masculinum.* The truth of good, or truth from good, is in the male, and it is the very masculine principle. M. 61.

Masculine, The, and the Feminine. *Masculinum et Femininum.* The masculine consists in perceiving from the understanding, and the feminine in perceiving from love; and the understanding perceives also those things which are above the body and outside the world, for the rational and spiritual sight reaches thither; whereas love does not go beyond what it feels: when it goes beyond, it does so in consequence of a conjunction, which has been established from creation, with the understanding of man. M. 168. See Masculine.

Material Love. *Amor materialis.* See Corporeal-Natural Love.

Maternal Life. *Vita materna.* Affection is the maternal life itself, and the very Celestial and Spiritual in the affection is the paternal life; hence in proportion to the quantity and quality of the affection, to such an extent and in such a manner does a man become rational. A. 1895.

Media. *Media.* Media are such things as derive something from the one part and something from the other, and which have this effect, that, in proportion as a man approaches to the one, the other becomes subordinate. A. 3913.

Mediate, The. *Medium.* See Inmost, Mediate and Ultimate of Man.

Mediate Goods and Delights. *Bona et jucunda media.* Mediate goods and delights are nothing else than angelic societies, which are applied to man by the Lord in order that through these societies he may be introduced to spiritual and celestial goods and truths; and when he has been brought to these goods and truths, then these societies are separated and more interior and perfect societies are adjoined. A. 4067.

Mediate Goods and Truths. *Bona et vera media.* See Interior Goods and Truths.

Mediate Spiritual Good. *Bonum spirituale medium.* With the man who has spiritual good, moral good with him is mediate-spiritual good, and civil good is lowest [or ultimate] spiritual good. Life. 14.

Mediator and Intercessor. *Mediator et Intercessor.* When the Lord was in the world, before He was fully glorified, He was the Divine Truth; therefore at that time there was mediation, and He interceded with the Father, that is, with the very Divine Good (John xiv. 16, 17; xvii. 9, 15, 17); but after He was glorified as to the Human, then He is called a Mediator and Intercessor therefrom, because no one can think of the Divine Itself unless he form to himself the idea of a Divine Man, still less can he be conjoined by love to the Divine Itself except by such an idea. A. 870^b.

Men of the Church. *Homines Ecclesiae.* They who are truly men of the Church, that is, who are in love to the Lord and in charity towards their neighbour, know and acknowledge a Trine; but still they humble themselves before the Lord, and adore Him alone, because they know that there is no access to the Divine Itself, which is called the Father, but through the Son, and that all the Holy, which is of the Holy Spirit, proceeds from Him;

and when they are in this idea, they adore no other than Him, by Whom and from Whom are all things; consequently they adore One. A. 2329.

Men of the External Church, The. *Homines Ecclesiae externae.* See Men of the Internal Church.

Men of the Internal Church. *Homines Ecclesiae internae.* Men of the internal Church are those who do good to the neighbour from the affection of charity, but the men of the external Church are those who do so from obedience. A. 7840.

Men of the Spiritual Church, The. *Homines Ecclesiae spiritualis.* In the Ancient Church, as in every other, there were those who were internal men, those who were corrupt internal men, and those who were external men. The internal are those who make charity the principal constituent of faith; corrupt internal men are those who make faith without charity the chief part of faith; and the external are those who think little about the internal man, but nevertheless do the works of charity, and observe with devotion the appointed rites of the Church. Besides these three kinds of men, there are no others who are to be called men of the Spiritual Church. A. 1062.

Mercy. *Misericordia.* The Divine Love is called mercy in respect to the human race, beset with so great miseries. A. 5816.

Merely Natural Faith. *Fides mere naturalis.* Merely natural faith is that which is insinuated by an external, and not by an internal way, as sensual faith, which consists in believing a thing to be so, because the eye has seen it and the hand has touched it. A. 8078.

Meretricious Faith. *Fides meretricia.* Meretricious faith is from truths falsified, and adulterous faith from goods adulterated. T. 345.

Merit and Justice, The Lord's. *Meritum et Justitia Domini.* By the Lord's Merit and Justice is meant that He alone fought with all the hells, and subdued them, and thereby reduced into order all things in the hells, and at the same time all things in the heavens; for with every man there are spirits from hell, and angels from heaven, since apart from them a man cannot live at all; unless, therefore, the hells had been subdued by the Lord, and the heavens reduced into order, no man could ever have been saved. . . . The subjugation of the hells, the orderly arrangement of the heavens by the Lord, and the glorification of His Human, and therefore the salvation acquired for the man who receives the Lord in love and faith, are the Justice and Merit which belong to the Lord alone. A. 9715.

Merit of Righteousness. *Meritum Justitiae.* The Lord by His own power made the Human in Himself Divine, and thus became Righteousness. It was the merit of righteousness that was adjoined to the Divine Rational, while He was undergoing the inmost temptations, from which He then fought, and against which the evil genii fought, until He glorified the Rational also. A. 2798.

Meritorious Works. *Opera meritoria.* All those make works

meritorious who put the truths of faith in the first place, and the goods of charity in the second; but not those who put the goods of charity in the first place. R. 86.

Messiah, The. *Messias*. The Lord is called King in His Divine Humanity, because this is the Messiah, the Anointed, the Christ, the Son of God. Messiah in the Hebrew language is Christ in the Greek; and the Messiah or Christ is the Son of God. It is well known that in Hebrew Messiah signifies both King and Anointed. R. 664.

Middle and Inmost of the Church, The. *Medium et intimum Ecclesiae*. That which is inmost with man, in the Natural, where inmost and interior things are together, occupies the middle; in general, the things that are in those that follow successively, are inmost things; these same are at the middle, or centre, of the things which are from them simultaneously, as is the case in the Natural: thus do inmost things arrange themselves in the exteriors. A. 5897.

Middle Degree in the Heavens. *Medium gradum in caelis*. See Inmost Degree in the Heavens.

Middle Degree in the Hells. *Medium gradum in infernis*. See Inmost Degree in the Hells.

Middle Forces. *Vires mediae*. See Active Forces.

Middle Man, The. *Medius homo*. See Interior Man.

Middle Things. *Media*. Middle things are all things of the vegetable kingdom, in general and in particular; such as grasses and herbs of every kind, plants and shrubs of every kind, and trees of every kind. W. 65.

Mind, The. *Mens*. The mind consists of the understanding and the will. J. 12. Man has two faculties which constitute his life: the one is called the will and the other the understanding. These are distinct from each other, but so created as to form one; and when they are one, they are called the mind. N. 28. The mind of every one is his internal man, which is actually a man, and besides is within the external man, which constitutes his body; therefore, when the body is laid aside at death, the internal is in a perfect human form. T. 156.

Mind, Man's. *Mens hominis*. Man's mind is in all its form a man; for it is his spirit, which after death appears a man altogether as in the world. P. 181. The mind of man, by which is meant the will and the understanding, is his spirit; and the spirit is a man. W. 390.

Ministering Goods and Truths. *Bona et vera ministrantia*. By ministering goods and truths are meant goods and truths in the natural or external man, which are called cognitions and scientifics; for these are the things into which the internal man looks, and from which he chooses such things as confirm, which are in agreement with the life of his affections or his love. A. 10,272.

Ministering Representative. *Representativum ministrans*. See Holy Internal.

Ministries, Functions, Employments, Offices. *Ministeria*,

functiones, munera, officia. By ministries are meant priestly offices and their duties; by functions are meant various offices which are of a civil nature; and by employments are meant occupations such as those of artificers, which are numerous; by offices are meant various pursuits, businesses and services. C. vi. 2.

Miracles. *Miracula*. See Signs and Miracles.

Moral and Civil Life. *Vita moralis et civilis*. Moral and civil life is the activity of spiritual life, because spiritual life consists in willing well, and moral and civil life in acting well. H. 529.

Moral and Civil Uses. *Usus morales et civiles*. See Spiritual Uses.

Moral Good. *Bonum morale*. Moral good, which is human good itself, is the rational good according to which man lives with man as a brother and companion. C. iii. 4. See Civil Good, Moral Good and Spiritual Good.

Moral Life, A. *Vita moralis*. A moral life is to act well, sincerely and justly, in the discharge of the various functions and businesses of life. E. 182.

Moral Truths. *Vera moralia*. Moral truths relate to things of every man's life in regard to companionship and social relations; in general to what is sincere and right; and in particular, to virtues of every kind. H. 468.

Moral Wisdom with Men. *Sapientia moralis apud viros*. The things which belong to moral wisdom with men are all the moral virtues which look to the life and enter it, and also the spiritual virtues which flow out from love to God and love towards the neighbour, and flow again into these loves. M. 164.

Multiplication of Truth, The. *Multiplicatio veri*. With the multiplication of truth and the fructification of good, the case is as follows. When the Rational flows into the Natural, it there presents its good in a general form. By this good it produces truths therein, almost as the life in man produces fibres, and disposes them into forms according to uses. This good, by these truths disposed into heavenly order, produces further good, and by this good further truths, which are derivations. A. 3579.

Mutual and Reciprocal of Conjugal Love, The. *Mutuum et vicissim amoris conjugalibus*. I have spoken with the angels concerning this mutual and reciprocal [feeling], as to its quality, and they said that it is an image and likeness of the one in the mind of the other, and that thus they could dwell together not only in each particular but also in the inmosts of life, and that the Lord's love and mercy can flow in with blessings and happiness into such a oneness. A. 2732.

Mutual Conjunction. *Conjunctio mutua*. See Reciprocal Conjunction of the Lord and Man.

Mutual Love. *Amor mutuus*. Mutual Love in heaven consists in this, that they love the neighbour more than themselves. A. 2057. The love of performing uses, which is with those who

are in the Lord's celestial kingdom, is there called mutual love. R. 353. Mutual love, in itself, is nothing else than charity towards the neighbour; for the neighbour, in the internal sense, signifies nothing else but good, and, in the highest sense, the Lord, because all good is from Him and He is good itself. This mutual love or charity towards the neighbour is what is meant by spiritual love. A. 3875.

Mutual Love and Friendship. *Amor mutuus; Amicitia.* Mutual love differs from friendship in this, that mutual love regards the good in man, and being directed to good, it is directed to him who is in good; but friendship regards the man, and it also becomes mutual love when it regards the man from good or for the sake of good; but when it does not regard him from good or for the sake of good, but for the sake of self which it calls good, then friendship is not mutual love, but approaches to the love of self, and in proportion as it approaches this, it is opposite to mutual love. A. 3875.

N.

Naked Truths. *Vera nuda.* See Goods in Form.

Name of God, The. *Nomen Dei.* See Proceeding Divine.

Natural, The. *Naturale.* The Divine which flows in from the Lord, and is received in the lowest or first heaven, is called natural. As, however, the Natural of that heaven is not like the Natural of the world, but has in itself what is spiritual and celestial, therefore that heaven is called spiritual and celestial-natural, and hence the angels there are called spiritual and celestial-natural. H. 31. The Natural, like the Rational, consists of good and truth; good in the Natural is everything that is of natural affection, and is called delightful, but truth is all that which is of science, and is called scientific. It is necessary that these two should be in the Natural, in order to its existence. A. 3293. By the Natural is meant the external of man, that is, what is called the external man. 10,235. The Natural of man is external, middle, and internal. The external of the Natural communicates with the world, and is called the external Sensual. The internal Natural is that which conjoins each; for where there is an external and an internal there must be a conjoining middle. 10,236. The Natural is distinguished into three degrees; in the highest degree are those natural men who from rational sight see insanities, and are nevertheless carried away by the delights thereof, as boats by the current of a river; in a lower degree are the natural men who see and judge only from the senses of the body, and spurn and reject as of no account the rational things which are contrary to appearances and fallacies; in the lowest degree are the natural men who without judgment are carried away by the alluring heats of their body. These last are called corporeal-natural men,

the former are called sensual-natural men, but the first, natural men. M. 442.

Natural, What is. *Naturale.* What is natural is the ultimate, or lowest form of existence, in which things spiritual and celestial come to a termination, and upon which they rest like a house upon its foundation. W. H. (p. 45). See Interior and Exterior Good of the Natural, Rational Mind.

Natural Affection. *Affectio naturalis.* Natural affection has for its end self and the world. E. 444. See Affections.

Natural and Rational, The. *Naturale; Rationale.* By the Natural is meant the external man, which is also called the natural man; and by the Rational, the internal man. A. 4612.

Natural and Sensual Love. *Amor naturalis et sensualis.* Natural and sensual love is the love of the world and the love of self. W. 398.

Natural Appearances of Truth, The. *Apparentiæ veri naturales.* Natural appearances of truth are for the most part fallacies; but when they exist with those who are in good, they are not then to be called fallacies, but appearances, and even truths in some respects; for the good which is in them, and which is the Divine, causes their essence to be different. A. 3207.

Natural Degree, The. *Gradus naturalis.* See Degrees of Life.

Natural Delight. *Jucundum naturale.* The natural delight which is signified by *quails*, which were given to the people in the evening, is not the delight of lust, but the delight of the natural or external man corresponding to the good of the spiritual or internal man: this delight has in it spiritual good. A. 8452.

Natural Divine Truth. *Divinum Verum naturale.* The literal sense of the Word is natural Divine Truth. See Divine Truth of the Fourth Degree.

Natural Faith, A merely. *Fides mere naturalis.* A merely natural faith in itself is a persuasion that counterfeits faith, and a persuasion of what is false, and is called heretical faith. T. 345.

Natural Faith from a Spiritual. *Fides naturalis ex spirituali.* A natural faith without a spiritual is to think of such things as are in the Word from self; and a natural faith from a spiritual is to think of them from God; although this also appears to man to be as from himself. E. 790.

Natural Faith without a Spiritual. *Fides naturalis absque spirituali.* See Natural Faith from a Spiritual.

Natural Freedom. *Liberum naturale.* Natural freedom every man has by inheritance; from it he loves nothing but himself and the world. It is natural freedom to think and will evils. P. 73.

Natural Good. *Bonum naturale.* Natural good which is procured, or with which man is gifted by the Lord, contains in it what is spiritual, so that it is spiritual good in natural. This latter good is human natural good itself. A. 3408. Natural good differs entirely from the good of the Church; for by the good of the Church conscience is formed with man, which is the plane into which the angels flow in, and by means of which

communion is given with them ; but no plane can be formed for the angels by natural good. Those who are in this good do good in the dark from blind instinct, not in the light of truth by virtue of influx from heaven. 8002. See Celestial-Natural, Spiritual Good.

Natural Good and Natural Truth. *Bonum naturale et Verum naturale.* When spiritual things have access to the natural man they are imparted to natural good and natural truth : natural good in this case is every delight and pleasure arising from the end of serving the spiritual man, consequently of serving the neighbour, and still more the commonwealth, and still more the Lord's kingdom, and above all the Lord ; and natural truth is everything doctrinal and scientific which has wisdom, that is, the practice of those goods, for its end. A. 3167. See Interior Truth in the Natural.

Natural Goodness. *Bonitas naturalis.* Natural goodness is of the flesh alone, received by birth from one's parents. T. 537.

Natural Goods. *Bona naturalia.* Those things which enter through sensuous things are stored up in the Natural as in a certain receptacle ; this receptacle is the memory. The delight, pleasure and desire therein belong to the will, and are called natural goods ; whereas the scientifics therein belong to the understanding, and are called natural truths. A. 4038.

Natural Internal, The. *Internum naturale.* See Two Internals with Man.

Natural Life. *Vita naturalis.* Natural life consists in loving one's self and the world more than the neighbour, yea, more than God Himself. N. 174. See Spiritual Life.

Natural Light from Glory arising from Pride. *Lumen naturale ex gloria oriunda ex fastu.* Natural light from glory arising from pride is in those who are in self-love, and thence in evils of all kinds. R. 940.

Natural Light from Glory which does not arise from Pride. *Lumen naturale ex gloria oriunda a non fastu.* Natural light from glory which does not arise from pride is in those who are in the delight of uses from genuine love to their neighbour. R. 940.

Natural Love. *Amor naturalis.* Natural love is the love of self and the love of the world. W. 424.

Natural Love separated from Spiritual Love. *Amor naturalis separatus ab amore spirituali.* Natural love separated from spiritual love is the love of self and the world, and thence the love of all evils, and from the evils the love of all falsities. E. 837.

Natural Loves, Spiritual Loves, Celestial Loves. *Amores naturales, amores spirituales, amores celestes.* Natural loves have relation to the loves of self and of the world ; but spiritual loves have relation to love towards the neighbour, and celestial loves have relation to love to the Lord. M. 67.

Natural Man. *Homo naturalis.* With a man there are two determinations or directions of the things which belong to the understanding and the will : the one determination is outwards

towards the world, and the other inwards towards heaven. . . . If the man does not suffer himself to be regenerated, then all his interiors continue in their determination towards the world, and in this case the life of the man is in the external man, and the internal man is subordinate to it : such is the case when the external man furnishes reasonings which favour evil lusts. These men are called natural, and they who abide in the most external things are called sensual. A. 9730. The natural man is that into which every one is first introduced as he grows up, and he is introduced into it by means of sciences and knowledges and by means of the rational things of the understanding ; but the spiritual man is that into which he is introduced by means of the love of doing uses, which love is also called charity. M. 426. There are three degrees of the natural man. In the first degree are those who love only the world, placing their heart on wealth : these are properly meant by the natural. In the second degree are those who love only the delights of the senses, placing their heart on every kind of luxury and pleasure : these are properly meant by the sensual. In the third degree are those who love only themselves, placing their heart on the quest of honour : these are properly meant by the corporeal. E. 496. The lower or exterior mind is the natural mind, and is called the natural man ; but the higher or interior mind is the spiritual mind, and is called the spiritual man. E. 527. The natural man is also the external man. R. 49. See External and Internal, Internal Man, Spiritual Man and Natural Man.

Natural Men. *Homines naturales.* Those who do good from themselves will be called natural men, because with them what is moral and civil is natural as to its essence. Life. 16. Man has two minds, the one spiritual or internal, the other natural or external ; and the spiritual or internal mind is opened with those who apply the goods and truths of the Word to the life, but it is not opened with those who do not apply the goods and truths of the Word to the life, but only the natural or external mind : hence the latter are called natural men, but the former spiritual. E. 408. See Natural.

Natural Mind, The. *Mens naturalis.* That the natural mind is distinct from the rational, and is in a lower degree, and in a certain quality proper to itself, may be evident from the things contained therein, and from its offices ; the things contained therein are all scientifics, consequently all cognitions of every kind, in a word, all things in general and particular which pertain to the external or corporeal memory. To it also pertains all the imagination, which is the interior Sensual with man, and which is in greatest vigour with children and in the early age of youth. To it also pertain all the natural affections which man has in common with brute animals. Hence it is evident what its offices are. E. 794. See Natural Man.

Natural Mind and Rational Mind. *Mens naturalis et mens rationalis.* See Scientifics.

Natural Mind of Man, The. *Mens naturalis hominis.* Man's

natural mind consists of spiritual substances, and at the same time of natural substances; thought comes out of its spiritual substances, but not out of its natural substances; these substances recede when the man dies, but not the spiritual substances. . . . The natural substances of that mind, which, as was said, recede by death, constitute the cutaneous covering of the spiritual body in which spirits and angels are. W. 257.

Natural Mind and Spiritual Mind. *Mens naturalis et mens spiritualis.* Man has a natural mind and a spiritual mind; the natural mind is beneath, and the spiritual mind is above; the natural mind is the mind of his world, and the spiritual mind is the mind of his heaven. The natural mind may be called the animal mind, and the spiritual mind the human mind. Life. 86.

Natural Moral Life, The merely. *Vita moralis mere naturalis.* The merely natural moral life is with those who do good from hell, and yet as of themselves. T. 460.

Natural of Man, The. *Naturale hominis.* The natural of man is that plane into which interior things, which are spiritual, flow in, it being their receptacle: wherefore, when it is perverted, interior things, when they flow in, are perverted like it. A. 10,243. The Natural of man is threefold—Rational, Natural, and Sensual; the Rational is the highest, the Sensual is the lowest, and the Natural is the middle. The true Rational exists by influx from the spiritual world; the Sensual by influx from the natural world; and the intermediate Natural is either rational or sensual. E. 1147.

Natural Principle of Life, The. *Principium naturale vitæ.* See Spiritual Principle of Life.

Natural Rational, A. *Rationale naturale.* See Spiritual Rational.

Natural Rational and Moral Man, A. *Homo naturalis rationalis et moralis.* He who becomes rational and moral from the world, but not from heaven also, is so as to his outward speech and behaviour only, but inwardly he is a beast, indeed, a wild beast, because he acts in unity with the inhabitants of hell, where all are such. T. 564.

Natural Sense of the Word, The. *Sensus naturalis Verbi.* The natural sense of the Word is the sense of its letter. E. 429.

Natural, Sensual, Corporeal Men. *Homines naturales, sensuales, corporei.* See Natural Man.

Natural-Spiritual. *Naturalis spiritualis.* According to uses, the natural man becomes like the spiritual, which is the case when the natural man feels the delight of use from the spiritual man; this natural man may be called natural-spiritual. W. 251.

Natural Spiritual Good. *Bonum naturale spirituale.* See Three Kinds of Goods.

Natural Temptations. *Tentationes naturales.* Natural temptations are not truly temptations, but only anxieties arising from an assault upon the natural loves; and they are excited by misfortunes, diseases, and a bad condition of the blood and other fluids of the body. A. 847. When a man suffers as to body,

honours, or wealth, in a word as to natural life, as is the case in disease, misfortunes, persecutions, punishments not grounded in justice, and the like, the anxieties which then arise are what are meant by natural temptations. 8164.

Natural Truth. *Verum naturale.* Natural Truth is the interior truth of the external of man. A. 10,254.

Natural Truths. *Vera naturalia.* Natural truths, that is, truths of the external man, from which the delights of life are derived, are Divine truths such as are those of the literal sense of the Word, from which the doctrinals of a genuine Church are derived. A. 4769. See Natural Goods.

Natural World, The. *Mundus naturalis.* By the natural world is meant whatever is under the sun, and receives from it its heat and light. H. 89. See Man's Spiritual World and Natural World, Spiritual World.

Nature of States after Desolation. *Status post desolationem.* The first state of the spiritual Church after desolation is a state of consolation and hope of help; their second state after desolation is a state of enlightenment and of re-creation thence. A. 2694, 2699.

Negative Principle, The. *Principium negativum.* They think from the negative principle who believe nothing unless they are convinced by rational and scientific things, yea, by sensual things. A. 2588. See Affirmative.

Neighbour, The. *Proximus.* The truth and the good itself which are loved are the neighbour, and the love thereof is charity. A. 9783. Charity is love towards the neighbour. The neighbour is man, in the natural sense, both collectively and individually. Man collectively is the Church, one's country, and society, and man as an individual is a fellow-citizen, who in the Word is called a brother and a companion. But the neighbour, in the spiritual sense, is use. F. 20. The neighbour is the good which is to be loved in a fellow-citizen, in society, in our country, and in the Church, and which also is to be done to them. H. 390. In a universal sense, good is the neighbour; since a man is a neighbour according to the quality of the good which is with him from the Lord. N. 88.

New Jerusalem, The. *Nova Hierosolyma.* The New Church about to be established by the Lord, is the New Jerusalem treated of in the *Apocalypse*, which is there called the Bride and the Wife of the Lamb. B. 99.

New Voluntary, The. *Novum voluntarium.* The new voluntary which the regenerated spiritual man receives from the Lord is the same as charity. A. 1001.

Non-perception. *Non-perceptio.* See Perception.

Not being Anything. *Non esse aliquid.* What is evil and at the same time false is not anything. By not being anything, is meant that it has no power and no spiritual life. P. 19.

