

Indexes to
the “Missing Treatise”
Angelic Wisdom
concerning Marriage

1767

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Translator's Note

The two indexes which follow belong to a work usually referred to as the missing treatise on conjugal love. The manuscript of this work has not been found. It was probably the first draft of the work *Conjugal Love*, published by Swedenborg in 1768. It comprised about 2,050 short paragraphs. It was divided into two parts, with sixteen chapters in the first part and ten chapters in the second part. The subjects and wording of the indexes closely agree with those in the published work *Conjugal Love*.

The Latin text prepared from the photolithographed manuscript by Dr. Samuel Howard Worcester has been compared with the photolithograph, and a number of corrections have been made. We desire to acknowledge our indebtedness to the Rev. Alfred Acton for a list of corrections of the Latin text of these indexes, and of the Latin text of *Last Judgment (Posthumous)*, published in Vol. 1.

Some references to paragraphs in the indexes do not agree; but as the original work is not extant, we have retained the figures as they are given in the original manuscript.

John Whitehead
Editor and Translator

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Part 1

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8. The Causes of Coldnesses, of Separations, and of Divorces from Consorts [*Conjugal Love*, n. 234–260].

8. [Author's marginal notes, from the photolithograph, p. 20:]

Universals: The conjugal sphere from heaven inflows into the wife only, and through her into the husband, and is received by the husband according to his wisdom [*Conjugal Love*, n. 225]. The delight of conjugal love is holy and chaste [*Conjugal Love*, n. 144, 346]. Conjugal love regards the eternal [*Conjugal Love*, n. 38, 44, 200, 216].

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Part 2

1. The Opposition of Conjugal Love and Scortatory Love [*Conjugal Love*, n. 423–443].

9. [Author's marginal notes:]

They are conjoined as to minds, and at length as to souls; which conjunction is this:

They are conjoined as to duties [*officia*] [*Conjugal Love*, n. 174–176].

They are conjoined as to internals more and more, even so that they wish to be one [*Conjugal Love*, n. 185, 196].

This union was inscribed on them by creation [*Conjugal Love*, n. 66].

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9. The Correspondence of Scortations and Adulteries with the Violation of Spiritual Marriage, Which Is the Marriage of Good and Truth [*Conjugal Love*, n. 515–520].
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General Contents

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3. The delights of love truly conjugal (n. 77–146 [*Conjugal Love*, n. 183; see also n. 69, 144, 155, 293, 294]).

4. The connection of conjugal love with all the loves of heaven (n. 147–222 [*Conjugal Love*, n. 388–390]).
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6. The marriage of good and truth (n. 304–407 [*Conjugal Love*, n. 83–102, 122, 123]).
7. The differences and the variety of conjugal love, according to the states of the church with men (n. 408–568 [*Conjugal Love*, n. 130]).
8. The increments of love truly conjugal, and the decrease of love not truly conjugal (n. 769–763 [*Conjugal Love*, n. 162, 184–200, 213, 214, 432, 433]).¹⁰
9. Conjugal similitude and dissimilitude (n. 564–8522 [*Conjugal Love*, n. 227–229, 246]).
10. The causes of coldnesses, separations, and divorces from consorts (n. 853–1018 [*Conjugal Love*, n. 234–260]).
11. Polygamy, or plurality of wives (n. 1019–1110 [*Conjugal Love*, n. 332–352]).
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13. The difference between the love of the sex with beasts and the love of the sex with men (n. 1194–1251 [*Conjugal Love*, n. 94,

10. [Author's marginal note:]

See the universals concerning conjugal love, n. 569–763; especially the last part of n. 723, concerning masculine love and feminine; also n. 564–852.

137, 230, 416; see also the posthumous treatise, Concerning Divine Love, 21]).

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(c) Concerning the lust of defloration (n. 1814 [*Conjugal Love*, n. 501–505]);

(d) Concerning the lust of violation (n. 1419 [*Conjugal Love*, n. 511, 512]);

(e) Concerning the lust of seducing innocences (n. 1823 [*Conjugal Love*, n. 513, 514]).

3. Concubinage (n. 1849–1873 [*Conjugal Love*, n. 462–467]).

4. Adulteries (n. 1874–1909 [*Conjugal Love*, n. 478–499]).

5. The opposition of conjugal love and scortatory love (n. 1910–1949 [*Conjugal Love*, n. 423–443]).

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2. Duties proper to man and proper to woman; also the conjunction of man and woman by them (n. 2023 [*Conjugal Love*, n. 174–176]).
3. The transcription of the love of his own [*proprii*] with the man, into conjugal love with the wife (n. 2036 [*Conjugal Love*, n. 32, 88, 156, 193, 293, 353]).
4. The faculties, inclinations, affections, and qualities of men and of women, and their conjunction by marriage (n. 2047 [*Conjugal Love*, n. 163–180]).
5. Proprium in man, and proprium in woman; and their transcription into conjugal love (n. 2048 [*Conjugal Love*, n. 32, 156, 163–173]).
6. Coldnesses in marriages (n. 2049 [*Conjugal Love*, n. 234–260]).
7. Difficulties in understanding the conjunctions of consorts, and the varieties therefrom (n. 2050]).

Memorabilia

Consorts from the third heaven were seen, borne in a chariot, and descending; described as to face and as to garments; having spoken with me, they let down a parchment on which were inscribed arcana of conjugal love (n. 1, p. 16 [*Conjugal Love*, n. 42, 43]).

The correspondence of conjugal love with fire, with the colors of the rainbow, with fragrant things, with rose gardens and arbors, with winged things and animals, represented by angels (n. 29, p. 42, 43 [*Conjugal Love*, n. 76, 293, 294, 316]).

The nuptial garden which appears round about the houses while nuptials are celebrated; and the Divine Providence which

encompasses marriages, from the discourse of a certain wise person in the garden (n. 76, p. 49 [*Conjugal Love*, n. 316]).

There were seen consorts from the third heaven; at first appearing as infants decked with garlands, afterwards of their proper stature. They had lived a thousand years in conjugal blessedness. Conjugal love, as it is in that heaven, is described; it is from wisdom and from the love of wisdom, and it is with those who do uses, etc. (n. 146, p. 50 [*Conjugal Love*, n. 137]).

Something about the magnificent and splendid things in heaven; next it is told whence angels have perpetual potency; confirmed by reasons, given by an angel (n. 222, p. 46, 47 [*Conjugal Love*, n. 12–20, 355, 356]).

A paper on which was inscribed, "The Marriage of Good and Truth"; how it appeared on the way, when let down to the earth by an angel, and how it was changed; also many things about that marriage, in the whole heaven and in the church (n. 301, p. 46 [*Conjugal Love*, n. 115]).

Adulterers seen like satyrs, in the company of harlots, in a wood and in a cavern there; afterwards in a house, where they were speaking heinous things about marriages, nature, and religion (n. 407 [*Conjugal Love*, n. 521]).

A discussion concerning God and nature: (1) Whether nature is of life, or life of nature; (2) Whether the center is of the expanse, or the expanse of the center; (3) Concerning the center and the expanse of nature and of life (n. 568, p. 79 [*Conjugal Love*, n. 380]).

Concerning a certain garden, in which there were several married pairs; also conversations there respecting love, wisdom, and use; that the three proceed from the Lord, and that hence are conjugal love and its ineffable delights; much concerning these and their origin (n. 763, p. 41 [*Conjugal Love*, n. 183]).

Concerning a young man who boasted of his whoredom; he was conducted into heaven, and there he was held by turns in his externals and his internals; while in externals he saw heavenly things, but while in internals he saw the opposite (concerning which see n. 852, p. 77 [*Conjugal Love*, n. 477]).

While following the light, I came to the Temple of Wisdom, around which there dwelt those who were wise; there I conversed with them concerning the cause of the beauty of the female sex (n. 1018, p. 45 [*Conjugal Love*, n. 56]).

Of the new things revealed by the Lord, as concerning the spiritual sense of the Word, and concerning correspondences, concerning heaven and hell, concerning the spiritual world and the sun there; also concerning conjugal love, as being according to religion; but that these things are not received in the world was testified by experience (n. 1108, p. 48, also 50 [*Conjugal Love*, n. 532–534]).

Discussions, by the wise, of the following subjects: (1) What the image of God is, and what the likeness of God; (2) That man is not born into love and into knowledge, as the beasts are, but only into capacity to know and inclination to love; (3) Concerning the tree of life, and the tree of the knowledge of good and evil (n. 1193, p. 60 [*Conjugal Love*, n. 132–136]).

Concerning Athenaeum, Parnassium, and Heliconeum: conversation with ancient wise men, and with two newly come from the earth, about men who had been found in the forest; also concerning things that were said in favor of nature and the life of beasts, compared with the life of men (n. 1251, p. 64 [*Conjugal Love*, n. 151–154]).

Again three newcomers were conducted to Athenaeum: a priest, a politician, and a philosopher; who reported, as news from the earth, that a certain person had written various things about the life of men after death and about the spiritual world; and they told how

these subjects were discussed on earth (n. 1286, p. 66 [*Conjugal Love*, n. 182]).

A tumult against three priests, who preached that with adulterers there is no acknowledgment of God, and consequently that they have not heaven; also what happened to them, out of heaven (n. 1300, p. 75 [*Conjugal Love*, n. 500]).

Concerning a novitiate who meditated about heaven and hell, and who was told to make inquiry, and to learn what delight is; he was led to three assemblies, in which he learned what the delight of heaven is, and what the delight of hell (n. 1344, p. 54 [*Conjugal Love*, n. 461]).

A disputation by spirits concerning God and concerning nature; in favor of nature from devils, and in favor of God from angels; also that man may confirm himself in favor of God, more than for nature, from the things that he can see; those things are adduced which were written on this subject in *Angelic Wisdom concerning Divine Love and Wisdom* (n. 1458, p. 62 [*Conjugal Love*, n. 415–422]).

A melody was heard concerning chaste love of the sex; and that they have that love who are in love truly conjugal, and thence in fullest potency (n. 1585, p. 64 [*Conjugal Love*, n. 55]).

Various reasonings about the soul; and finally that the soul is the man living after death, because it is the form of all the affections of love, and of all the perceptions of wisdom, and is their receptacle (n. 1641, p. 70 [*Conjugal Love*, n. 315]).

After this there was a conversation about the spiritual and the natural; and it was shown what differences there are between them, as to languages, writings, and thoughts; the conversation was renewed when looking at a moth, and observing that when divided it was more and more multiform, and not more and more simple (n. 1699, p. 72 [*Conjugal Love*, n. 326–329]).

Wise men were called together from nine kingdoms of Europe, to give their opinion concerning the origin of conjugal love, and concerning its virtue and potency; and at last the prize, which was a turban, was given to an African (n. 1718, p. 30 [*Conjugal Love*, n. 103–114]).

Three orators from France discoursed concerning the origin of the beauty of the female sex; one said that it was from love, another from wisdom, and the third from the conjunction of love and wisdom (n. 1737, p. 57, 58 [*Conjugal Love*, n. 381–384]).

Concerning two angels, who had died in infancy, and who could not perceive what whoredom is, because it is not from creation. Conversation about it, and concerning evil; how evil exists, when from creation there is only good (n. 1738, p. 86 [*Conjugal Love*, n. 444]).

Exclamations were heard, "O how just," "O how learned," "O how wise"; and it is here said of those called just, that they were those who gave judgment from friendship, and were able skillfully to pervert all things; they had no understanding of things that were just; their assemblage is described (n. 1791, p. 37 [*Conjugal Love*, n. 231]).

Preliminary statements concerning the joys of heaven, and concerning nuptials there (n. 1826–1848, p. 1 [*Conjugal Love*, n. 1–25]).

Concerning the love of dominion from the love of self; with politicians, that they wish to be kings and emperors; with canons, that they wish to be gods. Concerning devils that were seen, who had been in such love; also concerning two popes (n. 1873, p. 56 [*Conjugal Love*, n. 261–266]).

Again in Athenaeum; where three newcomers were heard to say that they had believed that in heaven there were no administrations and works, because there was eternal rest; and it was shown that

doing uses is that rest; there was also mention of books and writings; and it was said that there are these also in heaven, for all substantial things which are called spiritual are there (n. 1909, p. 68 [*Conjugal Love*, n. 207]).

Of those concerning whom was the exclamation, "O how learned": they were those who go no farther in their reasoning than to question whether a thing is so, and who are called reasoners (n. 1948, p. 38 [*Conjugal Love*, n. 232]).

Of those concerning whom was the exclamation, "O how wise": they were those who were able to make whatever they pleased to be true, and were called confirmers (n. 1949, p. 30 [*Conjugal Love*, n. 233]).

A conversation of angels with three novitiates concerning nuptials in heaven (various things, n. 2001, p. 17 [*Conjugal Love*, n. 44]).

Golden rain was seen; I was conducted to a hall where husbands and wives instructed me concerning conjugal love; also concerning its delights, from the wives there (n. 2002, p. 34 [*Conjugal Love*, n. 155]).

Conversation with those who lived in the golden age, concerning conjugal love, and in regard to their marriages (n. 2003, p. 20 seq. [*Conjugal Love*, n. 75]).

Conversation with those who lived in the silver age; this, too, concerning conjugal love (n. 2004 [*Conjugal Love*, n. 76]).

Conversation with those who lived in the copper age (n. 2005 [*Conjugal Love*, n. 77]).

Conversation with those who lived in the iron age; they were polygamists (n. 2006 [*Conjugal Love*, n. 78]).

Conversation with those who lived after those four ages; they were whoremongers and adulterers (n. 2034 [*Conjugal Love*, n. 79, 80]).

Of the conversion of this age into a golden age by the Lord; concerning which the angels glorified the Lord (n. 2035 [*Conjugal Love*, n. 81]).

Concerning one's own intelligence or prudence, that it is not [anything] (n. 2051, p. 59 [*Conjugal Love*, n. 353]).

Whether conjugal love and love of, their own beauty coexist in women; and whether conjugal love and the love of their own intelligence coexist in men (n. 2052, p. 52 [*Conjugal Love*, n. 330, 331]).

Again the golden rain was seen, and some arcana respecting conjugal love in women were disclosed (n. 2053, p. 35 [*Conjugal Love*, n. 208]).

Spiritual coldness has its seat in the highest region (n. 2054, p. 51 [*Conjugal Love*, n. 270]).

Concerning those who are in the love of the world (p. 90 [*Conjugal Love*, n. 267–269]).

The delights of conjugal love are delights of wisdom (p. 91 [*Conjugal Love*, n. 293]).

And the pleasures of scortatory love are pleasures of insanity (p. 92 [*Conjugal Love*, n. 294]).¹¹

11. [A memorandum of the author here follows:] Concerning adulterers as satyrs; this has not been written out, see before n. 407—and let it be allowed.

First Index

Adulteries [*Adulteria*]. (See also Lasciviousness.)

Concerning the three degrees of adulteries (n. 386–388 [*Conjugal Love*, n. 432, 485–499]). (See Degrees.)

Concerning adulterers seen as satyrs, in company with harlots, in a wood, and in a cavern there; and afterwards in a house, where they were conversing together about marriage, nature, and religion (Memorabilia, n. 407 [*Conjugal Love*, n. 521]).

They who have no religion have not conjugal love; but lust which is worse than the lust of a wild beast (n. 439–445 [*Conjugal Love*, n. 79, 239, 240]).

Of the closure of the mind with adulterers and the evil (various things, n. 562–565 [*Conjugal Love*, n. 203]).

Conjugal similitude and dissimilitude are not regarded with those who are in scortatory love (n. 818–822).

Conjugal love and scortatory love are altogether opposite to each other (n. 847–851 [*Conjugal Love*, n. 423–429]).

Concerning a young man who boasted of his whoredom; he was conducted into heaven; he was held by turns in externals and internals; and thus he saw opposite things (Memorabilia, n. 852 [*Conjugal Love*, n. 477]).

An internal cause of coldness between consorts is, that the evil of whoredom is not believed to be sin; still more, if it is confirmed that it is not sin (n. 913–917 [*Conjugal Love*, n. 240]).

A cause of coldness is, whoredom before marriage with the wives of others; also meretricious love and concubinage after marriage; in general, all libidinousness by which the conjugal perishes (n. 918–928).

A cause of coldness between consorts is, that conjugal love is believed to be one with scortatory love (n. 958–961 [*Conjugal Love*, n. 247]).

Whoredom is the genuine cause of divorce (n. 985–993 [*Conjugal Love*, n. 255]).

Adulterers do not acknowledge God (Memorabilia, n. 1300 [*Conjugal Love*, n. 500]).

Whoredoms in general correspond to falsifications of truth and profanations of good, by means of the Word (n. 1399–1403 [*Conjugal Love*, n. 77, 80, 517, 518]).

Heinous adulteries within the prohibited degrees correspond to certain heresies confirmed by the Word (n. 1405–1407 [*Conjugal Love*, n. 519]).

The internal and spiritual cause of conjugal love is to shun adulteries from religion (n. 1602–1606 [*Conjugal Love*, n. 147–149]).

An external or natural cause of love and friendship between consorts, is abstinence from whoredom from any cause, excepting impotence only (n. 1611–1614).

Concerning angels of innocence, who did not understand what scortatory love is (Memorabilia, n. 1738 [*Conjugal Love*, n. 444]).

Concerning fornication (see Fornication, Mistress).

There are several kinds of adulteries; there are those that are mild, those that are grievous, and those that are most grievous (n. 1876 [*Conjugal Love*, n. 479, 487, 491, 493]).

Simple adultery is that of an unmarried man with the wife of another, or of an unmarried woman with another's husband (n. 1877–1879 [*Conjugal Love*, n. 480]).

It can be seen from reason that adultery is unjust (various things, n. 1778 [*Conjugal Love*, n. 481]).

Duplicate adultery is the adultery of a husband with the wife of another, or of a wife with another's husband (n. 1880–1885 [*Conjugal Love*, n. 482]).

With whom there is such adultery (various things, n. 1882 [*Conjugal Love*, n. 483]).

There is such in England (n. 1883 [*Conjugal Love*, n. 483]).

Triplicate adultery is with blood relations (n. 1884, 1885 [*Conjugal Love*, n. 484]).

There are adulteries of will, and there are adulteries of deed; and adulteries of the will in themselves are like those that are actual when opportunity offers and various fears do not prevent (n. 1886, 1887 [*Conjugal Love*, n. 490]).

There are actual adulteries which are of the will, and there are adulteries which are not thus of the will; the latter are mild, but the former grievous (n. 1889–1892 [*Conjugal Love*, n. 486, 491–494]).

Causes that certain adulteries are not committed in man's interior will (n. 1892 [*Conjugal Love*, n. 486]).

Adulteries that are actual and of the will make man natural, sensual and corporeal, as to the will, its inclinations and affections (n. 1894–1896 [*Conjugal Love*, n. 495, 496]).

Their effect is, that man does not acknowledge God, the divinity of the Lord, the holiness of the Word, and consequently the other things that belong to the church and to religion (n. 1897–1903 [*Conjugal Love*, n. 497]).

Adulterers have the capacity to understand, equally with those who are not adulterers; but they abuse their rationality to confirm their adulteries (n. 1904–1908 [*Conjugal Love*, n. 498, 499]).

How adulterers converse in favor of adulteries and against marriages (n. 1908 [*Conjugal Love*, n. 500]).

The opposition of conjugal love and scortatory love (n. 1910–1947 [*Conjugal Love*, n. 423–443]).

Scortatory love is opposite to celestial love, because scortatory love is infernal, and conjugal love is heavenly (n. 1911–1914 [*Conjugal Love*, n. 429]).

Scortatory love is in the enjoyment of evil and falsity, but conjugal love in the enjoyment of good and truth (n. 1915–1919 [*Conjugal Love*, n. 427]).

The uncleanness of hell is from scortatory love, and the cleanness of heaven is from conjugal love (n. 1920–1924 [*Conjugal Love*, n. 430]).

So with what is unclean and what is clean, in the church (n. 1925–1931 [*Conjugal Love*, n. 431]).

Scortatory love begins from the flesh, but conjugal love from the spirit (n. 1932–1938 [*Conjugal Love*, n. 440, 441]).

