

from yesterday the day before yesterday' (ver.36)=that it was known before that such was the affection.

[A.] 9097. 'Repaying he shall repay ox for ox' (id.)=restitution to entirety. . . 'An ox'=an affection in the Natural.

9097a. 'The dead one shall be his own' (id.)=for the injuring affection. 'The ox'=the affection of evil.

9099. 'When a man has stolen an ox, or a small cattle' (Ex.xxii.1)=him who takes away from anyone his exterior or interior good. . . 'An ox'=the affection of good in the Natural; thus exterior good. Refs.

9102. 'Five oxen shall he repay for the ox (id.)=a corresponding penalty to a great extent.

9134. 'From an ox even to an ass' (Ex.xxii.4)=from exterior good or truth. 'An ox'=the good of the Natural.

9162. 'When a man has given to his companion an ass or an ox . . . to keep' (ver.10)=exterior and interior truth and good . . .

9225. 'So shalt thou do with thine ox, with thy flock' (ver.30)=that [this attribution to the Lord extends] to exterior and interior good.

9255. 'When thou meetest thine enemy's ox, or his ass, going astray' (Ex.xxiii.4)=good not genuine, and truth not genuine, with those outside the Church. . . 'An ox'=the good of the external man.

9262<sup>5</sup>. 'An ox'=the good of the external or natural man. Refs.

9272<sup>6</sup>. 'To send forth the foot of the ox and of the ass'=to be instructed in external goods and truths.

9280. 'That thine ox may rest, and thine ass' (ver.12)=the tranquillity of peace [enjoyed by] external goods and truths at the same time.

9391<sup>11</sup>. 'An ox' (Ps.cvi.20)=good in the Natural; thus in the external form.

9990<sup>2</sup>. The purifications of the external man were represented by burnt-offerings and sacrifices of oxen, bullocks, and he-goats. 10042<sup>8</sup>.

10184<sup>0</sup>. 'An ox' =good.

10235<sup>6</sup>. 'The twelve oxen' (1 Kings vii.25)=all the goods of the natural and sensuous man in the complex, because they were in the place of bases.

10236<sup>5</sup>. 'The oxen' (ver.29)=protection lest goods should enter; for 'oxen'=goods in their power. Ref.

10669<sup>5</sup>. 'To plough with an ox' (Deut.xxii.)=to prepare by means of good. Ex.

H. 110. Oxen and bullocks correspond to the affections of the natural mind.

S. 18<sup>3</sup>. An ox, etc. =natural affection.

23. In Egypt . . . there were images of calves, oxen, etc., because calves and oxen signified the affections and forces of the natural mind.

W. 346<sup>2</sup>. The perfect animals are oxen, etc.

T. 325. 'Thou shalt not covet thy neighbour's . . . ox, etc.' Ex.

E. 304<sup>12</sup>. 'An ox'=natural good.

316<sup>23</sup>. 'The first-born of an ox, honour is his' (Deut. xxxiii.17)=the good of spiritual love.

340<sup>26</sup>. 'To sacrifice an ox' (Is.lxvi.3)=worship from those things which represented natural good.

355<sup>34</sup>. 'Shall one plough with oxen?' (Amos vi.12)=is there any perception of good?

430<sup>12</sup>. 'The twelve oxen'=all the goods and derivative truths upon which they are founded.

443<sup>7</sup>. 'An ox,' in the Word, =moral and natural good.

519<sup>6</sup>. 'Oxen ploughing'=the will of good.

537<sup>6</sup>. 'An ass and an ox' (Luke xiv.5)=the truth and good of the natural man.

548<sup>5</sup>. 'Oxen,' in the Word, =natural affections; and 'five yoke of oxen' (Luke xiv.19)=all these affections, or the cupidities which draw away from Heaven.

—7. 'An ox' (Ex.xxii.1)=the good of the natural man: that he shall 'repay five oxen for the ox'=that he shall sufficiently amend the things he has perverted and extinguished.

600<sup>14</sup>. That 'the face of an ox' was seen 'on the left' (Ezek.i.10)=the good of truth in obscurity; for by 'an ox' is signified the good of the natural man which is in obscurity with those who dwell in Heaven at the north.

617<sup>26</sup>. 'To kill an ox and slay a small cattle' (Is.xxii.13)=to extinguish natural good and spiritual good.

65037. 'The herds of the ox' (Joel i.18)=those things which are of the natural man in the whole complex.

652<sup>19</sup>. 'Well-laden oxen' (P.exliv.14)=natural goods and their affections.

700<sup>29</sup>. The ark being brought upon a new cart to which oxen were attached (2 Sam.vi.) represented the doctrine of truth from the good of love . . . 'Oxen'=the good of love in the natural man.

781<sup>17</sup>. 'The lion shall eat straw like the ox' (Is.xi.7)=that infernal falsity burning to destroy the truths of the Church will do no harm to the affection of good of the natural man; neither with a man in himself, nor with men among each other; and neither will it do harm to the Word. Ex.

1022<sup>2</sup>. 'The ox and ass' (in the tenth commandment) =the affection of natural good and truth.

1200<sup>3</sup>. In the World of Spirits are seen oxen, etc.

## Oxford. *Oxford.*

D. 6098. That bishop . . . disclosed the art he had used to render nugatory the things before written concerning Heaven and Hell, etc., both with the English peers, and through the priests at Oxford . . .

## Oyster. *Ostraea.*

D. 3611. Those who reason . . . were likened to oyster shells, containing nothing within . . . whereas the oyster soft and fat within=those natural things by which spiritual and celestial things are well confirmed.

## Paddan Aram. *Paddan Aram.*

A. 3664. 'Go to Paddan Aram' (Gen.xxviii.2)=the Knowledges of such truth; (for) 'Aram,' or Syria, = Knowledges. The reason 'Paddan Aram'=the Knowledges of truth, is derived from the fact that it was in

Syria of Rivers, where were Nahor, Bethuel, and Laban. 3675.

3680. 'Sent him to Paddan Aram' (ver.6)= the beginning of the manifestation-*existentiae*-by means of the Knowledges of this good. . . 'Paddan Aram'=the Knowledges of truth. It is said Knowledges of good, because all truths are Knowledges of good . . . but in so far as they regard doctrine, they are called Knowledges of truth.

3685. 'And (Jacob) went to Paddan Aram' (ver.7)= to imbue the Knowledges of that good and truth . . . which are signified by 'Paddan Aram.'

4107. 'Which he acquired in Paddan Aram' (Gen. xxxi.18) = the Knowledges of good and truth in the Natural. 'Paddan Aram'=the Knowledges of good and truth.

4395. 'In coming thither from Paddan Aram' (Gen. xxxiii.18)=after the former state. . . 'Paddan Aram'=the Knowledges of good and truth, but exterior Knowledges, which subserve for the introducing of genuine goods and truths; for Laban was there, by whom is represented the affection of such good.

4567. 'God appeared to Jacob again in his coming from Paddan Aram, and blessed him' (Gen.xxxv.9)= interior natural perception. . . 'Again in his coming from Paddan Aram'=after he had imbibed the Knowledges of good and truth.

4610. 'These are the sons of Jacob which were born to him in Paddan Aram' (ver.26)=their origin and state at this time. . . Their origin is signified by their being born in Paddan Aram, or from the Knowledges of truth and good. 6024<sup>3</sup>.

6025. Their being born in Paddan Aram represented that the man of the Church must be regenerated by means of the Knowledges of good and truth.

6242. 'In my coming from Paddan' (Gen.xlviii.7)= from a state of Knowledges; (for) 'Paddan Aram'=the Knowledges of truth and good. Refs.

**Paddle.** See under NAIL-*clavus*.

**Pagan.** *Paganus*.

**Paganly.** *Paganice*.

**Paganism.** *Paganismus*.

R. 750<sup>e</sup>. If (at the end of the Church) they do not approach the Lord Himself, and live according to His precepts, they are left by the Lord; and, when left by the Lord, they become as pagans, who have no religion . . . Sig.

M. 351<sup>3</sup>. (Thus) pagans who acknowledge God, and live according to the civil laws of justice, are saved; for it is not their fault that they do not know anything about the Lord, and consequently not anything about the chastity of marriage with one wife . . .

T. 113<sup>e</sup>. They are carried to the extremity of the Christian world, and are commingled with pagans.

356<sup>e</sup>. Say such things to any pagan who has judgment . . .

484. They emit them, and live paganly.

525<sup>e</sup>. From being a pagan the man becomes a Christian.

536. All who do what is good from religion, not only Christians, but also pagans, are accepted by the Lord . . .

E. 1029<sup>3</sup>. Their worship will remain, not as the worship of any Church, but as the worship of paganism; and therefore (the Babylonians) after death come among pagans.

1062. They are not unlike upright pagans . . .

**Page.** *Pagina*.

D. 3422. Cannot be set forth in many pages. 4201.

4451. Would fill many pages. 4473<sup>e</sup>. 4496. 5166.

5176. Would fill a whole page.

**Pain, Grief.** *Dolor*.

**Pain, To be in.** *Dolere*.

**Painful.** *Dolorificus*.

See GRIEVE-*indolere*.

A. 261. 'In multiplying I will multiply thy sorrow . . . in sorrow thou shalt bring forth sons' (Gen.iii.16) = combat, and anxiety from combat . . . and the truths which the Church would thus produce. 263.

322. Hence the pains and torments in Hell.

531. 'The ache of our hands from the ground which Jehovah hath cursed' (Gen.v.29)=that they could do nothing of good. . . There is 'labour of our hands' when men have to (do this) from themselves.

829<sup>2</sup>. This is attended with a painful tearing asunder.

831<sup>e</sup>. With the greatest pain and torment.

1668<sup>e</sup>. With those who have conscience there arises (from the infestation and combat) a mute pain; but with those who have perception, an acute pain; and the more acute in proportion as the perception is more interior.

1763. These Spirits . . . induce a pain in the head, as if from the suction of an air-pump. 5180.

1974<sup>2</sup>. The envy was such that it caused in them . . . anguish and interior pain . . . They were led through varieties of envy even so as to ache at heart.

2318<sup>2</sup>. The grief and intercession of the Lord for those in evil, but in some good and truth. Tr.

2598. When this Gentile Spirit heard of the grief of Micah on account of the loss of his graven image, grief came over him also, insomuch that he scarcely knew what to think for interior grief. His grief was perceived, and the innocence in every one of his affections . . .

2660. The Lord's state . . . was a state of grief from love. Sig.

2684. A solitary state, such as is that of thought in grief and despair. Sig.

2688. The state of thought was increased to the last degree of grief. Sig.

2689. A further degree of grief. Sig. and Ex.

—, Those who cannot be reformed do not at all know what it is to grieve on account of being deprived of truths.

—<sup>2</sup>, It is known that all anxiety and grief arise

from being deprived of the things we love. They who are affected solely with corporeal and worldly things . . . **grieve** when they are deprived of them ; but they who are affected with spiritual goods and truths . . . **grieve** when they are deprived of *them*. . . (Thus) the state of **grief** (of those who are being desolated as to the goods and truths which they love) is more grievous, because more interior. . . It is their state which is here described.

[A.] 2694. See DESPAIR, here. 2698.

2873. When the Angels merely think about such freedom . . . they are seized with internal **pain** . . .

2910. The Lord's state of **grief** on account of the night as to the truths of faith in the Church. Sig. and Ex.

— . 'To mourn' regards the **grief** on account of the night as to the goods ; and 'to weep,' as to the truths.

2912. Elevation from **grief**. Sig.

3471. That hence at first there was **grief**. Sig. and Ex.

—<sup>2</sup>. That there was **grief** at first, was because when truths are being introduced to natural good, they at first cause **pain** ; for they aggravate the conscience, and induce anxieties . . . but this first **grief** diminishes by degrees . . . It is as with a sickly body, which is to be restored to health by **painful things** : when in this state, it at first has **grief**.

4444. 'The men **grieved**, and were very wroth' (Gen. xxxiv.7)=that they were in evil against the truth of the Church with the Ancients.

4496. 'When they were in **pain**' (ver.25)=cupidities. Ex.

— . When man is being purified from these loves . . . he is in **pain** and anxiety ; the cupidities . . . are what **grieve** and suffer.

5034<sup>e</sup>. See ANGER, here.

5059. When those who had lived in . . . adulteries approached me, they infused a **pain** in the loins . . .

5060. Those who are in contraries to conjugal love inflict **pain** in the testicles. Des.

— . The infernal Societies, which are in contraries, act by a severe and **painful** influx ; but their influx is not perceived except by those who have the interiors open . . .

5127<sup>3</sup>. When he is in any **grief** from misfortunes or diseases, he can see (these truths).

5132<sup>e</sup>. The appearance of mercy with the evil, is **grief** on account of what they themselves suffer (by seeing their friends suffer).

5145<sup>4</sup>. They sometimes appear to have a **pain** as of conscience ; but . . . it is a **pain** from the privation of their delight . . .

5352. The removal of the evils which occasioned the **grief**. Sig.

5353<sup>e</sup>. In like manner in temptations, which are spiritual **griefs**, and thence interior miseries, and despairs, evils are removed . . .

5563. **Pains** are sometimes felt in the skull, now in one part, now in another . . . such things come forth from

the falsities which are from cupidities. . . Such nuclei, which are indurations, are broken and reduced to softness . . . by severe influxes of Truths, which is effected with interior **pain** ; and also by actual rendings, which is effected with exterior **pain**.

5714. When the sphere of life (of this aged adulterer) was communicated to me, it inflicted some **pain** on the periosteum and the nerves there, as on the toes of the left foot ; and, when he was permitted to emerge, on the parts where he was, especially on the periosteum in the loins, and on those of the breast beneath the diaphragm, and likewise on the inside of the teeth. When his sphere was operating, it induced also a great oppression in the stomach.

5715<sup>e</sup>. Spirits from many Hells have been with me, through whom was communicated the sphere of the exhalations thence, which, as it was permitted to act into the solid parts of the body, so was I seized with a heaviness, with **pain** . . . which ceased in a moment when those Spirits were expelled.

5720. When (these hypocrites) were allowed to inflow into the parts of the body to which they corresponded from the opposite, they injected a **pain** into the teeth ; and, at their close presence, so grievous a one, that I could not endure it ; and in proportion as they were removed, in the same proportion the **pain** ceased.

—<sup>e</sup>. One whom I had known (thus) inflicted **pain** on my teeth and gums. When he was lifted upwards to the left, the **pain** attacked the left jaw, and the bone of the left temple, even to the bones of the cheek.

5721<sup>2</sup>. When (such lovers of self) are applied to a man, they induce a great **pain** through weariness, which they insufflate, and continually increase . . .

5887. 'Let it not be for **grief** to you' (Gen.xlv.5)=anxiety of the heart or will.

6097. All temptations appear evil, because they are interior anxieties and **pains** . . .

6393<sup>2</sup>. If they see others more blessed than themselves, they **grieve** . . .

6432<sup>6</sup>. To be in **grief** on account of lost good. Sig.

— . To be in **grief** on account of lost good of truth. Sig.

6502. For evils and falsities . . . induce sicknesses of mind ; and at last **pains**.

6539. 'They mourned there a great and very grievous mourning'=**grief**. . . The **grief** here signified is the **grief** of initiation ; for before the Knowledges of good and truth . . . can be implanted in good . . . there is **grief** ; for another state must be induced on the Natural . . .

6540. The end of the **grief**. Sig.

6541. The apperception of the **grief** by the good of the Church. Sig.

6559<sup>e</sup>. That the end of the good Spirits is not to speak or do evil . . . is perceived from . . . their **grief**.

6800. **Grief** on account of the endeavour to subjugate the truth of the Church. Sig.

6853. 'I know their **griefs**' (Ex.iii.7)=foresight as to how much they were immersed in falsities. . . '**Griefs**'=immersion in falsities.

7198. 'The groaning of the sons of Israel'=their grief from combat.

7564<sup>2</sup>. The truths and goods which are not the Lord's, are . . . those which the man does in a state of misfortune, sickness, grief, and fear . . .

7768<sup>2</sup>. Like painful ulcers . . .

—<sup>o</sup>. After they have rejected the things which had been of faith, they feel pain at the least breath of good and truth.

7803. The chastising Spirits of Jupiter . . . chastise with a pain in the joints of the feet or hands, or with a pain near the epigastric region.

—<sup>e</sup>. He said that he chastises (the man) with various pains.

8164. These cannot be called temptations, but griefs. Ex.

8313. 'Pain has caught hold of the inhabitants of Philistia' (Ex.xv.14)=despair of enlarging dominion . . .

—<sup>2</sup>. The reason 'pain' here=despair, is that the highest [degree of] pain is meant, such as that of women in labour. The word in the Original Language means such pain. Ill.

8352<sup>2</sup>. When truths are deficient the spiritual life labours and suffers; hence are pain and anxiety. Ex.

9422<sup>2</sup>. 'To sit there'=permanence in a state of grief.

10382<sup>2</sup>. (This chiding Spirit) induced something of pain in the region of the abdomen.

10535. Their grief on account of no eminence above others. Sig. and Ex.

H. 299. Se ANXIETY, here.

— (a). What pain of conscience is. Refs.

400. In proportion as they approach, they come into anguish and pains.

—<sup>3</sup>. When opposite acts upon opposite, such pain is produced.

464<sup>6</sup>. The Angels grieve most deeply that the learned ascribe all things to nature . . .

526<sup>2</sup>. The Angels grieve that they do not know that faith alone is not possible . . .

N. 187. Spiritual temptations are pains (or griefs) of mind with those in goods and truths, induced by evil Spirits . . .

196. These temptations are most grievous when conjoined with pains inflicted on the body; and still more so if these pains persist and grow worse . . .

R. 263. Grief of heart (lest) all should perish. Sig. and Ex.

326. Grief of heart (felt by those in the Lower Earth). Sig.

763. That in the degree of their elation of heart . . . they have internal pain after death . . . Sig. and Ex. 767, Sig.

788. Their interior and exterior pain and mourning . . . that so eminent a religiosity should be destroyed . . . Sig.

884. That the Lord will take away from them all grief of the lower mind, etc. Sig. and Ex.

M. 10<sup>4</sup>. He said, I was tortured with interior pain . . .

—<sup>5</sup>. With the pain and consequent torture in head and body I prostrated myself on the ground . . .

371. In all love there are fear and grief; fear lest it perish, and grief if it perishes.

T. 568. Hell, where there are eternal pains.

D. 153. Evil Spirits inhere most pertinaciously in doing evil to man, (as shown by) their inflicting pain on various parts of my body; on the feet, so that I could hardly walk; on the dorsal nerves, so that I could hardly stand; in like manner on the parts of the head; with such pertinacity that the pain and the like lasted continuously for some time . . . The pains were appeased and aggravated, sometimes suddenly, with various changes, as I talked with them . . .

376<sup>e</sup>. Thus a most frightful sense of pain would be induced by the diabolic crew, unless God Messiah saved Souls from such a Hell.

541. He said he is allowed to chastise them with . . . pains in the joints, to such a degree of pain that they can endure it no longer, as if by a contorsion of the joints of the fingers, feet, and also by certain gentle prickings in the face, according to the permission.

3612. Such strike a pain into the left side of my head. (Continued under OBJECTON.)

3677. Sins are not remitted except from the heart, with a certain internal torture and pain.

3900<sup>2</sup>. (These lascivious girls) occasion a pain in the *os pubis* . . .

3922<sup>e</sup>. (These lascivious ones) inflict a pain in *bulbum penis*.

3930. (These most deceitful ones above the head) inflicted a pain on the *os pubis*.

3997. (These Sirens) struck a quite sensible pain in the region of the abdomen, which was their own anguish putting forth this effect . . .

4088. (Thus) if all the reasonings of Spirits were to inflow, man would . . . have his head affected with such a mute pain. Des.

4348. There have been Spirits with me who infused a pain of the teeth at the right side of the jaw, and in the flesh of the teeth there, and in the bones as far as the right ear. (They were hypocrites. Des.) The influx is into the periosteum of the teeth, and also into the pericranium near the right ear, in which they create a pain quite bad and severe; an indication that they are evil. Those who do not [cause] a pain are good, and are sensible of all things which are being thought . . .

—<sup>e</sup>. For some days I felt a gnashing of the teeth and a grievous pain in their roots and in the periosteum from (these hypocrites). When (this cause) was removed, and in proportion as it was removed, the pain ceased. It passed also into other periosteum of the head according to the diversities of its state. 4351. 4361.

4381. There are as many Hells (as there are phantasies), with living pain, torture, and perception. Des.

[D.] 4491. (This interior hypocrite) induced **pains** on the part of the skull above the cerebrum, and afterwards on the part above the cerebellum.

4558. **Pain** seized the flesh of the gums on the left side, so that they swelled, by which I perceived that hypocrites were present . . .

4559. I also perceived a pressure and **pain** . . . at the skull . . . above those teeth, which was from the same source ; for hypocrites strike a **pain** into the very bones of the skull.

4586. That such things have their cause in the Spiritual World has been given me to know by much experience . . . Such Spirits have been often and long applied to me, and have induced tortures and **pains** . . .

4614. (On the Spirits who affect the tongue with **pain**.)

4778. I felt a contraction and **pain** in the thoracic region, because those were there who acknowledge faith as the only means of salvation . . .

4855. When (these profaners) come to man, they produce **pain** in the head, even in the very bones ; and a **pain** in the shoulder, or arm . . . Such are those who are in a life of piety, and not in a life of charity.

4924<sup>2</sup>. (These priests, on being led upwards) began to get a **pain** in the knees ; afterwards in the region of the stomach ; and at last about the breast . . . Towards the higher places, the **pain** became grievous . . .

5103. From the Hell of the hypocrites there arose an exhalation which infested the teeth and gums of the left side, both upper and lower. This lasted some hours, and I complained that I was affected with that **pain** . . . (Continued under LUTHER.)

5759a. Those who could strike a **pain** into the body and lower mind. (See LAST JUDGMENT, here.)

5767<sup>2</sup>. From those in falsities, the **pain** was terminated towards the urethra ; [from those] in the love of self, towards the anus.

5814<sup>2</sup>. (Those in a holy external) operated into the lower ribs of the left side, and inflicted **pain**.

**D. Min.** 4658. That as hypocrites induce **pains** on a tooth, so other Spirits induce other **pains** of the body which correspond. Examps.

**E.** 306. Grief of heart . . . Sig. and Ex.

393. Grief of their lower mind. Sig. and Ex.

412<sup>28</sup>. Their torments from the influx of Divine good and Divine truth, are signified by, 'pangs and **pains** shall take hold on them . . .' (Is.xiii.8).

419. The interiors are (then) opened . . . whence they have **pains**, anguishes, and torments . . .

484<sup>2</sup>. Grief on account of the non-understanding of truth . . . Sig.

—<sup>3</sup>. 'The shedding of tears'=grief of mind ; and 'weeping'=grief of heart, on account of falsities. Grief of mind is grief of the thought and understanding . . . and grief of heart is grief of the affection or will . . .

601. A testification of grievous grief on account of the desolation of Divine truth in the Church. Sig. and Ex.

—<sup>14</sup>. Grievous grief and lamentation over all things of the Church. Sig.

660. All sadness and grief of the lower mind proceeds from an assault on the love.

710<sup>18</sup>. That it will not receive reformation, is signified by, 'the pains of a travailing woman shall come upon him' (Hos.xiii.13). 721<sup>24</sup>. —<sup>25</sup>. —<sup>26</sup>. —<sup>27</sup>.

781<sup>18</sup>. The grief of the natural man, and the derivative grief of the spiritual man. Sig.

811<sup>3</sup>. Lamentation over the devastation of all truth in the Church, is described by, 'Hear all ye peoples, and see my sorrow' (Lam.i.18).

1164. Grief of soul and of heart. Sig. and Ex.

**J.** (Post.) 45. The Arians induce a **pain** on the right arm, near the shoulder-blade ; but the Socinians induce a **pain** on the breast-bone.

**Paint, To.** *Pingere.*

**Paint.** *Pigmentum.*

**Painter.** *Pictor.*

**Painting, Picture.** *Pictura.*

**Painted.** *Picturatus.*

See under DISGUISE.

**A.** 1008<sup>2</sup>. A pictured image of the man (in each idea of his thought).

1869. The ideas themselves appear (there) like **pictured** images.

3391<sup>3</sup>. 'To paint with vermilion' (Jer.xxii.14)=to falsify spiritual truths.

5199. Beauty from the truth of faith only is like the beauty of a **paint**ed or sculptured face . . .

8480. Like flowers **paint**ed upon a tablet, as compared with those born in a garden . . . The flowers **paint**ed on a tablet are beautiful in the external form only ; and as to the internal one are nothing but dirt and a mass of earthy particles lying strewed about . . . So is it with the good which is from man, as compared with that which is from the Lord. 8801<sup>e</sup>.

9424<sup>e</sup>. Like a **paint**ing in the likeness of a man, in which inwardly there is nothing but dirt, as compared with the form of the man himself, in which inwardly there is life.

9828<sup>s</sup>. 'Men **paint**ed on the wall' (Ezek.xxiii.14)=the appearances of truth in externals : in like manner 'images **paint**ed with vermilion.'

10194. This truth (without good) may be likened to **paint**ings of flowers, of a tree, of an animal, inwardly in which there is only dirt . . .

**H.** 74<sup>e</sup>. The Angels in churches, whether sculptured or **paint**ed, are always presented as men.

459<sup>e</sup>. No painter with all his art could give such light to the colours . . .

**W.** 94. When God is presented in pictures as a Man.

**R.** 777. 'Paint,' etc. (Rev.xviii.13)=the spiritual things of worship. —<sup>2</sup>, Ill.

**M.** 42<sup>4</sup>. No painter could present her beauty in its

form; for there is no such lustre in his colour; nor is such beauty expressible in his art.

364<sup>e</sup>. Painted—*picturatae*—like rainbow stones.

I. 2. Like a picture on a wall seen at night . . .

T. 15<sup>2</sup>. Should see on a tablet (the three gods) painted . . .

61. Therefore painters set an ugly face beside a handsome one. 465. 763.

296<sup>4</sup>. If this faith were exhibited in its enormity in a picture . . .

348<sup>2</sup>. Faith separated is like a painting in colours partaking of black on a black stone; but faith conjoined is like a painting in beautiful colours on a transparent crystal.

681<sup>e</sup>. The (mere) name of a Christian . . . is like a blackened painting.

D. 252. Images, paintings, and innumerable other things, which in outermosts appear beautiful, and are esteemed as of great price, are yet so disposed within that they are like dirt and mud . . . 2558.

2763<sup>e</sup>. These things have been shown me, but I cannot describe the forms and pictures . . . They can indeed be pictured, but not described to the apprehension.

2824. As I have somewhere seen in pictures.

3511. Therefore they tolerate in their temples neither statues, images, nor pictures . . .

4166. As when one sees in a picture everything represented simultaneously.

4214. Not as if they were painted, but seen . . .

— Like pictured things which appear optically.

5833<sup>2</sup>. Recognized him from his picture in the world.

E. 654<sup>69</sup>. 'When she saw men painted upon the wall, the images of the Chaldeans painted with vermilion' (Ezek. xxiii. 14) = phantasies from the fallacies of the senses, which are of the sensuous man; and the derivative argumentations, whence are falsifications.

825<sup>4</sup>. (Such works) are like paintings made from stercoaceous dirt coloured over . . .

827<sup>2</sup>. The Temple, in which . . . the paintings, etc., were representative.

—<sup>7</sup>. 'Painted with vermilion' = these things appearing exteriorly like truths . . . The 'painted wall' = the appearance of the doctrinal things in externals.

831<sup>6</sup>. Cannot be imitated by any picture in the world.

Ath. 153. The ancients, when they represented God in their paintings, pictured Him as a Man . . .

## Pair. *Par.*

See Two—*binā*.

A. 671. 'Pairs of all shalt thou make to enter into the ark to vivify' (Gen. vi. 19) = their regeneration . . . to wit, both of truths . . . and of goods . . . 673. (Compare 717.)

747. They cannot be pairs unless they correspond to each other, as do truths and goods, and evils and falsities. Ex.

W. 127. In order that love and wisdom may make a one with angel and with man, there are pairs in all things of his body. Enum. . . All their right parts relate to love, from which is wisdom, and all their left parts to wisdom from love . . . Angel and man have these pairs, in order that love and wisdom, or good and truth, may act a one; and that as a one they may look to the Lord.

384. In the other things of the body, which are called members, organs, and viscera, the will and understanding are conjoined, and therefore they are in pairs. Enum.

—<sup>e</sup>. And as the conjunction of good and truth is reciprocal, and, through this conjunction there is effected as it were a one, therefore these pairs in man act together and conjointly in functions, motions, and senses.

409<sup>2</sup>. From this marriage (of the will and understanding) it is that in each and all things of the body there is a right and a left; and the right relates to the good from which is truth; and the left to the truth from good; thus to conjunction. It is from this that there are pairs in man. Enum.

M. 42. A pair of consorts (from the Third Heaven). Des.

229. Hence it is provided that conjugal pairs are born . . . 316<sup>3</sup>.

270<sup>4</sup>. The three pairs of birds (seen) signify these things: the pair of turtle-doves, the conjugal love of the highest region (of the mind); the pair of birds of paradise, the conjugal love of the middle region; and the pair of swans, the conjugal love of the lowest region.

E. 984<sup>2</sup>. In like manner the rest of the pairs with man relate to good and truth; the organ or member on the right, to good; and the one on the left to truth. It is the like with a husband and his wife between whom there is love truly conjugal . . .

1004<sup>4</sup>. (These consorts who are in such conjugal love that both can be one flesh) are like the pairs in man (Enum.) which, although they are two, still are one as to life, and as to the exercises of life, which are uses.

1142. Hence it is that here and elsewhere in the Word, pairs are mentioned, of which the one signifies good, and the other truth. Examps.

## Palace. *Palatium.*

A. 1626. There are also presented to view cities with magnificent palaces, contiguous, resplendent in their colouring, beyond all the art of the architect.

1631. Those who . . . in the life of the body, had dwelt in magnificent palaces, placing their Heaven in such things, and, being destitute of conscience and charity, had despoiled others of their goods . . . are sometimes allowed to dwell in palaces, in like manner as in the world . . . But the scene is changed. The palaces are slowly dissipated, and become small houses, more and more mean, and at last none at all . . .

2348<sup>e</sup>. 'Palaces' (Jer. ix. 21), or houses, = voluntary things.

3271<sup>e</sup>. 'Courts' = the external things of the Church; and 'palaces,' the internal things.

[A.] 4411<sup>2</sup>. When this truth inflows into the First Heaven . . . it appears there . . . as a City in which are palaces.

4459<sup>4</sup>. He who believes from the heart . . . that of himself he possesses nothing . . . in Heaven . . . dwells in most magnificent palaces. Refs.

4926<sup>6</sup>. 'The palace' (Amos iv.3)=the Word, consequently the truth of doctrine which is from good.

6486<sup>e</sup>. Like one who is building a palace . . .

10194<sup>2</sup>. Around Spirits who are in truths from good, there appear the most beautiful representatives; namely, houses and palaces refulgent with gold and precious stones . . .

10513. Before the Spirits (of the Third Earth) were represented magnificent palaces . . . but they held them in no estimation . . . D.1681.

H. 51<sup>2</sup>. Like the prefects, officials, and ministers in one royal palace . . .

185. There have been seen palaces of Heaven, which were so magnificent that they cannot be described. Above, they shone as if they were of pure gold; and below as if of precious stones; one palace being more resplendent than another. Within, the rooms were adorned with such decorations as neither words nor knowledges suffice to describe. At the side which looked to the south, there were paradises . . . At the boundaries again were seen palaces, in which the view terminated.

218<sup>2</sup>. (The prefects) dwell in the middle of the Society, higher up than the rest, and in magnificent palaces.

270<sup>4</sup>. They compared the wisdom of the Angels of the Third Heaven to a magnificent palace, full of all things for use . . . and those Angels, being in the truths of wisdom, can enter into the palace, and see all things . . .

— (Such) cannot come to the first threshold of the palace of wisdom . . .

361. Some (of the rich in Heaven) dwell in palaces, within which all things shine as from gold and silver . . . but they do not set their hearts on these things; but on the uses . . . Uses themselves are thus refulgent in Heaven . . . P.220<sup>10</sup>.

F. 63. In the Spiritual World appear . . . houses and palaces . . .

—<sup>2</sup>. All things which appear there are correspondences . . . This is why those in the affection of good and truth, and thence in wisdom and intelligence, dwell in magnificent palaces, around which are paradises . . .

P. 36<sup>2</sup>. The Angels represent wisdom to themselves as a magnificent and most ornate palace; the ascent to which is by twelve steps . . .

203<sup>e</sup>. This universal Providence is seen . . . by the Lord, as a magnificent palace, with its work of construction and enlargement constantly going on. (See D.3724.)

R. 962. A magnificent palace seen, and in its inmost a temple (in which was held a Council of the clergy). B.120. T.188.

M. 7. In front was a lowly palace . . .

—<sup>4</sup>. Those of the highest [rank] in Heaven have

palaces and courts, which in magnificence and splendour surpass the palaces and courts of earthly emperors and kings.

11<sup>e</sup>. I will introduce you into (the Prince's) palace . . .

12. When they were brought to the palace, they first viewed it from without. It was large, built of porphyry, with a substructure of jasper; and before the gate were six lofty columns of lapis lazuli. The roof was of plates of gold; the lofty windows, of the most transparent crystal, also had frames of gold. . . Within the palace they were conducted from room to room; and saw ornaments of ineffable beauty; on the ceilings, decorations of inimitable carving. Near the walls they saw silver tables overlaid with gold, on which were various utensils made of precious stones, and of entire gems, in heavenly forms . . . The Angel said, The things you see . . . were framed by the Maker of the universe, and presented as a gift to our Prince; and here therefore is the architectonic art in its own art . . . As our hearts are not in these things, they are only accessory to the joys of our hearts . . .

14. They were introduced into the court-yard, the ambulatory of the palace . . .

76<sup>3</sup>. (In the city of the Silver Age) the houses were so many palaces, built of marble, with steps of alabaster in front; and, at the sides of the steps, columns of jasper . . .

151a. On the top of the hill was an octagonal palace, which they called the Palladium . . .

266<sup>2</sup>. All things in that Society . . . are magnificent from the palaces and paradises.

270<sup>2</sup>. (The three pairs of birds) flew to a certain lofty palace in the east . . . In the palace were three rows of windows . . . That palace represented the habitations of conjugal love in human minds. Ex.

316. I saw . . . a portico leading to a small palace-palatiolum. Des.

381. I saw afar off a palace beset by a crowd . . .

477<sup>4</sup>. (When his external sight was opened) he saw magnificent palaces of alabaster, marble, and various precious stones, (which vanished when his internal sight was opened).

—<sup>5</sup>. He was introduced into one of the palaces. Des.

T. 808. Like one who from the roof of his palace sees . . .

D. 714. There are also (there) things which are called heavenly habitations; namely, magnificent palaces . . .

1344. The palaces constructed by art in the world are as nothing [in comparison] . . .

350<sup>2</sup>. The rich (Dutch) at first seem to themselves to dwell in magnificent palaces (which are gradually changed) into mean houses; and then into none at all.

3724. Like the materials collected for a great palace . . .

4052. (The palace of those who are in the persuasion that faith alone saves, and yet live mercifully, from conscience). Des.

4303. On the palaces in the other life.

4427. The Angels dwell in palaces so magnificent . . . and this with variety to eternity.

4577. But where the Angels are, there are the most magnificent palaces, such as cannot be described . . . They shine with the most precious woods and stones.

4639°. Who would believe that (in the Heavens) there are palaces in which they dwell, most magnificent . . .

4774. I was brought to a great palace like the castle in Stockholm. (Continued under NEW CHURCH.) J.(Post.) 117.

4894. There appeared (in the Heavens) mountains higher and higher, which were still better cultivated, and where there were magnificent palaces.

5119. (Those in the Celestial Kingdom) have palaces, etc.

5159. (In Heaven) they see . . . also palaces, with decorations varying perpetually, with such harmony, that the successions of the changes occasion inexpressible delight to the lower mind. Within, are rooms in such an order as cannot be described, with stupendous ornaments in them.

5684<sup>2</sup>. Otherwise, he stands far outside the palace of wisdom . . .

6027<sup>14</sup>. When they arrived, the house was changed into a beautiful palace, with many rooms. (Continued under MARRIAGE, here.)

E. 208. These things the Angels have from correspondence; whence it is that the wiser Angels have palaces more magnificent than the less wise Angels.

304<sup>11</sup>. 'The palace shall be a desert' (Is.xxxii.14)=where good dwells.

365<sup>35</sup>. 'Peace be in thy bulwark, and rest in thy palaces' (Ps.cxxii.7)=in the exterior and the interior man; for . . . the interior man, with the things therein, which are spiritual truths and goods, is like a palace, or house; because it is within the exterior. Hence . . . the interior things of man are signified by 'palaces.'

391<sup>15</sup>. 'Palaces' (Lam.ii.7)=the things of doctrine.

405<sup>27</sup>. That truths are inscribed on those who are in celestial good, is signified by, 'God is known in her palaces' (Ps.xlviii.3).

410<sup>7</sup>. 'The palace' (Is.xxxii.14)=the whole Church as to truths from good.

417. Where the Angels dwell, there are palaces, etc.

453<sup>10</sup>. 'To distinguish her palaces' (Ps.xlviii.13)=to perceive the goods of truth. For 'houses'=goods; and 'palaces,' the more noble goods of truth.

555<sup>6</sup>. 'Palaces' (Jer.ix.21)=all things of thought and affection.

575<sup>3</sup>. By phantasies, evil Spirits can present palaces, etc.

652<sup>27</sup>. 'Palaces'=the more interior, and thence the more sublime things, of the human mind. Hence it is evident what is signified by, 'death . . . shall come into our palaces' (id.)

675<sup>14</sup>. 'Palaces' (Amos vi.8)=falsities themselves;

which are called 'palaces,' because they are proud; and because their falsities are embellished in the external form, so as to appear magnificent . . .

714<sup>18</sup>. The dogmas which defend them are signified by 'palaces' and 'fortifications' (Is.xxxiv.13).

—<sup>19</sup>. By 'her palaces in which are the ijim,' and by 'the temples in which are dragons' (Is.xiii.22) are signified the goods and truths of the Word adulterated and profaned.

724<sup>11</sup>. The affections of truth are compared to 'corners cut out in the figure of a palace' (Ps.cxliv.12), because 'a palace' is a representative of the understanding, in which Truths are in a beautiful form; and they are in a beautiful form when they are from the affection of truth.

—<sup>17</sup>. 'The palace shall be inhabited, according to its manner' (Jer.xxx.18)=the spiritual understanding of Truths, as with the Ancients: 'a palace'=the understanding of Spiritual Truths; for in the understanding are spiritual Truths in their forms, which, when presented to view, appear as palaces.

734<sup>16</sup>. The endeavour to destroy the understanding of truth, is signified by, 'Let us destroy her palaces' (Jer.vi.5).

831<sup>6</sup>. In the Spiritual Heaven there are magnificent palaces, within which all things are refulgent with precious stones, and with decorations in such forms that they cannot be imitated by any picture in the world, nor be expressed in words. For art there is in its own art, especially that of architecture.

863<sup>14</sup>. 'They shall come into the palace of the king' (Ps.xlv.15)=with heavenly joy into Heaven, where the Lord is.

1146<sup>3</sup>. 'Palaces of ivory' (ver.8)=truths from the rational man; thus rational truths.

1191<sup>2</sup>. In the Societies of Heaven there are prefects . . . Their chief, who is wiser than the rest, dwells in the middle, in a palace so magnificent, that not anything in the universal world can be compared to it. Its architectural features are so stupendous that . . . not one hundredth part of them can be described in natural language; for art itself is there in its own art. Within the palace there are chambers and bed-chambers, in which all the furniture and ornaments are resplendent with gold and various precious stones, in such forms as cannot be effigied, either by painting or sculpture, by any artificer in the world; and, wonderful to say, each most singular thing is for use; everyone who enters seeing for what use it is; and also perceiving it as if from a transpiration of the uses through their images. But every wise person who enters does not long keep his eye fixed on the images; but he keeps his mind in the uses . . . Round about the palace there are porticoes, paradisiacal gardens, and little palaces-*palatiola*; and every single thing is a heavenly pleasantness in the form of its own beauty.

J. (Post.) 96. The abodes of the Mohammedans after death are palaces . . .

1119. I was brought to the Africans . . . and saw there as it were a palace . . .



[J. (Post.)] 318. In Heaven there are palaces so magnificent that worldly things cannot be compared to them . . .

D. Wis. i<sup>5</sup>. At the end of the way of wisdom was seen a palace in light; but at the end of the way of folly, something like a palace, but in shade . . .

**Palaestra.** *Palaestra.*

**Wrestling.** *Palaesticus.*

A. 474<sup>1e</sup>. Believes them to be taken from the school of wisdom.

R. 566<sup>4</sup>. You said that we have not any truth in our schools.

839<sup>5</sup>. A plain elevated like a wrestling-ground. They . . . entered into the wrestling-ground.

M. 6<sup>4</sup>. Follow me to the ways of exit from this place of sports.

17<sup>4</sup>. There are wrestling contests among the boys . . .

T. 694<sup>6</sup>. The games, so called, were spiritual exercises and trials of skill.

D. 3212. Concerning a palaestra.

4547. On the right are the brothels of the lascivious.

D. Love. xvii. Use is as the plain or theatre of the exercise of the love.

**Palate.** *Gula.*

H. 488<sup>5</sup>. Those who have . . . indulged the palate and the belly, loving these things as the highest good of life, in the other life love excrementitious things and privies . . . This is because such pleasures are spiritual filth. They shun clean places which are devoid of filth, because they are undelightful to them.

R. 952<sup>2</sup>. Dogs appear there from those who have sacrificed to their palate and tongue . . . Such, being gross in mind, make the things of the Church of no account.

E. 617<sup>2</sup>. Unless man enjoys spiritual nourishment together with that of the body, he is not a man, but a beast; which is the reason why those who . . . daily indulge their palates, are obese as to spiritual things, however well they can reason about the things of the world and the body; whence, after their decease, they lead a ferine rather than a human life; for in place of intelligence and wisdom they have insanity and folly.

**Palate.** *Palatum.*

D. 1181. Those Angels who reject the more interior things were acting within me, namely, at the upper region of the palate, and were compelling me to think and speak according to their thoughts . . .

1189. The reason they held the higher region of the palate, was that in that place corporeal things, such as the blood, ascend into the brain, and descend also there . . .

E. 519<sup>9</sup>. His inward quality is described by, 'he hides evil under his tongue, and keeps it within his palate' (Job xx.13).

**Pale.** *Pallidus.*

**Pallor.** *Pallor.*

**Pallidly.** *Pallide.*

**Pale, To grow.** *Pallescere.*

A. 1774<sup>e</sup>. A face pallidly snowy (represents such).

6534<sup>4</sup>. 'The pale-pallens-horse . . . '=the damnation thence.

S. 12<sup>2</sup>. 'The pale-pallidus-horse'=the understanding of the Word null from evils of life and the derivative falsities in the fourth or last state of the Church. E.381.

W. 379<sup>2</sup>. The extinction (of the love) is . . . seen in the pallor of the face.

R. 320. 'Behold a pale horse' (Rev.vi.8)=the understanding of the Word destroyed—as to both good and truth. . . By 'pale' is signified what has no vitality. In the Word, those are said to have no vitality, who are not in goods of life from truths of doctrine. Ex.

—e. With those now seen there were no Knowledges of good and truth from the Word, nor any understanding of them; and, in the Spiritual World, such appear pale, like those who are devoid of life.

M. 269<sup>3</sup>. If the love of the world makes the head, the man appears from Heaven with a pale face, like that of a dead man, with a yellow circle round his head.

D. 6036. In the third Hell they appeared . . . pale, like the dead. He asked them whether they were dead. They said that they appear to themselves to be alive; but are such in the eyes of others.

E. 381<sup>2</sup>. The reason 'pale'=evil of life and the derivative falsity—thus 'a pale horse,' the understanding of the Word null from evils of life and the derivative falsities—is that pallor indicates and thence signifies the absence or deprivation of life; here, the absence and deprivation of spiritual life, which exists when in place of the good of life there is evil of life, and in place of the truth of faith there is falsity of faith; for then there is no spiritual life. By spiritual life is meant the life of Heaven . . . That by 'the pale horse' is signified spiritual death, is evident from the words which follow . . .

—<sup>3</sup>. The like is signified by 'pallor,' or by 'pallid,' in Jer.xxx.6, (where) 'all faces are turned into paleness'=that hence there is no good and truth, but evil and falsity; thus no spiritual life, but spiritual death. This is signified by 'the paleness of the face.' 721<sup>22</sup>.

—<sup>4</sup>. By 'his faces not waxing pale' (Is.xxix.22) is meant that they shall not be in evils and falsities; but in goods and truths.

—e. The reason 'paleness'=the absence and deprivation of spiritual life, which exists when there is no good and truth, but evil and falsity, is that when man is deprived of vital heat, he grows pale, and becomes an image of death; as is the case in extreme terrors, and also when he dies; but when he dies spiritually, his face becomes either red like a coal fire, or pale like that of a corpse. Such do the infernals appear in the light of Heaven.

721<sup>22</sup>. 'Paleness'=the affections which are of the love of good extinguished.

1224<sup>e</sup>. I have seen three kinds of (infernal): the fiery, the black, and the pale . . .

5 M. 1. He first appeared with a bright living face; then with a pale dead one; and finally with a black infernal one . . . Such are the successive states of the minds of those who are merely natural . . . The meditates of their minds, because they have falsified truths, are represented under the pallor of death . . .

**Palestine.** *Palestina.*

See PHILISTIA.

D. 2256. The Messiah, who would lead them into Palestine . . .

**Palladium.** *Palladium.*

M. 151a<sup>2</sup>. (An octagonal palae, called the Palladium, there.) 153a. 182<sup>3</sup>. T.692<sup>3</sup>. 693<sup>3</sup>.

B. 66<sup>2</sup>. As the Palladium of religion. T.177<sup>e</sup>.

T. 759<sup>2</sup>. As the Greeks kissed the Palladium in the temple of Minerva. For they called that the Palladium of religion.

**Pallas.** *Pallas.*

A. 4658<sup>5</sup>. Such women were sometimes seen by the ancients, and by them were called Pallases. Des.

B. 66<sup>2</sup>. Like the head of Gorgon or Medusa engraved on the shield of Pallas.

T. 292. See JUPITER (the god), here.

D. 3952. Such women were called Pallases, not Minervas, but Pallases. Des.

**Palliative.** *Palliativus.*

**Palliatively.** *Palliative.*

P. 282. The healing of the understanding alone, would be like palliative healing . . .

T. 435<sup>2</sup>. The good in the external man (merely) is like a wound healed palliatively, within which there is putrid matter.

E. 1152<sup>2</sup>. For man to compel himself to do good-benefacere—to the neighbour . . . while he has not compelled himself to [abstain] from evils . . . would be like a palliative cure, by which the disease or ulcer is healed outwardly.

C. 25<sup>e</sup>. Thus, and not otherwise, is the ulcer opened and healed; otherwise it is a palliative cure.

Inv. 25. If this little work is not added to the former one . . . it would be like a palliative cure only . . .

**Palm.** *Vola.*

See also under PALM-palma, and PALM-palmus.

A. 875. 'The dove found no rest for the sole of her foot' (Gen.viii.9)=that nothing of the good and truth of faith could yet take root.

1085<sup>2</sup>. 'To take by the palm' (Ezek.xxix.7)=to confide.

2177<sup>4</sup>. 'The hand,' or 'palm'=power.

4182. 'God hath seen the weariness of my palms'

(Gen.xxxi.42)=that all things were from Himself by His Own power. . . 'The weariness of the palms'=temptations. . . 'The palm,' or 'hand,'=power; consequently, 'my palms,' or 'my hands'=Own power.

4277. 'He touched the hollow of his thigh' (Gen. xxxii.25)=where celestial spiritual good is conjoined with the natural good signified by 'Jacob' . . . The 'hollow,' or acetabulum, or the hollow-carvus-of the thigh, =where there is conjunction.

4278<sup>e</sup>. 'The hollow of the thigh'=where goods are conjoined.

4280. 'He touched the hollow of Jacob's thigh'=where conjugal love is conjoined with natural good; (for) 'the hollow of the thigh'=where there is the conjunction of conjugal love. The reason why conjunction there with natural good is signified, is that there the thigh is conjoined with the feet . . .

—<sup>e</sup>. This conjunction (of every celestial and spiritual love with natural good) is what is signified by 'the hollow of the thigh.'

4303<sup>2</sup>. That 'the hollow of the thigh' is where there is the conjunction of conjugal love with natural good, consequently where there is the influx of spiritual truth into natural good. Refs.

4317. Hence 'to touch the hollow of the thigh,' or to hurt it so as to occasion halting, =to destroy the good which is of those loves.

6954. 'It became a rod in his palm' (Ex.iv.4)=that then power was communicated from the Divine. . . 'The palm'=interior power.

7518. 'The fists,' or palms,=power, because 'the hand'=power.

9391<sup>2</sup>. External or natural good was represented by, 'the sole of their feet was like the sole of a calf's foot' (Ezek.i.7); for . . . 'the soles of the feet'=the things which are ultimate, in the natural man. E.279<sup>2</sup>.