Nothing False shall be in Good. *Nihil falsum erit in bono.* With respect to good the case is this: Goods are infinite in variety, and they take their quality from truths; hence good becomes

of such a character as are the truths which enter in. The truths which enter in are seldom genuine, but are appearances of truth, and they are also falsities, but still not opposite to truths; when, however, these inflow into good, as is the case when the life is formed according to them, in a state of ignorance in which there is innocence, and when the end is to do good, they are regarded by the Lord and in heaven, not as falsities, but as resemblances of truth, and are accepted as truths, according to the quality of the innocence: hence good receives its quality. From these considerations it may appear what is meant by the expression, that nothing false shall be in good. A. 7887.

Nourishment. *Sustentatio.* Nourishment, in the spiritual sense, is nothing else but an influx of good and truth, through heaven, from the Lord: thus are the angels nourished, and thus the soul of man, that is, the internal man, is nourished. A. 5915.

O.

Obedience from the Heart. *Obedientia ex corde.* Obedience from the heart is obedience from the will, and thus from the affection of love; and obedience from the soul is obedience from the understanding, thus from faith. A. 9398.

Obedience from the Soul. *Obedientia ex anima.* See Obedience from the Heart.

Obedience of the External Man, The. *Obsequium hominis externi.* The obedience of the external man consists solely in this, that the affections of good and truth are not hindered, resisted, and suffocated by lusts and the falsities therefrom. A. 857.

Obligations of Charity, The. *Debita charitatis.* The obligations of charity are the taxes which are imposed on subjects and citizens for the various necessities and the various uses in the commonwealth, customs duties, and the expenses and outlay for the various needs and uses of the household, which concern ourselves, our wives, children, men-servants, maid-servants and workmen; and the reciprocal obligations of these; also, some things which become obligations by being promised. Besides these there are also civil obligations, which are obligations of subordination, obedience, honour and social intercourse, which are to be called obligations because men ought to do them. C. x.

Occlusions of Heaven. *Oclusiones cæli.* Confirmations of evil and falsity are doors closed to heaven,—occlusions of heaven,—for all good and truth flows in from the Lord through heaven W. 268.

Omnipresence. *Omnipræsentia.* Omnipresence and Omniscience are one in the Lord, but still they proceed from Him as two distinct attributes; the former having relation to love,

and the latter to wisdom; or, what is the same thing, the former referring to good, and the latter to truth, because all good originates in love, and all truth in wisdom. E. 1228.

Omniscience. *Omniscientia.* See Omnipresence.

Omniscience of All Divine Things, To be in the. *Esse in Omniscientia omnium Divinorum.* To be in everything where there is good, is to be in the omniscience of all Divine, celestial, spiritual, rational and natural things, and this from Divine Love; for in Divine Love there is the omniscience of all these things. A. 2572.

One Only Reality. *Unicum.* See Very Reality.

Opposites. *Opposita.* An opposite begins when a thing ceases to be anything, and another arises with an effort to act against the former, as a wheel acts against a wheel or a stream against a stream. T. 62. The ends regarded are what alone cause the internal and external man to be either in opposition, or in correspondence. They are in opposition when the riches, pleasures and delights [of the body and the world] become ends: for then the spiritual and celestial things, which belong to the internal man, are despised and ridiculed, yea, are rejected. Whereas they are in correspondence when those loves are not made ends, but means to higher ends, namely, to such things as regard a life after death, consequently, which regard the kingdom of heaven and the Lord Himself. A. 3425.

Order. *Ordo.* It is the Divine Truth, which proceeds from the Lord, that makes order, and is order itself; hence, everything which is according to Divine Truth, because it is according to order, is possible, and everything which is contrary to Divine Truth, because it is contrary to order, is impossible. A. 8700. Order is the nature of the disposition, determination and activity of the parts, substances, or entities which constitute the form of a thing, whence is its state: the perfection of which is produced by wisdom from its love, or the imperfection of which is occasioned by the madness of reason from lust. T. 52.

Order, The, by which Man is led of the Lord. *Ordo quo ducitur homo a Domino.* The order by which man is led of the Lord, is by means of the will of man, consequently by means of good, for this is of the will; in which case his understanding is subservient, and consequently truth, for it is of the understanding. A. 8510.

Order, The, of Heaven. *Ordo cæli.* The order of heaven is the arrangement of the truths which are of faith in the goods which are of charity towards the neighbour, and the arrangement of these in the good which is of love to the Lord. A. 4302.

Order, The, of the Universal Heaven. *Ordo universi cæli.* It should be known that there are two things which constitute the order of the universal heaven, and consequently of all things in the universe, namely, good and truth. Good is the essential of order, and all things of it are mercies; truth is the secondary thing of order, and all things of it are truths. Divine Good judges all to heaven, but Divine Truth damns all to hell; where-

fore, unless the mercy of the Lord, which is of good, were eternal, all men whatsoever would be damned. A. 2258.

Originant Primes. *Prima in quibus.* The will and the understanding, also charity and faith, are the originant primes; acts and works are the ultimates. W. 316.

Outermost, The. *Extimus.* The things of the body, such as man's sensual faculties, namely, the touch, the taste, the smell, the hearing, and the sight, as also the appetites and pleasures, constitute the outermost, which is merely corporeal. A. 1718.

Outermost Degree in the Hells, The. *Extimus gradus in infernis.* See Inmost Degree in the Hells.

Outermost of Innocence, The. *Extimus innocentia.* See Ultimate of Innocence.

Outermost Plane, The. *Planum extimum.* There is an outermost plane, which appears like conscience, but is not conscience, namely, doing what is just and fair for the sake of self and the world, that is, for the sake of one's own honour or reputation, and for the sake of worldly wealth and possessions, also for fear of the law. A. 4167.

Outermost Things. *Extrema.* See Exterior Things.

P.

Paraclete, The. *Paracletus.* When the Lord was in the world, He was the Divine Truth, and then the Divine Good in Him was the Father; but when He was glorified, then He was made the Divine Good even as to the Human; the Divine Truth, which then proceeds from Him, is called the Paraclete, or the Spirit of Truth. A. 8724.

Parallelism and Correspondence. *Parallelismus et correspondentia.* The things that are above perception, internal dictate, and conscience, are the Lord's; the things that are beneath are at the man's disposal; thus, by reason of mutually regarding each other, there is said to be a parallelism, and by reason of their mutually corresponding to each other, as active and passive, there is said to be a correspondence. A. 1831.

Particular Good, A. *Bonum particulare.* See General Good.

Particulars, and General. *Particularia; Communis.* Life itself, in general, is in each individual thing. For from each, as from its own particulars, the general exists. Otherwise nothing general could ever exist. For it is called general because it exists from particulars. Therefore what a man's life is in general, such is his life in the particulars, yea, in the veriest singulars of his thought, so that he cannot have the smallest part of an idea in which there is not a similar life. A. 1040.

Particulars, The, in Man. *Particularia in homine.* See Generals, Particulars.

Passive Forces. *Vires passivæ.* See Active Forces.

Paternal Life. *Vita paterna.* See Maternal Life.

Peace. *Pax.* Peace is blessedness of heart arising from the conjunction of the Lord with heaven and with the Church, and this from the conjunction of good and truth with those who are therein. E. 365.

Perception. *Perceptio.* Perception is a certain internal sensation communicated by the Lord alone, as a means of knowing whether anything is true and good. A. 104. There is with every man the power of perceiving whether a thing be so, or whether it be not so; the power of concluding inwardly in himself, or in his mind, causes a thing to be perceived; this power can in no case exist, unless there be an influx from the spiritual world. In this gift one man excels another. 5937. Perception consists in seeing that truth is truth, and that good is good, also that evil is evil, and that falsity is falsity; but non-perception consists in seeing truth as falsity and good as evil, and, conversely, evil as good and falsity as truth. Those who do this, instead of perception have phantasy, which causes an appearance of perception by which such persons have the skill to confirm falsities and evils by such things as are obvious to the senses and favour concupiscences. 7680. Perception is full confirmation from influx from the Lord, but illustration of the understanding is spiritual sight. They have the latter, who are in charity towards the neighbour and thence in faith; but they have the former, namely, perception, who are in love to the Lord. E. 307. The perception of a Church consists in this, that, like the angels, they perceive from the Lord what is good and true; not so much what is good and true with respect to civil society, but what is good and true with respect to love and faith towards the Lord. From a confession of faith confirmed by the life, it may appear what the nature of perception is, and whether it exists. A. 495. Perception itself is nothing but a sort of internal speech, which manifests itself in such a manner that what is said may be perceived. Every interior dictate, and even conscience itself, is nothing else: but perception is a higher or interior degree of it. 1822.

Perceptions and Thoughts. *Perceptiones et cogitationes.* Subordinate loves or affections adjoin to themselves consorts, each its own, the interior affections adjoining to themselves consorts called perceptions, while the exterior affections adjoin to themselves consorts called thoughts. P. 194.

Perceptions of Concupiscences, The. *Perceptiones concupiscientiarum.* The perceptions of the concupiscences are craftinesses. P. 206.

Perceptive, The. *Perceptivum.* The perceptive faculty consists in knowing what is good and true, thus what is of faith. A. 503.

Perfect Animals, The. *Animalia perfecta.* The perfect animals are elephants, camels, horses, mules, oxen, sheep, goats, and others which are of the herd or of the flock; the less perfect are birds, and the imperfect are fish and shell-fish, which, being

the lowest of that degree, are as it were in shade, while the others are in light. . . . The soul of all these is natural affection and appetite. W. 346.

Perfect Vegetables. *Vegetabilia perfecta.* See Vegetables, Perfect.

Perforated or not Terminated. *Perforata seu non terminata.* The voluntary things are said to be perforated, or not terminated, when man has no affection of good and truth, or of what is just and fair, but when these things are held respectively as vile or as nought, or are esteemed only for the sake of securing gain or honour. A. 5145.

Permission. *Permissio.* To leave a man from his own freedom, to think, to will, and, so far as the laws do not prohibit it, to do, evil, is called permission. N. 272. Evil of life is not introduced into the will, and through it into the thought, by the Lord, but by man; and this is called permission. P. 296.

Perpetual Circle in Man, The. *Circulus perennis apud hominem.* A perpetual circle takes place in man; every scientific and every matter of knowledge is insinuated either through the sight or hearing into the thought, and thence into the will, and from the will through the thought into the act. From the memory, which is like an internal eye, or internal sight, there is a like circle, namely, from that internal sight through the thought into the will, and from the will through the thought into act; or, if anything opposes the endeavour to act, it comes forth into act as soon as that which opposes is removed. A. 4247.

Perpetually in the Understanding and in the Will. *Perpetuo in intellectu et perpetuo in voluntate.* Those things in a man which have been impressed upon him by faith and charity, or which he absolutely believes and loves, are perpetually in his thought and will; for he thinks and wills them, even when he is thinking and engaged about other things, and he supposes that they are not then present in the mind; for they are there among other things which constitute the mind's quality. A. 8067.

Persuasive Faith. *Fides persuasiva.* A persuasive faith is a persuasion that all the things of the doctrines of the Church are true, not for the sake of truth, nor of life, nor even of salvation, for this indeed they scarcely believe, but for the sake of gain, that is, for the sake of acquiring honours and wealth, and for the sake of reputation on their account. A. 8148.

Perverted Scientifics. *Scientifica perversa.* Perverted scientifics are those which destroy the truth of faith and the good of charity, and also invert order, like the magical things which were in Egypt; for there are very many things according to order, which those magicians abused, such as correspondences and representatives, which were the scientifics more cultivated amongst them than amongst others. A. 6052.

Phantasy. *Phantasia.* See Perception.

Physical Influx. *Influxus physicus.* Physical influx arises

from the appearances of the senses, and the fallacies thence derived. For it appears as if the objects of sight which affect the eyes, flow into the thought and produce it: in like manner speech which affects the ears appears to flow into the mind and to produce ideas there; and it is similar with respect to the smell, taste and touch. I. 1. See Reciprocal Influx.

Piety. *Pietas.* Piety consists in thinking and speaking piously; in praying assiduously, and in behaving then with humility; in attending churches and devoutly listening to the preaching there; in partaking frequently every year of the Sacrament of the Supper, and in observing in like manner the other acts of worship, according to the ordinances of the Church. N. 124. See Actual Piety.

Planes. *Plana.* There are in man two planes, on which the celestial and spiritual things which come from the Lord are founded. One plane is interior, the other exterior. The planes themselves are nothing else than conscience. Without planes, that is, without conscience, it is impossible for anything celestial and spiritual that is from the Lord to be fixed, but it flows through, like water through a sieve; wherefore, those who are without such a plane, that is, without conscience, do not know what conscience is, yea, they do not believe that there is anything spiritual and celestial at all. A. 4167.

Pleasantness and Delight. *Amœnum et jucundum.* Pleasantness is said of wisdom, and of the perception of the understanding therefrom; and delight is said of love, and the affection of the will therefrom. C. xi.

Pleasures. *Voluptates.* See Happiness, Delights and Pleasures.

Posterior Way, A. *Via posterior.* Knowledges concerning God enter into man by a posterior way, because they are drawn from the revealed Word by means of the understanding, through the bodily senses. T. 11.

Prayers. *Preces.* Prayers mean the things which are of faith, and at the same time those which are of charity, with those who utter the prayers; since, without these, prayers are not prayers, but empty sounds. R. 278. See Worship.

Precepts, Judgments and Statutes. *Precepta, judicia, statuta.* By precepts are meant those things which belong to life; by judgments, those which belong to the civil state; and by statutes those which belong to worship. A. 9417.

Presence and Absence, The Lord's. *Præsentia Domini: absentia.* The Lord indeed is present with every one; for He is the only source of life, and rules the smallest circumstances of it, even with the most wicked, and in hell itself, but in a different manner according to the reception of life. With those who receive the life of the love of His good and truth perversely, and pervert it into the loves of evil and falsity, the Lord is present, and rules their ends, as far as possible, to what is good; but presence with these is called absence, and indeed in the degree that evil is distant from good, and falsity from truth. But with

those who receive the life of the love of the Lord's good and truth, presence is predicated, and indeed according to the degree of reception. A. 2706.

Presence and Removal, The, of Truth Divine with the Evil. *Præsentia et remotio Veri Divini apud malos atinet.* Respecting the presence and removal of truth Divine with the evil, it should be known that sometimes truth from the Divine appears to them, and this by the presence of an angel near them; but truth from the Divine does not flow in with them through the interiors, as with the good, for with them the interiors are closed, but it only affects their exteriors. When this takes place, they are in fear, and in humiliation thence; for the presence of truth from the Divine dismays them, and strikes them with fear as of death; but when truth from the Divine is removed, they return into their original state and are without fear. This is meant by the presence of the appearance of truth Divine, and by its removal. A. 7463.

Presence of the Lord. *Præsentia Domini.* The acknowledgment and worship of the Lord and the reading of the Word, produce the Lord's presence; but these two, together with a life according to His precepts, effect conjunction with Him. R. 796.

Priesthood of the Lord in Heaven, The. *Sacerdotium Domini in caelo.* The celestial kingdom constitutes the priesthood of the Lord in heaven, and the spiritual kingdom the royalty of the Lord. E. 433.

Primary Article of Faith, A. *Primum fidei.* It is a primary article of faith, that all good and all truth are of the Lord, consequently are from the Lord alone. A. 2974.

Primary of the Rational in Man. *Primum rationalis apud hominem.* The primary of the Rational in man is truth, consequently the affection of truth. A. 2189.

Primary or Principal, What is. *Primum seu principale.* When anything good is represented by spiritual ideas, then the best is presented in the midst, and the decreases of good are presented by degrees from the midst, and lastly, at the circumference, those things which are not good; hence it is, that in the midst there is both what is primary or principal, and also what is inmost; the ideas of thought are thus also represented, and so likewise are affections, and all changes of state, in such a manner that things of good or evil are varied according to their situation towards the midst. A. 2940.

Primary Precepts. *Præcepta.* The chief of these are that men should not acknowledge any other God but the Lord, and that from Him is all good and all truth, also that salvation and eternal life are from Him. A. 10,638.

Primary Truths, The. *Præmia vera.* The primary truths are: There is one God; the Lord was born a man in order to save mankind; there is a heaven and there is a hell; those come into heaven who have lived well, and those into hell who have lived wickedly; love to God and love towards the neighbour

are the Commandments on which the rest hang, and love can only be given by means of faith. A. 8773.

Primaries, The, of Interpretation. *Præmia interpretationis.* The primaries of interpretation are those things which primarily conduce to the interpretation of the Word, and thus to the understanding of the doctrinals of love to God and of charity towards the neighbour, which are from the Lord. A. 4966.

Prime End, The. *Finis Primus.* The Prime end is the Lord the Creator. The ultimate end is the conjunction of man with Him. W. 172.

Primitive Church, The. *Ecclesia primitiva.* By the primitive Church is meant the Christian in its beginning. A. 4706.

Principal, The, of Heaven. *Principale cæli.* They who are in the life of good acknowledge the Lord, because heaven flows in, in which love and charity is the principal thing, because heaven is of the Lord, from Whom come all things of love and charity. A. 2354.

Principal End, The. *Finis principalis.* The principal end is the love of man's will, the intermediate ends subordinate loves, and the ultimate end is the love of the will existing, as it were, in its effigy. E. 1186.

Principiates. *Principiata.* All things of the body are principiates, that is, woven by fibres out of primary forms which are receptacles of love and wisdom; and when the primary forms are such, the principiates cannot be different. W. 369.

Prior and Posterior. *Prius et posterius.* Truth is posterior and good prior, for truth is of good, inasmuch as good is the essence and life of truth. A. 2454.

Prior Way, A. *Via prior.* Belief in God enters into a man by a prior way, that is, from the soul into the higher parts of the understanding. T. 11.

Prior or Priority. *Prius aut prioritas.* By what is prior, or priority, which is the birthright, is meant not only priority of time, but also priority of degree, that is, which should have the dominion, good or truth; for truth before it is conjoined to good, or, what is the same, they who are in truth before they are regenerated are always such that they believe truth to be both prior and superior to good, and so likewise it appears at that time. But when truth is conjoined to good in them, that is, when they are regenerated, then they see and perceive that truth is posterior and inferior. And then good has the dominion over truth in them. A. 3325.

Proceeding Divine, The. *Divinum procedens.* The proceeding Divine is the Lord Himself. E. (D.L. iii.). The proceeding Divine created and formed everything in heaven and in the world; this is called the Word in John i. 1, 2, 3; and the Word there mentioned is the proceeding Divine, which is called the Divine Truth, from which all things were made and created. E. 639. As the Word is the proceeding Divine, it is the Name of God. P. 230. The Holy Spirit is called the proceeding Divine, and yet no one knows whence it is that it is called proceeding. This

is not known, because heretofore it has not been known that the Lord appears as a sun before the angels, and from that sun proceeds heat which in its essence is Divine Love, and also light which in its essence is Divine Wisdom. . . . Now when it is known that the Lord appears as a sun, a just idea may be had of the proceeding Divine which is called the Holy Spirit, as being one with the Lord, but as proceeding from Him as heat and light from the sun. W. 146.

Profanation. *Prophanatio.* Speaking against the Divine Truth concerning the Lord Himself, that is, denying it, after it has once been acknowledged, is profanation. A. 9818. Profanation is the conjunction of Divine Truth with falsities from evil; and this conjunction, which is profanation, does not take place with any others but those who have first acknowledged those things which are of the Church, and especially the Lord, and afterwards deny the same. 10,287.

Profanation of Good by Faith Separate, The. *Prophanatio boni per fidem separatam.* The profanation of good by faith separate, is effected when the truth of the Church and its good is acknowledged and believed, and yet men live contrary thereto. A. 4601.

Profane, To. *Prophanare.* To profane is to believe in God, the Word, eternal life, and many things which are taught in the literal sense of the Word, and still live contrary to them. E. 232.

Propitiation. *Propitiatio.* The Lord's expiation or propitiation is protection from the overflowing of evil. A. 645.

Propria, An Angel's. *Propria angeli.* With every angel there is liberty and rationality. These two are intimately conjoined to his life; so intimately that they may be said to be enjoined upon his life; therefore they appear as his own (*propria*). W. 116.

Proprium, The. *Proprium.* As concerns the proprium in general, it is twofold, the one infernal, the other celestial. Man receives the infernal proprium from hell, and the heavenly proprium from heaven, that is, through heaven from the Lord; for all evil, and falsity thence, flow in from hell; and all good, and truth thence, flow in from the Lord. A. 3812.

Proprium, A Man's. *Proprium hominis.* The proprium of man is the love of self, and the conceit of self-intelligence thence. S. 60. The proprium of man is nothing but evil; for it is his hereditary evil nature, which consists in loving himself more than God, and the world more than heaven. R. 558.

Proprium of a Man's Understanding, The. *Proprium intellectus hominis.* See Proprium of a Man's Will.

Proprium of a Man's Will, The. *Proprium voluntatis hominis.* The proprium of a man's will consists in loving himself, and the proprium of his understanding consists in loving his own wisdom. M. 194.

Proprium, The Lord's. *Proprium Domini.* The Lord's proprium is Good itself. H. 591. The Lord's proprium is called His Justice and Merit. 341. The Lord's proprium itself, which

He acquired to Himself by His own proper power, is Divine; for His proprium from conception was that which He had from Jehovah, His Father, and was Jehovah Himself: hence the proprium which He acquired to Himself in the Human, was Divine. This Divine proprium in the Human is what is called the flesh and blood; the flesh is its Divine good, the blood is the Divine truth of Divine good. A. 4735.

Providence. *Providentia.* The Lord's Government in the heavens and on the earth is called Providence. N. 267. Providence is predicated of what is good, and foresight of what is not good. A. 5195. The omnipresence of the Lord is providence. E. 25. See Divine Providence.

Providence and Foresight. *Providentia et Prævidentia.* There is providence and foresight. Good is what is provided of the Lord, but evil is what is foreseen. A. 10,781.

Providence, To be in the Stream of. *In Providentiæ flumine.* Those are in the stream of Providence who put their trust in the Divine, and attribute all things to Him. A. 8478.

Prudence, Not Self-derived. *Prudentia non propria.* Prudence that is not one's own is prudence from the Lord, of a similar appearance in externals to one's own prudence, but wholly unlike it in internals. . . . Think, as you speak, in favour of God, religion, justice and sincerity, and you will be a man; and then the Divine Providence will be your prudence. P. 311.

Prudence, Self-derived. *Prudentia propria.* They are in their own prudence, who confirm appearances with themselves, and make them truths; especially the appearance that one's own prudence is everything and the Divine Providence nothing except something universal; which yet cannot exist, without singulars from which it is. P. 310.

Purifying Truths. *Vera purificantia.* All purification or removal from evils is effected by truths, which are hence called purifying truths. A. 10,229.

Purpose and Intention. *Propositum; intentio.* That which flows out from the very essence of a man's life, thus which flows from his will, or his love, is principally called purpose; but that which flows from the form of his life, thus from the understanding and its thought, is called intention. M. 493.

Q.

Quality of the Divine Itself, The. *Quale Ipsius Divini.* The Divine Human is the quality of the Divine Itself. A. 6887.

R.

Rational, The. *Rationale.* The Rational consists of the good of truth, that is, of those things which are of charity and of those things which are of faith. A. 1949. The Rational is

distinct from the Natural: it is good and truth that constitute the Rational, and which constitute the Natural also. The Rational flows into the Natural, in order that man may be capable of thinking, and of willing as he thinks. 3314. The Rational and the Natural mean the man himself so far as he is formed to receive the Celestial and the Spiritual, but the Rational means his internal and the Natural his external. By influx and according to reception a man is called celestial or spiritual; celestial, if he receive the Lord's Divine Good in the Voluntary, spiritual, if in the Intellectual. 5150. The Rational is the medium of union between the internal man and the external, and thus, from the Lord, it perceives what is taking place in the external man, and reduces the external to obedience; yea, it elevates the external man from things corporeal and earthly, into which he immerses himself, and causes man to be a man, so as to look to heaven, of which he is a native. 1944. By the Rational is meant the thought of the natural man from cognitions and knowledges; for a man who is imbued with knowledges is able to see things in a series—from primaries and mediates the ultimate, which is called the conclusion; consequently, he can analytically arrange, reflect upon, separate, conjoin things, and at length form conclusions upon them, even to that ulterior end, and at length to the ultimate, which form the use that he loves. This then is the Rational, which is given to every man according to uses, which are the ends that he loves. E. 569. The genuine Rational consists of truths, and not of falsities; for that which consists of falsities is not rational. H. 468. See Human Itself, Interior and Exterior Good of the Natural.