Scortatory love makes a man [*homo*] not man; yea, the man not a man; but conjugal love makes a man [*vir*] more and more a man; yea, the man more and more a man (n. 1939–1942 [*Conjugal Love*, n. 432, 433]).

The delights of scortatory love are pleasures of insanity, and the delights of conjugal love are enjoyments of wisdom (n. 1943–1947 [*Conjugal Love*, n. 442, 443]).

Correspondence of whoredoms and adulteries with the violation of spiritual marriage, which is that of good and truth (n. 1950–2000 [*Conjugal Love*, n. 515–520]). (See Correspondence.)

Adulteries are infernal (various things, n. 1999 [*Conjugal Love*, n. 356, 477, 483]). (See Correspondence.)

Some things respecting adulterers and adulteries in hell (n. 2000 [*Conjugal Love*, n. 500, 520]).

Concerning those who lived after the four ancient ages; they were whoremongers and adulterers (Memorabilia, n. 2034 [*Conjugal Love*, n. 79, 80]).

Concerning the hells of adulterers in the west; where they appear like lakes of fire and brimstone (Memorabilia, n. 2035 [*Conjugal Love*, n. 79, 80]).

Affection. (See Love in General.)

The affections of the love of good are infinite in number; so too the affections of the love of evil, which are called lusts (n. 766 [*Conjugal Love*, n. 427]).

Affections which are of love distinguish men from each other; affections of good distinguish the good, and affections of evil distinguish the evil (n. 773–779 [*Conjugal Love*, n. 427]).

The affections of the love of good and the affections of the love of evil are internal and external (n. 780–784 [*Conjugal Love*, n. 272]).

With some the internal and the external affections of love are concordant and act as one, and with others they are discordant (n. 785–802 [*Conjugal Love*, n. 272]).

Nearly all in the natural world can be conjoined as friends as to external affections, but few as to internal affections (n. 803–813 [*Conjugal Love*, n. 272]).

In the spiritual world, however, all are conjoined as to the internal affections of love (n. 814–823 [*Conjugal Love*, n. 273]).

With men there are internal affections, and with women external affections (n. 824–832 [*Conjugal Love*, n. 32, 88, 89]).

There is an infinite variety of internal affections with men, and an infinite variety of external affections with women (n. 833–840 [*Conjugal Love*, n. 36]).

There is given a similarity and a dissimilarity between the internal affections of men and the external affections of women (n. 841–844 [*Conjugal Love*, n. 195, 227]).

Several articles concerning the inclinations and affections, or the qualities of men and of women, and concerning the conjunction of these by marriage (n. 2047 [*Conjugal Love*, n. 88–91, 218]).

Angel. (See the other index.)

Beast. (See the other index also.)

Various things concerning the state of beasts (n. 676 [*Conjugal Love*, n. 94–96, 133, 134]).

Love of the sex with men and with beasts (n. 1194–1251 [*Conjugal Love*, n. 48, 94–96]).

Differences between beasts and men (n. 1194, 1197, 1198 [*Conjugal Love*, n. 48, 94–96, 133, 134]).

Man acts from the will and from its freedom, and from the understanding and according to its reason; but the beast acts not from a will, thus not from freedom, neither from an understanding, thus not according to its reason; but from connate loves, through knowledges that promote them (n. 1196–1199 [*Conjugal Love*, n. 133, 134]).

Because man has will and understanding, he knows the order according to which he ought to live; he knows this from the Divine laws which are those of the church, from the civil laws which are those of society, and from the laws of reason; but the beasts know not any order from those laws, but are carried along by knowledges that are born to their loves, and of which they are wholly ignorant, to do what they do (n. 1200–1211 [*Conjugal Love*, n. 133, 134]).

The influx into men and into beasts (n. 1200 [*Conjugal Love*, n. 94, 137]).

Man is born with the faculty to become rational and spiritual, and the beast is born with no faculty for these things (n. 1212–1218 [*Conjugal Love*, n. 96, 151–153]).

From these three considerations it follows, that in all which a man thinks, speaks, wills, and does, there is the rational and the spiritual, in their own way; but that in all that a beast expresses by sound or by act, there is not the rational nor the spiritual in any way (n. 1219–1221 [*Conjugal Love*, n. 94, 133, 134]).

In the love of the sex with men there consequently is the rational and the spiritual, and thence imputation; but in the love of the sex with beasts there are not those (n. 1220–1235).

In everything that man does, there is imputation; but there is no imputation in anything done by a beast (n. 1222–1227 [*Conjugal Love*, n. 96]).

Therefore if the love of the sex with men were as it is with beasts, man would not from this be as a beast, but viler than a beast (n. 1234, 1235).

There are many other distinctions between the love of the sex with men and with beasts; but they can be seen by those only who are familiar with the differences between man and beast (n. 1236–1238).

Man is not born into the knowledge that pertains to love of the sex, but the beast is born into it all; but this knowledge is knowledge to man, but to the beast it is not knowledge (n. 1239–1242 [*Conjugal Love*, n. 133, 134]).

Since the knowledge into which the beast is born is void of reason, a beast cannot be said to have any love for the sex; but only something analogous thereto, which is nothing else than desire from the heat of the flesh (n. 1243–1246).

All things that have been said of marriages and whoredoms, have been said concerning men; they cannot be said of beasts, for these have neither marriages nor whoredoms (n. 1247–1250).

Conversation with ancient wise men about men found in the forest, and concerning the state of men in comparison with the state of beasts (Memorabilia, n. 1251 [*Conjugal Love*, n. 151, 154]).

Beauty. Discourse of the wise concerning the beauty of the female sex (Memorabilia, n. 1018 [*Conjugal Love*, n. 56]).

Three orators from France, on the beauty of the female sex (Memorabilia, n. 1737 [*Conjugal Love*, n. 381–384]).

Whether conjugal love and love of one's own beauty can exist together; also whether conjugal love and love of one's own intelligence can exist together (Memorabilia, n. 2052 [*Conjugal Love*, n. 330, 331]).

Betrothal. (See Bridegroom.)

Betrothals. Betrothals and Nuptials (n. 1111–1192 [*Conjugal Love*, n. 295–314]).

Selective choice belongs to the man, and not to the woman (n. 1113–1117 [*Conjugal Love*, n. 296]).

The man ought to court and to solicit the woman respecting marriage with himself, and not the woman the man (n. 1118–1121 [*Conjugal Love*, n. 297]).

The woman ought to consult her parents, or those who are in place of parents, and deliberate with herself, before she consents (n. 1122–1125 [*Conjugal Love*, n. 298, 299]).

After a declaration of consent, pledges are to be given (n. 1126–1128 [*Conjugal Love*, n. 300]).

Consent is to be confirmed and established by solemn betrothal (n. 1129–1136 [*Conjugal Love*, n. 301]).

By betrothal the internal man of each is formed for conjugal love (n. 1136–1140 [*Conjugal Love*, n. 301, 302]).

Causes (n. 1139 [*Conjugal Love*, n. 301, 302]).

By betrothal the mind of one is conjoined to the mind of the other, so that a spiritual marriage takes place before the natural and bodily (n. 1141–1150 [*Conjugal Love*, n. 303]).

This is the case with those who think chastely concerning marriage; it is otherwise with those who think unchastely (n. 1150, 1151 [*Conjugal Love*, n. 304]).

Within the time of betrothal it is not allowable to be joined corporeally (n. 1151–1156 [*Conjugial Love*, n. 305]).

After the completion of the period of betrothal nuptials ought to take place (n. 1157–1160 [*Conjugial Love*, n. 306]). (See Nuptials.)

Birth, Nativity. (Spiritual Births Are Meant in the Word by the Many Names of Generation (n. 1335–1337, 133–1341 [*Conjugial Love*, n. 120])).

Bridegroom, Bride.

Cause. (See also the other index.)

How the end progresses through causes to effects, acts reciprocally, and accomplishes its circle (various things, n. 79–81 [*Conjugial Love*, n. 387, 400, 401]).

In every created thing there are end, cause, and effect, also progression through them (n. 82–84 [*Conjugial Love*, n. 400]).

End, cause, and effect act as one (n. 85, 86 [*Conjugial Love*, n. 387, 401]).

Illustrated by soul, spirit, and body (n. 86).

The love is the end, the mediate form of the love is the cause, and the ultimate form of the love is the effect (n. 87, 88 [*Conjugial Love*, n. 387]).

In the Lord is the one only end which is love, the one only cause which is wisdom, and the one only effect which is use (n. 89–96 [*Conjugial Love*, n. 400]).

These three proceed from the Lord as a one (n. 97–100 [*Conjugial Love*, n. 400]).

All who are in love truly conjugal become angels after death; the converse also is true (n. 743–752 [*Conjugal Love*, n. 48–53]).

Center. Whether the center is of the expanse, or the expanse of the center (Memorabilia, n. 568 [*Conjugal Love*, n. 380]).

Chastity. Many things concerning chastity (n. 254–257 [*Conjugal Love*, n. 44, 138, 139, 143, 149, 302, 503]). (See also Lasciviousness.)

Articles on the chaste and the unchaste (n. 2046 [*Conjugal Love*, n. 138–156]).

Church. (See also Spiritual marriage, Religion).

The marriage of the Lord with the church (n. 1301–1344 [*Conjugal Love*, n. 115–131]).

In the Word the Lord is called the "Bridegroom" and "Husband," and the church is called the "Bride" and "Wife"; the conjunction of the Lord with the church, and of the church with the Lord, is called "the marriage" (n. 1304, 1305 [*Conjugal Love*, n. 117]).

The Lord is called "Husband" from the Divine good and the Divine truth united; and the church is called "Wife" from the reception of the Divine good in the Divine truth (n. 1306–1310 [*Conjugal Love*, n. 116–126]).

This marriage is with the Divine Human of the Lord, and through this with the Divine that is called the Father (n. 1311–1317 [*Conjugal Love*, n. 129]).

They make the church, with whom there is that marriage, who go immediately to the Lord and live according to his precepts (n. 1318, 1319 [*Conjugal Love*, n. 129]).

They are in this marriage who are and who will be of the church which is meant by "the New Jerusalem" (n. 1320–1323 [*Conjugal Love*, n. 43, 534]).

They who are in this marriage are in consociation with angels (n. 1304–1328).

All are in this marriage who are being reformed and regenerated by the Lord (n. 1329–1331).

There is Divine celestial marriage, Divine spiritual marriage, and Divine natural marriage; and still the three make one marriage (n. 1332–1334).

Whereas offspring are born from that marriage, which are goods and truths, therefore the Lord is called "Father," and the church is called "mother" (n. 1335–1337 [*Conjugal Love*, n. 118–120]).

Births from the Lord as Father through the church as mother are all spiritual, and they are meant in the spiritual sense of the Word by "sons," "daughters," "brothers," "sisters," "sons-in-law," "daughters-in-law" and by other names designating descent from one father (n. 1338–1341 [*Conjugal Love*, n. 120]).

The means of the Lord's conjunction with the church, and of the church with the Lord, is the Word; for this is from the Lord, and is the Lord (n. 1342 [*Conjugal Love*, n. 128]).

The Word is the means of conjunction to those who read it for the end that they may learn truths and live according to them (n. 1343 [*Conjugal Love*, n. 129]).

Correspondence of the spiritual marriage, which is that of the Lord and the church, with marriages in the heavens and on earth (n. 1345–1458 [*Conjugal Love*, n. 125–127]). (See Correspondence.)

Glorification from the Word by the angels of heaven, because of the advent of the Lord (Memorabilia, n. 2035 [*Conjugal Love*, n. 81]).

Coldness. Causes of coldnesses, separations, and divorces from consorts (n. 853–1018 [*Conjugal Love*, n. 234–260]).

Spiritual heat is love, and spiritual cold is no love (n. 855–857 [*Conjugal Love*, 235]).

Spiritual celestial heat is the love of good and truth, and infernal spiritual heat is spiritual cold (n. 858–864 [*Conjugal Love*, n. 235]).

There is spiritual coldness between consorts when there is not love, because there is not union of souls and is not conjunction of minds; whence there is indifference, contempt, disgust, aversion, enmity, hatred; from which at length with many there is separation as to bed, bed chamber and house (n. 867–869 [*Conjugal Love*, n. 236]).

The causes of coldness are interior, exterior, and accidental (n. 870–874 [*Conjugal Love*, n. 237]).

Of the interior causes of coldness, the first is the rejection of all things of the church (n. 875–891 [*Conjugal Love*, n. 240]):

The second cause is, that one has religion, and not the other (n. 892–897 [*Conjugal Love*, n. 241]);

The third, diversity of religion, or that one has one religion and the other another (n. 898–905 [*Conjugal Love*, n. 242]);

The fourth, falsity of religion imbued (n. 906–912 [*Conjugal Love*, n. 243]);

The fifth, that the evil of whoredom is not believed to be sin; and more if it is confirmed that it is not sin (n. 913–916 [*Conjugal Love*, n. 243]).

The universal interior cause of coldness is, all love of evil, especially the love of whoredom, of which there is variety; there is whoredom before marriage, with the wives of other men, there is meretricious love or love of concubinage after marriage, also the desire of defloration, the lust for varieties, the enticement of violation, and in general all that is lustful, from which the human conjugal perishes (n. 918–928 [*Conjugal Love*, n. 244, 245]).

Of the exterior causes of coldness between consorts, the first is, dissimilitude of external minds [*animorum*] and manners (n. 929–934 [*Conjugal Love*, n. 246]);

The second, inequality of state and condition in externals (n. 935–938 [*Conjugal Love*, n. 246, 250]).

The third, every cupidity of evil, especially that of having dominion on the part of one, and more when there is this desire in both (n. 939–945 [*Conjugal Love*, n. 248]);

The fourth, that cohabitation with a wife from covenant and law seems forced, and not free; and thus a debt, and not free will (n. 946–950 [*Conjugal Love*, n. 257]);

The fifth, that there is no determination to any pursuit; whence comes either stupid slothfulness or wandering cupidity (n. 951–953 [*Conjugal Love*, n. 249]);

The sixth, that conjugal love is believed to be one with scortatory love (n. 958–961 [*Conjugal Love*, n. 247]).

Of the external causes of coldness between consorts the first is a vitiated condition of the mind (n. 962–966 [*Conjugal Love*, n. 252]).

The second, a vitiated condition of the body (n. 967–971 [*Conjugal Love*, n. 253]):

The third, impotence (n. 972–978 [*Conjugal Love*, n. 254]).

Of accidental causes of cold between consorts, the first is the commonness, from being continually allowable (n. 994–1000 [*Conjugal Love*, n. 256]);

The second is, unseasonable solicitation by the wife, and immodest discourse by her respecting love (n. 1001–1006 [*Conjugal Love*, n. 258]);

The third is, the thought of the husband at the side of his wife by night, and at the sight of her by day, that she is willing and he not yet able (n. 1007–1012 [*Conjugal Love*, n. 259]);

A cause of coldness on the part of the wife, that she knows, hears or thinks that the husband is able but not willing (n. 1013–1017 [*Conjugal Love*, n. 259]).

Man does not know of this coldness before the nuptials (n. 1017, end).

Articles concerning coldness (n. 2049 [*Conjugal Love*, n. 234]).

Some causes of coldness (Memorabilia, n. 2053 at end [*Conjugal Love*, n. 208]).

Conjugal cold has its seat in the highest region of the mind (Memorabilia, n. 2054 [*Conjugal Love*, n. 270]).

Concubinage. Concerning concubinage (n. 1849–1872 [*Conjugal Love*, n. 462–476]).

Concubinage is the adjunction of a concubine to a wife (n. 1851 [*Conjugal Love*, n. 462]).

The adjunction of a concubine to a wife, or simultaneous concubinage, is altogether unlawful to Christians, and is detestable (n. 1852–1857 [*Conjugal Love*, n. 464]).

It is polygamy, which has been condemned in the Christian world, and is to be condemned (n. 1858, 1859 [*Conjugal Love*, n. 465]).

It is whoredom, by which the conjugal, which is the jewel of Christian life, is destroyed (n. 1860–1862 [*Conjugal Love*, n. 466]).

There are two kinds of concubinage, which differ very greatly from each other: one kind is simultaneous, or conjointly with a wife; the other is substitutional, and is apart from a wife; and there are causes legitimate, just, and excusatory, which concede this second kind of concubinage (n. 1863 [*Conjugal Love*, 463, 467]).

Legitimate causes which concede concubinage that is substitutional and apart from the wife are the legitimate causes of divorce (n. 1864–1866 [*Conjugal Love*, n. 468, 469]).

Just causes are all the just causes of separation as to bed (n. 1867 [*Conjugal Love*, n. 470]).

The excusatory causes are real and are not real. Excusatory causes that are real are those which are drawn from what is just; excusatory causes which are not real are those which are not drawn from what is just, although from an appearance of it (n. 1868, 1869 [*Conjugal Love*, n. 471–474]).

The love of concubinage and conjugal love are diverse (n. 1870 [*Conjugal Love*, n. 466]).

They who, from causes legitimate, just, and really excusatory, are in the love of this concubinage, may be at the same time in conjugal love; but they who are in the love of concubinage, and not from these causes, are in no conjugal love (n. 1871, 1872 [*Conjugal Love*, n. 475]).

Confirmation. Concerning confirmers who confirm all things, and who do not know whether truth is truth (Memorabilia, n. 1949 [*Conjugal Love*, n. 233]).

Conjugal. The conjugal is chief among the essentials of human life, and it distinguishes man from common animal life; according to it, therefore, man is man (n. 834–838 [*Conjugal Love*, n. 140, 148, 203, 230]).

According to the loss and deficiency of the conjugal, man approaches the nature of the beast (n. 840–846).

Certain causes from which the conjugal perishes (n. 922 [*Conjugal Love*, n. 80]).

Some things regarding the conjugal, and the things which destroy it (n. 1734, 1735 [*Conjugal Love*, n. 238–243]).

The conjugal is the very jewel of human life, and the repository of the Christian religion; it is therefore to be preserved in every possible way (n. 1804, 1805 [*Conjugal Love*, n. 456–458, 466, 531]).

Also, what the conjugal is (n. 1805 [*Conjugal Love*, n. 457]).

The conjugal may be conserved by keeping a mistress (n. 1806, 1807 [*Conjugal Love*, n. 459]).

The conjugal is destroyed by the excessive lusts of varieties (n. 1810–1813 [*Conjugal Love*, n. 456]).

By the lust of defloration (n. 1814–1817 [*Conjugal Love*, n. 504]).

So, too, by the lust of violation (n. 1819–1822 [*Conjugal Love*, n. 511]).

And also by the lust of seducing innocences (n. 1823–1825 [*Conjugal Love*, n. 513, 514]).

Conjugal Love. (See the second index.)

There is a universal sphere of conjugal love, filling both worlds (n. 2 [*Conjugal Love*, n. 90, 222, 225]).

Man after death is his own love and the wisdom therefrom (n. 9–12 [*Conjugal Love*, n. 34, 36]).

Man is his own love, and love is the man (n. 9 [*Conjugal Love*, n. 35, 39]).

The love of the spirit, or of the internal man, remains after death (n. 10 [*Conjugal Love*, n. 34–36, 46]);

But not the external (n. 11 [*Conjugal Love*, n. 35]).

There is not love without knowledge, intelligence, and wisdom (n. 12 [*Conjugal Love*, n. 134]).

Something about the love of heaven and the love of hell (n. 13).

(Concerning the love of the sex, see Sex.)

Love in general is an image of the one in the other, from agreement (n. 18 [*Conjugal Love*, n. 172, 173]).

This is still more the case with conjugal love, which is described as to its quality (n. 19, 20 [*Conjugal Love*, n. 172, 173]).

Conjugal love represented by fire, colors, fragrances, rose gardens, arbors, flying things, animals (Memorabilia, n. 29 [*Conjugal Love*, n. 76, 293, 294, 316]).

Conjugal love has been destroyed on earth, but it can be raised up by the Lord (n. 31 [*Conjugal Love*, n. 69, 81]).

The origin of conjugal love (n. 31–76 [*Conjugal Love*, n. 60, 61, 75, 83, 102, 103, 143]).