10082. 'Thou shalt put all things upon the palms of Aaron, and upon the palms of his sons' (Ex.xxix.24)=the acknowledgment in the Heavens that these things are the Lord's and from the Lord. . . (For) 'the palms'=the things which are from Own power; thus proprium. . . The reason 'the palms'=the things which are from Own power; and hence 'to be put upon the palms'=the acknowledgment that all these things are the Lord's and from the Lord, is that the palms are those of the hands; and by 'the hands' is signified power; and 'to put upon them'=to ascribe; thus to acknowledge; for it follows that they were to be 'agitated upon them,' by which is signified the derivative life from the Divine; and life from the Divine is given through faith, the first of which is acknowledgment. As by 'the hands is signified power, it follows that by 'the palms' of the hands is signified full power, since the palms grasp fully; and therefore when the palms are predicated of the Lord, and of the Divine truth proceeding from His Divine good, as here, omnipotence is signified. Hence it is evident that 'to put upon the palms of Aaron and his sons'=the acknowledgment of the Lord's omnipotence; thus that all things are His, because all things in the Heavens are from Him.

[A.] 10583. 'I will cover My palm upon thee, until I have passed by' (Ex. xxxiii. 22) = the closing up of the Internal . . . of the Church, of worship, and of the Word . . . for 'to cover with the palm' involves to prevent from seeing the glory and faces of Jehovah . . .

10584. 'And I will remove My palm, and thou shalt see My hinder parts . . .' (ver. 23) = that they should see the externals of the Word, of the Church, and of worship . . .

E. 654<sup>14</sup>. 'The sole of the steps of the king of Assyria' (2 Kings xix. 24) = the Sensuous and the derivative reasoning, which is from fallacies alone.

962<sup>2</sup>. 'From the sole of the foot even to the head no soundness' (Is. i. 6) = that both the natural and spiritual things . . . are destroyed.

### Palm. Palma.

A. 7093<sup>3</sup>. 'Spathes of palms' (Lev. xxiii. 40) = the good of faith.

7596. 'I will expand my palms unto Jehovah' (Ex. ix. 29) = intercession. Ex.

7620. Afterwards it adhered to the *palm-palmae seu volae*.

8367<sup>e</sup>. The affection of truth from good and the derivative delight, is signified by the 'seventy palm-trees' (Ex. xv. 27).

8369. 'And seventy palm-trees' = the goods of truth in all abundance. . . For 'palm-trees' = the goods of the Spiritual Church, which are the goods of truth; and, as goods are signified by 'palm-trees,' there is also signified by them the affection of good and the derivative delight; for all delight is from the affection of good. As this was signified by 'palm-trees,' therefore palms were employed in the holy festivities; as in . . . Lev. xxiii. 40, (where) by 'palms' is signified spiritual good, or the good of truth.

—<sup>2</sup>. That 'palms' = the holy festivity which is from good, is evident from . . . John xii. 13; Rev. vii. 9; etc.

—<sup>3</sup>. As 'a palm-tree' = good, it = also wisdom; for wisdom is of good. This was signified by the 'palm-trees,' which, together with the cherubs and flowers, were carved upon the walls of the Temple (1 Kings vi. 29). 'The cherubs,' 'palm-trees,' and 'flowers,' upon the walls, signified the Providence, wisdom, and intelligence which are from the Lord; thus all things which are of Heaven. —<sup>4</sup>.

9202<sup>e</sup>. Even if a man, in supplicating . . . should tightly compress his palms, and raise them . . . to heaven.

9296<sup>6</sup>. 'Spathes of palms' = the internal truths of this good.

R. 367. 'Palms in their hands' (Rev. vii. 9) = confession from Divine truths . . . because 'palms' = Divine truths. For every tree = something of the Church; and 'palm-trees,' Divine truth in ultimates, which is the Divine truth of the sense of the letter.

— . Therefore 'the palm-trees' on the walls of the Temple = the Divine truths in the Word.

— . That by 'palms' are signified the Divine truths of the Word; and, by 'palms in the hands,' confessions from them. Ill.

— . Their taking 'branches of palms . . . and crying, Blessed is He who cometh in the name of the Lord' = confession from Divine truths concerning the Lord.

— . 'The palm' = Divine truth also in, 'The just shall flourish as the palm-tree' (Ps. xcii. 12).

—<sup>e</sup>. As Jericho was a city near the Jordan, and by the river Jordan was signified . . . Divine truth such as is in the sense of the letter . . . it is called 'the city of palm-trees' (Deut. xxxiv. 3; Judg. i. 16; iii. 13).

R. 875<sup>4</sup>. In a certain garden on the right there were olive-trees, vines, fig-trees, laurels, and palm-trees, set in order according to correspondence.

M. 56. A portico of palm-trees and laurels, (which was) terminated in a garden, in the middle of which was the Temple of Wisdom.

77. We entered the Heaven (of the Copper Age) on the southern side, where there was a magnificent grove of palm-trees and laurels . . .

132. At the foot of the hill was a portico of palm-trees which was continued up to the very top (where there was a School of Wisdom).

155<sup>4</sup>. This sense (said the wives) we have in the palms, when we touch . . .

183. There appeared in the eastern quarter a grove of palm-trees and laurels, set in spiral gyres (which led to the garden Adramandoni).

269<sup>2</sup>. The man then stands upon his palms with his head downwards . . .

270<sup>4</sup>. See OLIVE-TREE, here.

T. 78. At the north I saw groves full of chestnut trees, palm-trees, lindens, planes, and other foliaceous trees.

E. 277<sup>6</sup>. 'A palm-tree' = spiritual good, which is the good of charity. Ref.

458. 'And palms in their hands' = in the good of life according to these (truths). 'A palm' = the good of truth, or spiritual good. . . Hence by their having 'palms in their hands' is signified that the good of truth was in them, or that they were in the good of truth. The good of truth, when it is with anyone, is the good of life. Ex.

—<sup>3</sup>. As by 'palms' was signified spiritual good, palms were carved in the Temple . . . By 'the palms,' there, is signified spiritual good, which is the good of the Second Heaven . . . But in the supreme sense . . . by 'the palms' is signified the Divine wisdom of the Lord . . . For the Divine good united to Divine truth which proceeds from the Lord, is received . . . in the Second Heaven as Divine wisdom.

—<sup>4</sup>. Like things are signified by 'the cherubs,' and 'palms' in the New Temple (Ezek. xli.).

— . 'Palms' (Lev. xxiii.) = spiritual good or the good of truth.

—<sup>5</sup>. As 'palms' signified spiritual good, and as all joy of heart is from spiritual good, for spiritual good is the very affection or love of spiritual truth, therefore of yore they testified the joy of their hearts by palms in their hands; and [they also testified] that they were acting from good. Ill.

—<sup>6</sup>. In the following passages also 'a palm' = spiritual good or the good of truth. Ill.

— . The fructification of good with him is meant by, 'he shall flourish like the palm-tree.'

—<sup>7</sup>. 'The palm-tree' (Joel i.12) = joy of heart from spiritual good.

—<sup>8</sup>. Its appearance as good formed through truths, is signified by, 'they are solid like a palm-tree' (Jer. x.5). (Compare 587<sup>6</sup>.)

—<sup>9</sup>. 'The seventy palms' = that they had the goods of truth in all abundance.

—<sup>10</sup>. As Jericho = the good of truth, it was called 'the city of palms.'

—<sup>12</sup>. In the Spiritual World, moreover, in paradises where are Angels who are in spiritual good or the good of truth, there appear palms in great abundance; from which also it has been evident that a palm = the good of truth.

### Palm. *Palmus*.

E. 629<sup>16</sup>. 'Thou hast given my days as palms' (Ps. xxxix.5) = that the quality of the state of his life was of very little moment.

**Palmer-worm.** See ERUCA.

### Palpitate. *Palpitare*.

A. 5501. For in fear the heart palpitates.

P. 324<sup>7</sup>. When he comes into Heaven his heart palpitates . . .

T. 482<sup>2</sup>. Like the blood in the heart, which, if it began to be deficient, the heart would first palpitate . . .

E. 781<sup>18</sup>. 'We grope as those who have no eyes' (Is. lix.10) = no understanding of truth.

### Pan. *Cacabus*.

A. 7356<sup>9</sup>. The meat-offering baked in an oven, was distinguished from that baked in a pan—*sartagine*, and from that baked in a pan (Lev.ii.4-7). It was the diversities of the good of love which were signified by these meat-offerings. 10137<sup>12</sup>.

8464. 'They seethed (the manna) in a pan' (Num. xi.8).

### Pan. *Lebes*.

A. 9723. 'Thou shalt make pans to take away the ashes' (Ex.xxvii.3) = the things which remove after uses. Ex.

### Pan. *Sartago*.

A. 7356<sup>9</sup>. See PAN—*cacabus*, here. 10137<sup>12</sup>.

E. 706<sup>20</sup>. Such (falsified and adulterated) truth is signified by 'the pan of iron' which he was to set for a wall between himself and the city (Ezek.iv.3) . . .

### Pancreas. *Pancreas*.

#### Pancreatic. *Pancreaticus*.

A. 5184. Those who pertain to the pancreas act by a sharper method, and as it were by a method of sawing, and also with such a murmur . . . Their region is between that of the spleen and of the liver, more to the left.

5185. The Spirits who relate to the pancreatic duct. Des. D.893.

H. 96<sup>e</sup>. Those who are in the liver, pancreas, and spleen, are in the various purifications of good and truth.

P. 174. No one knows how the soul operates so that . . . the liver and pancreas may dispose . . .

336<sup>2</sup>. No one knows how . . . the pancreas and spleen purify (the blood).

D. 1009. As to the pancreas, these act by a method of sawing, or of trituration to and fro, with a certain murmur of sawing. Their province is more distant from the head (than that of the liver); not between that of the liver and the spleen, but more to the left; and yet it is above the head, that is, above the region of the temples.

**Pander.** See PIMP.

**Panegyric.** *Panegyricus*. P.274<sup>2</sup>.

**Panegyrist.** *Parentator*. C.J.6. J.(Post.)90.

**Pangs.** *Tormina*.

T. 622<sup>2</sup>. Believing that their tortures and pangs in Heaven were from Him.

E. 412<sup>28</sup>. Their torments from the influx of Divine good and Divine truth, are signified by, 'pangs and sorrows shall take hold of them . . .' (Is.xiii.8). 721<sup>24</sup>.

**Panic.** *Panicus*. D.5294.

**Pannag.** *Pannag*. See MINNITH.

**Pannicle.** *Panniculus*.

A. 4874. The external of the Church is signified by 'the signet, the pannicle, and the staff' (Gen.xxxviii.18) . . . 'The pannicle' = external truth.

4875. 'Thy pannicle' (id.) = through truth; namely, a token of consent. . . The reason 'a pannicle' = truth, is that it is among the things which relate to garments . . . But the pannicle = outermost or lowest truth: it was made of threads twisted together, by which are signified the determinations of such truth. 'A pannicle' = such truth also in, 'Every open vessel, upon which there is not a pannicle for a covering, it is unclean' (Num.xix.15), by which was signified that nothing should be indeterminate; for that which is indeterminate is open. It is also the outermost truths to which the interior truths are determined, and in which they are terminated.

T. 165<sup>2</sup>. Boys tie a handkerchief—*panniculetum*—over their eyes . . .

378<sup>3</sup>. Like those who cover their eyes with a handkerchief—*peniculamento*.

E. 195<sup>15</sup>. Therefore the Lord compares the truths of the former Church . . . to 'a piece of cloth from an old garment;' and the truths of the new Church, which were spiritual truths themselves, to 'a piece of cloth from a new garment.'

**Pant.** *Anhelare*.

P. 183. From his hereditary evil, man pants towards the lowest Hell . . .

M. 5. Some were as it were panting to speak.

T. 159<sup>3</sup>. We have gasped our devotion . . .

503<sup>4</sup>. Another then panted into the midst.

### Pantheon. *Pantheon.*

T. 503. They were congregated in a certain round temple, like the temple in Rome, which is called the **Pantheon**, which had previously been consecrated to the worship of all the gods, but was afterwards inaugurated into the worship of all the holy martyrs. Des.

### Panther. *Panthera.*

#### Pantherine. *Pantherinus.*

A. 9335. The affections of what is false originating from the delights of the loves of self and of the world, are represented by wild beasts, as by **panthers**, tigers, etc.

M. 512<sup>2</sup>. Afar off (these violaters) appear like **panthers**.

521. Some of the satyrs had feet like calves, some like **panthers**, and some like wolves.

—<sup>2</sup>. The satyrs who in respect to their feet appeared like **panthers**, spoke about nature . . . and religion. (Their sentiments.)

—<sup>3</sup>. I told them that I had seen . . . six of them as **pantherine** satyrs.

526. A man not reformed is as to his spirit like a **panther** . . . (and) how can a **panther** man be turned into a sheep man . . . by any imputation . . . T.642.

T. 148<sup>2</sup>. They walk about (in the city) like **panthers** in sheep's clothing . . .

388. The **panthers**, tigers, etc., rushed on the flock . . .

405<sup>e</sup>. When at worship, he would appear (to the Angels) to be dancing about like a **panther's** cub.

D. 3191<sup>2</sup>. Gustavus Adolphus . . . was presently represented by a certain deceitful animal—a small **panther**, which crossed over to the left side.

5498. In the Hell of assassins and poisoners there appear as it were tigers and **panthers** . . .

Docu. 302. I<sup>s</sup>. Those who are like **panthers** scent murderers and assassins; revenge is delightful to them.

### Pap. *Mamilla.*

See BREAST-*uber*, and MAMILLARY.

R. 46. 'Girt at the **paps** with a golden girdle' (Rev. i. 13)=the Divine proceeding and at the same time conjoining, which is the Divine good. . . For, by the Lord's breast, and, in special, by 'the **paps**' there, is signified His Divine love.

—<sup>e</sup>. That by 'the **paps**,' or 'breasts,' is signified the Divine love, is evident from the places in the Word where they are mentioned; and also from their correspondence with love.

D. 939. On those who constitute the **mamillary** processes in the brain. 954.

E. 65. 'To be girt about the **paps** with a girdle,' means to be invested as to the breast. The **paps** and girdle are mentioned, because the **paps** stand out from the breast . . . The reason the Divine good proceeding from the Lord is meant, is that the breast in general, and the **paps** in special, signify it.

—<sup>2</sup>. The reason 'the **paps**' are mentioned instead of the breast . . . is that the **paps**=spiritual love; and the breast, the good thereof; (as in) 'Thou shalt suck the **paps** of kings' (Is. lx. 16). 'Kings'=truths from good from the Lord; '**paps**,' and 'the breast'=that good, which is the good of spiritual love.

—<sup>3</sup>. (Thus) 'the **pap**'=spiritual love; and 'the breast,' its good.

654<sup>70</sup>. 'When thou adornest thy **paps** from Egypt' (Ezek. xxiii. 21)=the love of what is false, and the delectation therefrom.

**Papal.** See under PAPIST.

**Paper.** *Charta.*

**Card.** *Chartula.*

See under MEMBRANE.

A. 4190<sup>e</sup>. They have the book of the Word written on **paper**, not on hearts.

4495<sup>2</sup>. Numbers have been seen . . . like those seen on **paper**.

6930. (A long **paper** sent me by the Spirits of Mercury, which appeared as if printed; they supposing that the men of our Earth know nothing except from **papers**.) D.3262.

9353. The art of writing existed on our Earth . . . first on tablets—*codicibus*; then on parchment, and afterwards on **paper**.

10127<sup>2</sup>. **Papers** are sometimes let down from Heaven full of numbers . . .

H. 258. **Papers** have sometimes been sent me which were written on, exactly like the **papers** written by hand and also printed on. I could read them, but was not allowed to get from them more than a little of the sense, because it is not according to Divine order to be instructed by writings from Heaven, but by the Word . . . That **papers** written in Heaven appeared to the prophets also. III.

260. A little **paper** (or card) was once sent me from Heaven, upon which were only some words written in Hebrew letters . . . S.90. T.278. D.4671. De Verbo 4.

P. 212. Take dice, or playing cards . . . While you shuffle the **cards**, does not fortune seem to . . . control the movements of the muscles of the hand . . .

340<sup>6</sup>. In order to fill up the **paper**.

R. 566<sup>5</sup>. When any **paper** on which a truth from the Word is written, is placed upon that table, that **paper** . . . shines like a star. Write your truths, therefore, on a **paper**, and let it be put upon that table . . . And behold that **paper** shone like a star. The keeper said, You see that the things you have written on the **paper** are truths. But . . . look intently at the **paper**. . . The **paper** then became black . . . The keeper said, Touch the **paper** . . . Then a flame burst forth, and consumed it. . . It was then said . . . The truths you have used to confirm . . . are truths in themselves; but in you they are truths falsified.

675. A certain **paper** was sent down from the Lord through Heaven to a Society of Englishmen . . . in which **paper** there was an exhortation that they should

acknowledge the Lord as the God of Heaven and earth ; and that they should recede from the doctrine of faith justifying without the works of the law. . . This paper was read and copied by many . . . (But) after hearing the bishops, they sent the **paper** back to Heaven. T.389.

M. 103<sup>4</sup>. Write your decision on a **paper**, and put the **paper** into the silver urn . . . and subscribe the initial letter of the kingdom from which you come . . .

104. From the first **paper** . . . he read . . .

105. He took out (a second) **paper** . . . (And so on with the nine papers.)

115. I saw an Angel holding in his right hand a **paper**, which appeared in a bright whiteness . . . and in the middle of which was written in golden letters, The Marriage of Good and Truth. From this writing there darted forth a resplendence which formed a wide circle around the **paper** . . . I (then) saw the Angel descending with the **paper** in his hand ; and, as he descended, the **paper** became less and less lucid . . . and finally the Angel was seen to enter a dark mist, and to pass through the mist to the earth ; and there that **paper**, although the Angel still held it in his hand, was not seen. . . Those who came from the east and from the south, who in the world had applied themselves to learning . . . saw nothing at all. . . Those who came from the west and the north, who in the world had believed in the words of the learned, also said that they did not see anything. The last of these, however, who in the world had been in simple faith from charity . . . after the others had gone away, said that they saw a man with a **paper** . . . and that the **paper** had letters written on it ; and, when they had directed their eyes to it, they said that they read, The marriage of good and truth. T.624.

132. In the middle of the theatre was a table on which was laid a **paper** sealed with a seal.

— The two Angels broke the seal of the **paper**, and read before (the School of Wisdom) the arcana of wisdom written on the **paper**, which they were now to discuss. They had been written by Angels of the Third Heaven. (The arcana stated.) Underneath these was written, Join these three together into one sentence, and write it upon a new **paper** ; and place it upon this table, and we shall see it . . .

135. After this they took up the **paper**, and read the third subject for discussion . . .

136. After this, they looked at the **paper** left by the Angels upon the table, and saw (what) was written underneath.

— These things they wrote on a new **paper**, and placed it upon the table ; and the Angels were suddenly present in a bright white light, and carried away the **paper** into Heaven.

231<sup>5</sup>. I saw the law books . . . turned into playing cards—*chartas*.

293<sup>6</sup>. There appeared afar off a dove flying with the leaf of a tree in its mouth ; but as it approached, instead of the dove there was seen a little boy with a **paper** in his hand . . . I read (therefrom) these words . . .

326<sup>5</sup>. I asked (them) to withdraw to their associates,

and write some sentence upon a **paper** . . . They returned with the **paper** in their hand ; but when they read it, they could not understand anything . . . T.280<sup>4</sup>.

329. Some of the boys . . . saw an insect running upon my **paper**.

533. The **paper** upon which those arcana had been written, was let down from Heaven ; and . . . while yet in the Spiritual World, it shone like a star ; but when it had descended into the natural world, the light disappeared . . . and when it was sent by the Angels into assemblages of (the learned), there was heard . . . What is this? Is it anything? What does it matter whether we know these things, or not? . . . And it appeared as if some took the **paper**, and folded it, rolling and unrolling it with their fingers, in order to obliterate the writing ; and it appeared as if some tore it to pieces ; and some wanted to trample upon it, but they were withheld from that deed by the Lord ; and the Angels were commanded to draw it back and guard it : and, as the Angels became sad . . . it was said, 'Until a time, and times, and half a time.' T.848.

B. S1<sup>2</sup>. Quite different (would be the treatment accorded to it) if a **paper** concerning justification by faith alone were brought from the lower regions. T.181<sup>6</sup>.

T. 209<sup>2</sup>. When any verse of the Word is written upon a **paper**, and the **paper** is projected into the air, the **paper** itself shines in the form in which it has been cut ; and therefore, by means of the Word, Spirits can produce various shining forms, and also those of birds and fishes.

—<sup>3</sup>. If something from the Word is written on a **paper** by one who is in falsities, and the **paper** is projected towards Heaven, there takes place an explosion in the air between his eye and Heaven, and the **paper** is torn to shreds and vanishes. The like thing happens if the **paper** is projected towards an Angel—*angulum*—who is standing near. From this it is evident . . . that those who are in falsities of doctrine have no communication with Heaven by means of the Word ; but that their reading is dispersed on the way, and perishes like gunpowder enclosed in a **paper**, when it is set on fire and thrown into the air. The contrary takes place with those who are in truths of doctrine . . . The reading of the Word by them penetrates even into Heaven, and makes a conjunction with the Angels there.

389<sup>3</sup>. (The Englishman said,) What glory we should have had if we had accepted those things which the **paper** sent down from Heaven carried in its bosom !

508<sup>6</sup>. I saw an infant over my head, holding a **paper** in his hand . . . He was an Angel from the Third Heaven . . . He handed me the **paper** ; but as it was written with rounded letters . . . I begged that they themselves would explain the meaning . . . He replied, This is written there : Enter henceforth into the mysteries of the Word . . . for its several Truths are so many mirrors of the Lord.

797<sup>4</sup>. What (Melancthon) wrote (about charity) on the **paper** one day, he did not see on the next ; for this happens to everyone there when he commits to **paper** anything from the external man only . . . thus from compulsion . . . it is obliterated of itself.

D. 3374. As if they should say that this paper was black . . .

3626<sup>e</sup>. One (of the insane men) carries papers.

4781. In this Earth, from ancient times, such things have been committed to papers . . .

4869. Spirits can commit their speech to papers . . .

5578. A paper shown me containing writing in Hebrew letters . . .

5602. I have often seen papers sent me from Heaven written from the top downwards . . .

D. Min. 4562. Paul seems to himself to have a paper with him, and he writes down what he observes . . .

4830. Sometimes there have appeared before my eyes papers written by hand, and also printed as if with types . . .

### Paper-reed. *Papyrus.*

T. 839<sup>2</sup>. The windows of paper glued together . . .

E. 518<sup>27</sup>. That there would no longer be . . . even natural and sensuous truths, which are the lowest ones, is signified by 'the reed and the flag shall wither, the paper-reed near the stream . . .' (Is. xix. 6, 7).

### Papist. *Papista.* D. 5347.

### Papistical. *Papisticus.* D. 5450<sup>e</sup>.

### Papist, Pontifical. *Pontificius.*

### Pontifical. *Pontificalis.*

See under BABEL, GENTILISM, LAST JUDGMENT, POPE, and ROMAN CATHOLIC.

H. 508<sup>3</sup>. Those from the pontifical religion who have been such, are more insane than the rest; for they (think) that Heaven and Hell are under their Power, and that they can remit sins at pleasure; they claim for themselves all the Divine, and call themselves Christ. Their persuasion that it is so is such that wherever it inflows it disturbs the mind, and induces darkness even to pain. In both states (after death) they are nearly alike; but in the second are devoid of rationality.

535<sup>3</sup>. Such are many of the saints in the pontifical religion . . .

562<sup>e</sup>. Many who are of the pontifical religion, when in the other life they perceive that the Lord has all Power, and they have none (want to be the devil himself, in order that from the love of self they may continually infest Heaven).

N. 8. By the expression, The Churches in the Christian world, . . . is not meant the Church with the Papists, because the Christian Church is not there; for, where the Church is, the Lord is adored, and the Word is read. It is otherwise with them; there, they themselves are adored instead of the Lord; and the Word is forbidden to be read by the people; and a saying of the Pope is placed equal to it; nay, above it.

J. 47. The Judgment was executed . . . first upon those who had been of the Pontifical (or Papal) religion . . . Des. (See Last Judgment, here, and at 48.)

55. See BABEL, here.

58. Hence it is that nearest around the Middle are those who are of the Papal religion; for they have the Word, and it is read by those who are of the ecclesiastical government, although not by the people. This is the reason why the Papal nation in the Spiritual World have obtained dwelling-places around those who are in the light of truth from the Word. (Their abodes, cities, and quarters, fully des.)

63. Those of the Papal nation who have lived piously, and have been in good, although not in truths, and yet have longed from affection to know truths, have been . . . carried into a tract in front in the north-western quarter; and dwelling-places have been given them there, and Societies instituted; and afterwards priests from the Reformed have been sent to them, who instructed them from the Word; and, as they are instructed, they are received into Heaven.

C. J. 56. Concerning the Papists in the Spiritual World. Gen.art. T.817.

— The Papists in the Spiritual World appear around the Reformed, and are kept distinct from them by an interval, which [no one] is permitted to pass over.

57. After the Last Judgment, their state has been so changed that they are no longer allowed to gather together in assemblages; but, to every love, both good and evil, ways have been ordained, which those who come from the world at once enter, and go to a Society corresponding to their love . . .

58. All the Papists, who have not been utter idolaters, and from their religiosity have performed goods from a sincere heart, and have also looked to the Lord, are led to Societies instituted in the confines of the Reformed, and are there instructed; the Word is read before them, and the Lord is preached; and those who receive Truths, and apply them to life, are elevated into Heaven, and become Angels. There are many such Societies of them in every quarter; and they are guarded on all sides from the deceitful and cunning machinations of the monks, and from the Babylonish leaven. Moreover, all their infants are in Heaven; who, being educated by Angels under the auspices of the Lord, are ignorant of the falsities of the religion of their parents.

59. All who come into the Spiritual World are kept in the confession of faith and in the religion of their country; and so are the Papists. Therefore they always have some representative Pontiff set over them, whom they adore with the like rites as in the world. (Continued under POPE.)

61. Concerning the saints of the Pontificials in the Spiritual World. Gen.art. T.822.

62. The love of commanding is in those of the Pontifical nation who have dominated from the heat of its delight; and have despised the Word; and have set the Pope's sayings above it. These are completely devastated as to externals, even until they know nothing of the Church; and then they are cast down into Hell, and become devils. There is a certain Hell set apart for those who want to be invoked as gods; where they are in such phantasy, that they do not see that which is, but that which is not. Des. and Sig.

63. All who have been sanctified by Papal-Papales-

Bulls are hidden away, and are deprived of all intercourse with their worshippers. Ex.

64. Many of the **Pontifical** nation, especially the monks, when they come into the Spiritual World, seek the saints, each the saint of his own order . . . but they are instructed that their saints are intermingled either with those in the Heavens or with those in the Hells . . . The worship of saints is such an abomination in Heaven that they are horrified when they only hear of it; because in the proportion that worship is ascribed to any man, in the same proportion it is derogated from the Lord . . .

65. In order that I might know the quality of the **Pontifical** saints . . . a hundred of them were brought out of the Lower Earth . . .

S. 25<sup>e</sup>. By 'the beast' (Rev. xvii. 3) are meant the **Papists**.

105<sup>3</sup>. Around these are the **Papists**.

110. When the Word had been almost rejected by the **Papists**, by the Divine Providence of the Lord the Reformation was accomplished, and so the Word was received again; besides that the Word is held to be holy by a noble nation among the **Papists**.

P. 136<sup>4</sup>. Those who suffer themselves to be compelled to religion are many of the **Pontifical** nation; but this takes place with those with whom there is nothing internal in worship.

257<sup>2</sup>. The invocation of dead men was established by a **Papal-Papalem-Bull** . . .

—<sup>3</sup>. The fire of the love of self first excited them to preach the Lord and teach the Word; and it is from this their first state that Lucifer is called 'the son of the morning.' But, as they saw that they could have dominion through the holy things of the Word, the love of self—by which they were first excited to preach the Lord—burst forth from within; and at last exalted itself to such a height that they transferred to themselves all the Divine Power of the Lord . . . This could not be prevented by the Divine Providence; for if it had been, they would have proclaimed the Lord not to be God, and the Word not to be holy, and would have made themselves Socinians or Arians, and thus would have destroyed the whole Church, which, whatever may be the character of the prelates, still endures with the subject nation; for all of this religion who approach the Lord also, and shun evils as sins, are saved; and therefore there are many heavenly Societies of them in the Spiritual World. Moreover, it has been provided that there is a nation among them which has not passed under the yoke of such domination; and which holds the Word to be holy; which is the noble French nation. But . . . when the love of self . . . removed the Lord from His throne, and set itself thereon, that love . . . could not but profane all things of the Word . . . to prevent which, the Lord . . . took care that they should recede [from the worship of Him, and should invoke dead men, pray to their images, kiss their bones, and bow at their tombs; should forbid the reading of the Word, place holy worship in masses not understood by the common people, and sell salvation for money; because if they had not done these things, they would

have profaned the holy things of the Word and of the Church . . . And lest they should profane the Holy Supper, it is of the Divine Providence that they divide it . . . and, when the bread and wine are divided, the wine=profane truth, and the bread adulterated good; and, besides, that they make it corporeal and material, and assume this as the primary of religion.

R. 294<sup>2</sup>. In the middle of the congregation were Reformed . . . and next them **Papists** with monks . . .

—<sup>11</sup>. At last, turning to the **Papists**, they said, Perhaps you can say Divine Human, because you believe that in the bread and wine in your Eucharist, and in every part of it, is the entire Christ; and you also adore Him as God, when you show . . . the host; and also because you call Mary the mother of God; consequently you acknowledge that she brought forth God; that is, the Divine Human. These then wanted to utter it from those ideas of thoughts concerning the Lord; but they could not, on account of their material idea about His Body and Blood; and on account of their assertion that the human Power, and not the Divine, has been transferred by Him into the Pope. (Continued under **DIVINE HUMAN**.)

631. The Christian Heaven collected from the Reformed constitutes the Middle; and the **Pontificals** are around it; and, when the Middle is new, there is at the same time what is new produced in the circumstances . . .

717. In Rev. xvii. and xviii., the **Papists** are treated of; among whom those who have claimed the Power to open and shut Heaven are meant by 'Babylonia.'

819. The **Papists** have a certain Council in the southern quarter towards the east, where their chiefs assemble, and consult . . . especially how to keep the common people in blind obedience, and how to enlarge their dominion. But no one is admitted into it who has been Pope, because there is seated in his mind a semblance of Divine authority . . . Nor are any cardinals permitted to enter it . . . yet these latter assemble in a spacious conclave beneath the others; but after staying there some days they are taken away . . . There is another Meeting in the southern quarter towards the west; where the business is to intromit into Heaven the credulous common people. Des.

820<sup>2</sup>. At the sides of (this) great Society, schools have been instituted, to which go those who are in doubt concerning religion; where are converted monks who teach them concerning God the Saviour Christ, and also concerning the holiness of the Word; and the monks leave it to their option [as to whether they will] turn away their minds from the sanctifications introduced into the Roman Catholic Church. Those who receive are introduced into a large Society, where are those who have receded from the worship of the Pope and the saints; and, when they come into it, they are like those who have been roused from sleep, and are awake . . . and then they are invited to feasts by those who are there and noble wine is given them to drink out of crystal cups. I have heard that the Angels send down to their host a plate on which is manna, in a like form, and of a like flavour, to that which was sent down upon the



camp of Israel, which plate is carried round to the guests . . .

D. 5938. Concerning the **Papists** who want to introduce themselves into the Christian world.

6022. Concerning the **Papists**. Gen.art.

E. 114<sup>8</sup>. I asked Spirits who had been of the **Pontifical** religion, whether in the world they had ever thought about the Divine of the Lord . . .

161. If the Word is applied to confirm the evils of the love of self, as is done by the **Pontifical** nation . . .

163. There are very many in Christendom (who depend on the lips of a master), especially those born in lands where is the **Pontifical** religion. Sig.

315<sup>3</sup>. One cause of the Divine Human not being as yet acknowledged, is that the **Pontifical** nation has transferred to its own Primate all Divine Power . . .

376<sup>3</sup>. The reason genuine truths and goods have not been perceived and known in Christian Churches, is that these Churches have been divided, in general, into the **Pontifical** and the **Evangelical**; and in the **Pontifical** Church they are altogether ignorant of truths, because those who are in it do not depend upon the Word . . . but upon the Pontiff, from whose mouth scarcely anything proceeds but what is from the love of exercising command, and this love is from Hell; and therefore scarcely a single truth of the Church exists with them . . .

805<sup>5</sup>. To take sins away by another's deriving them into himself, is a dogma of the **Papists** . . .

879<sup>3</sup>. (The adulteration of the good and truth of the Church) takes place with the **Papists**, who have made dominion over the holy things of Heaven the essential of the Church.

928<sup>2</sup>. The Church with the **Papists**, has been devastated through dominion over the souls of men, and over Heaven. Tr.

949<sup>2</sup>. With the **Papists**, evils and the derivative falsities have devastated the Church; but, with the Reformed, falsities and the derivative evils.

1031. The state of the Church with the **Papists** manifested. Sig.

1062. Those [**Papists**] who are in dominion over the holy things of the Church . . . are those meant by 'the woman,' who is called 'a harlot . . .' and not those who are in worship according to this religiosity, and not in dominion; for these, while they live according to the statutes of the Pope, and acknowledge him as the Lord's vicar, and discharge the holy things of worship according to institution, are not unlike upright pagans. They know no otherwise than that the truths which their ministers and monks teach are good and holy; and this the more, because they do not read the Word; some, because it has been taken away from them; and some, because, having been persuaded, they depend upon the lips of their monks, and believe that they alone understand the Word. Howbeit, those of the people who look to the Lord, and to the Pope only as the head of the Church, and are in some affection of truth, are indeed in Babylonia, but are not of it; for after death

these can be withdrawn from the vanities of that religiosity, and from its idolatries, and can be brought to worship and adore the Lord. They also receive truths from the Lord through the Word, or through those who teach it. And therefore many Societies, which are so many Churches, have been instituted from them since the Last Judgment.

1063<sup>3</sup>. Those are not in this (fourth) kind of profanation who do not read the Word, and do not approach the Lord, as is the case with the **Papists**.

Ath. 66. Of the **Pontifical** religion, all those are accepted who adore the Lord, and do not acknowledge the Pope except as the chief priest. They are accepted, because they rarely worship the Father, and separate the Lord from the Father; although they are empty, from their doctrine, which is empty of Truths.

102. It was from the **Papists** that the Lord's Human was made to be less than the Divine of the Father; and thus less than His own Divine.

134<sup>e</sup>. Therefore (the Protestants) believe with the **Papists**, that the Human is not Divine.

De Dom. 32. The **Papists** turned away, and could answer nothing, when it was said that no other is meant for the Father than the Lord's Divine.

J. (Post.) 59. On the saints of the **Papists**. (Treated of *seriatim*.)

102. On the **Papists**. Gen.art.

**Parable.** *Parabola*.

**Parabolical.** *Parabolicus*.

**Parabolize.** *Parabolizare*.

A. 302<sup>2</sup>. For this reason the Lord spoke to them in parables, and explained none to them . . . 2520<sup>6</sup>.

3812<sup>5</sup>. 'Parabolize a parable against the house of rebellion . . .' (Ezek.xxiv.3).

4231. 'Learn a parable from the fig-tree' (Matt.xxiv. 32). . . 'The parable' from which they should learn, is that these things are signified.

4314<sup>2</sup>. The quality of that nation plainly appears from many things which the Lord Himself has spoken in parables; which, in the internal historical sense, were spoken concerning that nation. Examps.

4637. It is very evident that each and all things which the Lord has spoken in parables, are representative and significative of the spiritual and celestial things of His Kingdom; and, in the supreme sense, of the Divine things with Himself. (They are not) like common similitudes.

—<sup>2</sup>. The things which the Lord has spoken in these parables, in the external form appear like common similitudes; but, in the internal, are such, that they infill the universal Heaven; for in every single thing there is an internal sense, which is such, that its Spiritual and Celestial diffuses itself through the Heavens in every direction like light and flame.

9057<sup>e</sup>. They believe such statements to be only a parable . . .

S. 17. That the Lord . . . spoke by correspondences, thus spiritually when naturally, may be evident from

His parables, in every word of which there is a spiritual sense. Examps.

**Life 2<sup>o</sup>.** That works are what make a man to be of the Church, and that he is saved according to them, the Lord teaches in the parables, many of which involve, that those who do goods are accepted, and that those who do evils are rejected. Examps.

**D. 3356.** That the thoughts and speech of the Angels, and of angelic Spirits, fall into parables. Ex.

**3357.** Therefore the Lord spoke almost all things by parables [adapted] to the nature of those who are in the world. He likened Heaven to feasts, because they placed heavenly joy in them. Otherwise for others.

**3916<sup>e</sup>.** Thus the ideas of Angels and of angelic Spirits . . . fall into parables, representations of gardens, and feasts . . .

**4006.** Angelic ideas are not only representations . . . but are also parables, which with man can be varied in innumerable modes; for, from one parabolical idea there follow innumerable applicable things . . .

**4095.** The generals of an angelic idea . . . are representative, and parabolical, from which there are innumerable things.

**4372.** That thoughts fall into representatives, such as are the Lord's parables.—While I was collecting seeds, I perceived from angelic Spirits that they were thinking about the last times, when the good seeds should be separated from the bad. So in all other things; inasmuch that the things which the Lord spoke by parables are such things as good Spirits represent to themselves; chiefly when a man who lives in charity is thinking solely about some seed, without reflection upon heavenly things. And so in regard to everything else.

**4824<sup>2</sup>.** See PAUL, here.

**E. 403<sup>15</sup>.** This 'parable,' or similitude, was spoken, because . . .

**455<sup>7</sup>.** In this parable, as in all the rest, the Lord spoke by correspondences. Ex.

### Parabola. *Parabola.*

**A. 5380<sup>2</sup>.** Those who relate to the ureters . . . and those who relate to the bladder . . . together form nearly a parabola from the left side towards the front parts . . . This is one general way towards the Hells.

**D. 883.** There are approximations *ad infinitum*, as the phrase is, yet without ever coming in contact; as between the asymptotes of the parabola.

**Paraclete.** See COMFORTER.

### Paradise. *Paradisus.*

#### Paradisiacal. *Paradisiacus.*

See under GARDEN; and also BIRD of PARADISE.

**A. 1<sup>e</sup>.** In like manner paradise = Heaven.

**63<sup>e</sup>.** At the end of the sixth day . . . the man is introduced into Heaven, or into the heavenly paradise.

**1122.** The men of the Most Ancient Church had most delicious dreams . . . Hence their paradisiacal representations.

**1619.** On the paradisiacal things of the Angels. Gen.art.

**1622.** The paradisiacal things are stupendous. Paradisiacal gardens are presented to view, of immense extent, of trees of every kind, and of beauty and pleasantness so great as to surpass every idea of thought; and so livingly before the external sight, that they not only see them, but also perceive each single thing much more vividly than the sight of the eye takes in such things on the Earth. . . I have been brought there. It is in front of, and a little above the corner of the right eye. Here are those who live a paradisiacal life. . . Each and all things appear as in their most beautiful spring-time and flower, with stupendous magnificence and variety. Each and all things are living, from the representatives; for everything represents and signifies something celestial and spiritual; and thus not only affects the sight with pleasantness, but also the mind with happiness. . . D.3097.

**—<sup>2</sup>.** The Souls who are being introduced into Heaven, are for the most part carried first of all to paradisiacal things. But the Angels look upon these things with other eyes. The paradises do not delight them; but the representatives; thus the celestial and spiritual things from which they are. From these things the Most Ancient Church had its paradisiacal things.

**1772.** It has been granted me to see the Lord's Word in its beauty in the internal sense . . . not as when the several words are being explicated . . . but all things in one series; which may be called seeing a heavenly paradise from an earthly paradise.

**1976.** See DREAM, here.

**1977<sup>2</sup>.** It is those angelic Spirits who are at the threshold of the paradisiacal things who insinuate such dreams. D.3381.

**2196<sup>12</sup>.** (They walk about in their paradises, etc., just like men.)

**2603.** They are instructed that paradisiacal things are not Heaven; but the affection of celestial and spiritual things which is in them.

**3220.** When the Angels are discoursing about the things of intelligence and wisdom . . . the influx from them . . . falls into . . . representations of paradises, etc.

**3477<sup>2</sup>.** In the narrow way were Angel infants . . . in most pleasant paradises and flower-beds.

**4411<sup>2</sup>.** When this truth inflows into the First Heaven, mediately and immediately, it is received substantially, and appears there as a paradise . . .

**4412<sup>e</sup>.** Those who pertain to the coats of the eye communicate with the paradisiacal Heavens, where truths and goods are represented in a substantial form.

**4528.** The eye, or rather its sight, corresponds especially to those Societies which are in paradisiacal things; which appear in front, above, a little to the right, where are presented to view gardens with trees and flowers of so many genera and species, that those which grow in the universal Earth are relatively few. In each single

object there, there is something of intelligence and wisdom which shines forth, so that you would say that they are together in **paradises** of intelligence and wisdom. These are what affect, from the interiors, those who are there; and thus not only gladden the sight, but the understanding also at the same time.

[A. 4528]<sup>2</sup>. These **paradisiacal things** are in the First Heaven, on the very threshold to the interiors of that Heaven; and are representatives which descend from a higher Heaven, when the Angels of the higher Heaven are speaking together intellectually about the truths of faith. The speech of the Angels there is effected by spiritual and celestial ideas . . . and continuously by series of representations of such beauty and pleasantness as cannot possibly be expressed; and it is these beauties and pleasantnesses of their discourse which are represented as **paradisiacal things** in the lower Heaven.

4529. (A botanist in immense **paradises** there. See under FLOWER.)

8328<sup>e</sup>. The **paradise** thence is Heaven.

8891<sup>3</sup>. By **paradise** (in Gen.) they perceive the wisdom of a man created anew.

9011<sup>5</sup>. The Church is called . . . 'a garden' from intelligence; and a **paradise** from wisdom.

9394<sup>3</sup>. With these persons, the things of the memory are like heavenly **paradises**; and in the Word are represented and signified by '**paradises**.'

9396<sup>3</sup>. The sense of the Word in Heaven differs from its sense in the world as much as a heavenly **paradise** differs from an earthly **paradise**. (For) a heavenly **paradise** is intelligence and wisdom . . .

9577. The angelic Spirits who are in the First Heaven continually see forms of Things like those in the world; as **paradises**, trees there with fruits, flowers and plants . . .

9942<sup>4</sup>. By '**paradise**' is meant and described the wisdom and intelligence of the Celestial Church.

9960<sup>20</sup>. Their state after the Fall is thus described, because from internal men they had become external: their Internal is signified by '**paradise**;' for '**paradise**' is the intelligence and wisdom of the internal man; and the closing up of it is signified by their ejection from **paradise**.

10185<sup>4</sup>. The heavenly **paradise** is represented in the earthly **paradise**; and hence all things in nature relate to such things as are in the Spiritual World.

10194<sup>2</sup>. Around Spirits who are in truths from good appear most beautiful representatives; namely . . . gardens and **paradises** of ineffable beauty.

10276<sup>4</sup>. (Good Spirits) see **paradises** with trees and fruits of innumerable species . . .

10545. The wisdom of (the men of the Celestial Church) is what is described by '**paradise**.' For . . . by '**paradise**,' in the Word, is signified intelligence and wisdom.

H. 136<sup>2</sup>. From this correspondence, Heaven is called **paradise**, because there truth is conjoined with good . . . as is light with heat in spring-time.

412. The upright, who do not know what heavenly

joy is . . . are carried first to **paradisiacal things**, which surpass every idea of the imagination. They then suppose that they have come into the heavenly **paradise**; but they are taught that this is not happiness truly heavenly . . .

J. 46<sup>2</sup>. By '**paradise**,' in Eden, is meant the wisdom of that Celestial Church.

F. 63<sup>2</sup>. See PALACE, here. M.266<sup>2</sup>.

W. 117<sup>e</sup>. Therefore (Adam) was cast out of **paradise**.

R. 84. In the second state, they appeared to be turned towards the **paradises** which are in Heaven.

90. 'Which is in the midst of the **paradise** of God' (Rev.ii.7)=interiorly in the truths of wisdom and faith. . . . 'The **paradise** of God'=the truths of wisdom and of faith . . . (as) is manifest from the signification of 'a garden' in the Word . . .

M. 3<sup>4</sup>. The Fourth Company said . . . We have concluded that heavenly joys are **paradisiacal** joys. What else is Heaven than a **paradise**, whose extension is from the east to the west, and from the south to the north, and in it trees of fruits, and flowers of delights. Des.

8. The Angel introduced them into a **paradise**. Des. The place was actually a **paradise**, at the first entrance to Heaven, into which are admitted those who in the world had believed that the universal Heaven is one **paradise**, because it is called **paradise**; and who had impressed on themselves the idea that after death there is a complete rest from labours; and that this rest is nothing else than . . . walking on roses, etc., and that this life is not possible except in a heavenly **paradise**. (The various **paradisiacal** enjoyments there, described.)

—<sup>3</sup>. The Angel led his companions . . . to a most beautiful bank of roses—*rosoto*, (where) some persons were sitting . . . mourning and weeping . . . They said, This is the seventh day since we came into this **paradise**. When we entered, our mind seemed to be elevated into Heaven . . . but after three days those joys began to pall, and in our minds to be abolished, and to become insensible, and thus null . . . We then wandered through the ways and areas, seeking the gate . . . but were told that it cannot be found; because this **paradisiacal** garden is a spacious labyrinth, of such a nature, that he who wants to go out, enters further in; and that therefore we cannot do otherwise than remain here to eternity . . . We have now been sitting here a day and a half . . . and see around us an abundance of olives, grapes, oranges, and citrons; but the more we look at them, the more is our sight wearied with seeing, our smell with smelling, and our taste with tasting . . .

—<sup>4</sup>. The Angel said to them, This **paradisiacal** labyrinth is truly an entrance into Heaven. I know the exit, and will lead you . . . and on the way the Angel taught them . . . that heavenly joy and the derivative eternal happiness are not external **paradisiacal** deliciousnesses, unless together with these there are internal **paradisiacal** deliciousnesses: external **paradisiacal** deliciousnesses are only deliciousnesses of the senses of the body; whereas internal **paradisiacal** deliciousnesses are deliciousnesses of the affections of the soul; and unless the latter are in the former, there is no heavenly life, because no soul, in them; and every de-

liciousness without its corresponding soul, by continual [enjoyment] becomes languid and torpid ; and fatigues the mind more than labour. Everywhere in the Heavens there are **paradisiacal** gardens ; and from these also the Angels have joys ; and in proportion as there is in them the deliciousness of the soul, in the same proportion these joys are joys to them.

—<sup>5</sup>. The deliciousness of the soul is from love and wisdom from the Lord . . . and the seat of them both is in the effect, which is use. This deliciousness inflows from the Lord into the soul ; and descends through the higher and lower things of the mind into all the senses of the body, and infils itself in them. Hence does joy become joy ; and becomes eternal from the Eternal from whom it is. You have seen **paradisiacal** things, and . . . there is nothing there . . . which is not from the marriage of love and wisdom in use ; and therefore if a man is in this, he is in the Heavenly **Paradise** ; thus in Heaven. T.737.

353<sup>e</sup>. Therefore after eating of it the man was cast out of **paradise** . . . 'paradise,' spiritually, is intelligence.

T. 74<sup>3</sup>. Afterwards, they are expelled from **paradise**.

461. I was once carried . . . to the southern quarter of the Spiritual World, into a certain **paradise** there ; and I saw that this one excelled all the rest . . . The cause was that a garden = intelligence ; and all who excel others in intelligence are transferred into the south. The Garden of Eden . . . = nothing else ; and therefore their being expelled from it involves that they were expelled from intelligence.

D. 710a. Some (Souls) are made to feel delight even to the inmosts by **paradisiacal** pleasantnesses . . .

3097. Concerning **paradisiacal** deliciousnesses.

3852<sup>e</sup>. Girls and women, when they perceive that **paradisiacal** things exist in the other life, are more allured to the Knowledges of faith than in any other way . . .

4292. Concerning habitations and **paradisiacal** things.

5119. (In the Celestial Kingdom) they have **paradises**, etc. Ex.

E. 110. 'Which is in the midst of the **paradise** of God' = that all the Knowledges of good and truth in Heaven and in the Church look thither and thence proceed. . . 'Paradise' = the Knowledges of good and truth and the derivative intelligence ; and, as these are signified by 'paradise,' by 'the **paradise** of God' is signified Heaven ; and, because Heaven, the Church . . . which are called 'the **paradise** of God,' because the Lord is in the midst there ; and from Him are all intelligence and wisdom. . . It is believed that by 'paradise' (Gen.ii.) is meant a **paradisiacal** garden ; but no earthly **paradise** is meant there, but the heavenly **paradise**, which is possessed by those who are in intelligence and wisdom from the Knowledges of good and truth. Ill.