Rational, The, after Regeneration. *Rationale post regenerationem.* The Rational after regeneration is formed by the Lord by means of affections of spiritual truth and good, which affections are wonderfully implanted by the Lord in the truths of the former Rational; and the things therein which agree with and favour those affections, are made alive, whilst the rest are separated thence, as of no use, till at length spiritual goods and truths are bound together as it were into little bundles, the things not agreeing therewith, and not capable of being vivified, being rejected as it were to the circumference; and this is done successively, in proportion to the growth of spiritual goods and truths with the life of their affections. A. 2657.

Rational, The, and the Natural. *Rationale et Naturale.* The Rational constitutes the internal man, and the Natural the external; but the Natural, like the Rational, has also its external and internal. The external of the Natural is from the sensuels of the body, and from those things that flow in immediately from the world through the sensuels; by these man has communication with worldly and corporeal things: they who are only in this Natural, are called sensual men, for they scarcely go further with their thought. But the internal of the Natural is constituted of those things which are thence analytically and

analogically concluded; but still it derives and deduces its constituents from the sensuels. Thus the Natural communicates with worldly and corporeal things through the sensuels, and with the Rational through analogical and analytical things, thus with those things which are of the spiritual world. Such is the Natural. There is also an Intermediate, which communicates with both, namely, with the external and with the internal: thus through the external with the things which are in the natural world, and through the internal with those which are in the spiritual world. . . . The case is the same with the Rational; for it has an external and an internal, and also a middle. . . . Both the Rational and the Natural are called celestial and spiritual; celestial when they receive good, and spiritual when they receive truth from the Lord: for the good which flows in from the Lord into heaven is called celestial, and the truth is called spiritual. A. 4570.

Rational and Natural Minds, The. *Mens rationalis; Mens naturalis.* The rational mind itself is what disposes all things as head of the family, and arranges them in order of influx into the natural mind; but it is the natural mind that ministers and administers. A. 3020.

Rational before Regeneration, The. *Rationale ante regenerationem.* There are with every man who is regenerated, two Rationals: one before regeneration, the other after regeneration. The first, which is before regeneration, is procured by means of the experiences of the senses, by means of reflections on the things which are in civil and moral life, by means of the sciences, and by means of reasonings derived from them, and carried on by means of them and by means of knowledges of spiritual things derived from the doctrine of faith, or from the Word. A. 2657. See Rational after Regeneration.

Rational Freedom. *Liberum rationale.* Rational freedom is from the love of reputation for the sake of honour or gain. The delight of this love is to appear externally as a moral man. P. 73.

Rational Human Good. *Bonum rationale humanum.* Rational human good is such that it has in it much of worldly delights, being formed not only of the truths, but also of the delights of the sensuels, and of many delights which are in the world; into which delights, when man is being reformed and regenerated, spiritual good is insinuated by the Lord; and in this case the worldly delight is tempered by that good, and thus has afterwards its happiness therein. A. 2204.

Rational Man. *Homo rationalis.* The man with whom sensual things are in subjection is called rational. A. 5128. The rational man is he who thinks the good and truth of faith, and by no means he who thinks in opposition thereto. 1914. See Interior Man.

Rational, The Lord's. *Rationalis Domini.* The Lord's Internal Man was Jehovah Himself; the Rational, being conceived from an influx of the Internal Man into the affection

of sciences of the External, was from the Divine thus conjoined with the Human. A. 2083.

Rational Mind, The. *Mens rationalis.* Man has two minds, the rational mind and the natural mind. The rational mind is of the internal man, but the natural mind is of the external man; this latter mind or man is what is meant by the Natural simply so called. A. 5301.

Rational Natural Man, A. *Homo rationalis naturalis.* He who thinks and concludes from the interior natural, is so far rational as he imbibes what enters through the rational; but he who thinks and concludes from the exterior natural, is so far sensual as he imbibes what enters through the sensuous; such a man is also called a sensual man, but the other a rational-natural man. A. 5094.

Rational Things of Faith, The. *Rationalia fidei.* See Intellectual Things of Faith.

Rational Truth. *Verum rationale.* See Intellectual Truth.

Rational Truths. *Vera rationalia.* The things which are elevated towards the Rational are also stored up in the Rational, as in a certain receptacle; this receptacle is the interior memory. The blessedness and happiness therein belong to the will, and are of the good of the Rational; whereas interior views of things and perceptions belong to the understanding, and all things belonging thereto are called rational truths. A. 4038.

Rational Wisdom of Men, The. *Sapientia rationalis virorum.* Those things which belong to their rational wisdom are designated by various names. In general they are called knowledge, intelligence and wisdom; but in particular they are called rationality, judgment, cleverness, learning, sagacity. But, since every one has sciences peculiar to his calling, therefore they are manifold. M. 163.

Rationality. *Rationalitas.* The faculty of receiving spiritual light is what is understood by the rationality which every man has from the Lord, and which is not taken away from him; for if it were taken away he could not possibly be reformed. W. 247. Man is able to perceive the arcana of wisdom when he hears them. This is the faculty of rationality, which every man has by creation. 413. See Faculty of Understanding.

Real and not Real. *Realis et non realis.* The sensitive life of spirits is two-fold, namely, real and not real; the one is distinct from the other in this, that all appearing to those who are in hell is nothing real. For whatsoever comes from the Divine, that is, from the Lord, is real, inasmuch as it comes from the very Esse of things and from Life in Himself; but whatsoever comes from the proprium of a spirit, is not real because it does not come from the Esse of things, nor from Life in Itself. A. 4623.

Real Appearances. *Apparentiæ reales.* It appears to spirits and angels that they progress and move from place to place, exactly, indeed, as it appears to men; but still they are changes of the state of the life which produce that appearance; as it appears to them, equally as to men, that they live from them-

selves, when they do not live from themselves, but from the Divine of the Lord, from Whom is the all of life. These appearances with the angels are called real, because they appear as they really are. A. 4882.

Real Existence. *Realiter existunt.* See Three as a One.

Reason. *Ratiocinium.* See A Rational Man.

Reasoning, The Faculty of. *Facultas ratiocinandi.* The faculty of reasoning is believed in the world to be rationality, but it is a faculty separate from rationality, for it is the faculty of confirming whatsoever it pleases, and from preconceived principles, and from fallacies, of seeing falsities and not truths. H. 464.

Reasoning from Sheer Falsities. *Ratiocinatio ex meris falsis.* He reasons from sheer falsities who believes that all things are of man's own prudence and of fortune, and not of Divine Providence, except that which is universal. So does he who believes that religion has no other end than to keep the simple in bonds. Those especially reason from sheer falsities who believe that the Word is not Divine. In short, all those reason from sheer falsities who entirely deny Divine Truths. A. 7352.

Reasonings by which Falsification is effected. *Ratiocinia per quæ falsificatio.* See Falsification of Truth.

Receive Divine Truth in Good, To. *Recipere Divinum Verum in bono.* To receive Divine Truth in good is to receive it in the good of charity; for they who are in that good receive. E. 297.

Receptacles. *Receptacula.* By receptacles are meant the very essential forms of man, for men are no other than forms receptive of life from the Lord. A. 6138. The Natural of man is distinguished into receptacles. In each receptacle there is some general principle, in which are arranged things less general, or particulars, and in these singulars. Every such general principle, with its particulars and singulars, has its receptacles, within which it can put itself in action, or vary its forms and change its states. Those receptacles, with the man who is regenerated, are as many in number as the general truths which he has, and each receptacle corresponds to some society in heaven. Such is the arrangement which has place with the man who is in the good of love and thence in the truth of faith. 5531.

Recession and Separation of Communication. *Recessio et separatio communicationis.* Those who have been of the Church, and have hence drawn the cognitions of truth and good from the Word, but have lived a life of evil, have communication with heaven by means of the truths and goods which they have brought with them from the world, where they were in the Church. This is the communication which is taken away when they are devastated; and when the communication is taken away, then also truths and goods with the cognitions thereof are taken away. . . . From these considerations it is evident what is meant by the recession and separation of communication with those who are in truth and good. A. 7573.

Reciprocal Conjunction of the Lord and Man, The. *Reciproca conjunctio Domini et hominis.* The reciprocal conjunction of the Lord and man is a mutual conjunction, not effected by action and reaction, but by co-operation; for the Lord acts, and the man receives action from Him, operating as if of himself, indeed of himself, from the Lord. T. 371.

Reciprocal Freedom. *Liberum reciprocum.* Good from the Lord is continually flowing through the internal man into the external, and in the first age it appears in the external man under the form of the affection of truth. In proportion as man has respect to celestial and spiritual good as an end, in the same proportion truth is initiated and conjoined to good, or, what is the same, in the same proportion the affection of truth is initiated and conjoined to the affection of good; but in proportion as man has respect to his private good, thus to himself and the world, as an end, in the same proportion celestial and spiritual good recedes. . . . This is reciprocal freedom. A. 3159.

Reciprocal Influx. *Influxus reciprocus.* The Rational calls forth the things which are in the interior Natural, and through this the things which are in the exterior; not that the very things themselves which are therein are called forth, but the things which are thence concluded, or, as it were, extracted. Such is the nature of reciprocal influx. A. 5119. Reciprocal influx from men towards the Lord, which by the learned is called physical influx, does not exist. 9401.

Reciprocal of Affection, The. *Affectionis reciprocum.* By the reciprocal of affection, which is insinuated by the good which is Esau into the truth which is Jacob, is meant the affection of truth. For there are two affections which are heavenly, namely, the affection of good and the affection of truth. The affection of truth derives its origin from no other source than from good; the affection itself is thence; for truth has not life from itself, but receives life from good: wherefore, when man is affected by truth, it is not by truth, but by the good which inflows into the truth and produces the affection itself; this is here meant by the reciprocal of affection that it might be insinuated. A. 4368.

Reciprocal, The. *Reciprocum.* The reciprocal is a belief that redemption is from the Lord alone. A. 2954.

Reciprocation. *Reciprocum.* When there are conjunction and union, there is also reciprocation, for good acts and truth reacts: reaction is the reciprocation to the reply. A. 8691.

Recompense. *Remuneratio.* They who are in good are in the affection of doing good for the sake of good, and this without recompense being made them; their recompense is that they are allowed to do good, for thence they perceive joy; but they who are in truth are not in the affection of doing good for the sake of good, but because it is so commanded; and they generally think of recompense, finding joy thence, and also from boastfulness. A. 4788.

Redemption. *Redemptio.* Redemption was the subjugation

of the hells, and the bringing of the heavens into order, and afterwards the restoration of the Church. T. 84.

Redemption, Perpetual. *Perpetua redemptio.* There could have been no salvation except by God Incarnate, thus by the Lord, the Redeemer and Saviour; which salvation is perpetual redemption. Canons, "Redemption," VIII.

Reformation. *Reformatio.* See Regeneration.

Regenerate Man, To. *Regenerare hominem.* Regenerating man means driving away from him the hells, and consequently the evils and falsities which are from the hells, and in their stead implanting heaven, that is, the good of love, and the truths of faith, for these constitute heaven. A. 9715.

Regeneration. *Regeneratio.* In the state of reformation man is at full liberty to act according to the rationality of his understanding; and in the state of regeneration he also enjoys the same liberty, but he then wills and acts, thinks and speaks, from a new love and a new intelligence from the Lord. T. 105.

Relatives. *Relativa.* Relatives have respect to the disposition of a variety and multiplicity of things in such an order that they fit together and harmonise; as precious stones of different colours in an ornament on the breast of a queen, or like different coloured flowers beautifully arranged in a garland. T. 62.

Religion. *Religio.* What is religion unless it be that a man live well, so as to come into heaven, and also to know how he must live? To know this is called doctrine; and to believe according thereto is called religion. E. 805. Religion with man consists in a life according to the Divine precepts, which are primarily contained in the Decalogue. 948. See Church.

Religiosity, A. *Religiosum.* Such a principle of the Church as prevailed among the sons of Jacob is to be called a religiosity, because it was external worship without internal. A. 4440.

Remains. *Reliquia.* Remains are not only the goods and truths which a man had learnt from infancy from the Word of the Lord, and thereby impressed on his memory, but they are likewise all the states therefrom, such as states of innocence from infancy; states of love towards parents, brethren, teachers and friends; states of charity towards the neighbour, and also of mercy towards the poor and needy; in a word, all states of good and truth. These states, with their goods and truths, impressed on the memory, are called remains; which remains are preserved in man by the Lord, and are stored up in his internal man while he is altogether ignorant of it, and are carefully separated from the things which are man's own, that is, from evils and falsities. . . . Every state of man, from his infancy even to extreme old age, not only remains in the other life, but also returns; and indeed exactly so as it was while he lived in this world. Thus not only the goods and truths of the memory recur, but likewise all the states of innocence and charity. A. 561. It is impossible for any man to live, especially to live as a man, if he has not something living within him; that is, unless he

has something of innocence, charity and mercy; or something therefrom of a similar kind, or emulous of it. This portion of innocence, charity and mercy, man receives from the Lord during infancy and childhood; as may be seen from the states of infants and children. What man then receives, is preserved within him. The things that are preserved are called in the Word remains, which are of the Lord alone with man. It is these things that are preserved, that make a man capable of becoming truly a man on his arrival at adult age. 1050. Remains are all the states of love and charity, consequently all the states of innocence and peace, with which man is gifted. These states are bestowed on man from infancy, but less, by degrees, as man advances to adult age; but, during regeneration, man receives new remains besides the former, thus new life. 1738.

Remains, The, which were with the Lord. *Reliquiæ quæ apud Dominum.* The remains that were with the Lord were all the Divine states that He procured to Himself, and by means of which He united the Human Essence to the Divine Essence. A. 1906.

Remission of Sins, The. *Remissio peccatorum.* Remission of sins means the ability of being kept by the Lord in the good of love and the truth of faith, and of being withheld from evils and falsities. But in such a case shunning evil and falsity, and holding them in aversion, is meant by repentance. A. 9448.

Remission of Sins out of Mercy. *Remissio peccatorum ex misericordia.* The Lord regenerates man out of Divine Mercy; and this takes place from his infancy to the last period of his life in the world, and afterwards to eternity. Out of Divine Mercy the Lord thus leads a man away from evils and falsities, and leads him to the truths of faith and the goods of love, and then keeps him in those principles; and afterwards out of Divine Mercy He raises him to Himself into heaven, and makes him blessed. These are the things which are meant by the remission of sins out of mercy. A. 9452.

Representation. *Representatio.* The reason why all and each of those things which exist in the spiritual world has its representation in the natural world, is because what is internal takes to itself a suitable clothing in what is external, by means of which it renders itself visible and appears. W. H. p. 42. Representation is whatever exists in those things which are of the light of the world, that is, whatever exists in the external or natural man, relatively to those things which are of the light of heaven, that is, those which are from the internal or spiritual man. A. 3225.

Representations. *Representationes.* Representations are nothing but images of spiritual things in natural things; and when the former are rightly represented in the latter, they correspond. A. 4044. Representations do not regard the person, but the thing. 4515.

Representations and Correspondences. *Representationes; Correspondentiæ.* In order that some idea may be had of representations and correspondences, it may suffice to reflect only on those

things which belong to the mind, that is, to the thought and will. These things usually so beam forth from the face that they manifest themselves in its expression; especially do the interior affections manifest themselves from and in the eyes. When the things of the face act in unity with the things of the mind, they are said to correspond, and they are correspondences; and the very looks of the face represent, and are representations. The case is similar with those things that are effected by gestures in the body, and also with all the actions that are produced by the muscles. That these things are effected according to what a man thinks and wills, is known. The gestures and actions themselves of the body represent those things which are of the mind, and are representations; and when they agree together, they are correspondences. A. 2988.

Representative Church, A. *Ecclesia representativa.* A representative Church exists, when internal worship is in external; but the representative of a Church is, when there is no internal worship, yet nevertheless external. In both cases there are nearly similar external rituals, namely, similar statutes, laws and precepts; but in a representative Church, externals correspond with internals so as to make a one, whereas in the representative of a Church there is no such correspondence, because the externals are either without internals, or at variance with them. In a representative Church, celestial and spiritual love is the principal; whereas in the representative of a Church, corporeal and worldly love is the principal: celestial and spiritual love is the very internal itself; but where this love does not exist, but only corporeal and worldly love, the external is without an internal. A. 4288. A Church is representative when the holy internal things which belong to love and faith from the Lord and to the Lord, are presented by visible forms in the world. 9457.

Representative of a Church. *Repræsentativum Ecclesiæ.* See Representative Church.

Representative Worship. *Cultus repræsentativus.* By representative worship is meant external worship which represents the internal things which belong to love from the Lord to the Lord, and thus which are all things of heaven and of the Church. A. 9963.

Representatively Present, To be. *Repræsentative præsens esse.* It shall be briefly explained what is meant by being present representatively. A man who is in corporeal and worldly love has none but evil spirits present with him, even when he is in a holy external. That nation [the posterity of Jacob] which is treated of, was in such a state as to good and truth, or as to love and faith; nevertheless, to the intent that they might act as the representative of a Church, it was miraculously provided by the Lord, that when they were in a holy external, and were also at such times encompassed about by evil spirits, still the holiness in which they were might be elevated into heaven; but this through good spirits and angels, not within them,

but without them; for within them there was nothing but what was empty or defiled: wherefore, communication was not given with the man himself, but with the holiness itself in which they were whilst doing the statutes and precepts, which were all representative of the spiritual and celestial things of the Lord's kingdom: this is what is signified by the Lord's being representatively present with that nation. A. 4311.

Representatives. *Repræsentativa.* The things which were represented in the Jewish Church and in the Word, are the Lord and His kingdom; consequently, the celestial things of love and the spiritual things of faith; besides many things which pertain to them, as all things that are of the Church. The things representing are either persons, or things, existing in the world, or on the earth, in a word, all things that are objects of the senses, insomuch that there is scarcely any object which is not capable of being a representative. A. 1361. With representatives the case is this: those things which appear in nature, in her three kingdoms, are the ultimate of Divine order; for all things of heaven, which are called spiritual and celestial, terminate in them; hence it is that the representative Church was instituted, and such things were commanded as in ultimates fully represented heaven with all the truths and goods therein; and the things which represented were forms of such things as are in nature. 10,728. All the historical facts in the Word are representative; and, as these are representative, it follows that all the words of the Word are significative; that is, that they have a different signification in the internal sense from that which they bear in the sense of the letter. 1409.

Representatives and Appearances. *Repræsentativa; Apparentiæ.* Since all things which correspond to the interiors also represent them, therefore they are called representatives; and since they are varied according to the states of the interiors of angels, therefore they are called appearances. H. 175.

Representatives of Man. *Repræsentativa hominis.* In the spiritual world all affections are imaged forth in various ways, as trees, gardens, birds, animals; in these, when inmosty regarded, an image of man appears; they are representatives of him. C. v. 5.

Resemblance of Marriage, A. *Instar conjugii.* There is a resemblance of marriage where there is an active and a passive; and there must be an active and at the same time a passive where anything comes to exist, for without their conjunction it is quite impossible for anything to be produced. A. 7022.

Resemblances of Truth. *Similia Veri.* See Nothing False shall be in Good.

Restraints of Conscience, The. *Vincula conscientia.* The spiritual man is in combat, but is always victorious: the bonds by which he is restrained are internal, and are called the restraints of conscience. A. 81.

Revelation, A. *Revelatio.* Revelation means enlightenment when the Word is read, and perception then; for those who

are in good, and desire truth, are so taught from the Word. A. 8694. A revelation, or Word, is the common vessel receptive of things spiritual and celestial, and thus effective of conjunction between heaven and earth. 1775.

Righteous. *Justus.* No one can be called righteous unless he lives according to truths. R. 815.

Righteousness. *Justitia.* Righteousness means the merit which belongs to the Lord alone. W. H. p. 4.

Royalty. *Regium.* Royalty consists in administering according to the laws of the kingdom, and in judging according to those laws from what is just. A. 10,802.

Royalty of the Lord. *Regium Domini.* See Priesthood of the Lord.

Rule by Religion, To. *Per religiosum dominari.* To rule by religion is to rule over men's souls, thus over their spiritual life itself, and to use as means thereto the Divine things that are in religion. J. 54.

S.

Sanctification. *Sanctificatio.* Sanctification is the reception of the Divine of the Lord. A. 10,359.

Satan and his Crew. *Satanas et ejus turba.* There is also another love, which is called Satan, subordinate to the former love which is called the Devil; and this is the love of possessing the goods of others by every bad art. Cunning villanies and devices are its crew. W. 273.

Satanical Kingdom, The. *Regnum Satanicum.* The satanical kingdom consists of those who are in the love of dominion from the pride of their own intelligence, and thence in insanity. R. 387.

Satans and Devils. *Satanæ et diaboli.* Those are called satans who confirm in themselves the concupiscences of evil, and devils those who live in them. P. 310.

Saving Faith. *Fides salvifica.* Faith in the heart is the faith of love, or saving faith. A. 30.

Science of Representations. *Scientia repræsentationum.* The science of representations is the same as the science of correspondences. E. 827.

Scientific, A. *Scientificum.* A scientific is merely a vessel capable of receiving both truths and falsities, and this with immense variety; as, for example, this particular scientific of the Church, that every man is the neighbour: truths in great abundance may be initiated and brought together into this scientific, as that every man is indeed the neighbour, but each one with a difference. A. 6023. Every scientific is a vessel of truth, and every truth is a vessel of good; a scientific without truth is an empty vessel, so also is truth without good; whereas a scientific wherein is truth, and truth wherein is good, is a full vessel. 3068. See Truth of the Natural Man, Interior and Exterior Good of the Natural.

Scientific Faith. *Fides scientifica.* Faith of the memory is scientific faith. A. 30.

Scientific, A True and Appropriate. *Scientificum verum et aptabile.* A scientific is said to be true and appropriate when it is not darkened by fallacies, which, so long as they cannot be dispersed, render the scientific inappropriate. A scientific is also said to be true and appropriate which has not been perverted through applications to falsities and to evils by others or by one's self; for these, when once impressed on any scientific, remain: the scientific, therefore, which is free from such vitiations, is a true and appropriate scientific. A. 6112.

Scientific Truth. *Verum scientificum.* By scientific truth is meant every scientific by which spiritual truth is confirmed, and which has life from spiritual good. E. 507. See Intellectual Truth.

Scientific Truth of the Church, The. *Verum scientificum ecclesix.* The scientific truth of the Church is nothing else than the Word in the sense of the letter, and also every representative and significative of the Church which was among the posterity of Jacob: these things in their external form are called scientific truths; but in the internal form they are spiritual truths. A. 6832.

Scientific Truths. *Vera scientifica.* Truths belong to intellectual things; goods belong to voluntary things. The truths of the natural man are scientific truths, that is, whatsoever things are in his external memory. A. 3114. Scientific truths mean truths which are from the literal sense of the Word; general truths from that source are such as are received by people in general, and hence are in common use. 9025. The truths which are in the external man are called scientific truths; but the truths which are in the internal man are called the interior truths of faith. Scientific truths are in the memory of man, and when they are called forth from it they are perceived by him; but the interior truths of faith are the truths of the very life which are inscribed on the internal man. 9340. See Doctrinals, Good of Scientifics, Truths of the Natural Man.