Conjugal love is from the Lord, because all the good of love and the truth of wisdom are from Him (n. 34–35 [*Conjugal Love*, n. 60, 84–86]).

How conjugal love flows in with man (n. 51 [*Conjugal Love*, 92, 93]).

Conjugal love again described as to its quality, as to its conjunction and its reciprocation with male and with female; also illustrated from the Word (n. 52–55 [*Conjugal Love*, n. 33, 37, 61, 132, 316]).

The spiritual love of minds internal and external [*mentium et animorum*] descends from the highest origin (illustrated, n. 57–59 [*Conjugal Love*, n. 61, 68, 69]).

Through spiritual conjugal love exists natural conjugal love, which belongs to all things of the body (n. 60–62 [*Conjugal Love*, n. 69]).

The quality of the influx (illustrated, n. 60–62 [*Conjugal Love*, n. 86, 183, 208, 304, 313, 355, 461]).

Hence conjugal love is made full (n. 63–66 [*Conjugal Love*, n. 310]).

Concerning love in the body; in the breast, and in the loins (n. 64, 65, 67, 68 [*Conjugal Love*, n. 76, 171, 179, 183, 224, 305, 310]).

Connected series of causes as to conjugal love, from the first to the last (n. 63–65).

They have conjugal love who go to the Lord, and who are in the marriage of good and truth; thus conjugal love is with those who are in true religion (illustrated, n. 67, 68 [*Conjugal Love*, n. 67, 68, 70, 81, 98]).

(Concerning the delights of conjugal love, see Delights.)

The delights of conjugal love belong to the sense of touch (n. 116–119 [*Conjugal Love*, n. 210, 396]).

The most exalted use is from conjugal love (n. 128–130 [*Conjugal Love*, n. 68]).

Conjugal love is according to conjunction with the Lord (n. 131–135 [*Conjugal Love*, n. 71, 72]).

It is according to religion, and there is none where there is not religion (n. 140–144 [*Conjugal Love*, n. 531]).

Conjugal love is from wisdom and its love, conjoined (Memorabilia, n. 146 [*Conjugal Love*, n. 137]).

Conjugal love is according to uses (Memorabilia, n. 146 [*Conjugal Love*, n. 137]).

They, who have mutually loved each other, and from religion have shunned adulteries as enormous sins, come into the flower of their life (Memorabilia, n. 146 [*Conjugal Love*, n. 137]).

The connection of conjugal love with all the loves of heaven (n. 147–222 [*Conjugal Love*, n. 65–67]).

The more one shuns adultery, the more he loves the consort (n. 185–188).

They become one form (n. 189–197 [*Conjugal Love*, n. 195–201]).

Many things from the angels concerning conjugal love; what the husband has therefrom, and what the wife (n. 193).

Various things from the angels concerning the chasteness of marriage; examination is made as to quality in respect to it (n. 206).

The one form, which husband and wife become, conjoins itself with all of that society (n. 212–216).

Concerning masculine conjugal love and feminine, specifically; also concerning the intelligence of each (n. 223–301 [*Conjugal Love*, n. 184–199, 218]). (See Sex.)

Whence are the delights (*deliciae*) of conjugal love, many things (n. 258–262 [*Conjugal Love*, n. 198]). (See Sex.)

Communication of delights from wives with their husbands (n. 263–265 [*Conjugal Love*, n. 188, 189]). (See Sex.)

From these things may be seen the difference between conjugal love and the love of the sex. The latter is natural, and common to all animals; the former is spiritual, and is peculiar to man (n. 294–300 [*Conjugal Love*, n. 94–100]).

(Concerning the degrees of conjugal love, see Degrees.)

Conjugal love makes one with the church and religion with them (n. 393–406 [*Conjugal Love*, n. 129–131]). (See Religion.)

Conjugal love makes one with the state of the church and of religion with man, and such is heaven to him (n. 393–406 [*Conjugal Love*, n. 129–131, 238, 458]). (See Religion.)

The differences and variety of conjugal love, according to the states of the church with men (n. 408–568 [*Conjugal Love*, n. 130, 434]).

Conjugal love is internal and is external (n. 409–412 [*Conjugal Love*, n. 534]).

That internal love is twofold, spiritual and celestial (n. 413–416 [*Conjugal Love*, n. 305]).

The external also is twofold, rational and natural (n. 417–421 [*Conjugal Love*, n. 305, 310]).

The internal is angelic, and can be given with men (n. 422–425).

The external properly is human (n. 426, 427).

Natural conjugal love, separate from rational conjugal love, properly is ferine (n. 427–430 [*Conjugal Love*, n. 230]).

Internal conjugal love, celestial and spiritual, cannot be separated from external conjugal love, rational and natural; but they are together, and thus act as one (n. 430–434).

Conjugal love in its first origin is the love of good and truth (n. 562–572 [*Conjugal Love*, n. 83–102]).

They have love truly conjugal who are in truths and love to propagate them (n. 513–515 [*Conjugal Love*, n. 220]).

The increments and the decrements of conjugal love (n. 569–763 [*Conjugal Love*, n. 157–181, 211–214]).

Man is man according to the quality of conjugal love with him (various things, n. 575–592 [*Conjugal Love*, n. 140, 432]).

He is man so far as spiritual conjugal love makes one with natural conjugal love (n. 593–597 [*Conjugal Love*, n. 230]).

In love truly conjugal there is the eternal; and conversely (n. 622–629 [*Conjugal Love*, n. 38, 44, 200, 216]).

How spiritual love proceeds from firsts to ultimates (n. 630–638 [*Conjugal Love*, n. 101, 183, 400, 401, 440, 441, 447]).

Conjugal love is without any lasciviousness (n. 630–638 [*Conjugal Love*, n. 143–146]).

Spiritual celestial love between consorts is love truly conjugal; which regarded in itself is union of souls, conjunction of minds, and endeavor in all things of the body to conjunctions in the breast, and delightful conjunction from these (n. 865–870 [*Conjugal Love*, n. 179]).

The states of this love are innocence, peace, tranquillity, inmost friendship, desire of soul and heart to do all good to the other, full trust in each other; in which and in all of which, there is blessedness, satisfaction, delight, and pleasure; and from the eternal fruition of these, there is felicity of life (n. 871–886 [*Conjugal Love*, n. 180]).

Conjugal love seems a debt and not free will; thus forced and not free (n. 946–950 [*Conjugal Love*, n. 257, 466]).

Where conjugal love has its seat (n. 1024 [*Conjugal Love*, n. 238, 270, 457, 466]).

Man is in the state of creation when in that love (n. 1025 [*Conjugal Love*, n. 66, 84–86]).

He is in conjunction with the Lord, and in the reception of all things of good and truth (n. 1026, 1027 [*Conjugal Love*, n. 113, 341]).

He is in potency (n. 1028, 1029 [*Conjugal Love*, n. 55, 113, 207, 355]).

Experience, showing that love truly conjugal flows in through the wife into the husband; also that if the consort is not loved, the wife's love flowing in causes nausea (n. 1178 [*Conjugal Love*, n. 161]).

The quality of conjugal love with the most ancient people is described (n. 1187 [*Conjugal Love*, n. 73, 75]).

Love truly conjugal is reciprocal, the love of the one with the other's love (some things from the angels, n. 1264 [*Conjugal Love*, n. 132]).

Natural and spiritual conjugal love and potency (n. 1459–1585 [*Conjugal Love*, n. 220, 221]). (See Potency.)

Causes of love, of friendship, and of favor between consorts (n. 1586–1640 [*Conjugal Love*, n. 180, 214, 271–292]). (See Friendship.)

Supereminent conjugal love is to regard the good of the consort as one's own (n. 1625).

The conjunction of conjugal love with love of infants (n. 1707–1716 [*Conjugal Love*, n. 385–404]). (See Parental Love.)

Judgments of wise men from the kingdoms of Europe respecting the origin of conjugal love, and concerning its virtue and potency (*Memorabilia*, n. 1718 [*Conjugal Love*, n. 103–114]).

The state of married partners after death (n. 1719–1736 [*Conjugal Love*, n. 45–54]). (See Marriage.)

The opposition of conjugal love and scortatory love (n. 1910–1947 [*Conjugal Love*, n. 423–433]). (See Adultery.)

They who are in the pride of their own intelligence are wholly unable to love the wife (many and various things, (n. 2042–2045 [*Conjugal Love*, n. 88, 193, 331, 353]).

The transcription of the love of proprium with the man into conjugal love with the wife (articles, n. 2036 seq. [*Conjugal Love*, n. 32, 88, 156, 193, 293, 353]).

Inclinations, affections, and qualities of men and women, by which conjunction is effected (articles, n. 2047 [*Conjugal Love*, n. 156–181]).

The difficulties in knowing the conjunctions of consorts (articles, n. 2050).

Again was seen the golden rain; and some arcana were disclosed respecting conjugal love with women (Memorabilia, n. 2053 [*Conjugal Love*, n. 208]).

Concerning love truly conjugal (articles, n. 2055 [*Conjugal Love*, n. 57–73]).

Conversion. (See the second index, s. v. Turning.)

Correspondence. [*Correspondentia*]. Correspondences in the Word (n. 1345 [*Conjugal Love*, n. 127, 515, 532]).

Respecting the correspondence of the marriage of the Lord and the church with marriages in the heavens and on earth (n. 1345–1358 [*Conjugal Love*, n. 125–127]).

There is not any correspondence of the marriage of the Lord and the church with the marriages of the angels and of men (n. 1347 [*Conjugal Love*, n. 125, 126]).

There is a correspondence of conjugal things in angels and men, (which are conjugal love, chastity, seminal potency, procreation, parental love, and the things pertaining to these), with the truths and goods of the church (n. 1348–1350 [*Conjugal Love*, n. 127]).

There is correspondence of conjugal love with the marriage of good and truth, from which marriage the church is the church (n. 1351–1353 [*Conjugal Love*, n. 62, 122–124, 127, 518]).

There is correspondence of conjugal chastity with genuine truths from the Word (n. 1354–1356 [*Conjugal Love*, n. 127]).

There is correspondence of seminal potency with the reception of spiritual truths from the Lord through the Word, and with the affection for propagating them; thus with the spiritual

affection of truth and at the same time with use (n. 1357–1360 [*Conjugal Love*, n. 127, 220, 433]).

The correspondence of spiritual proliferation is with the love of producing, and in the state of creation of conserving the truths and goods of the church (n. 1361, 1362 [*Conjugal Love*, n. 115, 127]).

The correspondence of parental love is with the love of innocence and of protecting it from evils and falsities (n. 1363 [*Conjugal Love*, n. 127, 395 at end]).

There is the correspondence of these conjugal things in marriages of one man with one wife, thus with those who are in the marriage of good and truth from the Lord (n. 1364).

With those who are polygamists from religion, the correspondence of these conjugal things is a remote correspondence; but with polygamists in Christendom the correspondence is with the falsities and evils of hell (n. 1365, 1366).

The correspondence of these conjugal things with those who have confirmed falsities of faith, is with the evils and falsities of hell (n. 1367, 1368).

So, too, with those who are in evils of life (n. 1389–1393).

With those who are in diverse religions, there is not correspondence with goods and truths (n. 1394, 1395).

The correspondence of good and truth cannot be given with those who are in the love of self and in the pride of their own intelligence (n. 1396–1398).

Whoredoms in general correspond to the falsifications of the truth and the profanations of the good of the church from the Word (n. 1399–1403 [*Conjugal Love*, n. 515–520]).

Heinous adulteries within the prohibited degrees correspond to certain heresies confirmed by the Word (n. 1405–1457 [*Conjugal Love*, n. 519]).

There is a correspondence of spiritual marriage, or that of truth and good, with the actual marriage of men, that is, of husband and wife (n. 1952–1954 [*Conjugal Love*, 520]).

Violation of spiritual marriage therefore corresponds to violation of the marriages of men (n. 1955–1958 [*Conjugal Love*, n. 515–520]).

Hence it follows that to violate the truths of the Word and the church by falsifying them, is to commit whoredom spiritually; and that to violate the goods of the Word and the church by perverting them, is to commit adultery spiritually (n. 1959–1962 [*Conjugal Love*, n. 518]).

They, therefore, who are in spiritual whoredom and adultery are also in actual natural whoredom and adultery; the converse also is true (n. 1963–1969 [*Conjugal Love*, n. 520]).

Spiritual marriage is violated when the truth of the church is separated from its good, and when its good is separated from its truth (n. 1970–1976 [*Conjugal Love*, n. 519]).

Spiritual marriage is violated when appearances of truth, in the Word, are taken for genuine truths and are confirmed (n. 1977–1979).

Spiritual marriage is violated by those who with the lips make profession of another church than that which they acknowledge in heart; and it is very greatly violated by those who in heart acknowledge no church (n. 1980–1989).

Spiritual marriage is violated by those who learn the truths of doctrine from the Word but live wickedly; also by those who are devout in worship but do not reflect at all on their lives (n. 1983–1987).

Spiritual marriage is violated by those who study the sense of the letter alone, without doctrine (n. 1988–1991).

The marriage of good and truth is violated when the Word is read for various ends, and not at the same time read for the sake of the knowledges of good and truth (n. 1992–1994).

There are as many genera and species of spiritual whoredoms as there are of natural, for so many are the correspondences (n. 1995–1997).

From these things also it may be seen that marriages are heavenly, and that adulteries are infernal (n. 1998–2000).

Defloration. (See Virginity.)

Degrees. There are three degrees of life, and the three degrees of life are in every man (n. 149–153).

There are three degrees of love and wisdom (n. 154–158).

There are three degrees of substances and forms (n. 154–158).

These three degrees can be opened with man; and they are opened as man receives truths in the understanding and does them in will (n. 159–162).

Differences between those with whom the natural degree has been opened, and those with whom the spiritual degree, and the celestial degree, has been opened (n. 202–207).

The marriage of good and truth descends from the Lord through three degrees, and in each degree it goes on from greatest to least; hence there is infinite variety in that marriage (n. 373–375).

Marriages of the highest degree, which are called celestial, are infinitely more perfect than marriages of the lower degree which

are called spiritual, and these are infinitely more perfect than marriages of the lowest degree which are called natural (n. 376–378).

Marriages of the lowest degree are perfect in the measure of the reception of the influx of the conjugal sphere from the two higher degrees (n. 379–381).

These marriages without the reception of influx from the two prior, do not draw their origin from the marriages of good and truth, but from the connubial relations of evil and falsity, which are adulteries (n. 382–385).

Adulteries also are of three degrees (n. 386–388).

Degrees, and influx according to degrees (n. 433, 434).

Man is a form of the three degrees; celestial, spiritual, and natural (n. 699).

Substance, because it is form, is a subject (n. 700–708).

Delights. (See the other index also.)

The delights of conjugal love (n. 77–146 [*Conjugal Love*, n. 183; compare n. 69, 144, 155, 198, 293, 294, 443]).

All things of joy and of gladness are meant by delights (enumerated, n. 77).

Love through wisdom makes them to be felt (n. 77 [*Conjugal Love*, n. 8 end, 461]).

All delights are from love and its effect (n. 78 [*Conjugal Love*, n. 8 end]).

The delights of love are all in the effect, and by this they are in the means (n. 78 [*Conjugal Love*, n. 8 end]).

Delights follow in order, as end, cause, and effect (n. 82, etc.).

In conjugal love, by it and from it, all delights are in their fullness (n. 104, 105 [*Conjugal Love*, n. 68, 69]).

The highest and inmost delights, which are of peace and innocence, are imperceptible; but they become perceptible as they descend; and at length in ultimates they become a delight that is sensible to the highest degree (n. 106–109 [*Conjugal Love*, n. 69, 183]).

The first reason why delights become in the highest measure perceptible in ultimates, is, that they descend in order from those which are imperceptible, and in ultimates all are together (n. 110–120 [*Conjugal Love*, n. 68, 69]).

The second reason is, that conjugal love affects the most minute particulars of both mind and body (n. 120–123 [*Conjugal Love*, n. 68, 69]).

The third reason is, that there is communication of that love and its delights with the heavens (n. 124–128 [*Conjugal Love*, n. 144]).

The fourth reason is, that those delights are according to use, and the use of conjugal love is the most excellent of all (n. 128–131 [*Conjugal Love*, n. 183]).

The fifth reason is, that they have conjugal love who are in conjunction with the Lord (n. 131–136).

Hence the delights of this love are ineffable and beyond number (n. 136–140).

This is unknown in the world, for the reason that there is not religion (n. 140–145 [*Conjugal Love*, n. 534]).

From this come the delight [*jucundum*], satisfaction, and bliss of consorts (n. 217–221 [*Conjugal Love*, n. 69, 180, 213]).

Some arcana from angels respecting the delights of conjugal love (n. 221 [*Conjugal Love*, n. 69]).

Whence come the delights of conjugal love (n. 258–262 [*Conjugal Love*, n. 180, 198, 221]). (See Sex.)

Principally (n. 261).

Their communication, with husbands (n. 263–265 [*Conjugal Love*, n. 210–225, 294]). (See Sex.)

As conjugal love becomes more interior, it is the more full of delights (n. 522–526).

And thus it is enduring in delights, and they continually increase (n. 527–548).

In respect to its delights and to their exaltations and constancy, conjugal love is according to its origins in minds (n. 549–560).

Various things regarding the delights of conjugal love (n. 560).

In accordance with its origin, conjugal love becomes more or less perceptible to the senses (n. 598–605 [*Conjugal Love*, n. 213]).

With everyone, internal happiness is according to conjugal love (n. 664–676 [*Conjugal Love*, n. 180]).

All who are in love truly conjugal become angels (n. 752 [*Conjugal Love*, n. 48–53]).

Some things respecting the delights of conjugal love (Memorabilia, n. 763 [*Conjugal Love*, n. 183]).

The celestial beatitudes, the spiritual satisfactions, and the natural delights [*jucunditates*] which have been provided from the beginning for those who are in love truly conjugal, can be

given only with one wife (n. 1030–1034 [*Conjugal Love*, n. 335]).

They can be given only by the Lord (n. 1035–1041 [*Conjugal Love*, n. 336]).

The delights of love truly conjugal, even its ultimate delight, are without any lasciviousness (n. 1085 [*Conjugal Love*, n. 144, 346]).

Concerning a spirit who wished to know what heaven and hell are, and to whom it was said, "Inquire what delight [*jucundum*] is, and you will know"; and he made inquiry (Memorabilia, n. 1344 [*Conjugal Love*, n. 461]).

Various things respecting the delights of conjugal love (n. 1731 [*Conjugal Love*, n. 51, 52]).

The joys of heaven, and nuptials there (n. 1826–1848 [*Conjugal Love*, n. 1–25]).

Something respecting conjunction by means of delights [*jucunda*], with the evil (n. 1919).

Concerning the delights of conjugal love, from certain wives in heaven (Memorabilia, n. 2002 [*Conjugal Love*, n. 155]).

Disease. A vitiated state of the mind is a cause of coldness between consorts (n. 9622 [*Conjugal Love*, n. 252]).

These are enumerated (n. 962–966 [*Conjugal Love*, n. 252]).

A vitiated condition of the body and diseases, which are enumerated, are also a cause (n. 967–971 [*Conjugal Love*, n. 253]).

The two are also causes of separation (n. 979–984 [*Conjugal Love*, n. 252, 253]).

Jealousy with some persons comes from various sicknesses of the mind (n. 1779–1785 [*Conjugal Love*, n. 373–375]).

Ill consequences that arise from excessive restraint of venereal heat (n. 1802 [*Conjugal Love*, n. 450]).

Divorce. Causes of coldnesses, separations, and divorces, with consorts (n. 853–1018 [*Conjugal Love*, n. 234–260]). (See also Coldness.)

Vitiated conditions of mind, vitiated conditions of body, and also impotence are causes of separation as to bed (n. 979–984 [*Conjugal Love*, n. 252–254]).

Whoredom is the genuine cause of divorce (n. 985–993 [*Conjugal Love*, n. 255]).

Duties, Offices. The proper duties of men and of women, and conjunction by means of them (articles, n. 2023, etc. [*Conjugal Love*, n. 174–176]).