724<sup>4</sup>. As trees are fructified from seeds, whence come gardens, which are called **paradises** in the spiritual man ; groves in the natural, and shady forests in the sensuous.

831<sup>6</sup>. As the spiritual Heavens correspond to the eyes, there are **paradisiacal** things there . . .

988<sup>6</sup>. Families would then be like fruit-bearing trees of many species, from which would be as many gardens, each containing its own species of fruit, and which gardens taken together would present the form of the heavenly **paradise** ; (for) trees = the men of the Church ; gardens, intelligence ; fruits, the goods of life ; and **paradise**, Heaven.

De Verbo 14<sup>5</sup>. In the spiritual Word, instead of **paradise** there is described the intelligence of the men of that Church . . . But in the celestial Word . . . instead of **paradise** there is described the Lord's Divine wisdom.

### Paradox. *Paradoxon.*

A. 1776. It may seem a **paradox**, but is most true . . . 1904<sup>e</sup>. 2015. 2429<sup>2</sup>. 2887. 9192<sup>2</sup>. 9487<sup>2</sup>. W.202. 279. R.47<sup>2</sup>.

4249<sup>3</sup>. These things cannot but appear as **paradoxes** to man, because . . . 4280<sup>3</sup>. 4482<sup>e</sup>. 4901<sup>3</sup>. 8918. 9913<sup>2</sup>.

4321. Although these things appear to man to be **paradoxes** and incredible, they are not to be denied . . .

4464<sup>4</sup>. Would reject it as a **paradox** or phantasy, when yet the case is actually so.

5846<sup>e</sup>. I know that this will appear a very great **paradox** ; because it is contrary to the appearance . . .

9396<sup>3</sup>. At this day this would be a **paradox** . . .

9400<sup>2</sup>. This will appear as a **paradox** to those who do not believe the Word to be such . . .

H. 463<sup>2</sup>. I know that these things will appear as **paradoxes** . . .

C. J. 4. Then can be dissipated the **paradoxes** which man would otherwise think.

5. To pass over the **paradoxes** which man . . . would think about the destruction of the universe.

F. 45. Who does not see **paradoxes**, which are contrary to the Divine essence itself, in this faith ?

W. 228. These things may seem **paradoxes**, because they are not shown by applications to visible things.

P. 96<sup>3</sup>. This may appear as a **paradox** . . . to those who do not love to understand.

309. They said, You speak **paradoxes** . . .

—<sup>2</sup>. I replied that it is a **paradox** and insane to believe that man is life from himself . . .

B. 53. That the doctrine of the present Church is interwoven with many **paradoxes**, which are to be embraced by faith. 54, Enum. 56.

T. 71<sup>4</sup>. He said, You have spoken **paradoxes** against **paradoxes**.

134<sup>3</sup>. Can the Christian world . . . draw conclusions . . . from such **paradoxes** ?

185<sup>e</sup>. The worshippers withdrew . . . intoxicated with **paradoxes** . . .

338<sup>2</sup>. Hence so many fallacies have crept into their doctrines, and so many **paradoxes** adverse to sound reason.

470. This cannot but seem . . . a **paradox**, because opposed to sensuous thought . . .

**Ath.** 84<sup>e</sup>. From all the passages of the Word which in the sense of the letter appear **paradoxes**.

110. The Creed of Athanasius . . . will then be free from **paradoxes**; that is, things which must be of faith, although not understood. 128.

**Paragraph.** *Paragraphus.* T.89. D.3437.

**Parallelism.** *Parallelismus.*

**Parallel.** *Parallelus.*

**A.** 1828. **Parallelism** and correspondence as to celestial things. Sig. 1831, Ex. 1862.

1832. That in spiritual things there is not such a **parallelism** and correspondence. Sig. and Ex.

2935<sup>2</sup>. Therefore between the Lord and the good with men there is **parallelism** and correspondence; but not with the truth. 3451<sup>4</sup>. 3514<sup>e</sup>. N.25<sup>4</sup>.

3564<sup>e</sup>. Between interior good and exterior good there is communication, because **parallelism**; but not between good and truth, unless the influx of good into truth is such as has just been described.

8118<sup>e</sup>. That (this) may be illustrated by a **parallelism**.

**F.** 32<sup>e</sup>. There is a full **parallelism** between the vivification of man and the growth of a tree . . . W.316. P.332<sup>3</sup>.

**T.** 774<sup>e</sup>. Such is the **parallelism** between spiritual . . . and natural things . . .

**D.** 4133<sup>2</sup>. Not to be confirmed by **parallel** places. 4134.

4402. **Parallel** with the lower part of the foot. 5619.

**E.** 440<sup>7</sup>. There is a **parallelism** between spiritual good and natural good; but not between spiritual truth and natural truth. Refs.

**D. Wis.** x<sup>2</sup>. From the **parallelism** instituted between these two things (the heart and lungs, and the will and understanding) . . . x.2.

**Paralysis.** *Paralysis.*

**Paralytic.** *Paralyticus.*

**M.** 253<sup>2</sup>. Paralysis, which is a loosening and relaxation of the membranes and ligaments inservient to motion, (a lawful cause of separation). 470<sup>2</sup>.

**T.** 165<sup>2</sup>. Such a **paralytic** birth . . .

367<sup>5</sup>. Faith separated from charity may be likened to a **paralysis** of one side, which is called hemiplexia . . .

**Paran.** *Paran.*

**A.** 1675<sup>3</sup>. 'Mount Seir,' and '**Paran**,' represented the things which were of His Human essence; namely, the celestial things of love.

—<sup>6</sup>. That 'mount **Paran**,' or 'El-**paran**' has the same signification . . .

1676. 'Unto El-**paran** which is in the wilderness' (Gen.xiv.6)=the extension.

2712. 'He dwelt in the wilderness of **Paran**' (Gen.xxi.21)=the life of the spiritual man as to good.

2714. That '**Paran**'=illumination from the Lord's Divine Human; is evident from the signification of '**Paran**,' which is the Lord's Divine Human. Ill.

— . He is said to 'come from Teman' as to celestial love; and 'from mount **Paran**' (Hab.iii.3) as to spiritual love.

—<sup>2</sup>. The Lord's Divine Human is described by his 'rising from Seir, and shining forth from mount **Paran**' (Deut.xxxiii.2); 'from Seir,' as to celestial love; and 'from mount **Paran**,' as to spiritual love.

—<sup>3</sup>. The Lord's Divine Human is here signified by 'mount Seir,' and by 'El-**paran**' (Gen.xiv.6).

—<sup>4</sup>. 'The wilderness of **Paran**' (in the journeys of Israel)=the Lord's Divine Human, because He sustained temptations from His Divine Human. Ill.

—<sup>5</sup>. By their setting out 'from the wilderness of **Paran**' to explore the Land of Canaan (Num.xii., xiii.) is signified that through the Lord's Divine Human . . . the spiritual have the heavenly kingdom . . .

2832<sup>6</sup>. 'Mount **Paran**'=the Divine Spiritual, or the Divine truth, of the Lord's Human. Ref.

**Parapet.** See under COMPASS.

**Parasang.** *Parasang.* D.742<sup>e</sup>. 4674<sup>2</sup>.

**Parched.** See CAKE-*tostus*.

**Parchment.** See under MEMBRANE.

**Pardon.** *Condonare.*

**Pardoning.** *Condonatio.*

**A.** 10042<sup>5</sup>. 'The **pardoning** of sins, expiation, etc. are nothing else than purification from evils and falsities, the implantation of good and truth, and their conjunction; thus regeneration.

**D.** 6031<sup>2</sup>. They believe that God **pardons** all sins without any co-operation of the man; when yet without his co-operation nothing of evil is removed; for wounds cannot be healed unless they are opened.

**Parent.** *Parents.*

**A.** 310. Their first **parents**, who constituted the Most Ancient Church, were celestial . . .

494<sup>2</sup>. All the actual evil with the **parents** puts on a species of nature; and, when it often recurs, it becomes natural, and is added to the Hereditary, and is transplanted into the children . . . 2300.

1865<sup>3</sup>. That the Divine love is such, may be evident from the love of **parents** towards children, in that it increases according to the degree in which it descends . . . The cause of this must be from the Lord, from whom all . . . the love of **parents** towards the children inflows . . .

2309. I was informed that the **parents** themselves excite their little boys to such fighting. The Angels . . . said that the **parents** thus extinguish in the earliest age all the mutual love and all the innocence which infants have from the Lord, and initiate them into hatred and revenge; consequently, that they exclude their children from Heaven . . . Let **parents**, therefore, who wish well to their children, beware of such things. H.344.

2533<sup>2</sup>. Like a **parent** who is teaching his little boys and girls . . .

2609<sup>2</sup>. By 'the parents' who are to be 'honoured,' the Angels perceive the Lord.

2730. Mutual love . . . wishes better for another than for self, as does that of parents towards their children.

—<sup>e</sup>. This love is preserved by the Lord with parents, even if they are not in conjugal love, in order that the human race may not perish.

2739. From the marriage of good and truth in the Heavens descend all loves, such as the love of parents towards their children . . .

—<sup>e</sup>. Therefore they dwell together in the Heavens distinguished into nations, families, and houses, all of which acknowledge the Lord as their only Parent.

2910<sup>4</sup>. One (cause of the destruction of Churches) is that parents accumulate evils, and, by frequent use, and at last habit, induce them on nature, and thus transcribe them into their offspring . . .

3183. Next, man is introduced into a state of affection of celestial good; that is, of love towards his parents, which with them is in place of love to the Lord . . .

3295<sup>2</sup>. As he who does not honour his parents; but from the commandment learns to honour them . . .

3469<sup>3</sup>. The good into which man is born he derives from his parents, whether father or mother; for all that which parents have contracted by frequent use and habit, or have become imbued with by actual life, till it has become so familiar to them that it appears as if natural, is derived into their children, and becomes hereditary. Parents who have lived in the good of the love of good, and in this life have perceived their delight and bliss, if in this state they conceive offspring, the offspring receives therefrom an inclination to the like good. Parents who have lived in the good of the love of truth, and in this life have perceived their delight, if they are in that state when they conceive offspring, the offspring receives therefrom an inclination to the like good. In like manner with those who receive hereditarily the good of the love of evil, and the good of the love of falsity . . .

3603<sup>5</sup>. As man grows up, then that which he has hereditarily from his parents manifests itself more and more, if he is such that he does not suffer himself to be regenerated . . .

3690<sup>5</sup>. In respect to 'honouring parents,' he now sees that when men are born anew . . . they receive another Father . . .

3703<sup>6</sup>. The laws in the Jewish Church concerning parents and sons. Enum. and Ex.

—<sup>8</sup>. Thus the law concerning 'honouring parents' is as it were dead, unless there are in it honour, worship, and love to the Lord . . . Sig.

4231. By the good of the Natural, is not meant the good . . . which man derives from his parents . . .

4317<sup>4</sup>. It is believed . . . that all hereditary evil is from the first parent . . . But it originates from each person's parents, and parents of parents in succession.

—<sup>4</sup>. When a man is being regenerated, the hereditary evil rooted in from the nearest parents is extir-

pated; but with those who are not being regenerated . . . it remains.

4563<sup>2</sup>. It is known that man derives evil from both parents . . .

5126<sup>3</sup>. From childhood to adolescence a communication is opened to the interior Natural, by his learning what is becoming, civil, and honourable, both by instruction from parents and masters, and by studies . . . 5135<sup>2</sup>.

5135<sup>2</sup>. Begins to think, not, as heretofore, from parents and masters . . .

5949<sup>3</sup>. He who from the heart honours his parents, has that honour present in everything . . .

7089. The literal sense is that parents are to be honoured . . . But the internal sense is that the Lord is to be worshipped.

7280. Fear then becomes like that of infants towards the parents whom they love . . .

8550. Every man is born into the evils of the love of self and of the world from his parents . . . Thus successively from the parents, grandparents, and great grandparents, in a long series backwards.

8627. This wisdom (the inhabitants of Jupiter) draw from their parents from infancy . . . and thus it increases (by descent).

8788. This is inrooted in that people from their first parents.

9079. For interior things are like parents . . .

10134<sup>9</sup>. Evils increase daily, and, in proportion as they increase, one affects another like a contagion, especially parents their children . . .

H. 277<sup>e</sup>. It is this innocence by which the parents are inmost affected; and which makes the love called *storgé*.

W. 269. Hereditary evil believed to be not from the parents, but through the parents from Adam . . .

P. 215<sup>2</sup>. In the most ancient times there were no dignities except such as are between parents and children; which dignities were dignities of love, full of respect and veneration, not on account of their birth from them, but on account of instruction and wisdom from them, which is the second birth . . .

R. 216<sup>e</sup>. Just like a parent, who, if he loves his children, permits chastisement in order to remove their evils.

M. 298. That the woman ought to consult her parents, or those who are in the place of parents, and then deliberate with herself, before she consents. Gen. art.

395. That the sphere of innocence inflows into the infants, and through them into the parents, and affects. Ex.

396. That it also inflows into the souls of the parents, and conjoins itself with the same sphere in the infants; and that it is insinuated especially through the touch. Ex.

— Unless the parents also received that influx in their souls, and in the inmosts of their minds, in vain would they be affected by the innocence of the infants.

[M.] 399. That the state of rational innocence and peace with **parents** towards infants, is because from themselves they know nothing and can do nothing . . . and that this state recedes successively, in proportion as they know and have ability from themselves. Ex.

405. Spiritual (**parents**), after they have sipped the sweetness of the innocence in their infants . . . love their children from their spiritual intelligence and moral life ; thus from the fear of God and from their actual piety or life ; and at the same time from their affection for and application to uses . . . and it is principally from the love of these things that they provide for and administer to their necessities ; and therefore if they do not see such things in them, they alienate their minds from them, and only do anything for them from obligation.

— . With natural (**parents**), the love of infants is also from innocence ; but this when received from them is entwined round their self-*proprium*-love, and thus from this latter and at the same time from the former they love their infants, kissing, embracing, carrying, and pressing them to their bosoms, and flattering them beyond all bounds ; and they regard them as one heart and one soul with themselves ; and afterwards . . . when innocence is no longer operative, they love them not from any fear of God, or actual piety, or life, nor from any rational and moral intelligence in them ; and they pay regard very slightly, if at all, to their internal affections, and thus to their virtues and good morals ; but only to their externals, which they favour ; to these they join, affix, and agglutinate their love ; and therefore close their eyes to their vices, which they excuse and favour. The reason is, that with these (**parents**), the love of their offspring is also the love of self ; and this love adheres to its subject from without, and does not enter into it . . .

406. After death . . . spiritual **parents**-*patres*-only look at their children, and inquire in what state they are, and rejoice if it is well with them, and grieve if it is ill ; and, after some conversation, instruction, and admonition about heavenly moral life, they separate themselves from them ; and, before separation, they teach them that they are no longer to be remembered as their fathers, because the Lord is the only Father to all in Heaven . . . and that they never remember them as their children. (Continued under CHILDREN.)

456<sup>e</sup>. (Duty of **parents** towards their sons in respect to fornications.)

T. 44. The sphere of the Divine love which pervades the universe . . . especially affects **parents** ; from which it is that they tenderly love their children, who are outside of themselves ; that they want to be one with them ; and that they want, from themselves, to bless them. Des.

106. The first state (of reformation) is represented with every man by the state of his infancy and childhood, even to puberty, adolescence, and early manhood, which state is one of humiliation before his **parents**, and of obedience then, and also of instruction by masters and ministers. But the second state is represented by the state of the same person when he becomes his own master . . .

305. By (the Fourth Precept) is meant, in the natural sense, to honour **parents**, to obey them, to be attentive to them, and to render thanks to them for the benefits they confer ; which are, that they feed and clothe them, and introduce them into the world, so that they may act in it as civil and moral persons ; and also into Heaven, by the precepts of religion . . . and they do all these things from the love in which they are from the Lord ; in whose stead they discharge these offices. In a relative sense, is meant the honour which wards should pay their guardians, if the **parents** are dead.

—<sup>e</sup>. But to their country, king, and magistrates, honour must be rendered by **parents**, and by them be implanted in their children.

431. The domestic obligations of charity . . . of (**parents**) towards their children . . . and those of children towards their **parents**. (See CHILDREN, here.)

—<sup>3</sup>. With **parents** who are in charity, parental love-*storgé*-is conjoined with love towards the neighbour and with love to God. (Continued under CHILDREN.)

D. 1683. Concerning . . . the love of **parents** towards their children. . . Unless the Lord loved all and each, as a Father His children ; and the Inmost Heaven from the Lord, as a mother her infants, no parental love-*storgé*-would ever come forth ; it cannot be impressed by self. That the parental love towards grandchildren is greater—thus that love descends—comes from the same source.

2768. (Human **parents** love any children as their own if they suppose them to be such, showing that no sphere of love except one of the love of self and of the world conjoins them ; and so the children do not recognize their **parents**, unless instructed.) It is quite different with brute animals, which is a manifest indication that the life of man is contrary to the order of nature.

3032. All should acknowledge the Lord as the one only **Parent** of all . . . and also that those who are the Lord's are in the place of **parents**.

4421. If a **parent**-*pater*-does not chastise a son or daughter who is disobedient and does evil, but indulges him, he is unmerciful ; for he then encourages his son in all these evils. Thus he is against his children, and is unmerciful towards others.

E. 315<sup>21</sup>. 'The children shall rise up against their **parents**, and shall kill them' (Mark xiii.12)=that the falsities of evil will assault the goods and truths of the Church, and will destroy them. 366<sup>3</sup>.

724<sup>5</sup>. This would be contrary to the spiritual love implanted in everyone from Heaven, which is that of **parents** towards their children, and of children towards their **parents** . . .

813<sup>3</sup>. By '**parents**,' etc., (Luke xxi.16) are meant those who are of the same Church, but in evils and falsities.

966<sup>2</sup>. Concerning the Fourth Precept: that **parents** are to be honoured. Ex.

989<sup>2</sup>. The hereditary evils into which man is born . . . are from the **parents** on account of the adulteration of good and the falsification of truth ; thus on account of the marriage of evil and falsity . . . The reigning love of

the parents is derived and transcribed by a graft into the offspring, and becomes their nature. If the love of the parents is the love of adultery, it is also the love of evil for falsity, and of falsity for evil. From this origin, man has all evil . . .

—<sup>3</sup>. But it is to be known that although man is born a Hell from adulterous parents, he is nevertheless not born for Hell, but for Heaven. Ex.

—<sup>e</sup>. It is of the Divine justice that no one shall suffer penalties on account of the evils of his parents . . .

1002<sup>3</sup>. The reigning love of the parents is engrafted in the offspring . . . This is broken and made mild with parents who shun adulteries as infernal, and love marriages as heavenly.

**Parenthesis.** *Parenthesis.*

R. 95<sup>e</sup>. These words are added . . . but in a parenthesis, because they are omitted in some of the manuscripts.

**Pari passu.** *Pari passu.*

Life 52. Thus do faith and life walk pari passu.

**Paris.** *Parisii.*

**Parisian.** *Parisiensis.*

C. J. 67. (Appearance of Genevieve to the Parisians there. Des.) D.6091. J. (Post.) 61.

M. 451. Brothels are tolerated in . . . Paris, etc.

D. Min. 4572. Agnes, the Parisian, is at the right, among upright women, who love her . . .

**Paris.** *Paris.* (The Saint.)

Abom. 31. I have spoken with Paris, of whose miracles there exist two volumes, as to how he wrought his miracles, that it was through Spirits who entered into the memory of the man, and [persuaded] him . . . But Paris was not given to any religion, and hence did not know anything of the truth of the Church; and therefore he is at this day with those who are in Hell. Abom. 3/18.

Inv. 29<sup>e</sup>. Concerning the miracles of Paris, of which there are two volumes in quarto. 55.

**Parish.** *Parochus.*

Coro. 17. See LEADING MAN, here.

**Parliament.** *Parlamentus.*

D. 5980<sup>2</sup>. The Bull Unigenitus, which he had placed before the (French) Parliament.

6101<sup>2</sup>. The five Works which had been given to all the Protestant lords in the (English) Parliament.

**Parnassus.** *Parnassus.*

**Parnassides.** *Parnassides.*

**Parnassium.** *Parnassium.*

A. 4966<sup>2</sup>. They placed Parnassus below (Helicon) on a hill; and by it they understood scientifics.

— . The maidens whom they called the Heliconides and Parnassides (or the Muses) were the affections of truth.

M. 151a. The lower hill they called the Parnassium . . . T.692.

182. Again a Meeting in the Parnassium. T.693.

—<sup>2</sup>. When they had ascended the hill Parnassium . . .

207. Resolved that they should not be introduced into the Palladium on the Parnassium; as the former were; but into the great Auditorium there . . .

—<sup>6</sup>. Some of these were called the sports of the Heliconides; some, the sports of the Parnassides; some, the sports of the Athenaeides; and some, the sports of the Maidens of the Fountain.

E. 405<sup>54</sup>. The Gentiles in Greece placed Helicon on a high mountain, and Parnassus on a hill below it; and there they believed their gods and goddesses to dwell. This was derived from the Ancients in Asia . . . with whom all worship consisted in representatives.

**Paroxysm.** *Paroxysmus.*

R. 711. 'Earthquakes,' here, = the concussions, paroxysms, etc., of all things of the Church.

D. 4572. Spirits who infuse colds, and thereby paroxysms of fever chill.

**Parrot.** *Psittacus.*

T. 22<sup>e</sup>. They differ little from parrots.

169. Reason, lulled to sleep, compels the mouth to speak like a parrot.

391. There is a dulness in the Christian Societies . . . almost like that of a talking parrot.

452<sup>e</sup>. Like ravens and parrots taught to say words from a psalm.

D. 4727<sup>4</sup>. (Wolff urged) that parrots and the like speak, and know what they say.

E. 1100<sup>23</sup>. If we are to believe what we do not understand, man might be taught to speak and remember like a parrot.

Coro. 7<sup>2</sup>. As there is nothing spiritual within his Rational, if he speaks about any spiritual thing of the Church, his voice is heard by the Angels as the voice of a parrot, or a goose . . .

**Parsimony.** *Parsimonia.*

B. 58. The dogmas of the present Church cannot be preached without great sparingness and caution . . . Scia. 25.

D. 908. Those who by their parsimonies amass riches, are punished in a different manner from those who exercise their avarice in despoiling others. Des.

**Part.** *Pars.*

See under UNDERSTANDING, and WILL.

A. 310. The human mind consists of two parts . . . 801<sup>2</sup>. H. 367. T. 498.

446<sup>e</sup>. Parts including parts (a learned phrase).

1555<sup>2</sup>. The will is the primary part . . .

—<sup>3</sup>. When the intellectual part has been instructed . . .

1782. The Church on the one side, and the Lord on the other. Sig.



[A.] 1831. 'He laid each part of it overagainst the other' (Gen.xv.10)=parallelism and correspondence as to celestial things; (for) the parts on one side=the Church; and the parts on the other, the Lord . . .

—<sup>2</sup>. The middle space between the parts=that with man which is called perception, internal dictate, and conscience.

3633<sup>e</sup>. Such as the general is, such is the part of the general; for the parts must be like their general, in order to be of it.

3634. There is an influx of all, or of the general, into the singles, or parts.

4038<sup>2</sup>. These three parts of man communicate in a marvellous manner . . .

4424<sup>2</sup>. 'Appoint him his portion with the hypocrites' (Matt.xxiv.51)=his lot, which is the 'portion' with those who outwardly appear to be in truth as to doctrine, and in good as to life; but who inwardly believe nothing of truth, and will nothing of good.

5077. The things subject to the intellectual part. Tr.

6138<sup>2</sup>. The Lord wills man's total submission, that is, that he should not be his own as to a part, and the Lord's as to a part . . .

6149. 'A portion was assigned to the priests by Pharaoh' (Gen.xlvii.22)=that this was ordained by the Natural . . . 'An assigned portion'=what is ordained.

9391<sup>18</sup>. 'A calf cut into two parts' (Jer.xxxiv.18)=good proceeding from the Lord on the one part, and good received by man on the other part. E.279<sup>7</sup>.

9416<sup>2</sup>. (This) was signified by all the sacrifices, of which part was burnt upon the altar, and part was given to the people to eat. Ex.

H. 7. Makes Heaven in general and in part.

20. Heaven is distinguished in general, in special, and in part. . . In part, into innumerable Societies.

62. From a Society, as from a part, they conclude as to the whole . . . For, in the most perfect form, the generals are as the parts, and the parts as the generals . . .

64. The general performs use to its parts, and the parts perform use to the general; for the general is from the parts, and the parts constitute the general . . .

72. In the most perfect form, such as is the form of Heaven, there is a likeness of the parts to the whole . . . The parts of Heaven are the Societies of which it consists.

78. That Heaven, in the whole, and in the part, relates to a man . . . Gen.art.

293. Spirits from Hell (must) act on the one side, and Spirits from Heaven on the other; man being in the midst.

W. 19. In such a form is Heaven in the whole, in the part, and in the individual . . .

115. This conjunction on the part of the Angel is . . .

207<sup>2</sup>. The parts of these (fruits, etc.) are such, from which is the whole. The inmosts, mediates, and outermosts of the parts, are in these degrees . . .

367<sup>2</sup>. In a word, the whole comes forth from the parts; and the parts subsist from the whole . . . In a

kingdom, the general comes forth from the men who are the parts; and the parts or men, subsist from the general. It is the same with every Thing which is in any form; and most so in man.

389. For man to be man, no part must be wanting . . .

431<sup>e</sup>. All that inflows from the Lord is use; and it inflows from the parts into the general, and from the general to the parts. The parts, there, are the Angels; and the general is a Society of them.

P. 124. As the human form is such that all the parts make the general . . .

168<sup>3</sup>. Thought from this exterior illustration sees a Thing on both sides . . .

—<sup>4</sup>. But by interior illustration from man, man sees a Thing on one side, and not on the other.

T. 520. Unless by repentance man removes evils as to a part, he remains in them. Gen.art. 522<sup>2</sup>.

646<sup>2</sup>. From this, or from the other two parts, of the globe.

658. There are two faculties, or parts, of the mind . . .

D. 3496. On those who . . . bend others to their own side—*partes*.

4585. To which the parts of the body correspond.

E. 223<sup>4</sup>. Its doctrine of falsities is meant by 'the city broken into three parts (Rev.xvi.19).

242<sup>10</sup>. 'Two parts in the universal earth shall be cut off, and shall expire; but the third shall be left therein' (Zech. xiii.8). 'The third part of the earth'=some in the Church.

532<sup>9</sup>. 'The two parts of the earth' (id.)=all the good in the Church. And that something of truth will remain, but scarcely any genuine truth, is signified by, 'the third part shall be left in it; yet I will bring the third part through the fire, and will prove it . . .'

983<sup>2</sup>. From this marriage of the Lord and the Church, the Church is the Church in general and in part. The Church in the part is the man in whom is the Church.

1014<sup>2</sup>. In this middle is man while he lives in the world; and, if he is in evil and the derivative falsities, he passes over into the parts of Hell . . . But if he is in good and the derivative truths, he passes over into the parts of Heaven . . .

1019. 'The great city became into three parts' (Rev. xvi.19)=that all things of the doctrine of truth from the Word have been dissipated. . . 'To become into three parts'=to be dissipated. Ex.

Ath. 47. They thus make three parts in the Lord, when yet there are two: the Divine, and the Human; and these two parts are one Person; and, as soul and body make one man, so the Divine and the Human are one Christ.

J. (Post.) 302<sup>e</sup>. The greatest desire (of the Moravians) is to allure others to their own party—*partes*.

**Partake.** *Participare.*

**Partaker.** *Particeps.*

A. 997<sup>e</sup>. Pleasures . . . thus . . . partake . . . of heavenly happiness.

1153<sup>3</sup>. The more the worship (then) partakes of the world, the body, and the earth; and the less of the spirit.

1322<sup>e</sup>. In proportion as they cannot participate, or have hope of participating, (in this worship of self,) they are disunited.

Life 72<sup>e</sup>. For all his work partakes of the evil which is within it.

P. 324<sup>3</sup>. God is wisdom itself, of which man is the partaker.

R. 760. 'That ye be not partakers of her sins' (Rev. xviii.4)=that they should beware lest they be as to their souls conjoined with these abominations . . .

D. 3455. He represented to himself that the innocent were partakers with him.

E. 1108. 'To be partakers,' when said of sins, =to come into them, and thus to become guilty of them.

De Verbo 3<sup>7</sup>. Therefore the speech of men in each word partakes of space, time, and what is personal and material.

### Particle. *Particula.*

A. 958<sup>e</sup>. Racked to every particle of his joints.

H. 228. Without these he cannot move a particle of his body. E.98<sup>3</sup>.

433<sup>e</sup>. They cannot (then) move any material particle.

D. 2722. There is not the smallest particle in the human body which . . .

3939<sup>2</sup>. Relatively to the Grand Man, he is only the smallest particle . . . like a particle of air relatively to the whole atmosphere; or like a particle of water to the ocean.

E. 167. Without this correspondence, the body does not live, not even a particle of it.

1223<sup>3</sup>. The part, nay, the particle, in which there is not life, becomes dead . . .

D. Love iv<sup>2</sup>. There is not a particle, or the least of a particle, in any member, organ, or viscus, which is not a use in form.

### Particle. *Pulvisculus.*

A. 215. Like a little mote brought near the pupil of the eye . . .

T. 499<sup>2</sup>. Without such an expiration from each particle of earth . . .

585<sup>e</sup>. See GROUND, here.

785. There is an internal and an external . . . even in . . . a particle of ground.

### Particle. *Vocula.*

A. 1143<sup>2</sup>. There is not one little word which does not, in the internal sense, involve arcana. 1429<sup>2</sup>. 1896<sup>e</sup>.

9659<sup>6</sup>. No particle in the Word is vain. 10127<sup>2</sup>. (Compare E.408<sup>2</sup>.)

10632<sup>4</sup>. It was provided that the Word should be Divine . . . even as to each particle. (Compare 10633.)

S. 13<sup>e</sup>. If a particle were taken away, the connection would be broken, and the copula would perish.

### Particular. *Particularis.*

See under GENERAL, and MEMORY.

A. 1288. That, in particular, there was one doctrine. Sig. and Ex.

— . 'Words'=doctrine in particular, or the particulars of doctrine.

— . For particulars make no difference, provided they look to one end, which is to love the Lord above all things, and the neighbour as one's self; for then they are the particulars of the generals.

1476<sup>2</sup>. Scientifics in special and in particular (then) become ultimate vessels . . .

1526. I was withdrawn from the ideas of particulars, or those of the body . . .

1563. The life (from the internal man) cannot be singularly, or distinctly, received by the external man, unless its organic vessels are opened, which must be the recipients of the particulars and singulars of the internal man. These organic vessels . . . are not opened except by means of the senses . . . and, as they are opened, the internal man can inflow with the particulars and singulars.

7834. If particular good is not sufficient for innocence. Sig. and Ex.

7836<sup>2</sup>. The general Societies (in Heaven) are as many as the members, viscera, and organs in man; the special Societies are as many as the viscerules contained within each viscus, member, and organ; and the particular Societies are as many as there are lesser parts in these constituting the greater.

H. 72. Every Angel in particular . . .

286. In particular, from . . .

P. 124. That the Lord never acts into any particular with man singly—*singillatim*—without acting at the same time into all things belonging to him. Ex.

R. 793. As (falsities and truths) are of many genera, and each genus of many species, and each species of many genera and species again, which, however, are called particulars and singulars . . .

M. 48<sup>2</sup>. Conjugal love is . . . particular and proper to men . . .

T. 47<sup>e</sup>. Every wise man can contemplate (this) as in a mirror, when he acquires a general idea of the creation of the universe, and, in this, views the particulars; for particulars adapt themselves to their general, and the general disposes them into a form so that they agree.

413<sup>2</sup>. Therefore, charity is to be exercised towards a Society almost in the same way as towards a man in particular . . .

480. The particulars which show that there is free will in spiritual things . . .

D. 560. The knowledges of particulars, or of the senses . . . seduced the Most Ancient Church.

564. (The inhabitants of Jupiter) do not care for particulars . . .

1562. Into this idea inflowed the particular or singular ones of the Spirits . . .

2285. That particulars cannot possibly be taken up

into the Heavens, nor be understood by them.—Particulars are the words of every language; they are the names of men, cities, and the like, which are in the Word of the Lord. These cannot possibly be taken up into the Heavens; for they are most finite, and therefore not at all suited to their ideas . . . The speech of the Angels is not one of words, names, and such things, which are particulars . . . Nor could the Angels understand me when I was speaking, except through intermediate Spirits, through whom the ideas of particulars were translated into universal ones, and the significations of Things . . .

[D.] 2980. There are certain particulars which easily coincide (with a general sphere); and some do not. It was shown how the case is with particulars, by direction to the objects of sight in the street . . .

3114<sup>e</sup>. Man, too, can almost similarly lead man in some particulars . . .

3485. He induced a general sphere of ideas . . . such that there was no idea of particulars; and yet he spoke as if from what is particular; for all speech is that of particulars . . .

3635. See IDEA, here.

D. Min. 4712<sup>e</sup>. In like manner in every particular, and thus in the least organic forms of the interiors; for, as is the general, so are the particulars; for these are images of the general.

### Partridge. *Perdix*.

A. 10227<sup>17</sup>. It here treats of those who acquire Knowledges without the end of any use . . . This is meant by 'to gather as a partridge, and yet not to bring forth' (Jer.xvii.11). E.236<sup>7</sup>. 721<sup>15</sup>.

### Party. See under PART.

### Pass. *Exigere*.

H. 289<sup>2</sup>. The night being past.

334<sup>e</sup>. After this first age is past.

421. After some time is past (in the World of Spirits) . . . E.796<sup>e</sup>.

481<sup>2</sup>. After the first and second state is past. 502. 513.

Can. Redeemer viii. That after the unition was finished He returned into the Divine . . .

### Pass. *Transigere*.

See TREATISE.

A. 968<sup>2</sup>. They who have passed their life in hatreds, etc.

T. 371<sup>2</sup>. Will be treated of in the following chapters.

### Pass over. *Praeterire*.

See PAST.

A. 7939. 'He passed over the houses of the sons of Israel' (Ex.xii.27)=that damnation fled from (those) goods. 7878, Ex. 7928. 7939.

9857<sup>7</sup>. 'Ye pass over judgment and the love of God' (Luke xi.42). 'To pass over the judgment of God'=[to pass over] the Divine truth; and 'to pass over the love of God'=[to pass over] the Divine good.

W. 267. He either falsifies them, or passes them over . . .

E. 412<sup>13</sup>. Occurs. 680.

### Pass through. *Transire*.

### Passage. *Transitus*.

### Passing, A. *Transitio*.

A. 1853. He who passes into the other life loses nothing of the things which belong to a man.

—<sup>e</sup>. No passing to one's fathers by death is here signified.

3992. 'I will pass through all thy flock to-day' (Gen. xxx.32)=to know and perceive the quality of the good.

4205. 'If I shall not pass this heap to thee, and if thou shalt not pass this heap and this statue to me, for evil' (Gen.xxxi.52)=the limit of how much can inflow from good. 'To pass,' here, =to inflow.

4255. 'In my staff I passed over this Jordan' (Gen. xxxii.10)= . . . initiation . . .

—<sup>4</sup>. 'To dwell in the passage of Jordan' (Judges v.17)=in those things which are initiations; thus which are the primes and ultimates of the Lord's Kingdom.

4271. 'He made them pass over the river, and made what he had pass over' (Gen.xxxii.23)=further insinuation. Ex.

4380. 'Let my lord pass over before his servant' (Gen.xxxiii.14)=more general presence. Ex.

5639<sup>2</sup>. When man passes from the natural world into the Spiritual. J.9<sup>8</sup>.

6000<sup>7</sup>. By transit through the Heavens, He (then) presented Himself as a Divine Man . . .

6510. 'The days of his bemoaning passed away' (Gen.l.4)=that the states of sorrow were accomplished.

6971<sup>2</sup>. With such, the passage for the light of Heaven is closed.

6982. The Divine becomes human when it passes through the Heavens; and, when it has passed through the Heavens, it is presented in a human form, and becomes speech . . .

6996<sup>2</sup>. The Divine truth proceeding from the Lord . . . must pass to man by mediations . . .

—<sup>e</sup>. The Divine truth . . . is not perceivable in Heaven, except in proportion as it passes through Heaven . . .

7004<sup>2</sup>. The Divine truth which proceeds mediately from the Lord is adapted to the Angels in the Heavens, and also to men; for it passes through Heaven, and so puts on an angelic quality, and a human quality . . .

7442<sup>2</sup>. In the same proportion the interiors, through which the passage is, are closed.

7724<sup>2</sup>. In order that this Scientific may become of faith, it must be conjoined with good; and it then passes into the internal man . . .

7925. 'Jehovah will pass through' (Ex.xii.23)=the presence of the Divine.

7939<sup>2</sup>. When they passed through the Hells . . .

8039<sup>e</sup>. The transmission through the midst of damnation, is signified by the passing through the Sea Suph.

8321. 'Until Thy people shall pass through' (Ex.xv. 16)=that all (such) will be saved without danger of infestation. Ex.

— For, so long as the evil had not been cast into Hell, scarcely any could pass through; that is, be saved.

8577. 'Pass through before the people' (Ex.xvii.5)= that he shall lead and teach them. Ex.

8603<sup>3</sup>. The communication of the interiors with the exteriors is effected marvellously by means of transits as it were fibrous.

—<sup>e</sup>. The transits from one to the other in successive order are also called degrees.

9094<sup>e</sup>. That which inflows from the Divine passes through Heaven, and, there, is celestial and spiritual; but when it comes into the world, it becomes mundane, containing the former within it.

9400. The Divine truth . . . passes through the Heavens down to man; and, on the way, is accommodated to each Heaven . . .

9433<sup>e</sup>. 'Thou hast set a bound that they may not pass over' (Ps.civ.9)=the ultimate of Divine truth in which interior things cease . . .

9826<sup>2</sup>. No one in one Heaven can possibly pass into another.

10452. 'The tables were written from the two transits; from hence and from hence were they written' (Ex. xxxii.15)=by which there is conjunction of the Lord with the human race, or of Heaven with the world. Ex.

10489. 'Pass ye through and return from gate to gate in the camp' (ver.27)=wherever there is anything open from the internal into the external; (for) 'to pass through and return'=to survey and look around from one end to the other.

10575. 'To make to pass' (Ex.xxxiii.19)=upon it.

10579<sup>4</sup>. When He passed through Heaven, He clothed Himself in the form of an Angel.

H. 493<sup>e</sup>. Death is only the passage. C.J.32<sup>e</sup>.

J. 65<sup>2</sup>. Everyone expects the passing away and destruction of heaven and earth.

W. 36<sup>e</sup>. Whatever is in excess passes off.

D. 3254. The Lord's life passes through Heaven . . .

4250. When he touched me with his hand and arms, he passed through my [body]; but afterwards he did not pass through . . .

4592<sup>e</sup>. Man would have passed from his earthly body, without disease.

E. 417<sup>7</sup>. That evils and falsities will then break in on every side, is signified by: 'I will bring their destruction from all the passages thereof' (Jer.xlix.32); for, in the Spiritual World, where the evil are, there lie open on all sides ways from the Hells; and, through these, evils and the derivative falsities break in; and through the same ways go all who are in the like evils and falsities . . .

—<sup>10</sup>. 'To pass through,' in the Word, is said of truths; and 'to dwell,' of goods.

514<sup>19</sup>. 'Gilead, why dwellest thou in the passage of

Jordan?' (Judges v.17)=why livest thou solely in externals, which are of the natural man?

629<sup>8</sup>. How intelligence increases by the reception of Divine truth . . . is described by the 'waters' which he 'passed through' (Ezek. xlvii.).

727<sup>18</sup>. 'A passage' (Is.xxx.32)= opening and free reception.

1073<sup>2</sup>. The Divine truth has passed through the Heavens in (their) order . . .

Can. Holy Spirit 4. The Divine called 'the Holy Spirit' . . . passes through the angelic Heaven . . . iii, Gen.art.

**Pass the time.** *Degere.* D.3651. E.1003<sup>e</sup>.

**Passage.** *Meatus.* W.382<sup>e</sup>. D.5634.

**Passages.** See under PLACE.

**Passim.** *Passim.* D.4356. 4448. 4471. 4531. 4734. 4854. 4896, etc.

**Passion.** *Passio.*

See under CROSS.

A. 2776<sup>2</sup>. It is the common belief that the burnt-offerings and sacrifices signified the Lord's passion . . .

4735<sup>9</sup>. The Church knows no otherwise than that 'the blood of the Lamb'=the Lord's passion, because it believes that men are saved solely by the Lord's having suffered—*passus* . . . The Lord's passion was the last of His temptation, by which He fully glorified His Human. Ill.

5712. Diseases correspond to the cupidities and passions of the lower mind: these are the origins of them. Enum.

8383. When I was reading . . . about our Saviour's passion . . .

— By preaching about the Lord's passion, the Jesuits could move the common people to tears.

10828<sup>2</sup>. That the passion of the cross was the last temptation and full victory. Ill. E.328<sup>5</sup>.

L. 24. That the Lord is called 'the Son of Man' when it treats of His passion. Ill.

R. 26<sup>2</sup>. All things of the Lord's passion represented the state of the Jewish Church as to the Word.

379<sup>5</sup>. The Angels do not think about the Lord's passion, but about His resurrection; and therefore when man is thinking . . . about the Lord's passion, the Angels perceive His glorification, and solely His resurrection then. 706<sup>4</sup>.

T. 95. That the Lord alone has merit and justice . . . especially by the passion of the cross, is at this day believed in Christian Churches. But it has been supposed that the passion of the cross was the act of redemption itself; when yet that was not the act of redemption; but was the act of the glorification of His Human. Ex. 134<sup>5</sup>.

126. That the passion of the cross was the last temptation which the Lord as the Greatest Prophet sustained; and that it was the means of the glorification of His Human, that is, of union with the Divine of His Father; and was not redemption. Gen.art.

[T. 126]. The reason the union itself was fully effected by the passion of the cross, is that it was the last temptation . . .

—<sup>2</sup>. That in the passion of the cross the Lord was left to Himself. Ill.

127. These two things : redemption, and the passion of the cross, must be perceived distinctly . . .

—<sup>e</sup>. But although redemption and the passion of the cross are two distinct things, still they make one with respect to salvation . . .

129. The reason the Lord willed to be tempted even to the passion of the cross, was that He was The Prophet . . .

— . Being the Word itself, the Lord as The Prophet represented by the passion of the cross the Jewish Church . . . for all things of His passion signified such things as belong to the profanation of the Word . . .

130<sup>2</sup>. In this whole chapter (Is. liii.) it treats of the Lord's passion.

—<sup>3</sup>. (This representation) is manifest from each single thing of His passion. Enum.

132. That the belief that the passion of the cross was redemption itself is a fundamental error of the Church ; which, together with the error concerning the three Divine persons from eternity, has perverted the whole Church . . . Gen.art. Coro.22.

134. They replied that (they were contending) about redemption, and that this was wrought by the Son of God through the passion of the cross . . . To this the deputed Angel said, Why by the passion of the cross ? (Their faith ex. by one of their priests, and refuted by the Angel.)

378<sup>3</sup>. The causes of so many divisions in the Church are principally three : . . . *Third*, That the passion of the cross has been taken for redemption itself.

581. That redemption and the passion of the cross are two distinct things, and are not at all to be confounded ; and that by means of both the Lord took to Himself the power to regenerate and save men, has been shown . . . From the accepted faith of the present Church concerning the passion of the cross, as being redemption itself, have sprung phalanxes of horrible falsities. Enum.

704<sup>e</sup>. Therefore also He called the passion of the cross 'a cup.' Ill.

709<sup>2</sup>. If anyone is so simple . . . I advise him when he takes the bread and wine to . . . keep in remembrance the passion of Christ, and His love for the salvation of man.

D. 331<sup>2</sup>. (Thus) the very passions and cupidities in man are all from a heavenly beginning . . . but on the way out of Heaven they are turned into contrary things by Spirits ; in like manner as in every man . . . according to his essential form . . .

2011. How the passions of men are bent, so as not to be broken. Ex.

2024. How the passions of Spirits are tempered. Ex.

2496. They can insinuate themselves into everyone's passions . . .

4394. I spoke with the Angels about the Lord's passion . . .

E. 195<sup>21</sup>. Each thing mentioned concerning the Lord's passion . . . signifies how the Church . . . had treated the Divine truth, thus the Word . . . but what these things signify can be known only from the internal sense. Examp.

412<sup>17</sup>. All things mentioned concerning the Lord's passion represent and signify arcana of Heaven and the Church ; and, in special, the quality of the Jews as to the Word, the Church, and worship. Refs.

476<sup>2</sup>. In the sense of the letter, by 'the blood of the lamb' is meant the passion of the cross . . . The passion of the cross was the Lord's last temptation, by means of which He subjugated the Hells, and glorified His Human ; on the completion of which the Lord sent the Comforter the Spirit of Truth, by which (also) is meant the Divine truth proceeding from His glorified Human.

—<sup>e</sup>. No Angel is allowed to think about the Lord's passion ; but about His glorification ; and about the reception of the Divine from Him.

627<sup>15</sup>. (Such) may suppose that the things related concerning the Lord's passion, involve nothing more than the common modes of derision . . . Whereas all the things related concerning the Lord's passion = the mocking of Divine truth, consequently the falsification and adulteration of the Word ; because the Lord, when in the world, was the Divine truth itself . . . and because the Lord was this when in the world, He permitted the Jews to treat Him exactly as they were treating the Divine truth . . . Examp.

655<sup>11</sup>. (Thus) all the things related concerning the Lord's passion, were representatives of the state of the Church then with the Jewish nation. Examp.

806<sup>2</sup>. His passion in Gethsemane and on the cross was the last temptation, and the plenary victory.

—<sup>5</sup>. That the Lord subjugated the Hells, He Himself taught when the passion of the cross was at hand. Ill.

—<sup>6</sup>. That the Lord glorified His Human, and that the passion of the cross was the last temptation and the full victory, by means of which He glorified it. Ill.

1145<sup>9</sup>. This was done, because all things of the Lord's passion were representative of the destruction by the Jews of all things of good and truth.

Ath. 181. In ultimates is all strength. Hence it is that also by all things of His passion the Lord represented the state of the Church : how it was against the Divine, and against the truths and goods of Heaven and the Church.

Can. Redeemer vii. That the Lord united Divine truth to Divine good . . . thus the Human to the Divine of the father . . . by temptations, and fully by the passion of the cross.

3. See TEMPTATION, here.

**Passive.** *Passivus.*

**Passively.** *Passive.*

See under ACTIVE.

A. 1712<sup>2</sup>. Man ought not to . . . remain in a passive state. Ex.

4653. (These Spirits) are such, because hearing is to speech, as the passive is to the active . . .

5557<sup>o</sup>. (The Spirits of the membranes and cuticles) are only passive forces; and act nothing from themselves, but from others. D. 1723. 1727.

W. 178. The atmospheres are active forces; waters are mediate forces; and earths are passive forces from which all effects come forth.

B. 24. The Reformers conjoined good works, but in man as a passive subject; but the Roman Catholics in man as an active subject.

T. 110<sup>6</sup>. The Lord alone is active with every man; and man from himself is merely passive; but by the influx of life from the Lord he is also active . . .

607<sup>2</sup>. The Natural, regarded in itself, is passive, or a dead force . . . what is passive, or a dead force, cannot act from itself . . .

D. 360. All must be passive forces, to which the active forces correspond, as re-agents.

620. Those who are ruled by the Lord are passive, and have no forces from themselves. They are impotent to act, or feel, anything from themselves, and they know this. These are called 'the needy,' etc. . . Whereas those who suppose that they live from themselves . . . possess active forces; while the former . . . possess only passive forces. Those who have active forces from themselves, are such as excite evil thoughts and affections in others; so that the evils which they think . . . are from the active forces of such Spirits . . .

635. Concerning the active and the passive of man. Ex.

— From this faith . . . man cannot commit sin . . . because he then lives passively, and suffers himself to be ruled; and when man is in such a state, he can be gifted with peace by the Lord; for he then trusts solely in the Lord, and cares nothing for anything else. Thus the man who would live in peace, must be in a passive state, and never in an active one, except by reaction, and the concurrence of action, which also come from the Lord; thus it is still a passive state, resistant or sequent. Such is the state of the Angels, who live in peace. 638.

2732. Concerning the opinion that as the Lord gives all things of faith . . . man must act as passive . . .

3419<sup>o</sup>. Therefore the whole Grand Man is a passive force, which is called dead in itself; and the Lord alone an active, or living, force. Hence the marriage . . .

3468<sup>o</sup>. The passive life is represented as of a snowy light . . .

4063<sup>o</sup>. The eyes and ears are passive and recipient forces; and the ether and air are active or acting forces . . .

616<sup>2</sup>. (Thus) action and reaction make all conjunction, and action and mere passivity—*passio*-none; for when an active inflows into a mere patient or passive, it passes through and is dissipated; for the passive yields and gives way; whereas when an active inflows into such a

passive as is also reactive, then they are applied [to each other], and both remain conjoined. So is it with the influx of Divine good and of Divine truth into the will or love of man . . .