Scientifics. *Scientifica.* All the things which are learned and stored up in the memory, and which can be called forth from it for the use of the sight of the mind, are called scientifics, and in themselves are the things which constitute the intellectual part of the natural or external man. A. 9394. All things of the external, that is, the natural, memory, are called scientifics; for there is an external memory, which is that of the objects in the natural world. 9922. Scientifics are the things of science. 1487. Scientifics are nothing else but things of the external man; for they are procured from terrestrial and worldly things by means of the sensual [faculties], in order that they may serve the interior or rational man, this the spiritual, the spiritual the celestial, and the celestial the Lord. 1486. Every man has a natural mind and a rational mind; the natural mind is in his external man, the rational mind in his internal. Scientifics are

the truths of the natural mind. 4973. The lowest truths, or truths of the exterior Natural, are called scientifics, because they are in a man's natural or external memory, and because they partake for the most part of the light of the world. . . . But those which are in the interior memory are not called scientifics, but truths, so far as they partake of the light of heaven. 5212. In the Natural, there are scientifics of various kinds: there are scientifics relating to earthly, corporeal and worldly things; these are the lowest, for they are immediately from external sensual things or the things of the body: there are scientifics relating to the civil state, its government, statutes and laws; these are a little more interior: there are scientifics relating to the things of moral life; these are more interior still; but those which relate to spiritual life, are the most interior of all. These are the truths of the Church, which, so far as they are only from doctrine, are nothing more than scientifics; but when they are from the good of love, then they ascend above scientifics, for then they are in spiritual light, from which light they view scientifics in their order beneath them. Man, by such degrees of scientifics, ascends to intelligence; for scientifics, through those degrees, open the mind, so that light from the spiritual world can flow in. 5934. See Doctrinals, Intellectual Reasons, Intellectual Things of Faith, Scientifics.

Scientifics alienated from the Internal. *Scientifica abalienata ab interno.* The scientifics that are alienated from the Internal are scientifics that are opposed to the Church; for good and truth, which constitute the Church, flow in through the Internal, and if they are not received by the Natural, the Internal is closed, and thus the man is alienated from good and truth, and then, of the scientifics which are in the Natural, such only as are false are acknowledged as true scientifics. A. 6652.

Scientifics from the Intellectual. *Scientifica ex Intellectuali.* Scientifics from the Intellectual mean the scientifics which confirm those things that a man intellectually takes in and perceives; these may be either evil or good. A. 6125.

Scientifics from the Word. *Scientifica ex Verbo.* By scientifics from the Word are meant all things of the sense of the letter in which what is doctrinal does not appear. E. 545.

Scientifics in Inverted Order. *Scientifica in inverso ordine.* Scientifics are said to be in inverted order when they abuse celestial order to do evil; for celestial order consists in good being done to all. A. 5700.

Scientifics of Faith. *Scientifica fidei.* See Intellectual Things of Faith.

Scientifics of Faith and Charity, The. *Scientifica fidei et charitatis.* The scientifics of faith and charity are indeed truths, but general ones, and thus the recipient vessels of particular and singular truths. A. 7131.

Scientifics of Good and Truth. *Scientifica boni et veri.* The scientifics of good and truth . . . are doctrinals from the Word; and these doctrinals are scientifics so far as they are in the memory

which is in the external or natural man. But when they enter into that memory which is in the internal or spiritual man, as is the case when a man lives according to them, then the doctrinals which concern truth become matters of faith, and those which concern good become the subjects of charity, and are called spiritual. A. 9918.

Scientifics of the Ancients. *Scientifica veterum.* It is to be noted, that the scientifics of the ancients were altogether different from those of the present day. The scientifics of the ancients treated of the correspondence of things in the natural world with those in the spiritual world. The scientifics which at this day are called philosophical, such as those of Aristotle and the like, were unknown to them. A. 4966.

Scortatory Love, the opposite of Conjugal Love. *Amor scortatorius oppositus amori conjugiali.* By scortatory love, the opposite of conjugal love, is here meant the love of adultery, when it is such that adultery is not held to be sin, nor to be evil and wrong against reason, but allowable with reason. This scortatory love not only makes conjugal love the same as itself, but it even ruins, destroys, and at length nauseates it. M. 423.

Second Degree of the Mind, The. *Secundus gradus mentis.* See Three Degrees of the Natural Mind.

Second Essential of Charity, The. *Secundum charitatis.* The second [essential] of charity is to do goods because they are uses. C. ii.

Second or Middle Heaven, They who are in the. *In secundo seu medio caelo.* Those who are in the second or middle heaven, are all in the spiritual affection of knowing and understanding truth and good, and in the affection of doing it. E. 443.

Second Thing of the Church, The. *Alterum Ecclesiae.* See First Thing of the Church.

Secondary Truths. *Vera secundaria.* There are truths of faith which do not treat of love, but by which those that do treat of it are confirmed more or less remotely. These truths of faith are called secondary truths. A. 9841.

Seeds of Truth and Good, The. *Semina veri et boni.* The seeds of truth and good are many states of innocence and charity, and also the knowledges of good and truth and the thoughts thence derived. A. 2636.

Self-Examination. *Explorare se.* Now if a man reflect upon the evils with himself, which is the same as examining himself, and shuns them, he then extricates himself from hell and casts it behind him, and introduces himself into heaven, and there looks at the Lord face to face. Man is said to do this; but he does it as from himself, yet from the Lord. P. 321. After death man lives a spirit, and all the evils which are in the spirit remain; and the spirit is not otherwise explored than by the man's giving attention to his thoughts, especially his intentions, for intentions are thoughts from the will: evils are there in their origin and in their root, that is, in their concupiscences and in their delights; and unless these are seen and acknow-

ledged, the man is still in evils, although he has not done them in externals. P. 152.

Selfhood. *Proprium.* Man's proprium is nothing else than the love of self and the love of the world, consequently every lust originating in them. A. 2041.

Selfhood, A Man's. *Proprium hominis.* A man's proprium is his nature, and is called his soul from his parent. The proprium is the love of self and thence the love of the world, or the love of the world and thence the love of self. P. 206.

Selfhood of the Understanding. *Proprium intellectus.* See Selfhood of the Will of Man.

Selfhood of the Will of Man, The. *Proprium voluntatis hominis.* The love of self and of the world is the selfhood of the will: the pride of self-intelligence is the selfhood of the understanding, and the lusts of evil and falsity form the common selfhood springing from these two. R. 452.

Self-love. *Amor sui.* Self-love consists in performing uses and goods for the sake of one's self. H. 558.

Sense of the Word, The. *Sensus Verbi.* The sense of the Word is according to the heavens; the supreme sense of the Word, in which the Lord is treated of, is for the inmost or third heaven; its internal sense, in which the Lord's Kingdom is treated of, is for the middle or second heaven; the lower sense of the Word, in which the internal sense is determined to that nation which is there named, is for the lowest or first heaven; but the lowest or literal sense is for man whilst he yet lives in the world. A. 4279.

Sense of Touch. *Sensus tactus.* The subject of touch is the skin with which a man is encompassed: the very substance and form of the skin cause it to feel the things applied to it; the sense of touch is not in the things which are applied, but it is in the substance and form of the skin, which are the subject. W. 41.

Sensitive Life of Spirits, The. *Vita sensitiva spirituum.* See Real and not Real.

Sensual, The. *Sensuale.* The Sensual is the ultimate of the life of man's mind, adhering to and cohering with the five bodily senses. T. 565. By the Sensual, which is the ultimate of the Natural, is properly meant that which is called the flesh and perishes when man dies; thus what served man for his functions in the world, as the sensual of sight, of hearing, of the smell, of the taste and of the touch. A. 10,236.

Sensual Delight. *Jucundum sensuale.* See Sensual Scientific.

Sensual Divine Truth. *Divinum Verum sensuale.* See Divine Truth of the Fourth Degree.

Sensual Faith. *Fides sensualis.* See Merely Natural Faith.

Sensual Man, The. *Homo sensualis.* The man whose Internal is so far external that he believes nothing but what he can see with his eyes and touch with his hands, is called a sensual man. N. 45. The sensual man, or he who thinks and acts from the Sensual, is one who believes nothing but what is obvious to the

external senses, and who is led solely by corporeal appetites, pleasures and concupiscences, not by reasons, believing those things to be reasons which favour these. A. 7693. See Rational-Natural Man, Natural Man, Sensuals.

Sensual-natural. *Naturalis sensualis.* Those who have confirmed themselves for nature have induced on themselves the state that they are no longer willing to raise the mind above nature; wherefore their minds are shut above, and open below. A person thus becomes sensual-natural, a spiritually dead man. W. 162.

Sensual-natural Men. *Naturales sensuales.* See Natural.

Sensual-Scientific. *Scientificum sensuale.* There are two things in man which constitute his life, the Intellectual and the Voluntary; the ultimate of the Intellectual is called the sensual-Scientific, and the ultimate of the Voluntary is called sensual delight; the sensuous element of knowledge, which is the ultimate of the Intellect, is imbibed through two senses, which are hearing and seeing; and the sensual delight, which is the ultimate of the Voluntary, is imbibed also through two senses, which are taste and touch: the ultimate of the perception of each is smelling. A. 9996.

Sensual Scientifics. *Scientifica sensualia.* Sensual scientifics are those scientifics which enter from the world through the five senses of the body, and hence, viewed in themselves, are material, corporeal and worldly, as compared with those which are more interior. E. 559.

Sensual Things. *Sensualia.* Sensual things are those that affect the bodily senses, and are imbibed by means of the senses. T. 402. Sensual things which are the ultimates of the natural man are not evil except with those who are evil. E. 714.

Sensual Truth. *Verum sensuale.* Sensual truth is the first truth that insinuates itself; for in childhood the judgment does not penetrate deeper. Sensual truth consists in seeing all earthly and worldly objects as created by God, and all and each for some end, and in seeing in all and each some resemblance of the kingdom of God. A. 1434.

Sensual Truths. *Vera sensualia.* Those truths are said to be external which are called sensual truths, namely, which flow in immediately from the world through the senses of the body. A. 4342.

Sensuals. *Sensualia.* Sensuals mean those scientifics and delights which have been insinuated through the five external or bodily senses into a man's memory and its concupiscences, and which together constitute his exterior Natural, from which he is called a sensual man. A. 5157.

Sensuals, Scientifics, Truths. *Sensualia, Scientifica, Vera.* Sensuals are one thing, scientifics another, and truths another; they mutually succeed each other, for scientifics exist from sensuals, and truths from scientifics. The things which enter by these senses are stored up in the memory, and thence man infers what is scientific, or from them perceives the scientific

which he learns; from scientifics he afterwards infers truths, or from them perceives the truth which he learns. Thus also every man advances from youth upwards; as a youth he thinks and apprehends things from sensuals; as he advances in age, he thinks and apprehends things from scientifics, and afterwards from truths: this is the way to the judgment into which man grows by age. A. 5774.

Separation. *Separatio.* They who come into the other life are all brought back into a life similar to that which they had in the body; and afterwards, with the good, evils and falsities are separated, in order that by goods and truths they may be elevated by the Lord into heaven; but, with the evil, goods and truths are separated, in order that by evils and falsities they may be conveyed to hell. A. 2449.

Serpents of the Tree of the Knowledge of Good and Evil. *Serpentes arboris scientiæ boni et mali.* Those who reasoned from sensual things only, and argued against the genuine truths of the Word, and thus of the Church, were called by the Ancients serpents of the tree of the knowledge of good and evil. T. 402.

Serve Others, To. *Servire aliis.* To serve others is to do good to them from good-will and to perform uses. T. 400.

Shunning Evil as Sins. *Fugere mala ut peccata.* To shun evils as sins is to shun them as diabolical and hellish, and thus deadly, and hence because there is eternal damnation in them. C. i. 1.

Sight, Interior. *Visus interior.* It is the sight of man's spirit, which is interior sight, that sees through the eye. A. 1954.

Sight, The, of the Internal Man. *Visus interni hominis.* The sight of the internal man is nothing else than understanding, on which account also understanding, in common discourse, is called internal sight, and light is also predicated of it, as of the external sight, and is called intellectual light. A. 3863.

Sign, A. *Signum.* Whatever the internal man brings forth and presents to sight and feeling in the external, is called a sign. C. viii. 1.

Significative, A. *Significativum.* A spiritual or significative correspondent is conjoined with that to which it corresponds; as man's sight with his eye, his hearing with his ear, thought, which is spiritual, with the form of his interiors, and through it with the organs of speech; or, as the will, which is also spiritual, is conjoined with the muscular fibres, by means of which action is produced. Such is the case with every spiritual correspondent, or every significative, relatively to its natural with which there is correspondence. A. 7850.

Signs and Miracles. *Signa et miracula.* Signs in the Word have reference to things pertaining to truth, thus to those of faith and the understanding, and miracles to things pertaining to good, thus to those of affection and the will. E. 706.

Signs of Charity. *Signa charitatis.* The signs of charity are all things that belong to worship. C. viii.

Simple Good, The. *Simplices boni.* The simple good, who

are in the ultimate of heaven and in the world of spirits, look principally to externals, yet are not inwardly evil. J. 70.

Simultaneous Order. *Ordo simultaneus.* In simultaneous order one thing is next to another, from the inmosts to the outermosts. S. 38. See Successive Order.

Simultaneous Order of Discrete Degrees, The. *Ordo simultaneus graduum altitudinis seu discreti.* In simultaneous order [which consists of discrete degrees], the highest things of successive order, which are the most perfect and the most beautiful, are the inmost, the lower things are in the middle, and the lowest things in the circumference. They lie as in a solid consisting of these three degrees; in the middle or centre of which are the most subtle parts, round about this there are parts less subtle, and at the outer borders, which constitute the circumference, there are parts compounded of the former parts, and which therefore are more gross. W. 205.

Sin. *Peccatum.* See Evil.

Sincerity. *Sinceritas.* By sincerity is also meant integrity, justice, fidelity and uprightness. Life. 83.

Singular Bonds, The. *Vincula singularia.* See Universal Bond.

Sins. *Peccata.* Evils are called sins from the fact that they are contrary to the Word, and contrary to religion. C. (p. 80). See Transgressions, Iniquities and Sins.

Societies of Friendship. *Amicitia societates.* There are very many societies in the other life which are called societies of friendship, being constituted of those who in the life of the body have preferred the delight of conversation to every other delight, and who have loved those with whom they have conversed, not caring at all whether they were good or evil, if only they were entertaining; thus they had not been friends either to good or truth. A. 4804.

Solar Fire, The, in the Other Life. *Ignis solaris in altera vita.* The Divine Good of the Divine Love is the solar fire itself in the other life. A. 6834.

Son, The. *Filius.* See The Divine Itself.

Son of God, The. *Filius Dei.* By the Son of God is meant the Lord as to the Human which He took on in the world, which is the Divine Human. L. 20. The Human of the Lord Jehovah is the Son of God sent into the world. Canons, "God the Redeemer," chap. v. See Jehovah.

Son of Man, The. *Filius hominis.* The Lord is called the "Son of Man" where His passion, the Judgment, or His Coming, and, in general, where redemption, salvation, reformation and regeneration are treated of. L. 23.

Soul, The. *Anima.* As to the soul, of which it is said that it shall live after death, this is nothing but the man himself who lives in the body; that is, it is the interior man, who by the body acts in the world, and enables the body to live. A. 6054. Who does not believe the soul to be the inmost and most subtle essence of man? and what is an essence without a form, but an imaginary

entity? Wherefore the soul is a form: but what kind of a form shall be stated. It is a form of all things of love and of all things of wisdom. All things of love are called affections, and all things of wisdom are called perceptions. The latter are derived from the former, and, therefore, together with them they constitute one form, in which are innumerable things in such an order, series and coherence, that they may be called a one; and they may be called a one because nothing can be taken away from or added to it, without changing it. . . . In a word, the soul is the man himself, because it is the inmost man; wherefore, its form is fully and perfectly the human form: nevertheless, it is not life, but it is the proximate receptacle of life from God, and thus the dwelling-place of God. M. 315. In the Word, by soul is meant every living thing; it is also attributed to animals, but soul is properly spoken of man, and when it is so, it is used in various senses. Man himself is called a soul, because his life in general is called soul; also, in particular his intellectual life, or understanding, and likewise his voluntary life or will. But in the spiritual sense by soul is meant the life of the truth which is of faith, and of the good which is of charity; and in general the man himself as to his spirit, which lives after death. A. 7021.

Soul, Man's. *Anima hominis.* Man's soul is no other than the love of his will, and consequently the love belonging to his understanding. Such as this love is, such is the whole man. P. 199. The soul of man which lives after death, is his spirit, and it is a man in a perfect form; and the soul of this form is the will and the understanding; and the soul of these is love and wisdom from the Lord; and these are the two things which make the life of man, which is from the Lord alone; and the Lord, for the sake of His reception by man, makes it appear that life is, as it were, man's. W. 394. Love and wisdom, and therefore the will and the understanding, are what is called soul. 398.

Soul of the Will. *Anima voluntatis.* Love is the soul of the will, and wisdom the soul of the understanding, both of them from the Lord. P. 193.

Soul of the Will and Understanding, The. *Anima voluntatis et intellectus.* See Soul, Man's.

Souls of Beasts. *Anima animalium.* See Perfect Animals.

Souls of Life. *Animæ vitæ.* By souls of life are meant men and angels; by living souls, animals, which are called living souls in the Word; and by vegetative souls, trees and plants of every kind. E. (D.W. xii. 5).

Spaces in Heaven. *Spatia in cælo.* Spaces in heaven are merely external states corresponding to internal. H. 193.

Special Things. *Specialia.* Special things which serve, are nothing else but things that confirm that truths are truths and that goods are goods; they accede to the thoughts and affections of man, that is, to those things which he knows and loves, on account of which he favours and affirms that it is so. A. 4364.

Sphere. *Sphæra.* The life of the love of every one, not only that of a man but also that of a spirit and of an angel, forms a sphere about them, from which they are perceived, as to their quality, even afar off. By means of that sphere consociations and conjunctions are effected in the heavens, and also in the hells. E. 707.

Sphere of Celestial Love, The. *Sphæra amoris cælestis.* The sphere of celestial love is that of love to the Lord. A. 6365.

Sphere of Divine Good, The. *Sphæra Divini Boni.* The sphere of Divine Good fills the universal heaven, and also extends itself into hell; for it is like the sphere of the sun's heat in the world, which in summer penetrates even into dark places where the sun does not appear. A. 10,188.

Sphere of Endeavours, A. *Sphæra conatum.* There is a sphere exhaling from the hells, which may be called a sphere of endeavours, which is that of doing evil: the endeavour is perpetual, and as soon as any opportunity is afforded, an effect bursts forth from it; but that sphere is checked by the sphere of the endeavours of heaven, which is from the Lord, and is a sphere of doing good, wherein is 'all power, because it is from the Divine. A. 8209.

Sphere of Extension. *Sphæra extensionis.* Every truth has its extension, which is sometimes manifested by a sphere; and because it has extension, it has its borders. The sphere of the extension of truth is according to the quality and quantity of good; for good is as flame, and truth as light. The sphere of extension in the spiritual world is to the neighbouring societies; and so far as the sphere extends there, so far there is communication. A. 8063.

Sphere of Propagation, The. *Sphæra propagationis.* See Universal Conjugal Sphere.

Sphere of the Life, The. *Sphæra vitæ.* The sphere of the life is the sphere of the affections of love and faith. H. 49.

Sphere of the Love of Infants, The. *Sphæra amoris infantum.* The sphere of the love of infants is a sphere of protection and support of those who are unable to protect and support themselves. The operations of uses by the Lord, through spheres proceeding from Him, are the Divine Providence. This therefore is meant by the sphere of protection and support of those who are unable to protect and support themselves; for it is of creation, that the things created must be preserved, guarded, protected and supported: otherwise the universe would fall to ruin. M. 391.

Spheres. *Sphæra.* There goes out, yea, pours forth, from every human being, a spiritual sphere from the affections of his love, which encompasses him, and infuses itself into the natural sphere which is from the body; and the two spheres become conjoined. . . . These spheres, because they go out from every part of man, and are abundantly continued around him, conjoin and disjoin two married partners, not only from without, but also

from within: and hence come all the differences and varieties of conjugal love. M. 171.

Spirit. *Spiritus.* Spirit, when it is applied to the Lord, means the Divine Truth which proceeds from His Divine Good; and this same Divine when it flows in with man, and is received by him, is the Spirit of Truth, the Spirit of God, and the Holy Spirit. A. 9818. By spirit is meant:—I. Man's life in general. II. As man's life is various according to his state, therefore by spirit is meant the varying affection of his life with man. III. Also the life of the regenerate, which is called spiritual life. IV. But, where spirit is mentioned in reference to the Lord it means His Divine Life, consequently the Lord himself. V. In particular, the life of His Wisdom, which is called the Divine Truth. L. 46.

Spirit, A Man's. *Spiritus hominis.* Man's spirit is his mind in the body. P. 124. Because man's mind is his spirit which lives after death, it follows that man's spirit is nothing else than affection and thought thence. 196. The spirit of man, in which the life of man primarily resides, is nothing else but his will or his love, and his understanding and faith thence derived. E. 10. It is the spiritual man that is called the spirit of man, and that appears in the spiritual world in a perfect human form, and lives after death. J. 24. The will and the understanding constitute a man's spirit; for his wisdom and intelligence, and his life in general, reside in these, the body is only something compliant. N. 31. See Man's Mind.

Spirit and Angel. *Spiritus et Angelus.* Man's mind is his spirit, and according to its conjunction with the Lord is an angel, while the body is obedience. P. 124.

Spirit of God, The. *Spiritus Dei.* The Spirit of God, which is also the Holy Spirit, means Divine Truth proceeding from the Lord R. 87. See Spirit.

Spirit of Jehovah. *Spiritus Jehovah.* See Divine Itself.

Spirit of Man, The, and His Body. *Spiritus hominis et corpus.* The spirit of man is in the body, in the whole and in every part thereof and is the purer substance thereof, both in its motory organs and in its sensory organs, and everywhere else; and the body is the material everywhere annexed to it, adapted to the world in which it then is: this is what is meant by man being a spirit, and the body serving him for uses in the world; and by the spirit being the internal of man, and the body his external. A. 4659.

Spirit of Truth, The. *Spiritus veritatis.* See Spirit.

Spirits. *Spiritus.* Of spirits, the first kind are called, simply spirits, and they act into the Intellectual: the other kind are called Genii, and they act into the Voluntary. They are entirely distinct from each other: they who are simply called spirits pour in falsities; for they reason against truth, and are in the delight of their life when they can make truth appear as falsity, and falsity appear as truth. But they who are called genii pour in evils; they act into man's affections and

concupiscences, and in a moment scent what he desires : if this be good, they bend it most cunningly into evil, and are in the delight of their life when they can make good to be perceived as evil, and evil as good. A. 5977.

Spiritual, The. *Spirituale.* The Spiritual with man is, in its essence, the very affection of good and truth for the sake of good and truth, and not for the sake of self ; also the affection of what is just and fair for the sake of what is just and fair, and not for the sake of self. When a man is sensible in himself of what is delightful and pleasant, and especially of satisfaction and blessedness, from those principles, this with him is the Spiritual, which does not arise from the natural world but from the spiritual world, or from heaven, that is, through heaven from the Lord. This, then, is the Spiritual ; which, when it reigns in a man, affects and, as it were, gives a tincture to every thing which he thinks, wills and does, and makes his thoughts and voluntary acts partake of what is spiritual, until they also at length become spiritual with him, when he passes out of the natural world into the spiritual. . . . But it should be known, that the Spiritual, in the general sense, signifies the affection both of good and of truth : whence heaven is called the spiritual world, and the internal sense of the Word the spiritual sense ; but, specifically, that which is of the affection of good is called the Celestial, and that which is of the affection of truth is called the Spiritual. 5639. By the Spiritual we mean that in the Natural which is of the light of heaven, and by the Natural we mean that in the Natural which is of the light of the world ; for all the former is called spiritual, and all the latter natural. 5328. The Spiritual is truth, which never becomes the truth of faith unless there be in it the good of faith, or the good of charity, in which is life itself from the Lord. 880. The Spiritual is the Divine truth which is from the Lord, which, when it shines in the Rational, or in the internal man, is called the Spiritual of the Rational ; and when it shines in the Natural, or in the external man, it is called the Spiritual of the Natural. 4675. The Spiritual, viewed in itself, is the Divine Light itself which is from the Lord ; consequently it is the intelligence of truth, and wisdom thence. 4402. The Spiritual, in its first origin, is the Divine Truth proceeding from the Lord's Divine Human ; which Truth has Divine Good in it, because Divine Truth comes forth from the Lord's Divine Human, which is Divine Good. This Divine Truth in which is Divine Good, is the Spiritual itself in its origin ; and it is the very life which fills heaven, yea, which fills the universe. 6685. The Divine which flows in from the Lord, and is received in the second or middle heaven, is called spiritual, and hence the angels there are called spiritual angels. H. 31. The heat and the light which proceed from the Lord as a Sun are the things which by way of eminence are called the Spiritual ; and they are called the Spiritual in the singular number, because they are one. W. 100. The Lord is the Word, that is, the all of Divine Truth in the Word, and He

alone is the Light which enlighteneth all men, as He teaches Himself ; and further, every truth of the Word shines from no other source, than from the Lord alone. This light it is which is understood by that which is spiritual ; when, therefore, this light is not present, the spiritual element is not in man's understanding, but only a natural element ; and all things which contain anything spiritual the natural man sees only invertedly ; he sees falsity instead of truth. Cons. 40. See Celestial.