Effect. (See the other index. See End.)

End. (See the other index. See Cause.)

Erudition. (See Wisdom, Understanding.)

Eternal. In love truly conjugal there is the eternal (n. 622–628 [*Conjugal Love*, n. 38, 44, 200, 216]).

Evil. (See the other index also.)

Man does truths from the will so far as he shuns evils as sins (n. 163–167 [*Conjugal Love*, n. 147]).

External, Extreme. (See the other index also.) New creations, propagations, and procreations are effected from firsts by ultimates (illustrated, n. 75).

The state of the mind depends on the state of the outmost in the body (various things, n. 528–538 [*Conjugal Love*, n. 221]).

So with conjugal love (n. 528–538 [*Conjugal Love*, n. 221]).

Influx of the soul into its ultimates, thus into the organs of generation (n. 539–548);

And the formation of seed, etc. (n. 549–560 [*Conjugal Love*, n. 220]).

How conjugal love progresses from firsts to ultimates (n. 630–638 [*Conjugal Love*, n. 101, 183, 441]).

The internal and the external man (n. 766–844 [*Conjugal Love*, n. 148, 185, 427]). (See Affection.)

Favor. Causes of love, of friendship, and of favor between consorts (n. 1586–1640 [*Conjugal Love*, n. 180, 214, 271–292]). (See Friendship.)

Female and Male. Various things (n. 6). (See Sex.) (See also the other index.)

Form. (See Substance.)

Fornication. Concerning fornication (n. 1792–1810 [*Conjugal Love*, n. 444–460]).

With every man the love of the sex is inborn; and inwardly therein, conjugal love; fornication is the love of the sex that precedes conjugal love, and thus it is lust before marriage (n. 1794–1796 [*Conjugal Love*, n. 445]).

The love of the sex, which is what fornicates, has its beginning together with seminal potency; its commencement is when the understanding lifts itself up, and thence man begins to think

from himself, and when the voice of the boy is changed to that of the young man (n. 1797–1799 [*Conjugal Love*, n. 446]).

The love of the sex grows and strengthens itself earlier and more strongly with one than with another (n. 1800 [*Conjugal Love*, n. 450]).

The love of the sex, with those in whom it strengthens itself earlier and to a greater degree than with others, cannot be totally suppressed without harm (n. 1801, 1802 [*Conjugal Love*, n. 450]).

For this reason brothels are tolerated in large cities in the European world (n. 1803 [*Conjugal Love*, n. 451]).

The greatest care should be taken lest the human conjugal be destroyed by inordinate and immoderate fornications; care must be taken, in every way, that this be preserved; since the conjugal is the very jewel of human life, and the repository of the Christian religion (n. 1804, 1805 [*Conjugal Love*, n. 456–458]). (See, further, the article *Mistress*.)

Friendship. Causes of love, of friendship, and of favor between consorts (n. 1586–1640 [*Conjugal Love*, 180, 214, 290]).

While there is love between consorts, there is also friendship and favor (n. 1588–1590 [*Conjugal Love*, n. 180, 214, 290]).

If between consorts there be not spiritual conjugal love, there still may be friendship and favor, and if there be not friendship between them, there still may be favor, that is, the civility of moral life (n. 1591–1594 [*Conjugal Love*, n. 278, 287–293]).

An internal or spiritual cause of conjugal love and friendship is true religion (n. 1595–1597 [*Conjugal Love*, n. 238, 239, 531]).

And that both have the same religion (n. 1598–1601 [*Conjugal Love*, n. 242]).

Also that from religion adulteries be shunned (n. 1602–1606 [*Conjugal Love*, n. 147–149]).

An internal and spiritual cause of conjugal love is similitude of souls and of minds; and an external or natural cause is similitude of manners and of state and condition in society (n. 1606–1608 [*Conjugal Love*, n. 246, 250]).

An external or natural cause of love or friendship between consorts is potency (n. 1609, 1610).

Also abstinence from whoredom, from any cause excepting impotency (n. 1611–1614).

There is also indifference on the part of the wife to the acts of Venus; and from this, and sometimes from a turning of the back, the husband is persuaded that his wife is without any desire for those acts (n. 1615–1617 [*Conjugal Love*, n. 259, 294]).

There is also the love of infants and children, common to both (n. 1618–1622 [*Conjugal Love*, n. 284, 404, 409]).

There are with each partner, industry, assiduity and intelligence, in their duties; and in some of these there is mutual assistance (n. 1622–1624 [*Conjugal Love*, n. 164, 165, 176, 283]).

There is also prudence in conforming to the nature and genius of the other (n. 1625–1627 [*Conjugal Love*, n. 282, 294]).

Inequality in worldly things that are loved, sometimes conduces to love or to friendship between partners (n. 1628–1633 [*Conjugal Love*, n. 287]).

A cause of apparent favor, as friendship or as love, is the love of peace in the house, and a love for reputation outside of the house (n. 1634–1637 [*Conjugal Love*, n. 285, 286]).

A cause of apparent favor, as friendship or love, is, that the wife does not cease to favor her husband when his potency ceases. This favor may become love when they grow old together (n. 1637–1640 [*Conjugal Love*, n. 290]).

Concerning the state of familiarity between consorts; whence that familiarity comes, and what its quality (n. 1639).

Garden. (See the other index.)

Generation. (See Birth.) (See the other index.)

Good. Good and truth are most universal, thence they are in each and all things in heaven and in earth (n. 306–311 [*Conjugal Love*, n. 84–86]).

Good by itself alone is not given, nor truth by itself alone; but where good is, there is truth; and the converse; wherefore the one without the other is but a thing of reasoning (n. 312–314 [*Conjugal Love*, n. 87]).

There is truth of good and good of truth, which are two distinct things because one is from the other (n. 315–319 [*Conjugal Love*, n. 88, 89]).

Truth of good is masculine, and good of truth is feminine (n. 319 [*Conjugal Love*, n. 90, 91]).

Between these two is the marriage which is properly meant by the marriage of good and truth (n. 324, 325 [*Conjugal Love*, n. 93, 100]).

Between the two there is love, which is called conjugal love (n. 326–429 [*Conjugal Love*, n. 65, 92, 93]).

In that marriage there are reciprocal action and reaction; from which one becomes the other's; whence there is mutuality (n. 341 [*Conjugal Love*, n. 293]).

(See Spiritual Marriage, Marriage, Conjugal Love, Sex.)

Good and truth are not given abstracted from substances; neither are substances given abstracted from forms (n. 341–343 [*Conjugal Love*, n. 66, 186]). (See Substance.)

Heaven. (See the other index also.)

Consorts were seen in heaven who lived in love truly conjugal; by whom truly conjugal love was represented, in its own form (Memorabilia, n. 1 [*Conjugal Love*, n. 42, 43]).

Concerning marriages in heaven (articles, n. 2–28 [*Conjugal Love*, n. 27–41]).

Some things respecting conjugal love in heaven (n. 19, 20 [*Conjugal Love*, n. 37, 38, 64, 430]).

From what is there said, it follows that there are marriages in the heavens; reasons (n. 22 [*Conjugal Love*, n. 40]).

Heaven is not from angels created such, but from men; reasons why this is unknown (n. 23 [*Conjugal Love*, n. 28, 156]).

Man is man after death, and there are full marriages between males and females from personal observation (25 [*Conjugal Love*, n. 39, 51]).

There are spiritual offspring therefrom (n. 26, 27 [*Conjugal Love*, n. 51, 52, 65, 211]).

With the angels, wisdom and its love conjoin themselves; consequently conjugal love is there perfect (n. 27, 28).

Conjugal love is in the heavens, and is communicated (n. 124–127).

Something concerning the magnificent and splendid things in heaven (Memorabilia, n. 222 [*Conjugal Love*, n. 12–20]).

Various things concerning marriages after death (n. 1719–1736 [*Conjugal Love*, n. 45–54]). (See Marriage.)

The Lord's words explained, that there is not given a wife to a man (n. 1727 [*Conjugal Love*, n. 41]).

Many other things concerning marriages in heaven (n. 1719–1736 [*Conjugal Love*, n. 27–41, 45–54]). (See Marriage.)

Preliminary observations respecting the joys of heaven and nuptials there (n. 1826–1848 [*Conjugal Love*, n. 2–25]).

There are ministries, functions and works in heaven (Memorabilia, n. 1909 [*Conjugal Love*, n. 207]).

Other things concerning conjugal love in the heavens (Memorabilia, n. 2001 [*Conjugal Love*, n. 44]).

Marriages in the golden age, in the silver, in the copper, and in the iron (Memorabilia, n. 2003–2006 [*Conjugal Love*, n. 75–78]).

How marriages are provided in heaven (n. 2038 [*Conjugal Love*, n. 229, 316, 411]).

Hell. Various things respecting the unclean things of hell (n. 1922 [*Conjugal Love*, n. 430, 495, 500]).

The hells of adulterers in the west appear like lakes of fire and brimstone (Memorabilia, n. 2035 [*Conjugal Love*, n. 80]).

Image of God. (See also the other index.)

Some things in regard to the image of God in marriages (n. 46–50, 51–56). (See *Conjugal Love*.)

What is signified by “the image of God” and “the likeness of God,” and “eating of the tree of life” (*Memorabilia*, n. 1193 [*Conjugal Love*, n. 132–136]).

Immortality. (See also the other index.)

A man lives a man after death (n. 3–5 [*Conjugal Love*, n. 28–31, 44]). (See *Man*.)

The life of man after death; reasonings by a priest, a politician and a philosopher, with the ancient wise men (*Memorabilia*, n. 1286 [*Conjugal Love*, n. 182]).

Impotency. (See *Potency*.)

Inclination. (See *Affection*.)

Infants. (Love of infants, see *Parental Love*.)

Infinite. Propagations are an image of the infinite and eternal (n. 353 seq. [*Conjugal Love*, n. 220]).

Other things from which there exists an image of the infinite and the eternal (n. 353–360, 361–371).

Influx. [See the other index also.]

The quality of the influx of the mind into the body (illustrated, n. 58, 60–62).

How man receives influx from the Lord; how he receives it with the understanding, and love thereby (illustrated, n. 75).

Much concerning degrees, and influx according to them (n. 433, 434).

Influx of the soul into the organs of generation (n. 539–548 [*Conjugal Love*, n. 183]).

Various things concerning the influx of the spiritual world into the natural world (n. 578 [*Conjugal Love*, n. 380]).

Influx into men and into beasts (n. 1200 [*Conjugal Love*, n. 183]).

How man is led by the Lord in freedom (n. 1227 [*Conjugal Love*, n. 444]).

Influx of the marriage of love and wisdom, and its reception by men (n. 2038 [*Conjugal Love*, n. 122, 123, 188]).

Also various things concerning it as it is with women, and concerning its reception (n. 2041 [*Conjugal Love*, n. 122, 123]).

Innocence. Various things in regard to the sphere of the love of innocence from the Lord, and of its protection by the Lord (n. 1363 [*Conjugal Love*, n. 127]).

The state and sphere of innocence and peace with parents and with infants, while these are loved (various things, n. 1678, 1679 [*Conjugal Love*, n. 395–397]).

Angels of innocence, who did not understand what scortatory love was (Memorabilia, n. 1738 [*Conjugal Love*, n. 444]).

The cupidity for seducing innocences, and the lot after death of those who are in it (n. 1823–1825 [*Conjugal Love*, n. 513, 514]).

Intelligence. How man receives influx from the Lord, first with the understanding; and how he receives love, by means of this (illustrated, n. 75 [*Conjugal Love*, n. 267]).

Very many things concerning the human rational, even to fifty various changes (n. 427 [*Conjugal Love*, n. 145, 233, 436]).

Various things concerning the will and the understanding, and concerning the changes and inversions of the state of the latter (n. 1267–1277). (See State.)

Adulterers enjoy the faculty of understanding, or rationality, equally with those who are not adulterers; but they abuse their rationality to confirm adulteries (n. 1904–1908 [*Conjugal Love*, n. 498, 499]).

The wisdom proper to men and proper to women (n. 2007–2022 [*Conjugal Love*, n. 163–173]).

Some reasons why wise women are not loved by men (n. 2028 [*Conjugal Love*, n. 175; *Arcana Coelestia*, n. 8994]).

They who are in the pride of their own intelligence cannot love the wife nor the neighbor (many and various things, n. 2042–2045 [*Conjugal Love*, n. 193]).

The transcription of the love of proprium with the man into conjugal love with the wife (articles, n. 2036 [*Conjugal Love*, n. 32, 88, 156, 193, 253, 293]).

Things proper to the will, and things proper to the understanding therefrom, from which there is conjunction (articles, n. 2048 [*Conjugal Love*, n. 32, 156, 163–173]).

Concerning man's own intelligence or prudence, that it is nothing (Memorabilia, n. 2051 [*Conjugal Love*, n. 353]).

Whether conjugal love and the love of one's own beauty, also whether conjugal love and the love of one's own wisdom, are given (Memorabilia, n. 2052 [*Conjugal Love*, n. 330, 331]). (See Understanding.)

Jealousy. (See Zeal.)

Judge, Judgment. Judges of friendship, concerning whom was the exclamation, "O how wise" (Memorabilia, n. 1791 [*Conjugal Love*, n. 233]).

Lasciviousness. Conjugal love is without any lasciviousness (n. 630–638 [*Conjugal Love*, n. 148]).

Love truly conjugal is without lasciviousness (various things, n. 1045).

The chaste and the unchaste (many articles, n. 2046 [*Conjugal Love*, n. 138–156]).

Last. Outmost [*ultimum*]. Ultimate [*ultimum*]. (See Extreme.)

Life. (See the other index.)

What is signified by "eating of the tree of life" (Memorabilia, n. 1193 [*Conjugal Love*, n. 135]).

Lord. (See the other index also.)

Glorification of the Lord in the heavens on account of His advent, from the Word (Memorabilia, n. 2035 [*Conjugal Love*, n. 81]).

Love in General. (See the second index, s. v. Love.) (See also Affection, Love of Self and the World.)

All the good of love is from the Lord (n. 33–35 [*Conjugal Love*, n. 84]).

There is love in which the man is, in which the world is, and in which is God (concerning which, n. 34).

(On the union of love and wisdom, or of good and truth, see Spiritual Marriage.)

Man cannot love the Lord, as he is in himself, but he can love what is from the Lord (illustrated, n. 70, 71).

And he can love what is from the Lord, as from himself (illustrated, n. 71–73).

From the Lord there is masculine love, and there is feminine; but nevertheless love is not made full except by both together (n. 74 [*Conjugal Love*, n. 32, 33, 90]).

On the progression of love, as end, cause, and effect; or as love, wisdom, and use (n. 79–100 [*Conjugal Love*, n. 400, 401]). (See Cause.)

Concerning the connection of conjugal love with the loves of heaven (n. 147–222 [*Conjugal Love*, n. 65–69]).

Perceptions are formed from affections, and affections are of love (n. 147 [*Conjugal Love*, n. 197]).

The form of love in which a man is when in the world, remains after death, and makes a one with the form of the society into which he comes (n. 208 seq. [*Conjugal Love*, n. 34–36]).

Various things respecting love towards the neighbor (n. 514 [*Conjugal Love*, n. 269]).

Love is will in the mind, it is endeavor in the body, and it becomes act when it is brought to its termination (n. 528, 529 [*Conjugal Love*, n. 215]).

Man is a form of love, wisdom and use (n. 683–690 [*Conjugal Love*, n. 361]). (See Man, Use.)

The love of his own wisdom sinks man down (n. 734–739 [*Conjugal Love*, n. 88, 193, 353]).

An exterior cause of coldness between married partners is the love of exercising domination on the part of one; still more, if they both have it (n. 939–945 [*Conjugal Love*, n. 248]).

The love of domination cleaves conjugal love asunder (various things concerning this, n. 945 [*Conjugal Love*, n. 248]).

Concerning the love of dominion that comes from the love of self, with the laity, that they wish to be kings and emperors; and with the clergy that they wish to be deities and gods (Memorabilia, n. 1873 [*Conjugal Love*, n. 261–266]).

Concerning the love of dominion that comes from the love of uses (n. 1873 [*Conjugal Love*, n. 261–266]).

The love of himself that is with the man, and pride in his own intelligence, have been transferred into the wife (various things concerning this, n. 725–742 [*Conjugal Love*, n. 32, 156]).

Various things concerning the love of self (n. 725–742).

Love of Children. (See Parental Love.)

Love of the Sex. Distinction between the love of the sex that is with men, and the love of the sex in beasts (n. 119–1251 [*Conjugal Love*, n. 94–96]). (See Beast.)

The chaste love of the sex, which is with those who are in love truly conjugal and hence of fullest potency (Memorabilia, n. 1585 [*Conjugal Love*, n. 55]).

Some things in regard to the love of the sex (n. 1793–1803 [*Conjugal Love*, n. 46, 48, 94, 98, 444–450]). (See Fornication.)

The beginning of the love of the sex; when it takes place (n. 1797–1799 [*Conjugal Love*, n. 141, 446]).

Harm that arises from an excessive restraint of the venereal heat (n. 1801, 1802 [*Conjugal Love*, n. 450]).

Lust. (See Lasciviousness.)

Male. (See Sex.) (See the other index.)

Various things concerning the male and the female (n. 6–8 [*Conjugal Love*, n. 32, 33, 61, 100, etc., 218, 220–230]). (See Sex.)

The man was created a form of wisdom from love; the woman, a form of love from wisdom (n. 168 [*Conjugal Love*, n. 32]).

Masculine conjugal love, and feminine, specifically; and the intelligence of each (n. 223–301 [*Conjugal Love*, n. 216–218]). (See Sex.)

Man [*homo*]. [See the other index.]

A man lives a man after death (n. 2–5 [*Conjugal Love*, n. 28–31, 44]).

This is not known in the world, and yet it is of common perception (concerning which see n. 3 [*Conjugal Love*, n. 28]);

From angels seen as men (n. 4 [*Conjugal Love*, n. 28, 30]);

From the soul, as being the man (n. 5 [*Conjugal Love*, n. 29, 31]).

The male after death is a male, and the female is a female (illustrated, n. 6–8 [*Conjugal Love*, n. 32, 33]). (See Sex.)

A man after death is not a mere breath, but a real man (illustrated, n. 24, 25 [*Conjugal Love*, n. 29]).

How man receives love and wisdom from the Lord; that he receives wisdom with the understanding; and how the will

successively adjoins itself (illustrated, n. 75 [*Conjugal Love*, n. 122–124]).

In man there are three things which are one: soul, spirit and body; these are as end, cause, and effect (n. 85, 86 [*Conjugal Love*, n. 101, 158]).

(For various things concerning the degrees of life with man, see Degrees.)

Man consists of soul, spirit, and body (n. 474–476 [*Conjugal Love*, n. 101, 158]).

A man is a man according to the quality of the conjugal love with him (various things, n. 575–592 [*Conjugal Love*, n. 96, 230, 432]).

He is a man so far as spiritual conjugal love makes one with natural conjugal love (n. 593–597).

They who are in love truly conjugal are forms of celestial love, of spiritual, and of natural (n. 677–682 seq.).

Man was created a form of love and wisdom (n. 683–685 [*Conjugal Love*, n. 16, 183, 361]).

All things in man are actually effects of love and wisdom, which are uses (n. 686–693 [*Conjugal Love*, n. 16, 183]). (See Uses.)

Man was created a form of love and wisdom (n. 683).

For man to be that form in perfection, there could be nothing lacking (n. 684, 685).

All things in man are uses from love by wisdom (n. 689–690 [*Conjugal Love*, n. 183]).

Man is a single series of all the uses in the universe (n. 691–693). (See Use.)

Man is a form of the three degrees, celestial, spiritual, and natural (n. 699, 709, 719 [*Conjugal Love*, n. 67, 532]).

How man becomes such a form, and that conjugal love is the medium (n. 717–721).

From the form in which a man is, only that which is similar can proceed (n. 722 [*Conjugal Love*, n. 85]).

Every man has an internal will and an internal understanding (n. 780–784 [*Conjugal Love*, n. 185]).