**Passover.** *Pascha, Paesach.*

**Paschal.** *Paschalis.*

A. 2342<sup>2</sup>. Hence the passover was called 'the feast of unleavened things.' Ill.

—<sup>3</sup>. The passover represented the glorification of the Lord, and thus the conjunction of the Divine with the human race; and, as the conjunction of the Lord with the human race is effected by means of love and charity, and the derivative faith, these celestial and spiritual things were represented by the unleavened bread which they were to eat all the days of the passover . . .

3994<sup>6</sup>. It is known that the paschal lamb, in the supreme sense, = the Lord; for the passover signified the glorification of the Lord, that is, the putting on of the Divine as to the Human; and, in the representative sense, it = the regeneration of man; and the paschal lamb, that which is the essential of regeneration, namely, innocence . . .

7093<sup>6</sup>. That to hold a feast = worship from a glad mind . . . is manifest from the feast of the passover, which they were commanded to celebrate yearly on the day when they went forth from Egypt; and this on account of the deliverance of the sons of Israel from servitude; that is, on account of the deliverance of the Spiritual Church from falsities, thus from damnation; and, as the Lord delivered them by His Advent, and elevated them into Heaven with Himself when He rose again, therefore this also was done at the passover.

7822. The damnation of those in faith separated, and the deliverance of the Spiritual Church, is represented by the passover; and the states as to charity and faith of those who have been delivered, by the things to be observed on the days of the passover.

7823. In the supreme sense, by the passover is represented the damnation of the unfaithful, and the deliverance of the faithful by the Lord when He was glorified. The state of these, such as it was then, and such as it will afterwards be, both in the universal and in every particular, is described, in the supreme sense, by the statutes of the passover.

7831<sup>2</sup>. By the paschal lamb or kid is signified the good of innocence which is inmost . . .

7842. Hence it is that the passover began on the fourteenth day of the month, lasted seven days, and ceased on the twenty-first day, which day also = what is holy . . . Hence it was that on the first day of the passover there was a holy convocation, and on the twenty-first day a holy convocation.

7860<sup>2</sup>. The state of the deliverance of the Spiritual Church from infestations, is represented by the passover; but the state of their elevation into Heaven, by their introduction into the Land of Canaan . . .

7867. 'A passover this to Jehovah' (Ex. xii. 11) = the presence of the Lord, and deliverance by Him.

7878. All things thus far appointed concerning the

paschal lamb—the roasting and eating of it, and its blood upon the posts and lintel—have reference to this : that the destroyer will pass by their houses ; in the internal sense, that they shall be free from all damnation. They were prepared for the sake of this end, namely, that damnation should flee from them. The process of their preparation is that which has been described in the internal sense by the statutes concerning the paschal lamb.

[A.] 7882. The passover was instituted on account of the deliverance of those of the Spiritual Church by the Lord.

7900<sup>2</sup>. As the passover was the most holy of the feast days, it was commanded that it should be celebrated on the fourteen day of the month, should last seven days, and should finish on the twenty-first day . . . For the same reason it was appointed, that those who could not celebrate the passover in the first month, should do so in the following month, also on the fourteenth day (Num.ix.10,11).

7902<sup>e</sup>. Innocence is to acknowledge that in one's self there is nothing but evil, and that all good is from the Lord, and also to believe that we do not know or perceive anything from ourselves, but from the Lord . . . When man is in this state, falsity can be removed from him, and truth from the Lord can be insinuated. This is the state signified by 'the unleavened things,' and also by the eating of the paschal lamb.

7917. 'Kill ye the passover' (Ex.xii.21)=preparation for the presence of the Lord, and the consequent deliverance. . . 'The passover'=the presence of the Lord, and the deliverance of those who are of the Spiritual Church.

7938. 'The sacrifice of the passover is this to Jehovah' (ver.27)=the worship of the Lord on account of the deliverance. . . 'The passover'=the presence of the Lord, and the deliverance of those who are of the Spiritual Church.

7995. 'This is the statute of the passover' (ver.43)=the laws of order for those who are delivered from damnation and from infestations. . . 'The passover'=the presence of the Lord, and deliverance from damnation.

7996. 'No son of a stranger shall eat it' (id.)=that those who are not in truth and good are separated from them. . . The passover was a supper which represented the consociations of the good in Heaven ; and, in the statutes which follow, it is indicated who can be consociated, and who cannot.

7997. The paschal supper represented the consociations of the Angels in the Heavens as to goods and truths ; and, as it represented these, it was ordained not only that every house should then be together and eat it ; but also that no others should be consociated than those who represented the conjunction of love such as is that of the heavenly Societies, and that the rest should be separated. Those who were to be separated were . . . those not in the good and truth of the Church . . . and those who from merely natural disposition, and those who for the sake of gain, did and boasted of good and truth. The latter and the former cannot be consociated

with the Angels in the Heavens ; but . . . when they come to any angelic Society, and feel the sphere of holiness from the truth of the good of innocence, which is signified by the blood of the paschal lamb, they cannot approach . . .

8001. For the paschal supper represented the angelic consociations as to goods and truths. 8003.

8006. The reason why 'all the assembly of Israel' were to 'do the passover' (ver.47) was that they might represent the deliverance of those of the Spiritual Church who had been detained in the Lower Earth even until the Advent of the Lord ; and by their eating it together in one house, might represent the angelic consociations in Heaven ; and thus, by the whole assembly of Israel doing it, might represent the whole Heaven.

8017. The reason this denotes a state of the presence of the Lord, is that it was the day of the passover ; and by the passover is signified the presence of the Lord, and the deliverance of those of the Spiritual Church from spiritual captivity and damnation. That there was deliverance then, is signified by the things which follow in this verse . . .

8020. The statutes and laws concerning the eating of the paschal lamb. Enum.

8038. The perpetual remembrance of the deliverance by the Lord, is treated of (in Ex.xiii.) by the celebration of the passover.

9287. 'The feast of unleavened things thou shalt keep'=worship and thanksgiving on account of purification from falsities . . . Concerning this feast, which is called also the passover, see below.

9292<sup>e</sup>. Their going out of Egypt=their deliverance from infestation by the infernals ; and that on this account the passover, which is the feast of unleavened things, was instituted. Refs.

9294<sup>4</sup>. These three feasts are called the feast of the passover, the feast of weeks, and the feasts of tabernacles. . . By the bringing forth of the sons of Israel from the land of Egypt, the same was represented as by the first feast, which was named the passover.

9965<sup>4</sup>. The paschal supper represented conjunction with the Lord through the good of love ; and (on this account) it was ordered that he who did not do the passover should be cut off from the people . . .

9992<sup>e</sup>. The reason he was to be cut off from Israel who ate what was leavened in the feast of the passover, was that the feast of the passover signified deliverance from damnation ; and, in special, deliverance from the falsities of evil with those who are suffering themselves to be regenerated by the Lord. Hence, also, that feast was called 'the feast of unleavened things.'

10132<sup>8</sup>. By the feast of the passover was signified the deliverance from damnation of those who receive the Lord in love and faith ; thus who are in the good of innocence . . . and therefore it is said that they should put the blood of the lamb or kid upon the posts, the lintel, and the houses ; for where there is the good of innocence, Hell cannot enter. The reason they were to eat it roast with fire, was that by it was signified the good of celestial love . . .

10134<sup>12</sup>. Therefore the day before the feast of the passover was called 'the evening;' for by the feast of the passover was signified the presence of the Lord, and the deliverance of the faithful from damnation by Him. Refs.

10655<sup>3</sup>. On account of the remembrance of (the subjugation of the Hells, and the glorification of His Human) the feast of unleavened things, or of the passover, was instituted; and therefore in this feast He rose again . . .

10659. (Thus) the feast of the passover, which was called also the feast of unleavened things, was instituted in remembrance of the deliverance by the Lord of man from Hell . . .

N. 215. That the paschal supper signified consociation in Heaven. Refs.

— . That the feast of unleavened things, or of the passover, signified deliverance from damnation by the Lord. Refs.

T. 433<sup>e</sup>. As such consociations of minds were signified by . . . feasts . . . nothing else is meant by them in the spiritual sense; and, in the supreme sense, by the paschal supper . . .

704. Therefore when the Lord instituted this Supper of the last Jewish passover, and of the first Christian passover, He said: 'This do in remembrance of Me.'

727. Why not . . . the paschal flesh at the Lord's Supper . . .

D. 5746<sup>e</sup>. These things lasted . . . to the 11th of April when was the feast of the passover, 1757.

E. 252. These things were formerly signified by the paschal supper; and are to-day signified by the Holy Supper.

314<sup>e</sup>. By the feast of the passover was represented the glorification of the Lord's Human.

329. By the paschal supper the Angels understand the like as by the Holy Supper; in which, in place of the paschal lamb or kid, there are the bread and wine.

401<sup>29</sup>. For by the feast of the passover was signified the celebration of the Lord on account of deliverance from damnation, which is effected by means of regeneration; and, in the supreme sense, the remembrance of the glorification of the Lord's Human, because thence is deliverance. Refs. And, as the first state of regeneration is a state of ignorance, that feast began in the evening when the sun had set. This state is signified also by the exit of the sons of Israel from Egypt. Ex.

Ath. 162. The passover = that (full and whole) glorification.

### Past. *Praeteritus.*

See PASS OVER.

A. 618. This is said in the past [tense]; and yet (these expressions) regard future things. The internal sense has no relation to times; which is favoured by the Original Language . . .

1382<sup>e</sup>. See FUTURE-*futurus*, here. 2493. E.87.

D. 2019. Men, from past things, revolve things to come. Not so Spirits, who have no memory of past

things, except when it is excited for the sake of certain ends.

2188. That the Angels have no memory of past things . . . Ex.

— . The more interior and perfect the Angels are, the less memory of past things they have; and therein consists their happiness . . . Inasmuch as they have not the memory of past things, they have not the prevision of the future . . . 2956.

3783. Spirits are not allowed to have the memory of past things. This is proper to man . . .

3962. See MEMORY, here.

3973. As to what is eternal (the Angels) have no idea of past and future things; but both past and future things are in their present.

### Paste. *Pasta.*

M. 444a. Of diverse goods makes one paste.

T. 324<sup>2</sup>. Mingle poison with sweet musts and pastes.

### Pastor. See SHEPHERD.

### Pastry. *Collyra.*

T. 453<sup>e</sup>. Like pastry made of fishes' scales.

E. 540<sup>4</sup>. 'Ephraim has become a cake not turned' (Hos.vii.8). Ex.

— . Just as a baker makes bread and pastry in his oven.

### Pasture. *Pascuum.*

See under SHEPHERD.

A. 1949<sup>3</sup>. When intellectual things are vastated . . . as to goods, they are called 'a pasture of flocks' (Is. xxxii.14); so that there is no Rational.

4783<sup>e</sup>. They see falsities as truths, and truths as falsities, and thus destroy the 'good pasture' . . . (Ezek.xxxiv.18).

5201<sup>3</sup>. 'Pasture' (Is.xlviii.9)=instruction itself.

6078. 'For thy servants have no pasture for their flock' (Gen.xlvii.4)=that there are lacking scientifics in which are the goods of truth; (for) 'the pasture which is for the flock'=the scientifics in which are the goods of truth. . . In the internal sense, 'pasture'=that which supports the spiritual life, and is especially scientific truth; for this the soul of man longs, as the body does for food . . . and therefore 'to feed-*pascere*'=to be instructed.

6413<sup>4</sup>. 'The stags have not found pasture' (Lam.i.6)=the natural affections without truths and their goods. That 'pasture'=truth and the good of truth, which support the spiritual life of man. Refs.

7571<sup>2</sup>. 'Pastures of herb' (Ps. xxiii. 2) = spiritual nourishment, which is that of the soul; and therefore it is said, 'my soul he will recreate.'

10609<sup>4</sup>. By 'the pasture' which they 'have not' (Joel i.18) is signified that there is no truth in which to be instructed.

R. 914<sup>e</sup>. 'To find pasture' (John x.9)=to be taught, illustrated, and nourished with Divine truths.



E. 278<sup>4</sup>. Their 'pasture' (Nahum ii.12)=the Knowledges of truth and good.

280<sup>9</sup>. 'The flock of My pasture' (Ezek.xxxiv.31)=spiritual good and truth; 'pasture'=their reception by the Lord.

304<sup>33</sup>. 'The pastures of the wilderness are dried up' (Jer.xxiii.10)=no spiritual nourishment in such a Church.

375<sup>34</sup>. 'Pastures of herb'=the Knowledges of truth and good.

410<sup>7</sup>. 'A pasture of flocks'=the nourishment of evil by falsities; (thus) the devastation of truth by means of falsities.

482<sup>e</sup>. In these passages, 'to feed=*pascere*'=to instruct in truths; and 'pasture,' the truths in which they are instructed.

632<sup>4</sup>. By 'the good pasture' is signified all that which nourishes spiritually, especially the Word, and the derivative Knowledges of truth and good.

650<sup>38</sup>. 'No pasture' (Joel i.)=no instruction.

730<sup>16</sup>. 'Pastures'=the Knowledges of good and truth from the Word, because they feed the lower mind.

**Patent.** See OPEN, TO BE.

**Path.** *Semita.*

A. 189. (After resuscitation) paths were seen leading gently upwards, signifying that through the Knowledges of truth and good, and through the acknowledgment of self, he should be gradually led towards Heaven.

842<sup>e</sup>. 'A highway for the remnant of the people . . .' (Is.xi.16)=disposition into order.

2761. } 'Way,' and 'path' (Gen. xlix. 17) = truth.  
3923<sup>2</sup>.

3699<sup>2</sup>. The word 'ladder,' in the Original Language, is derived from a word which means path, or way, which is predicated of truth.

3780<sup>3</sup>. 'The highways are laid waste' (Is.xxxiii.8)=truth no longer anywhere.

4926<sup>4</sup>. 'The restorer of paths to dwell in' (Is.lviii.12)=the truths which are of good; for 'paths,' or 'ways,' =truths; and 'to dwell' is predicated of good.

6399. 'An arrow-snake upon the path' (Gen.xlix.17)=ratiocination from truth concerning good. . . 'A path'=truth.

9144<sup>6</sup>. 'Ways,' and 'paths' (Hos.ii.6)=truths.

10422<sup>2</sup>. See WAY, here. H.479(p).

E. 219<sup>3</sup>. 'Set thine heart toward the highway, the way thou goest' (Jer.xxxi.21)=the affection of the truth which leads to life.

237<sup>6</sup>. 'She shall not find thy paths' (Hos.ii.6)=that nothing of truth can be seen. Ex.

280<sup>5</sup>. 'The highways are laid waste, he who passeth along the way hath ceased' (Is.xxxiii.8)=that there are no longer the goods and truths which lead to Heaven. ('The highways laid waste'=that there are no longer the goods of life; and 'he who passeth along the way hath ceased'=nor the truths of faith. 365<sup>22</sup>.)

405<sup>9</sup>. 'To be set for a way'=to be in truths; and 'the highways to be exalted' (Is.xlix.11)=to be in genuine truths; for 'ways,' and 'highways,'=truths, which are said to be 'exalted' from good; and the truths which are from good are genuine truths.

412<sup>22</sup>. 'Way,' and 'path' (Is.xxx.11)=the truth and good of the Church.

555<sup>18</sup>. 'To destroy the way of the paths' (Is.iii.12)=that the truth which leads is not known.

652<sup>6</sup>. Desolation is described by, 'the ways have ceased; those going in paths have gone in crooked ways' (Judges v.6). By 'ways,' and 'paths,' are signified . . . the truths of doctrine which lead; and 'to go in crooked ways'=aberration from truths.

734<sup>2</sup>. That they will be taught in truths, by which they will be led, is signified by, 'He will teach us of His ways; and we will go in His paths' (Is.ii.3): 'ways'=truths; and 'paths,' the precepts of life.

781<sup>15</sup>. That falsities from Own intelligence avert and reject the influx of truth, is signified by, 'He hath fenced up My ways with hewn stone; he hath overturned My paths' (Lam.iii.9). By 'the ways,' and 'paths,' of God, are signified the truths which lead to good . . .

**Path.** *Trames.*

A. 627<sup>3</sup>. 'Teach me Thy paths' (Ps.xxv.4)=Truth.

—e. Of truths are predicated 'way,' 'path=*semita*,' 'path,' etc., because they lead to truth. Ill.

10422<sup>2</sup>. Hence it is that by 'way,' 'path=*semitam*,' 'path,' etc., are signified truths; and, in the opposite sense, falsities. Ill.

**Pathetic.** *Patheticus.*

A. 10735. He had been an exceedingly pathetic preacher and writer . . . D.4832.

10755<sup>e</sup>. But this Pathetic had been an acquired art . . .

D. 5814. They read the Word, and pathetic books; but still are in no affection of truth . . .

**Pathology.** *Pathologia.* M.253.

**Pathrusim.** *Pathrusim.*

A. 1196. 'Pathrusim and Casluhim' (Gen.x.14) are nations so called, by which are signified the doctrinal things of rituals, from a like origin, which are only scientific.

**Pathros.** *Pathros.*

E. 654<sup>25</sup>. Their illustration by means of the Knowledges of truth, is signified by, 'I will bring them again upon the land of Pathros' (Ezek.xxix.14), which is called 'the land of their trading,' from the Knowledges which they were procuring for themselves.

**Patience.** *Patientia.*

**Patient.** *Patiens.*

A. 952. He called this Christian patience, wanting to be the least, in order to become the greatest in Heaven. D.1302.

R. 33. 'The patient expectation of Jesus Christ' (Rev.i.9)=the Advent of the Lord.

77. Their study and patience. Sig. So.

185. Spiritual combat, which is temptation, is called 'the word of endurance, or **patience**' (Rev.iii.10) of the Lord, because in temptations the Lord fights for man. . .

593. 'Here is the **patience** and the faith of the saints' (Rev.xiii.10)=that the man of the Lord's New Church is explored by temptations from them, as to the quality of his life and faith. By '**patience**' is here signified **patience** in temptations, and exploration then [to discover] the man's quality as to a life according to the Lord's precepts, and as to faith in the Lord; and therefore it is said, 'Here is the **patience** and the faith.' 638.

— Elsewhere in the Apocalypse also, '**patience**' is predicated of the temptations by which man is explored in regard to his quality. Ill.

D. 157. In such a state (of temptation) all **patience** as it were perishes. . .

E. 813. 'Here is the **patience** and the faith of the saints'=that these are the things through which comes temptation, and afterwards the implantation of truth from good with those who are being made spiritual by the Lord.

—<sup>2</sup>. The reason 'the **patience** of the saints'=the temptation of the faithful, or of those who are becoming spiritual from the Lord, is that '**patience**'=spiritual **patience**, which is **patience** in enduring temptations; and those are in this **patience** who fight in themselves against the falsities which are in, and which adhere to, the dogma about faith alone; for they confirm it by reasonings from the natural man, and also from the Word wrongly applied and thus falsified. The temptations which these endure, while they are fighting against falsities, are meant by '**patience**.'

—<sup>3</sup>. The like is signified by '**patience**' in Luke xxi.16-19; (where) the last time of the Church is treated of, (and) the temptations which the faithful should then undergo on account of truths; (and, by the words) 'in your **patience** possess ye your souls' is signified to preserve the life of truth among falsities.

—<sup>4</sup>. 'To bring forth fruit in **patience**' (Luke viii.15) =to do truths and goods, although they are living among falsities and evils; that is, among those who are in them.

—<sup>e</sup>. The Lord's **patience** in temptations. . . is described in Is.liii.7. . . 'Not to open His mouth'= **patience**.

893. 'Here is the **patience** of the saints' (Rev.xiv.12) =the persecutions and temptations of those who are not in that faith, but in charity; (for) '**patience**'=temptations; (and also) persecutions. —<sup>2</sup>,Ex.

—<sup>3</sup>. The temptations here meant by '**patience**' are the spiritual temptations which are undergone by those who receive genuine charity from the Lord; for they have to fight against the evils which are in every man from birth; and some against the falsities which from their childhood they have imbibed from masters and preachers concerning faith alone. . . 897.

**Patient.** See under PASSIVE.

**Patmos.** *Parmos, Patmos* (?)

R. 34. 'I was in the isle called **Patmos**' (Rev.i.9)=

the state and place in which he could be illustrated. The reason the revelation was made to John in **Patmos**, was that it was an island in Greece, not far from the Land of Canaan, and between Asia and Europe; and by islands are signified the nations more remote from the worship of God, but who will nevertheless accede to it, because they can be illustrated; in like manner by Greece; but the Church itself by the Land of Canaan; by Asia those belonging to the Church, who are in the light of truth from the Word; and by Europe, those to whom the Word will come. Hence it is that by the 'isle of **Patmos**' is signified the state and place in which he could be illustrated.

E. 50. 'I was in the isle called **Patmos**'=a revelation to the gentiles; (for) '**Patmos**'=the revelation which is in the Apocalypse. . . That '**Patmos**'=revelation, is from the memorable [circumstance] of the revelation which was there made to John. (Continued under ISLAND.)

— All persons. . . through whom the Word was written were led to places which had a signification, in order that all things should be significative of spiritual Things. . . Therefore also John was commanded to betake himself into the isle of **Patmos**, in order that there might be revealed there the things there would be at the end of the Church; because 'an island'=a nation which will receive the truths of doctrine. Moreover, this isle is in the Archipelago, where there are many other islands; and hence, too, it is that by 'Greece,' in the Word, such nations are signified. Ill.

**Patron.** *Patronus.* D.5655. J.(Post.)113.

**Paul.** *Paulus.*

P. 115. (The saying of Paul about faith, and the deeds of the law. Ex.) R.417<sup>2</sup>,Ill.

R. 417<sup>2</sup>. That Paul rejected faith without good works equally with James. Ill.

675<sup>3</sup>. Can the Church be where its whole doctrine is founded upon one saying of Paul falsely understood, and therefore not upon the Word? T.389<sup>3</sup>.

750. Yet they found the doctrine of their Church upon one saying of Paul. . . quite falsely understood. 825<sup>2</sup>.

892<sup>e</sup>. They have fabricated a universal doctrine of the Church from a single saying of Paul falsely understood, and not from any Word of the Lord; which also is a species of spiritual theft.

M. 6<sup>2</sup>. (Paul mentioned as the fourth of the twelve apostles.)

24<sup>e</sup>. In Whom all the fulness of the Divinity dwells bodily, according to the edict of the Apostle Paul.

328. Therefore Paul calls ineffable the things which he heard from the Third Heaven.

T. 701<sup>4</sup>. There was read an Epistle written by Paul while he sojourned in the world, but not published, without anyone's knowing that it was by Paul. The hearers at first regarded it as of little moment; but, when it was disclosed that it was one of Paul's Epistles, it was received with joy, and each and all things therein were adored.

D. 1747. As Paul has written about himself.

3520. When I entered the Temple of Paul . . . (*i.e.* St. Paul's Cathedral.)

3728. A certain one came to me suddenly, so that it was perceived that it was Paul, who inquired whether I was speaking evil about him; but I replied that I was not then thinking about him . . .

4321. Concerning Paul.—For a long time he was in front, a little to the right, and he was shown that he might have bliss; but continually, when the opportunity was given, he spoke against the Truths of faith. At last a certain [Spirit] was detected in a higher place, who said that he had led him. He who was detected spoke quite confidently, as one who ruled him, and all things which pertained to him, professing himself to be as it were a god, and breathing forth a sphere as if [he were] the Lord; but he was a certain devil . . . Then Paul . . . spoke with him, saying that he wanted to be his companion, and that they would go together, and make themselves gods; and so, being associated, they went together to a considerable distance in front, and wanted to deceive those who were there; but they were rejected wherever they came. Moreover, when I was infested in my sleep by adulterers, and they perceived that I was infested, those two lent their aid, and held me so stubbornly in that turpitude of thought that I could scarcely release myself. . . These two underwent the same penalty (as the rest), grievously; and thus it was made known to all, that Paul also is such a nefarious one; and that it is only for certain reasons that he has hitherto been delivered; for a nefarious one undergoes the penalty of his nefarious deeds; concerning which I have also spoken with him; and he is now among such cohorts as rove about, and almost where there is a desert place. 4323.

4322. There was a certain [Spirit]—it was Paul—with whom I spoke, [to the effect] that no one can become good miraculously . . . As he has thought in this way, the Societies were removed, and he was then seen as an infant sprawling with his hands . . . Such would the evil become if they wanted to become good miraculously.

4412. Concerning Paul.—Paul is among the worst of the apostles, which has been made known to me by much experience. The love of self, with which he was filled before he preached the Gospel, remained with him also afterwards; and because he has been, then, in almost the like, he has been incited by that love and by nature to want to be in disturbances. He did all things with the end to be the greatest in Heaven, and to judge the tribes of Israel. That he has remained such afterwards, is evident from very much experience; for I have spoken with him more than with others. Nay, he is such, that the rest of the apostles in the other life have rejected him from their company, and no longer recognise him as one of themselves. [It is evident] also from the fact that he has associated himself with one of the worst devils, who wants to rule all things . . . If all things I know about Paul were described, it would fill sheets. His having written the Epistles does not testify that he is such; for even the impious can preach well . . . Moreover, in his Epistles, he has not mentioned a syllable of what the Lord taught, nor does he mention

one of His parables; so that he has received nothing from the life and discourse of the Lord; as also has been said to him; when yet in the Evangelists is the Evangelist himself.

4413. There was a certain one who was insensible to the internal sense of the Word, because he wanted to place merit in [his] acts—Paul—. For a long time he has been at a distance from me; and is among the worse ones. Already has he associated himself with the worst devils; already has he wanted to form for himself a Heaven, to whom he should give joys from himself, but those of cupidities and of pleasures. This he has also attempted, but became worse from it, and was cast down. I then spoke to him, [saying] that this was not Heaven, but Hell; and it was also turned into a black Hell. He especially wanted to have hypocrites . . . Such have been with me for some days, which I was able to know by the pain in my teeth . . . and it was perceived and said that this was from Paul, who hates the internal sense; and thus the anger of this hatred has the effect of summoning hypocrites . . . for hypocrites believe nothing, but still esteem the literal sense of the Word, because they can take many things thence and persuade the vulgar.

4824. On the Epistles of Paul. (See EPISTLE, here.)

6043. (Zinzendorf) cared little for the Evangelists; only for the Epistles of Paul. J.(Post.)279.

6062. Concerning Zinzendorf and Paul.

—<sup>2</sup>. He was shown . . . that Paul did indeed speak from inspiration, but not as did the prophets, to whom the several words were dictated; but that his inspiration was that he received an influx according to those things which were with him; which inspiration is totally different; nor has it conjunction with Heaven by means of correspondences.

D. Min. 4561. Concerning Paul.—Paul, while alive, thought nothing about the other life except what is worldly. He supposed there would be worldly glory there, not knowing what heavenly glory was, nor whether it was anything; and thus he supposed that it was he who would introduce all into Heaven, and that the Lord would accept them [as being] from him. He also supposed that he had merited better than others. On account of that worldly glory, in order to be the greatest, he underwent so many dangers and punishments . . . Hence it is that he has several times consociated himself with evil Spirits and devils, in order to make for himself a Heaven altogether infernal; and hence it is that he rejects the interior things of the Word, because they are opposed to worldly glory, and to merit.

4562. He seems to have with him a paper, and writes on it what he observes; but the manner in which he writes has been shown me; namely, by lines drawn around to the ends . . . This is allowed him, in order that the things to be observed may be better impressed on his memory . . .

—<sup>e</sup>. At last, Paul was given a habitation by himself, above, to the left; but still he by alternations has wanted to make a tumult. Finally, he has been brought lower down, where he does not know that he has been Paul.

4603<sup>e</sup>. There was discourse also about **Paul**: that (he) did not know what Heaven is.

4631. Concerning **Paul**.—I have spoken with **Paul** [concerning the fact] that he wants to be the introducer [into Heaven]. . . I said that if he has understood the Word according to the letter, this should be the office of Peter. . . He said that he wants to snatch this from him, and claim it for himself, because he has laboured more. **Paul** is altogether averse to Peter; and says that he understands nothing, and thus can do nothing.

**De Verbo** 3<sup>4</sup>. It has sometimes been granted me to be among the Angels of the Middle and of the Supreme Heaven. . . and I was then in an interior natural state. . . and heard things ineffable and inexpressible, as we read happened to **Paul**.

**Docu.** 232. II. I have conversed with **Paul** for an entire year; and also on the subject of what he wrote in Rom.iii.28.

### **Pavement.** *Pavimentum.*

**T.** 797<sup>3</sup>. The rammed floor of Melancthon's room was covered with a yellow, brick-like material.

**E.** 650<sup>66</sup>. By the roof is signified the inmost; by the ground, or pavement, the ultimate; and by the walls, the interiors.

### **Pay.** *Luere.*

See under **HANG**—*pendere*.

**A.** 2308. Suffers punishment. (Or pays the penalty.) **H.** 342<sup>3</sup>. 509.

10623<sup>2</sup>. Might believe that the sons are to suffer punishment for the evils of their fathers.

**D.** 4363<sup>2</sup>. In the other life, everyone fares according to his quality. . . All suffer according to what they have been.

### **Pea.** *Cicer.*

**D.Min.** 4731. Sparrows pluck up the first shoots of the peas, because they know from perception that the pea lies hidden beneath.

### **Pea.** *Pisum.* **D.** 3016.

### **Peace.** *Pax.*

#### **Peaceful, Pacific.** *Pacificus.*

**A.** 59. The Lord gives (the regenerating man) food, which is compared to 'the herb seeding seed,' and to 'the tree in which is fruit,' which are [states] of tranquillity and peace, with their delights and felicities; and this at intervals.

**S.** 5. The Lord's Kingdom. . . is called 'the Sabbath,' or eternal peace and rest. **Tr.**

90<sup>e</sup>. 'Rain,' which is presently called 'vapour,'=the tranquillity of peace, when combat ceases.

92. The nature of the tranquillity of peace of the external man, when combat, or unrest from cupidities and Falsities, ceases, can be known by no one except him who has known a state of peace. This state is so delightful, that it surpasses every idea of delight. It is not only a cessation of combat, but is the life coming from interior peace, so affecting the external man that

it cannot be described. Truths of faith, and goods of love, are then born, which derive their life from the delight of peace.

245. Such things can never come from the Fountain of mercy, peace, and goodness.

540<sup>e</sup>. Afterwards (Souls) are brought into a state of peace, even to their inmost; and they then confess that nothing of it is at all expressible, or thinkable.

925<sup>3</sup>. 'An odour of rest'=what is grateful of peace. Peace comprehends in one complex each and all things which are of the Lord's Kingdom; for the state of the Lord's Kingdom is a state of peace. In a state of peace there come forth all happy states which are from love and faith in the Lord.

1038<sup>2</sup>. The covenant itself is called in the Word, 'the covenant of peace,' for 'peace'=the Lord's Kingdom; and the Lord's Kingdom consists in mutual love, in which alone is peace. **III.**

1275. I was in a Society where there was tranquillity. . . approximating in a measure to a state of peace; but it was not peace.

1664<sup>6</sup>. The 'arms of war' are 'broken,' when, cupidities and Falsities ceasing, man comes into the tranquillity of peace. **III.**

1726. 'King of Salem'=a state of peace as to interior or rational things. 'Salem,' in the Original Language, means 'peace,' and also perfection. . . A state of peace is the state of the Lord's Kingdom: in this state the Lord's celestial and spiritual things are as in their morning and their spring; for peace is circumstanced as is the dawn in the early morning, and the spring in the spring-time. The dawn and the spring cause all things which then meet the senses to be full of joy and gladness. . . So is it with the state of peace in the Lord's Kingdom: in the state of peace all celestial and spiritual things are as it were in their dawn or vernal flower and laughter; that is, in their felicity itself. So does the state of peace affect everything; for the Lord is peace itself. 2780, Ex.

—<sup>e</sup>. When man is in the combats of temptations, he is, by alternations, gifted by the Lord with a state of peace, and is thus recreated. The state of peace is here signified by 'Salem,' and presently also by 'the bread and wine' (brought out by the king of Salem) which=celestial and spiritual things; thus a state of celestial and spiritual things in peace, which state is recreation itself.

1738. Remains are all the states of love and charity, consequently all the states of innocence and peace, with which man is gifted. These states are given to man from infancy; but less as the man advances into adult age. (Continued under **REMAINS**.)

2133<sup>e</sup>. This Glorification is performed by the angelic Societies when they are in a state of tranquillity and peace; for it then flows forth from their inmost joys, and from their felicities themselves.

2183<sup>2</sup>. Before the Natural and Rational have been conjoined, man cannot be. . . in the tranquillity of peace; for the one fights with the other.

—<sup>3</sup>. If the Rational conquers, the man then comes

into the tranquillity of peace; and, in the other life, into the peace of Heaven; whereas if the Natural conquers, then, while he lives, he appears as if he were in tranquillity; but in the other life he comes into the unrest and torment of Hell.

[A.] 2303. The angelic Spirits who were in front, above, . . . said that their state was a state of the tranquillity of peace; and that there were infants with them . . . These Spirits were of the female sex. . . With infants on earth there are at first Angels from the Heaven of innocence; but, in the succeeding age, Angels from the Heaven of the tranquillity of peace . . .

2780. A state of peace and innocence (in the Lord then.) Sig. and Ex.

— . In the state of peace in the Heavens there come forth all celestial and spiritual things; and they derive thence all their happiness, bliss, and felicity . . . It is the like with the state of innocence: this comes forth in the state of peace . . .

2786. The Lord's preparation for undergoing the most grievous and the inmost temptations, was that He put on a state of peace and innocence . . . Sig.

28267. 'Peace and rectitude' (Mal.ii.6)=both (the good of Divine love and the truth thereof).

2892. He who lives in good, and believes that the Lord rules the universe, and that from Him alone is all the good which is of love and charity, and all the truth which is of faith; nay, that from Him is life; and thus that from Him we live, move, and are, is in such a state that he can be gifted with heavenly freedom, and, with this, with peace also . . . But he who believes that he rules himself, is continually disquieted . . . 6325.

3170. The peace thereof. Sig. and Ex.

— . 'To pass the night'=to rest; and, in the internal sense, to have peace.

— . The case is this: when spiritual things are being appropriated to the natural man, the things of the cupidity of evil and of the persuasion of falsity recede, thus the things which induce unrest; and there accede the things of the affection of good and truth, thus the things which make peace; for all unrest is from evil and falsity; and all peace is from good and truth.

3384<sup>3</sup>. 'To make to dwell secure'=a state of peace.

3458. See MORNING, here.

3460. 'They went . . . in peace' (Gen.xxvi.31)=that they were content.

3574. 'Justice and peace kiss' (Ps.lxxxv.10)=they conjoin themselves.

3579<sup>4</sup>. See DEW, here.

3696. Those who are to be regenerated . . . are first of all in a state of tranquillity, or in a state of external peace; for external peace, or peace in externals, is called tranquillity; and is produced from a Divine state of peace which is inmost within it, and which comes forth in externals by this: that cupidities and Falsities are being removed; for these are what cause all unrest. Continued under TRANQUILLITY.)

—<sup>2</sup>. (Even when in temptations and vexations from the diabolical crew) he has, inmost, a state of peace;

for unless this were inmost there, he would not combat; for in the combats in which he is he continually has regard to it as the end . . . and hence it is that he conquers; and, as this state is the end, after the combats he comes into it. It is like the state of spring which succeeds that of autumn and winter . . .

—<sup>5</sup>. From these passages it is evident that a state of peace and tranquillity is described by 'to lie down.'

3780. 'Has he peace?' (Gen.xxix.6)=is not this good from the Lord's Kingdom?

—<sup>2</sup>. 'Peace,' in the supreme sense, = the Lord Himself; and, derivatively, in the internal sense, His Kingdom. Peace is the Divine of the Lord inmost affecting the good in which are those who are there. That these things are signified by 'peace,' in the Word. Ill.

— . 'The Prince of peace' (Is.ix.6) manifestly means the Lord; and 'multiplying the government and peace,' means those in His Kingdom; thus His Kingdom itself.

— . 'A habitation of peace' (Is.xxxii.18)=Heaven.

—<sup>3</sup>. 'The Angels of peace' (Is.xxxiii.7)=those who are in the Lord's Kingdom; thus the Kingdom itself; and, in the supreme sense, the Lord.

— . 'Evangelizing,' and 'making to hear peace' (Is.lii.7)=the Lord's Kingdom.

—<sup>5</sup>. In all these passages, 'peace,' in the supreme sense, = the Lord; in the representative sense, His Kingdom, and the good from the Lord there, thus the Divine which inflows into the good, or into the affections of good, which also makes, from the inmost, joys and felicities.

3887. (The celestial Angels) appear to others as infants; for a state of peace and innocence presents this appearance.

3941<sup>3</sup>. 'No peace' (Jer.xii.12)=no affecting good.

3994<sup>5</sup>. The Lord's Kingdom, and the state of peace and innocence there. Tr.

4047<sup>e</sup>. (Modest and pacific Spirits. Des.) 4048.

4213<sup>2</sup>. For those who have been conjoined as to good and truth, are in tranquillity, and in peace.

—<sup>e</sup>. For the good of love and of charity gives peace. Sig.

4393. 'Salem'=the tranquillity of peace. Ill.

—<sup>2</sup>. In the tranquillity of peace are interior truths, that is, those who are in interior truths in faith and life; but so long as they are in exterior truths, and especially while they are coming from exterior into interior truths, the state is intranquil; for they then are in the combats of temptations. Tr.

4479. 'These men are peaceable with us' (Gen.xxxiv.21)=concordance as to doctrinal things.

4681. 'They could not speak to him for peace' (Gen.xxxvii.4)=that they averted themselves from the Divine truth . . . For 'to speak for peace'=to will well to anyone; for by peace the Ancients understood, in the supreme sense, the Lord Himself; in the internal sense, His Kingdom and life, or salvation, in it; and, in the external sense, salvation, or good health, in the world.

4712. 'Go, I pray, see the peace of thy brethren'

(ver.14)=every Advent of the Lord . . . 'Peace'=salvation. Ex.

4783<sup>3</sup>. If they knew how much peace, joy, and happiness there are in charity, they would know what Heaven is.

5044<sup>3</sup>. Peace is the state of blessedness in the Heavens affecting what is good and true from the innocents. Hence the Lord is called 'the Prince of peace;' and it is said 'multiplying principality and peace,' to which there is 'no end.'

5050<sup>e</sup>. (The Societies in which there is genuine conjugal love) live in the delight of peace above all others.

5052. It is the Inmost Heaven through which the Lord insinuates conjugal love: those who are there are in peace above all others. Peace in the Heavens is like the Spring in the world, which delights all things. It is the Celestial itself in its origin.

5113<sup>3</sup>. 'The seed of peace' (Zech.viii.12)=good in the interior man.

5257. 'God shall answer peace to Pharaoh' (Gen.xli.16)=from the Divine Human through conjunction. . . (for) 'the peace' which 'God shall answer'=from the Divine Human of the Lord; 'God'=the Divine; and 'peace,' in the supreme sense, the Lord.

5396<sup>e</sup>. By this was represented how the Lord rules the disconnected and inordinated things which are without, from what is peaceful in the midst. D.1176.

5585<sup>3</sup>. 'To lift up the faces'=to give peace.

5660<sup>3</sup>. He who is gifted with a heavenly proprium, is also in tranquillity, and in peace; for he trusts in the Lord, and believes that nothing of evil can touch him, and knows that concupiscences will not infest him . . .

5662. 'He said, Peace be to you, fear not' (Gen.xliii.23)=it is well; let them not despair; (for) 'peace'=to be well.

—<sup>2</sup>. The reason 'peace'=to be well, is that it is what is inmost, and therefore that which reigns universally, in each and all things in Heaven; for peace in Heaven is like the Spring on earth, or like the dawn, which do not affect by sensible varieties, but by a universal pleasantness which inflows into each thing that is perceived, and endues with pleasantness not only the perception itself, but also every object.

— . At this day scarcely anyone knows what is the 'peace' which is mentioned in the Word; as in the benediction . . . Almost everyone believes that peace is security from enemies, and that it is tranquillity at home, and among our companions; but this peace is not meant there, but a peace which immeasurably transcends that peace. It is heavenly peace. . . No one can be gifted with this peace, except him who is led by the Lord, and is in the Lord, that is, in Heaven, where the Lord is the all in all. For heavenly peace inflows when the cupidities which originate from the love of self and of the world have been taken away; for these are the things which take away peace, for they infest the interiors of man, and cause him at last to place rest in unrest, and peace in things which cause troubles; because [they cause him to place] delight in evils. So long as man is in these, he cannot possibly

know what peace is; nor even so long as he believes that this peace is of no account. And if anyone says that this peace comes to the perception when the delights from the love of self and of the world have been taken away, he smiles. The reason is that he places peace in the delight of evil, which is opposite to peace.

—<sup>3</sup>. As peace is such, namely, the inmost of all felicities and blessednesses, and therefore the universal which reigns in each thing, the Ancients were wont to say as a common formula, Peace be to you, when they meant that it should be well; and also to ask whether they had peace, when they meant, Is it well? Refs.

5677. 'He asked them for peace' (ver.27)=the perception as to whether it is well . . . 'Peace'=to be well. 5678.

5680. 'They said, Thy servant our father hath peace' (ver.28)=the apperception of the Natural that it is well with the good *a quo*. . . 'Peace'=to be well.

5963<sup>e</sup>. For this blessedness dwells in the tranquillity of peace.

6373. See SHILOH, here.

6391. See REST, here.

6469. The sweetness of the Angels is perceived by them from the fact that they do not think and will from themselves, but from the Lord. Hence they have tranquillity, peace, and happiness.

7018. 'Jethro said to Moses, Go in peace' (Ex.iv.18)=assent and what is votive.

8455. The truth of peace adjoining itself. Sig. and Ex.

— . 'Dew'=the truth of peace . . . because it descends from heaven in the morning. Ex. This truth, called the truth of peace, is the Divine truth itself in Heaven from the Lord, which universally affects all there, and makes Heaven to be Heaven; for peace has in it confidence in the Lord, that He will rule all things, and will provide all things, and that He will lead to a good end. When man is in the faith of these things, he is then in peace; for he then fears nothing, and no solicitude about future things renders him unquiet. Into this state comes man in proportion as he comes into love to the Lord. A state of peace takes away all evil, especially self-confidence. It is believed that an evil man is in peace when he is in gladness and tranquillity from the fact that all things succeed with him. But this is not peace. It is the delight and tranquillity of cupidities, which counterfeits a state of peace; and this delight, being opposite to the delight of peace, is turned in the other life into what is undelightful; for this is what lies concealed in it . . . Peace is the inmost in all the delight, and also in the undelight, with the man who is in good. Therefore, in proportion as he puts off what is external, in the same proportion there is revealed a state of peace, and in the same proportion he is affected with happiness, bliss, and felicity, the origin of which is the Lord Himself.

—<sup>3</sup>. It may be said about the state of peace which is in Heaven, that it is such that no words can describe it, and that by no idea from the world can it come into the thought and perception of man so long as he is in the world. It is then above all sense; the tranquillity

of the lower mind, the content, and the gladness from successes, are relatively nothing; for these affect only the externals; whereas **peace** affects the inmosts of all things, the first substances, and the beginnings of substances, with man; and thence derives itself and pours itself out into the substantiated and derivative things, and affects them with what is pleasant, and also affects the origins of the ideas, and consequently the ends of life of the man, with what is prosperous and happy; and thus makes the man's mind a Heaven.

[A.] 8478<sup>4</sup>. In proportion as anyone is in the stream of Providence, he is in a state of **peace**; and also in proportion as anyone is in a state of **peace** from the good of faith, he is in the Divine Providence.

8494. 'A rest'=a state of **peace**, when there is no temptation; (for) a rest such as there was on the Sabbath days, was a representative of a state of **peace** in which takes place the conjunction of good and truth; but the six former days represented the combat and labour, and thus the temptations, which precede a state of **peace**; for after temptations there takes place a state of **peace**, and, then, the conjunction of good and truth.

8495<sup>3</sup>. The angelic state in Heaven is that they will and act nothing from themselves or from proprium, and do not even think and speak anything therefrom. Their conjunction with the Lord consists in this . . . This state with the Angels is the heavenly state itself; and, when they are in it, they then have **peace** and rest . . .

8517. 'Rest ye, everyone under himself'=a state of **peace**.

—e. When man is in a state of **peace**, he is then led by the Lord by means of good. If man were then to lead himself, even if it were by means of truth, he would dissipate the state of **peace**; and there would consequently be no conjunction.

8595. The Divine truth itself which proceeds from the Lord immediately, is not combative, but is **pacific**; for it is **peace** itself; for it proceeds from the Divine good of the Lord's Divine love . . .

8665. 'They interrogated a man his companion for **peace**' (Ex.xviii.7)=a mutual Divine celestial state; (for) 'to interrogate for **peace**'=consociation as to a Divine celestial state . . . because, in the internal sense, 'to interrogate for **peace**'=to interrogate concerning the life, and its prosperity and happiness. But 'to interrogate for **peace**,' in the supreme sense, when it is treating of Divine good and truth Divine,=consociation as to a Divine celestial state; for '**peace**,' in the supreme sense,=the Lord, and thence the state of the Inmost Heaven, where are those who are in love to the Lord, and thence in innocence. These, moreover, being in the Lord, are in **peace** above all others; and their state is called Divine celestial. Hence it is that by '**peace**' this state is meant.

8722. 'All this people will come upon their place in **peace**' (ver.22)=that those who are of the Spiritual Church will be in good, and thus will be led from good. . . . '**Peace**'=what is Divine in good; for '**peace**,' in the supreme sense,=the Lord, and thence it is that which inmostly affects good, and is the esse of the happiness of those who are in good. So long as a man

is in truth, and not as yet in good, he is in what is intranquil; but when he is in good, he is in tranquillity, thus in **peace**. The reason is that evil Spirits cannot attack good, but flee away at the first apperception of it; but they can attack truth; and hence it is that when they are in good they are in **peace**. These are the things which are signified by, 'all the people shall come upon their place in **peace**.'

8823<sup>2</sup>. The Divine truth and Divine good, in the supremes, are **peaceful** and quite free from disturbance; but when they fall down towards lower things, they become by degrees unpeaceful, and at last tumultuous. Sig.

8827. In the Inmost Heaven . . . they are in love to the Lord, and consequently in **peace** and innocence above all others.

8890. 'Not to do any work'=rest and **peace**; thus Heaven; for, when man is in Heaven, he is devoid of all sollicitude, unrest, and anxiety; and, when he is devoid of these, he has bliss.

8893. 'And rested on the seventh day'=that then there are **peace** and the good of love. 'To rest'=**peace**. . . . Before man has been regenerated, he is in intranquillity and unrest; for his natural life then fights with his spiritual life, and the former wants to dominate over the latter . . . But as soon as the good of love has been implanted, combat ceases, and rest ensues; for the man is then being introduced into Heaven, and is being led by the Lord according to the laws of order there; thus in **peace**. These things are signified by 'the rest of Jehovah on the seventh day.'

9118. As to act against conscience is to act against the new will . . . consequently against the life which man has from the Lord, it is evident that man is in the tranquillity of **peace**, and in internal bliss, when he acts according to conscience; and that he is in intranquillity and pain when he acts against it.

9274. 'The seventh day . . . '=the second state, when the man of the Church is in good, and thus in the tranquillity of **peace**.

9278<sup>3</sup>. But when man is in internal things, then, because he is in Heaven with the Lord, labour and combat cease, and he is in the tranquillity of **peace**, in which also conjunction takes place. These are the things which are signified by 'the seventh day.' 9279, Sig. and Ex.

9280. The tranquillity of **peace** in external goods and truth at the same time. Sig. and Ex.

9431. But when man is in the second state, or the state of good, he is then in rest, and in the tranquillity of **peace** . . . This state is represented by 'the seventh day,' or 'sabbath.'

9546. Thus the presence of the Lord with heavenly **peace** and joy from mercy. Sig. and Ex.

10054. 'An odour of rest'=what is perceptive of **peace**. . . 'Rest'=**peace**.

— That '**peace**,' in the supreme sense,=the Lord, and the Divine which proceeds from Him affecting from the inmost what is good in the Heavens. Refs.

10097. 'From their **peacemaking** sacrifices' (Ex.xxix.28)= . . . the acknowledgment that it is of the Lord

alone. It is said 'from the peacemaking sacrifices' because by them is signified the worship which takes place from freedom; for the peacemaking or eucharistic sacrifices were voluntary sacrifices . . .

10160<sup>o</sup>. (The Most Ancients) did not know what it is to exercise command over others from the love of self, or to heap up wealth beyond the necessities [of life] from the love of the world; and they had internal peace and at the same time external peace.

10579<sup>o</sup>. By 'the faces of Jehovah' is here meant . . . whatever is of the Divine; thus mercy, peace, and all good; but, in the universal sense, the Divine truth . . . for truth is recipient of good, thus also of mercy and peace.

10723. In the Heavens there is a communion of all goods; the peace, intelligence, wisdom, and happiness of all are communicated to each one there; and those of each are communicated to all . . .

10730<sup>o</sup>. By 'the Sabbath,' in the proper sense, are signified rest and peace; because, when the Lord had united His Human to the Divine Itself, He had peace; for then the combats had ceased, and all things in the Heavens and Hells had been reduced into order; and thus not only He had peace, but the Angels in the Heavens and men on earth also had peace and salvation.