Spiritual, To be. *Spiritualis esse.* So far as anyone shuns evils as sins, so far he has faith and is spiritual. Life. 52.

Spiritual Affection. *Affectio spiritualis.* Spiritual affection, or love, is charity. E. 256. Spiritual affection is that which is called love towards the neighbour, or charity. 438.

Spiritual Affection of Divine Truth, The. *Affectio spiritualis Divini Veri.* The spiritual affection of Divine Truth is the love of truth for the sake of truth, and the desire of it for the sake of the uses which have reference to eternal life. E. 850.

Spiritual Affection of Truth, The. *Affectio veri spiritualis.* The spiritual affection of truth is to love truth because it is truth. E. 115. The desire for the knowledge of truth and good is the spiritual affection of truth, which exists only with those who are in the good of life. 386. The spiritual affection of truth is love for the truth itself, and esteem for it above every good of the world, because by means of it man has eternal life. 444.

Spiritual Affections. *Affectiones spirituales.* Affections are of two kinds, spiritual and celestial ; spiritual affections are affections of wisdom, and celestial affections are affections of love. R. 792.

Spiritual Affinities. *Affinitates spirituales.* Spiritual affinities are those of good and truth. H. 205.

Spiritual and Celestial in the Internal Sense of the Word, The. *Bina in sensu interno Verbi, nempe spirituale e caeleste.* There are two things in the internal sense of the Word, namely, a Spiritual and a Celestial : the Spiritual consists in comprehending, abstractedly from the letter, things to which the literal sense serves as an object, as the things which the eye sees serve as objects of thinking about things more sublime : the Celestial consists in perceiving solely the affection of the things contained in the internal sense. In the former are the spiritual angels, but in the latter the celestial angels. A. 2275.

Spiritual and Celestial Love. *Amor spiritualis et celestis.* Spiritual and celestial love is love towards the neighbour and love to the Lord. W. 398.

Spiritual and Celestial Things. *Spiritualia et caelestia.* Spiritual things are such as are of faith, celestial things such as are of love ; also, spiritual things are such as are of the understanding, and celestial things such as are of the will. A. 1203.

Spiritual and Natural Temptations. *Tentationes spirituales, naturales.* See Celestial, Spiritual and Natural Temptations.

Spiritual Angels. *Angeli spirituales.* See Angelic Spirits; Celestial Angels.

Spiritual Atmospheres. *Atmosphæra spirituales.* The spiritual atmospheres are discrete substances, or least forms, originating from the sun, and as they each singly receive the sun, therefore the fire of the sun; divided into so many substances or forms, and, as it were, enveloped by them and tempered by these envelopments, becomes heat, adequate at last to the love of the angels in heaven and of the spirits under heaven. So likewise the light of the sun. W. 174. These atmospheres are spiritual, because they arise from the spiritual sun which is the first proceeding of the Divine Love and Divine Wisdom of the Lord. 176.

Spiritual Betrothal. *Desponsatio spiritualis.* The initiation and conjunction of truth and good is spiritual betrothal and spiritual marriage. A. 3158.

Spiritual Birth. *Partus spiritualis.* Spiritual birth is the acknowledgment and faith of truth and good. A. 3905.

Spiritual Body, The. *Corpus spirituale.* Love and will are the very soul of a deed or work, and form its body in the sincere and just things that a man does. The spiritual body, or the body of man's spirit, is from no other origin; for it is formed from nothing else than what man does from his love or will. H. 475.

Spiritual Captivity, In. *In captivitate spirituali.* Those are said to be in spiritual captivity who are kept by the Lord in good and truth as to the interiors, but, as to the exteriors, are kept by hell in evil and falsity; whence there is a combat of the external man with the internal. A. 7990.

Spiritual-Celestial. *Cæleste spirituale.* The spiritual-celestial is every affection of truth in which is the affection of good, or the affection of truth which is generated from the affection of good; consequently, it is faith in which there is charity, or faith which is generated from charity. A. 1824. The spiritual-celestial is truth conjoined to good. For truth, regarded in itself, is spiritual, and good celestial. E. 449.

Spiritual Church, The. *Ecclesia spiritualis.* In the genuine sense, Israel is the spiritual Church, and the good which is of that Church is the good of truth; for the members of that Church are instructed concerning good by means of truth, and when they act according to the truth in which they have been instructed, then that truth is called good. This good is that which is called the good of truth, and is represented by Israel. A. 6277. So long as truth alone, which is of faith, holds sway with man, and not the good which is of charity, so long the natural or external man is not subjected to the spiritual or internal; but as soon as good has the dominion, the natural or external man submits itself, and then the man becomes a spiritual Church. 6567. Those who are of the spiritual Church are first in the good of truth, and next in the truth of good; for at first they do good because the truth dictates that it ought to be done, consequently from obedience; but afterwards they do good from affection, in which case they see truth from good, and also do it. 8234.

The Church which is in the good of charity and in the truths of faith, is called the Spiritual Church. E. 448. See Celestial Church; Spiritual Man.

Spiritual Class. *Classis spiritualis.* See Celestial Class.

Spiritual Cold. *Frigus spirituale.* When natural heat is separated from spiritual heat, as is the case with those who love natural things and reject spiritual things, spiritual heat becomes cold. M. 235.

Spiritual Cold in Marriages. *Frigus spirituale in conjugis.* Spiritual cold in marriages is a disunion of the souls and a disjunction of the minds; whence come indifference, discord, contempt, loathing, aversion. M. 236.

Spiritual Conjunction. *Conjunctio spiritualis.* Love and charity are spiritual conjunction. A. 3459. Spiritual conjunction is charity or mutual love; the mind (*mens*) of one presents itself in the mind of another with all the good of its thought and will towards him, and thereby affects it. 8734. See Love.

Spiritual Correspondent, A. *Spirituale correspondens.* See Significant.

Spiritual Death. *Mors spiritualis.* Spiritual death is an aversion and removal from the Lord. E. 78. A deed or work without love is not a deed or work of life, but a deed or work of death, in which there is an appearance of life from the love of evil and from the belief of what is false. This appearance of life is what is called spiritual death. H. 474. See Spiritual Life.

Spiritual Degree, The, Closed. *Spiritualis gradus oclusus.* The spiritual degree is closed with those who are in evils as to life, and still more in those who are in falsities arising from evils. W. 254.

Spiritual Degree, The, Not Closed. *Spiritualis gradus non oclusus.* If genuine truths, out of which wisdom or light arises, are not known, love does not avail to open the spiritual degree, but only keeps it in the possibility of being opened; which is meant by its not being closed. W. 253.

Spiritual Disjunction. *Disjunctio spiritualis.* Spiritual disjunction is enmity and hatred; the mind (*mens*) of one presents itself in the mind of another with the thought and intention of destroying him, whence comes rejection. A. 8734.

Spiritual Divine Truth. *Divinum verum spirituale.* See Divine Truth Spiritual.

Spiritual Endeavour. *Conatus spiritualis.* Spiritual endeavour is the same thing as will. A. 8209.

Spiritual Faith. *Fides spiritualis.* Spiritual Faith is faith from charity. E. 780. Faith is spiritual with those who do not commit sins; for those who do not commit sins do goods, not from themselves but from the Lord, and by faith become spiritual. Life. 50.

Spiritual Fermentations. *Fermentationes spirituales.* There are evils together with falses, which, when introduced into societies, act in a manner similar to ferments put into meal and musts to arouse fermentation; by which heterogeneous

things are separated and homogeneous things conjoined, and purity and clearness are the result. P. 25.

Spiritual Fire. *Ignis spiritualis.* Spiritual fire is the Divine Love and the Divine Wisdom in their first correspondence. W. 93.

Spiritual Food. *Cibus spiritualis.* Spiritual food is science, intelligence, and wisdom; for by those things spirits and angels live and are also nourished, and they desire and long for them as men who are hungry desire and long for food: hence appetite corresponds to that desire. A. 4792. That understanding the truth and willing good, is spiritual food, may be manifest to every reflecting person, from the consideration, that he who enjoys material food for the nourishment of the body is better nourished thereby if, at the same time, his mind is cheerful and he is engaged in conversation about such things as promote his cheerfulness; which is a proof that there is a correspondence between the spiritual food of the soul and the material food of the body. 5576. Spiritual food is, in general, all good, but specifically it is the good which is acquired by means of truth, that is, truth in will and deed; for this becomes good from willing and doing, and is called the good of truth. 5820.

Spiritual Freedom. *Liberum spirituale.* Spiritual freedom is from the love of eternal life. Into this love and its delight no one comes but he who thinks evils to be sins and therefore does not will them, and who at the same time looks to the Lord. P. 73.

Spiritual Good. *Bonum spirituale.* Spiritual good is what is called the good of faith, and is charity; but celestial good is what is called the good of love, and is love to the Lord. A. 4138. Spiritual good has its quality from the truths of faith, their abundance and connection; but natural good is connate, and also comes into existence by means of things that happen, such as misfortunes, diseases and the like. Natural good saves no one; but spiritual good saves all. 7761. Spiritual good . . . in its first origin is truth, and it becomes good by its coming into act from the will, thus from the affection; for whatever a man wills from affection he perceives as good. But this good can only exist by the delights of the natural man: by them the spiritual man is introduced, and, when he is introduced, he thence becomes sensible of it. 8522. It is good conjoined with truth which is meant by spiritual good. 9206. All worship of the Lord which is truly worship, is from celestial good by spiritual good; for spiritual good, which is charity towards the neighbour, is the effect of celestial good; for charity towards the neighbour is to perform uses and to lead a moral life from a heavenly origin. This therefore is spiritual good. E. 324. Truth with man becomes spiritual good when he lives according to it. 492. See Celestial Good, Charity, Civil Good, Moral Good and Spiritual Good, Good of Charity, Good of Faith, Good of Truth.

Spiritual Good from the Natural. *Bonum spirituale e naturali.* When spiritual good from the Natural is spoken about, those

are meant who are in that good, namely, they who are of the Lord's spiritual Church. A. 6256.

Spiritual Goodness. *Bonitas spiritualis.* Spiritual goodness is of the spirit, being received by a new birth from the Lord. T. 537.

Spiritual Goods and Truths. *Bona et vera spiritualia.* Spiritual goods and truths are of wisdom, and celestial goods and truths are of love. R. 773. See Celestial Good and Truth.

Spiritual Happiness and Delight. *Felix et jucundum spirituale.* See Celestial Happiness and Delight.

Spiritual Heat. *Calor spiritualis.* Spiritual heat is love, thus good, but spiritual light is faith, thus truth. A. 4180. See Spiritual Light.

Spiritual Heat and Light. *Calor et lux spiritualis.* Spiritual fire, in which also light is in its origin, becomes spiritual heat and light, which decreases [by degrees] in going forth. W. 94.

Spiritual Heaven, The. *Cælum spirituale.* See Celestial Heaven.

Spiritual Idea, A. *Idea spiritualis.* A spiritual idea does not derive anything from space, but it derives its all from state. State is predicated of love, of life, of wisdom, of affection, of the joys which are thence; in general it is predicated of good and of truth. A truly spiritual idea of these things has nothing in common with space; it is higher, and beholds the ideas of space under it, as heaven beholds the earth. W. 7.

Spiritual Idea, The, concerning the distances of Space. *Idea spiritualis de distantis spatii.* The spiritual idea concerning the distances of space is the same as concerning the distances of good or the distances of truth, which are affinities and similitudes according to their states. W. 7.

Spiritual in the Natural, The. *Spirituale in naturale.* See Spiritual in the Rational.

Spiritual in the Rational, The. *Spirituale in rationali.* Divine Truth in which is Divine Good, when it is received by the Rational or internal man, is called the Spiritual in the Rational: and when it is received by the Natural or external man, it is called the Spiritual in the Natural: in like manner the Divine Good which is in the Divine Truth, when it is received by the Rational or internal man, is called the Celestial in the Rational; and when it is received by the Natural or external man, it is called the Celestial in the Natural. Each of these flows in with man from the Lord, both immediately, and mediately through angels and spirits; but with the Lord, when He was in the world, the influx was from Himself, because the Divine was in Him. A. 4980. The acknowledgment and faith of truth and the life of good is what is most essentially spiritual in the Rational, inasmuch as those things are from the Divine. 6971.

Spiritual Indignation, Itself. *Ipsa indignatio spiritualis.* Spiritual indignation itself does not partake anything of the anger of the natural man, and still less does celestial indignation; but it partakes of the interior essence of zeal, which zeal, in

external form, appears like anger, but in internal form is not anger, nor even the indignation of anger, but it is a certain sadness attended with a wish that it might not be so, and in a still interior form it is merely a certain obscurity arising from what is not good and true in the other, which intercepts heavenly delight. A. 3909.

Spiritual Influx. *Influxus spiritualis.* Spiritual influx is from the spiritual mind into the natural, and consequently into the things that are therein. E. 617. The soul is a spiritual substance, and therefore purer, prior and interior; but the body is material, and therefore grosser, posterior and exterior; and it is according to order that the purer should flow into the grosser, the prior into the posterior, and the interior into the exterior, thus what is spiritual into what is material, and not the contrary. I. 1.

Spiritual Internal, The. *Internum spirituale.* See Two Internals with Man.

Spiritual Intoxication. *Ebrietas spiritualis.* Spiritual intoxication is nothing but insanity induced by reasonings concerning what is to be believed, when nothing is believed which is not comprehended; hence come falsities, and from falsities evils. A. 5120.

Spiritual Kingdom, The. *Regnum spirituale.* The spiritual kingdom is the kingdom of the Lord's wisdom, because the angels there are in wisdom from Divine Truths proceeding from the Lord. R. 647. See Celestial Kingdom, The Lord's Celestial Kingdom.

Spiritual Laws of Order, The. *Leges ordinis spirituales.* The spiritual laws of order are Divine truths. P. 32.

Spiritual Life. *Vita spiritualis.* The very affection of good, which is of charity, and the affection of truth, which is of faith, is spiritual life. The life of a man without it, is natural, worldly, corporeal and terrestrial life, which is not spiritual life if that which is spiritual be not in it, but it is merely such life as animals in general enjoy. A. 5561. There is spiritual death when there is a lack of truth: spiritual life consists in activities according to truths; consequently in uses; for they who are in spiritual life yearn for and seek after truths, with life as an end, that is, that they may live according to them, and thus with uses as an end. 6119. Spiritual life consists in a man's loving God above all things and his neighbour as himself; and this according to the precepts of faith which the Lord has taught in the Word; but natural life consists in his loving himself and the world more than his neighbour, yea, more than God Himself. 8549. By spiritual life is meant the life of heaven, which also in the Word is simply called life; but a life not spiritual is such as those have who are in hell, which in the Word is also called death. E. 381. Spiritual life is a life agreeable to truths, and truths do not begin really to live till they are in deeds. T. 347.

Spiritual Life of Man, The. *Vita spiritualis hominis.* Spiritual life consists in loving God above all things and the neighbour

as one's self; and, indeed, according to the precepts of faith which the Lord has taught in the Word. N. 174.

Spiritual Light. *Lux spiritualis.* Spiritual light is the truth of faith. A. 3146. Spiritual light in its essence is the Divine Truth of the Lord's Divine Wisdom. P. 317. Spiritual light in its essence is intelligence, and spiritual heat in its essence is love. T. 618. Spiritual light in its essence is Divine Wisdom, and with man it enters into his understanding, as far as, from knowledges received, he has the faculty of perceiving it. C. L. J. 14. See Spiritual Heat.

Spiritual Light of Intelligence. *In luce intelligentiæ spirituali.* They who are in truths derived from good are in the spiritual light of intelligence. E. 21.

Spiritual Love. *Amor spiritualis.* Spiritual love is love towards the neighbour, or charity. A. 1013. Spiritual love is the love of truth, and, in the supreme sense, the love of the Divine Truth which proceeds from the Lord. Thus also it is love to the Lord, but in a lower degree than that in which the celestial angels are. E. 831. Man is so created that he may be a spiritual and celestial love, and thereby an image and likeness of God. Spiritual love, which is the love of truth, is the image of God; and celestial love, which is the love of good, is the likeness of God. All the angels in the third heaven, are likenesses of God; and all the angels in the second heaven, are images of God. 984. See Celestial Love, Mutual Love.

Spiritual Love of Good, The. *Amor spiritualis boni.* The spiritual love of good is charity towards the neighbour, and the spiritual love of truth is faith which flows from charity; of the former good and the latter truth consists the second heaven; the internal of that heaven is the good of charity, and its external the good of faith. A. 9870.

Spiritual Love of Truth, The. *Amor spiritualis veri.* See Spiritual Love of Good.

Spiritual Love of Uses, The. *Amor usuum spiritualis.* The spiritual love of uses is love towards the neighbour. W. 237.

Spiritual Man, A. *Homo spiritualis.* The understanding and will make the spiritual man. H. 373. The spiritual man is the human mind, in which all things are forms of affection and thence of perceptions and thoughts. P. 199. A spiritual man acknowledges spiritual and celestial truth and good; but he does so from faith, from which also he acts, but not so much from love. A. 81. It is the same thing whether we say the spiritual man or the spiritual Church, because the spiritual man individually is a Church, and many constitute the Church in general. A congregation in general is what is commonly called a Church; but in order that it may be a Church, every individual in the congregation must be a Church; for every general thing implies parts similar to itself. 4292. See External and Internal. Internal Man, Natural Man.

Spiritual Man, The, and the Rational. *Spiritualis homo et rationalis.* The spiritual man and the rational are almost the

same, differing from each other only according to the quality of their reason and of the life therefrom. A. 3264.

Spiritual Man, The ; the Natural Man. *Homo spiritualis ; homo naturalis.* The internal is called the spiritual man, and the external is called the natural man ; and the one is as distinct from the other as heaven is from the world. H. 92.

Spiritual Men. *Homines spirituales.* The spiritual are those who are in the affection of good from truth. . . . Men were called spiritual when they were in love towards their neighbour, or in charity. A. 2088. Every one in his boyhood when he is first imbued with goods and truths, is held by the Lord in the affirmative that that which is said and taught by parents and masters is true ; this affirmative, with those who can become spiritual men, is confirmed by means of scientifics and knowledges, for whatsoever they learn that has any connection, insinuates itself into the affirmative and strengthens it, and this more and more even to affection ; and these are they who become spiritual men, according to the essence of the truth in which they believe, and who conquer in temptations. 2689. See Celestial Men, Natural Men.

Spiritual Mind, The. *Mens spiritualis.* The spiritual mind is what is called the internal and spiritual man. E. 794. See Natural Man, Spiritual.

Spiritual Mind, The, not opened. *Mens spiritualis non aperta.* The man whose spiritual mind is not opened is one who is not in the goods of charity, however he may be in the truths of doctrine. R. 85.

Spiritual-Moral Life. *Vita moralis spiritualis.* Spiritual-moral life is with those who do good from God and yet as of themselves. T. 460.

Spiritual-Moral, The. *Morales spirituales.* Those who are moral inwardly, or in respect to the spirit, are rendered so by regeneration from the Lord ; these are meant by the spiritual-moral. T. 443.

Spiritual-natural. *Spiritualis naturalis.* When the spiritual mind is opened, then the light of heaven flows in through that mind into the natural mind, and enlightens it ; by virtue whereof this mind becomes spiritual-natural. E. 406.

Spiritual-natural and Celestial-natural Angels. *Angeli spirituales naturales et celestes naturales.* They are called spiritual-natural who receive influx from the middle or second heaven, which is the spiritual heaven ; and they are called celestial-natural who receive influx from the third or inmost heaven, which is the celestial heaven. H. 31. Those who are in the ultimate heaven are either spiritual-natural, or celestial-natural. The spiritual-natural in that heaven belong to the spiritual kingdom of the Lord, and the celestial-natural belong to the celestial kingdom of the Lord ; wherefore the spiritual-natural communicate with the second heaven, where all are spiritual, but the celestial-natural communicate with the third heaven, where all are celestial. E. 449.

Spiritual-natural Love. *Amor spiritualis naturalis.* Spiritual-natural love, in which are the angels of the first or ultimate heaven, is what is properly called charity towards the neighbour. E. 834.

Spiritual-natural Sight. *Visus spiritualis naturalis.* See Celestial Sight.

Spiritual of Faith, The. *Spirituale fidei.* The spiritual of faith is the affection of charity, and hence the affection of truth for the sake of a good use and of life ; these cause faith to be spiritual. A. 8078.

Spiritual of the Celestial, The. *Spirituale celestis.* The intermediate between the internal of the Natural and the external of the Rational, is what is meant by the spiritual of the celestial signified by Ephratah and Bethlehem, and represented by Benjamin. A. 4585.

Spiritual of the Church, The. *Ecclesiæ spiritualis.* Truth itself is the Spiritual of the Church, and good itself is its Celestial. But with different persons truth and good are differently understood ; such, therefore, as is the understanding of truth, such is the truth with every one. The case is similar in regard to the understanding of good. A. 5354.

Spiritual of the Lord's Mercy, The. *Spirituale Misericordiæ Domini.* See Celestial of the Lord's Mercy.

Spiritual of the Natural, The. *Spirituale Naturalis.* See Spiritual.

Spiritual of the Rational, The. *Spirituale Rationalis.* See Spiritual.

Spiritual Offspring. *Proles spirituales.* The marriage of good and truth is the marriage of love and wisdom ; and love and wisdom are the offspring which are born of that marriage. M. 44.

Spiritual Principle of Life, The. *Spirituale vitæ.* The natural principle of life is the pulsation of the heart, and the spiritual principle is the will of the mind. P. 193.

Spiritual Rational, The. *Rationale spirituale.* The Rational of those who are in the appearance, and at the same time in the truth, is a spiritual Rational ; while the Rational of those who are in the appearance, and not at the same time in the truth, is a natural Rational. P. 154.

Spiritual, Rational and Moral Man. *Homo spiritualis, rationalis, et moralis.* He who becomes rational and moral from the world, but not from heaven also, is so as to his outward speech and behaviour only ; but inwardly he is a beast, indeed, a wild beast, because he acts in unity with the inhabitants of hell, where all are such. But he who is rational and moral from heaven also, is truly rational and moral, because he is so in spirit, in speech and body, at the same time ; for the spiritual in the two latter is like their soul, which is the source of action to what is natural, sensual and corporeal ; he also acts in unity with the inhabitants of heaven. T. 564.

Spiritual Sense of the Word, The. *Sensus spiritualis Verbi.*

No one is able to see the spiritual sense except from the Lord alone, and unless he be in genuine truths from Him. For the spiritual sense of the Word treats of the Lord alone and of His Kingdom; and this is the sense in which His angels in heaven are, for it is His Divine Truth there. S. 26. See Word.