Many things concerning the internal and the external man (n. 766–844 [*Conjugal Love*, n. 148, 185, 269, 427]). (See Affection.)

Man is not born into any knowledge, but only into the capacity and inclination (Memorabilia, n. 1193 [*Conjugal Love*, n. 132–136]).

Love of the sex with men and with beasts (n. 1194–1251 [*Conjugal Love*, n. 94–96, 133]). (See Beast.)

The state of men and their various and successive changes of state, compared with beasts (n. 1194–1217 [*Conjugal Love*, n. 94–96]). (See Beast.)

How man is led by the Lord in freedom (n. 1227 [*Conjugal Love*, n. 444]).

Men found in forests (Memorabilia, n. 1251 [*Conjugal Love*, n. 151–154]).

Changes of state with man and with woman (n. 1252–1285 [*Conjugal Love*, 184–206]). (See State.)

Reasonings concerning the life after death; by a priest, a politician, and a philosopher, with the ancient wise men (Memorabilia, n. 1286 [*Conjugal Love*, n. 182]).

Marriage. (See also the other index.)

A universal sphere of conjugal love proceeds from the Lord and fills the universe, or both worlds (n. 2 [*Conjugal Love*, n. 92, 115, 220, 222, 355]).

(Concerning love of the sex, see Sex.)

(Concerning spiritual marriage, which is the marriage of good and truth, see below.)

Marriages are of the Divine providence; and they are in the most minute particulars with male and with female (Memorabilia, n. 76 [*Conjugal Love*, n. 316]).

Whence is the conjugal, in its first origin (n. 101–103 [*Conjugal Love*, n. 60, 61, 83, 103–114, 183, 238]).

Two consorts make one form of wisdom and love (n. 189–193 [*Conjugal Love*, n. 100–102, 201]).

All things that are born from that form derive a likeness therefrom; thus they are in the marriage of wisdom and love (n. 194–198 [*Conjugal Love*, n. 202–205]).

All affections of the will and perceptions of the understanding with them are in like form (n. 199–201).

That form conjoins itself with all the loves of a society (n. 212–216).

Various things from angels concerning the chastity of marriage (n. 216).

Masculine and feminine conjugal love specifically, and the intelligence of each (n. 223–301 [*Conjugal Love*, n. 218]). (See Sex.)

How a virgin becomes a wife (various things, n. 279–281 [*Conjugal Love*, n. 173, 198, 199]). (See Sex.)

Various things on this subject (n. 281). (See Sex.)

Still others (n. 282–284). (See Sex.)

Three degrees of marriages and adulteries (n. 373–384 [*Conjugal Love*, n. 270]).

Conversation of adulterers about marriages (Memorabilia, n. 407 [*Conjugal Love*, n. 521, 522]).

Consorts who are in love truly conjugal wish to be one; and consorts who are not, wish to be two (many things, n. 606–621 [*Conjugal Love*, n. 215]).

Conjugal love is chiefly dependent on husbands (n. 753–757 [*Conjugal Love*, n. 216]).

Arcana concerning the communication of love between consorts (n. 758–762 [*Conjugal Love*, n. 217]).

Conjugal similitude and dissimilitude (n. 765–882 [*Conjugal Love*, n. 227–229]). (See Similitude.)

Causes of coldnesses, separations and divorces, with consorts (n. 853–1018 [*Conjugal Love*, n. 234–260]). (See Coldness, Divorce.)

After the nuptials a man is to leave his father and mother, and of the sex he is to love his wife only (n. 1181–1187 [*Conjugal Love*, n. 194, 411]).

Changes of state with man and woman, especially through marriage (n. 1252–1285 [*Conjugal Love*, n. 184–206]).

Signs that consorts wish to be one (various things, n. 1262, 1278).

Repeated marriages (n. 1287–1300 [*Conjugal Love*, n. 317–325]). (See Widow.)

The state of consorts after death (n. 1719–1736 [*Conjugal Love*, n. 45–54]).

The love of the sex remains with man after death such as it was in the world interiorly, that is, in his interior will and the thought from it (n. 1721–1723 [*Conjugal Love*, 46, 47]).

So, too, conjugal love remains such as it was interiorly (n. 1724, 1725 [*Conjugal Love*, n. 48]).

Two consorts for the most part meet after death, recognize each other, consociate, and for some time live together; this takes place in their first state, thus while they are in externals as they were in the world (n. 1726, 1727 [*Conjugal Love*, n. 37, 46, 47]).

Various circumstances about these things (n. 1725, 1728).

The Lord's words explained, that a wife is not given to a man (n. 1727 [*Conjugal Love*, n. 41]).

Successively, as they put off externals and enter into their internals, they have a perception of the quality of the inclination that they have had for each other; and so whether they can live together as one or not (1728, 1729 [*Conjugal Love*, n. 48]).

If they are unable to live together as one they separate; the man from the wife, the wife from the man, or each from the other (n. 1728, 1729 [*Conjugal Love*, n. 49]).

Then there is given to the man a suitable wife, and to the woman a suitable husband (n. 1728, 1729 [*Conjugal Love*, n. 50, 54]).

In their relation to each other, consorts enjoy conjugal delight similar to those in the world, but more happy; but without

proliferation; instead of which, or in its place, there is spiritual proliferation, which is that of good and truth (n. 1730–1732 [*Conjugal Love*, n. 51, 52]).

Such is the case with those who come into heaven; but it is otherwise with those who go into hell (n. 1733–1736 [*Conjugal Love*, n. 53, 54]).

Various things about infernal marriages (n. 1736 [*Conjugal Love*, n. 54]).

Causes that prevent marriages from being contracted until advanced age (n. 1795 [*Conjugal Love*, n. 450]).

Preliminary observations respecting the joys of heaven and nuptials there (n. 1826–1848 [*Conjugal Love*, n. 1–25]).

Marriages in the golden age, the silver, and the copper (Memorabilia, n. 2003–2006 [*Conjugal Love*, n. 74–77]).

Marriages in the iron age, when they had become polygamic (Memorabilia, n. 2006 [*Conjugal Love*, n. 78]).

Transcription of the love of proprium with the man into conjugal love with the wife (articles, n. 2036 seq. [*Conjugal Love*, n. 32, 88, 156, 193, 293, 353]).

The inclinations, affections, and qualities of men and of women, through which conjunction is effected (many articles, n. 2047 [*Conjugal Love*, n. 156–181]).

Difficulties in understanding the conjunctions of consorts (articles, n. 2050).

Marriages in the Heavens. (See Heaven.)

Marriage, Spiritual. (See Spiritual Marriage.)

Mind. (See the other index.)

The mind of man is not only in the head, but everywhere throughout the body (illustrated, n. 58–60 [*Conjugal Love*, n. 178, 260]).

The opening of the mind, and the consequent perfection of conjugal love, and of the delights therefrom (n. 539–548, 549–560 [*Conjugal Love*, n. 94]).

Various things concerning the opening and the closing of the mind (n. 561–563 [*Conjugal Love*, n. 188, 189, 203]).

Mistress, Keeping a. (See also Fornication.) The greatest care should be taken lest the human conjugal be destroyed by inordinate and immoderate fornications; care must be taken, in every way, that this be preserved, since the conjugal is the very jewel of human life, and the repository of the Christian religion (n. 1804–1806 [*Conjugal Love*, n. 456–458]).

With those who for various reasons cannot yet enter into marriage, and who on account of salacity are unable to govern their lust, that conjugal is kept in existence by taking a mistress (n. 1806, 1807 [*Conjugal Love*, n. 459]);

Provided that this relation is not formed with a virgin or maiden, nor with a married woman, and is kept apart from conjugal love (n. 1808–1810 [*Conjugal Love*, n. 460]).

Mohammedans. Why polygamy was permitted to the Mohammedans (1065–1070 [*Conjugal Love*, n. 341]).

Concerning the Mohammedan heavens, and that they come into the second heaven who give up their mistresses (n. 1071–1077 [*Conjugal Love*, n. 342–344]).

Nativity. (See Birth.)

Nature. Natural [*naturale*]. Conversation of adulterers concerning nature and religion (Memorabilia, n. 407 [*Conjugal Love*, n. 521, 522]).

The highest natural, the middle, and the lowest (n. 482 [*Conjugal Love*, n. 442, 496]).

The center and the expanse of nature and of life (Memorabilia, n. 568 [*Conjugal Love*, n. 380]).

Various things respecting the spiritual and the natural, the difference between them, and their conjunction (n. 575 [*Conjugal Love*, n. 31, 326–329]).

Various things in regard to the spiritual world and its influx into the natural world (n. 577, 578 [*Conjugal Love*, n. 380]).

From the things which may be seen in the world, man may confirm himself in favor of God more than for nature (Memorabilia, n. 1458 [*Conjugal Love*, n. 415–422]).

Difference between the spiritual and the natural as to writings, languages, and thoughts (Memorabilia, n. 1699 [*Conjugal Love*, n. 326–329]).

Nuptials. (See Bridegroom.)

Betrothals and nuptials (n. 1111–1192 [*Conjugal Love*, n. 295–314]).

When the period of betrothal is completed, nuptials ought to take place (n. 1157–1160 [*Conjugal Love*, n. 306]).

Before the nuptials the marriage covenant is to be made in the presence of witnesses (n. 1161–1165 [*Conjugal Love*, n. 301, 307]).

Because marriage regarded in itself is spiritual and consequently holy, it ought to be consecrated and confirmed by a priest (n. 1166–1173 [*Conjugal Love*, n. 308]).

After the nuptials the spiritual marriage, which is of the internal man, becomes also natural, which is of the external man, and thus at last full (n. 1173–1180 [*Conjugal Love*, n. 310]).

The man after the nuptials is to leave father and mother, and of the sex he is to love his wife alone (n. 1181–1187 [*Conjugal Love*, n. 112, 194, 411]).

Offices. (See Duties.)

Offspring. (See Procreation.)

One. (See the other index.)

Organs of Generation. (See Seed.) (See also the other index.)

Outmost, Last, Ultimate. (See Extreme.)

Own. (See Proprium.)

Parental Love, or the Love between Parents and Children. Various things respecting the sphere of innocence, and of its protection from evils and falsities (n. 1363 [*Conjugal Love*, n. 127, 391, 394, 395, 399]).

The love of infants and of children is an external or natural cause of love or friendship between consorts (n. 1618–1621 [*Conjugal Love*, n. 284, 387, 404]).

Concerning the love of infants or parental love (n. 1642–1699 [*Conjugal Love*, n. 385–414]).

From the Divine providence proceed two universal spheres; one, that of conjugal love; and the other, that of the love of infants (much concerning these spheres, n. 1644–1657 [*Conjugal Love*, n. 386–397]). (See Sphere.)

The sphere of the love of infants is the sphere of protecting and supporting those who are unable to protect and support themselves (n. 1658–1662 [*Conjugal Love*, n. 391]).

The sphere of the love of infants inflows into all living and animate things in the universe, and fills them with the love of innocence and peace, which love is received by them in their own way (n. 1663–1666 [*Conjugal Love*, n. 388, 394]);

And it induces upon them a new and wonderful state; one that is full of the love of supporting and protecting their own offspring (n. 1667, 1668 [*Conjugal Love*, n. 392]).

Everyone living and animate receives this state into himself or herself after a birth; nor is there knowledge that it inflows, because the influx is not felt (n. 1669 [*Conjugal Love*, n. 391, 392]).

The sphere of this love affects the female sex more than the male; thus mothers more than fathers (n. 1670, 1671 [*Conjugal Love*, n. 393]).

It affects fathers and mothers variously, each according to the state of the mind (n. 1672–1674 [*Conjugal Love*, n. 405, 408]).

It affects the evil and the good equally, and gives each the disposition to love and protect his own offspring, from his own affection (n. 1675–1677 [*Conjugal Love*, n. 392]).

The sphere of this love of innocence and peace inflows into the external minds [*animos*] of parents and also into infants, and it conjoins itself in their outmost parts, especially by the touch (n. 1678, 1679 [*Conjugal Love*, n. 396]).

In the degree in which innocence and peace recede with infants, there is a relaxation of that conjunction or that love; this is accomplished successively even to separation (n. 1681–1684 [*Conjugal Love*, n. 398]).

The state of innocence and peace with infants is, that they know nothing and can do nothing from themselves, but from others, especially from the father and mother; and this state successively recedes as they know and become able to act from themselves, and not from others (n. 1685–1689 [*Conjugal Love*, n. 399]).

The sphere of the love of infants progresses in a certain series, from and through causes into effects, and it makes periods, by means of which creation is preserved and continued in the state foreseen and provided (n. 1690–1692 [*Conjugal Love*, n. 400]).

The love between parents and children descends and does not ascend, and for this there are many reasons (n. 1693–1698 [*Conjugal Love*, n. 402]).

The conjunction of conjugal love with the love of infants or parental love (n. 1701–1717 [*Conjugal Love*, n. 404]).

In legitimate marriages infants are loved as legitimate and heirs (n. 1703, 1704).

With consorts who love each other, conjugal love is conjoined with parental love through spiritual and rational causes, and natural causes from these, which are with them from the Lord (n. 1707–1709 [*Conjugal Love*, n. 404]).

In the case of such consorts, there is parental love through the husband with the wife, and on the other hand there is parental love with the husband from the Lord through the wife; in consequence, the love of the one is also conjoined mutually and in its turn with the love of the other (n. 1710, 1711).

With consorts who do not love each other, although there is not conjunction of those two loves from what is higher, interior, or

prior, still there is a conjunction from what is lower, exterior, or posterior; but such conjunction is inverted, and consequently is light and wandering (n. 1712, 1713 [*Conjugal Love*, n. 408]).

The love of parents towards their children remains after death, in the case of consorts who have loved each other; it is otherwise with those who have not loved each other (n. 1714–1717 [*Conjugal Love*, n. 410]).

Pellicacy. (See *Mistress*.)

Perception. [See the other index.]

Polygamy. Concerning polygamy (n. 1019–1108 [*Conjugal Love*, n. 332–352]).

Only with one wife can there be given love truly conjugal, potency, friendship, confidence, and such conjunction of minds that two are one flesh (n. 1021–1029 [*Conjugal Love*, n. 333, 334]).

Only with one wife can there be given the celestial beatitudes, spiritual satisfactions, and natural enjoyments which have from the beginning been provided for those who are in love truly conjugal (n. 1030–1034 [*Conjugal Love*, n. 335]).

Love truly conjugal is not given except to those who are of the Christian church (n. 1042–1046 [*Conjugal Love*, n. 337]).

Hence it is not lawful for Christians to marry more than one wife (n. 1047 [*Conjugal Love*, n. 338]).

If a Christian were to marry more than one wife, he would commit not only natural but also spiritual adultery (n. 1051–1058 [*Conjugal Love*, n. 339]).

The sons of Jacob were permitted to marry more wives, because the Christian church was not with them, and therefore love truly

conjugal could not be given (n. 1059–1064 [*Conjugal Love*, n. 340]).

Why polygamy was permitted to the Mohammedans (n. 1059–1064 [*Conjugal Love*, n. 341]).

Concerning the heavens of the Mohammedans, and that they who give up their mistresses enter into the second heaven (n. 1065–1077 [*Conjugal Love*, n. 342, 343]).

Polygamy is lasciviousness (n. 1079–1082 [*Conjugal Love*, n. 345]).

With polygamists there cannot be given conjugal chastity, purity, and holiness (n. 1083–1086 [*Conjugal Love*, n. 141, 346]).

Polygamy is not sin to those with whom it is from religion (n. 1090–1094 [*Conjugal Love*, n. 348]).

Polygamy is not sin with those who are in ignorance concerning the Lord (n. 1095–1098 [*Conjugal Love*, n. 349, 350]).

So long as polygamists remain polygamists, they cannot become spiritual (n. 1087–1089 [*Conjugal Love*, n. 347]).

Those polygamists are saved who live according to the civil laws of justice (n. 1099–1102 [*Conjugal Love*, n. 351]);

But they cannot be consociated with angels in the Christian heavens (n. 1103–1107 [*Conjugal Love*, n. 352]).

The difference between polygamists from religion and polygamists in Christendom (n. 1365, 1366 [*Conjugal Love*, n. 338–350]).

Concerning those who lived in the iron age; that they were polygamists (Memorabilia, n. 2006 [*Conjugal Love*, n. 78]).

Potency. Angels have perpetual potency, because they are in perpetual love (illustrated, n. 68 [*Conjugal Love*, n. 207, 355, 356, 433]).

Whence angels have perpetual potency, confirmed by reasons presented by an angel (Memorabilia, n. 222 [*Conjugal Love*, n. 355, 356]).

Determinations to the ultimate delight are in the good pleasure of the husband (n. 258–262 [*Conjugal Love*, n. 221]).

Wives cannot bear to hear their husbands say that they are able but not willing; they can, however, bear to hear it said that they are willing but not able; the latter perpetuates love, but the former dissolves it (n. 266–268 [*Conjugal Love*, n. 219]).

Increase of potency according to the opening of the interiors of the mind (n. 539–548, 549–560 [*Conjugal Love*, n. 220]).

Conjugal love, according to its spiritual state, produces potency; nine reasons (n. 639–663).

Impotence is a cause of coldness and separation between consorts (n. 972–978 [*Conjugal Love*, n. 254]).

Various causes and species of impotence (n. 972–978 [*Conjugal Love*, n. 221]).

He who is in love truly conjugal is in its virtue and its potency (n. 1024–1028 [*Conjugal Love*, n. 55, 355, 433]).

Correspondence of seminal potency with reception of spiritual truths through the Word (various things, n. 1458 [*Conjugal Love*, n. 127, 220]).

Also various things concerning natural and spiritual conjugal potency (n. 1360 [*Conjugal Love*, n. 355, 433]).

Natural and spiritual conjugal love and potency (n. 1459–1652 [*Conjugal Love*, n. 44, 55, 207, 220, 221, 355, 433]).

Various causes of potency (n. 1562, 1564).

By spiritual conjugal potency is meant potency such as those have who are in the truths and goods of the church (n. 1563–1565).

Various things concerning natural potency from spiritual (n. 1564).

There is natural conjugal potency from the love of the sex, which when not limited to the wife is lewdness; and the potency of this is lasciviousness (n. 1566).

Spiritual conjugal potency is from conjugal love, with one wife; when this potency becomes conjugal it is chastity, and its potency is without lasciviousness (n. 1567).

Natural conjugal potency successively decreases, as its love, which is lewdness, is not limited (n. 1568–1573).

But spiritual conjugal love successively increases, as its love, which is heavenly, is purified from lascivious love of the sex (n. 1574).

Natural conjugal potency decreases even till it becomes naught; but that which is spiritual increases even till it becomes constant (n. 1574–1577).

Natural conjugal potency successively extinguishes the interior fire of man's life, and dims its light; but that which is spiritual successively kindles the fire of man's life and exalts its light (n. 1579).

Natural conjugal potency deprives the soul and the spirit of their own beatitudes and delights; the contrary is the case with that which is spiritual (n. 1580–1582).

The man who is in spiritual conjugal potency, from chaste love becomes a more and more internal and perfect man; the opposite is the case with him who is in natural potency (n. 1583, 1584).

Potency is an external or natural cause of love or of friendship between consorts (n. 1609, 1610 [*Conjugal Love*, n. 49, 274, 290]).

Judgments of the wise from the kingdoms of Europe, concerning the origin of conjugal love, and concerning its virtue and potency (Memorabilia, n. 1718 [*Conjugal Love*, n. 103–114]).

Concerning seminal potency: when it begins (n. 1799 [*Conjugal Love*, n. 446]).

Procreation, Offspring.

Proliferation, Prolific. (See also Seed.) Procreations take place on earth because they are from firsts by ultimates (illustrated, n. 75).

The angels were once men (n. 75 [*Conjugal Love*, n. 28–30]).

Offspring born of two who are in love truly conjugal derive from their parents the conjugal good and truth; from which they have the inclination and capacity, if sons to perceive the things that belong to wisdom, if daughters to love the things which wisdom teaches (n. 285–290 [*Conjugal Love*, n. 202–204]).

This is the case for the reason that the soul of the offspring is from the father, and the clothing corresponding to the soul is from the mother (n. 291–293 [*Conjugal Love*, n. 206]).