—<sup>3</sup>. For the universal of all is that the Lord has united His Human to the Divine Itself, and that thence man has peace and salvation; and it is also a universal, that man must be conjoined with the Lord—which is effected by regeneration—in order that he may have peace and salvation.

H. 284. On the state of peace in Heaven. Chapter.

— . He who has not been in the peace of Heaven cannot perceive what the peace is in which are the Angels; and man, so long as he is in the body, cannot receive the peace of Heaven, thus cannot perceive it . . . As the peace of Heaven has been thus perceived by me, I can describe it, not such as it is in itself, because human words are not adequate, but only such as it is comparatively to that rest of the lower mind which is possessed by those who are content in God.

285. See INNOCENCE, here.

— . Peace is that from which is all the delight of good . . .

—<sup>e</sup>. Peace is the inmost of the delight from the good of innocence. Ex.

286. Whence peace comes. Divine peace is in the Lord, coming forth from the union of the Divine Itself and the Divine Human in Him. The Divine of peace in Heaven is from the Lord, coming forth from the conjunction of Him with the Angels of Heaven; and, in particular, from the conjunction of good and truth with each Angel. These are the origins of peace. (Thus) peace in the Heavens is the Divine inmost affecting with bliss all the good there, thus is that from which is all the joy of Heaven; and in its essence it is the Divine joy of the Lord's Divine love from His conjunction with Heaven, and with each one there. This joy, perceived by the Lord in the Angels, and by the Angels from the Lord, is peace. Thence, by derivation, the Angels have all bliss, delight, and happiness, or that which is called heavenly joy.

287. As these are the origins of peace, the Lord is called 'the Prince of peace,' and He says that from Him is peace, and in Him is peace; the Angels are also called 'Angels of peace;' and Heaven 'the habitation of peace.' Ill.

—<sup>2</sup>. That it is Divine and heavenly peace which is meant by 'peace,' in the Word. Ill.

— . As 'peace' = the Lord, and Heaven; and also heavenly joy, and the delight of good, salutations were . . . and are, Peace be with you. Ill.

—<sup>3</sup>. A state of peace is meant by 'Jehovah's smelling an odour of rest.' Ill. 'An odour of rest,' in the celestial sense, = the perception of peace.

— . As peace = the union of the Divine Itself and the Divine Human in the Lord, and the conjunction of the Lord with Heaven and with the Church, and with all in Heaven, and also with all in the Church who receive Him, the Sabbath has been instituted for a remembrance of these things, and has been named from rest, or peace, and has been the most holy representative of the Church, and on this account the Lord has called Himself 'the Lord of the Sabbath.' Ill.

288. As the peace of Heaven is the Divine inmost affecting with bliss the good itself which is with the Angels, it does not come to their manifest perception, except by a delight of heart when they are in the good of their life; and by a pleasantness when they hear truth which is concordant with their good; and by a cheerfulness of mind when they perceive their conjunction. From this, however, it inflows into all the acts and thoughts of their life; and there presents itself as joy, in the external form also.

—<sup>2</sup>. But peace in respect to its quality and quantity, differs in the Heavens according to the innocence of those who are there; since innocence and peace walk hand in hand; for . . . innocence is that from which is all the good of Heaven, and peace is that from which is all the delight of that good. (Thus) what has been said concerning the state of innocence in the Heavens . . . may also be said concerning the state of peace; because innocence and peace are conjoined as are good and its delight; for good is felt by its delight, and delight is known from its good. (Therefore) the Angels of the Third Heaven are in the third or inmost degree of peace . . . and the Angels of the lower Heavens are in a less degree of peace.

—<sup>3</sup>. That innocence and peace are together, as are good and its delight, may be seen also with infants; who, being in innocence, are also in peace; and, as they are in peace, all things with them are full of sport. But the peace with infants is external peace; and internal peace . . . is not given except in wisdom; and, as it is given in wisdom, it is given in the conjunction of good and truth . . . Heavenly or angelic peace is given also with men who are in wisdom from the conjunction of good and truth, who, from it, perceive themselves to be content in God; but so long as they live in the world, it lies concealed in their interiors; but is revealed when they leave the body behind, and enter Heaven; for the interiors are then opened.

289. As Divine peace comes forth from the conjunction of the Lord with Heaven; and, in special, with every Angel from the conjunction of good and truth,



therefore the Angels, when they are in a state of love, are in a state of **peace**; for good is, then, conjoined with truth with them . . . The like takes place with a man who is being regenerated: when there comes forth with him the conjunction of good and truth, which takes place especially after temptations, he then comes into a state of delight from heavenly **peace**. (Continued under DAWN.)

[H.] 290. I have spoken with the Angels about **peace**, and have said that in the world it is called **peace** when wars . . . cease, and when enmities and discords between men cease; and that it is believed that internal **peace** is the rest of the lower mind when cares are removed, and most especially the tranquillity and delight from the success of Things. But the Angels said that (these latter things) appear as of **peace**, but are not of **peace** except with those who are in heavenly good, because **peace** is not given except in this good; for **peace** inflows from the Lord into their inmost, and descends from their inmost, and flows down into their lower things, and presents rest of mind, tranquillity of the lower mind, and joy therefrom. But with those who are in evil, **peace** is not given. There does indeed appear as it were rest, tranquillity, and delight, when things succeed according to their wishes, but it is external and not at all internal; for interiorly there burn enmities, hatreds, revenges, and many evil cupidities . . .

W. 105<sup>2</sup>. Hence there is perpetual spring in all the angelic Heavens, from which the Angels are in a state of **peace**; for this state corresponds to the time of spring on earth.

P. 41. This happiness rarely manifests itself in the world; because . . . the Natural does not communicate with the Spiritual by continuity, but by correspondences; and this latter communication is not felt except by a certain rest and **peace** of the lower mind, especially after combats against evils . . .

R. 12. 'Grace be unto you and **peace**' (Rev.i.4)=a Divine salutation. . . That '**peace** be unto you' was a salutation of the Lord to the disciples, thus a Divine salutation. III. And by the Lord's command it was the salutation of the disciples to all to whom they were to enter (Matt.x.11-15).

306. 'To him who sat upon him it was given to take **peace** from the earth' (Rev.vi.4) = charity, spiritual security, and internal rest taken away. By '**peace**' are signified all things in the complex which are from the Lord, and thence all things of Heaven and the Church, and the blessednesses of life in them. These belong to **peace** in the supreme sense. That '**peace**'=charity, spiritual security, and internal rest, follows from this; for, when man is in the Lord, he is in **peace** with the neighbour, which is charity; and is in protection against the Hells, which is spiritual security; and when he is in **peace** with the neighbour and in protection against the Hells, he is in internal rest from evils and falsities. As, therefore, all these things are from the Lord, it may be evident what is signified by '**peace**,' both in general and in special, in the following passages. III.

—<sup>e</sup>. That **peace** is that which inmost affects with bliss every good. Ref.

640. 'That they may rest' (Rev.xiv.13)=that they

will have **peace** in the Lord. By **peace** is meant rest of the soul from not being infested by evils and falsities, thus by Hell . . . Hence by 'they shall rest from their labours,' is signified that those who afflict their soul and crucify their flesh, in the world, for the sake of the Lord and of eternal life, will have **peace** in the Lord; for the Lord says: 'In Me ye shall have **peace**; in the world ye shall have tribulation' (John xvi.33); 'My **peace** I leave with you, My **peace** I give unto you; not as the world giveth give I unto you' (John xiv.27).

949<sup>2</sup>. For 'reward' is the intrinsic bliss which is called **peace** . . .

M. 16<sup>e</sup>. The Prince (then rose from table) and said **Peace**.

155a<sup>e</sup>. This General, which we have from our wives, is like the serenity of **peace**.

180. That the states of (love truly conjugal) are innocence, **peace**, tranquillity, etc. Ex.

—<sup>e</sup>. Innocence and **peace** are of the soul; tranquillity is of the mind . . .

207<sup>7</sup>. The delight of use . . . causes him to be in eternal **peace**, and in the rest of **peace**.

218. That in itself the intelligence of women is modest, elegant, **pacific**, etc. Ex.

222<sup>2</sup>. There are many spheres which proceed from the Lord; as . . . a sphere of innocence and **peace** . . . but the universal of all is the conjugal sphere, because this is also the sphere of propagation, and is thus the pre-eminent sphere of the conservation of the universe . . .

285. That (conjugal semblances) are for the sake of **peace** in the house. Ex.

—<sup>2</sup>. Besides, **peace** and tranquillity give serenity to their minds, and, dispose them to receive gratefully the kindnesses offered by their wives . . .

316. I look at you (said the guard) in order to see whether the delight of **peace** which is in your face derives anything from the delight of conjugal love . . .

394. That the sphere (of the love of infants) is also a sphere of innocence and **peace**. Ex.

— . Innocence and **peace** are the two inmost things of Heaven. They are called inmost things, because they proceed immediately from the Lord; for the Lord is innocence itself and **peace** itself . . . From **peace**, He says, '**Peace** I leave you; My **peace** I give you' (John xiv.27); and it is also meant by 'the **peace**' with which they were to salute a city or a house . . . Another reason why innocence and **peace** are the two inmost things of Heaven, is that innocence is the esse of all good, and **peace** is the bliss of all the delight which is of good.

399. That the state of rational innocence and **peace** with parents towards their infants, is that they know nothing, and can do nothing from themselves . . . and that this state successively recedes as they know and can do from themselves . . . Ex.

T. 303. In the celestial sense, by this (Third) Precept is meant conjunction with the Lord, and **peace** then, because protection from Hell; for by the Sabbath is signified rest; and, in the supreme sense, **peace**. III.

304. Heavenly **peace**, in relation to the Hells, so that evils and falsities do not rise from them and invade,

may be compared in many respects to natural peace ; as to peace after wars, when everyone lives in security from enemies, and lives safe in his city, in his house, and in his own property and gardens. (Other comparisons made.)

571. In proportion as the good of love acts the first part, and the truths of faith the second . . . the man acts from charity, and speaks from faith, and feels the good of charity, and perceives the truth of faith, and is then in the Lord, and in peace, and thus is regenerate.

599<sup>e</sup>. After redemption, the Lord gifted with peace those who had believed in Him . . . and in like manner after temptation He gives to man to feel peace, that is, gladnesses of the lower mind, and solace.

Ad. 3/6923. Gladness, tranquillity, etc., are not peace : they are below peace ; and, relatively to peace itself, are as it were nothing.

6924. In peace there is nothing at all of quiescence ; but there is life itself . . .

6925. By the Divine mercy . . . it has been granted me to experience something of this peace ; but I sacredly attest that no language can ever express it ; for it is the complex of all felicities, with the highest [degree of] life, without the life which is wont to arise from concupiscences, the pleasures of the body, care, and anxiety about future things. It is to be in the bosom of God Messiah.

D. 370. What corporeal peace is.—Corporeal peace is indeed the health of the body and all its members ; but, besides this, it is also a delicious and perceptible peace of the whole body, which has been shown me by the aetnal and perceptible operation of Spirits according to the viscera of the body, and in conformity with the formation of the viscera of the body. Hence is corporeal peace.

446. I have experienced this day . . . that there was not the least thing which did not take place by the auspices and direction of God Messiah, being to the best end. From this I could conclude what the Angelic is, and also what peace is, because [one] acquiesces in every most minute particular.

1728. (Those who constitute the *pia mater*) are modest, pacific . . .

2102. Concerning peace. I was in a species of peace, and was therefore removed from the cupidities which Spirits would insinuate, at which they wondered, and said, How in that way could I have any life . . .

3878. Concerning a peaceful state (which a Spirit was in). Des. and Ex.

4763<sup>2</sup>. (Charles XII.) was admonished to make peace . . .

5994. Concerning peace in the world, and whether there is peace. I saw chariots in a long series along a way : it was said that peace has now been made on earth. This was seen on the 12th of June [1760, or 1761], the body being awake.

D. Min. 4696. A state of tranquillity and peace is from no other source than that the Angel perceives that all things inflow ; also that evil is not his, and neither

is good ; thus he is in peace, and yet he as it were appropriates good.

E. 22. 'Grace be to you and peace'=the delight of truth and of good . . . 'Peace'=the delight of the good of innocence and of love.

340<sup>11</sup>. Heaven and eternal happiness, which the Lord gives through His Divine truth and His Divine good, are meant by, 'and give thee peace' (Num.vi.26).

—<sup>13</sup>. 'Peace upon Israel' (Ps.cxxviii.6)=all spiritual good in general and in special (upon) the Church.

355<sup>5</sup>. The instauration of the Church with the gentiles is signified by, 'He shall speak peace unto the nations' (Zech.ix.10) . . . 'Peace'=the good of love to the Lord, and thence all things of the Church. 357.

365. 'To take peace from the earth'=the consequent disagreements.

—<sup>4</sup>. For 'peace'=the peacefulness of the mind and the tranquillity of the lower mind from the conjunction of good and truth ; hence 'to take away peace'=the unpeacefulness and intranquillity from their disjunction, from which come intestine disagreements. Ex.

—<sup>5</sup>. Hence it is that by 'peace,' in the supreme sense, is signified the Lord ; in the relative sense, Heaven and the Church in general ; and also Heaven and the Church in particular with each person. III.

—<sup>7</sup>. By 'peace' (in the words, 'in Me ye shall have peace') is meant also internal delight from conjunction with the Lord, whence are Heaven and eternal joy. Ex.

—<sup>8</sup>. Their saying, 'Peace be to this house' (Luke x.5)=that they should know whether those there received the Lord, evangelized concerning the Lord, and thence concerning Heaven, heavenly joy and eternal life ; for all these things are signified by 'peace:' and those who had received are meant by 'the sons of peace,' upon whom their peace should rest. But that if they did not acknowledge the Lord, and thence did not receive the things which are the Lord's or which are of peace, it should be taken away from them, is signified by their peace returning to them again if the house or city were not worthy.

—<sup>9</sup>. 'If thou hadst known . . . the things which belong to thy peace' (Luke xix.42), that is, which belong to eternal life and happiness which are from the Lord alone ; for by 'peace' is meant Heaven and heavenly joy through conjunction with the Lord.

—<sup>10</sup>. Their illustration in Divine truths through the reception of the Lord and conjunction with Him, whence are Heaven and eternal happiness, is meant by 'the way of peace' (Luke i.79).

—<sup>11</sup>. 'Peace in Heaven and glory in the highests' (Luke xix.38)=that those things which are signified by 'peace' are from the union of the Divine Itself and the Divine Human, and are thence in Angels and men from conjunction with the Lord ; for when the Hells had been subjugated by the Lord, peace was made in Heaven, and then those there had Divine truth from the Lord, which is 'glory in the highests.'

— As 'peace,' in the internal sense of the Word, =the Lord, and thence Heaven and eternal life, in special, the delight of Heaven originating from conjunction with the Lord, therefore the Lord, after His resur-

rection, when He appeared to His disciples, said to them, 'Peace be unto you' (Luke xxiv.36; John xx.19, 21,26).

[E.365]<sup>12</sup>. Protection thereby from evils, and thence Heaven and eternal happiness, are meant by 'and give thee peace' (Num.vi.26); for when evils and falsities have been removed, and no longer infest, the Lord inflows with peace, in which, and from which, is Heaven, and delight infilling with blessedness the interiors of the mind; thus heavenly joy.

—<sup>13</sup>. Here (Ps.iv.6-8) is described the peace which those have who are in conjunction with the Lord through the reception of the Divine good and Divine truth from Him; and that it is peace in which, and from which, is heavenly joy. . . As peace is in them, and from them, it is said, 'In peace I together lie down and sleep; for Thou Jehovah makest me dwell secure.' By 'peace' is signified the internal delight of Heaven; by 'security,' the external delight. . .

—<sup>14</sup>. Whence peace is, that is, whence are Heaven and heavenly joy, is here described (Lev.xxvi.3,4,6). Peace, regarded in itself, is not Heaven and heavenly joy, but these are in peace and from peace. For peace is like the dawn, or like the Spring, in the world, which dispose human minds to receive in the heart delights and pleasantnesses from the objects which appear before the eyes; for it is this which delights and pleases. And as, in like manner, all things of Heaven and of its joy are from Divine peace, these also are meant by peace. . . As man has Heaven from living according to the precepts. . . it is said, 'If ye walk in My statutes, and observe My precepts, and do them, I will give peace in the land' . . .

—<sup>15</sup>. By 'the multitude of peace' with which they shall be 'deliciated' (Ps.xxxvii.11) are signified the delights which follow temptations. . . That from the conjunction of good and truth man has the delight of peace, is meant by, 'Mark the perfect one, and behold the right; for the end to the man is peace' (ver.37).

—<sup>16</sup>. 'The mountains shall bring peace to the people . . .' (Ps.lxxii.3). . . From (the signification of these words) it is evident that by 'peace' is meant the heavenly joy which is from conjunction with the Lord by love. . . 'In his days shall the just flourish'=who is in the good of love; hence it is said, 'and much peace' (ver.7) for peace is from no other source than the Lord, and His conjunction with those who are in the good of love.

—<sup>17</sup>. As from Him are the Divine good and the Divine truth, He is called 'the Prince of peace' (Is.ix.); and it is said, 'in multiplying government and peace there shall be no end;' 'government' is said from the Divine truth, and 'peace,' from the Divine good conjoined with the Divine truth; hence he is called 'the Prince of peace;' 'Prince' being predicated of truths . . . and 'peace,' of the conjunction of good and truth.

—<sup>18</sup>. As 'peace' is mentioned in very many passages of the Word, and the explication must be applied to the . . . subject of which it is predicated, and as its signification thence appears various, I will state, in sum, what peace means, lest the mind be carried about in all directions. Peace is the bliss of heart and soul which originates from the conjunction of the Lord with Heaven

and with the Church; and this from the conjunction of good and truth with those who are there, whence there is no longer the combat of evil and falsity against good and truth. . . Hence is peace, in which take place all fructification of good and multiplication of truth, consequently all wisdom and intelligence; and, as this peace is from the Lord alone, and, from Him, with the Angels in Heaven, and with men in the Church, therefore by 'peace,' in the supreme sense, is meant the Lord; and, in the relative sense, Heaven and the Church, and therefore good conjoined with truth with those who are there. From these things an idea may be had of the signification of 'peace' in the following passages.

—<sup>19</sup>. 'Seek peace and pursue it' (Ps.xxxiv.14); 'peace'=all things which are of Heaven and the Church, whence is the happiness of eternal life, and as this is solely with those who are in good, it is said, 'Depart from evil, and do good.'

—<sup>20</sup>. 'Much peace have those who love Thy law . . .' (Ps.cxix.165). 'Peace'=heavenly bliss, happiness, and delight; and as these are given solely with those who love to do the Lord's precepts, it is said, 'Much peace have those who love Thy law; I have awaited Thy salvation, O Jehovah, and have done Thy precepts.' That such have no infestation from evils and falsities, is signified by, 'and nothing shall offend them.'

—<sup>21</sup>. As peace is from Jehovah alone, that is, from the Lord, and in doing good from Him, it is said, 'Jehovah, dispose peace for us; for Thou hast wrought all our works for us' (Is.xxvi.12).

—<sup>22</sup>. As peace is from the Lord, and in Heaven from Him, the Angels are called 'The Angels of peace;' and as there is no peace for those on earth who are in evils and the derivative falsities, it is said that 'they weep bitterly . . .' (Is.xxxiii.7).

—<sup>23</sup>. As there is peace for those who live according to the Lord's precepts, and not for those who do not so live, it is said, 'Would that thou hadst hearkened to My precepts, and thy peace should have been as a river; there is no peace to the wicked' (Is.xlviii.18,22); 'peace as a river'=in abundance.

—<sup>24</sup>. 'The covenant of peace' (Is.liv.10)=heavenly joy from conjunction with the Lord. 'The sons who shall be taught of Jehovah, and who shall have great peace' (ver.13)=those in the New Heaven and New Church who will be in truths from good from the Lord: that they will have eternal bliss and happiness.

—<sup>25</sup>. 'To make a covenant of peace with them' (Ezek.xxxvii.26)=heavenly joy and eternal life for those who have been conjoined with the Lord. —<sup>27</sup>.

—<sup>26</sup>. 'The covenant of life and of peace' (Mal.ii.5) = the union of the Divine Itself with His Divine Human, from which union are all life and peace. . . The union itself which was effected in the world, is meant by, 'he walked with Me in peace and rectitude.'

—<sup>28</sup>. Those are called 'a seed of peace' (Zech.viii.12) with whom there is the conjunction of good and truth. . . The conjunction of truth and good is further described by, 'Speak ye the Truth a man with his companion; judge the Truth and the judgment of peace in your gates; only love Truth and peace' (ver.16,19). By 'the Truth' is signified truth; by 'the judgment of peace,' and by 'peace,' is signified its conjunction with good.

—<sup>29</sup>. 'Jehovah shall speak peace to His people, and to His saints' (Ps.lxxxv.8)=that He will teach and give conjunction with Himself through the conjunction of good and truth with them. By 'peace' are signified both these conjunctions. . . Both these conjunctions are further described by, 'Mercy and Truth shall meet; justice and peace shall kiss each other' (ver.10). Ex.

—<sup>30</sup>. 'How delightful upon the mountains are the feet of him . . . that causeth to hear peace' (Is.lii.7). . . By 'peace,' here, is signified the Lord Himself, and thence Heaven for those who are conjoined with Him. . . As the conjunction of truth and good from conjunction with the Lord is signified by 'peace,' it is said, 'of him that causeth to hear peace' . . .

—<sup>31</sup>. 'The chastisement of our peace was upon Him' (Is.liii.5)= . . . the Lord's frightful temptations . . . By 'peace,' therefore, is here signified Heaven and eternal life for those who are conjoined with Him.

—<sup>32</sup>. To be spiritually healed is to be [healed] from evils and falsities, and as this is effected by the Lord through truths, it is said, 'I will reveal unto them an abundance of peace and of truth' (Jer.xxxiii.6).

—<sup>33</sup>. 'He will redeem my soul in peace' (Ps.lv.18) =salvation through conjunction with the Lord.

—<sup>35</sup>. 'Seek ye the peace of Jerusalem . . .' (Ps.cxxii.6). . . By 'peace' is meant everything of doctrine and worship; for when these are from a heavenly origin . . . they are from peace, and in peace; whence it is evident what is meant by, 'Seek ye the peace of Jerusalem.' And as those who are in this peace are called 'those of rest,' it is added, 'let them rest that love thee,' namely, those who love the doctrine and worship of the Church. By 'peace be in thy bulwark, and rest in thy palaces,' is signified in the exterior and in the interior man.

—<sup>36</sup>. 'Who setteth thy border peace' (Ps.cxlvii.14) =all things of Heaven and the Church . . .

—<sup>37</sup>. As all these things are . . . through the peace which is from the Lord, it concludes with: 'that thou mayest see peace upon Israel' (Ps.cxxviii.6).

—<sup>38</sup>. Jerusalem is here called 'Salem' (Ps.lxxvi.2) because by 'Salem' is meant peace, from which Jerusalem also is named. The reason it is so named, is that 'peace'=all those things which have been stated above, in sum. —.

—<sup>39</sup>. That all these things shall be in abundance from conjunction with the Lord, is signified by, 'Behold, I spread peace abroad over her like a river' (Is.lxvi.12).

—<sup>40</sup>. Peace is called 'the work of Jehovah' (Is.xxxii.17) because it is solely from the Lord . . . 'A habitation of peace' (ver.18)=Heaven where the Lord is . . .

—<sup>41</sup>. That the Lord will reign through the good of love, is signified by, 'I will make thy government peace, and thine exactors justice' (Is.lx.17) . . . 'Peace' =the Lord.

—<sup>42</sup>. As peace is with those who are in the conjunction of good and truth from the Lord, and as evil destroys good, and falsity truth, thus also peace, it follows that there is no peace with those who are in evils and falsities. It does indeed appear as if there were peace with them when they succeed in the world; and they also then seem to themselves as if they were of

a contented mind; but this peace is apparent solely in their extremes, while interiorly there is no peace; for they think about honour and gain without end, and cherish in their minds cunning, deceit, enmities, hatreds, revenges, and many like things, which, unknown to themselves, rend and devour the interiors of their minds, and thence also the interiors of their bodies.

—<sup>43</sup>. That those have peace who are in good and the derivative truths; and that those have no peace who are in evils and the derivative falsities. Ill.

—<sup>44</sup>. As peace in its first origin is from the union of the Divine Itself and the Divine Human in the Lord, and thence from the Lord in His conjunction with Heaven and with the Church, and with everyone there in the conjunction of good and truth, therefore the Sabbath, which was the most holy representative of the Church, was so called from rest or peace; and therefore also the sacrifices called 'pacific' were commanded. Ill.

401<sup>9</sup>. 'Peace' (Ps.lxxii.7) is said of the good of love.

405<sup>8</sup>. 'To evangelize peace'=to preach the Lord's Advent; for by 'peace,' in the supreme sense, is signified the Lord.

650<sup>51</sup>. 'A covenant of peace' (Ezek.xxxiv.25)=conjunction with the Lord by the Divine things which proceed from Him, which are the goods of love and the truths of doctrine from the Word; thus through the Word.

—<sup>58</sup>. 'Peace in the Land . . .' (Lev.xxvi.6)=protection from the irruption of falsity in the Church . . .

695<sup>13</sup>. 'No peace' (Zeeh.viii.10)=infestation by evils and the derivative falsities . . .

—'. 'The seed of peace' (ver.12)=the truth of Heaven and of the Church which is from the Lord. This is called 'the seed of peace,' because it protects against the Hells, and gives security.

725<sup>8</sup>. 'When thou drawest nigh unto a city to fight against it, thou shalt invite it to peace . . . If it do not accept . . . thou shalt smite every male of it with the edge of the sword . . .' (Deut.xx.10,12,13) . . . 'Not to accept peace'=not to agree with the truths and goods of the Church . . .

997<sup>4</sup>. As conjugal love in its first essence is love to the Lord from the Lord, and thence is also innocence, therefore also conjugal love is peace such as is in Heaven with the Angels; for, as innocence is the esse itself of all good, so peace is the esse itself of all the delight from good, consequently it is the esse itself of all the joy between consorts. Now, as all joy is of love, and as conjugal love is the fundamental love of all the loves of Heaven, therefore peace itself resides principally in conjugal love. As peace is the bliss of the heart and soul originating from the conjunction of the Lord with Heaven and the Church—thus also from the conjunction of good and truth when there ceases all the combat of evil and falsity with good and truth—and as conjugal love descends from these conjunctions, therefore all the delight of this love descends and derives its essence from heavenly peace. This peace also shines forth as heavenly bliss from the faces of consorts in the Heavens who are in this love, and look at each other from this love. Nor can such a heavenly [principle],

which inmosty affects the delights of the loves, and which is called **peace**, be given with any others than those who can be inmosty conjoined . . .

[E.] 999<sup>2</sup>. From love truly conjugal there is power and protection against the Hells, because against the evils and falsities which ascend from the Hells . . . Hence it is that through conjugal love man has **peace**, which is the inmost joy of the heart from security from the Hells in every way, and from protection from the infestations of evil and falsity thence.

1003<sup>3</sup>. In place of the innocence and **peace** which those have who live in chaste marriages, there are deceit and no **peace** with those who live in adulteries.

**D. Wis.** iii.1<sup>2</sup>. While man is in the womb, he is in innocence . . . and in like manner is in a state of **peace**. The reason is . . . that the Divine love and the Divine wisdom are innocence itself and **peace** itself.

3. In spring and summer, heat co-operates with light, and light with heat, and causes vegetation and germination. In like manner in a state of **peace** and tranquillity, love co-operates with wisdom, and wisdom with love, and produces and forms. This is done in the embryo and in man.

**Coro.** liii. In this New Church there will be spiritual **peace** . . .

21<sup>10</sup>. The goal of redemption and the palm of the redeemed is spiritual **peace**.

### Peacock. *Pavo*.

**T.** 487<sup>2</sup>. Over it we have strewed feathers borrowed from the wings of **peacocks**.

**E.** 514<sup>7</sup>. 'Ivories, apes, and **peacocks**' (1 Kings x.22) = the truths and goods of the External Church.

1200<sup>2</sup>. The **peacock** is a bird of an intermediate character, which appears in the World of Spirits.

**Coro.** 30<sup>2</sup>. The natural man separated from the spiritual is like . . . a screech owl beside a **peacock**.

### Peak. *Cacumen*.

See SUMMIT.

**A.** 9422. By the **peak** of Sinai, where Jehovah was, (Ex. xix.20) is signified the highest or inmost of the Law or Word . . .

9434. By Mount Sinai is signified Heaven; and, by its highest part, which is called the head, and the **peak**, is signified its inmost.

10606. 'The head,' or **peak** of Mount Sinai = the Inmost Heaven, where is Divine love. H. 188(e).

**D.** 5182. The mountains (in Heaven) are elevated even to a **peak**; and those who are in the highest of the mountain are the best of that kind . . . The **peak** is in the middle. De Conj. 70.

5232. The **peaks** of the mountains became continuous . . .

### Pear. *Pirum*.

**T.** 109<sup>3</sup>. The state of the Church before the Lord's Advent may be compared to the skin of . . . a **pear**, etc., and its flavour. But the state of the Church after

His Advent may be compared to the inner parts of these fruits, and to their flavour.

**D.** 3858. Mentioned.

### Pearl. *Margarita*.

### Pearly. *Margariticus*.

**A.** 1116<sup>2</sup>. They live in an aura of . . . resplendent **pearly** light . . .

1625. Variations of colour in a lucid **pearly** plane, seen.

2967<sup>7</sup>. 'A beautiful **pearl**' (Matt. xiii.45) = charity, or the good of faith.

5886<sup>4</sup>. 'A **pearl**' (id.) = truth. E. 444<sup>10</sup>.

7620<sup>e</sup>. (The bird) became stony; at first of a **pearly** colour . . .

**H.** 307<sup>2</sup>. Its 'twelve gates' which were 'of **pearls**' = introductory truths; for **pearls** = such truths.

**R.** 727. 'With **pearls**' (Rev. xvii.4) = the Knowledges of good and truth which are of the Word with them. By 'pearls,' in the spiritual sense, are signified the Knowledges of good and truth both celestial and spiritual, which are from the Word; in special, from the sense of its letter . . . Ill.

—e. 'The one precious **pearl**' = Knowledge concerning the Lord.

772<sup>2</sup>. '**Pearls**' (Rev. xviii.12) correspond to the Knowledges of (spiritual goods and truths).

899. '**Pearls**' (Rev. xxi.21) = the Knowledges of truth and good. Through these is man introduced into the Church.

916. 'The twelve gates were twelve **pearls**; and each of the gates was of one **pearl**' (id.) = that the acknowledgment and Knowledge of the Lord conjoin into a one all the Knowledges of truth and good which are from the Word, and introduce into the Church. . . 'Twelve **pearls**' = the Knowledges of truth and good in sum. Hence it was that the gates were '**pearls**.' The reason 'each of the gates was of one **pearl**,' is that all the Knowledges of truth and good, which are signified by 'gates,' and by '**pearls**,' relate to one Knowledge, which is their containant, and which one Knowledge is the Knowledge of the Lord. Ex.

—e. 'The one precious **pearl**' = the acknowledgment and Knowledge of the Lord.

**T.** 642. It would be like a **pearl** fastened to a swine's snout.

**D.** 3213. A **pearly** aura.

3247. It was then like a **pearly** bird.

3496<sup>2</sup>. A **pearly** influx.

3875<sup>2</sup>. Knowledges which do not come forth from affection are like such inanimate **pearly** birds.

—e. Such is the **pearly** bird. 3883<sup>e</sup>.

3881<sup>2</sup>. To speak without affection is also a **pearly** bird. . . For a **pearly** bird = thought without affection.

**E.** 717<sup>6</sup>. 'The twelve **pearls**' of which were the gates = ultimate Divine truths, which are the truths of the sense of the letter, upon which the doctrine of that Church is founded, and through which man is intro-

duced as through gates. The reason the 'foundations' are said to be of precious stones, and the 'gates,' of 'pearls,' is that the sense of the letter contains in it a spiritual sense, thus the light of Heaven . . .

840<sup>o</sup>. 'Pearls' (Matt.xiii.)=Knowledges, and also truths themselves; and 'one precious one'=the acknowledgment of the Lord; and 'to sell all that he had'=to alienate all things which are of the love of proprium; and 'to buy it'=to procure for ourselves that Divine truth. 863.

1044. 'With pearls' (Rev.xvii.4)=the appearance in externals as if they were in the Knowledges of good and truth, when yet in internals they are in the knowledge of evil and falsity. 'Pearls'=the Knowledges of good and truth; and thence, in the opposite sense, the knowledge of evil and falsity, from which they have cunning and malice. 1167.

—<sup>3</sup>. That 'pearls'=the Knowledges of good and truth. Ill.

—'. 'Pearls' (Matt.xiii.)=the Knowledges of good and truth, for these are the truths of the natural man; and 'one precious pearl'=Knowledge concerning the Lord, and concerning His Divine. That 'going away he sold all things he had, and bought it'=that he rejected proprium, in order to receive life from the Lord.

—<sup>4</sup>. 'Swine'=filthy loves such as are in the Hells of adulterers. As these are in the infernal marriage . . . they utterly reject truths and goods and their Knowledges . . . and therefore it is said, 'Cast ye not your pearls before swine, lest they trample them under their feet . . .' (Matt.vii.6).

1142. 'Of precious stone and of pearl' (Rev.xviii.12) =the profaned Knowledges of truth and good from the Word. 'Precious stone'=the Knowledges of truth . . . and 'pearl,' the Knowledges of good. And, as these Knowledges are scientific truths or truths of the natural man, therefore by 'precious stones' are signified the truths through which are goods; and by 'pearls,' the goods through which are truths . . .

### Pearl. *Perla*.

T. 459<sup>13</sup>. Like a pearl which looks like the eye of a boiled fish.

D. 3925. Their speech fell as it were into pearls. There was seen from them an aura as it were of smaller pearls of various colours.

### Pearl. *Unio*.

A. 1621. There are atmospheres as of great pearls transparent from their centres, and shining with the brightest colours.

P. 316<sup>e</sup>. They would be consumed, like pearls cast into ordure or acid.

R. 926<sup>2</sup>. The image held in its left hand a chain of pearls.

M. 20<sup>3</sup>. The bridegroom . . . fastened . . . the necklace of pearls round the bride's neck.

42<sup>4</sup>. The bracelets (of the Angel wife) were of pearls.

T. 184<sup>e</sup>. The Divine Trinity is like a pearl of the greatest price; but when it is divided into Persons, it is like the pearl divided into three parts . . .

### Pebble. *Calculus*.

R. 121. 'I will give him a white pebble' (Rev.ii.17) =truths favouring and united to good. 'A white pebble'=this, because in judgments the votes were collected by means of pebbles; and by white ones those which were confirmatory. E.147.

### Pebble. *Lapillus*.

A. 2850. The pebbles (or little stones) of which sand is made, in the internal sense, are scientifics.

D. Min. 4692. (That there is no such thing as fate, shown by the placing of pebbles.)

### Peculiar. *Peculiaris*.

A. 793. There are words peculiar to spiritual things, and words peculiar to celestial things.

1486. Each thing has its own peculiar signification. 1610. 2165<sup>3</sup>. 2212. 7465.

8307<sup>2</sup>. The Lord's mercy is . . . peculiar towards those who abstain from evils.

9383. There is one state which is peculiar and proper to the internal man . . . and another which is peculiar and proper to the external man . . .

H. 309. This has been treated of in a special work. 417.R.Pref.<sup>2</sup>.

364. There is no peculiar mercy for the one more than for the other.

385. They infested me with a peculiar skill.

387. Each Society discharges its peculiar office.

W. 105<sup>e</sup>. This is peculiar in that World. P.29. M.354. J.(Post.)10.

M. 80<sup>2</sup>. The Conjugal is peculiar and proper to a Christian man.

D. 3169. He condemned all but those . . . joined to him by peculiar friendship.

4187. Everyone has a peculiar life, into which he comes in the other life. 4188.

4418. Augustus has a peculiar sphere of authority . . .

4419. It was a peculiar punishment of laceration.

4564. In a peculiar Hell . . . D.Min.4807.

4755. Each Society of Heaven has its own peculiar respiration . . . D.Wis.vii.2.

5858<sup>2</sup>. This with peculiar art. 5860<sup>e</sup>.

D. Min. 4753. Such become witches of a peculiar kind . . .

4812<sup>e</sup>. It is a peculiar language in which it is written.

D. Wis. vii.2<sup>e</sup>. Those who designate a peculiar place somewhere for the soul . . .

### Peculiar treasure. *Peculium*.

A. 8768. 'Then ye shall be a peculiar treasure unto Me from all peoples' (Ex.xix.5)=that then Divine truth will be with them above others; (for) 'to be the peculiar treasure of Jehovah'=to be the Lord's; for a peculiar treasure is a property and thus a possession . . .

### Pedestal. *Stylobata*.

A. 9163<sup>4</sup>. As a column rests on its pedestal. R.463<sup>7</sup>.

T. 121<sup>3</sup>. As with one sitting upon a throne when its pedestals are taken away.

600<sup>e</sup>. Compared to a column without a pedestal.

### Pedigree. *Stemma*.

M. 250<sup>e</sup>. In the Heavens . . . virgins given in marriage do not know of what pedigree they are.

T. 300. No one there retains the name he had received from his father or ancestors.

320. Proclaim that they are noblemen from an ancient pedigree.

724<sup>e</sup>. Those who derive their pedigree from the Lord through regeneration.

### Peel. *Decorticare*.

### Peeling. *Decortatio*.

A. 4015. 'He peeled in them white peelings' (Gen. xxx.37)=the disposition of the power of interior truth; (for) 'to peel,' and 'peelings'=the drawings off of exterior things, in order that interior things may be laid open. 4016.

### Peel. *Putamen*.

A. 10194. Like a shell without a kernel.

10276<sup>3</sup>. Like the peel of a tree, flower, fruit, or seed, without their interiors.

T. 76<sup>3</sup>. As shells encompass kernels.

### Peeled. *Expilatus*.

E. 331<sup>5</sup>. By 'a people pulled asunder and peeled' (Is.xviii.7) are signified those with whom truths have been taken away, changed, or perverted, by those who are in falsities of doctrine.

### Peg. *Pavillus*.

A. 8990<sup>e</sup>. That 'a peg,' or 'nail,'=affixion or adjunction. Ill.

9777. 'All the pins thereof, and all the pins of the court, shall be of brass' (Ex.xxvii.19)=all the things which conjoin together and strengthen both Heavens, the Middle and the Ultimate, through good; (for) 'pins'=things which conjoin together and strengthen. —<sup>2</sup>, Ill.

T. 524<sup>2</sup>. Unless poisonous serpents were held tight with pegs . . .

### Pegasus. *Pegasus*.

A. 2762<sup>e</sup>. At this day too the Intellectual is described by Pegasus . . .

4966<sup>2</sup>. Pegasus referred to.

7729<sup>8</sup>. The fable of Pegasus. Ex.

M. 182<sup>2</sup>. Pegasus meant the understanding of truth by which is wisdom. T.693<sup>2</sup>.

T. 815. Free peoples are like the flying horses called by the ancients Pegasuses . . .

De Verbo 7<sup>3</sup>. The winged horse, or Pegasus, =the understanding illustrated by the Spiritual.

### Pekin. *Pekin*. D.3066.

### Peleg. *Peleg*.

A. 1137. The internal worship (of the second Ancient Church) is 'Peleg' (Gen.x.25). 1240. 1242.

1345. 'And begat Peleg' (Gen.xi.16)=a derivation from (the Church 'Eber'). Peleg was a nation, so called from him as its father, by which is signified external worship. The reason 'Peleg,' here,=external worship, follows from the series . . . thus from his derivation. In the preceding chapter there is another meaning from the signification of the name . . . because there, he, with his brother Joktan, represented that Church.

### Pelican. *Pelicanus*.

Coro. 40. The man who has religion, is, in spiritual things, like a pelican feeding its young with its blood.

### Pellicacy. *Pellicatus*.

### Concubine, Mistress. *Pellex*.

M. 342. Only those Mohammedans are elevated into their higher Heaven who renounce concubines . . .

343. In their lower Heaven they live with a number of wives and concubines as in the world.

345. Polygamous love is the love of the sex, because . . . it is allowed to take concubines in addition to wives; and thus . . . is the love of lasciviousness.

370<sup>e</sup>. The concubines and wives of polygamists are, after death, for the most part set free . . .

377. That there is also a jealousy in regard to concubines . . . Ex.

— . Jealousy in regard to concubines springs from the externals . . .

—<sup>2</sup>. An invitation to love by a concubine does not so (chill the whole man). Ex.

453. They make one evil out of all evils, and mix them together . . . In like manner do they with the love of the sex, with fornication, with pellicacy, with adultery . . .

459. That with those who . . . cannot as yet enter into marriage, and on account of salacity cannot restrain their lusts, the Conjugal may be conserved, if the love of the sex be restricted to one mistress. Ex. D.6054.

— . There seems to be no other refuge and as it were asylum, than the ascription—*addictio*—of a mistress, who in French is called *maitresse*.

— . It is better that (the springing fountain of manhood) be reserved for a wife; but if on account of the unbridled force of lust it cannot, an intermediate method is needed, by which conjugal love may in the meantime be prevented from perishing. That this is pellicacy, is favoured by these things. (Six reasons stated.)

—<sup>5</sup>. In pellicacy, which is a more ordinate and sane fornication, he can learn and see (these) distinctions.

—<sup>6</sup>. By pellicacy, also, no access is given to the four kinds of lusts which are in the highest degree destructive of conjugal love . . . But these things are not said to those who can restrain the heat of lust; nor to those who can enter into marriage as soon as they arrive at manhood . . .

460. That pellicacy is better than wandering lust, provided it is not engaged in—*pacta*—with more than one, nor with a virgin or unimpaired woman, nor with a married woman, and it is kept separate from conjugal love. Ex.

— The reason pellicacy is not to be engaged in with more than one, is that with more than one there is what is polygamous within, which induces on man a merely natural state . . .

—<sup>2</sup>. Therefore, he who adjoins to himself a virgin as a mistress, can indeed cohabit with her, and thus initiate her into the friendship of love; but still with the constant intention, if she does not commit adultery, that she be or become his wife.

—<sup>3</sup>. That pellicacy is not to be engaged in with a married woman, because this is adultery, is evident.

—<sup>4</sup>. The reason why the love of pellicacy is to be kept separate from conjugal love, is that these loves are distinct, and therefore are not to be commingled. For the love of pellicacy is a love unchaste, natural, and external, whereas the love of marriage is chaste, spiritual, and internal. The love of pellicacy makes distinct the souls of two persons, and conjoins only the sensuous things of the body; whereas the love of marriage unites their souls . . .

—<sup>5</sup>. The love of pellicacy enters only into the understanding, and into the things which depend on the understanding; whereas the love of marriage enters also into the will . . . and therefore if the love of pellicacy becomes the love of marriage, the man cannot recede from any right, without a violation of the conjugal union; and if he does recede, and marries another, conjugal love perishes in the breach of it. It is to be known that the love of pellicacy is kept separate from conjugal love, by his not promising marriage to the mistress, and by his not leading her into any hope of marriage. Yet it is better that the torch of the love of the sex be first kindled with a wife.

462. In the preceding chapter . . . by pellicacy was meant the conjunction of an unmarried man with a woman under a compact . . . Those who do not distinguish genera, use the words (pellicacy and concubinage) promiscuously . . . But, as they are two genera, and the word pellicacy is suitable to the former, because a mistress is an adulteress—*moecha* . . . therefore, for the sake of separation, an ante-nuptial compact with a woman is signified by pellicacy . . .

T. 434<sup>e</sup>. Occurs.

E. 376<sup>23</sup>. 'His wives, and his concubines' (Dan.v.3).

654<sup>69</sup>. 'She doated above their concubines . . .' (Ezek. xxiii.20)= the cupidities of love towards these things.

## Penalty. *Poena*.

See under CHASTISE, FINE, PUNISH, TORMENT, and TORTURE.

A. 391<sup>e</sup>. Falsity and evil have in them the penalty of falsity and evil; consequently, the fear of the penalty.

592<sup>2</sup>. Evil returns to him who does evil, and becomes the evil of penalty . . . But still the Lord turns all the evil of penalty into good . . .

696. Such is the equilibrium . . . that the evil itself punishes itself; so that in evil there is the penalty of the evil. In like manner in falsity . . . Hence each person induces on himself the penalty and torment . . . But as the evil Spirit himself rushes into it, the Lord turns all the penalty and torment into good, and into

some use; for there never can be any penalty, unless there is with the Lord an end of use . . . 1011<sup>e</sup>.

828<sup>2</sup>. (Such seducers) undergo a most grievous penalty in the other life. Des. D.2708.

— This penalty returns many times during hundreds and thousands of years, until they are imbued with horror for such cupidities. D.2709.

829. The penalty (of those who think lasciviously) is that . . . they are thrown prostrate and are circumrotated . . . naked before all . . . and at the same time shame is instilled into them. Then they are revolved by the head and feet . . . and resistance is induced, and pain; for there are two forces acting . . . An opportunity is then afforded him to withdraw . . . but still there are some who try him to see whether he persists in such things; but so long as he is in a state of shame and pain, he is on his guard . . . This penalty appeared in front, at some distance. D.1696.

—<sup>2</sup>. (The penalty of dislocation. Des.)

868<sup>2</sup>. All the evils and falsities of an evil man return in the other life, and are turned into infernal phantasies and penalties.

955. There are, besides, diverse penalties with which the evil (there) are most grievously punished, and into which they run when they return into their filthy cupidities, and by which they contract shames, terrors, and horrors for such things, until at last they desist. . . In general these are the penalties of laceration, of rending, of the veil . . .

956. Those tenacious of revenge, who suppose themselves greater than all others . . . have the penalty of laceration. Des. . . He is afterwards . . . immersed in a clayey pool . . . and this is done repeatedly, until such a cupidity is taken away.

957. (The penalty of rending, or racking. Des.)

958. (The penalty of the cone. Des.)

959. (The penalty of violent collisions of the parts backwards and forwards. Des.) Being Sirens, they tried with many arts to elude the penalty, but could not. Des. This severe penalty is necessary in order that man may sleep in safety.

960. By withdrawing into a more subtle nature . . . they suppose themselves safe from all penalty. But these, too, not only undergo the penalties of rending . . . but are also conglutinated . . . and the more they desire to be loosened from one another, the more closely they are fastened. This penalty is attended with a more intense torment, because it responds to their more hidden deceits.

961. Those who use the words of Scripture in jests . . . undergo the penalties of rending, until they desist . . .

962. There is also the penalty of rending as to the thoughts . . . (See D.3179.)

963. (The penalty of the veil. See PUNISH, here.)

966. No one undergoes any penalty or torment there on account of his hereditary evil, but on account of the actual evils which he has himself perpetrated. 230S. H.342<sup>3</sup>. E.989<sup>e</sup>.

967. When the evil are being punished, Angels are always present, who regulate the penalty . . .



[A.] 1307<sup>e</sup>. The more they would lift up their heads out of Hell . . . the more frightful are the penalties into which they precipitate themselves.

1311<sup>2</sup>. When evil goes beyond its limits, it runs into the penalty of the evil.

— . When a man does evil without penalty he supposes that the Lord does not care; and when he undergoes the penalty, he then thinks that the Lord sees; nay, that the Lord is punishing him . . .

—<sup>3</sup>. The judgment or penalty itself of evil is presented in the lower and lowest things. Sig.

1857<sup>2</sup>. Such is the equilibrium there that the evil itself punishes itself, or, the evil run into the penalty of the evil, but when it has arrived at its height . . . When an evil man goes beyond the boundary of the evil, he then precipitates himself into the penalty . . . In like manner in general (Judgment). Ex.

—<sup>e</sup>. 'The sword' = the penalty of falsity. 2799<sup>20</sup>.

1911<sup>4</sup>. He supposes that the Lord . . . wills the evil of the penalty, when yet He . . . does not will that anyone should be punished. 3605<sup>3</sup>.

2357<sup>2</sup>. The penalty of profanation in Hell is most grievous.

2753<sup>e</sup>. After (seducers) have endured grievous penalties, they are associated with their like in Hell.

2756. The penalty of (those who have a communion of wives) is horrible. They are bound together into a bundle, with a serpent wound round them . . .

2768<sup>e</sup>. As the cause is not in the king or judge, when a man . . . suffers the penalties of doing evil. 6071<sup>2</sup>.

2799<sup>20</sup>. 'Fire' = the penalty of evil.

5120<sup>11</sup>. The penalties of evils and falsities believed to come from Jehovah; when yet they are from man, and from the infernal crew with him.

5156<sup>2</sup>. The two principal penalties with the Jewish nation. Ex. 7456<sup>2</sup>.

5188. Some act by artifices and lies . . . Such Spirits are severely punished. Their penalty is diverse from the penalties of others, being effected by circumrotations. Des. D.1763.

—<sup>e</sup>. After the penalty, such are rejected to the back . . .

5722. Others have been very filthy . . . They are obstinate, and do not desist through penalties, as do other devils . . .

5764<sup>2</sup>. Everyone pays the penalty of his own iniquity. Ill.