Spiritual Sight. *Visus spiritualis.* See Celestial Sight.

Spiritual Style of the Word, The. *Stilus spiritualis Verbi.* The spiritual style consists only of letters, each of which involves a meaning; and there are points above the letters, which exalt the meaning. S. 71. In the Word of the celestial kingdom the goods of love are expressed, and the marks denote affections; while in the Word of the spiritual kingdom the truths of wisdom are expressed, and the marks denote perceptions. 74.

Spiritual Sun, The. *Sol spiritualis.* The case of the spiritual sun is like that of the sphere of affections and therefore of thoughts which encompasses each angel, whereby his presence is realised to others near and far. . . . There is such a sphere about every angel, because it is about the Lord; and the sphere about the Lord is in like manner from Him, and that sphere is the Sun of the spiritual world. W. 291.

Spiritual Temptation. *Tentatio spiritualis.* Spiritual temptation in man is a combat of evil spirits with the angels who are with the man; and this combat is generally felt in his conscience. A. 761.

Spiritual Temptations. *Tentationes spirituales.* Spiritual temptations are nothing else than combats against the evils and falsities that are breathed forth from hell and affect man. P. 25. All spiritual temptations are combats against evils and falsities, therefore against the hells; and these temptations are more grievous in the degree in which they invade the spirit of man, and at the same time his body, and torment both. Canons. "Redemption," vii. 1. See Temptations, Spiritual.

Spiritual Things. *Spiritualia.* Spiritual things are such as are of faith, celestial things such as are of love; also spiritual things are such as are of the understanding, and celestial things such as are of the will. A. 1203. By spiritual things are signified all things that are of faith, consequently all doctrinals, for these are called things of faith, although they are not of faith before they are conjoined to charity. 1832.

Spiritual Things nascent in the Natural. *Spiritualia nascentia in Naturali.* In the state of infancy, when man is being regenerated, spiritual things are therein in potency; for spiritual life successively comes forth as from an egg, from whatsoever age: the age of infancy is, as it were, an egg for the age of childhood, and the age of childhood is, as it were, an egg for the age of adolescence and youth, and this latter is as an egg for adult age; thus man is, as it were, continually being born. A. 4378.

Spiritual Things of Faith, The. *Spiritualia fidei.* The spiritual things of faith are all truths which are from good, that is, from a celestial origin. A. 2504.

Spiritual Truth. *Verum spirituale.* See Celestial Truth.

Spiritual Truth and Celestial Good. *Verum spirituale et bonum caeleste.* The truth which flows from good is called spiritual, and the good from which is truth is called celestial. A. 9550.

Spiritual Truths. *Vera spiritualia.* Spiritual truths relate to the things of heaven and of the Church; in general, to the good of love and the truth of faith. H. 468. See Scientific Truth of the Church.

Spiritual Truths in the Natural. *Vera spiritualia in Naturali.* What spiritual truths in the Natural are, shall now be stated. Truths of faith outside man, spirit and angel, are not truths of faith, for they are not applied to any subject in which they become so; but when they are applied to man, spirit or angel, as a subject, then they become truths of faith; with a difference, however, according to the state of life of each. With those who are just learning them, they are only scientifics; afterwards, if the persons honour them they go farther and become truths of the Church; but when they are influenced by them, and live according to them, they then become spiritual truths; for the good of love and charity, which is solely from the spiritual world, in such case fills them, and causes them to live; for that good is the cause of a person being influenced by them and living according to them. A. 5951.

Spiritual Uses. *Usus spirituales.* There are spiritual uses, which are those of love to God and love towards the neighbour; there are moral and civil uses, which are those of the love of the society and state in which a man lives, and of his fellow-citizens among whom he dwells; there are natural uses, which are those that refer to the love of the world and its necessities; and there are corporeal uses, such as pertain to the love of self-preservation for the sake of uses of a higher order. All these uses are inscribed on a man, and follow in order one after another; and when they exist simultaneously, then one is within the other. T. 746.

Spiritual World, The. *Mundus spiritualis.* By the spiritual world is meant the world where angels and spirits dwell; and by the natural world is meant the world where men dwell. L. 62.

Spiritual World and Natural World, Man's. *Mundus spiritualis et mundus naturalis apud hominem.* In man there is a spiritual world and a natural world. The interiors, which belong to his mind, and relate to the understanding and will, make his spiritual world; but the exteriors, which belong to his body and relate to its senses and actions make his natural world. Whatsoever, therefore, in his natural world, that is, in his body and its senses and actions, exists from his spiritual world, that is, from his mind and its understanding and will, is called a correspondent. H. 90.

Spurious Affection of Truth, The. *Affectio veri non genuina.* The spurious affection of truth consists in willing and desiring truths for the sake of self, thus to acquire honours and pursue gain. A. 8993.

Spurious Conscience, A. *Conscientia spuria.* A spurious

conscience is that which is formed, with the Gentiles, out of that form of religion and worship into which they were born and educated; to act contrary to which, with them, is to act against conscience. When their conscience is founded in charity, mercy and obedience, then they are such as to be capable of receiving a true conscience in the other life, which also they do receive; for they love nothing in preference to, or better than, the truth of faith. A. 1033.

Spurious Faith. *Fides spuria.* Spurious faith is faith in which falsities are mixed with truths. T. 345.

Spurious Good and Spurious Charity. *Bonum spurium et charitas spuria.* Good before repentance is spurious good; so likewise is charity, because good is of charity. C. i. 4.

Spurious Intelligence and Wisdom. *Spuria intelligentia et sapientia.* Spurious intelligence and wisdom is not to see and perceive what is true and good, and thence what is false and evil from within, but only to believe that to be true and good, or false and evil, which is said to be so by others, and then to confirm it. H. 352.

State. *Status.* By state is understood the state of affection and thence of thought. E. 16. By state is meant whatever has relation to love, life, wisdom, affections and joys, and, in general, to good and truth. T. 30. See Substance, Form, State.

State of a Man's Life, The. *Status vitæ hominis.* The state of a man's life is its quality; and as there are in every man two faculties which constitute his life, and which are called the understanding and the will, the state of a man's life is its quality as to the understanding and the will. M. 184.

State of Glorification, The Lord's. *Status Glorificationis Domini.* See State of Humiliation

State of Heaven, The. *Status cæli.* The man who is being generated anew by the Lord has two states: the first state is one of truth, and the second a state of good. So long as the man is in the first state, he is being led to good through truths; but when he is in the second state, he is led through good: this latter state with a man is the state of heaven, for a man is not in heaven until he is in good. A. 9845.

State of Humiliation, The Lord's. *Status humiliatōnis Domini.* That the Lord adored and prayed to Jehovah His Father, is known from the Word in the Evangelists, and that He did this as to a being different from Himself, although Jehovah was in Him. But the state in which the Lord was at such times, was His state of humiliation, the character of which was described in the First Part, namely, that He was in the infirm Human that was from the mother. But in proportion as He put off that Human, and put on the Divine, He was in a different state, which is called His state of glorification. In the former state, He adored Jehovah as one apart from Himself, although in Himself; for His Internal was Jehovah: but in the latter, namely, the state of glorification, He spoke with Jehovah as with Himself, for He was Jehovah Himself. A. 1999.

State of Peace, The. *Status pacis.* The state of peace in the heavens is like the state of dawn on earth; in the state of peace in the heavens, all celestial and spiritual things exist, and thence derive their joyousness, blessedness and happiness, as in the state of dawn on earth all things exist before man as delights and gladnesses. A. 2780.

States of Thought with Man, The two. *Duo status cogitationis apud hominem.* There are two states of thought with man, an external and an internal state; a man is in the external state in the natural world, and in the internal state in the spiritual world: these states make a one with the good, but they do not make a one with the wicked. C.S.W. 39.

Steps of Regeneration, The. *Gradus regenerationis.* The man, who is being regenerated by the Lord, is first in truth, and not in any good of life from truth; next, he is in the good of life from truth, but not as yet from good; afterwards, when he is regenerated, he is in the good of life from good, and then he perceives truth from good and multiplies it with himself: these are the steps of regeneration. A. 6396.

Style of the Word, The. *Stylus Verbi.* The style of the Word is such that there is holiness in every sentence, and in every word; yea, in some places in the very letters: hence the Word conjoins man with the Lord, and opens heaven. S. 3.

Subject of Touch, The. *Subiectum tactus.* The subject of touch is the skin with which a man is encompassed: the very substance and form of the skin cause it to feel the things applied to it; the sense of touch is not in the things which are applied, but it is in the substance and form of the skin, which are the subject; this sense is merely an affection of the subject from the things applied. W. 41.

Subjects. *Subiecta.* In the other life, one society cannot have communication with another, or with anyone, except through spirits sent forth by them; these emissary spirits are called subjects, for they speak through them as through subjects. . . . Hence it may be known that the spirits and genii with man are no other than subjects, through whom he has communication with hell; and that the celestial and spiritual angels are subjects, through whom he has communication with the heavens. A. 5983.

Submission. *Submissio.* There is a chain of subordination, and thus of application, consequently of submission, from the First of Life, or the Lord: in this chain the things which are in a lower place, because they ought to be subservient to the higher, must be in submission; without their submission there can be no conjunction. A. 3091.

Subordination. *Subordinatio.* There are in a man who is in the kingdom of the Lord, or who is a kingdom of the Lord, celestial things, spiritual things, rational things, scientifics and sensuals. These are in subordination among each other. Celestial and spiritual things hold the first place, and are of the Lord; rational things are subordinate and subservient thereto;

scientifics again are subordinate and subservient to rational things ; lastly, sensuals are subordinate and subservient to scientifics. The things which are subservient, or which serve, are respectively servants, and in the Word are called servants. A. 2541.

Substance, Form, State. *Substantia, Forma, Status.* By substance we at the same time mean form, because every substance is a form ; and the quality of a form is its state, the perfection or imperfection of which results from order. T. 52.

Succenturiate Brains. *Cerebra succenturia.* Certain animals, inasmuch as they are devoid of understanding, have two, as it were, succenturiate brains within the orbits of their eyes, for their Intellectual depends on their sight. A. 4407.

Successive Order. *Ordo successivus.* In successive order, one thing succeeds and follows another, from the highest things even to the lowest. S. 38. There is successive order, and there is simultaneous order. In successive order things pure and perfect appear above, and those less pure and perfect appear below. The three heavens are in successive order, one above another ; and in the higher heavens all things are pure and perfect, and in the lower they are less pure and perfect. Simultaneous order exists in lower things, and fully in the lowest ; for the higher things let themselves down and repose themselves in the order which is called simultaneous in which the pure and perfect things, which were higher, are in the midst or centre, and the less pure and perfect, which were lower, are in the circumferences. E. 1086. He who does not understand how the case is with order in successive [degrees], is unable to know how the case is with influx ; therefore the subject shall be briefly stated. As the truth which proceeds immediately from the Lord is from the Infinite Divine itself, it cannot possibly be received by any living substance which is finite, thus not by any angel ; wherefore the Lord created successive [degrees or substances], through which as media the Divine Truth proceeding immediately might be communicated. But the first successive [substance] from this is still too full of the Divine to be received by any living substance which is finite, thus by any angel ; wherefore the Lord created another successive [degree or substance], through which the Divine Truth proceeding immediately might be capable of being received as to some portion : this successive [degree] is the truth Divine which is in heaven. The first two [degrees] are above the heavens, and are, as it were, radiant belts from a flaming [substance], and encompass the Sun, which is the Lord. Such is the successive order even to the heaven nearest to the Lord, which is the third heaven, where are those who are innocent and wise. From this they are continued successively even to the last heaven, and from the last heaven to the sensual and corporeal [degree] of man, which receives the influx. . . . Influx is circumstanced according to those successions, for the Divine Truth which proceeds immediately from the Divine Good flows in successively ; and in the way, or around each new successive [degree], it becomes more general, and thus grosser and more

obscure, and it becomes slower, and thus more inert and colder. From these considerations it appears what is the character of the Divine Order of successive [degrees], and consequently of Influxes. A. 7270.

Successive Order becoming Simultaneous Order. *Ordo successivus fit ordo simultaneous.* The highest things of successive order become the inmost of simultaneous order, and the lowest things of successive order become the outermost of simultaneous order. It is comparatively as if a column of steps were to sink down and become a body cohering in a plane. S. 38.

Successive Order of Discrete Degrees, The. *Ordo successivus graduum altitudinis seu discreti.* The successive order of these degrees is from the highest to the lowest, or from the top to the bottom. . . . When the degrees of altitude, or the discrete degrees, are in successive order, they may be compared to a column divided into three steps, up which and down which ascent and descent are made. In its upper storey are things perfect and most beautiful ; in the middle storey are things less perfect and less beautiful ; but in the lowest storey are things still less perfect and less beautiful. W. 205.

Successive Order, The, of Goods from the Inmost. *Ordo successivus bonorum ab intimo.* The inmost of good is the Lord Himself, consequently the good of love which is immediately from Him ; the good that succeeds next is the good of mutual love ; afterwards follows the good of charity towards the neighbour, and lastly comes the good of faith. This is the successive order of goods from the inmost. A. 9683.

Sun of the Spiritual World, The. *Sol mundi spiritualis.* God Himself is a Man. The first proceeding from His Love and Wisdom is that spiritual fiery [sphere] which appears before the angels as a Sun. W. 97. See Spiritual Sun.

Superior and Inferior Heavens, The. *Superiores celi et inferiores celi.* There are three heavens : the third or inmost heaven is where the angels are who are in celestial love ; the second or middle heaven is where the angels are who are in spiritual love ; and the first or ultimate heaven is where the angels are who are in spiritual-natural love. The third or inmost heaven is conjoined with the second or middle by intermediate angels, who are called celestial-spiritual and spiritual-celestial angels ; these, together with the angels of the third or inmost heaven, constitute the higher heavens ; but the rest in the second or middle heaven, together with those who are in the first or ultimate heaven, constitute the lower heavens. E. 322.

Superior Heavens. *Celi superiores.* The heavens are distinguished into two kingdoms, the celestial and the spiritual ; the celestial kingdom makes the superior heavens, and the spiritual kingdom the inferior heavens. A. 10,150.

Support, The. *Firmamentum.* See Basis, Containant and Support.

Supreme Sense of the Word, The. *Sensus supremus Verbi.* See Sense of the Word.

T.

Temporary Things. *Temporaria.* See Eternal Things.

Temptations. *Tentationes.* Temptations are nothing less than the combats of evil spirits with the angels who are with man. Evil spirits excite all the perverse doings of man, also the thoughts which he has had from infancy, thus both his evils and his falsities, and condemn him. Nothing is more delightful to them than this. The very delight of their life consists in it. But the Lord, by means of the angels, protects man, and restrains the evil spirits and genii from breaking forth as a flood beyond their limits, and beyond man's ability to bear. A. 741. There are many kinds of temptations, in general they are celestial, spiritual and natural; and these ought never to be confounded with each other. Celestial temptations are impossible except with those who are in love to the Lord; and spiritual, with those who are in charity towards the neighbour. . . . With those who are natural, what most of them call temptations and the pains which they call the pangs of conscience, are not temptations, but only anxieties arising from their loves being assaulted; as, when they foresee and are sensible of the loss of honour, the good things of the world, reputation, pleasures, bodily life and the like; but nevertheless these anxieties are usually productive of some good. Furthermore, temptations are also experienced by such as are in natural charity, and consequently by all kinds of heretics, Gentiles and idolaters, arising from such things as assault the life of their faith, which they hold dear. But these are distresses imitative of spiritual temptations. 847. Temptations are nothing else but wrestlings of the internal man with the external, or of the spiritual man with the natural; for both want to have dominion, and when dominion is in dispute, a combat ensues, which is here called wrestling. 3927. Temptation is hence: that the angels keep man in goods and truths, whereas evil spirits keep him in evils and falsities. The things which exist with the spirits and angels who are with man, are perceived by man just as if they were in himself. . 4249. Temptations are continual despairs concerning salvation, in the beginning slight, but in process of time grievous, till at last there is a doubt and almost denial of the Divine presence and aid. 8567. See Intellectual Life, Celestial, Spiritual, Natural Temptations.

Temptations from the Angels. *Tentationes ab angelis.* The Lord even admitted into Himself temptations from the angels, who, as far as they were in their proprium, were so far not in good and truth: these temptations are the inmost of all, for they act only into ends, and with such subtlety as to escape all observation; but as far as the angels are not in their proprium, so far they are in good and truth, and incapable of tempting. A. 4295.

Temptations, Spiritual. *Tentationes spirituales.* Spiritual temptations are of the internal man, and assault his spiritual

life; the anxieties on such occasions are not on account of any loss of natural life, but of the loss of faith and charity, and consequently of salvation. A. 8164. Spiritual temptations are distresses of mind induced by evil spirits with those who are in goods and truths. N. 187. See Spiritual Temptations.

Terms. *Termini.* See Adequate Terms.

Terrestrial Loves. *Amores terrestria.* Terrestrial loves are the loves of self and of gain. A. 3413.

Things Celestial. *Celestia.* It is well known that infants are in innocence and in the goods of love, which are celestial, into which they are first introduced by the Lord, and which are treasured up with the man for use in subsequent periods of his life, and for his use when he comes into the other life; these are what are called the first remains. A. 1548. See Celestial Things.

Things Delectable. *Delectabilia.* The delights which are of good are things desirable, and the pleasantnesses which are of truth are things delectable; for the affection of good is what desires, and in such case the affection of truth is what delights. A. 3589.

Things Desirable. *Desiderabilia.* See Things Delectable.

Things External and Things Internal. *Externa et interna.* Things external are scientifics and the truths of faith; things internal are the things of charity towards the neighbour, and of love to the Lord. A. 4964.

Things Intellectual. *Intellectualia.* Things intellectual are the truths of faith, and things voluntary the goods of faith. A. 770.

Things Successive. *Successiva.* Things successive are not connected continuously, but discretely, that is, distinctly according to degrees; for interior things are altogether distinct from exterior, insomuch that exterior things may be separated, whilst interior things still continue in their life. A. 10,099.

Things Voluntary. *Voluntaria.* See Things Intellectual.

Things which come from the Angels Themselves. *Quæ ab ipsis angelis veniunt.* The things which come from the angels themselves are such as accommodate themselves to man's affection, and in themselves are not good, but they still serve as introductory to the goods and truths which are from the Lord. A. 8728.

Things which make Heaven, The Two. *Sunt duo quæ faciunt cælum.* The two things which make heaven are good and truth. A. 8481.

Things which make Hell, The Two. *Sunt duo quæ faciunt infernum.* The two things which make hell are evil and falsity. A. 8481.

Think Materially, To. *Materialiter cogitare.* Every one who thinks about God from Person only, and not from Essence, thinks materially. T. 623. See To Think Spiritually.

Think Spiritually, To. *Spiritualiter cogitare.* To think spiritually is to think of things as they are in themselves, to see truths

from the light of truth, and to perceive goods from the love of good ; also to see the qualities of things, and perceive their affections, abstractly from matter : but to think materially is to think, see and perceive those things, together with matter and in matter, thus, comparatively, grossly and obscurely. N. 39. To think spiritually is to think intellectually or rationally. H. 464.

Thinking Ill. *Male cogitare.* Thinking ill means thinking from the faith of what is false, and willing ill means willing from the love of evil. A. 9704.

Thinking Spiritually. *Spiritualiter cogitare.* Thinking spiritually is thinking apart from space and time, and thinking naturally is thinking with space and time ; for to every idea of natural thought there adheres something from time and space, which is not the case with any spiritual idea. M. 328.

Thinking Well. *Bene cogitare.* Thinking well means thinking from the faith of truth, and willing well means willing from the love of good. A. 9704.

Third Degree of the Natural Mind of Man. *Gradus tertius mentis naturalis hominis.* See Three Degrees of the Natural Mind.

Third or Inmost Heaven, Those who are in the. *In tertio seu intimo celo.* Those who are in the third or inmost heaven are all in love. E. 443.

Thought, The. *Cogitatio.* By the thought is meant every thing by which man confirms his affection or his love ; for thought is nothing but the form of the will, or that whereby what man wills may appear in light. H. 500. Thought is distinct from conscience, but it flows from conscience ; for those who have conscience think and speak according to it, and their thought is scarcely anything else but an unfolding of those things which are of conscience, and thus it is a separation of those things into ideas, and afterwards into words. A. 1919. Thought is nothing else but internal sight. The thought indeed which is of the natural mind exists in the first place ; but thought out of the perception of truth, which is out of the affection of truth, exists in the last place ; this thought is the thought of wisdom, but the former is thought out of the memory through the sight of the natural mind. W. 404.

Thought of the Good of the Natural, The. *Cogitatio boni Naturalis.* The thought of the good of the Natural is the thought of the rational or internal man in the natural or external man, and indeed from the good thereof ; for it is the rational or internal man that thinks, not the natural or external man. For the former, or the internal man, is in the light of heaven, in which light there is intelligence and wisdom from the Lord ; but the external man is in the light of the world, in which there is no intelligence, and not even life ; wherefore unless the internal man thought in the external, it would not be possible to think at all. A. 3679.

Thoughts. *Cogitationes.* Thoughts are nothing but affections

composed into forms by man's life's love, so that they may appear in light ; for all affection is in heat, and all thought is in light. P. 199. See Perceptions and Thoughts.

Three as a One. *Tria ut unum.* There are three things which flow as one from the Lord into our souls ; these three as one, or this trine, are love, wisdom and use. Love and wisdom of themselves exist only ideally, being only in the affection and thought of the mind ; but in use they exist really, because they are then simultaneously in the act and operation of the body ; and where they exist really, there also they subsist. T. 744.

Three Degrees of Life, The. *Tres gradus vitæ.* There are with man three degrees of life ; for the man who becomes an angel after death, constitutes heaven ; nor is there any other origin either for the angels or for the heavens. The inmost degree of man's life is for the inmost heaven ; the middle degree of life for the middle heaven ; and the outermost degree for the outermost heaven ; and it is on account of the man being such, that is, so formed, and on account of heaven being from the human race, that there are three heavens. A. 9594. There are in every man three degrees of life, the soul, the mind and the sensual body ; and whatever is in a higher degree is in a state of perfection above that which is in a lower degree. T. 498.

Three Degrees of the Natural Mind, The. *Tres gradus mentis naturalis.* All things of the will, that is, all the affections of man's love, make the first degree ; all things of the understanding, that is, all the thoughts of his perception, make the second degree ; and all things of the memory, that is, all the ideas of the thought that is nearest to speech, taken from the memory, compose the third degree. W. 277.

Three Degrees of Wisdom, The. *Tres gradus sapientiæ.* There are three degrees of wisdom, the natural, the spiritual and the celestial. Man is in the natural degree of wisdom while he lives in the world. This degree may there be perfected in him to its highest point, and yet it cannot enter the spiritual degree ; because this degree is not connected with the natural degree continuously, but is conjoined with it by correspondences. After death a man is in the spiritual degree of wisdom ; and this degree is also such that it may be perfected to the highest point, but it cannot enter the celestial degree of wisdom, for this degree is not connected with the spiritual continuously, but is conjoined with it by correspondences. . . . The Lord alone opens the spiritual degree and the celestial degree, and in those only who are wise from Him : and they are wise from the Lord who reject the devil, that is, evil, from themselves. P. 34.

Three Heavens, The. *Tres cæli.* See Three Degrees of Life.

Three Kinds of Goods, The. *Tria genera bonorum.* There are three kinds of goods, which make the three heavens. There is the good of love to the Lord, which is called celestial good, that makes the inmost heaven ; there is the good of charity towards the neighbour, which is called spiritual good, that makes

the second heaven; and there is the good of faith, which is called natural-spiritual good, that makes the ultimate heaven. A. 10,270.

Time. *Tempus.* Time is only an appearance according to the state of affection from which thought comes. P. 49.