How man [*homo*] comes into the seed, and the quality of the seed (various things, n. 293 [*Conjugal Love*, n. 183, 220, 245]).

In the marriage of good and truth there is what is generative and prolific, whence are the propagations of all things in the universe, through which there is a continuance of creation (n. 330–336 [*Conjugal Love*, n. 92, 115]).

Because goods and truths are in forms, therefore all things propagate themselves substantially and materially (n. 344–352).

Propagations are continuations of creation; and in them there is the image of the infinite and eternal, from the Lord the creator, who is infinite and eternal (n. 353, etc., to 372 [*Conjugal Love*, n. 183, 220]).

The soul is in a state of perpetual fructification and propagation (n. 498–501 [*Conjugal Love*, n. 220]).

Conjugal love in its origin is the love of the propagation of good and truth (n. 502–511).

(Concerning the organs of proliferation, see Seed.)

The influx of the soul into the organs of generation, and the formation of the seed, thus of man (n. 539–548, 549–560 [*Conjugal Love*, n. 183, 220, 245]).

What is prolific in living things and in things not living (n. 581, 582 [*Conjugal Love*, n. 183]).

Spiritual conjugal love is that from which, in which, and thus for which, there is conception, growth and formation (n. 579–584 [*Conjugal Love*, n. 66]).

How conjugal love progresses from firsts through mediates to ultimates (n. 630–638 [*Conjugal Love*, n. 101, 183, 400, 401, 440, 441, 447]).

From the form in which man is, there can proceed only that which is similar (n. 722–752 [*Conjugal Love*, n. 85]).

Love and wisdom increases with those who are in conjugal love (n. 723, 724, 740–742 [*Conjugal Love*, n. 93, 95, 98, 130, 211]).

Prolifcation corresponds to the love of producing and preserving the truths and goods of the church (n. 1361, 1362 [*Conjugal Love*, n. 127, 389, 390]).

In the heavens there is spiritual prolifcation, but not natural (various things, n. 1732 [*Conjugal Love*, n. 49, 51–53, 65]).

Proprium. Propriums of the understanding and propriums of the will, which are transcribed into conjugal love (articles, n. 2036, 2048 [*Conjugal Love*, n. 32, 156, 163–173]).

Providence. (See the other index also.)

Marriages are of the Divine providence (Memorabilia, n. 76 [*Conjugal Love*, n. 316]).

To those who look to the Lord and love chaste marriage, marriages and their felicities are provided (n. 1188–1192 [*Conjugal Love*, n. 49, 98, 229, 411, 444]).

From the Lord goes forth the Divine providence for the preservation of the created universe and for its continuance to eternity (n. 1644–1647 [*Conjugal Love*, n. 386, 391, 392]).

From this are the two universal spheres (n. 1648–1652 [*Conjugal Love*, n. 386–393]). (See Sphere, Parental Love.)

Qualities. Qualities or inclinations and affections of men and of women, by means of which is conjunction (articles, n. 2047 [*Conjugal Love*, n. 88, 89]).

Rational. (See Understanding.)

Reasoners who think no further than whether a thing is so (Memorabilia, n. 1948 [*Conjugal Love*, n. 232]).

Religion. Conjugal love is according to the religion (n. 131–135, 140–144 [*Conjugal Love*, n. 130, 238–243, 531]).

It is from religion (See *Conjugal Love*, and *Marriage of Good and Truth*, or *Spiritual Marriage*).

The marriage of good and truth is in each single thing of the Word, the church, and religion; wherefore that marriage makes one with the church and religion with men (n. 393–397 [*Conjugal Love*, n. 128–130, 516]).

Hence it follows that conjugal love with men is altogether according to the states of the church and of religion with them (n. 398–401 [*Conjugal Love*, n. 130–142, 238]).

Therefore everyone has heaven according to his conjugal love (n. 402–406 [*Conjugal Love*, n. 77]).

Conversation of adulterers concerning nature and concerning religion (Memorabilia, n. 407 [*Conjugal Love*, n. 521, 522]).

Variety of conjugal love according to the states of the church with man (n. 408–568 [*Conjugal Love*, n. 324]).

Love truly conjugal is according to the states of the church with men (n. 435–437 [*Conjugal Love*, n. 130, 149]).

They who have no religion have not conjugal love; but they have lust which is worse than the lust of a wild beast (n. 439–445 [*Conjugal Love*, n. 239]).

To everyone the state of the church is according to his acknowledgment of God, and at the same time according to the life of his religion (n. 446–449 [*Conjugal Love*, n. 129]).

The state of the church is interior according to the acknowledgment of the one God, and at the same time to a life of love (n. 450–453).

The state of the church is internal with those who go to the Lord, and shun evils as sins (shown, 454–463).

They alone have love truly conjugal who are being received into the Lord's new church or the New Jerusalem (n. 464–526; especially n. 516–521 [*Conjugal Love*, n. 43, 534]).

They have conjugal love who are in truths by means of the Word, and who wish to propagate them (n. 513–515 [*Conjugal Love*, n. 128]).

Various things concerning the opening and the closing of the mind (n. 561, 563, 565 [*Conjugal Love*, n. 188, 189]).

Conjugal love is according to the states of the church (various things, n. 566 [*Conjugal Love*, n. 130, 142, 238]).

Why this is not known in the world (n. 567 [*Conjugal Love*, n. 240]).

Love truly conjugal is with those who from religion love chastity; and its opposite is with those who do not love chastity from religion (n. 571–574 [*Conjugal Love*, n. 147–149]).

Conjugal love becomes interior by religion; and it becomes exterior without it (n. 598–605).

The origin of conjugal love from the Lord (Memorabilia, n. 763 [*Conjugal Love*, n. 183]).

Conjugal similitudes are provided by the Lord in the case of those who go to him and desire love truly conjugal (n. 810–817 [*Conjugal Love*, n. 49, 229]).

Of the internal causes of coldness between consorts, the first is the rejection of all things of the church and of religion (n. 875–894 [*Conjugal Love*, n. 240]):

The second, that one has religion, and not the other (n. 892–897 [*Conjugal Love*, n. 241]):

The third, that one has one religion and the other another (n. 898–905 [*Conjugal Love*, n. 242]):

The fourth, imbued falsity of religion (n. 906–912 [*Conjugal Love*, n. 243]).

He who is in love truly conjugal is in the state of creation, in conjunction with the Lord, and in the reception of all things of good and truth (n. 1024–1028 [*Conjugal Love*, n. 66, 84–86]).

Conjugal beatitudes, satisfaction and delights can be given only by the Lord, and to those who go to Him (n. 1030–1041 [*Conjugal Love*, n. 335, 336]).

Consequently they can be given to those only who are of the Christian church; and it is in consequence of this that it is not allowable for Christians to marry more than one wife (n. 1042–1050 [*Conjugal Love*, n. 337, 338]).

Conversation with angels concerning arcana revealed by the Lord, concerning the Word, heaven, religion, and concerning conjugal love as being from religion; and grief that these things are not esteemed as of any value in the world (*Memorabilia*, n. 1108, 1109 [*Conjugal Love*, n. 532–534]).

For those who look to the Lord and love chaste marriage, marriages and their felicities are provided (n. 1188–1192 [*Conjugal Love*, n. 49, 229]).

The marriage of the Lord with the church (n. 1301–1344 [*Conjugal Love*, n. 116–131]). (See Church.)

Concerning the correspondence of the marriage of the Lord and the church with marriages in the heavens and on earth (n. 1345–1458 [*Conjugal Love*, n. 125–127]).

Conjugal love is according to the religion (various things, n. 1595–1597, 1598–1601, 1602 seq. [*Conjugal Love*, n. 130, 142, 238]).

Adulteries produce the effect that the man does not acknowledge God, the Divinity of the Lord, the holiness of the Word, and consequently the other things that pertain to the church and religion (n. 1897–1903 [*Conjugal Love*, n. 497]).

(For other things concerning the marriage of good and truth, see *Spiritual Marriage and Correspondence*.)

Spiritual marriage is violated when the truth of the church is separated from its good, and when its good is separated from its truth (n. 1970–1979 [*Conjugal Love*, n. 519]). (See *Correspondence*.)

Repentance. [See the other index.]

Seed. Various things respecting procreation by seed (n. 291–294 [*Conjugal Love*, n. 220, 245]).

The state of the extreme parts in the body is dependent on the state of the mind (n. 528–538 [*Conjugal Love*, n. 221, 355]).

The ultimate region where the organs of generation are. The soul and the mind are there in their ultimates. Various things respecting influx and operation (n. 539–548 [*Conjugal Love*, n. 183, 310]).

Formation of the seed, and thus of man (n. 539–548, 549–560 [*Conjugal Love*, n. 183, 220, 245]).

Whence the seed (n. 659–662 [*Conjugal Love*, n. 127, 245]).

Semen. (See Seed.)

Separation Between Consorts. (See Divorce.)

Sex. A male is a male, and a female is a female, after death (n. 6–8 [*Conjugal Love*, n. 32, 33]).

In what the masculine consists, and in what the feminine; also in what consists the conjunction of the two (n. 6 [*Conjugal Love*, n. 32, 56, 61]).

Differences of the two in internal and in external form (n. 7, 8 [*Conjugal Love*, n. 32, 33]).

The sex and its love are in the whole and in every part; and this love especially remains after death (n. 14–17 [*Conjugal Love*, n. 37, 46, 47]);

Because this love is the universal of all loves (n. 14–16 [*Conjugal Love*, n. 46]).

The male is wisdom and understanding; the wife is the love of the man's wisdom and understanding (n. 52–56 [*Conjugal Love*, n. 32, 33, 88, 90]).

There is masculine love to the Lord, and there is feminine; and the love is not full unless these are together (n. 74).

The man is a form of wisdom from love, and the woman is a form of love from wisdom (n. 168–171 [*Conjugal Love*, n. 187]).

They have fallen into the opposite form through evils (n. 172–175).

But still man can be led back into the form into which he was created, if he goes to the Lord and shuns evils as sins (n. 176–180, 181–184 [*Conjugal Love*, n. 81]).

Concerning masculine and feminine conjugal love specifically, and concerning the intelligence of each (n. 223–301 [*Conjugal Love*, n. 184–199, 218]).

Husbands are from creation forms of wisdom, of intelligence and of knowledge; and wives are from creation forms of the love of these (n. 225–227 [*Conjugal Love*, n. 187]).

Wives do not enter into the wisdom, intelligence and knowledge proper to the husbands; but they are affected by them, and they love their husbands on account of them (n. 228–230 [*Conjugal Love*, n. 168, 170–175]).

Various arcana respecting the state of men and the state of women (n. 230 [*Conjugal Love*, n. 187–191]).

With husbands there is an elevation of the interiors of the mind into higher light, and with wives there is an elevation of the mind into superior heat; and a wife is sensible of the delights of her heat together with the light of her husband (n. 231–233 [*Conjugal Love*, 188, 189]).

Various things from angels concerning this also (n. 233 [*Conjugal Love*, n. 293]).

The wife wishes to be united to the husband as to his internal will, and the husband wishes to be united to the wife as to her external will; and thus the will of the two, internal and external, is made one (n. 234–238 [*Conjugal Love*, n. 163–165]).

Various things in regard to this from conversation with angels (n. 238 [*Conjugal Love*, n. 293]).

With the wife there is in the highest measure clear-sightedness for knowing the affections of the husband, and the greatest tact

in regulating them; and with every sense wives have a perception of the inclination of the husband towards them, especially with the sense of touch in the palms of their hands (n. 239–242 [*Conjugal Love*, n. 166]).

Various things concerning this clear-sightedness of wives (n. 241 [*Conjugal Love*, n. 208]).

Wives have an inborn prudence in concealing their love and also this clear-sightedness from their husbands (n. 243–246 [*Conjugal Love*, n. 167]).

Various things from angels concerning this, and concerning the opposite state (n. 248, 249 [*Conjugal Love*, n. 208]).

Conjugal love principally has its seat with wives, and husbands receive it from their wives (n. 250–253 [*Conjugal Love*, n. 161, 216, 224]).

The chasteness of conjugal love has its seat principally with wives, and not in like manner with husbands unless wisdom effects it (n. 254–257).

Wives are sensible of the delights of conjugal love from the bosom love which is inmost friendship; the determinations of this love to the ultimate delight are in the good pleasure of the husband (n. 258–262 [*Conjugal Love*, n. 221]).

Various things respecting the delights of that love, and whence they are (n. 261 [*Conjugal Love*, n. 188, 189, 198]).

As husbands from wisdom love conjugal chastity and friendship, so they are sensible of the delights of conjugal love communicated to them by their wives (n. 263–265).

The intelligence of women in itself is tender, pacific, yielding, soft, beautiful, modest, lovely, like themselves; and the intelligence of men in itself is grave, harsh, hard, tenacious, high

spirited, wandering with license (n. 269–273 [*Conjugal Love*, n. 218]).

The intelligence of the wife is connected with the external matters called economical and domestic; as to internal things and public matters, she depends on the intelligence of her husband; if a widow, she is dependent on the intelligence of men, except for those things which she has derived from her husband by remembrance (n. 274–278 [*Conjugal Love*, n. 90, 91, 325]).

A wife is actually formed into the love of her husband's wisdom; and this is done by the reception of the offshoots of his soul, together with the delight that arises from her desire to be the love of her husband's wisdom; thus from being a virgin she becomes a wife; thus she becomes a similitude (n. 279–281 [*Conjugal Love*, n. 172, 173, 198, 199]).

Various things concerning this, from the conversation of angels (n. 281).

Thus the wisdom of the husband is given to his wife, is appropriated, and becomes implanted in her life; whence the love of her husband's wisdom exists in the wife, and grows (n. 282–284 [*Conjugal Love*, n. 173]).

The truth of good is masculine, and the good of truth is feminine (n. 319–323 [*Conjugal Love*, n. 90, 91]).

The male was created to become wisdom, and the female to become the love of the wisdom of the man (n. 725–731, 732–742 [*Conjugal Love*, n. 32, 33]).

Conjugal love chiefly depends on husbands (n. 753–757 [*Conjugal Love*, n. 216]).

Certain arcana concerning the communication of love between consorts (n. 758–762).

The affections of men and of women, their adaptability and their want of adaptability (n. 766, etc. [*Conjugal Love*, n. 227–229, 246, 271 seq.]). (See Affection, Similitude.)

Discourse of the wise concerning the beauty of the female sex (Memorabilia, n. 1018 [*Conjugal Love*, n. 56]).

Distinction between the love of the sex as it is with men and as it is with beasts (n. 1194–1251 [*Conjugal Love*, n. 48, 94–96, 133]). (See Beast.)

(Concerning the love of the sex, see Love of the Sex.)

Changes of state with man and with woman, especially through marriage (n. 1252–1285 [*Conjugal Love*, n. 184–206]). (See State.)

Various things concerning the signs that male and female wish to become one (n. 1262, 1278).

State of consorts after death (n. 1719–1736 [*Conjugal Love*, n. 45–54]). (See Marriage.)

The love of the sex remains with every man after death such as it was interiorly with him (n. 1721–1723 [*Conjugal Love*, n. 46, 47]). (See Marriage.)

Three French orators on the beauty of the female sex (Memorabilia, n. 1727 [*Conjugal Love*, n. 381–384]).

The perception and wisdom proper to the man and proper to the woman, and concerning the conjunction of man and woman through them (n. 2007–2022 [*Conjugal Love*, n. 156, 181]).

Man has a faculty of knowing, of understanding, and of being wise, that woman does not have (n. 2008–2009 [*Conjugal Love*, n. 168, 174, 175]).

Woman has a faculty of knowing, of understanding, and of being wise, that man does not have (n. 2010, 2011 [*Conjugal Love*, n. 168, 174, 175]).

In the woman there is the inclination to love the things which are of knowledge, intelligence, and wisdom with the man, in the man (n. 2011 [*Conjugal Love*, n. 159]).

The man has the inclination to love the things which are of knowledge, intelligence, and wisdom with the woman, in the woman (n. 2012).

It is from creation that the faculties and inclinations of the two may be conjoined into one (n. 2013, 2014 [*Conjugal Love*, n. 156, 157]).

The conjunction is inspired by the woman according to her love, and it is received by the man according to his wisdom (n. 2015 [*Conjugal Love*, n. 161]).

Inclination to conjoin the man to herself is constant and perpetual with the woman, but its reception is various and alternate with the man (n. 2016 [*Conjugal Love*, n. 160, 169]).

Perceptions of the inclinations and affections of the man, and, together with this, prudence in regulating them, is woman's wisdom (n. 2017 [*Conjugal Love*, n. 166, 168]).

Women hide this wisdom of theirs within themselves, and do not disclose it at all to the man, for the sake of causes that are necessities; so that conjugal love, friendship, and confidence, and thus the union of souls and minds and the consequent bliss of living together, and the happiness of the life of both parties, may be preserved and strengthened (n. 2018 [*Conjugal Love*, n. 167]).

As woman is beautiful, so she is tender; and as she is tender, so she has ability to perceive the delights of conjugal love; and as she is able to perceive these delights, so she is a faithful custodian

of the common good, and as she is a custodian of the common good; and the man is wise, so she looks after the prosperity and happiness of the home (n. 2019).

Man's perception and the wisdom therefrom cannot be given in woman; and woman's perception and the wisdom therefrom cannot be given in man (n. 2020 [*Conjugal Love*, n. 168]).

The perception and wisdom of both of them are conjoined through the marriage of one man with one wife; and this conjunction is according to the quality of their conjugal love; and according to this conjunction a man [*homo*] becomes more and more or less and less a man (n. 2021, 2022 [*Conjugal Love*, n. 176–178]).

Duties proper to man and proper to woman, and the conjunction of both by them (n. 2023–2033 [*Conjugal Love*, n. 174–176]).

There are duties proper to man and proper to woman; the duties proper to man may be called public duties, and those proper to woman may be called domestic duties (n. 2024 [*Conjugal Love*, n. 90, 91, 174, 175]).

Man from the wisdom that is proper to himself inclines to his own duties, and woman from the wisdom proper to her inclines to her duties (n. 2024 [*Conjugal Love*, n. 33]).

Man's duties are matters of interior judgment, and woman's duties are of exterior (n. 2026 [*Conjugal Love*, n. 175]).

A woman cannot enter into the duties of man, nor can a man enter into the duties of woman, and perform them aright (n. 2027, 2028 [*Conjugal Love*, n. 174, 175]).

Wise women are not loved (n. 2028 [*Conjugal Love*, n. 175; *Arcana Coelestia*, n. 8994]).

The conjunction of their duties is a mutual help (n. 2029 [*Conjugal Love*, n. 176]).

A man and a woman by this mutual assistance, make a home which is coherent as one (n. 2030 [*Conjugal Love*, n. 176]).

The duties of the two make up as it were a single form of government (n. 2031).

The duties of the man refer to wisdom; the duties of the woman refer to doing the man's delights of wisdom, and thus they refer to the man (n. 2032).

All these are done more perfectly, or more imperfectly, according to the state of conjugal love between them (n. 2033 [*Conjugal Love*, n. 118, 162]).

The inclinations and affections of men and women, through which conjunction is effected (many articles, n. 2047 [*Conjugal Love*, n. 163–180]).

Difficulties in knowing the conjunctions of consorts (articles, n. 2050).

Similitude. Conjugal similitude and dissimilitude (n. 765–882).

Various things respecting concordance and discordance of affections (n. 766–840 [*Conjugal Love*, n. 227–229, 246, 271 seq.]). (See Affection.)

There is compatibility and there is incompatibility between the affections of men and women (n. 841–844).

Hence there is conjugal similitude and dissimilitude (n. 845–852).

There are various similitudes of conjugal love, and there are various dissimilitudes of it (n. 853–859 [*Conjugal Love*, n. 227]).

The various similitudes of conjugal love can be accommodated and conjoined, but not with the various dissimilitudes (n. 860–809 [*Conjugal Love*, n. 228]).

With those who go to the Lord, and who have a desire for love truly conjugal, a conjugal similitude is provided by him (n. 810–817 [*Conjugal Love*, n. 49, 229]).