5798<sup>2</sup>. 'Anger' = the penalty when they assault good and truth. —<sup>5</sup>.

—<sup>5</sup>. (There) evil and the penalty cohere; for as soon as an infernal Spirit does evil beyond his wont, the punishing Spirits are present . . . and this without advertence. 6559.

6071<sup>4</sup>. All things are from God; thus also the evils of penalty. Ex.

—<sup>6</sup>. The evil in them punishes itself, according to the law; and through the evils of penalty they at last abstain from doing evils; and besides, the punishment of the evil is the protection of the good.

6559. That penalty is imminent according to desert. Sig. and Ex.

— . How it is with . . . penalties (there).

— . Such is the order there that evil itself has the penalty with it, so that the evil of deed is completely conjoined with the evil of penalty; that is, in the evil itself is its penalty . . . 7344<sup>e</sup>. 7541. 7643<sup>2</sup>.

6977<sup>e</sup>. [An evil Spirit] can be amended . . . only as to the exteriors, namely, through fears on account of penalties: when he has often endured them, he at last abstains . . . the cupidity to do evil still remaining. 7280<sup>2</sup>. 7541<sup>e</sup>.

7643<sup>3</sup>. When the Lord is ordinating the Heavens . . . evil Spirits rush more strongly into evils and falsities, and their penalties . . .

7721<sup>2</sup>. When the evil are being devastated, it is often given them to perceive whence they have the evils of penalty, that they may know . . . themselves to be the cause.

7788<sup>e</sup>. Hence the evil there undergo penalties, until at last they . . . do not infest the good . . .

8214. The evil (thus) cast themselves into the penalty of retaliation . . . Sig.

8232<sup>e</sup>. Until at last such an ardour is assuaged, from fear of the penalty.

8799. 'To be stoned' = the penalty of falsity and of violated truth. The reason this is the penalty for those who from self-confidence ascend to the Divine in a Heaven which is above, is that then all their intelligence perishes.

8970. What is the penalty, and what the restitution. Tr.

9011. A state of exemption from penalty. Sig. and Ex.

9102. A corresponding penalty to much. Sig. and Ex. .

9103. A corresponding penalty to the full. Sig. and Ex.

9173. No penalty. Sig. and Ex.

9437<sup>2</sup>. 'Forty stripes' (Deut.xxv.3) = penalty to the full.

10219. Lest there be the penalty of evil in doing goods as of one's self. Sig. and Ex.

10618<sup>e</sup>. There, the penalty adheres to its evil, and as it were inheres in it.

509. The penalties in the World of Spirits are manifold. There is no respect of persons . . . Every evil carries its penalty with it; they are conjoined together; and therefore he who is in evil is also in the penalty of the evil. But still no one pays the penalty on account of the evils he has done in the world; but on account of the evils he does then. But it comes to the same thing. Ex.

—<sup>2</sup>. The fear of the penalty is the only means in that (second state after death) of mastering evils . . . But good Spirits are never punished . . . because their evils do not return. Ex.

543<sup>2</sup>. (The infernals) are ruled through fears of penalties . . . The penalties there are manifold, more lenient or more grievous according to the evils. For the most

part . . . the more malignant . . . are able to keep the rest in compliance by means of **penalties** and the consequent terrors. . . The sole means of restraining the violence and fury of those in the Hells is the fear of the **penalty**. 581.

550. Evil Spirits are severely punished in the World of Spirits, in order that by the **penalties** they may be deterred from doing evils. . . Yet nothing of the **penalty** there is from the Lord, but is from the evil itself; for evil is so conjoined with its own **penalty**, that they cannot be separated. For the infernal crew desire nothing more than . . . to inflict **penalties** . . . and do inflict **penalties** on everyone who is not protected by the Lord. Therefore, when evil is done from an evil heart, as it rejects all protection by the Lord, they rush upon him . . . and punish him. (Ex. by **penalties** in this world.)

574<sup>2</sup>. After the infestations (the infernals) begin to treat cruelly (their new associate) by means of **penalties** . . .

581. Without the fear of a **penalty** . . . evil would rush into furies, and the whole (Hell) would be dispersed, like a kingdom on earth where there is no law, and no **penalty**.

P. 136. That no one is reformed by means of threats and **penalties**, because they compel. Gen.art.

—<sup>4</sup>. (Thus) it is hurtful to compel men to Divine worship by threats and **penalties**.

139<sup>3</sup>. The fear of civil **penalties** and of external ecclesiastical **penalties** does not close (the internal of thought). Ex.

—<sup>4</sup>. The fear of infernal **penalties** does indeed invade the external of thought, but only for some moments, hours, or days . . .

249<sup>3</sup>. Still, every evil is followed by its own **penalty** : it is as if on an evil there were inscribed its own **penalty**, which the wicked man pays after death.

R. 762. Just retribution and **penalty** after death : that then the evils and falsities by which they have seduced . . . others will return upon them . . . Sig. and Ex.

763<sup>2</sup>. These are the retributions and **penalties** (after death) which are meant . . . by 'the torments in Hell.'

T. 79<sup>8</sup>. The delight (of the demons) was changed into undelight, because, by means of **penalties** and the fear of them, they were restrained from their former delight . . .

—<sup>e</sup>. The nature contracted in the world cannot be changed or expelled by means of **penalties**. Whenever it is expelled by them, it recurs after a short lapse of time.

407. Charity is exercised towards the evil by means of **penalties**, etc.

531<sup>e</sup>. He would be punished after death, and this until he did not do evil for fear of the **penalty**.

D. 232. The **penalty** of witches. Des.

589. (The **penalty** of the tun for the evil Spirits of Jupiter.) Ex.

592. On the **penalty** of women in especial, who lead a delicate and idle life.

654. On the **penalty** of those who want to counterfeit holy things. (Ulceration, itch, leprosy, lice.)

1377. The Spirit who endured this **penalty** said that he wants to desist . . . but, as it inheres, he cannot . . . and therefore in order that he may be able to do so he was compelled by means of **penalties**. Such or the like **penalties** have now been inflicted on him ten times; I have seen him before, under the veil; but he still insists. It is now seventeen centuries—*sacula*—that he has been such . . .

1385. That same Spirit . . . was brought to this lake, to see the **penalties** of those miserable ones, and to choose one . . .

1390. The representations there, as the **penalties** of the miserable ones, appear to be phantasies; but are actual; because those who suffer the **penalties** enjoy sense. They feel them; and are tortured exactly as if they were in the body . . .

1485. On the **penalty** of whirling. Ex.

1486. It is the **penalty** of those who do not say what they think . . .

1492a<sup>e</sup>. In the other life there are never wanting kinds of **penalties** answering to every crime.

1494. It is the Angels who regulate and relax the **penalty**, or permit it to extend, according to the pleasure of the Spirits (in revenge).

1500. What the **penalty** of the horror of darkness effects. Ex.

1663. Concerning the **penalty** of lasciviousness. (Revolution round a cord.) Compare 1694.

1696<sup>e</sup>. The **penalty** thus evolved itself from the offence.

1798. Concerning the **penalties** of those who relate to stagnant humours in the brain.

1865. (The **penalties** of those who kill men deceitfully).

1883. Concerning the **penalty** of certain who are immersed as it were in deep clouds.

1979. One of the **penalties** (of those who hold to the common conjunction of women and men) is that their lascivious members are burned as with fire . . .

2206<sup>2</sup>. (As they could not restrain themselves) shame, fear, horror, and like things, are struck into them by means of **penalties** . . . so that they can be different . . .

2240. The **penalty** of those who are well endowed with cleverness, yet study only those things which serve for perversion to man.

2719. This is the reason why the infernal torments (of those who are delighted *puellas parvas stuprare*) are more grievous than the infernal **penalties** of all other sins. See 2711.

2776. That evil has the **penalty** in itself; in fact, that of retaliation. Ex.

2793. What the **penalties** in the other life effect. Ex.

— . There are manifold **penalties**, more grievous and prolonged according to each person's nature contracted in the life of the body; but the **penalties** effect this: that for a period of time they inject fears, shames, horrors, for such things . . . But still they do not change the nature . . . but the **penalties** superadd those things by which they can be withdrawn from such evils.

[D.] 286. There was one who supposed that infernal penalties will last to eternity . . . to whom it was shown that there can never be any penalty in the other life without an end . . . namely, that by means of the penalty and torments he may be tempered so as to be able to be in some good Society.

2880. That evil Spirits could not live, unless they served for temptations, penalties, and the like, from which comes good. Ex.

2905. He was told that the penalty of such things is one of retaliation ; and therefore the evil Spirits dragged him to themselves, and tortured him with the like (pains that he had inflicted on others by sorcery). 2913.

3038<sup>2</sup>. From these (examples in nature) it is evident that the evil of penalty which they suppose to come from another, is from themselves ; for there is such a response.

3112. For their mind (is ruled by) the penalty . . .

3113<sup>e</sup>. (The penalty of inflation for those who are proud. Des.)

3179. Concerning interior and other penalties.

3228. He was told that he knew their penalty according to the laws of the earth . . .

3297. I reflected upon their cruel penalty : how they treat the (Spirits of that Earth).

3298. Their penalty is, that they wrap him up in a woollen cloth . . . holding in their hands the knot, and twisting it . . .

3303. While the penalty of laceration was going on, angelic choirs were in the same place as the penalty . . .

3427. The drunkenness of Spirits is one of the infernal penalties, but not a hard one . . .

3807. (The Quaker Spirit who called himself the Holy Spirit) was revolved round an axis . . . into a thin plate . . . which is the penalty for saying that they are from eternity.

3849. External bonds induce such a nature . . . that they appear as if they were upright, when yet, inwardly, they are wolves . . . Hence it is evident what the penalties in the other life [effect], which at last induce as it were a nature, so that the Spirit can be detained from evils.

3859<sup>e</sup>. To insidiate against man while asleep in the night is abominable ; and therefore such attract a penalty to themselves.

3932. When wickedness comes to its height, they precipitate themselves into the penalties ; for . . . the equilibrium then perishes, and so they precipitate themselves . . .

4055. Whenever a Spirit attempts to rush into greater evils than he has acquired by actuality in his life . . . he at once runs into the penalty. 4224.

4110. He thus undergoes not one kind of penalty, but many ; and whenever it occurs . . . he is punished with the penalty which conforms with his evil. But still there remains one kind of penalty, and consequently one Hell, which is that of His reigning evil.

4111. Such penalties last a long time, through many years, and through many ages . . . and are attended

with vastation . . . Thus he continually descends to the ultimate of his penalty.

4194. The penalty of certain : that they are sent among the auriculars. Ex.

4236. Concerning the penalties of those who disquiet man in his sleep. Ex.

4238. The penalty advanced around me, to others . . . and all were found . . .

4239. Other (Sirens) want . . . to derive the penalties upon the punishers . . .

4276. The evil of penalty flows from order. If there were no evil of penalty, order would perish . . .

4277. When they are in the penalty, they (most dexterously) substitute others . . . There are many such . . . they undergo the penalty of rending or reverberation, and are at the same time held in this, that they throw the blame upon others ; nor are they liberated from the penalty until such a disposition ceases.

4298. On the penalty of those who want to do violence to infants. (Circumgyration.)

4308. The reason of there being a penalty (for Spirits who speak well). 4310.

—<sup>e</sup>. Until . . . they are amended by means of penalties.

4326. Concerning penalties. I have heard the penalties of reverberation and collision more frequently than I can relate, for hours . . . Wonderful to say, all who have been in fault are found ; and those not in fault, although summoned and in the midst of the penalty, are not hurt by the penalty . . .

4327. There was a certain new penalty, by means of a species of circumrotation of a number ; thus as it were of the confounding of a number together, which they said was grievous. It was for Sirens . . .

4328. The penalties take place in this way. He who is being punished is held . . . by his companions in a like cupidity, and is explored as to how much he inheres in it, and as to how much he has receded through the penalty ; nor is he liberated from the penalty until he does recede, and becomes better . . .

4361<sup>e</sup>. Such is the penalty of hypocrites, and there is their Hell. (The pyramidal sack.)

4369. How expeditiously penalties are inflicted. (Collisions, and breaking of the bones.)

4468. Concerning a certain infernal penalty. (A magical Spirit is made pendulous.)

4472<sup>e</sup>. When the horror of the penalty prevails (over their delight), it is then the consummation (of evil Spirits).

4478. The Sirens no longer cared for the penalties, but eluded them . . . But they were told that all penalties can be indefinitely aggravated, even so as to last for thousands of years . . . The more obstinate they are, the more grievous things they suffer . . .

4514. She at last eluded all the penalties . . .

4651. [A discourse] with Spirits, that they induce the penalty on themselves ; and that the penalty is conjoined with the evil. Ex.

5200. There are some who cannot be amended by any **penalties**, because they have imbued hatred, revenge, etc., from childhood, and have retained them to old age. (Their terrible condition in Hell.)

5205. To (these gulfs in the extremes of each world) are sent those who cannot be mastered by **penalties** . . .

5494<sup>2</sup>. Hence other (infernal) who had also endeavoured to rise up, lamented . . . that if he wandered about free, they would run into his grievous **penalties** . . . Hence it is evident that they cannot rise up out of the Hells for fear of the **penalty** . . .

5932<sup>2</sup>. The judge (in Hell) adjudged them to undergo a **penalty** . . . He tolerated all things . . . provided they did no evil to anyone . . .

5983<sup>2</sup>. After many **penalties**, he at last suffered the last and hardest ; but still in this **penalty** he said that he would rather die than desist from killing me.

6031<sup>e</sup>. All the **penalties** in the Hells are for no other cause, than that evils may be actually opened and known, and they are punished until they do not want them.

6032<sup>2</sup>. An evil Spirit cannot be withdrawn from evils, except by means of **penalties**. Cederstedt . . . wanted to withdraw himself from the evil, because he feared the **penalty** ; but as the evil was in accordance with his nature, he could not withdraw himself . . . whereas when the **penalty** is being inflicted, he is so driven by the **penalty** that he does not want the evil . . . and then the Society in that evil is separated from him, but only until he is no longer in fear of the **penalty**. This is the reason there are **penalties** in the Spiritual World . . .

6110<sup>7</sup><sup>2</sup>. (The English lords) are punished with the **penalty** of tearing to pieces—*dilaceratio*, which is one of the most grievous ones. They said that after [undergoing] the **penalties** they do not know whether their members cohere together ; and they lie long in bed.

**D. Min. 4777.** Reflection is given (an evil man after death) by means of many **penalties**, until, at last, they are averse to do evils, especially to the Societies where they have suffered. This reflection is external, and they are then kept in the Hells . . . They endure the **penalties** so long, and so grievously, that at last this reflection arises as it were of itself.

4791. (These infernal) Spirits remain in the World of Spirits quite a long time . . . in order to tempt Spirits, and this until the measures of their evil are filled. Meanwhile, they endure many grievous **penalties**, but such that they are not completely deterred. At last, when their measures are being infilled, they endure more grievous, and, at last, the most grievous **penalties**, and this in quite a long series, on the way to Hell . . . At last, they are cast into Hell, so that they may there chastise and punish each other . . . and become such that they at once see **penalties** if they venture out . . . In this state they become more prudent, and see those in the World of Spirits . . .

**E. 556<sup>3</sup>.** This law (of doing to others as we would they should do unto us) is in Heaven . . . and thence every evil has with it a corresponding **penalty**, which is called the **penalty** of the evil ; and it is in it as if it were con-

joined with the evil. From this flows the **penalty** of retaliation. Ex.

638<sup>17</sup>. To avert the evil of **penalty**, is contrary to order . . . Evil would increase until there was no good left.

647<sup>2</sup>. He who is not the cause of the evil is not the cause of the **penalty** . . .

971<sup>3</sup>. So those who do evils are driven by the **penalties** to reject them as of themselves. If they do not do so as of themselves, the **penalties** are not conducive to anything.

1119. Infernal **penalty** in the same proportion. Sig. and Ex. . . For all infernal torment, or **penalty**, corresponds exactly to the evils . . .

1133<sup>2</sup>. An evil Spirit is driven by **penalties** not to speak or do evil, and such he continues so long as he remains in the place where the **penalty** is floating before his mind ; but as soon as the fear of the **penalty** recedes, he is evil as before.

1150<sup>5</sup>. Fears which compel the internals of man . . . relate, on the one side, to the **penalties** of Hell . . . But the fear of the **penalties** of Hell is external [fear] of the thought and will.

1151<sup>e</sup>. Evil does not recede through the compulsion which is effected through **penalties** ; nor, afterwards, through the fear of them.

1155<sup>3</sup>. That . . . man is not reformed . . . through **penalties**. Ex.

—<sup>3</sup>. By fears and **penalties** the external of the body is compelled, which consists in speaking and doing. This latter can be compelled . . . but the external of the spirit is not to be compelled . . .

1163. While they were in externals, from the dread of infernal **penalties**. Sig.

1164<sup>2</sup>. With those not reformed, evils are removed through **penalties** . . . When an evil person undergoes **penalties**, as is the case in Hell, he is kept in them until it is perceived that, from himself, he does not want them . . . If he is not punished even to this intention and will, he remains in his evil. Nevertheless the evil is not extirpated . . .

1165<sup>e</sup>. After a time has passed, they are cast into Hell, when they are compelled not to do evils through **penalties** ; but the **penalties** do not take away the will, intention, and derivative thought of evil ; they take away only the acts.

**Penates.** *Penates.* Coro.43. (See T.205.)

**Pendulous.** See under HANG.

**Penetrate.** *Penetrare.*

**Penetration.** *Penetratio.*

**A. 1387.** Had supposed that they could penetrate all things.

1771<sup>e</sup>. The Word . . . penetrates to the inmosts.

2590<sup>e</sup>. The truths of faith with them . . . do not penetrate to the affection . . .

2750. The things of love and faith do not (then) penetrate to his interiors.

[A.] 3094<sup>e</sup>. The light of Heaven (thus) penetrates . . . also to the spiritual.

4172<sup>2</sup>. The evil not of fault . . . does not penetrate to the interiors.

6601. The ideas and little affections . . . penetrate into Societies. Ex.

6829<sup>2</sup>. After temptation, truth and good penetrate towards the interiors . . .

10177<sup>5</sup>. A holy external without an internal penetrates only to the first threshold of Heaven . . . But a holy external from an internal penetrates into Heaven . . .

H. 466<sup>2</sup>. Wanted to penetrate into Divine arcana by scientifics . . .

517<sup>3</sup>. (These representatives) penetrate the Spirit from the interiors . . . to the exteriors . . .

586. A Spirit or Angel can (then) penetrate by sight into the lowest things.

W. 92. Man has not penetrated with his thought deeper than into the interior things of nature.

233<sup>2</sup>. The Divine . . . has (now) penetrated into the ultimates of nature.

T. 209<sup>4</sup>. The reading of the Word by these, penetrates into Heaven . . .

D. 382. That the words of God Messiah penetrate to the Heavens, and to the . . . inmosts of Spirits and Angels. Ex.

956. No one can judge concerning the life of another from . . . his penetration into Things . . .

1308<sup>2</sup>. Supposing that he could . . . penetrate the thoughts of Spirits.

1595. They desire to penetrate at once to the most arcane things . . .

2019<sup>2</sup>. Men do not penetrate the thoughts of others much ; but Spirits do so much more . . .

3254<sup>2</sup>. It is a fallacy that man or Spirit can, with his thought or art, penetrate into Heaven, or into spiritual and celestial things. Ex.

3572. Infested by those who would by their filthy phantasies penetrate the inmost things of faith.

3667. The Lord's Providence can never be penetrated.

3890<sup>e</sup>. His idea did not penetrate more interiorly.

4849. The ancient auguries . . . could not penetrate further than to the lowest form . . .

Can. God viii. 11. Evils . . . do not penetrate to the Divine things which are within.

### Peniel. *Peniel.*

A. 4298. 'Jacob called the name of the place Peniel' (Gen. xxxii. 30) = a state of temptations. . . 'Peniel,' in the Original Language, means 'the faces of God ;' (and) 'to see the faces of God' = to endure the most grievous temptations. Ex.

4310. In the internal historical sense, by 'Jacob called the name of the place Peniel,' is signified the state in which they put on the representations. . . 'Peniel,' in

this sense, = to put on representations . . . What 'Peniel' signifies, is explained by these words, 'Because I have seen God face to face, and my soul is delivered,' by which is signified that the Lord was representatively present . . .

**Penis.** *Penis.* D. 3922<sup>e</sup>.

**Penitence.** See REPENT.

**Penn.** *Pen.*

C. J. 84<sup>2</sup>. I have spoken with . . . Penn, who said that he has no part (in the nefarious deeds of the Quakers).

D. 3814. A certain person spoke with me from a somewhat high place in front. It was said that it was Penn, from whom Pennsylvania [was named]. He spoke well ; and, as he perceived that [the Quakers] are such, he averred that he has not been such, and that it is abominable . . . J. (Post.) 58.

**Pennsylvania.** *Pennsylvania.*

T. 515. Those in Pennsylvania, mentioned.

D. 3814. See PENN, here.

**Penny.** *Denarius.*

A. 3941<sup>6</sup>. 'A measure of wheat for a penny' (Rev. vi. 6) = that love is so rare. 'Three measures of barley for a penny' = that charity is so. (= that the estimation of good and truth is so small as to be scarcely anything ; . . . a penny is the smallest coin. R. 315. E. 374.)

E. 444<sup>14</sup>. His giving to the host 'two pence' (Luke x. 35) = all things of charity in so far as he could.

**Penuel.** *Penuel.*

A. 4301. 'Thus he passed through Penuel' (Gen. xxxii. 31) = the state of truth in good. Ex. (In the internal historical sense, these words = when they came into the Land of Canaan ; for Penuel was the first station . . . 4313.)

**Penultimate.** *Penultimus.* E. 1125<sup>2</sup>.

**People.** *Populus.*

**Popular.** *Popularis.*

**Populous.** *Populosus.*

See COMMON PEOPLE, and under NATION.

A. 1259. 'Nation' = good, or evil ; and 'people,' truth, or falsity ; and this constantly. Ill. 1260. 1672.

—<sup>4</sup>. 'Kings,' being of peoples, = truths.

—<sup>7</sup>. As those in faith are called 'peoples' . . . the Lord's royalty is predicated of peoples . . . which was represented in the Jewish Church . . . After they had received kings, they became a people. 1672.

1316. 'The people are one' (Gen. xi. 6) = that they all had the truth of faith together. Ex.

1719. 'Women and people' (Gen. xiv. 16) = both goods and truths.

2015<sup>5</sup>. 'Peoples,' and 'sons' = truths.

2058. 'Peoples' (Gen. xvii. 14) = truths ; thus 'peoples' = those who live in truths, that is, the Angels . . .

2069. 'Kings of peoples . . .' (ver.16) = truths from conjoined truths and goods. . . 'Peoples'=truths; in general, all spiritual things; for kings are predicated from peoples . . .

2349. 'All the people from the extreme' (Gen.xix.4) = all and each one of falsities.

2567<sup>3</sup>. 'People,' and 'priest' (Is.xxiv.2) = interior truths and goods.

2714<sup>2</sup>. The spiritual are signified by 'the peoples whom He loves' (Deut.xxxiii.3).

2826<sup>5</sup>. 'People' is predicated of those who are in the truth of faith.

2928. 'The people of the Land,' where Israel and Jerusalem are treated of, = the Spiritual Church . . . Ill.

2943<sup>2</sup>. Hence, when, in place of 'nation,' 'people' is mentioned, there is signified the truth of faith.

2947. 'Sons of the people' (Gen.xxiii.11) = those first initiated into truths.

2952. 'The people of the Land' (ver.13) = those of the Spiritual Church; and also the truths of this Church.

3255. 'To be gathered to his peoples' is to go away from those among whom he has been, and to pass to his own; thus, here, to represent no longer. (Continued under GATHER.)

3272. 'Twelve princes of their peoples' (Gen.xxv.16) = all the primary things of that Spiritual Church. . . 'Peoples' = those in truths . . .

3294. 'Two peoples shall be separated from thy viscera' (ver.23) = that truth is thence. . . It is said 'two peoples,' because truth is interior and exterior. Ex.

3295. 'People shall prevail over people' (id.) = that at first truth shall be superior to the good of truth. Ex.

3401. 'People' (Gen.xxvi.11) = those of the Spiritual Church.

3581. 'Peoples shall serve thee' (Gen.xxvii.29) = the truths of the Church; 'and peoples shall bow to thee' = the truths of good [shall do so] . . . The 'peoples' first named = the truths of the Church, which are called spiritual truths; and the 'peoples' named the second time = the truths of good, which are spiritual goods . . . (Therefore they are different words in the Hebrew.)

3669. 'Thou shalt be for a company of peoples' (Gen.xxviii.3) = an abundance (of truths). Ex.

3727<sup>e</sup>. 'To kill the people with the sword' (Ezek.xxvi.11) = to destroy truths by falsity.

4250. 'He halved the people who were with him' (Gen.xxxii.7) = the preparation and disposing of truths . . . in the Natural to receive the good represented by Esau.

4385. 'The people who are with me' (Gen.xxxiii.15) = some things of the truth of good.

4468. 'We shall be one people' (Gen.xxxiv.16) = conjunction as to doctrine also; (for) 'people' = the truth of the Church, and thus doctrine. 4485.

4557. 'He and all the people with him' (Gen.xxxv.6) = with all things which are in the Natural. . . 'People' = truths; thus 'the people who are with him' = the truths of that good; and, as all things in the Natural

relate to goods and truths, these words signify with all things there.

4619. 'Was gathered to his people' (ver.29) = was now among the things of the Divine Natural. (Continued under GATHER.)

—<sup>e</sup>. Thus 'people' = the truths in which are the concordant Societies, or the Societies which are in these truths.

4973<sup>6</sup>. 'Kingdom' is predicated of Divine truth; and therefore the Lord is called . . . 'King of peoples'; for by 'peoples' are signified those who are in truth. Refs.

5135<sup>9</sup>. 'A people great and mighty' (Joel ii.5) = falsities fighting against truths.

5312. 'Upon thy mouth all my people shall kiss' (Gen.xli.40) = that everything in the Natural shall be under obedience to him. . . By 'people' are signified truths; thus, in the Natural, the Knowledges of good and truth, and scientifics; for these are the truths of the Natural.

5365. 'The people cried to Pharaoh for bread' (ver.55) = the need of good for truth . . . 'People' = truth. Ex.

5418. 'He sold to all the people of the land' (Gen.xlii.6) = that all appropriation is from him. . . 'The people of the land' = the truths of the Church; here, in the Natural.

6146. 'He transferred that people to cities' (Gen.xlvii.21) = that scientific truths were referred to doctrinal things. 'People' = truths; here, scientific truths; because they are predicated of the people of Egypt. Ex.

6152. 'Joseph said to the people' (ver.23) = the influx of the Internal into scientific truths.

6232. 'I will give thee for a company of peoples' (Gen.xlviii.4) = increase *ad indefinitum*. 'A company of peoples' = truths from good *ad indefinitum*; for 'peoples' = truths; and 'a company,' abundance. Ex.

6295. 'This one also shall be for a people' (ver.19) = that truth from good also shall be increased. Ex.

6374. 'To him shall the obedience of the peoples be' (Gen.xlix.10) = that from His Divine Human should proceed the truths which could be received. . . 'The peoples' = those in truths, thus truths; and hence those of the Spiritual Church.

6397. 'He shall judge his people as one of the tribes of Israel' (ver.16) = that it is one of the truths in general . . . 'People' = those in truth; here, those in truth and not yet in good; for they are the people of Dan.

6451. 'I am gathered to my people' (ver.29) = that he must be in the goods and truths of the Natural which are from him; (because 'his people,' here, are the sons of Israel and the tribes from them). Ex. 6465.

6524<sup>2</sup>. 'The congregation of the people' (Ps.cvii.32) = those who are in the truths which are of intelligence.

6574. 'To vivify a great people' (Gen.l.20) = that hence is life for those who are in the truths of good. Ex.

6653. 'Pharaoh said to his people' (Ex.i.9) = to the subordinate scientifics. 'People' = truths; and, in the

opposite sense, falsities ; here, scientific separated from truth, because it is the people of Egypt.

[A.6653]. The reason 'people'=truths, is that in the Word that is called 'a people' which is under a king . . .

— By 'a people' is signified truths ; but there is meant those who are in truths.

6688. 'The people was multiplied, and became exceedingly numerous' (ver.20)=that the truths in the Natural were being continually produced, and thus increased.

6692. 'Pharaoh commanded all his people' (ver.22)=a general influx into the scientifics which are contrary to the truths of the Church.

6762. 'To call the peoples into the mountain' (Deut. xxxiii.19)=to cause truths to become goods, or faith charity ; for 'peoples'=the truths of faith . . .

6851. 'I have seen the affliction of my people' (Ex. iii.7)=mercy towards those of the Spiritual Church after infestations by falsities.

7108. 'Lo, the people of the land are now many' (Ex.v.5)=the multitude of those who are of the Spiritual Church.

7207. 'I will receive you to Me for a people' (Ex.vi.7)=that they shall be added to those in Heaven who are serving the Lord there . . . for those who are there are called 'the Lord's people' ; and the same also when they are in the world.

7277. 'I will lead forth My army, My people, the sons of Israel' (Ex.vii.4)=that those in goods and truths are to be liberated. . . 'People' is predicated of those who are in spiritual truth and good ; thus denotes those of the Spiritual Church.

7349. 'Let My people go that they may serve Me' (Ex.viii.1)=that they should leave those who are of the Church so that they may worship their God in freedom. . . The sons of Israel, who are here 'My people,'=those of the Spiritual Church. 7439. 7443. 7500. 7540. 7641.

7355. 'Into the house of . . . thy people' (ver.3)=(that they shall fill) all things in the Natural. Ex. 7357.

7396. 'The people' (of Pharaoh)=the several ones (who are in falsities and infest). 7543.

7445. 'I will put redemption between My people and thy people' (ver.23)=the deliverance of those of the Spiritual Church from those in the Hells near. Ex.

7551. 'As yet dost thou exalt thyself against My people' (Ex.ix.17)=that he does not yet desist from infesting those who are in truth and good. Ex.

7773. 'The servants and people' (of Pharaoh)=those who were subordinate. Ex.

7789. 'Go forth, thou, and all the people who are in thy feet' (Ex.xi.8)=a supplication that they may depart from those in truth from the Divine, from the highest to the lowest. . . 'People'=those who are in truth from the Divine ; for the sons of Israel, who are here 'the people'=those of the Spiritual Church ; thus those in the truth of good and in the good of truth ; here, those in truth from the Divine, because it is said

'the people who are in thy feet' ; for 'Moses'=truth Divine . . . thus the highest ; and 'the people in his feet,'=all and each who are in truth from the Divine.

8092. 'In Pharaoh's sending the people away' (Ex. xiii.17)=when those who have infested were leaving those of the Spiritual Church.

8147. '(Pharaoh) took his people with him' (Ex.xiv.6)=with falsities all and each. 'People'=truths, in the opposite, falsities ; here, falsities from evil, which are represented by Pharaoh and the Egyptians.

8311. 'The peoples have heard' (Ex.xv.14)=all who are in falsities from evil everywhere. 'Peoples'=those in truths from good ; in the opposite, those in falsities from evil. Ex.

8321. 'Until Thy people shall pass over' (ver.16)=that, without danger of infestation, all will be saved who are in the faculty of receiving the truth of good and the good of truth.

—<sup>2</sup>. For 'people,' in general,=those in the truth and good of faith. Refs. But here it means Israel, that is, those of the Spiritual Church, or, what is the same, those in the truth of good and in the good of truth.

8577. 'Pass on before the people' (Ex.xvii.5)=that he may lead and teach . . . those of the Spiritual Church.

8676. 'Who hath snatched His people from under the hand of the Egyptians' (Ex.xviii.10)=mercy towards those who are in the good of truth and truth of good.

8690. 'All the people standing over thee from morning till evening' (ver.14)=that those of the Spiritual Church then have everything of will thence in every state.

8699. 'Thou wilt pine away, both thou, and this people which is with thee' (ver.18)=that thus the truth which has been inseminated will perish. . . 'Moses'=the truth from the Divine ; and 'the people,' those who receive it.

8709. 'See thou out of all the people' (ver.21)=the choosing of inservient truths.

8722. 'All this people shall come upon its place in peace' (ver.23)=that those of the Spiritual Church shall be in good, and shall thus be led from good.

8726. 'He gave them [as] heads over the people' (ver.25)=influx into these truths. Ex.

8787. 'Go away to the people' (Ex.xix.10)=conjunction. . . 'The people'=those of the Spiritual Church.

8805. 'Moses descended from the Mount to the people' (ver.14)=application and preparation through truth from the Divine to receive truths in good.

8830. 'Conjure the people lest they break through to Jehovah to see' (ver.21)=lest those of the Spiritual Church should desire [to come] into the Heaven where there is what is celestial.

8835. 'The people cannot ascend to Mount Sinai' (ver.23)=that (those of the Spiritual Kingdom) cannot elevate themselves to the Celestial Kingdom.

9081<sup>2</sup>. 'To strike the peoples with his horns' (Deut. xxxiii.17)=to destroy falsities by means of truths.

9209. 'If thou shalt lend silver to my people . . .'

(Ex.xxii.25)=the instruction of those in ignorance of truth. . . 'People'=those in truths; here, in ignorance of truth, because it is said 'a needy people.'

9222. 'People' (ver.28)=those in truths of doctrine.

9275. 'The needy of thy people shall eat' (Ex.xxiii.11)=conjunction through the good of charity with those who are in few truths, and yet long to be instructed. . . 'People'=those of the Church.

9328. 'I will disturb all the people' (ver.27)=the consternation of all falsities.

9384. 'All the people answered with one voice' (Ex.xxiv.3)=reception in the understanding by those who are truly of the Church.

9391<sup>17</sup>. 'The peoples'=those who are of the Church and in truths; thus also the truths of the Church. Refs.

10288. 'He shall be cut off from his peoples' (Ex.xxx.35)=separation and spiritual death. . . 'Peoples'=those of the Church in the truths and goods of faith.

10633. 'I will do wonders before all thy people' (Ex.xxxiv.10)=that the Word is Divine in each and all things for the Church. 'The people of Moses'=where the Church is . . .

10635. 'The people in the midst of whom Moses is' (id.)=the Church where the Word is; thus all by whom the Word is received.

H. 318. Concerning the nations or peoples outside the Church in Heaven. Chapter.

S. 84. 'People' (is the expression which is) predicated of truth, or falsity. 86,III.

86<sup>e</sup>. Therefore those of the Lord's Spiritual Kingdom are called 'peoples.'

R. 282. 'From every . . . people . . .' (Rev.v.9) . . . By 'people' are signified those who are in the truths of doctrine; and, abstractedly, the truths of doctrine. (=those who are in spiritual good. E.331.)

365. 'Peoples and tongues' (Rev.vii.9)=those in truths from doctrine; 'peoples,' those in truths . . .

483<sup>2</sup>. 'Peoples'=those who are in truths or falsities of doctrine. Ill. 505.

627. 'People'=those in truths; and, abstractedly, truths.

745. 'Peoples'=those in doctrine.

883. 'They shall be His people' (Rev.xxi.3)=that they are the Lord's . . .

M. 103<sup>e</sup>. Then the five fellow-countrymen . . .

451. In populous cities . . .

D. 4741. Concerning a certain people in the universe.

5012. A city quite populous . . .

6077. The land where they are is populous.

E. 175. 'Peoples'=those in truths, or falsities. . . Abstractedly from persons, 'peoples'=truths, or falsities. —<sup>3</sup>,Ill. 331<sup>4</sup>. 355<sup>16</sup>.

—<sup>6</sup>. 'A sign for the peoples' (Is.xi.10)=that He is seen by those in truths.

—<sup>e</sup>. When 'nation and people' are mentioned . . . 'people'=those in spiritual good.

204<sup>7</sup>. Those are called in the Word 'peoples' who are in truths.

219<sup>2</sup>. 'The people of the land'=falsities in general.

294<sup>6</sup>. 'The people which shall be created . . .' (Ps. cii.18)=all who are being reformed.

315<sup>4</sup>. 'People'=those in the Church who are in truths.

316<sup>4</sup>. 'People' is predicated of those who are in truths.

—<sup>12</sup>. 'Peoples' are predicated of truths; and, in the opposite sense, of falsities.

323<sup>6</sup>. 'Peoples'=those in truth; here, in spiritual truth.

331. 'People'=those in spiritual good . . . thus who are of the Spiritual Church.

—<sup>2</sup>. 'Peoples'=those of the Spiritual Kingdom . . . thus those in spiritual good . . .

—<sup>3</sup>. 'Peoples'=those in the good of charity and thence in the truths of faith. —<sup>9</sup>.

—<sup>4</sup>. 'Peoples'=the truths of the Church.

—<sup>5</sup>. 'A people distracted and peeled' (Is.xviii.2)=those from whom truths have been taken away, changed, or perverted . . .

—<sup>6</sup>. 'Peoples'=those of His Spiritual Church.

—<sup>8</sup>. 'The sons of Israel'=the Spiritual Church . . . therefore they are called 'peoples.'

—<sup>11</sup>. In the opposite sense, 'peoples'=those in falsities. Ill.

—<sup>12</sup>. In these passages, 'peoples'=those who are against the truths of the Spiritual Church; thus who are in falsities.

340<sup>2</sup>. 'His people' (Luke i.68)=those in truths from good; thus who receive.

—<sup>3</sup>. Those are called His 'peoples' (Luke ii.31) who are in truths from good; thus who, through them, receive Him.

—<sup>15</sup>. Evils and falsities which are against the truths and goods of the Church, are signified by, 'all the peoples' (Deut.vii.16).

—<sup>20</sup>. 'The people of Jehovah'=those in spiritual good.

355<sup>19</sup>. 'People'=those in falsities. 406<sup>6</sup>.

—<sup>20</sup>. 'To ascend against My people Israel' (Ezek. xxxviii.16)=to attack the truths of the Church.

365<sup>29</sup>. 'Jehovah shall speak peace to His people' (Ps. lxxxv.8)=to those who are in truths from good.

376<sup>24</sup>. 'People'=the Church as to truths; thus the truths of the Church.

405<sup>40</sup>. It is said, 'The Lord hath a controversy with His people' (Micah vi.2) . . . because by 'people' are meant those who are in truths and who are in falsities.

406<sup>6</sup>. 'People'=those in truths.

—<sup>7</sup>. 'Peoples from afar' (Is.xlix.1)=those in goods; and, abstractedly, goods, in the natural man. . . Here, 'peoples'=goods, because derived from a different word in the Original Language . . . 'nations' also being named from this word.

431<sup>10</sup>. 'Peoples'=those in spiritual good, which is the good of charity towards the neighbour. 433<sup>19</sup>.

433<sup>4</sup>. 'To Him the obedience of the peoples' (Gen.



xlix.10)=truths from Him, and conjunction through them.

[E.] 453<sup>11</sup>. 'A firm people' (Is.xxxiii.19)=those in the falsities of evil; 'a people of depths of lip'=falsities of doctrine confirmed even to the appearance of truth . . .

455. 'Peoples'=all who are in falsities from ignorance.

—4. 'Peoples'=those in doctrine.

507<sup>4</sup>. 'The people is grass' (Is.xl.7)=those who were in truths, now in falsities.

573<sup>10</sup>. 'People'=those in truths, thus truths.

589<sup>e</sup>. 'To slay the people' (Is.xiv.20)=to extinguish the truths of the Church.

600<sup>15</sup>. The falsities which shall be dispersed are signified by, 'They shall devour all the peoples round about' (Zech.xii.6).

610<sup>5</sup>. 'The people of holiness'=those of the Church in Divine truths; abstractedly, Divine truths.

612<sup>6</sup>. 'Peoples'=those in truths from (the good of charity).

625. Those of the Spiritual Church are called 'peoples' . . . Those called 'peoples' are those who are in truths as to doctrine and as to life.

650<sup>36</sup>. 'People' is said of those in the truths of faith.

—<sup>63</sup>. 'A foolish people' (Ps.lxxiv.18)=falsities.

654<sup>27</sup>. 'The people'=the Church from them.

—<sup>36</sup>. 'All the peoples of the earth have . . . left him' (Ezek.xxxi.12)=all the truths of the Church . . .

—<sup>54</sup>. '(Which disperseth) the people'=the truths of the Church.

657. 'People'=all in truths or falsities, whether of the Church or outside it . . .

659<sup>17</sup>. 'Gathered to their peoples'=to their own; that is, to those like them in the other life . . .

—<sup>20</sup>. 'Thy people'=the Church, and those in truths from good there.

684<sup>11</sup>. 'People'=those in falsities. 923<sup>5</sup>. 1077.

—<sup>15</sup>. 'People'=those in falsities of evil.

684<sup>34</sup>. 'People'=those then of the Church.

696<sup>20</sup>. 'People' is said of those in truths and through them in good . . .

706<sup>23</sup>. 'The noise of the peoples' (Ps.lxv.7)=contradictions by falsities.

727<sup>6</sup>. 'People'=those of the Church in truths. 863<sup>6</sup>.

734<sup>2</sup>. 'Peoples'=those in falsities; abstractedly . . . the falsities of doctrine.

—<sup>11</sup>. 'Much people more than thou' (Dent.xx.1)=falsities in general.

741<sup>11</sup>. 'Peoples'=those in truths; therefore it is said that He shall judge the peoples in Truth' (Ps.xvi.13; xviii.9).

—<sup>13</sup>. 'Peoples'=those in the truths of the Church.

872. 'People'=those in the truths of doctrine.

1107. 'My people' (Rev.xviii.4)=those in truths, and through truths in the good of life.

### Peradventure. *Forte*.

A. 3030. 'Peradventure' (Gen.xxiv.5)=doubt.

10500. 'Peradventure' (Ex.xxxii.30)=a possibility.

### Perceive, Apperceive. *Appercipere*.

#### Perception, Apperception. *Apperceptio*.

#### Perceptibly. *Apperceptibiliter*.

A. 1614. He who does not apperceive [that] what is good and true is from the Lord, is no longer in Heaven.

1640<sup>e</sup>. In the other life, where perception far surpasses such apperception.

1757<sup>e</sup>. Hence the mental view, apperception, and utterance of singular things is more prompt (after death).

1769<sup>2</sup>. I apperceived . . . that he was lifted up.

1820<sup>2</sup>. As soon as evil Spirits . . . apperceive as it were by smell anything which is delightful to a man . . .

1860. Those who feel hatred apperceive a kind of delight . . . in it.

1884. I apperceived that I had been in a state like . . .

1914<sup>2</sup>. When anything contrary to the truth of conscience inflows . . . they not only apperceive it, but . . .

1937<sup>4</sup>. The pains . . . take away the apperception of the . . . freedom.

1944. Unless he can apperceive and feel this, he has not anything rational . . .

1953<sup>2</sup>. The interior hearing apprehends; the interior sight then perceives; and thence through the hearing there is an apperception of the meaning . . .

2094<sup>e</sup>. Cannot inflow perceptibly into man's idea.

2144<sup>2</sup>. Conscience is a species of perception; for to act against or according to conscience, is nothing else than to apperceive thence . . .

2150. 'To see'=to understand and apperceive . . . 3132. 5274. 5639. 6675. 8460.

2215. Human rational truth . . . apperceived that it was not what it ought to be. Sig.

2294. I have often apperceived their resistance.

2593. They could apperceive the interiors of my thoughts.

3138. Influx of the light of Heaven into the things of the light of the world produces illustration, and at the same time apperception. If there is correspondence, [it produces] an apperception of what is true; if not, an apperception of what is false as if it were true. But there can be no illustration and apperception without affection. 3336<sup>2</sup>.

3223<sup>2</sup>. Unless the light of Heaven inflowed, no one would have any apperception . . .

3427<sup>4</sup>. The light of truth from the Lord cannot (then) inflow, and give them to apperceive that it is so . . .

3428<sup>e</sup>. The simple who are in good . . . can apperceive in a moment . . . They have a general sense of the apperception of truth.

3451. 'In seeing to see'=to apperceive, and thus to know for certain.

3525. All apperception in the natural world is from the Rational.

3549. The apperception of natural truth. Sig.

—, 'To say'=to perceive; here, to **apperceive**, because from the Natural. 3609.

3570<sup>o</sup>. The Rational . . . is above the sphere of the **apperception** (of the Natural).

3609. A state of the **apperception** of the affection of truth from influx through Divine truth. Sig. and Ex.

4245. He would then **apperceive** in what way falsities had intermingled themselves.

4256<sup>e</sup>. This cause in no wise appears to man, because it is above the sphere of his **apperception**.

4283<sup>e</sup>. Light as of dawn then appears to him, if he is in such a state that he can **apperceive** it.

4627<sup>o</sup>. Conscience . . . is the interior **apperception** of good and truth . . .

4652. The communication of the thought and **apperception** of the spirit with the speech and hearing of the body . . . The **apperception** of speech is nothing but the hearing of the spirit . . . When a man is listening, the **apperception** appears no otherwise than as the hearing in the ear.

4788<sup>4</sup>. From good they **apperceive** truth.

4856. 'To tell'=**apperception**; thus communication. 5264. 5601, Ex.

5017. 'To hear'=to obey, and also to **apperceive**. That it also=**apperceive**, is evident from the very function of the ear . . . (which is) to receive what another says, and carry it away to the general sensory, in order that this may **apperceive** what the other is thinking . . . In the languages . . . to *hear* anyone is to **apperceive**; and to *listen* to anyone is to obey . . . Hence it is that the Spirits and Angels who correspond to the ear . . . are not only **apperceptions**, but also obediences . . . Being obediences, they are also **apperceptions**, for the one involves the other.

5119<sup>o</sup>. Through this influx (of interior things into exterior ones) comes **apperception**. . . The interior man sees and **apperceives** in the exterior what is going on outside the latter.

5130. That which reigns universally is not **apperceived**, except when the thought is determined thereto.

5141. That it would turn out well, is an **apperception** from the Sensuous, which **apperception** is relatively obscure. There actually are an **apperception** from the Sensuous, an **apperception** from the interior Natural, and an **apperception** from the Rational. For when man is in interior thought from affection, and abstracts the mind from sensuous things . . . he is in rational **apperception** . . . But when man is in exterior thought . . . his **apperception** is from the interior Natural . . . But when man is in pleasures, and in the delights of the love of the world, and also of the love of self, the **apperception** is from the Sensuous . . . The more exterior the **apperception** is, the more obscure it is . . .

5247<sup>o</sup>. The holiness in each particular of the Word does not appear to the understanding . . . but still, through influx from Heaven, it does to the **apperception** with him who believes the Word to be holy.

5254. 'Thou hearest a dream to interpret it'=the faculty of **apperceiving** what there is in the things

foreseen. 'To hear of thee'=to **apperceive** and know that he has such a faculty . . . 'To hear'=to **apperceive**.

5274. The **apperception** of the Natural. Sig.

5280. That nothing shall be **apperceived** (in the Natural) of the truth there was before. Sig.

5355<sup>e</sup>. The **apperception** of truth is from good; for the Lord is in good, and gives the **apperception**.

5366. **Apperception** in both Naturals, in general and in particular. Sig.

5533. What **apperception** from the truths and the good of truth in the Natural is, can indeed be explained; but does not fall into the understanding . . .

5601<sup>e</sup>. These are the things he wanted to **apperceive**.

5639. An **apperception** from the Celestial of the Spiritual of the spiritual medium present with the truths. Sig. and Ex.

5673. An **apperception** that good would be adjoined to truths. Sig.

5779. It appears that sensation, and also **apperception**, come by influx from the external, but . . . the internal inflows into the external . . . to the end that it may thence **apperceive** and be perfected.

5819. **Apperception** from spiritual good. Sig.

5828. 'I said' . . . =**apperception** that . . . 'To say'=perception.

5845. An **apperception** that he will perish. Sig.

5952. The Lord does not openly teach truths . . . but through good leads to think what is true; and also inspires, unknown to the man, the **apperception** and thence the choice that this is true, because the Word says so . . .

5966. 'To say'=perception; thus also **apperception**.

5981. These filthy things are **apperceived** by the Angels milder than they really are . . . The angelic **apperception** [of them] has been given me, which was such that I was not at all horrified. Ex.

5992<sup>o</sup>. Thus man is in the midst, and does not **apperceive** either evil or good.

6047<sup>o</sup>. The Word ought to be searched . . . When this is done from the affection of truth, the man is illustrated by the Lord, so as to **apperceive**, without knowing whence, what is true. (Compare with 5937<sup>o</sup>, and 7055<sup>o</sup>.)

6193. As Spirits possess all things of the thought and will, and Angels the things still more interior . . . the man cannot but **apperceive** and feel that it is he himself who thinks and wills.

6200. Hence is man's **apperception** of a Thing. Ex.

6220. An eminent **apperception**. Sig.

6222<sup>4</sup>. This Intellectual of the Church is more interior than the Intellectual which is only from scientific; for it is an **apperception** that it is so, not because scientific and philosophical things declare it; but because the Word in its spiritual sense does.

6223. **Apperception** by the truth of the Natural. Sig.

[A.] 6249. Apperception concerning the Intellectual and the Voluntary of the Church. Sig.

6256. His obscure apperception. Sig. and Ex.

—<sup>2</sup>. While the spiritual are being introduced, they do not perceive good, because it inflows into the affection of truth from within; thus they are not in apperception before they have been regenerated.