Tranquillity. *Tranquillitas.* With those who are about to be regenerated, the case is as follows: that, first of all, they are in a state of tranquillity, or in a state of external peace; for external peace, or peace in externals, is called tranquillity: it is also produced from a Divine state of peace, which is inmost within it, and exists in externals by the removal of lusts and falsities, for these are what cause all unrest. A. 3696.

Transgress, To. *Prævaricari.* Doing good to a friend, without regard to his quality, merely because he is a friend, is natural not spiritual; but doing good to a friend for the sake of the good in him, and especially to account good itself as the friend to be benefited,—this is natural-spiritual; and when one is in this principle he knows that he transgresses if he does good to a friend who is evil, for in such case through him he does evil to others. A. 4992.

Transgressions, Iniquities, Sins. *Prævaricationes, iniquitates, peccata.* Those evils are called *transgressions* which are done in opposition to the truths of faith; those are called *iniquities* which are done in opposition to the goods of faith; and those, *sins*, which are done in opposition to the goods of charity and love; the two former proceed from a perverted understanding, but the latter from a depraved will. A. 9156.

Tribulation. *Afflictio.* Tribulation is infestation from evils and falsities, and spiritual combat against them, which is temptation. R. 377.

Trine, A. *Trinum.* In every complete thing there is a Trine, which is called the first, the middle and the last; also the end, the cause and the effect; and also the esse, the fieri, and the existere. When these things are comprehended, it is also comprehended that every Divine work is complete and perfect in the last; and, likewise, that the whole is in the last, which is a Trine, because in that prior things are together. S. 28. In order than anything may be perfect, there must be a Trine in just order, one under another, and a communication between; and this Trine must constitute a one, no otherwise than as a pillar is a one,—at the top of which is the capital, under this the smooth shaft, and under this again the pedestal. Such a Trine is man: his highest part is his head, his middle part is the body, and his lowest the feet and soles. Cor. 17.

Trine in One God, The. *Quod Trinum sit in uno Deo.* That there is a Trine in one God can be thought of and comprehended, as it can be comprehended that there are soul and body and a proceeding of life from these, in angels and in man. P. 123.

Trine in the Lord Jesus Christ, The. *Trinum in Domino Jesu Christo.* In the Lord Jesus Christ is the Divine Esse itself from which all things are, to which in man the soul corresponds; the

Divine Humanity, to which in man the body corresponds: the proceeding Divine, to which in man activity corresponds. This Trine is One, because from the Divinity from which all things are is the Divine Humanity, and thence from the Divinity from which all things are, through the Divine Humanity, is the proceeding Divine. R. 961.

True Christian, A. *Verus Christianus.* He is truly a Christian who lives as a Christian, that is, as the Lord teaches. A. 1799.

True Conscience, A. *Conscientia vera.* A true conscience is that which is formed by the Lord from the truths of faith. When a man is endowed with this, he fears to act contrary to the truths of faith, because he would thus act against his conscience. This conscience no one can receive who is not in the truths of faith. A. 1033.

True Intelligence and Wisdom. *Vera intelligentia et sapientia.* True intelligence and wisdom consist in seeing and perceiving what is true and good, and thence what is false and evil, and in accurately distinguishing the one from the other, by intuition and interior perception. H. 351.

True Wisdom. *Vera sapientia.* True wisdom consists in perceiving what conduces to the eternal life of any one, and disposing him thereto. E. 338.

True Worship. *Verus cultus.* True worship consists in a life according to the Lord's precepts; and to do the Lord's precepts is to love Him. E. 942. See Humiliation.

Truly Conjugal Love. *Amor vere conjugialis.* Truly conjugal love, considered in itself, is a union of the souls, a conjunction of the minds, and an effort for conjunction in the bosoms, and thence in the body. M. 179.

Truth. *Veritas.* Truth, or faith, in the internal sense, is the same as charity; for all faith is from charity, and faith which is not therefrom is not faith. A. 3121.

Truth. *Verum.* Good, when it is formed so as to appear to the mind and through the mind in speech, is called truth. E. 136. Truth is nothing else but the form of the affection which is of the love. W. 411.

Truth acquired by the Proprium. *Verum a proprio acquisitum.* That is called truth acquired by the *proprium*, which by induction from conceived principles is believed by the *proprium* to be truth, and yet is not so. A. 9039.

Truth apparently in the First Place. *Verum primo loco est apparenter.* Truth is apparently in the first place, when man learns the truth from affection, but does not yet live so much according to it. A. 4243.

Truth averting itself from Good. *Verum dicitur avertere se a bono.* Truth is said to averte itself from good, and to look to doctrinals, when it is no longer concerned about the quality of the life of the man of the Church, but about the quality of his doctrine; when, nevertheless, it is a life according to doctrine which constitutes the man of the Church, but not doctrine separate from life. A. 2454.

Truth by Faith. *Verum fide.* See Truth of the Natural Man.

Truth by Science. *Verum scientia.* See Truth of the Natural Man.

Truth Celestial. *Verum caeleste.* Celestial truth is one thing, and truth celestial is another. Celestial truth is truth which derives its origin from the Celestial; truth celestial is that which derives its origin from truth that is implanted in the Celestial by means of cognitions. A. 1545.

Truth conjoined to Good. *Verum conjungitur bono.* Truth is conjoined to good when a man perceives delight in doing well to his neighbour for the sake of truth and good, but not for the sake of himself or the world. A. 5340.

Truth converted into Good. *In se vertit verum in bonum.* Truth shows and dictates; and when the will does what is thus shown and dictated, it conjoins itself with the truth, and in itself it turns truth into good; for the truth belongs to its love, and what is of the love is good. P. 298.

Truth Divine. *Verum Divinum.* The Divine Law is the same thing with Truth Divine, because the Divine Law signifies the Word, and consequently Truth Divine. A. 7463.

Truth Divine Combating. *Verum Divinum pugnans.* Truth Divine becomes combating by conjunction with the zealous: those who are zealous combat, not indeed from enmity and hostility, but rather from charity; when zeal therefore combats, it only removes those who are in falsity and evil, to prevent their hurting those who are in good and truth. A. 8598.

Truth Divine in Degrees. *Verum Divinum in gradibus.* Truth Divine is not of one degree, but of many. Truth Divine in the first degree, and also in the second, is what proceeds immediately from the Lord: this is above angelic understanding; but Truth Divine in the third degree is such as is in the inmost or third heaven: this is such that it cannot in the least be apprehended by man; Truth Divine in the fourth degree is such as it is in the middle or second heaven: neither is this intelligible to man; but Truth Divine in the fifth degree is such as it is in the ultimate or first heaven: this may be perceived in some small measure by man if enlightened; but still it is such, that a considerable part of it cannot be uttered by human expressions, and when it falls into ideas, it produces a faculty of perceiving, and also of believing that it is so; but Truth Divine in the sixth degree is such as it is with man, accommodated to his perception, thus it is the sense of the letter of the Word. A. 8443.

Truth Divine in the Lord's Human Divine. *Verum Divinum in Humano Divino Domini.* See Divine Truth in the Lord's Divine Human.

Truth Divine in Ultimates. *Verum Divinum in ultimis.* Truth Divine in ultimates is the Word in the letter, such as it is on our earth. A. 9416.

Truth from a Celestial Origin. *Verum ex origine caelesti.* Truth from a celestial origin is the truth flowing from the good

of love to the Lord. A. 9466. Truth from a celestial origin coincides with spiritual good. E. 1152.

Truth from Good. *Verum ex bono.* Truth from good, in the genuine sense, is spiritual good. A. 2227. Whether we speak of charity towards the neighbour, or of truth from good, it is the same thing, since they who are in charity are in the life of truth; that is, a life according to truths Divine is charity. 10,485. See Truth of Good.

Truth from the Divine. *Verum a Divino.* Truth from the Divine is the veriest essential from which are all the essences of things in both the spiritual and the natural worlds. A. 8200. See Celestial of the Spiritual.

Truth going forth or proceeding from Good. *De Vero dicitur quod exeat seu procedat ex bono.* It is said that truth goes forth or proceeds from good, when truth is the form of good, or when truth is good in a form which the understanding can apprehend. A. 5337.

Truth in Act. *Verum actu.* Truth in act is the good of life, or the good of charity. E. 444.

Truth initiated into Good. *Verum bono initiatur.* Truth is initiated into good and conjoined therewith, when man loves God and the neighbour; for then truth enters into good, since good and truth mutually acknowledge each other; for all truth is from good, and truth has respect to good as its end and as its soul, and thus as the source of its life. A. 3175.

Truth intermingled with the Falsity of Evil. *Verum miscetur falso mali.* Truth is intermingled with the falsity of evil, when evils of the life, which are adulteries, whoredoms, murders, hatreds of various degrees, enmities, injustice for the sake of gain, artful and secret thefts and robberies, cunning, deceit, and other things of a similar nature, are confirmed by the sense of the letter of the Word; also when falsities of religion are thus confirmed by those who are in the love of self, and thence in the pride of [their] own intelligence. E. 520.

Truth in the Spiritual or Internal Man. *Verum in spirituali seu interno hominis.* See Truth of the Natural Man.

Truth in the Will. *Verum voluntate.* Truth in the will is no longer the truth of faith, but the good of faith. A. 4984.

Truth in which is Good. *Verum in quo bonum.* See Good which is in Truth.

Truth Natural, not Spiritual. *Verum naturale non spirituale.* Those who are in truth natural-spiritual, say, in general, that the poor and miserable will inherit the heavenly kingdom; but this is to them an ultimate truth, for the interior truth stored up is that those are poor and miserable who are spiritually such, and that it is these who are understood in the Word as inheriting the kingdom of heaven: but those within the Church who are in truth natural not spiritual, say that none can inherit the heavenly kingdom but those who in the world have been reduced to poverty, who live in misery and who are more afflicted than the rest of mankind; they also call riches, dignities and

worldly joys so many means of diverting or removing a man from heaven. A. 5008. See Adscititious Good.

Truth Natural - Spiritual. *Verum naturale spirituale.* See Truth Natural not Spiritual.

Truth not Visible. *Verum non conspicuum.* Truth is said not to be visible, because in a state of desolation it appears as if it had fled away; nevertheless, it is present, for every truth and good which had been given at any time by the Lord to a man, spirit or angel, abides, and nought of it is taken from them; but in a state of desolation, good and truth are obscured by [the man's] own, so as not to appear. Howbeit, when a state of light returns, they are rendered present and visible; hence it is evident what is meant by truth not being visible. A. 6122.

Truth of Doctrine. *Verum doctrinæ.* See Good of Doctrine.

Truth of Faith, The. *Verum fidei.* All that is designated truth of faith which has not as yet any use for its end, or which is not as yet for the sake of life, consequently, which is a matter of knowledge and is kept in the memory, and which is taken up from the memory by the understanding. and thus taught. A. 9230.

Truth of Good, The. *Verum boni.* Good, when rendered manifest in the understanding, is the truth of good. A. 9781. Wisdom cannot exist with man, except by means of the love of becoming wise; if this love be taken away, man is utterly unable to become wise. Wisdom from this love is meant by the truth of good, or by truth from good. M. 88. See Celestial Church, Love of Growing Wise.

Truth of Good, The, which is of the Celestial Man. *Verum boni quod est celestis hominis.* A few words should be said concerning the truth of good which belongs to the celestial man; this truth is indeed called truth, but it is good. In the celestial man there is the good of love towards the neighbour; the good of love to the Lord is his internal, but the good of love towards the neighbour is his external: wherefore, those of the celestial Church who are in love to the Lord are in the internal of that Church, and they who are in love towards the neighbour are in its external; the good of this latter love, namely, of love towards the neighbour, in the celestial man, is what is here called the truth of good. A. 6295.

Truth of Innocence, The. *Verum innocentia.* The truth of innocence, which may be in faith [merely natural], and may be accepted by the Lord, is what is believed to be so from innocence. A. 8078.

Truth of Intelligence, The. *Verum intelligentia.* The truth with man is not the truth of intelligence until it is led by good. A. 4884.

Truth of Peace, The. *Verum pacis.* Peace is as the day-dawn on the earth, which gladdens the mind with a general delight; and the truth of peace is as the light of the early morning. The truth which is called the truth of peace, is the very Divine Truth

in heaven from the Lord, and affects universally all who are there, and makes heaven to be heaven; for peace has in it confidence in the Lord, that He governs all things and provides all things, and that He leads to a good end: when a man is in the belief of these things, then he is in peace; for then he fears nothing, and no anxiety about things to come renders him restless. A. 8455.

Truth of the Good of Innocence. *Verum boni innocentia.* See Good of Innocence.

Truth of Life. *Verum vitæ.* See Good of Truth.

Truth of the Natural, The. *Verum Naturalis.* See Celestial-Natural.

Truth of the Natural Man, The. *Verum naturalis hominis.* The truth of the natural man is the scientific; for the truth in the natural or external man is truth by science, whereas the truth in the spiritual or internal man is truth by faith. A. 9755.

Truth of the Rational, The. *Verum Rationalis.* See Human Rational Truth.

Truth of the Ultimate Degree. *Verum ultimi gradus.* Truth in the ultimate degree is sensual truth, which is the lowest. A. 7729.

Truth purified from Falsity. *Verum purificatum a falso.* Truth is said to be purified from falsity when man is capable of being kept by the Lord in the good of innocence. A. 7902.

Truth Rational. *Verum rationale.* Truth rational is born of sciences and cognitions vivified by an affection corresponding to them; which affection, because it is of the exterior man, ought to serve intellectual truth, which is with the inmost man, as a handmaid serves her mistress, or as a domestic servant serves a lady. A. 1895.

Truth Separated. *Verum separatur.* Truth is separated, when man no longer from truth regards good, but from good regards truth, or, what is the same, when he no longer from doctrine regards life; but from life regards doctrine. As, for example: doctrine teaches this truth, that no one ought to be held in hatred, for whosoever holds another in hatred kills him every moment. Man in his first age scarcely admits this; but as he advances in age, when he is being reformed, he counts it one of those doctrinals according to which he ought to live. At length he lives according to it; in which case he no longer thinks from the doctrinal, but acts from the life; when this is the case, this truth of doctrine is elevated out of the Natural, in fact, it is separated from the Natural and is implanted in good in the Rational; and when this is effected, he no longer suffers the natural man, by any sophistry in itself, to call it in doubt; indeed, he does not suffer the natural man to reason against it. A. 3182.

Truth which in itself is True. *Verum quod in se verum est.* Truth, which in itself is true, is not given except spiritual life be in it; and spiritual life is only in it when it is formed from

the good of charity; for truth is the form of good, and good is the esse of truth. E. 242.

Truths. *Vera.* All things which are of wisdom are called truths. M. 60. See Scientifics, Sensuals, Truths.

Truths and Goods which are not the Lord's. *Bona et vera quæ non Domini.* The truths and goods which are not of the Lord are those which man does for the sake of himself and for the sake of the world as an end. . . . They are also, for the most part, those which man does in a state of misfortune, illness, grief and fear, and not in a free state; for these, too, are for the sake of self. A. 7564.

Truths belonging to Faith and Goods belonging to Love. *Vera quæ fidei et bona quæ amoris.* The things which are inscribed on the internal memory are not called scientifics, because they are subjects of a man's life; but they are called truths belonging to faith and goods belonging to love: these are the things which ought to be interiorly in the scientifics. A. 9922.

Truths by Faith. *Vera fide.* Truths with a man during youth are truths by means of knowledge; but in adult age, if he suffer himself to be regenerated, they become truths by faith. A. 9755.

Truths by Knowledge. *Vera scientia.* See Truths by Faith.

Truths constituent of Man's Life. *Vera quæ fiunt vitæ.* Truths become constituent of man's life when he loves them, thus when he wills them and does them; for he who loves also wills and acts: in a word, truths become constituent of the life when man, from affection, lives according to them. E. 209.

Truths constitute the Form of Good, Why. *Vera constituunt forma boni.* A man acknowledges as truths the things which he loves, and consequently he grasps and acknowledges the truths according to his love; on this ground it is that truths constitute the form of good. A. 9846.

Truths from another Source than from the Lord. *Vera aliunde quam ex Domino.* See Truths in which the Lord is not.

Truths from Good. *Vera ex bono.* Truths from good are truths of faith, on this ground, that faith appertains to good, to such a degree that it cannot possibly exist except where good is. A. 9309. See Truths from which Good is.

Truths from which Good is. *Vera ex quibus bonum.* Truths from which good is are those which man imbibes before regeneration, but truths which are from good are those which he imbibes after regeneration; for after regeneration truths proceed from good, for man then perceives and knows from good that they are truths. A. 4241.

Truths imprinted on the Life. *Vera impressa vitæ.* Truths are said to be imprinted on the life, when they become matters of the will, and hence of act. A. 9386.

Truths in a Natural Form. *Vera in naturali forma.* See Truths in a Spiritual Form.

Truths in a Spiritual Form. *Vera in spirituali forma.* Truths in a spiritual form are such as are in the spiritual sense of the

Word; but truths in a natural form are such as are in the natural sense of the Word. These are distinct from each other, and yet make one by correspondences. E. 790.

Truths initiated and brought Together. *Vera initiata et collata.* Truths are initiated and brought together when scientifics are ruled by truths; and they are ruled by truths when truth is acknowledged because the Lord has so said in the Word. A. 6023.

Truths in Successive Order. *Vera in ordine successivo.* We will briefly explain what is meant by truths in successive order. Each and all things in the whole of nature exist from interior things in order, being derivations and successions; the interior things, however, do not cohere with the exterior by continuity, but are distinct, and are conjoined by projections like fibres, by which they have communication. The nature of the derivations and the successions from them may in general be presented to the idea from fruits, such as citrons, apples, and the like; the outermost parts of which are the skins which encompass them; within these is the pulp which is encompassed; and still more interior are the seeds, which are surrounded with cases outwardly, and these next with coats; under these is the interior pulp, which contains the first form, as a soul, from which again come new trees and new fruits. All these things are in successive order, distinct from one another, and also conjoined; the communication of the interiors with the exteriors is wonderfully effected by a kind of fibrous transition. A. 8603.

Truths in the External Form. *Vera in externa forma.* Truths in the external form are such as those of the Word in the literal sense. A. 9093.

Truths in the Internal Form. *Vera in interna forma.* Truths in the internal form are such as those of the Word in the spiritual sense. A. 9093.

Truths in the Ultimate of Order. *Vera in ultimo ordinis.* There are interior and exterior truths; those which are the lowest are meant by truths in the ultimate of order. A. 8609. Truths in the ultimate of order are the truths of the literal sense of the Word. E. 777.

Truths in which the Lord is not. *Vera in quibus non est Dominus.* Truths which are from another source than the Lord are, in general, those truths in which the Lord is not: He is not in the truths of the man who denies Him and His Divine, or who, while acknowledging Him, still believes that good and truth are not from Him, but from himself, and who consequently claims righteousness for himself. The truths also in which the Lord is not are those which are taken from the Word, especially from the sense of the letter, and are explained in favour of a man's own dominion and profit: these in themselves are truths, because they are from the Word; but they are not truths when they are misinterpreted and thereby perverted. A. 8868.

Truths of Cognitions. *Vera cognitionum.* The truths of cognitions or of doctrinals are those which are of life, and

respect charity towards the neighbour and love to the Lord. A. 3420.

Truths of Conscience. *Vera conscientia.* The truths of conscience are various, being according to each one's religion; and to these, provided they are not contrary to the goods of faith, the Lord is unwilling to do violence, because man is imbued with them, and attaches sanctity to them. A. 2053.

Truths of Faith, The. *Vera fidei.* The truths of faith are all doctrinals relating to life eternal, to the Lord's kingdom, and to the Lord. A. 2049. The truths of faith, which are with man, are appearances of truth, to which the fallacies that are of the senses adjoin themselves, and, to these, falsities which are of the lusts of the love of self and the love of the world. 2053. The knowledges of good from the Word, or from doctrine thence derived, are called truths of faith. 5280. See Interior Truths of Charity.

Truths of Faith from Love. *Vera fidei ex amore.* Truths of faith from love are those which treat of love to the Lord and of charity towards the neighbour, for these are the truths which are dictated by love. A. 9841.

Truths of Faith implanted in Good. *Vera fidei implantata in bono.* The truths of faith are implanted in good when a man wills the truth, and when he loves and does it. A. 9294.

Truths of Faith not conjoined with their own Good. *Vera fidei non conjuncta suo bono.* Truths of faith not conjoined [with their own good] are those learned from others, which enter no farther than into the memory, and abide there as scientifics. A. 9176.

Truths of Good. *Vera boni.* Truths of good are those truths which proceed from good, and which the good flowing in through the internal man into the external has with it. A. 4385. While a man is regenerating, he is led by faith in the understanding or in doctrine to faith in the will or life; that is, by the truth of faith to the good of charity; and when he is in the good of charity, he is regenerate; in which case from that good he produces truths, which are called truths of good. 8042.

Truths of Good and Goods of Truth. *Vera boni et bona veri.* All the truths of good and the goods of truth are holy, because from the Lord alone. They are called truths of good and goods of truth, because, with the man who is being regenerated, and still more with him who has been regenerated, truths belong to good and goods to truth, for truths constitute the life of the understanding, and good the life of the will; and, with the regenerate, the understanding and the will make one mind, and communicate reciprocally, the truths which are of the understanding with the good which is of the will, and the good which is of the will with the truths which are of the understanding. A. 9300.

Truths of Life. *Vera vitæ.* Words or truths become truths of life by doing them. E. 329.

Truths of Love. *Vera amoris.* Those truths are called truths

of love which are elsewhere termed celestial truths, for they are cognitions respecting charity towards the neighbour and respecting love to the Lord; in the supreme sense, in which the Lord is treated of, they are truths of Divine Love. A. 3762.

Truths of the External Man. *Vera externi hominis.* The truths of the external man are the scientifics and doctrinals which he has learned first from his parents, and also from his masters, and next from books, and lastly by his own study. The good of the external man is the pleasure and delight which he perceives in those truths. A. 3952.

Truths of the Good of Doctrine. *Vera boni doctrina.* The truths of the good of doctrine are the doctrinals of love to the Lord and of charity towards the neighbour, which are said to be conjoined with good in the natural man when it is pleasant and delightful to know them for the sake of doing them. A. 3709.

Truths of the Natural Man, The. *Vera naturalis hominis.* The truths of the natural man are scientific truths, which are under the view of the rational man, and the cognitions of truth are what are under the view of the spiritual man; cognitions of truth are what the natural man knows from the Word, and scientific truths are what the natural man sees from the Rational, by which also he is accustomed to confirm the truths of the Church. E. 406. See Scientific Truths.

Truths the Forms of Good. *Vera forma boni.* Truths which are from good are said to be the forms of good, because they are nothing else than goods formed. . . . But, inasmuch as the term "form" savours of human philosophy, we will illustrate it by an example, whence it will be evident that truths are the forms of good. In civil and moral life there is honesty and decorum. Honesty consists in willing well to anyone from the heart in those things which are of civil life, and decorum consists in testifying the same through the speech and behaviour; thus decorum regarded in itself is nothing else than the form of honesty, for thence is the origin of decorum. Wherefore, when honesty manifests itself through decorum, or decorously through the speech and behaviour, honesty appears in every detail of decorum; so that whatsoever is delivered through the speech, and displayed through the behaviour, appears honest, and is the form or image through which honesty shines forth; thus they make one, as do the essence and its form, or the essential and the formal. A. 4574.

Truths, to do. *Facere vera.* To do truths is to perform uses. W. 251.

Truths, To love, from Corporeal Affection. *Amare vera ex affectione corporea.* To live according to truths, and to love them from corporeal affection, is to love them for the sake of self, its reputation, honour, or gain. H. 468.

Truths, To love, from Spiritual Affection. *Amare vera ex affectione spirituali.* To love truths from spiritual affection is to love what is just and equitable because it is just and equitable,

and what is sincere and upright because it is sincere and upright, and what is good and true because it is good and true. H. 468.

Truths which have with them their own Good. *Vera secum habent suum bonum.* The truths which have with them their own good are those which when heard produce affection. A. 9176.