Similitude and dissimilitude effect nothing with those who are in scortatory love (n. 818–822).

There are external similitudes, for the sake of which matrimonies are formed in the world; but if they are not at the same time internal, those matrimonies are dissolved after death (n. 822–833 [*Conjugal Love*, n. 48, 49, 274]).

Of external similitudes, eight kinds are enumerated (n. 823–833).

An exterior cause of coldness between consorts is dissimilitude of external minds [*animorum*] and of manners (n. 29–934 [*Conjugal Love*, n. 246]);

Also inequalities of state and condition of the two parties in external things (n. 935–938 [*Conjugal Love*, n. 250]).

Various things concerning similitude of souls and of minds, also concerning similitude of external minds [*animorum*] and manners, and of state and condition in society (n. 1606, 1607 [*Conjugal Love*, n. 49]).

Union of souls according to similitudes (n. 1607).

Son and Daughter. [See the other index.]

Soul. (See the other index also.)

The soul is the man himself, as to love and wisdom (n. 5 [*Conjugal Love*, n. 28–31]).

Man has soul, spirit, and body; concerning the soul (n. 474–476 [*Conjugal Love*, n. 101]).

Various things concerning the state of the soul (n. 490–497 [*Conjugal Love*, n. 315]).

The soul is in a state of perpetual fructification and multiplication (n. 498–501 [*Conjugal Love*, n. 220]).

Various things respecting influx, formation of seed, and the opening of the interiors of the mind (n. 539–548 [*Conjugal Love*, n. 220]). (See Seed.)

Reasonings respecting the soul, where its seat is, and what its quality (Memorabilia, n. 1641 [*Conjugal Love*, n. 315]).

Sphere. (See also the other index.)

The universal sphere of conjugal love, from the Lord (n. 2 [*Conjugal Love*, n. 92, 222]). (See also Marriage.)

Some things about spheres (n. 252–257 [*Conjugal Love*, n. 54, 92, 171, 220, 222, 224, 225, 321, 355, 386, 434, 435, 437, 438, 455]).

Universal spheres (n. 344–352 [*Conjugal Love*, n. 386–400]).

From the Lord proceeds the Divine providence for the preservation of the created universe, and for its continuance to eternity (n. 1644–1647 [*Conjugal Love*, n. 386]).

There are two spheres through which the Lord's Divine providence operates in these things; one is the sphere of procreating and of continuing one's kind, and the other is the sphere of protecting and sustaining, and thus of preserving the species that have been procreated; in relation to the human race, one is called the sphere of conjugal love, and the other is called the sphere of the love of infants (concerning these spheres, see n. 1648–1652 [*Conjugal Love*, n. 386]).

These two spheres proceed solely from the Lord, and they inflow universally and particularly into all things of heaven and of the world, from their firsts even to their lasts (n. 1653 [*Conjugal Love*, n. 387–390]).

The sphere of the love of infants which proceeds from the Lord is the sphere of protection and support of those who are unable to protect and support themselves (n. 1658–1662 [*Conjugal Love*, n. 391]).

Various things respecting those spheres (n. 1658–1662).

The sphere of the love of infants inflows into all living and animate things in the universe, and fills them with a love of innocence and peace, which is received by them in their own time (n. 1663–1666 [*Conjugal Love*, n. 392–397]).

(See more concerning these spheres, under Parental Love.)
(Concerning the sphere of innocence and peace, see Parental Love.)

Spirit. (See also Mind.) (See the other index.)

Man's spirit is his mind; this is in the whole body (illustrated, n. 58–60 [*Conjugal Love*, n. 178, 260]).

Spiritual. Various things concerning the spiritual and the natural, the difference between them, and their conjunction (n. 575 [*Conjugal Love*, n. 31, 52, 326–329]).

What the spiritual is (n. 577 [*Conjugal Love*, n. 326–329]).

Various things concerning the spiritual world and its influx into the natural world (n. 577, 578 [*Conjugal Love*, n. 380]).

The difference between the spiritual and the natural, as to language, mode of writing, and thought (Memorabilia, n. 1699 [*Conjugal Love*, n. 326–329]).

Spiritual things are substantial (Memorabilia, n. 1909 [*Conjugial Love*, n. 207]).

Spiritual Marriage, which is the marriage of good and truth [*conjugium spirituale, quod est boni et veri*]. The union of love and wisdom, or of good and truth, is in the Lord alone (n. 36–38 [*Conjugial Love*, n. 84]).

This union is from the Lord, and it is the Lord with man (n. 39, 40 [*Conjugial Love*, n. 85]).

Reciprocal union of wisdom and love can be given only with a male and a female together (n. 42–45 [*Conjugial Love*, n. 100–102]).

This union with them is the image of God (n. 46–50 [*Conjugial Love*, n. 84–86]).

The image of God is the inmost origin of conjugial love (n. 51–56 [*Conjugial Love*, n. 84–86]).

(That such is the origin of conjugial love, see Conjugial Love.)

(Conjugial love is from religion (n. 131–135, 140–145 [*Conjugial Love*, n. 531]). (See Conjugial Love, also Religion.)

Masculine conjugial love and feminine, specifically; also the intelligence of each (n. 223–301 [*Conjugial Love*, n. 89–91]). (See Sex.)

A paper on which was written, "The marriage of good and truth"; how it appeared on its way from heaven to earth; also more things concerning that marriage (Memorabilia, n. 301 [*Conjugial Love*, n. 115]).

The marriage of good and truth (n. 304–407 [*Conjugial Love*, n. 83–102]).

Marriages are from the marriage of good and truth (n. 304 [*Conjugal Love*, 83–102]).

What is properly meant by spiritual marriage is between the good of truth and the truth of good (n. 324, 325 [*Conjugal Love*, n. 93, 100]).

Between these two is the love which is properly called conjugal love (n. 326–329 [*Conjugal Love*, n. 65, 92, 93]).

Concerning its proliferation (n. 330–337 [*Conjugal Love*, n. 51, 65]). (See Offspring.)

In this marriage there is reciprocal action and reaction, from which the one becomes the other's; it is mutual (n. 338–340 [*Conjugal Love*, n. 61, 293]).

All things of marriage derive their origin from the marriage of good and truth (n. 344 seq. [*Conjugal Love*, n. 60–63]).

The marriage of good and truth descends from the Lord through three degrees; in each of these degrees it proceeds from what is greatest to what is least; hence there is infinite variety in that marriage (n. 373–375).

The three degrees of marriages and of adulteries (n. 373–388). (See Degrees.)

Celestial marriages, spiritual marriages, and natural marriages; and distinctions (n. 373–388). (See Degrees.)

Genuine marriages with men altogether make a one with the marriage of good and truth with them (n. 389–392 [*Conjugal Love*, n. 62, 65, 83, 115]).

The marriage of good and truth is in all things and in every single thing of the Word, of the church and of religion (n. 393–397 [*Conjugal Love*, n. 62, 115, 163, 176, 516]).

Therefore marriages with men are altogether in accordance with the states of the church and of religion with them (n. 398–401 [*Conjugal Love*, n. 70–72, 76, 130, 238, 531, 534]).

Therefore each one has heaven according to his conjugal love (n. 402–406 [*Conjugal Love*, n. 531]).

Conjugal love in its first origin is to them the love for the propagation of good and truth (n. 502–512 [*Conjugal Love*, n. 220]).

There is spiritual conjugal love, and there is natural (n. 575–578 [*Conjugal Love*, n. 148]).

There is spiritual conjugal love from which, in which, and into which a man is conceived, and into which he grows, and is formed (n. 579–584).

They who are in love truly conjugal become forms of celestial, natural and spiritual love and wisdom (n. 679–682 seq.).

Love and wisdom increase with those who are in conjugal love (n. 723–724 [*Conjugal Love*, n. 98, 188, 211, 212, 355]).

The marriage of the Lord with the church (n. 1301–1344 [*Conjugal Love*, n. 21, 116–131]). (See Church.)

The correspondence of the marriage of the Lord and the church with marriages in the heavens and on earth (n. 1347–1358 [*Conjugal Love*, n. 125–127]). (See Correspondence.)

Conjugal love and potency, natural and spiritual (n. 1459–1652 [*Conjugal Love*, n. 220, 221, 355, 433]).

Various things respecting the spiritual marriage of good and truth (n. 1916).

Various things respecting the delight of good and truth with the male, and also with the female (n. 1916, 1917).

Correspondence of whoredoms and adulteries with the violation of spiritual marriage, or the marriage of good and truth (n. 1950–2000 [*Conjugal Love*, n. 515–520]). (See Correspondence.)

Many other things respecting spiritual marriage (n. 1952 seq. [*Conjugal Love*, n. 516]).

State, and Changes of State. Change of the state of life with man and with woman, by marriage (n. 1252–1285 [*Conjugal Love*, n. 184–206]).

The states of the life of man are continually and successively changing, from infancy even to old age (n. 1254–1256 [*Conjugal Love*, n. 185]).

The internal form of men is changed according to the states which the mind or spirit undergoes, and from this the external form, which is that of the face, body, and manners (n. 1257, 1258 [*Conjugal Love*, n. 186]).

The changes of the state of life are not alike with men and with women (n. 1258–1260 [*Conjugal Love*, n. 187–189]).

Various things respecting the successive changes of state (n. 1259 [*Conjugal Love*, n. 187]).

But the states of life with men and with women agree in this: that, in the case of each, they regard a state of reciprocal union, or one state together (n. 1261–1264).

The first state of the life of men is the state of the thought and understanding of truth (n. 1265, 1266).

The second state of men is the state of the union of the understanding and will, or of the thought of truth and the affection for good (n. 1267–1271).

The third state is the state of the will and the consequent state of the understanding, or the state of the affection for good and the thought of truth therefrom (n. 1272–1274).

This state is the very human state for which man was created; and provision has been made for this in the marriage of a man with one wife (n. 1275–1277).

The male or the young man by marriage with one wife actually changes his state; and in like manner the female or the virgin; and through this change the male from being a young man becomes a husband, and the female from being a virgin becomes a wife (n. 1278, 1279 [*Conjugal Love*, n. 193–199]).

By means of such marriage the husband becomes a form of wisdom, and the wife a form of the love of the wisdom of the man and hence of the husband, and the two forms are reciprocally united and become as one (n. 1280).

Man, both male and female, changes states and is formed according to the quality of the marriage (n. 1281 [*Conjugal Love*, n. 200, 201]).

Each of them, the male and the female, induces opposite states in himself or herself according to the quality of the violation of marriage (n. 1284, 1285).

Storge. (See Parental Love.)

Substance. Substance is form; substances are of three degrees (n. 154–158 [*Conjugal Love*, n. 66]).

Good and truth are not given apart from substances, and substances are not given apart from forms; thus substance is form, and form is substance (n. 341–343 [*Conjugal Love*, n. 66]).

Some things concerning substances (n. 333 seq.).

Propagations therefore are substantial and material (n. 344). (See Offspring.)

Love, wisdom and use are in substance, and substances are forms (n. 695–697, 698).

Substance becomes a subject through form (n. 700–708 [*Conjugal Love*, n. 361]).

Spiritual things are substantial (Memorabilia, n. 1909 [*Conjugal Love*, n. 207]).

Sun. The center and the expanse of nature and of life (Memorabilia, n. 568 [*Conjugal Love*, n. 380]).

Touch. The delights of conjugal love are of the sense of touch (n. 116–119 [*Conjugal Love*, n. 210, 396]).

Tree. (See second index.)

Truth. (See Good.)

How many kinds of truth there are; as celestial, spiritual, political, etc. (n. 488 [*Conjugal Love*, n. 130]).

They have conjugal love who are in truths through the Word, and wish to propagate them, etc. (n. 516–521 [*Conjugal Love*, n. 128]).

Turning. See the other index.

Ultimate, Last, Outmost. (See Extreme.)

Unclean. Various things respecting the unclean things of hell and the clean things of heaven (n. 1922, 1923 [*Conjugal Love*, n. 430, 495, 500]).

Understanding. (See Wisdom.) (See also the other index.)

Use. The most excellent use is from conjugal love (n. 128–130 [*Conjugal Love*, n. 68, 143, 183, 305]).

Various uses (n. 128 [*Conjugal Love*, n. 18]).

Conjugal love in its first origin is the love of the propagation of good and truth (n. 502).

Man's soul is in a state of perpetual fructification (n. 498–501 [*Conjugal Love*, n. 220]).

Man is a form of love, of wisdom, and of use (n. 683–690 [*Conjugal Love*, n. 16, 183, 361]).

Man is a single series of all the uses in the universe (n. 691–693).

These uses cohere in man in most perfect order (n. 694).

The uses of love and wisdom are given in substances, and thus in forms (n. 695–697 [*Conjugal Love*, n. 66, 361]).

There is nothing which is not a form of use (n. 697 [*Conjugal Love*, n. 183]).

Love forms wisdom, and through wisdom it forms use; thus every form is essentially a form of love (n. 700–708).

A conversation concerning love, wisdom and use (Memorabilia, n. 763 [*Conjugal Love*, n. 183]).

Uses and their affections distinguish men from one another (n. 773–779 [*Conjugal Love*, n. 18]).

A cause of coldness between consorts is, that there is no determination of the mind to any study or business; whence comes either stupidity or wandering desire (n. 951–957 [*Conjugal Love*, n. 249]).

Variety. Excessive lust for varieties in the love of the sex not only destroys the human conjugal, but also the whole man (n. 1811–1873 [*Conjugal Love*, n. 506–510]).

Their lot after death (n. 1813 [*Conjugal Love*, n. 510]).

Violation. The lust of violation destroys the human conjugal (n. 1819–1822 [*Conjugal Love*, n. 511]).

Their lot after death (n. 1822 [*Conjugal Love*, n. 512]).

Virginity. The strongest desire for defloration ruins the human conjugal (n. 1814–1818 [*Conjugal Love*, n. 501–505]).

Their lot after death (n. 1816–1818 [*Conjugal Love*, n. 505]).

Various things respecting virginity (n. 1808, 1814 [*Conjugal Love*, 503]).

Whoredom. (See Adultery.)

Widow. The state of widowers and of widows, and concerning repeated marriages (n. 1287–1299 [*Conjugal Love*, n. 317–325]).

The state of widowhood is not the same as the state of marriage, and it differs from it in general and in particular according to the state of the marriage in which one has been (n. 1289–1292 [*Conjugal Love*, n. 319, 320]).

The state of the widow is not the same as the state of the widower, but differs from it (n. 1294 [*Conjugal Love*, n. 325]).

It is allowable for anyone to enter upon another marriage after the death of a consort (n. 1295 [*Conjugal Love*, n. 54, 318–320]).

But they who have lived in love truly conjugal do not desire to enter upon another marriage after the consort’s death, and they therefore cannot do so (n. 1296 [*Conjugal Love*, n. 320, 321]).

The state of the marriage of a young man with a widow is different from the state of marriage with a virgin; so, too, the state of the marriage of a virgin with a widower; also of a widower with a widow n. 1297–1299 [*Conjugal Love*, n. 322, 323]).

Wisdom. (See also Intelligence, Understanding.)

Man is a form of love, wisdom, and use (See Man, Use).

The love of his own wisdom sinks man down (n. 734–739 [*Conjugal Love*, n. 88, 193, 353]).

Discourse of the wise on the causes of the beauty of the female sex (Memorabilia, n. 1018 [*Conjugal Love*, n. 56]).

Some reasons why learned women are not loved by men (n. 2028 [*Conjugal Love*, n. 175; *Arcana Coelestia*, n. 8994]).

They who are in the pride of their own intelligence cannot possibly love the wife (much concerning this, n. 2042–2045 [*Conjugal Love*, n. 193]).

The proper perception and wisdom of the man and of the woman, and conjunction by means of them (articles, n. 2007, etc. [*Conjugal Love*, n. 156–181]). (See Sex.)

Word. The Word is the medium of conjunction with the Lord; also with whom; also many other things concerning the Word (n. 1342, 1343 [*Conjugal Love*, n. 24, 128, 516, 532]). (See Church.)

The Word consists of correspondences (n. 1345 [*Conjugal Love*, n. 515, 532]).

Various things concerning the violation of the Word (n. 1977, etc. [*Conjugal Love*, n. 515–520]).

World, Spiritual and Natural [*mundus spiritualis et naturalis*]. (See Spiritual and Natural.)

Zeal, Jealousy. Concerning jealousy (n. 1738–1791 [*Conjugal Love*, n. 357–379]).

Jealousy is zeal; and zeal regarded in itself is as the fire of love burning (n. 1741–1743 [*Conjugal Love*, n. 358]).

The burning or flame of that love, which is zeal, is a spiritual burning or flame, arising from an infestation and assault of the love (n. 1744–1747 [*Conjugal Love*, n. 359–361]).

One's zeal is such as the love is; thus of one kind to one who has a love of good, and of another with one who has a love of evil (n. 1748–1750 [*Conjugal Love*, n. 362]).

The zeal of the love of good and the zeal of the love of evil appear alike in externals, and both of them seem like anger and wrath (n. 1751–1754 [*Conjugal Love*, n. 363, 364]);

But in internals the zeal of the love of good and the zeal of the love of evil are altogether unlike (n. 1755–1757 [*Conjugal Love*, n. 363, 364]).

The zeal of the love of good conceals in its internals its own good, charity, and friendship; but the zeal of the love of evil conceals in its internals its own evil, revenge, and hatred (n. 1758–1760 [*Conjugal Love*, n. 365–366]).

The zeal of conjugal love is called jealousy (n. 1761–1764 [*Conjugal Love*, n. 367]).

Jealousy is as a fire against those who infest the love with a consort; and it is as a horrible fear for the loss of that love (n. 1765, 1766 [*Conjugal Love*, n. 368]).

There is spiritual jealousy with monogamists, and natural with polygamists; there is also jealousy with beasts and with birds (n. 1767–1772 [*Conjugal Love*, n. 369, 370, 378]).

They have jealousy who love their consorts, and they also who do not love them (n. 1773 [*Conjugal Love*, n. 371, 372]).

There is jealousy also for mistresses, but not such as there is for wives (n. 1774 [*Conjugal Love*, n. 377]).

Jealousy with those who love their consorts is a just pain from sound reason, lest conjugal love should be divided and thus should perish (n. 1775, 1776 [*Conjugal Love*, n. 371]).

Jealousy with those who do not love their consorts is from various causes (concerning which, n. 1777, 1778 [*Conjugal Love*, n. 373, 375]).

With some it is from various sickness of the mind (n. 1779–1785 [*Conjugal Love*, n. 374, 375]).

With some there is no jealousy, and this too from various causes (n. 1786 [*Conjugal Love*, n. 376]).

Jealousy with women and wives is not the same as with men and husbands (n. 1787–1790 [*Conjugal Love*, n. 379]).

Second Index

Angel. No angel was created an angel; but angels were all born men (n. 23 [*Conjugal Love*, n. 30, 31]). (See Man.)

Beast. Some things respecting the difference between men and beasts; also concerning influx through the natural world into beasts, and through the spiritual and higher world with man (n. 75 [*Conjugal Love*, n. 134]).

Cause. The love, which is the end, progresses through causes to effect, and to further effects even to the last; and from this it returns to the first effect, but by another way, and produces an image of love—a semblance of the first love (n. 80).

Illustrated by the circulation of the blood from the heart through the arteries into the veins, and so back to the heart; also by the circulation of the blood into the lungs, and its return to the heart (n. 81).

There are end, cause and effect in each and all things that have been created; also in things civil and moral, whence the mind becomes rational (n. 83).

Conjugal Love. A relation. There were seen two angels, from the third heaven, who were in love truly conjugal; these are described; they left a parchment on which there was a writing concerning conjugal love (Memorabilia, n. 1 [*Conjugal Love*, n. 42, 43]).

Love is the image of one in the other; not an image of the person, but of quality; this is friendship's love (n. 18).

Between consorts there is not merely an image, but also a similitude which has its seat in their souls, and manifests itself variously in the body (n. 18, 19).

From this the man recognizes that one is to be his wife; this similitude manifests itself (illustrated, n. 20).