6289. Influx into the power of his obscure apperception. Sig. . . The reason the apperception is said to be obscure, is that the spiritual, relatively to the Celestial, are in obscurity.

6675. Apperception of truth and good inflowing . . . Sig.

6683. Apperception concerning these scientific truths in the Natural. Sig.

6686. The reason the Natural is in obscurity, is that it is in the light of the world, and at the same time in worldly things; and, when the light of Heaven inflows into these things, the apperception becomes obscure.

6720. 'She saw him that he was good'=the apperception that it [came] through Heaven.

6732. The apperception of truth, that it was vile among false scientific. Sig.

6757. The apperception that truths were being infested by falsities. Sig.

7172<sup>o</sup>. They were (then) mute, because they acknowledged that such was the case from the apperception then given them.

7201. That the Law Divine will give to those of the Lord's Spiritual Kingdom to apperceive. Sig. 'To say'=to apperceive; here, to give to apperceive.

7209. The apperception then that the Lord is the only God. Sig. 'To Know'=to apperceive.

7273. Explorations (after death) take place in order that they themselves may apperceive that they cannot but be condemned.

7298. Power from order that they became dull as to the apperception of truth. Sig. and Ex. . . Fallacies cause truths not to be apperceived . . .

7308. Influx and thence reception, and thus apperception. Sig.

7331. Into the apperception of all those who were infesting. Sig. 'The eyes'=apperception.

7444. The apperception that the Lord alone is the God of the Church. Sig.

7638. 'To say'=to apperceive. Refs.

—<sup>e</sup>. From the presence of Truth Divine there is apperception. Sig.

7650. 'To look back'=the deprivation of apperception; for man is deprived of apperception when he looks back or turns away from the truth which is from the Divine.

7877. The apperception of that truth by those who inflict damnation. Sig. and Ex.

8443. The presence of the Lord in truth accommodated to apperception. Sig. and Ex.

8462<sup>2</sup>. So long as (these) delights dominate, interior good cannot come to the apperception.

8707. The immediate influx of truth from the Lord, from which [comes] not the apperception of truth; but the light which gives the faculty of understanding.

8870<sup>3</sup>. Apperceive that externals are to be taken away from them . . .

8920<sup>4</sup>. If truth Divine appeared as it is in Heaven . . . at the first view, and at the first apperception, man would reject it . . .

9035. Mental view takes place by means of spiritual truth, and is apperception.

9144. So long as the fires of evil are kept shut up in the will, the understanding is in light, and thence in the apperception of good and truth. But when those fires shed their light into the understanding, then the former light is dissipated, and the man is darkened in respect to the apperception of good and truth.

9224<sup>2</sup>. The truths of faith come to man's apperception, but not the good of charity, before he has been regenerated. For . . . the good of charity inflows through an internal way . . . and therefore does not come to the apperception.

9336<sup>3</sup>. This has been confirmed by many things which have come to [my] apperception.

9340<sup>3</sup>. Scientific truths are in man's memory. When they are taken out thence they come to the apperception.

9407<sup>3</sup>. The Word in the letter is no otherwise attended to and apperceived in Heaven . . .

—<sup>o</sup>. He is then led by the Lord to apperceive and imbue the truths which are suited to him . . .

9780<sup>2</sup>. When man lives according to the Word, the Lord insinuates good into his life; hence the man apperceives it, and feels it . . . Otherwise it does not appear, because it is not apperceived.

10057<sup>2</sup>. It is known that the things seen with the eyes and heard with the ears are apperceived within the man . . .

10396. The Israelitish nation, when it did not apperceive in the Word anything from Heaven. Sig. and Ex. 'To see,' when predicated of the understanding of the Word, = apperception. Refs.

10402. Representative insignia of obedience, and of the apperception of the delights of external loves. Sig. and Ex. . . 'The ears'=obedience and apperception. Refs.

10454. The apperception of the quality of the interiors of that nation. Sig. . . 'To hear'=survey and apperception.

10574. The apperception of internal Divine truth in external. Sig.

10685<sup>2</sup>. This interior resistance does not then come to man's apperception. Ex.

10692. The apperception of those who are in the externals of the Church, etc., without the internals. Sig.

H. 130. The natural man does not apperceive that thought.

246<sup>2</sup>. They suppose (this), because it is so apperceived.

251<sup>e</sup>. Hence it was apperceived what Angels they were . . .

254<sup>2</sup>. He afterwards apperceives and acknowledges that he is a Spirit . . .

282<sup>e</sup>. I say this from the apperception of it.

299<sup>e</sup>. I have apperceived its increase and decrease . . .

322<sup>3</sup>. He apperceived in his own way . . .

326. When they apperceive (this) they are ashamed.

336. It was apperceived that their influx is tender . . .

343. I have often apperceived (this).

356<sup>2</sup>. The things which man thinks spiritually, he does not apperceive . . . But when he comes into the Spiritual World, he does not apperceive the things he had thought naturally, but those he had thought spiritually.

410. This it was given to apperceive by communication.

423. Man can think from the understanding, and thence apperceive what is true and also what is good, but cannot think it from the will, unless he wills and does it.

434. Apperception, which is internal hearing, is possible only in a substance which is an organic form.

441<sup>2</sup>. I apperceived that I had been in such a state . . .

450. The Spirit apperceives no otherwise . . . But it is an appearance.

462<sup>2</sup>. The light of Heaven . . . gives to the sight of the Angels to apperceive and distinguish the most minute things.

— The hearing corresponds to their perception, which is of both the understanding and the will, and therefore in the tone and words of a speaker they apperceive the most minute things of his affection and thought . . .

474. To proceed is to be . . . presented in a suitable form so that it is apperceived and appears.

478. In order that (these things) may be presented to the apperception before the senses . . .

499. Thinks of others according to what he has heard and apperceived . . .

525<sup>e</sup>. They apperceived in themselves infernal torment instead of heavenly joy.

526<sup>e</sup>. The Angels do not apperceive anything about these men when the Word is being read by man . . . but instead of them they perceive the Lord.

548. When the Angels apperceive this, they leave him.

562<sup>e</sup>. When (the Papists) apperceive in the other life that the Lord has all Power . . .

571. This fire burns inwardly, as is apperceived from the heat exhaled thence.

577<sup>3</sup>. (This) it has been given me to know by many experiences, and also to apperceive.

579. Wherever they apperceive good affections, they turn them into evil ones . . .

W. 382<sup>2</sup>. Thought in the spirit . . . is not manifestly apperceived.

386<sup>2</sup>. As (when a man is dying) they apperceive nothing but wind, they judge . . . that the spirit is not a man.

404<sup>3</sup>. The very affection of truth is apperceived no otherwise than . . .

T. 365<sup>3</sup>. There are infinite things in the heat and light which proceed from the Lord, although they are apperceived simply as heat and light.

D. 4627<sup>8</sup>. Hence from the light is thought, apperception, reflection, etc.

4751. Charles xii. excelled in the faculty of apperceiving; for, when in interior thought, he could run through a hundred things with one glance of the eye . . . 4752.

4752. That the infernals have the gift of apperception. Ex.

D. Min. 4694. It has been given me to apperceive continually that each and all things inflow . . .

E. 445<sup>2</sup>. When what is believed is seen and perceived, it is not then called faith; but apperception and perception.

518<sup>28</sup>. 'The rivers of Egypt' = Knowledges, and apperceptions of truth; because . . . the natural man has Knowledge and apperception; as the spiritual man has intelligence.

**Perceive.** *Percipere.*

**Perception.** *Perceptio.*

**Perceptive.** *Perceptivus.*

**Perceptible.** *Perceptibilis.*

**Perceptibility.** *Perceptibilitas.*

See under NOSE, NOSTRIL, ODOUR, SAY, SMELL, SPEAK, and TREE.

A. 64. Thus do the Angels perceive the Word.

—<sup>2</sup>. By 'Adam in Paradise' they perceive the Most Ancient Church . . .

77. 'Trees desirable in aspect' = perceptions of truth; 'trees good for food,' perceptions of good. 102.

So. It is allowable for (the celestial man) by every perception from the Lord to know what is good and true . . . Sig.

81. The celestial man believes and perceives spiritual and celestial truth and good . . .

—<sup>e</sup>. The bonds (of the celestial man), which are not apparent, are perceptions of good and truth.

96. Odour = perception.

99. As there is no combat, the celestial man perceives that (the Lord inflows).

—<sup>e</sup>. For the Lord's life is in (such a man), which enables him to have perception.

102. 'A tree' = perception (when the celestial man is treated of). 103.

104. What perception is, is now unknown. It is a certain internal sensation, which is from the Lord alone,

as to whether [a thing] is true and good. It was very well known to the Most Ancient Church. With the Angels it is so manifest that from it they know what is true and good; what is from the Lord, and what from themselves; and also the quality of anyone who comes to them from his mere coming, and a single one of his ideas. The spiritual man has no perception; but has conscience . . .

[A.] 125. 'To eat of every tree' = to know from perception what is good and true. The men of the Most Ancient Church had the Knowledges of true faith by revelations . . . They continually had perception from the Lord, which is such, that when they thought from the things which were of memory, they at once perceived whether it was true and good; insomuch that when anything false was presented, they were . . . horrified. Such is also the state of the Angels. But afterwards, in place of the perception of the Most Ancient Church, there succeeded the Knowledge of truth and good from things previously revealed, and then, from the things revealed in the Word.

155. The proprium thus vivified has a perception of all the good of love and truth of faith . . . (insomuch) that the Angels perceive that they live from the Lord . . . But . . . if they recede even the least . . . they perceive a change; and therefore they are in their peace and happiness . . . when they are in the general perception that they live from the Lord.

159. How these things are, is not easily perceived . . .

— The celestial man perceives what things are of the internal, and what are of the external man . . . But their posterity . . . no longer perceived the internal man to be distinct . . . for such does perception become when proprium is desired.

183. The man cannot perceive otherwise . . . but it is an appearance.

184<sup>e</sup>. It was perceived that this takes place with variety.

185. Afterwards . . . perception is induced on (the resuscitating man).

193. They perceived that they were in evil; from which remnant of perception . . . it is evident that natural goodness remained with them. Tr.

202. If faith is named, they perceive love. . . Still less can they endure to hear anything rational, and least of all anything scientific, about faith; for, through love, they have a perception from the Lord of what is good and true. From perception they know instantly whether it is so, or is not so; and therefore when a matter of faith is spoken of, they make no other reply than that it is so, or is not so; because they perceive [it] from the Lord. Sig.

203. The Spiritual Angels . . . also have from the Lord a perception of all the things of faith; but not such a perception as the celestial Angels have. The perception of the spiritual Angels is a kind of conscience, which is vivified by the Lord, and appears like celestial perception; but is not celestial, but only spiritual perception.

218. This dictate is the residue of the perception which they had. Sig.

220. That only a little of perception was left, as if alone with itself, and as it were unheard. Sig.

221. The time when the Church still had a residue of perception. Sig.

224. Mercy, peace, and every good . . . are what cause the dictate with those who have perception . . .

225. Natural good, in which there is some perception. Sig.

— Good is not good, unless its inmost is celestial, from which . . . there is perception.

227. Whence perception, dictate, and conscience are. Ex.

228. The exquisite perception of the Angels. Des.

— The least of thought is more perceptible to the Angels . . .

337. Through this love they had . . . a perception of all the things of faith. 393.

370. 'Jehovah said unto Cain' = a certain perceptive from within, which dictated . . .

371. By Jehovah's 'speaking,' the Most Ancients signified perception; for they knew that which the Lord gave them to perceive. This perception could not remain longer than while love was the principal thing. When love to the Lord and . . . the neighbour ceased, perception perished; and, so far as love remained, so far did perception. This Perceptive was proper to the Most Ancient Church; but, after faith was separated from love, as in the postdiluvians, and charity was given through faith, conscience succeeded, which also dictates, but in another way. 393<sup>2</sup>.

391. They perceive his quality at his first coming. Such perception is given in the other life.

443. In the other life it is given manifestly to perceive what opinions (Souls) had held . . . I perceived from one who had deceased that . . .

—<sup>e</sup>. Spirits and Angels live in the highest light . . . with such perception as can scarcely be described; thus not in an obscure life.

467. With Lamech there was nothing left of the perception of the Most Ancient Church. Sig.

483. The principal thing of all these Churches was perception; and therefore the differences of the Churches of that time were especially differences of perceptions. Concerning perception, we may mention that in the universal Heaven nothing but the perception of good and truth reigns, and such perception as cannot be described, with innumerable differences, insomuch that one Society has not the like perception with another. There are genera and species of perceptions there, and the genera are innumerable, and there are innumerable species in each genus . . . and still more innumerable varieties in a species . . .

—<sup>2</sup>. The Most Ancient Church represented the Celestial Kingdom also as to the generic and specific differences of perceptions. But as perception, what it is, in its most general [aspect] is at this day entirely unknown, if the genera and species of the perceptions

of these Churches were to be told, nothing would be told but strange and unknown things. They were distinguished into houses, families, and nations, and contracted matrimonies within the houses and families, in order that genera and species of perceptions might come forth . . .

495. It was a **perceptive** Church, such as does not exist at this day. The perception of a Church consists in this: that they perceive from the Lord what is good and true, as do the Angels; not so much what the good and truth of civil society is, but what is the good and truth of love and faith in the Lord . . .

502. The three Churches, 'Man,' 'Seth,' and 'Enos,' constitute the Most Ancient, with a difference of perfection as to perceptions. The Perceptive of the first Church was diminished everywhere in the following ones, and became more general. . . Perfection consists in the faculty of distinctly perceiving; and is diminished when [exercised] not so distinctly, but more generally. Then, instead of a clearer perception, there succeeds a more obscure one; and so it begins to vanish.

503. The Perceptive of the Most Ancient Church consisted not only in this: that they perceived what is good and true, but in the happiness and delight of acting good. Without (this latter) the Perceptive is not living; but lives thence. Ex.

—<sup>2</sup>. In this they were likenesses of the Lord, and therefore in Perceptives they became images of Him. The Perceptive is to know what is good and true; thus what is of faith.

507. Perception (in the Church 'Cainan') began to become general . . .

511. Because the Perceptive decreased, and from being more singular or distinct became more general or obscure, the life of love or of uses did so too; for as is the life of love or of uses, so is the Perceptive. From good to know truth, is celestial.

521. For to know from perception is entirely different from to know from doctrine. Those who are in perception have no need to know by the way of formed doctrine . . . Examp. To those who [know] from perception, it is given by the Lord to know what is good and true by an internal way . . . Add to this, that the perceptions of the celestial man can never be described; for they are in the minutest and most singular things, with every variety according to states and circumstances. But, as it was foreseen that the Perceptive of the Most Ancient Church would perish, and that afterwards men would learn what is good and true by means of doctrines . . . it is said, 'God took him' . . .

530<sup>2</sup>. The remains (with the Church 'Noah') were not of perception, but . . . of doctrine from the Perceptives of the Most Ancient Churches.

536. As perception is at this day a Thing entirely unknown, insomuch that it may be supposed to be a kind of continuous revelation; and to be a something implanted; or something merely imaginary . . . and as perception is the Celestial itself from the Lord given to those who are in the faith of love; and as in the universal Heaven there is perception with innumerable variety, therefore, in order that a notion of perception

may be had . . . we may, in what follows, describe perception as to its genera, such as there is in the Heavens.

545. It has been given me . . . to perceive the Delights of heavenly joys . . . The harmonies of innumerable affections (therein) do not come distinctly to the perception, but obscurely, because the perception is most general. Still, it was given to perceive that there are innumerable things within . . . It was also perceived that the joy and delight came as from the heart . . . and [that] everything perceptive and sensitive therefrom is living from happiness.

549. There is a communication and most exquisite perception (there) of all affections and thoughts . . .

—<sup>e</sup>. When this is perceived, he is at once dissociated.

558. Thence there was no longer . . . a perception of good and truth. Tr.

573. All the Perceptive of truth and good had been extinguished through persuasions . . . So that after the Flood . . . conscience succeeded in place of perception . . . Therefore 'reproof by the Spirit of Jehovah'=an internal dictate, perception, or conscience.

586. That there was no perception of good and truth, because they had immersed the doctrinal things of faith in their filthy cupidities, (and that) when this was done, all perception perished; and, in place of perception there succeeded a direful persuasion. Sig.

597. The state of the Most Ancient Church was that they had from the Lord a perception of good and thence of truth . . . and such as is the difference between having perception, and having conscience, such was the difference of state of the Most Ancient and of the Ancient Church. Perception is not conscience. The celestial have perception; the spiritual have conscience.

—<sup>2</sup>. The Most Ancient Church had immediate revelation from the Lord by consort with Spirits and Angels, and by visions and dreams, whereby it was given them to have a general knowledge of what is good and true; and, after they had (this), then these general principles were confirmed by innumerable things by means of perceptions . . . Thus were the general principles corroborated daily; and, whatever was not congruous with the generals, they perceived not to be so; and whatever was congruous they perceived to be so. Such is also the state of the Celestial Angels. (Examps. of their general principles.) They received from the Lord a perception of the innumerable things which confirmed and agreed with these. With them, love was the principal thing of faith; and through love it was given them by the Lord to perceive whatever was of faith . . .

608. He no longer could have a like perception; but . . . something intermediate between perception and the conscience now known to some.

695<sup>e</sup>. The diabolical crew perceive pleasure in this . . .

895<sup>2</sup>. The man of the Most Ancient Church had revelations, by means of which he was initiated from infancy into the perception of goods and truths; and, as they were inseminated in his voluntary part, he

perceived innumerable things without new instruction ; so that from one General, he knew from the Lord the particulars and singulars which now men have to learn . . . and even so can know scarcely the thousandth part.

—<sup>2</sup>. The man of the Spiritual Church . . . (will) believe what is false, because he has no other perception than that it is so.

896<sup>e</sup>. When, in the other life, they perceive that what they had preached . . . is true, they marvel.

920. With the men of the Most Ancient Church, Heaven communicated with man . . . This communication was perception. . . In each object of sense they perceived something Divine and heavenly. Examps.

—<sup>3</sup>. But when . . . this perception, or communication with Heaven, began to perish . . . they no longer perceived what was heavenly in objects, but what was worldly, and this the more in proportion as they had a smaller residue of perception ; and at last . . . they perceived nothing else than what is worldly, corporeal, and earthly. Thus was Heaven separated from man . . . (and) man's state became inverted. (Therefore doctrinal things were preserved for the use of posterity.)

925<sup>2</sup>. Such is the communication (by spheres) in the other life ; and such is the perception . . .

978<sup>4</sup>. What comes thence to perception in his thought and affection, is a certain General . . .

991. These scientifics . . . come to man's sensation or perception when he lives in the body . . .

1043. (This must) be perceived through colours . . .

—<sup>4</sup>. The celestial man has love to the Lord, which is implanted in his voluntary part, and therefore he receives from the Lord, not conscience . . . but the perception of good and thence of truth. Ex.

1071. The man of (this Spiritual Church) had not perception . . . but had to learn what is good and true from the doctrinals of faith collected from the perception of the Most Ancient Church.

1120<sup>e</sup>. Internal respiration (then) ceased, and, with this, immediate communication with the Angels, and perception.

1121. I have been instructed by the sons of the Most Ancient Church concerning the state of their perception: that they had a perception of all the things of faith, almost as have the Angels with whom they had communication ; and this because their . . . spirit, by means also of internal respiration, was joined to Heaven ; and that love to the Lord and love towards the neighbour are attended with this ; for man is thus conjoined with the Angels as to their veriest life . . . They said that they had the law inscribed upon them . . . for then whatever the laws dictate was *with* their perception ; and whatever the laws forbid was *against* their perception . . . As they had the fundamental (law) in them from the Lord, they could not but know all things which are from it. They also believe that those who live in the world now, who love the Lord and the neighbour, also have the law inscribed upon them . . .

1122. In earthly things they did not perceive anything of delight . . .

1123<sup>e</sup>. The third generation . . . expected the Lord . . . Their perception of these delights (in procreating offspring) was from influx from Heaven . . .

1124. It was given to perceive that they were inter-iorly evil . . . They supposed that no one would perceive what they were thinking.

1179<sup>2</sup>. 'Cain' was in a Celestial Church which had perception ; whereas 'Ham' was in a Spiritual Church which had no perception ; and therefore the former was more enormous.

1241<sup>2</sup>. Those called 'Enoch' collected the perceptives of the Most Ancient Church, and made doctrinals thence. These were their Word.

1383. On the perception of Spirits and Angels. Gen.art.

— . Of the perceptions there, there are two kinds : one, which is angelic, [is] that they perceive what is true and good ; what is from the Lord, and what from self . . . The other kind, which is common to all . . . [is] that at the first coming of another they know his quality.

1384. As to the first kind . . . they said that they perceive each and all things which they think and will, [as to] what is from the Lord, and what is from another source ; and they perceive not only how much is from the Lord, and how much as from themselves ; but also, when it is as from themselves, whence it is, from what Angels, and the qualities of the Angels . . . with every difference ; thus what influx there is, and innumerable other things. There are perceptions of this kind in great variety : with the celestial Angels . . . there is a perception of good, and thence of all things which are of truth ; and, as from good they perceive truth, they admit no talk or ratiocination . . . But the spiritual Angels, who also have perception, although not such a one as the celestial, talk about truth and good ; but still they perceive [them], though with a difference ; for there are innumerable varieties of this perception. The varieties have reference to this : that they perceive whether a thing is from the Lord's will, or is from His leave, or permission.

1385. There are Spirits who . . . perceive nothing of what is good and true ; and indeed the more they reason the less they perceive . . . They were told that it is of angelic wisdom to perceive whether a thing is good and true, without reasoning ; but they do not apprehend that such perception is possible . . .

1386. So long as Spirits suppose that they lead themselves, and that they think, understand, and are wise, from themselves, they cannot have perception.

1387. I have spoken about perception with those who . . . had supposed that they could penetrate and understand all things ; [telling them] that the Angels perceive that they think and speak, and will and act, from the Lord. But still they could not conceive what perception is, supposing that if all things inflow, they would be bereaved of all life . . . But they were told that between having perception, and not having it, the difference of life is like that between light and darkness ; and that, to themselves, men first live when they receive such perception . . . They were also shown by much experience how the case is with perception ; and

they then acknowledged that it is possible ; but after a while they again did not know . . . from which it may be evident how hard it is for man to comprehend what perception is.

1388. The second kind of perception. Des.

—<sup>e</sup>. This communicative perception has its beginning in that the Lord wills all goods to be communicable . . . Hence such perception reigns universally also among Spirits.

1394. It is because there is (the second kind of) perception, that they are conjoined into Societies . . .

1395. (Examps. of this kind of perception.) 1396.

1397. As perceptions are so exquisite, evil Spirits cannot approach a sphere . . . where are good Spirits . . . 1398.

1405. Thus do the Angels perceive from the Lord the Word, when being read by man.

1442. The Lord's first perception. Sig. . . As soon as Jehovah appeared to the Lord in His celestial things, He attained perception ; for all perception is from celestial things. Everyone receives perception from the Lord when he comes to celestial things. Those who have become celestial men . . . have all received perception. Those who become spiritual men . . . have an analogue of perception, or a dictate of conscience, more or less clear, accordingly as they are in the celestial things of charity. The celestial things of charity are attended with this, because in these alone is the Lord present, and in them appears to man.

1443. (Perceptions of three degrees signified by trees.)

1496<sup>e</sup>. Intellectual truth is conjoined with an internal perception that it is so.

1504. Continuation concerning perceptions. Gen.art.

1520. The perceptibility of the interiors of Spirits by spheres.

1539. The Lord's interior perception. Tr.

1616. That the Lord arrived at a perception still more interior. Sig. and Ex.

—<sup>2</sup>. Conjunction with celestial things gives perception. Ex.

—<sup>5</sup>. As the Lord implanted Knowledges in celestial things, so He had perception ; for from the conjunction is all perception. He had the first perception when He had implanted the scientifics of childhood . . . and the second, which is more interior, when He had implanted Knowledges. Sig.

1620<sup>e</sup>. (The objects) are perceived there with every sense.

1622. They not only see (the objects), but also perceive each thing much more vividly than the sight of the eye apprehends such things on Earth.

1625. There was perceived the semblance of a sun . . .

1630. Spirits are . . . in the fruition of all goods as to all the senses, and this to the inmost perception of them.

1668<sup>2</sup>. This (infestation and combat) is with all who have conscience, and was still more with the Lord, when a child, who had perception. (It causes) with

those who have conscience a dull pain, but with those who have perception an acute one, and the more acute as the perception is more interior . . . The Lord had interior and inmost perception.

1695<sup>2</sup>. Evil Spirits . . . at once perceive with a man that good and truth have been confirmed. There exists such a perception of Spirits superior to [that of] man.

1701. That the Lord perceived from His interior man. Sig. and Ex. . . The interior man perceives what is going on in the external, just as if one were to tell it. The Lord, who had a perception of all things which were taking place, clearly knew . . . Such things are . . . scarcely concealed from men who have celestial perception.

1702. In the interior man there is conscience with the spiritual man, and perception with the celestial.

1707. That the interior man perceived in what state was the external. Sig. and Ex.

—<sup>3</sup>. Regenerate men . . . are gifted either with perception or with conscience.

1769. It was perceived that he was devoted to studies.

—<sup>2</sup>. I soon perceived—*appercepi*—that he had been taken up . . . He said that he perceived—*apperceperet*—nothing of the sense of the letter . . . Certain Spirits . . . said that they believed because they had heard him say that he heard, saw, and perceived it to be so. But other Spirits . . . said it was not so . . . and therefore they were taken up, and (then) confessed . . . because they really perceived that it is so, and that by a more exquisite perception than can ever be given to any sense in the life of the body.

1776. Although this does not come to the perception (of children).

1786. 'Vision'=the inmost revelation, which is of perception. Ex.

—<sup>2</sup>. With the Lord, the visions were the most perfect of all ; because He then had a perception of all things in the World of Spirits and in the Heavens.

1791. 'Abram said, Lord Jehovah'=the Lord's perception ; (for) the Lord had the inmost and most perfect perception of all things. The perception was a sensation and a perceptive Knowledge of all that was being done in Heaven ; and was a continual communication and internal conversation with Jehovah.

1802<sup>3</sup>. By instruction the interiors are formed . . . and are adapted to receive the goods of love and truths of faith, and thus the perception of good and truth. No one can perceive what he does not know and believe ; thus cannot be gifted with the faculty of perceiving the good of love and truth of faith, except through Knowledges . . .

1815. The Lord's internal man, which is Jehovah, whence He had perception. Sig. and Ex.

—<sup>e</sup>. The perception which the Lord had most perfect . . . was from His Internal . . .

1822. 'He said unto him'=perception. Perception itself is nothing but a certain internal speech, which so manifests itself that what is said is perceived. All interior dictate, even conscience, is nothing else ; but perception is a higher degree.



[A.] 1831<sup>2</sup>. The middle space between the parts = that with man which is called **perception**, internal dictate, and conscience. The things which are above (these) are the Lord's, and those below are with the man.

1841. 'He said to Abram' = **perception**.

1850<sup>2</sup>. The Last Judgment of the Most Ancient Church was when . . . there was no **perception**.

1879<sup>2</sup>. He who has the interiors of his spirit open, receives at the same time a sensitive **perception** of such things.

1898. 'Sarai said to Abram' = that it was so **perceived**. . . . The Lord's **perception** at that time was from truth adjoined to good, which dictated to Him how the case was. There is something similar with a celestial man who receives **perception**—there is something of truth adjoined to good which dictates; afterwards there is good from which or through which truth is **perceived**.

1911<sup>5</sup>. It is an intellectual truth, that the celestial man has from the Lord a **perception** of good and truth. The first Rational either denies **perception** altogether, or supposes that if he **perceived** from another and not from himself, he would be as if he had no life . . .

1914<sup>2</sup>. The Lord could **perceive** and see from the interior the quality of the new Rational; (for) the Interior can **perceive** what comes forth in the Exterior . . . but not the reverse. Even those who have conscience can . . . apperceive anything contrary to the truth . . . Still more those who have **perception**; for **perception** is more interior in the Rational. How much more the Lord, who had Divine celestial **perception**.

1919. 'Abram said unto Sarai' = **perception**. The Lord's **perception** is signified by these words; but His thought from **perception** by 'Sarai said unto Abram.' The **perception** was that from which was the thought. They who are in **perception** think from no other source; but still **perception** is a different thing from thought. Examp.

—<sup>3</sup>. The Lord's **perception** was immediately from Jehovah; thus from the Divine good; but His thought was from intellectual truth and its affection. The Lord's Divine **perception** cannot be apprehended by any idea . . . The **perception** of the Angels, relatively to the **perception** which the Lord had, is scarcely anything. The Lord's **perception**, being Divine, was that of all the things in the Heavens, and (therefore) of all the things on earth . . .

—<sup>4</sup>. But after the Lord's Human Essence had become . . . Jehovah, the Lord was above that which is called **perception**, because He was above the order which is in the Heavens . . .

1964<sup>e</sup>. When they are in (spiritual and celestial) life, they are in the faculty of **perceiving** all the things of the Lord's Kingdom.

1970<sup>2</sup>. When this sight is opened . . . Spirits are seen, together with a **perception** who they are, what they are, where they are, whence they come, and whither they are going . . .

1972. The sight of my spirit has rarely been opened (to the Heaven of Angels); but it has been given me to know what they were saying, by a certain **perception**, the nature of which cannot be described . . .

2016. The Angels are in this **perception** to such a degree that they **perceive** that in so far as anything is from the Lord it is good and true, and that in so far as it is from themselves it is evil and false. . . . The very withholding (from evil), and the influx itself, are **perceptible** to them. But that man supposes that he does good, etc., from himself, is an appearance, because he is in a state of no **perception**.

2080. 'God said' = an answer **perceived**. Ex. . . In all **perception** whatever, there is both a proposition and a response. Sig.

2088<sup>2</sup>. From the beginning all were celestial, because in love to the Lord: they thence received **perception**, by which they **perceived** good, not from truth, but from the affection of good.

2098. As the Lord had two states (humiliation and glorification), it is evident that there were also two states of **perception**. In the (latter) state, He **perceived** the things contained in this chapter; and His being no longer in such **perception**, is (here signified).

2135. In this chapter (the Angels) **perceive** the state of the Lord's **perception** in the Human . . . 2136. 2137.

2138. Secondly, it treats of the Lord's **perception** in that state, concerning the Rational . . .

2141. The Lord's **perception** concerning the human race: that they were in evil and falsity. Tr.

—<sup>e</sup>. That He returned into His pristine state of **perception**. Tr.

2143. 'Jehovah appeared to (Abraham)' = the Lord's **perception**. Ex.

2144. 'In the oak-groves of Mamre' = the quality of the **perceptions** . . . that they were human, from scientifics, and from the first rational things thence.

—<sup>2</sup>. What **perception** is, is now entirely unknown, because no one is in **perception** such as the Ancients were in, and especially the Most Ancients. The latter knew from **perception** whether a thing was good, and consequently whether it was true. There was an influx into their Rational from the Lord through Heaven; from which, when they thought about any holy thing, they at once **perceived** whether it was so, or was not so. Such **perception** afterwards perished with man, when he began to be no longer in heavenly ideas . . . and in place of it succeeded conscience, which also is a species of **perception**; for to act contrary to conscience and according to it is nothing else than to **perceive** from it whether or no a thing is so, or is to be done. But the **perception** of conscience is not from the good which inflows, but from the truth implanted from infancy . . .

—<sup>4</sup>. As to the Lord when in the world, all His thought was from Divine **perception** . . . His **perceptions** were more and more interior, the nearer he drew to union with Jehovah. Tr.

2145<sup>2</sup>. **Perceptions** being more and more interior may be illustrated by the **perceptions** of the Most Ancients . . . The more they were in scientifics from the objects of hearing and sight, the lower were their **perceptions**; but the more they were elevated from them to the celestial things of charity and love, the more interior they were . . .

2149<sup>e</sup>. The three men (being) seen by Abraham . . . represents the Divine perception, or the perception from the Divine which the Lord had when in the Human.

2150. That the Lord apperceived that perception from the Divine was present. Sig.

2151. That He drew nearer to the things which were being perceived. Sig.

2157. The deference of the Lord's state when He noticed that perception. Sig.

— . The celestial Angels perceive the Word as to the affection; the spiritual Angels as to the subject.

—<sup>2</sup>. Thus the perception, thought, and speech of the celestial Angels are much richer than (those) of the spiritual Angels.

2158. The affection of longing that what He began to perceive should not pass away. Sig.

2161. That the Divine (perception) should let itself down nearer to the state of perception in which the Lord then was. Sig. 2162, Ex. 2166.

2167. When He had left off perceiving. Sig.

2171. The Divine perception into which the Lord came, when He was in the perception of the human. Tr.

— . There is perception more and more interior; namely, natural perception; then rational perception; finally internal perception, which is Divine and which the Lord alone had. Those who are in perception . . . know very well in which perception they are, natural, rational, or still more interior, which, to them, is Divine. What did not the Lord know! who had perception from the supreme and infinite Divine Itself, in which no Angels ever are; for perception inflows into them from the supreme Divine of the Lord through His Human essence.

—<sup>2</sup>. The reason the Lord's perception is so much treated of. 2540<sup>2</sup>.

2180. The Celestial Natural which the Rational took to itself, that it might conjoin itself with the perception from the Divine. Sig. and Ex. 2181<sup>e</sup>, Ex.

2186. That the Lord drew near to Divine perception, after He had prepared Himself. Sig.

2218. 'The men arose' = that that perception came to an end.

— . The Lord's perception from the Divine, then, was first concerning the Divine Trine . . . ; afterwards it was concerning His Human, that it should put on the Divine; and now follows perception from the Divine concerning the human race . . . ; and that He did not will to remain in this perception, is signified by Abraham's 'going with the men to send them away.' 2221. 2222.

2231<sup>2</sup>. Love . . . would have been as the flame, and all perception and thought as the light thence . . . Perception or thought concerning the quality of love and charity, is what is called faith.

2238. When 'Jehovah said' occurs, it = a perception not quite continuous with the former.

2245<sup>2</sup>. The Lord's thought was from the Human conjoined with the Divine . . . but the perception, from which was the thought, was from the Divine.

2287. That this state of perception in which the Lord was, ceased to be such. Sig.

— . The Lord's thought was from perception; and the perception was from His Internal . . .

2367. The perception of good and truth is in obscurity with man, even a regenerate man; and still more so with him who is in external worship. Sig. and Ex.

2500<sup>2</sup>. The Lord's instruction . . . was by continual revelations, and thus by Divine perceptions and thoughts from Himself . . . which Divine perceptions and thoughts He implanted in Divine intelligence and wisdom. Sig.

2513. The Lord's perception concerning the doctrine of faith. Sig.

— . 'God came' = to perceive; for perception is nothing less than the Divine coming of influx into the intellectual faculty.

2514. That the perception was obscure. Sig. . . The Lord's first perception is called obscure, because it was in the human which He was to put off . . . The Perceptive of the Lord, although from the Divine, was in the human, which is such that it does not at once receive the light itself . . . That He afterwards came into clear perception, is signified . . . by 'Abimelech's rising early in the morning.' 2540.

2515. Thought from the (obscure) perception. Sig. and Ex.

— . There are thoughts from perception, thoughts from conscience, and thoughts from no conscience. Thoughts from perception are given only with the celestial . . . such thought is the most internal that is given to man . . . It is perception from the Lord by which and from which their thought is: to think contrary to the perception is impossible.

2545<sup>e</sup>. The Lord's thought was from intellectual truth . . . but the perception from which He thought was from Divine truth.

2552. A perception which was an answer. Sig. and Ex.

— . The case is this. Perception is a higher thing, and the Lord had it from the Divine Itself; but thought is a lower thing, and the Lord had it from the Intellectual itself; and, as it was perception from which He had the thought, so the answer of the thought was from perception. There is something similar with man. The celestial man cannot think except from perception, nor the spiritual man except from conscience. The perception of the former . . . is from the Lord, and it does not appear to the man himself whence it is; but his thought is from the Rational, and appears to him as from himself. Thus when he thinks about any Thing from the Rational . . . the answer comes either from perception or from conscience . . .

2571. The Lord's perception concerning the doctrine of love and charity. Sig. and Ex.

—<sup>2</sup>. The Lord's perception and thought in everything of faith, was always from the Divine love.

2574. Perception from spiritual truth. Sig. and Ex.

—<sup>2</sup>. The Lord alone had perception from spiritual truth.

2619. The perception which is signified by 'Jehovah

said,' was from the Divine Celestial ; but the thought which is signified by 'Jehovah spake,' was from the Divine Celestial through the Divine Spiritual.

[A.2619]<sup>2</sup>. With man, the case is this. It is good from which he perceives ; but truth through which he thinks. Ex.

2654<sup>4</sup>. Man is not wise until he believes and perceives that all evil is from Hell, and all good from the Lord. In this faith, nay, **perception**, are all the Angels . . .

—<sup>e</sup>. That man can look from within into the things in himself which are below, is known by experience to those in **perception** ; and even to those in conscience . . . With man such **perception** is from the Lord ; but the Lord's was from Himself.

2663. 'God said unto Abraham' = the Lord's **perception** from the Divine.

2665. (This) cannot be explained . . . in the fulness in which it can be **perceived** by those who are in the internal sense ; and therefore if it should be told what it is according to their **perception**, it would scarcely be acknowledged.

2673. The Lord's clear **perception** from the Divine. Sig.

2682. The despair (of the spiritual man) in that he **perceived** nothing of good and truth. Sig. and Ex.

—. 'Shrub' = **perception** in a less degree than 'tree.'

2693. (The Lord's) **perception** concerning his state. Sig.

—. In the sense of the letter this is an interrogation by the Lord ; but in the internal sense it is the infinite **perception** of all things.

2694<sup>2</sup>. The reason for this desolation (of the spiritual) is . . . that they may receive the **perception** of good and truth, which they cannot receive until the Persuasive which is from proprium is as it were softened. . . What good, and indeed what happiness, is, no one can **perceive** with an exquisite sense, until he has been in a state of what is not good, and not happy. From this he acquires a sphere of **perception** ; and this in the degree in which he has been in the opposite state. The sphere of **perception**, and the extension of its limits, arise from relatives which have been actually formed. Examps.

2701. This influx is the state of man's illustration, in which the truths he hears or reads, are confirmed to him by a certain **perception** interiorly in his Intellectual . . . Sig.

2708. The celestial have **perception** ; but the spiritual, the dictate of conscience.

2715<sup>4</sup>. The good with the spiritual man is relatively obscure, because he does not know what is true from any **perception**, as the celestial do ; but from instruction . . .

2718<sup>2</sup>. They who are in the affection of good, know and **perceive**, from good itself, that it is so . . .

2722<sup>e</sup>. The man of the Spiritual Church has no other **perceptions** that those which come through Knowledges from doctrine or the Word ; for these become of his faith ; thus of conscience from which he has **perception**.

2769. The Lord's **perception** from Divine truth. Sig. and Ex.

2770. For all thought and the derivative reflection come from **perception**.

2786. The Lord's state then according to **perception**. Sig. and Ex.

—<sup>e</sup>. How greatly the human Intellectual and **Perceptive** fall short of the angelic Intellectual and **Perceptive**.

2813. Concerning truth Divine, some idea can be formed ; but not concerning good Divine, except by those who have **perception**, and are celestial Angels.

2831. The spiritual have not **perception** of good and truth as the celestial have ; but, in its place, conscience . . . Those who have not **perception** of good and truth, cannot be confirmed otherwise than by scientifics.

—<sup>2</sup>. As to **perception**, in general . . . there is a **perception** of good and truth in celestial and spiritual things ; a **perception** of what is just and fair in civil life ; and a **perception** of what is honourable in moral life. As concerns the **perception** of good and truth in celestial and spiritual things, the interior Angels have this from the Lord ; the men of the Most Ancient Church had it ; and the celestial, who are in love to the Lord, have it. They know at once, from a certain internal animadvertence, whether it is good and whether it is true ; for the Lord insinuates this, because they are conjoined with Him by love. But spiritual men have not such a **perception** of good and truth in celestial and spiritual things, but in place of it have conscience, which dictates. But conscience is formed from the Knowledges of good and truth . . .

—<sup>3</sup>. That the spiritual have no **perception** of the good and truth of faith. Shown.

—<sup>4</sup>. But as to the **perception** of what is just and fair in civil life, this is possessed by those in the world who are rational ; and also the **perception** of what is honourable in moral life. In these **perceptions**, one man is distinguished from another ; but these same do never on this account have the **perception** of the good and truth of faith, because this **perception** is higher or more interior, and inflows from the Lord through the inmost of the Rational.

—<sup>5</sup>. The reason the Spiritual have no **perception** of the good and truth of faith, is that good and truth are not implanted in their voluntary part . . .

2862. The Lord's reflection and **perception** . . . can only be expressed in the historicals by 'to tell,' and 'to say.' Moreover, in itself, reflection and **perception** is an internal telling and saying.

2882<sup>e</sup>. All the Angels are in the **perception** itself that (everything inflows). The inmost Angels **perceive** how much is from the Lord . . .

2896. The Word in the Most Ancient Church was not written . . . for they were . . . in the **perception** of good and truth . . .

2897. But the man of the Ancient Church, being spiritual . . . knew, but did not **perceive**, what the representatives and significatives involved.

2937. For the spiritual man has no **perception** of good, as the celestial has . . .

2946<sup>2</sup>. To the regenerate . . . it is given not only to Know this, but also to **perceive** it . . .

2960<sup>e</sup>. This state is followed by a fourth, namely, that they **perceive** (reformation) to be from the Lord.

2974<sup>e</sup>. In Heaven, it is **perceived** that (all good is from Him). There is a sphere of **perception** there that it is so . . . The degrees of this **perception** go from the middle to the circuits.

2994. In the body, man can feel and **perceive** little of this; for . . . in the external man he loses the sensation and **perception** of (celestial and spiritual things).

3069<sup>3</sup>. 'To eat and drink upon the Lord's table in His Kingdom'=to enjoy the **perception** of good and truth.

— . 'To drink'= . . . to give the **perception** of good and truth. 3089.

3100. A state of **perception** as to these things. Sig. and Ex.

3113. **Perception**. Sig.

3120. **Perception** of the influx of love. Sig.

3125<sup>e</sup>. In these two verses it has treated of **perception** as to the quality and source of truth.

3209. **Perception** from the Divine Natural as to how the case was. Sig. and Ex.

— . 'To relate'=to **perceive**; for **perception** is as it were an internal narration . . .

3220. When the Angels are discoursing about **perceptions** . . . paradises, etc., appear.

3223. So long as man is in worldly things . . . he has only a **perception** of the things of the light of the world . . .

—<sup>2</sup>. The light of Heaven inflows into the light of the world . . . and causes man to **perceive** sensuously the objects of Things. Unless this light inflowed, man would have no apperception.

3241<sup>3</sup>. As those of the Spiritual Church have no **perception**, as have those of the Celestial Church, of what is good and true . . . they are continually discussing . . . No one concludes from any **perception**; nay, they do not know what **perception** is. No wonder (therefore) that there are dissensions about (the Trinity). The celestial **perceive** that they are not three, but one.

3246<sup>2</sup>. The celestial . . . therefore never inquire what truth is; but from good **perceive** it. . . But the Spiritual . . . do not know what truth is from any **perception** . . .

3316<sup>3</sup>. How remote (therefore) is the thought and **perception** of the Angels from the thought and **perception** of man. If man . . . for the bread would **perceive** love to the Lord, and for the wine love towards the neighbour, he would be in like thought and **perception** with the Angels . . .

3324. When man concludes from natural **perception**, he believes that faith . . . is prior to charity . . . because he **perceives** how truth enters . . .

3325<sup>3</sup>. With those not fully regenerated, the opinion has prevailed that truth is prior, for as yet they had not the **perception** of good . . . whereas the regenerate, being in good itself, can apperceive . . . what good is . . .

— . The Spiritual Church is such, that it must be introduced through truth into good; and, then, without the **perception** of good, except such and so much as lies concealed in the affection of truth . . .

3385<sup>2</sup>. The spiritual, as they have not **perception**, like the celestial . . . investigate whether the thing is so . . . and, as they have not **perception** whether it is so, there is given them what appears like truth . . . Tr.

3388. It treats of those who are in the doctrinals of faith, and have no **perception** of truth, from good; but only a conscience of truth . . .

3393. The Lord's **perception** from Doctrine. Sig. and Ex.

3394<sup>2</sup>. As the spiritual have not **perception**, as the celestial . . . —<sup>3</sup>.

— . As for the celestial, they **perceive** Divine good and truth in the Rational . . . and they can acknowledge . . . that there is a **perception** of good and truth . . . from the Lord . . .

3399<sup>2</sup>. The Spiritual Church cannot . . . profane good, because they cannot receive good so far as to the **perception** of it, like the celestial. —<sup>3</sup>.

3432<sup>2</sup>. The Lord gave (the Celestial Church) to **perceive** good and truth from love and charity, and to know from revelation.

3436<sup>2</sup>. He who is in simple good . . . is gifted with the faculty of **perceiving** truths when he is being instructed (there) by the Angels.

3438. The Lord's **perception** concerning this obscurity. Sig. and Ex.

3463<sup>2</sup>. Those solely in the doctrinals of faith, and in a life according to them . . . are not in any **perception** of good, but in a species of persuasion . . . Truth does teach what good is, but without **perception**; whereas good teaches what truth is from **perception**. Examp.

3528. The inmost degree of **perception**. Sig. and Ex.

— . 'To feel at'=the inmost and the all of **perception** . . . for the reason that all the Sensitive relates to the sense of touch, and this is derived and comes forth from the **Perceptive**; for the Sensitive is nothing else than the external **Perceptive**; and the **Perceptive** is nothing else than the internal Sensitive. Moreover, all the Sensitive, and all the **Perceptive**, which appear so various, relate to one general and universal sense—that of touch: the varieties . . . which are external sensations, are nothing but different kinds of touch, which originate from the internal Sensitive, that is, the **Perceptive**.

—<sup>e</sup>. Moreover, all the **Perceptive**, which is the internal Sensitive, comes forth from good, and not from truth, except from good through truth; for the Lord's Divine life inflows into good, and through good into truth, and thus presents **perception**.

3548. The state of **perception** from the presence of this truth. Sig. and Ex.

3550. Those who have **perception** know that . . . it is truth under the form of good.

[A.] 3559. Inmost perception from presence. Sig.

3560. As it is the Rational which perceives what the Natural is, (these words=) the perception that it was not natural good.

3562. All perception. Sig. . . Because the perception of all things is from inmost things; that is, they who are in inmost perception, are in the perception of all things which are below. Ex.

3572. A degree of perception still more interior. Sig.

3575. What is grateful from the truth of good which he perceived. Sig.

3603<sup>2</sup>. Such know from revelation that (these things are good and true); but as they do not live according to them, they have no perception of this good and truth, but only of the Knowledges separated from them.

—<sup>5</sup>. Man knows not that he has this Involuntary, because he perceives nothing else in himself than what is his own . . .

3608. The Lord's perception from Divine truth concerning the animus of natural good then. Sig. and Ex.

—'. 'To tell'=to think and reflect, thus to perceive.

3619. The Lord's perception from Divine truth. Sig. and Ex.

—'. Perception from the Divine truth of the Rational is from the Intellectual; whereas perception from Divine good is from the Voluntary. But perception from the Intellectual is not of the Intellectual, but is of the inflowing Voluntary . . .

3654<sup>8</sup>. 'The law written on the heart'=the perception of good and truth, from good.

3661. Reflection and perception thence. Sig. 3682.

—<sup>o</sup>. Reflection is the mental view of a Thing, as to how it is circumstanced, and also as to its quality: from this is perception.

3671<sup>2</sup>. To understand (and will) good and truth are of the Rational; the derivative perceptions of good and truth are as seeds . . .

—'. When he apperceives delight in acting them, the seeds grow . . . But (not) when he . . . interiorly perceives something of will, but still does not love . . . to do them.

3693. (Ways of speaking which come) from our perception of such things as are in the other life.

3702<sup>2</sup>. This is perceived in the organ of smell . . . and things still more hidden would be perceived in man's interior organs, if his life were according to order.

—<sup>3</sup>. The life from which (the objects of nature) were descending, was in the sight and perception (of the Most Ancients), causing the images to be thus alive. Such a perception have the celestial Angels concerning all the things in the world . . . and hence infants have such a perception.

3747<sup>o</sup>. The third degree of life is that . . . through which the Lord inflows into the rational mind, whence he has the faculty of thinking, whence he has conscience, and whence he has the perception of good and truth.

3906<sup>2</sup>. For to acknowledge (this truth) in faith and act, is to have a perception that it is so . . . and also a perception that good from the proprium (is evil).

3928<sup>2</sup>. If he does not perceive in himself . . .

3979. Perception from the good signified by Laban. Sig.

4027<sup>2</sup>. They are outside of Knowledges, because outside of perceptions.

4038<sup>3</sup>. Perceptions, etc., pertain to the understanding (of the Rational).

4043. In the interiors . . . nothing is perceived by spaces and times . . .

—<sup>o</sup>. In the Heavens . . . thousands and thousands of perceptions can scarcely fall into anything perceptible with man.