Two Internals with Man, The. *Sunt duo interna apud hominem.* There are two internals with man, one beneath and the other above. The internal which is beneath, is that in which man is, and from which he thinks, whilst he lives in the world; for it is natural. This, by way of distinction, we shall call the interior. But the internal which is above, is that into which man comes after death, when he comes into heaven. All the angels of heaven are in this internal; for it is spiritual. It is this internal which is opened to the man who shuns evils as sins; but it is kept shut to the man who does not shun evils as sins. E. 940.

Two Kingdoms, The. *Duo Regna.* There are two kingdoms of which heaven consists, the celestial kingdom, and the spiritual kingdom; the celestial kingdom is the inmost or third heaven, and the spiritual kingdom is the middle or second heaven; the good, in which the celestial are, is called celestial good, and that in which the spiritual are, is called spiritual good: celestial good is the good of love to the Lord, and spiritual good is the good of love towards the neighbour. A. 5922.

Two Lives, The. *Sunt binæ vitæ.* There are two lives, which make one in man, the life of truth and the life of good. The life of truth is the life of his understanding, but the life of good is the life of his will. E. 419.

U.

Ultimate, The. *Ultimum.* See Inmost, Mediate and Ultimate of Man.

Ultimate and General Truth, An. *Verum ultimum et commune.* It is an ultimate truth to the spiritual man, that all Divine truths may be confirmed from the literal sense of the Word, and also by things rational or intellectual with those who are illustrated. This ultimate and general truth is also acknowledged by the natural man; but he believes simply, that all that is true which may be confirmed from the Word, and especially that which he himself has thence confirmed: herein therefore they agree, that all Divine truth may be confirmed; but this general truth they regard differently. A. 5008.

Ultimate Degree in the Heavens, The. *Ultimum gradum in cælis.* See Inmost Degree in the Heavens.

Ultimate End or Effect. *Finis ultimus qui vocatur effectus.* That in which the end subsists is the last or ultimate end, which is called the effect. W. 168.

Ultimate Natural, The. *Naturales ultimi.* There are in the Church those who are spiritual, and those who are natural, and the natural are interior, middle and ultimate. The ultimate

are the sensual who do not elevate themselves, as to the thought, beyond the sense of the letter of the Word. E. 355.

Ultimate of Divine Order in the Church, The. *Ultimum ordinis Divini in Ecclesia.* The external of the Church, of worship and of the Word, is the ultimate of Divine order in the Church, and is the Natural. E. 69.

Ultimate of Innocence, The. *Ultimum innocentix.* The ultimate or outermost of innocence is in ignorance, such as exists among the Gentiles. A. 3519.

Ultimate of Order, The. *Ultimum ordinis.* The Natural is in the ultimate of order. A. 3721. That truth is the ultimate of order may appear from this consideration, that good cannot terminate in good, but in truth; for truth is the recipient of good. 3726.

Ultimate of the Celestial Kingdom, The. *Ultimum regni cælestis.* See Conjunction of the Celestial Kingdom and the Spiritual Kingdom.

Ultimate of the Intellectual, The. *Ultimum intellectualis.* See Sensual Scientific.

Ultimate of the Voluntary Part, The. *Ultimum voluntarii.* See Sensual Scientific.

Ultimate or First Heaven, The. *Cælum ultimum seu primum.* The ultimate heaven is called the court, because in it are they who are in the good of faith, and not yet in the good of charity towards the neighbour. A. 9741.

Ultimate Sense of the Word, The. *Sensus ultimus Verbi.* The ultimate sense of the Word is the literal sense. A. 9406.

Ultimate Sensual of Man, The. *Ultimum sensualis hominis.* By the ultimate sensual of man is meant . . . the ultimate of thought and affection, which is first opened with infants, and which is of such a nature that they think of nothing else, and are influenced by no other objects than those which make one with the sense of sight, hearing, smell, taste and touch. E. 543.

Ultimate Truths. *Ultima vera.* Ultimate truths are knowledges from the sense of the letter of the Word. E. 419.

Ultimates. *Ultima.* Ultimates, which are boundaries, are those things which are called natural things; for spiritual and celestial things terminate in natural things. A. 4240.

Ultimates of Man, The. *Ultima hominis.* See Inmost of Man.

Ultimates of the Church, The. *Ecclesix ultima.* The representatives which were in the Ancient Church, and which were also instituted amongst the descendants of Jacob, were the ultimates of the Church; whereas the things which they signified and represented were the internal things of the Church. A. 6592.

Ultimates of the Natural Man, The. *Ultima naturalis hominis.* See Sensual Things.

Ultimates of Truth and Good, The. *Ultima veri et boni.* The ultimates of truth and good are of such a quality as the ultimate truths of the sense of the letter of the Word. E. 419.

Ultimates or Last Things, The. *Ultima.* Last things are all things of the mineral kingdom in general and in particular,

which are matters of various kinds, of stony, saline, oily, mineral, metallic substance, covered over with soil consisting of vegetable and animal elements broken up into the finest mould. W. 65. See Originant Primes.

Understanding, The. *Intellectus.* The understanding is the sight of the mind. A. 9165. See Will.

Understanding, A Man's. *Intellectus hominis.* A man's understanding is nothing else than the will unfolded and formed, so that its quality may appear in aspect. A. 4985.

Understanding of Good, The. *Intellectus boni.* See Understanding of Truth.

Understanding of Truth, The. *Intellectus veri.* The understanding of truth is the understanding of such things as pertain to faith, and the understanding of good is the understanding of such things as pertain to love and charity. E. 240.

Union. *Unio.* There is union when the countenance, the words of the mouth and the gestures agree with the thought. A. 2018.

Uniting Medium, The. *Unit.* Celestial things are all those which are of love to the Lord and love towards the neighbour. It is the Lord who gives love and charity, and it is the Church that receives them. The uniting medium is conscience, in which love and charity are implanted. A. 1831.

Union, The, of the Lord's Divine Spiritual in His Divine Celestial. *Unitio Divini spiritualis Domini in Divino Cœlesti Ipsius.* As regards the state of the union of the Lord's Divine spiritual in His Divine celestial, it is the very marriage of good and truth, whence comes the heavenly marriage, which marriage is the Lord's kingdom in the heavens and the earths. A. 2618.

Universal, The. *Universale.* The Divine is universal from veriest singulars; and these Divine veriest singulars are what is called the universal, and the veriest singular Divine is also infinite. P. 294.

Universal Bond, The. *Vinculum universale.* The universal bond is the Lord, therefore love from Him, and hence love to Him. The singular bonds are derived from this, and they are those of mutual love and charity towards the neighbour. A. 9613.

Universal Conjugal Sphere, The. *Universalis sphaera conjugalis.* The universal conjugal sphere proceeds from the Lord, and pervades the universe from its primes to its ultimates, thus from angels even to worms. The reason why such a sphere of the marriage of good and truth proceeds from the Lord, is that it is also the sphere of propagation, that is, of proliferation and fructification; and this sphere is the same as the Divine providence for the preservation of the universe by means of successive generations. M. 92.

Universal of Faith, The. *Universale fidei.* The universal of faith is that which must be in all things of it, in general and in particular. F. 35.

Universally Reigning. *Universaliter regnans.* Universally

reigning is said of what fills the whole mind of man, that is, both his thought and his will. What a man loves above everything else, and regards as his ultimate end, is such a reigning principle; and this is in all the minutest particulars of his will and his thought. A. 7648.

Universals. *Universalia.* The universal of all is that the Lord united His Human to the Divine Itself; and that hence man has peace and salvation; and it is likewise a universal that man ought to be conjoined to the Lord, which is effected by regeneration, that he may have peace and salvation. A. 10,730.

Universals of Creation, The. *Universalia creationis.* Good and truth are the universals of creation. M. 84.

Universals of Heaven, The. *Universalia cœli.* The universals of heaven are these three loves: the love of dominion from the love of use, the love of possessing the goods of the world from the love of doing uses by means of them, and truly conjugal love. M. 261.

Universals of Hell, The. *Universalia inferni.* The universals of hell are these three loves: the love of dominion from the love of self, the love of possessing the goods of others from the love of the world, and scortatory love. M. 261.

Use. *Usus.* Use consists in a person fulfilling his duty, and acting in his employment uprightly, faithfully, sincerely and justly. E.(D.W. xi.) Love cannot rest unless it is doing something; for love is the very activity of life: neither can wisdom exist and subsist except when it is doing something from love and with love; and doing is use: wherefore, we define use to be doing good from love by means of wisdom; use is good itself. M. 183.

Uses. *Usus.* By uses are meant goods, and, therefore, by doing uses is meant doing goods; and by doing uses or goods is meant serving others and ministering to them. P. 215. Uses, during man's life in the world, consist in every one discharging aright his function in his own station, thus in serving his country, societies and the neighbour, from the heart, and in acting with sincerity with his associates, and in performing duties wisely according to the character of each. A. 7038. All the goods which are called goods of charity, are nothing but uses, and uses are nothing but works towards our neighbour, our country, the Church and the Lord's kingdom; charity itself also, viewed in itself, does not become charity until it comes into act and becomes a work. 6073. Those things which by creation in order are from God Man, that is, from the Lord, are called uses; but those that are from the proprium of man are not called uses; for the proprium is hell, and those things are contrary to order. W. 298.

Uses, The, for perfecting the Rational. *Usus ad perficiendum Rationale.* The uses for perfecting the Rational are all things that teach [respecting uses for sustaining the body], all the sciences and studies which belong to natural, economical, civil and moral affairs; these are learned either from parents and

masters, or from books, or from intercourse with others, or from the mind itself through reflection on those materials. W. 332.

Uses for receiving the Spiritual from the Lord, The. *Usus ad recipiendum Spirituale a Domino.* The uses for receiving the Spiritual from the Lord are all the things that belong to religion and to worship; all things that teach the acknowledgment and knowledge of God and the knowledge and acknowledgment of good and truth and thus eternal life; these, in the same way as the various branches of learning, are imbibed from parents, masters, discourses and books, and especially through lessons in life in keeping with other instructions: in the Christian world, through doctrines and discourses from the Word, and through the Word from the Lord. W. 333.

Uses for sustaining the Body. *Usus ad sustentandum corpus.* The uses for sustaining the body comprise its nourishment, clothing, habitation, recreation and enjoyment, protection and conservation of state. W. 331.

Uses from the Lord. *Usus a Domino.* By uses from the Lord are meant all things that perfect the Rational of man, and cause him to receive the Spiritual from the Lord. W. 336.

Uses to the Lord. *Usus in Dominum.* Uses to Him consist in doing good to the Church for the sake of the salvation of souls. R. 729.

V.

Vastation. *Vastatio.* That the last time of vastation must come before a New Church can arise, is frequently declared by the Lord in the Prophets; and it is there called vastation, in reference to the celestial things of faith, and desolation in relation to the spiritual things of faith. It is also called a consummation, and a cutting off. A. 411.

Vastation; Desolation. *Vastatio; Desolatio.* That those who are reformed are reduced into ignorance of truth or desolation, even to grief and despair, and that then first they have comfort and help from the Lord, is at this day a thing unknown, by reason that few are reformed. Those who are such that they can be reformed, if not in the life of the body yet in the other life, are brought into this state, which is very well known in the other life, and is called vastation or desolation. Those who are in such vastation or desolation are reduced even to despair; and when they are in this state, they receive comfort and help from the Lord, and are at last taken away thence into heaven, where they are instructed among the angels, as it were, anew, in the goods and truths of faith. A. 2694.

Vastations. *Vastationes.* Vastations in the other life in which those are who are in the good of faith, are vastations of falsity. But vastations with those who have not been in the good of faith, but scientifically in some truth of faith, yet in the

life of evil, are vastations of truth. Those who are vastated as to falsities, successively imbibe the truths and goods of faith and charity; but those who are vastated as to truths, successively put off truths, and put on the evils which have been of their life. A. 7474.

Vegetables, Imperfect. *Vegetabilia imperfecta.* See Vegetables, Perfect.

Vegetables, Less Perfect. *Vegetabilia minus perfecta.* See Vegetables, Perfect.

Vegetables, Perfect. *Vegetabilia perfecta.* The subjects of the vegetable kingdom comprise the perfect, the less perfect and the imperfect: the perfect are trees of fruit, the less perfect are trees yielding juice, and shrubs, and the imperfect are grasses. But vegetables out of their spiritual ground inherit this, that they are uses. W. 346.

Vegetative Souls. *Animæ vegetativæ.* Vegetative souls are souls of use, which are the ultimate effects of life. E.(D.W. xii. 5.)

Verity of Faith, The. *Veritas fidei.* See Acknowledgment.

Very Being of the Regenerating Man, The. *Ipsium esse hominis qui regeneratur.* See Esse; Existere.

Very Reality. *Ipsum.* Very reality is said of that which alone is; and One Only Reality of that from which every other thing is. W. 45.

Very Self, The. *Ipsum.* God is the Very Self, because He is Love itself and Wisdom itself; or, because He is Good itself, and Truth itself, and, consequently, Life itself. Unless these were the Very Self in God, they would not be anything in heaven and the world, since there would be nothing in them having relation to the Very Self, every quality having its quality from this, that there is a self from whence it is, and to which it has relation so as to be such as it is. T. 25.

Vessels. *Vasa.* Man is nothing else but an organ, or vessel, which receives life from the Lord; for man does not live from himself. The life which flows in with man from the Lord is from His Divine Love. This love, or the life therefrom, flows in and applies itself to the vessels which are in man's Rational, and in his Natural. These vessels with man are in a contrary situation relatively to the influent life, in consequence of the hereditary evil into which man is born, and of the actual evil which he procures to himself. But in proportion as the influent life can dispose the vessels to receive it, so far it does dispose them. Those vessels in the rational man, and in his natural, are the things which are called truths, which in themselves are nothing but perceptions of the variations of the forms of those vessels, and of the changes of state according to which, in different ways, the variations exist, which are effected in the most subtle substances, by methods inexpressible. A. 3318.

Violation of the Spiritual Marriage, The. *Violatio conjugii spiritualis.* By the spiritual marriage is meant the marriage of the Lord and the Church,—and thence also the marriage of good and truth; and because this marriage of the Lord and the Church,

and therefore the marriage of good and truth, is in each and all things of the Word, it is the violation of the Word that is meant here by the violation of spiritual marriage; for the Church is from the Word, and the Word is the Lord. M. 516.

Violation of the Word, The. *Violatio Verbi.* The violation of the Word is effected by those in the Christian Church who adulterate its goods and truths; and those do this who separate the truth from good, and good from truth; also who assume and confirm appearances of truth and fallacies as genuine truths; and likewise, who know truths of doctrine from the Word, and live wickedly; and other such. These violations of the Word and of the Church correspond to the prohibited degrees enumerated in Leviticus xviii. M. 519.

Visionary Faith. *Fides visionaria et præpostera.* Visionary and preposterous faith is falsity made to appear like truth by an ingenious confirmation of it. T. 345.

Visitation. *Visitatio.* The last time of the Church in general, and of each individual in particular, is in the Word called visitation, and precedes judgment; and thus visitation is nothing else than an exploration as to quality, namely, the quality of the Church in general, or of a man in particular, which exploration is expressed in the sense of the letter by Jehovah going down and seeing. A. 2242. The act of examining what men are, and also the separation of the good from the evil, is visitation; and the good are then removed, and the evil left behind. J. 61.

Vital Heat of Man, The. *Calor vitalis hominis.* Love is actually the vital heat of man, for it is known that man grows warm from love; and faith is actually the light of man, for it may be known that man is enlightened by faith. A. 7082.

Voluntary, The. *Voluntarium.* See Intellectual.

Voluntary and Intellectual Things. *Voluntaria et intellectualia.* Voluntary and intellectual things are those of charity and faith. A. 710.

Voluntary Evil. *Malum voluntarium.* Whether we speak of voluntary evil, or of concupiscence, it is the same thing; for voluntary evil is concupiscence, since that which is of man alone desires nothing but its own, and not anything of the neighbour, or anything of God, except for the sake of itself. A. 10,283.

Voluntary Life. *Vita voluntaria.* See Intellectual Life.

Voluntary Sense. *Sensus voluntarius.* See General Sense.

Voluntary Things. *Voluntaria.* See Scientific Truths.

W.

Way to Heaven, The. *Via ad cælum.* The acknowledgment of the Lord, and faith in and love to Him, are the way to heaven; and it is the Word which teaches the way. J. 55.

Why the Word Exists. *Quod Verbum usque fit.* The reason

why the Word still exists is, that it is Divine and the Lord is in it. R. 735.

Will, The. *Voluntas.* When the will is spoken of, the affection which is of love is meant; for the will of man is nothing else, this affection being what rules man, for the affection of love is his life. A. 7342. The will is the whole man as to its very form, both the general form and the particular form of all things; and the understanding is its partner, as the lungs are the partner of the heart. Beware of cherishing an idea of the will as something separate from the human form; for it is that same form. W. 403. Will in itself, is nothing else but the affection of some love, and consequently of some delight; for it is something pleasurable, and the state of pleasure therefrom, that causes one to will. T. 570. The will is not a kind of spiritual abstract something, but a substantial subject formed for the reception of love from the Lord; nor is the understanding a kind of spiritual abstract something, but a substantial subject formed for the reception of wisdom from the Lord. E.(D.W.v.)

Will, The, and the Understanding make one Mind. *Quomodo Voluntas et Intellectus unum mentem faciunt.* The will and understanding make one mind, as good and truth make one; for there is a similar marriage between the will and the understanding, as between good and truth. Life. 43.

Will, Good Pleasure, Leave and Permission. *Ex Voluntate, ex beneplacito, ex venia, et ex permissione.* The things which are from Will and Good Pleasure, are from the laws of order as to good, and so also are several things which are from Leave, and some likewise which are from Permission. But when man separates himself from good, he then casts himself into the laws of order which are of truth separate from good, and which are such that they condemn him; for all truth condemns man and casts him down into hell, but the Lord, out of good, that is, out of mercy, saves him, and raises him up to heaven: hence it is evident that it is man himself who condemns himself. A. 2447. The things which are from the Lord are either nearer to or more remote from Him; and they are said to be from His Will, from His Good Pleasure, from Leave, and from Permission. The things which are from the Will are nearest to the Lord; those which are from Good Pleasure are somewhat more remote from Him; those which are from Leave are still more remote; and those which are from Permission are most remote from Him. These are the degrees of the influx and the reception of the Divine. 9940.

Will, The state itself of the. *Ipsa status voluntatis.* The state itself of the will is liberty; for what I will, this I choose, this I desire, because this I love and acknowledge as good. A. 3158.

Will, To proceed from the. *Procedere ex voluntate.* The will, or love, is the man himself; for the things which proceed belong to that from which they proceed. To proceed is to be produced and presented in suitable form, so as to be perceived and seen. H. 474.

Will, To. *Velle.* To will is to love to do. H. 16.

Willing Ill. *Male velle.* See Thinking Ill.

Willing Well. *Bene velle.* See Thinking Well.

Wisdom. *Sapientia.* Wisdom is predicated only of the life [in the man who is true and good]; he is introduced to wisdom or to life by learning and knowing, or by sciences and cognitions. A. 1555. It is wisdom, to do truths from love. 10,336. See Intelligence.

Wisdom and Intelligence. *Sapientia et Intelligentia.* Wisdom is of truth from good, for then man relishes good in truth; but intelligence is of truth by which good [is produced], for then man has not yet a relish for good in truth, but is affected with truth because it is truth. E. 318.

Wisdom; Intelligence. *Sapientia; Intelligentia.* Wisdom consists in perceiving, willing and doing; intelligence in knowing and perceiving. E. 14.

Wisdom, Intelligence, Knowledge and Work. *Sapientia, intelligentia, scientia, et opus.* He is wise who does truths from love; intelligent, who does them from faith; knowing, who does them skilfully. And work is what is effected by them; thus work is the effect in which they conjoin themselves. Wherefore, no one can be called wise, or intelligent, or skilful, in a genuine sense, who does not do; for both wisdom, and intelligence, and knowledge are of the life, and not of doctrine without life. A. 10,331.

Wisdom of the Heart. *Sapientia cordis.* It is the part of a wise one in heart, and is wisdom of the heart, to do good from love. A. 10,336.

Wise Man, The. *Homo sapiens.* The human mind grows like the body; but the latter grows in stature, while the former grows in wisdom; and thus it is exalted from one region to another,—from the natural to the spiritual, and from this to the celestial; in the latter region a man is wise, in the former intelligent, and in the first, or lowest, he has knowledge: but this exaltation of the mind proceeds only by degrees, in proportion as a man acquires truths and unites them to good. T. 152.

Wise, The. *Sapientes.* In heaven they are called wise who are in good; and they are in good in heaven who apply Divine truths immediately to life. H. 348.

Word, A, against the Son of Man. [*Verbum*] *contra Filium hominis.* See Blasphemy against the Holy Spirit.

Word, The. *Verbum.* The Word is the Lord as to Divine Truth; by that truth all things in heaven and in hell are arranged in order; hence, also, is all order on earth; all miracles were done by it; in short, Divine Truth has in it all power, so that it is essential power. A. 8200. The Word is the Divine passing through all the heavens. 10,127. The natural Word, such as is in the world in Christendom, contains within itself both the spiritual Word and the celestial Word; for the spiritual sense of our Word is the Word in the heavens which constitute the Lord's spiritual kingdom; and the celestial sense of our Word,

which is its inmost sense, is the Word in the heavens which constitute the Lord's celestial kingdom. Consequently, in our natural Word is contained both the spiritual Word and the celestial Word; but in the spiritual Word and the celestial Word is not contained the natural Word. For this reason the Word of our world is fullest of the Divine Wisdom, and therefore more holy than the Words of the heavens. *De Verbo.* 35. See Divine Truth.

Works. *Opera.* Works are nothing but good and truth itself in outward form; for when the good which is of the will, and the truth which is of the understanding, are put forth into act, they are called works: hence it is evident, that such as the good and truth are, such are the works. A. 6406. By works are understood all things which a man does, speaks and writes, whether they be great and many, or little and few; as, whatever a deputy does in the discharge of his office, whatever a priest does in the same way, whatever a merchant in his, and a peasant in his. E. 839.

Works of Charity, The. *Opera charitatis.* The works of charity are those which flow from charity as their soul; but the works of faith are those which flow from faith. A. 3934. The works of charity consist in doing that which is just and fair, each in his own office, from the love of what is just and fair, and of good and truth. 4783.

Works of Faith. *Opera fidei.* See Works of Charity.

Works of the Body. *Opera corporis.* See Works of the Mind.

Works of the Mind. *Opera mentis.* Works of the mind are intentions and efforts, and works of the body are words and actions. R. 868.

Worship. *Cultus.* Worship does not consist in prayers and in external devotion, but in a life of charity; prayers are only the externals thereof, for they proceed from the man by his mouth: wherefore, according to the quality of the man as to his life, such are his prayers. E. 325. See Doctrine, Humiliation, Inmost of Worship.

Worship from Good. *Cultus ex bono.* A man, before he is regenerated, is in worship from truth, but when he is regenerated he is in worship from good; for before he is regenerated, he is led by truth to good, that is, by faith to charity, but when he is regenerated, he is in good and the truth from it, that is, he is in charity and the faith from it. A. 8935.

Worship from Truth. *Cultus ex vero.* See Worship from Good.

Worship of God, The. *Cultus Dei.* At the present day the worship of God means chiefly oral worship in a temple, both morning and evening. The worship of God does not, however, consist essentially in this, but in a life of uses, this worship being according to the order of heaven. Oral worship is also worship; but it is of no avail whatever unless there is worship of the life, for this worship is of the heart: the former, in order that it may become worship, must proceed from the latter. A. 7884.

Z.

Zeal. *Zelus.* Zeal is like the fire of love blazing up; because zeal belongs to love, and love is spiritual heat, and this in its origin is like fire. Zeal is not the highest degree of love, but it is love blazing up. M. 358. See Anger.