There is providence of the Lord in respect to marriages (n. 21 [*Conjugal Love*, n. 229]).

A relation. The delights of love truly conjugal were represented with what was flame-like, with colors, with odors, with flower gardens, with trees, with flying things and with animals (described, n. 29, 30 [*Conjugal Love*, n. 76]).

Marriages in heaven (n. 2–30 [*Conjugal Love*, n. 27–41]).

Origin of conjugal love (n. 31–76 [*Conjugal Love*, n. 83–102]).

The delights of conjugal love (n. 77–146 [*Conjugal Love*, n. 68, 69]).

The connection of conjugal love with all the loves of heaven (n. 147–222 [*Conjugal Love*, n. 65–67]).

Conjugal love is not now on the earth, but still it can be raised up with those who will be of the new Jerusalem (n. 31 [*Conjugal Love*, n. 59, 70–72, 81, 534]).

Reciprocal union of wisdom and love can be given only with a male and a female, for that union is conjugal love (n. 42 [*Conjugal Love*, n. 88–93]).

How love and wisdom descend from the Lord into male and female (n. 43 [*Conjugal Love*, n. 90, 91]).

The internal influx of conjugal love from the Lord is not perceived, but it becomes more perceptible and gives the more enjoyment as it descends; and from them in the ultimate effect it becomes the delight of delights (n. 58 [*Conjugal Love*, n. 69, 183]).

It becomes such delight from the highest end, which is in the Lord; namely, the propagation of the human race, and the angelic heaven therefrom, conjunction there with Himself, and eternal happiness (n. 58 [*Conjugal Love*, n. 68]).

This love is spiritual, because it is the conjunction of minds; it therefore remains after death (n. 59 [*Conjugal Love*, n. 46]).

Conjugal love of minds, which is spiritual, makes conjugal love of bodies, which is natural (illustrated in various ways, n. 62).

Conjugal love becomes more fully conjugal love by descent into ultimates (n. 63 [*Conjugal Love*, n. 179]).

Conjugal love in the bosom, its quality (described and illustrated, n. 64 [*Conjugal Love*, n. 180]).

The quality of love in the loins described, because this enters the province formed by the members of generation (n. 65).

Thus there is descent in a series through causes to effects (n. 66).

What love truly conjugal is, is unknown, from four causes: men have not gone to the Lord, they have separated faith from charity, therefore there is no love toward the neighbor; and thus no love truly conjugal (n. 67).

Angels have said that there is not love truly conjugal except with those who go to the Lord, thus unless consorts are in the spiritual marriage; thence is inmost friendship between consorts; and where there is not this, neither can the love be given that descends to the loins (n. 68).

Where conjugal love is perpetual, there is perpetual potency (n. 68 at end [*Conjugal Love*, n. 113, 115]).

Conjunction with the Lord becomes full through love truly conjugal; not full, however, from the male alone nor from the female alone (n. 74).

How the interiors of man's mind are opened, and will and understanding or love and wisdom conjoined, with those who receive love truly conjugal (n. 75, at end).

Conversion. (See Turning.)

Daughter. (See Son.)

Delights. The delights of conjugal love (n. 77–146 [*Conjugal Love*, n. 68, 69]). (See Conjugal Love.)

By delights are meant beatitudes, satisfactions, happiness, enjoyments, and pleasures; in general, joys and gladnesses (n. 77).

Whence come delights (n. 77 [*Conjugal Love*, n. 461]). (See Love.)

Enjoyment is the life of love (n. 78 [*Conjugal Love*, n. 461]).

The enjoyments of love follow in order, as end, cause, and effect. What the case is with delights, while the end or love is progressing, is tarrying, and is at a stand (n. 82).

Effect. (See Cause.)

End. Love is the end; its progression through causes to effects (n. 81). (See Love.)

In the end are all things that follow; and in the effect are all things that precede; the end is the all in all things that follow (n. 82).

There are end, cause, and effect in each and all things that have been created (n. 83). (See Cause.)

Evil. Shunning evils as sins (n. 73). (See Repentance.)

External. Divine operation takes place from firsts by ultimates, and thus in fullness (n. 75).

Feminine, Woman. What the masculine is, and what the feminine. With the male, love veils itself with wisdom; and with woman, this wisdom veils itself with love; thus woman is the love of the wisdom which is in man, and thus she was taken out of man (shown, n. 6, 7, 52 [*Conjugal Love*, n. 88–91]).

The love of the sex is the most universal of all, and hence in every smallest particular; without it the world would perish (n. 14, 15 [*Conjugal Love*, n. 37, 38]).

Masculine and feminine are implanted from creation in all the subjects of the vegetable kingdom and of the animal kingdom; they are implanted most interiorly, and this from creation (n. 16).

The love of the sex is primarily in the souls of men (n. 17).

The male is born into the capacity of loving to know, to understand, and to be wise; and the female into the love of these in the husband (illustrated, n. 53 [*Conjugal Love*, n. 90, 91]).

Consequently they become a one by marriage (n. 54 [*Conjugal Love*, n. 91]).

These reasons why they were so created: first, that there may be propagation of offspring and of wisdom; second, it is from the love of the Lord towards the human race, that they may be happy; third, because they would otherwise love themselves (n. 54).

Description of the quality of the will and the understanding with man, and their quality with woman, before and after marriage (n. 55).

Garden. Description of a certain garden called the nuptial garden, that appeared near houses where there were nuptials (Memorabilia, n. 76 [*Conjugal Love*, n. 183]).

Generation. Organs of Generation [*generationis organa*]. The organs of generation are distinct from all others in man (n. 65).

The procreation of offspring takes place on earth, because fullness is there; and the Divine operation is from firsts by ultimates (n. 75 [*Conjugal Love*, n. 52]).

By man are procreated offspring in whose inmost is the image of God (n. 75).

Heaven. The entire heaven, and hell also, have been formed according to the varieties of love (n. 13 [*Conjugal Love*, n. 36]). (See Love.)

Image. The union of love and wisdom with male and female together is an image of God and a likeness of God (n. 46, 47, 74).

The image is the recipient form or receptacle; and the likeness of God is the perception with man that he acts as from himself, although from the Lord (illustrated, n. 46 [*Conjugal Love*, n. 132]).

The image of God has not been lost on the part of God with man; most interiorly with man there still is ability to understand such things as are of God; but his image has been lost on the part of man (n. 48 [*Conjugal Love*, n. 269]).

How lost (n. 49). (See Tree.)

This shown and illustrated (n. 50 [*Conjugal Love*, n. 135]). (See Tree.)

Immortality. A man lives a man after death; and this, so that he loses nothing, but believes that he is in the world as before (n. 3 [*Conjugal Love*, n. 28–31]).

This is unknown in the Christian world; and yet it is known from common perception (illustrated, n. 3 [*Conjugal Love*, n. 28]).

The same shown from the Word (n. 4 [*Conjugal Love*, n. 28]).

Everyone's love lives after death (n. 9–13 [*Conjugal Love*, n. 34–36]). (See Love.)

A man lives a man after death (illustrated, n. 22–24 [*Conjugal Love*, n. 28–31]). (See Man.)

Influx. Man feels that to be his own which inflows from the Lord; and by this means conjunction is effected (n. 40 [*Conjugal Love*, n. 122]).

The union of the Lord and man takes place by means of influx, as a force acting into its organ. There is adjunction, and there is communication (n. 51).

There is influx from the secondary Divine essence that is round about the Lord, in the sun, in the midst of which he is (n. 51).

How the influx of the Lord into man's soul takes place, and thence into the higher parts of the mind, and through these into the lower parts of the mind, and thence into the body, and makes conatus; which, when opportunity offers, becomes act (illustrated, n. 57).

The influx of conjugal love into the inmosts, and thence into what follows in order, to ultimates (n. 58). (See *Conjugal Love*.)

There is no descent or influx from the brains or from the head into the body; for the mind of man is his spirit, which is a perfect man, and to the body it is everywhere within; so that the terms descent and influx are used from appearance (n. 60, 61 [*Conjugal Love*, n. 315]).

Man's mind or spirit acts instantaneously into the body; it acts simultaneously, and not successively, for the spiritual is not in place; it is received by the material body, not in an instant, but in a moment (n. 60, 61).

There are three degrees in the mind, which are clothed with materials in the body (n. 60, 61).

No one can love the Lord from himself, but from the Lord, and this as from himself; illustrated; also by the laws of influx (concerning which, see n. 70).

How this is accomplished (n. 71). (See *Mind and Turning*.)

Difference between men and beasts, from influx and its reception (illustrated, n. 75 [*Conjugal Love*, n. 134]).

Intelligence. (See *Understanding*.)

Life. Life in itself is the Lord, and man is an organ of life (n. 43).

The life of the Lord is the union of love and wisdom (n. 43).

Life in its fullness is to be wise from love, and to love from wisdom (n. 43).

It is an enormous crime to believe that man is life in itself (n. 43).

Lord. All love and all wisdom, or all good and truth, are from the Lord (n. 33 [*Conjugal Love*, n. 121]).

The name Lord is used throughout, because the Lord is Jehovah, or the Lord from eternity, who took upon Himself the human in time (n. 35).

The union of love and wisdom, or of good and truth, is in the Lord alone, and it is the Lord (n. 36 [*Conjugal Love*, n. 121]).

The union is reciprocal (shown, n. 36 [*Conjugal Love*, n. 122]).

How the reciprocal union of love and wisdom, or of good and truth, is effected (n. 37 [*Conjugal Love*, n. 123]).

The reciprocal union of the Lord and man (n. 39, 40 [*Conjugal Love*, n. 123, 124]). (See Love.)

The union of love and wisdom, and the reciprocal union of wisdom and love, is in the Lord alone; and man is an image or organ of it (n. 432).

The influx of the Lord with man; its quality (n. 51). (See Influx.)

Something concerning the marriage of the Lord and the church (n. 69, 70 [*Conjugal Love*, n. 129, 130]).

No one can love the Lord from himself, but he can love Him as from himself; illustrated by the laws of influx (concerning which, see n. 70).

How man loves the Lord as from himself, and yet from the Lord (n. 71). (See Mind, Turning.)

No one can love the Lord as he is in himself; but he can love good which is from him, by doing it (n. 72, 73).

Full conjunction with the Lord is wrought by conjugal love (n. 74). (See Marriage.)

Divine operation is from firsts by lasts, and thus in fullness (n. 75).

Love. Every man is his own love, and he remains his own love after death; illustrated by the consideration that the enjoyments of life are enjoyments of man's love, and man lives from enjoyments (n. 9 [*Conjugal Love*, n. 34–36, 461]).

The love which lives after death is the love of man's spirit; and the exterior draws from this love, so far as they act in unity (n. 10, 11 [*Conjugal Love*, n. 36]).

Of what quality the love becomes after death with the evil, and of what quality with the good; the love of man's spirit makes all to be concordant with itself (n. 11 [*Conjugal Love*, n. 36]).

Love makes one with knowledge, intelligence, and wisdom; for by these it exists (illustrated, n. 12 [*Conjugal Love*, n. 36]).

Therefore the whole heaven, in general and in particular, is formed according to loves; and hell likewise (n. 13 [*Conjugal Love*, n. 36]).

Hence also man after death becomes the form of his love (n. 13).

The love of the sex is the most universal of all, and consequently is in the most minute particulars (n. 14 [*Conjugal Love*, n. 37]).

All enjoyments are from love (n. 29, 30).

The things which are beautiful and pleasant correspond to the enjoyments of celestial love, and the things which are unbeautiful and unpleasant to the enjoyments of infernal love (n. 30).

All love and all wisdom, or all good and truth, are from the Lord (n. 33).

Love is as multiform as men are. In general there is the love of self, the love of the world, and the love of use. The love of self is corporeal, the love of the world material, and the love of uses spiritual (n. 34 [*Conjugal Love*, n. 35]).

The love of self and the love of the world separate from the love of uses are infernal; but when they are not separated, the love of uses rules, and the other two serve (n. 34).

The reciprocal union of love and wisdom or of good and truth in the Lord (n. 36 [*Conjugal Love*, n. 60, 84]).

There must be the reciprocal, that there may be indissoluble union (illustrated, n. 37);

Illustrated by comparison with a chain (n. 38 [*Conjugal Love*, n. 85]).

This union is with man from the Lord, and it is the Lord with him (n. 39 [*Conjugal Love*, n. 90]).

There is a reciprocal union of the Lord and man (shown, n. 40).

Reciprocal conjunction with the Lord is effected by man's feeling to be his own that which flows in (n. 40 [*Conjugal Love*, n. 122]).

All delights derive their origins from the will's love; and they are marked with their names in the wisdom of the understanding (n. 77).

Love lives from enjoyments, so that enjoyment is the life of love (n. 78 [*Conjugal Love*, n. 461]).

All love derives its highest origin from the Divine love of the Lord towards the human race; but this origin is veiled and is bent in various ways; still it is there inmosty, and gives the love of understanding (and more besides, n. 79).

Love progresses through causes to effects, and to further effects, even to the ultimate; and thence it returns to the first effect, but not by the same way; and so the first love sees itself in an image in another love; the first love produces this (n. 80).

This circulation of love illustrated by the circulation of the blood from the heart into the heart through the body, also through the lungs (n. 81).

Love is the end; and its enjoyments progress as end, cause, and effect; how it is with its enjoyments if the progression be interrupted (illustrated, n. 82). (See End.)

Male, Masculine. What the masculine is, and what the feminine (n. 6 [*Conjugal Love*, n. 90, 91]). (See Woman.)

Hence the male is born to become intellectual; and he is different from the woman in face, in sound of voice, in body, in manners (n. 7 [*Conjugal Love*, n. 90]).

Man [*Homo*]. Love and wisdom in form are man; and a man is a recipient of this; which is called an image (n. 5).

After death a male is a male, and a female is a female; the sex cannot be changed (n. 6 [*Conjugal Love*, n. 32, 33]).

A man lives a man after death, but a spiritual man (n. 22, 23 [*Conjugal Love*, n. 28]).

There would be a more miserable state for man after death than for a beast, if he were to be a breath, floating in the universe, or kept in somewhere [*pu*] even till the Last Judgment; but for him who lives well, a happier state after death has been provided (n. 24 [*Conjugal Love*, n. 29]).

A man lives a man after death; from personal observation (illustrated, n. 25 [*Conjugal Love*, n. 28]).

Man feels that to be his own which inflows from the Lord; and by this means there is conjunction (n. 40 [*Conjugal Love*, n. 122]).

Man is an image and an organ of the Lord's love and wisdom (n. 43).

The Lord's influx with man (n. 51). (See Influx.)

The inmosts of man, which are of his soul, are turned upwards to the Lord; the lower parts are turned to the world; and the lowest to himself; and in consequence of this, man feels that which inflows as if it were in himself.

How man becomes rational; and how will and understanding, or love and wisdom, are conjoined in him; also that thus he can receive love truly conjugal (n. 75, at end).

Distinction between beasts and men, from influx and the reception of it (n. 75 [*Conjugal Love*, n. 134]).

Marriage. Something respecting the conjunction of female and male from creation (n. 6, 7, 26, 522). (See Female and Male.)

The conjugal of feminine and masculine is implanted from creation in minds, and also in the vegetative and in the animal

soul; otherwise there would cease to be a world (n. 15, 16). (See Woman.)

There is similitude between consorts (concerning this, n. 20 [*Conjugal Love*, n. 227, 228]).

It is of the Lord's providence that like should be conjoined with like (n. 21 [*Conjugal Love*, n. 229]).

There are marriages in the heavens (illustrated, n. 22, 24 [*Conjugal Love*, n. 27–41]).

There are marriages after death (from personal observation, n. 25 [*Conjugal Love*, n. 45–54]).

From marriages in the heavens are born spiritual offspring only, which belong to good and truth (illustrated, n. 26 [*Conjugal Love*, n. 51, 52]).

Two consorts are not two angels, but are one angel (illustrated, n. 26, 28 [*Conjugal Love*, n. 178]).

How the wisdom of the husband grows in his wife's presence (n. 27).

That two consorts are one man is illustrated by the various things in man which are two and still make one (n. 44 [*Conjugal Love*, n. 316]).

This shown from the Word and illustrated (n. 45).

The reciprocal union of love and wisdom with male and female together, is an image of God and a likeness of God (n. 46). (See Image.)

The quality of the masculine and the feminine which become one by marriage (n. 53–55 [*Conjugal Love*, n. 88, 89]). (See Woman.)

Something respecting the marriage of the Lord and the church (n. 69, 70).

Neither with the male alone nor with the female alone is there full conjunction with the Lord; but with both together, through love truly conjugal (illustrated, n. 74).

The Lord's providence is peculiarly in marriages (illustrated in various ways, Memorabilia, n. 76 [*Conjugal Love*, n. 229]).

The conjugal is with man in the whole and in every part, but of one kind in the male and of another in the female; that there are conjunctions, illustrated by the marriage of will and understanding, and by the many pairs in the body (Memorabilia, n. 76 [*Conjugal Love*, n. 316]).

The conjugal is also in the most minute things that have their birth from the earth (n. 76, at end).

The delights of conjugal love (n. 77–146 [*Conjugal Love*, n. 68, 69]).

Masculine. (See Male.)

Mind. Man's mind is his spirit. How it inflows into the body (illustrated, n. 60, 61 [*Conjugal Love*, n. 315]).

Man cannot inflow into the Lord, by affections of love and by thoughts of wisdom; for a lower cannot flow into a higher, for it is contrary to order; but the Lord inflows, and man receives it, and acts as from himself (n. 70, 71).

One. (See Unit.)

Perception. Something about common perception (n. 3).

Providence. The Lord's providence respecting marriages is most minute in every particular and is most universal (illustrated by various things, *Memorabilia*, n. 76 [*Conjugal Love*, n. 316]).

Repentance. So far as one shuns evils as sins, so far he does goods (illustrated, n. 73).

Son, Daughter. Whence it is that "son" signifies the truth of the church, and "daughter" its good (n. 28).

Soul. The soul of man is a recipient of love and wisdom; thus it is an image of God (illustrated, n. 5 [*Conjugal Love*, n. 132]).

Sphere. The most universal sphere of propagation, which is accomplished through conjugal love, perpetually inflows from the Lord (n. 2).

Spirit. The influx of man's mind or spirit into the body (n. 60, 61 [*Conjugal Love*, n. 315]) (See Influx.)

Tree. "To eat of the tree of the knowledge of good and evil," is to persuade oneself that he wills and thinks and does good from himself and not from God, and thus that he is as God; that the antediluvians were in that persuasion, shown from the Word and illustrated (n. 49 [*Conjugal Love*, n. 135]).

Man was cast out of the garden of Eden, that he might not have wisdom concerning God from his own love, for thus there is eternal damnation; wherefore they who are in sensual love are able to talk about God, but still they do not acknowledge God (shown, n. 50).

Turning, Conversion. The inmost things of man which are of his soul, are turned upward and thus to the Lord; the lower are turned forward, to the world; and the lowest, downwards to himself; hence man is sensible of the things that inflow as being in himself (n. 71, 72).

Understanding, Intelligence. Love makes for itself wisdom, intelligence, and knowledge, that it may exist (illustrated, n. 12). (See Love.)

All love and all wisdom, or all good and truth, are from the Lord (n. 33 [*Conjugal Love*, n. 84]).

The reciprocal union of love and wisdom, or of good and truth (n. 36–38 [*Conjugal Love*, n. 89]). (See Love.)

This union in man is from the Lord (n. 39, 40 [*Conjugal Love*, n. 92]). (See Love.)

Description of the quality of the will and the understanding with man, and with woman, before and after marriage (n. 54 [*Conjugal Love*, n. 90]).

Concerning the highest intellectual, the higher, and the lower, in man; and concerning its influx, successively (n. 57). (See Influx.)

Every unit in the understanding consists of myriads (n. 68 [*Conjugal Love*, n. 329]).

How the wisdom of the understanding is conjoined with the will's love (illustrated, n. 75 at end [*Conjugal Love*, n. 92, 93]).

Unit. Every unit with men consists of myriads (illustrated, n. 68 [*Conjugal Love*, n. 329]).

Woman. (See Feminine.)