4068. The Lord's perception from the Divine. Sig.

4125. The obscure perception of this good when left to itself. Sig. and Ex.

4169. For to do good from good, is to do it from the perception of good. The perception of good is given solely with the celestial. But to do good from truth, is to do it from knowledge . . . but without the perception that it is so . . . It may therefore be fallacious . . .

4184. An obscure state of perception. Sig. and Ex.

4210<sup>o</sup>. If the Word had not been spoken according to the ideas of man's thought . . . he would not have perceived a whit . . .

4241. After regeneration, truths proceed from good; for he then, from good, perceives and knows that they are truths.

4242. 'To command the messengers to say'=reflection and thence perception that it is so; consequently, acknowledgment.

4245<sup>2</sup>. (Such) cannot know, still less perceive, that truth . . . is subordinated to good . . .

4286<sup>5</sup>. Good . . . and truth . . . are not perceived distinctly. The reason these are not perceived, is that there is no genuine charity; and, where anything is not, there is no perception of it.

4301<sup>2</sup>. The state of truth in good . . . can be apprehended only by those who have celestial perception . . . (For) those who have perception are in celestial light as to the understanding . . . and are affected with truths . . . as the eye is affected with flowers . . . and those in interior perception are affected with them as with the fragrance from flowers . . . Therefore those Angels perceive all the differences . . . of the conjunction of truth in good . . .

4302<sup>2</sup>. If these things were described, still they would not be evident, except to those who are in celestial perception, and not at all to those who are solely in natural perception. For they who are in celestial perception are in the light of Heaven . . .

4317<sup>5</sup>. The interior form itself which receives good and truth . . . is depraved . . . Hence it is that there is no perception of good and truth at this day; but, in its place, with the regenerate, there is conscience, which acknowledges as good and true that which is learned from parents and masters.

4339. The perception and intention of the good of truth. Sig. and Ex.

4369. Affection with the perception wherewith it was reciprocally insinuated. Sig.

4403<sup>e</sup>. Those at the nostrils are those who excel in perception.

4448. The Most Ancient Church . . . was in the good of love to the Lord, and thence in the perception of all truth; for the men of that Church . . . communicated with the Angels; hence their perception; and therefore they never reasoned about any truth of faith; but said—because they perceived it from Heaven—that it is so.

4454. The Most Ancient Church . . . was in the good of love to the Lord; their Voluntary and Intellectual made a one . . . and therefore they had the perception of truth, from good; for the Lord inflowed through an internal way into the good of their will, and through this into the good of their understanding, or the truth.

4538. The perception of natural good. Sig. and Ex.

4567. Interior natural perception. Sig. and Ex.

—'. 'God saw,' when predicated of the Lord, = perception from the Divine; which is the same as interior perception.

4592<sup>3</sup>. For he who is in the light of the world, and has perception from it, scarcely knows what good and truth are . . .

4624. To the province of the sense of smell and thence of the nostrils pertain those who are in general perception, so that they may be called perceptions. 4625<sup>2</sup>.

4625<sup>e</sup>. Those in the nostrils perceived whatever happens in general in the Society; but not so much in particular as those in the province of the eye; for these latter discriminate and mentally view the things which are of perception. I have observed, also, that their Perceptive is varied according to the general changes of the state of the Society in which they are.

4626. When any Spirit is approaching . . . his presence is perceived . . . Angelic Spirits, who are in a more exquisite perception, thence know innumerable things about the state of his life and faith.

4627. Those who relate to the interiors of the nostrils are in a more perfect state as to perception . . .

4687<sup>2</sup>. As the Most Ancient Church could have no perception of the Infinite Esse, but could have some of the Infinite Existing from the perceptible things in their internal man . . . they adored (the latter).

4692<sup>2</sup>. The internal of perception is closed with those (in faith separated), because there exists no intermediate through which influx [might come].

4844<sup>4</sup>. Hence no one knows from mental view, consequently neither from perception, whether truth is truth . . .

4892. Perception from truths. Sig.

4925<sup>2</sup>. For it is good through which the Lord inflows, and gives intelligence and wisdom, consequently a higher (mental) view, and also perception as to whether it is so or is not so.

4991. Perception concerning truth natural not spiritual. Sig.

5097. This state of illustration exists when it is acknowledged, and still more when it is perceived, that good is good and truth is truth. Perception is internal revelation.

5111. Revelation from perception. Sig.

—'. 'To say' = perception, thus also revelation; for this is internal perception, and from perception.

5113<sup>2</sup>. For the man of the Spiritual Church has no perception of truth, from good . . .

—<sup>3</sup>. When the man of the Celestial Church had gained the perception of (the good of charity), he was led into the perception of love to the Lord . . .

5121. Revelation from perception by the Celestial in the Natural. Sig. and Ex. 5150, Sig.

—'. All revelation is either from speech with the Angels . . . or from perception.

—<sup>2</sup>. Those who are in good and thence in truth, especially those in the good of love to the Lord, have revelation from perception . . . This revelation is internal. The Angels . . . have revelation from perception; so had the men of the Most Ancient Church; and so had some from the Ancient Church; but at this day scarcely anyone . . .

—<sup>3</sup>. As (the prophets) had no perception, they had merely verbal or visual revelations, without perception of what they signified; for genuine perception comes forth through Heaven from the Lord, and affects the Intellectual spiritually, and leads it to think perceptibly as the Thing really is, with an internal assent . . . The man supposes that it is in him, and that it flows from the connection of the Things, whereas it is a dictate through Heaven from the Lord, inflowing into the interiors of the thought concerning such things as are above the Natural and the Sensuous.

—<sup>e</sup>. But the revelation from perception which the Lord had . . . was from the Divine in Him. Tr.

5145<sup>4</sup>. Whether there are terminations and consequent planes . . . is indicated by the perceptions of good and truth, and of conscience. With those who have perceptions of good and truth, like the celestial Angels, the terminations are from the first degree to the ultimate one. Without terminations of each of the degrees, such perceptions are impossible.

5172. The Spirits (of the thymus gland) have interior perception which is not made so visual as with others by meditations and thoughts . . .

—<sup>e</sup>. With such there remains a soft Infantile, into which the perception of good inflows . . .

5228. Perception from thought. Sig. This cannot be explained, because at this day it is altogether unknown what spiritual perception is . . . For perception is nothing else than the speech or thought of the Angels who are with the man. When this speech or thought inflows, it causes the perception that it is so or is not so; but with those only who are in the good of love and of charity; for it inflows through good. With these, that perception produces thoughts; for what is perceptive is to them the General of thought. But there is no perception from thought actually, but apparently.

5238. Perception thence. Sig.

5251. The perception of the Celestial of the Spiritual from (or in) the Natural. Sig. and Ex.

5262. The perception of the Natural from the Celestial of the Spiritual. Sig. 5308.

5306. The perception of the Natural with all things there. Sig.

[A.] 5313<sup>13</sup>. Angelic Spirits, to whom is given **perception** by the Lord, know what (these things) signify.

5400. For sight abstracted from the things of the world, that is, spiritual sight, is nothing else than the perception of truth.

5403. **Perception** concerning truths in general. Sig.

5421. **Perception** and acknowledgment by the Celestial of the Spiritual. Sig.

5458. The **perception** of the Celestial of the Spiritual concerning these truths separated from itself. Sig.

5472. Still **perception** from faith in doctrine and understanding. Sig. and Ex.

5473. The degree of the **perception** thence. Sig.

5498. General **perception**. Sig.

5581. **Perception** by the things which are of the Church. Sig.

5591. **Perception** concerning the Spiritual. Sig.

5595. **Perception** from spiritual good. Sig.

5603. **Perception** by the good of the Church concerning these things. Sig.

5649<sup>2</sup>. The general cause why man does not **perceive** this, is that worldly things engage his heart . . .

—<sup>3</sup>. As man is in ignorance about these things, he can have no **perception** concerning them; for the Knowledge of a Thing must precede in order that there may be the **perception** of it . . .

5677. The **perception** that it is well. Sig.

5680. The **apperception** thence of the Natural that it is well with the good *a quo*. Sig. . . It is said **apperception** thence . . . because all the **perception** of the Natural comes from the Spiritual . . . that is, through the internal from the Lord. The Natural never has any **perception** . . . except what comes from the Spiritual . . .

5698. The **perception** of conjunction through the medium with the truths in the Natural. Sig.

5732. The communication of thought . . . on the part of the recipient is **perception**; and therefore 'to command' = also **perception**.

5779. Their **perception** then. Sig.

— . From the Internal, that is, through the Internal from the Lord, comes all **perception** . . . It appears that **apperception** comes from influx from the External, but it is a fallacy.

5782. The **perception** given to the good of the Church in the Natural. Sig. and Ex.

5802. Reciprocal **perception**. Sig.

5816<sup>2</sup>. When man is in good, he then from good sees truths, and **perceives** them, and thus believes that they are truths . . .

5877. That the Celestial Internal gave to truths in the Natural the faculty of **perception**. Sig. and Ex. . . When there is conjunction, there is given the faculty of **perceiving**, namely, through the affection of truth, and thus of good.

5882. The **perception** of the new Natural. Sig. and Ex.

—<sup>2</sup>. When the conjunction of good with truth

comes forth, there is for the first time given the faculty of **perception**, in that the man is affected with truth and thus with good.

5907. The **perception** (of spiritual good) concerning the Celestial Internal. Sig.

5919. Testification from **perception**. Sig.

5920. Especially from the **perception** of the medium. Sig. and Ex.

5937. The **perception** of the Natural from the Celestial Internal. Sig. and Ex.

— . For all **perception** is from what is interior; and never is there any **perception** of what is interior from (or by) what is exterior; for, whence influx is, thence is **perception**.

—<sup>2</sup>. What the **perception** is which is being so frequently mentioned.—There is with every man the faculty of **perceiving** whether it is so, or is not so. The faculty of concluding within himself, or in his mind, causes the Thing to be **perceived**. This faculty is never possible unless there is influx from the Spiritual World. In this gift one man excels another: those excel less who conclude and thus **perceive** little within themselves; but they say that it is so, because others, in whom they have faith, have said so. But those who excel more, are those who see, not from others, but from themselves, that it is so. But verily the **perception** which is with every man is [a **perception**] in worldly Things, but not at this day with anyone in spiritual Things. The reason is, that the Spiritual, which inflows and makes the **perception**, is obscured and almost extinguished by the delights of the love of the world and of self . . .

—<sup>3</sup>. He who would have **perception** in spiritual things must be, from good, in the affection of truth, and must continually long to know truths. Thence his Intellectual is illuminated, and, when the Intellectual has been illuminated, it is then given him to **perceive** something within himself. But he who is not in the affection of truth, that which he knows to be so, that does he know from what is doctrinal . . . From these things it may be evident what **perception** is, and that it exists in worldly things, but not in spiritual ones . . . Those born in any heresy, if the veriest truths were told them, and also confirmed, would, nevertheless, not at all **perceive** that they are truths: they would appear to them as falsities.

5962<sup>2</sup>. From relatives [the Angels receive] more perfect **perception** . . .

—<sup>4</sup>. It is evening with the Angels when they do not **perceive** the Lord present; for in Heaven there is a continual **perception** of the Lord. When they are in a state of non-**perception**, they are not affected with good and do not see truth as before . . .

5963. **Perception** given that they are in tranquillity. Sig. and Ex.

— . The varying states (there) are according to the **perception** of good and truth with them, thus according to the **perception** of the Lord's presence: according to this **perception** they have tranquillity; for those who are in the **perception** of the Lord's presence, are in the **perception** that each and all things which befall them tend to their good; and that evils do not reach them. .

6035. The perception of spiritual good from the Celestial Internal. Sig.

6038. The perception of life thence in himself. Sig.

6040. The perception of truths in the Natural. Sig. and Ex.

— . For all perception inflows through the Internal into the External or Natural ; for the Natural perceives nothing whatever from itself ; but that which it perceives is from what is prior to itself ; and neither does the Prior perceive from itself, but from what is still prior to itself ; thus at last from the Lord . . . Such is the influx, and thence such is the perception. Ex.

—<sup>2</sup>. The reason it is said, the perception of truths in the Natural, and not the perception of those who are in the truths. Ex.

6041. The perception of the goods there. Sig.

6063. The presence of the Celestial Internal in the Natural . . . and the consequent influx, and perception. Sig. and Ex.

—<sup>e</sup>. From influx from the Internal comes forth perception in the External, or in the Natural . . . for influx and perception mutually correspond to each other.

6072. Perception concerning the truths of the Church in the Natural. Sig.

6081. Perception in the Natural where scientifics are. Sig. 6092.

6193<sup>2</sup>. The Angels are in the manifest perception that it is so. 6466.

6222<sup>3</sup>. The Intellectual of the Church is, that when man is reading the Word, and carefully compares one thing with another, he perceives thence what is to be believed, and what is to be done. This falls only into those who are being illustrated by the Lord . . . and this illustration falls only into those who long to know truths, not for the sake of reputation and glory, but for the sake of life and use. Ex.

6240. The truly rational man is no other than he who is called a celestial man, and who has a perception of good ; and, from good, a perception of truth ; whereas he who has not this perception, but only Knowledge . . . is not a truly rational man, but an interior natural one.

6256. The spiritual good represented by Israel is in obscure perception (or apperception), because it is from the Natural . . .

6295<sup>e</sup>. For the celestial man is such that he does not reason from truth . . . for he has perception from good—that is, through good from the Lord—that it is so or is not so. Refs.

6302. The perception of spiritual good from the Celestial Internal concerning the new life. Sig and Ex.

6317<sup>e</sup>. Therefore the perception (of the unlearned) is more extended and clear.

6325<sup>2</sup>. The man who is led by the Lord . . . has given him the perception of good, and also the sensation of it.

6384<sup>e</sup>. The Intellectual (of those who have been in the affirmative) is illustrated, and is thus in a certain perception of spiritual truth . . .

6500. Without any perception as to whether what he confirms is true or not.

6560. Influx from the Internal, and thence perception. Sig. and Ex.

6562. Perception from the Internal what to do. Sig.

6598. It is known that one man excels another in the faculty of understanding and perceiving what is honourable in moral life, what is just in civil life, and what is good in spiritual life. The cause consists in the elevation of the thought to the things of Heaven . . . They who can think above sensuous things—if the things in the memory are ordained—are in the faculty of understanding and perceiving above others ; and this according to the degree of the [mental] view from within.

6599<sup>e</sup>. The faculty of understanding and perceiving is according to the extension into Societies ; that is, according to the influx thence. 6600. 6611<sup>e</sup>.

6622<sup>e</sup>. As man apperceives one word merely as a simple sound . . . it may be evident how gross is the perception from the Sensuous.

6641<sup>e</sup>. For the man of the Spiritual Church has no perception of truth, from good . . . 6647<sup>2</sup>. 6865<sup>2</sup>.

6737<sup>e</sup>. Those in perception know, when they feel compassion, that they are admonished by the Lord to give aid.

6740. The perception that good from the Church itself was to be insinuated therein. Sig. and Ex.

— . For in the internal sense is meant the truth of good which has perception ; but in the sense of the letter a girl who has not perception.

6751<sup>e</sup>. It is these planes which are illustrated by the light of Heaven ; hence is the Intellectual, and the Perceptive of faith and of the good of charity.

6783. The perception that now conjunction was certain. Sig.

6835. Perception from the law from the Divine. Sig.

6866. Perception from the Divine. Sig.

6872. The perception and acknowledgment of the Divine, from love ; (or) the perception and acknowledgment of the Divine in the Human. Sig. and Ex.

6881. What is new of perception. Sig.

6945. The perception of those who are of the Spiritual Church. Sig.

—<sup>2</sup>. Those of the Spiritual Church have no perception of truth, from good, as the celestial have. (Who are here meant by the Spiritual Church, shown.) 7233<sup>2</sup>.

6989. No perception of truth, and thence no obedience. Sig.

— . Hearing corresponds . . . to perception, because the things which are heard are perceived within . . .

7017. The perception of spiritual life. Sig. and Ex.

7028. Perception from the Divine . . . here, a new perception. Sig.

7055<sup>2</sup>. They would (then) have the affection of knowing truth for the sake . . . of life ; and hence would be gifted with a perception as to whether the doctrinal things of their own Church are true . . .

—<sup>3</sup>. The prophets had not a perception of what



each thing in the internal sense signified; for when (mediate and immediate truth) are conjoined, then is perception given. This conjunction rarely exists with man . . . 7058<sup>2</sup>.

[A.] 7058<sup>2</sup>. The celestial Angels have an exquisite perception of both (mediate and immediate) truth, and thence of the Lord's presence. The cause is, that they are in good more than others . . .

7171. The natural sun in the perception of Spirits.

7172<sup>2</sup>. The Spirits of Mercury have an exquisite perception, from the fact that they are continually exploring by means of perception what others know.

7381<sup>2</sup>. The ideas of interior thought . . . are terminated in material things; and, where they are terminated, there they appear to be; thence man perceives what he thinks.

7680. Everything of perception . . . with the infesters destroyed. Sig.

—'. 'Day'=a state of perception not obscure; 'night'=a state of obscure perception.

—'. Perceptions are mentioned, and not illustrations, because the evil who infest have not illustration, but still they have perception. But they have perception only so long as something of the Knowledge of truth and good . . . remains . . .

—<sup>2</sup>. The infernals can indeed confirm their evils and falsities; but this is not perception. Perception is to see that truth is truth, and good good; and also that evil is evil, and falsity falsity; but it is not perception to see truth as falsity, and good as evil; nor evil as good, and falsity as truth. They who do this, in place of perception have phantasy, which causes an appearance of perception . . .

7691<sup>2</sup>. By the Sensitive is signified the ultimate of perception.

7812<sup>o</sup>. All perception of a Thing is according to the reflection relative to differences from contraries in various manner and various degree.

7877<sup>2</sup>. Those in the Third Heaven do not know what faith is, thus neither what the truth of it is; for they are in the perception of the truth which is of faith . . . That which is in perception in this way, does not fall into knowledge. But the spiritual, in the Second Heaven . . . reason as to whether it is true or not, because whether it is so they do not perceive . . .

7935. The interior perception of the truth which is of conscience. Sig. and Ex. . . The perception of this truth is of conscience; for those of the Spiritual Church have not perception such as those of the Celestial Church . . .

7975. For the man of the Spiritual Church has no perception of good and truth, but acknowledges and believes for good and truth the things which the doctrinals of his Church teach.

7977<sup>2</sup>. But civil truth, moral truth, and their goods, those of the Spiritual Church can know, because they are in congruity with the Things that are in the world; hence, too, they have perception of them . . .

8081. Perception from the truth which is of conscience. Sig. and Ex.

8128<sup>o</sup>. Thought from perception is internal speech.

8354. 'To show,' when it is done by Jehovah, = to give perception; and, as this is done by influx, it = to inspire.

8439<sup>2</sup>. For the influx from the Divine passes first into perception, which is of the understanding, and then into the will . . .

8521<sup>2</sup>. (The man of the Spiritual Kingdom) has no perception as to whether truth is truth, except that he seems to himself to have from the fact that he has confirmed it . . .

—<sup>3</sup>. But the good with those of the Celestial Kingdom . . . is implanted in the voluntary part. They who are in this good know whether it is truth from internal perception which is from the Lord.

8541<sup>o</sup>. (The inhabitants of Jupiter) at once perceive and acknowledge as from themselves, whether what is said by others about the life of Heaven with man, is true or not.

8625<sup>2</sup>. The man of the Spiritual Church . . . is in obscurity as to the truth of faith, and acknowledges it for truth because the Church has said so, and not because he perceives it to be truth.

8628. These persons, from not having cultivated their rational faculty by means of their knowledges (of languages, etc.) in the other life have but little of perception . . .

8631. In what clear perception about spiritual Things the Spirits of Jupiter are, shown.

8645. The perception of the Things which had been done to those of the Spiritual Kingdom. Sig. and Ex.

8660. Influx and thence perception. Sig. . . For perception is from influx.

8668. Perception, then, from truth Divine concerning the power of the Lord's Divine Human against (the infesters). Sig. and Ex.

8685<sup>o</sup>. (Only those can understand these arcana) who are in illustration from the Lord, and through illustration in perception; (they) can be described . . . but they do not fall rightly into the thought unless there is perception from Heaven; and there is no perception from Heaven except with those who, from good, are in the love of truth; and not even then, unless they are in the love of truth from genuine good.

8690<sup>2</sup>. The immediate influx of the Lord does not come to perception, because it is in the inmosts of man, but the influx of the Lord [which is] immediate and at the same time mediate, comes to perception, and gives affection; for it is not only in the inmosts of man, but is also in his mediates and outermosts.

8694<sup>2</sup>. By revelation is meant illustration when the Word is being read, and perception then . . . The cause of those in good having revelation . . . is that . . . the Angels with the man perceive the Word according to the internal sense; and this is communicated to the man who is in good, and is reading the Word, and is longing for truth from affection. Hence are the illustration and perception. Ex.

8701. In the first state (of regeneration) the influx of truth Divine is immediate . . . When the influx is

immediate, the Lord does indeed inflow with good and truth, but the good is not then perceived, but the truth . . . But when the influx is also mediate at the same time, then good is perceived; for the mediate influx is into the external Sensuous of the man . . .

8717<sup>2</sup>. That this is so, the Angels in Heaven not only know, but also perceive in themselves. 8865.

8792. *That* people could not perceive the presence of Jehovah in any other way (than visibly). That . . . the sight of the eye = the perception which is of faith. Refs.

8802. Those who have a general perception of celestial good. Sig. and Ex.

—<sup>2</sup>. By those who are in a general perception of celestial good, are meant those who are intermediate between the Celestial Kingdom and the Spiritual Kingdom . . . These have extension even into the celestial Societies . . . The general perception is with those who are in spiritual good, and who can receive the general influx of the good of the higher Heaven; here, of the Inmost Heaven. Sig.

8885. The things which come to manifest perception are then in the middle (in man's thought).

8914. The perception of truths Divine from good. Sig. and Ex.

8920<sup>2</sup>. The form of truth Divine, that is, its perception, thought, and utterance, in the Third Heaven, so transcends that in the Second Heaven, that it cannot be apprehended there . . .

8928<sup>2</sup>. That (those of the Spiritual Church) are in thick darkness as to truth Divine, is evident from the fact that they do not know from any internal perception that which the Church says to be truth; but solely from the fact that the Church says so . . . and he who is not in internal perception concerning truth Divine, is in thick darkness; or, what is the same, to him Divine truth is thick darkness. Examps.

8967. Through temptations the internal man acquires dominion over the external . . . When this is done, illustration and perception as to what is truth and what is good, and also as to what is evil and false, take place for the man . . .

9049<sup>e</sup>. The nostrils correspond to the perception of truth.

9050<sup>3</sup>. The intellectual faculty is illustrated by the Lord when man receives faith; hence he has the light or apperception of truth in such things as are of faith when he is reading the Word; and . . . the voluntary faculty is kindled by the Lord when the man receives love; hence he has the fire of life, and a sensitive perception of good.

9051. Man has an exterior and an interior understanding: the exterior understanding is where is the thought which comes to perception; and the interior understanding is where is the thought which does not come to perception. But still it comes to the perception of the Angels.

9103<sup>3</sup>. This clear-sightedness increases according to the influx of the light of Heaven, until at last he discriminates not only between truths, but also between

the truths in these truths; and this the more lucidly as the communication between the internal and the external man is the better opened; for the light of Heaven inflows from the Lord through the internal man into the external. Thence the man has perception; but still not spiritual perception. This perception does not come forth from natural truths, but from spiritual truths . . . which are called the truths of faith. The reason spiritual perception comes forth from these truths, is that the light of Heaven is the Divine truth proceeding from the Lord . . . and therefore there must be spiritual Knowledges with man in his Natural, in order that spiritual perception may come forth . . .

9256<sup>2</sup>. When the gentiles are instructed, they have a clearer and more interior perception than Christians. Ex.

9474<sup>2</sup>. As all the perception of good is through truth, spices were employed . . .

—<sup>3</sup>. The good which is of love does not come to perception except through truths; for truth is the witness and also the revelation and form of good. Ex.

—<sup>e</sup>. The aromatic of the oil of anointing = what is grateful of internal perception; and the aromatic of the incense = what is grateful of external perception. 9475.

9653<sup>2</sup>. Sunrise = the good of love from the Lord in clear perception; and sunset, the good from Him in obscure perception; and, as man and Angel have clear perception when elevated towards interior things . . . and obscure perception when in exterior things . . . the west is called also 'the sea' . . .

9688<sup>e</sup>. The Spiritual Church is called 'an eagle' from perception.

9716<sup>e</sup>. For the Intellectual is allotted to the perception of truth, from good; and the Voluntary to the perception of good in truth.

9818. Those in the Celestial Kingdom know truths not from knowledge . . . but from internal perception; for they are in the good of love from the Lord, and all truths are implanted in this good. Ex. . . The form of good and its quality is, with them, truth, which is not seen, but is perceived, from good . . .

10062. The 'blood upon the right ear' = the perceptive in the Inmost Heaven . . . In the Inmost Heaven there is the perceptive of truth, from good; but in the Middle Heaven there is not the perceptive of truth, but its Intellectual, and also in the Ultimate Heaven. Sig.

10093. Divine truth is acknowledged in the Spiritual Kingdom; but in the Celestial Kingdom is perceived. Sig. and Ex. . . That which is received in the intellectual part is said to be acknowledged; and that which is received in the voluntary part is said to be perceived.

10124<sup>2</sup>. But with those in the Celestial Kingdom, truth does not become knowledge, nor faith, nor conscience; but it becomes reception in the good of love; and, in proportion as they live according to it, it becomes perception, which increases and is perfected with them according to love. Ex.

10155. The perceptive that all good and all truth are from the Lord. Sig.

—<sup>3</sup>. In these passages 'to Know' = to perceive; and to perceive is from good; but to understand, and

see, are from truth ; for they who are in good, or in love, **perceive** within themselves that it is so ; whereas they who are in truth, or faith, see within themselves ; and therefore with those in the Celestial Kingdom there is **perception** that it is so ; but with those in the Spiritual Kingdom there is faith that it is so. Refs.

[A.] 10159. For all **perception**, such as that of the Angels of the Third Heaven, is from the order and from the flux of Heaven . . .

10219. For, before, he cannot reflect that anything inflows from the Lord ; and cannot at all **perceive**, that is, feel [it] in himself, until he begins to will and love it to be so.

10237<sup>2</sup>. For the truths of faith in the Natural come to manifest **perception** ; for they are among . . . the Things of memory, which, when thought, are manifestly **perceived** ; but not the things which are thought in the internal man : these do not come to manifest **perception** while the man is in the world, because the ideas there are spiritual. Hence it is that purification must take place in the Natural.

10252. The **perception** of sensuous truth. Sig. and Ex.

10254. The **perception** and affection of natural truth. Sig. and Ex.

10256. The **perception** and affection of interior truth. Sig. and Ex.

10290. Illustration and **perception** again through the Word, from the Lord. Sig. and Ex.

—<sup>2</sup>. For the Lord speaks with the man of the Church no otherwise than through the Word ; for He then illustrates so that the man sees the truth, and also gives **perception** so that he **perceives** that it is so ; but this is done according to the quality of the longing for truth with the man . . . Those who love truth for the sake of truth are in illustration ; and those who love truth for the sake of good are in **perception**.

10336<sup>3</sup>. 'To write the law upon the heart' = to implant Divine truth in the will . . . When this is done, Divine truth is no longer taken forth from the memory, but is **perceived** from the good itself of love . . .

10554. 'To speak face to face' = the mutual **perception** of the one in the other. This is understood concerning the Word . . .

10702. Those who turn themselves to the Lord or to Heaven, receive influx thence, and are in illustration, and thus in the **perception** of truth within themselves. Sig.

10729<sup>e</sup>. Divine truths are such that they can be fitted to good . . . thence man has **perception**, which, in itself, is a reacting.

10737. They know (that God is visible under a human form) from interior **perception** . . . Abraham, Lot, etc., saw God under a human form, and acknowledged what was seen as the Creator . . . and this also from interior **perception** ; but at this day this interior **perception** has perished in the Christian world, and remains only with the simple who are in faith.

10756. (Those of the Fifth Earth) have a **perception** as to whether there is what is conjugal with those of them who are naked . . .

10786. They were from the Celestial Kingdom, where all know the truths from interior **perception** which with us are called of faith ; for they are in illustration from the Lord.

—<sup>2</sup>. There are few in our Earth who have interior **perception**, for the reason that in their youth they learn truths and do not do them. Ex.

10787<sup>2</sup>. Those who are being regenerated by the Lord, and who let truths at once into the life, come into interior **perception** concerning them. Whereas those who receive truths first into the memory, and then into the understanding, and finally into the will, are those who are in faith ; for from faith, which is then called conscience, they act.

H. 25. The Angels in the Celestial Kingdom . . . receive Divine truths at once into the life . . . and therefore have them inscribed on their hearts, and **perceive** them, and as it were see them, in themselves . . .

39<sup>e</sup>. What is disposed by the Lord in this Inmost (of man) does not inflow manifestly into the **perception** of any Angel, because it is above his thought . . .

88. As, without a **perception** of what correspondence is, nothing can be known in light . . .

153. When evil Spirits appear turned to the quarters of Heaven, they have . . . a **perception** of truth, but no affection of good . . .

204<sup>e</sup>. This communication with Societies, is not a communication with those there to a manifest **perception** of them . . .

271. The Angels of the Ultimate Heaven (are) without interior **perception** as to whether they are truths.

284. Man, in the body . . . cannot **perceive** the peace of Heaven, because the **perception** of man is in the Natural . . .

288. The peace of Heaven . . . does not come to the manifest **perception** of the Angels, except by . . .

344<sup>2</sup>. I **perceived** their horror.

351. True intelligence and wisdom is to see and **perceive** what truth and good, and falsity and evil, are, and to well distinguish them, and this from interior view and **perception**. . . In proportion as the interiors have been formed, and make a one with the exteriors, so does man see and **perceive**. Ex.

—<sup>e</sup>. The wise . . . whose interiors have not only been opened, but also cultivated, both see truths in themselves, and **perceive** them (whereas the simple whose interiors have been opened, but not cultivated by spiritual, moral, civil, and natural truths, **perceive** truths when they hear them, but do not see them in themselves).

352. Spurious intelligence and wisdom is not to see and **perceive** what truth and good, and falsity and evil are, from within ; but only to believe . . . what is said to be so by others, and then to confirm it . . .

395. It would fall into an unknown idea ; thus not into **perception**.

413. Do not come distinctly to **perception**, but

obscurely ; because the perception is very general ; but still it has been given to perceive that . . .

414. The beauty perceptible by our sight.

462<sup>2</sup>. The hearing corresponds to their perception, which is of both the understanding and the will ; and thus in the sound and words . . . they apperceive the most minute things . . .

541<sup>e</sup>. The quality is known from the opposite . . . and thence are all perception and sensation.

N. 140. Concerning perception. (Refs. to passages.)

S. 58. Through the internal senses (of the Word) the Lord inflows into the natural sense, and into the light of this with man. Hence man, from interior perception, acknowledges truth, and then he sees it in his thought, and this as often as he is in the affection of truth for the sake of truth ; for from affection comes perception ; from perception thought ; and thus is effected the acknowledgment which is called faith.

74<sup>e</sup>. In the Word of the Celestial Kingdom . . . the marks are affections ; but in the Word of the Spiritual Kingdom . . . the marks are perceptions.

Life 3. Hence comes this common perception.

4. Still, they acknowledge—which is effected by common perception from Heaven—that those who live well are saved . . .

F. 3. Spiritual truths can be comprehended equally as well as natural truths ; and, if not clearly, still, when they are heard, they fall into the perception as to whether they are truths or not ; most especially with those who are affected with truths. Shown.

5. To be in illustration is nothing else than to be in the perception, and thence in the internal acknowledgment, that this or that is truth. These are they who are called 'the taught of Jehovah' . . .

W. 2. Inmost thought, which is the perception of ends, is actually the first effect of life.

42. Thoughts, perceptions, and affections are substances and forms . . . and are not exhalations . . .

76. He who cannot from some perception think of God apart from time, cannot perceive eternity . . .

115. An Angel perceives no otherwise than . . . Unless he did so perceive, there would be no conjunction. . . The Lord cannot be in (anyone) unless . . . he perceives and feels these as his own . . .

179. In a higher degree, which transcends the perception.

199<sup>e</sup>. These ought to be perceived distinctly.

276. When loves are opposites, then all things which are of perception become opposites . . .

277<sup>2</sup>. There are all the . . . thoughts of his perception, which make the second degree . . .

291<sup>2</sup>. Thus produce the perception as of his presence . . .

316<sup>4</sup>. The delights of uses do not present ideas . . . but only affect, without distinct perception.

361. This is known from common perception.

—<sup>2</sup>. Who does not know from common perception that . . .

—<sup>3</sup>. Many of the learned . . . have debilitated, and

obscured, and have even destroyed, common perception with themselves.

— . Tell some truth to anyone who is in common perception, and he will see it . . . But say the same things to one of the learned, who has not [been accustomed] to think from common perception . . . and he will not see it.

363<sup>2</sup>. There are many things of wisdom ; as perception, reflection, recollection, thought, etc.

—<sup>e</sup>. The understanding smells, and also tastes, from its perception ; and therefore to smell and taste are predicated of perception.

365<sup>8</sup>. Ask anyone who is in common perception where his thought is . . .

404<sup>2</sup>. That the second conjunction (of the will and understanding) is through the affection of understanding, from which is the perception of truth. Ex. The affection of truth, and the perception of truth are two faculties of the understanding, which with some combine into a one, and with some do not. They do so with those who want to perceive truths with the understanding ; but not with those who only want to know truths. It is also evident that everyone is in the perception of truth, in proportion as he is in the affection of understanding ; for, take away the affection of understanding truth, and there will be no perception of truth ; and give the affection of understanding truth, and there will be the perception of it according to the degree of the affection of it ; for no man, whose reason is entire, is ever destitute of the perception of truth, so long as he has the affection of understanding truth.

—<sup>3</sup>. The affection of truth is one thing ; the perception of truth is another ; and thought is another. Ex.

— . When man is in the affection of understanding, and through this comes into the perception of truth, he is then in the thought of his spirit . . .

—<sup>4</sup>. (Thus) these three : the affection of truth, the perception of truth, and thought, follow in order from love ; and they come forth no where else than in the understanding . . .

—<sup>e</sup>. Thought does indeed come forth first, because it is of the natural mind ; but thought from the perception of truth which is from the affection of truth, comes forth last . . .

405<sup>4</sup>. The ramifications of the bronchia of the lungs correspond to the perceptions and thoughts from these affections of truth.

406. For all the perception of truth belongs to love in the understanding . . . and all the senses of the body derive their perception from the perception of their mind.

410<sup>2</sup>. (Thus) the perception of truth which (the love) acquires from the affection of understanding . . . is not of the understanding, but is of the love.

—<sup>4</sup>. Thoughts, perceptions, and the derivative knowledges, do indeed inflow from the Spiritual World, but still are not received by the understanding, but by the love, according to its affections in the understanding.

412. The air vessels in the lungs correspond to perceptions.

[A.412]<sup>2</sup>. The respirations are not **perceptions** and thoughts, but are correspondences (of them). 420.

—<sup>3</sup>. The understanding does not **perceive** or think from itself, but from the affections. Shown.

413. That the wisdom, or understanding, from the power given it by the love, can be elevated, and can receive the things of the light of Heaven, and **perceive** them. Ex. That man can **perceive** the arcana of wisdom, when he hears them, has been shown above. This faculty of man is what is called rationality, which every man has from creation.

427<sup>2</sup>. As those in celestial love have wisdom inscribed on their life, whatever they hear they at once **perceive** to be true or not . . .

P. 24. Good is not Known . . . except by relation to what is less good, and by opposition from evil: all the **Perceptive** and sensitive are thence, because their quality is thence. Ex.

—<sup>e</sup>. But an opposite may take away, or may exalt, the **perceptions** and sensations. Ex.

28<sup>3</sup>. The Angels receive the influx (of the Lord) in the **perception** of truth, and in the thought; for in these the influx appears to them; but not in the affections. Now, as the **perceptions** and thoughts appear to the Angels as theirs, when yet they are from the affections which are from the Lord, there is the appearance that the Angels conjoin themselves reciprocally with the Lord; when yet the Lord conjoins them with Himself; for the affection itself produces these **perceptions** and thoughts . . . for no one can **perceive** and think anything without affection; and everyone **perceives** and thinks according to the affection.

33. The **perceptions** and thoughts of the love (of evil) are as many as are the falsities which favour the evils and confirm them.

—<sup>3</sup>. As the influx of the Lord is into the love of good and its affections, and, through these, into the **perceptions** and thoughts . . . so the influx of Hell is into the love of evil and its affections . . . and through these into the **perceptions** and thoughts . . .

34. The reason the degrees of wisdom are **perceived**, is that the love enters through the affections into the **perceptions** and thoughts . . . So, also, is **perceived** how the man is meditating, **perceiving**, and thinking; but not how their soul, which is the affection of good and truth, is producing these things.

36. The wisdom which comes to **perception** is the **perception** of truth from the affection of it, especially the **perception** of spiritual truth . . . Those who are in the **perception** of spiritual truth, from the affection of it, are also in the **perception** of moral and civil truth: for the affection of spiritual truth is the soul of these **perceptions**.

39. The felicities of Heaven cannot be described in words, but can be **perceived** in Heaven with the sense; for that which is **perceived** with the sense only, cannot be described; because it does not fall into the ideas of thought . . .

57. It is the like in men as to their affections which are of love, and **perceptions** which are of wisdom. The variety of both is infinite and eternal; and in like manner their fructifications and multiplications. Ex.

105. The internal of thought is from the life's love and its affections, and the derivative **perceptions** . . .

106<sup>e</sup>. The life's love rules the whole man through its affections and derivative **perceptions**, and through its delights and the derivative thoughts; the internal of the mind through the affections and derivative **perceptions** . . . 108.

107. Celestial (or heavenly) love, with the affections of good and truth, and the derivative **perceptions** . . . may be compared to a tree . . . The branches with the leaves are the affections of good and truth with their **perceptions**.

110. With those in celestial (or heavenly) love . . . the life's love, with its affections of good, and their **perceptions** of truth, is like a soul in the things which they think, and thence speak and act.

136. For there are many things, which, when heard, are at once **perceived** to be so . . .

150<sup>2</sup>. For that which the Lord teaches, He gives man to **perceive** in the reason, and this in two ways; one, in that the man sees in himself that it is so as soon as he hears it; the other, in that he understands it by means of reasons: to see in himself, is in his internal man; and to understand by means of reasons, is in his external man. Examp.

156. As there cannot be given to man—so long as he is in the world—the **perception** of sensation that he lives from the Lord alone . . .

168. Interior illustration from the Lord is that man, from the first hearing, **perceives** whether what is said is truth or not. Exterior illustration is thence, in the thought. —<sup>2</sup>, Ex. and Examps.

—<sup>2</sup>. These, and other like things, man **perceives** interiorly in himself, when he hears them. The reason he **perceives** them, is that he has rationality, and this is in the light of Heaven, which illustrates.

—<sup>3</sup>. The thought is in this illustration in so far as it remains in the **perception** which it has from the interior illustration . . .

170. There is also another illustration, by which it is revealed to the man in what faith, intelligence, and wisdom he is; which revelation is such, that he **perceives** it in himself. Ex.

173. It follows that from the light in its origin, there is light in its own derivations, which are **perceptions** and thoughts about any Thing whatever.

—<sup>2</sup>. There is one only life . . . and **perception** and thought are of life; and therefore from the same fountain as life comes from, come also **perception** and thought.

174. These (operations of the internal organs) do not come to man's **perception** and sensation.

175. That it is a law . . . that man should not **perceive** and feel anything of the operation of the Divine Providence . . . Gen.art. 176.

194. These affections adjoin to themselves consorts . . . the interior affections, consorts which are called **perceptions**.

195. Therefore . . . every **perception** and thought has its pleasantness . . .

233<sup>12</sup>. The proprium of man . . . as to perceptions . . . is like an owl.

252. The worshipper of self and of nature . . . when he thinks according to his own perception . . .

298<sup>4</sup>. That the Divine Providence continually makes man see truth, and also gives the affection of perceiving it, and receiving it. Ex.

318<sup>8</sup>. No others are intelligent than those who perceive truth to be truth, and confirm this by Truths continually perceived. . . The difference between the light of confirmation and the light of the perception of truth cannot be discerned . . .

321<sup>3</sup>. These sometimes receive some answer by a living perception in the thought . . .

324<sup>3</sup>. This descended from Heaven into the common perception (of the Sophi).

R. 37. A manifest perception of Divine truth revealed from Heaven. Sig. and Ex. E.55.

42. The inversion of the state of those who are in the good of life as to the perception of truth in the Word, when they turn themselves to the Lord. Sig. and Ex.

226. Divine influx, consequent elevation of mind, and manifest perception then. Sig. and Ex.

236. Illustration, perception, and instruction, from the Lord. Sig. and Ex. E.273.

354. The perception of use, and of what use is, with those who will be in the Lord's New Heaven and New Church. Sig. and Ex.

— . There is an interior perception of uses with those who have conquered in temptations; for by temptations the interiors of the mind are opened. The perception which they have, is described in Jer.xxxi.33, 34. They feel in themselves what good is, and see in themselves what truth is.

796. That with (these) there is not any illustration from the Lord, and consequent perception of spiritual truth. Sig. and Ex.

875<sup>2</sup>. The derivations of love are called affections; and through these are produced perceptions and thus thoughts.

—<sup>5</sup>. From knowledge, afterwards from perception, and at last from sight from interior light, I have acknowledged that . . .

—<sup>15</sup>. I said, You comprehend (this) from the common perception which man has from the influx of light from Heaven when he hears any truth; but you do not comprehend from the Proper perception which man has from the influx of light from the world. These two perceptions, internal and external, or spiritual and natural, with the wise make a one. You, too, can make them a one, if you look to the Lord, and remove evils.

914. Every man has exterior and interior thought: interior thought is in the light of Heaven, and is called perception . . .

M. 28. Man has common perception, which is the same thing as the influx of Heaven into the interiors of his mind, from which he perceives truths within himself, and as it were sees them, and especially this truth:

that man lives after death—happily, if he lives well; and unhappily, if evilly . . .

42. From illustration thence I perceived . . . Presently, there was heard a voice from Heaven . . . We have perceived, and now we see . . . It has pleased the Lord to open to thee the Heavens, in order that into the interiors of thy mind there may flow illustrating light, and thence perception.

—<sup>3</sup>. I perceived that they represented . . .

51<sup>e</sup>. When conjugal love becomes of the spirit, it becomes more interior and pure, and thence more perceptible; and all delight increases according to the perception . . .

147. Everyone sees (this) from common perception . . . But, as all have not common perception . . .

166. That for the sake of this conjunction . . . there has been given to the wife a perception of the husband's affections. Ex.

167. That wives hide this perception with themselves . . . Ex.

168. That this perception is the wisdom of the wife, and is not possible with the man. Ex.

— . The Masculine is to perceive from the understanding; and the Feminine is [to perceive] from love; and the understanding perceives also those things which are above the body, and outside the world . . . but love, not beyond that which it feels . . .

173. That the wife thus receives the image of her husband in herself, and thence perceives, sees, and feels his affections. Ex.

315<sup>10</sup>. All things of love are called affections, and all things of wisdom are called perceptions . . .

359<sup>e</sup>. Lest with the love there be extinguished all the . . . perceptibility of delight . . .

I. 1<sup>2</sup>. It is according to order for the cogitative mind to inflow into the sight . . . and for the perceptive mind to inflow into the hearing . . .

T. 42. The highest region (of the mind) is opened by perceptions of Truths, both moral and spiritual.

—<sup>2</sup>. The perfection of life consists not in thought; but in the perception of truth from the light of truth. . . Some men, as soon as they hear truth, perceive that it is truth: these are represented there by eagles. There are others who do not perceive truth, but conclude it by confirmations . . . There are others who do not want, and also who cannot, perceive truth, but only falsity. Ex.

61. From the things of order, God perceives, knows, and sees everything contrary to order. Ex.

— . These are distinctly perceived from their opposites. Ex.

62. The perception of opposites is different from the perception of relatives. Ex.

—<sup>2</sup>. As God perceives and sees, and thence Knows, all the relatives in Heaven . . . and thence perceives, sees, and Knows all the opposite relatives in Hell . . . it is evident that God is omniscient . . . thus that He perceives, sees, and Knows their evils and falsities from the good and truth in which He is.

76. The Angels perceived this (meditation of mine).

... One of them said, We have perceived here that you have meditated on the creation . . . We now perceive that so great a universe could not have been hatched from (such an egg). . . We now perceive that out of nothing, nothing is made . . .

[T.76]<sup>2</sup>. I replied . . . I perceived that it would be vain . . . and once, when I was in illustration, it was given to perceive that . . .

—<sup>3</sup>. When I have been in illustration, I have perceived that . . .

—<sup>4</sup>. From the light in which are the perceptions of your understanding, you may clearly see . . .

78<sup>3</sup>. The perceptions of His wisdom are infinite . . . and there are the like correspondences (there) with those who receive . . . perceptions from God.

135<sup>3</sup>. Three Angels were then associated with me, in order that I might speak from interior perception . . .

155. There are four (Divine virtues) which follow in order with the clergy: illustration, perception, disposition, and instruction. Illustration is from the Lord. Perception is with the man, according to the state of his mind as formed by doctrinal things. If these are true, the perception becomes clear from the light which illustrates; but if they are false, the perception becomes obscure, which may however appear as if clear, from confirmations . . .

165. This is repugnant to the common perception of all men in the universal world.

238. This delight of the Angels is communicated to the man, and makes . . . a communication of perceptions.

339. In order to affect, there must be perception . . . and this man has only in the Natural.

349. From the perception concerning faith which there is at this day . . .

361. The spiritual is within the Natural with those who are in faith in the Lord, and in charity towards the neighbour, and therefore the Natural with them is transparent . . . (and) whenever the man thinks, reads, or hears anything, he sees within himself whether it is the Truth, or not: he perceives this from the Lord, from whom spiritual light and heat inflows into the higher sphere of his understanding . . .

365<sup>2</sup>. The Divine love . . . is perceived by the Angels as heat . . .

—<sup>3</sup>. The Angels perceive (in a man's voice) all the affections of his love . . .

— These things, although innumerable . . . are perceived by the sense of the soul as a one.

—<sup>e</sup>. It is spiritual light from which the understanding sees and perceives rational things analytically, as the eye sees and perceives natural things symmetrically.

393. Who does not see (this) from a certain interior perception . . .

420. In common perception, the mind is the internal man.

504. I gathered that one (of the Spirits) could perceive Truths like the other, could acknowledge them when perceived, and thus think from the understanding

... From this freedom in their minds there appeared a lucidity, from the first sight, which was that of perception, to the last, which was that of the eye . . .

571. In proportion as the good of love acts the first part . . . the man . . . feels the good of charity, and perceives the truth of faith . . .

603. (Man could not see what he thinks) unless there were an interior thought which is called perception, which looks into the lower, which is called thought.

839. The men who perceive Things interiorly are in the light of truth . . . and those who perceive Things exteriorly are in no light of truth . . .

—<sup>e</sup>. Internal men perceive that (they know comparatively few things); whereas external men perceive no otherwise than that they know all things.

D. 897. Concerning interior perception and persuasion. Ex. 1405.

1401. That the Word perception can be applied to the Angels. As to perceive relates to both the understanding and the affection, so as to involve both, the word is suited to the Angels, who perceive the things of faith both ways—*utroque*—for they perceive at once that it is truth.

1739. There is a more interior and an inmost sense and perception . . .

1884. Concerning a certain perception, by which it is known how much of life there is. There is a certain sensation, or sensitive perception . . .

1987. There are still some who retain much from the Ancient Church . . . and who also have this, above others, that they perceive whether [a thing is] good. Ex. (See also D. 1048.)

1988. I spoke with them about perception . . .

2148. The Lord infuses into everyone the perception of immortality . . .

2163. That the Lord provides, sees, perceives, and rules, everything . . .

2415. The perception of spirits, and of Angels, from the general state. Ex.

2416. From spiritual perception it was given me to know that . . .

2420<sup>e</sup>. The understanding of what is unknown is wont to exist, but not the perception [of it].

2854. That . . . perceptive affection distinguishes man from the brutes.

2942. That interior Spirits have a subtle perception.

3046. The angelic Spirits of Jupiter are in celestial perception . . .

3235. So that (the Spirits of Mercury) know distinctly what perception is, which our Spirits do not know . . .

3255. They have an exquisite perception.

3363. They thought and spoke from cupidities; thus from perception.

3399. When there is interior respiration, the interior senses and perceptions are alive . . .

3422<sup>e</sup>. Has no perception of what an idea is . . .

4691. Concerning intelligence and perception in

Heaven.—There are in Heaven those who have **perception**. . . (From the good Angels around) they have a **general perception**, but not of the truth of faith in special. These are such as have not . . . studied the truths of faith. They are in **perception**, and not in intelligence . . . They believe that everything of Heaven consists in **perception** . . . They can be led as easily by the evil as by the good ; and can have innumerable opinions about one Thing, and not know which is true . . .

4779<sup>e</sup>. By means of knowledges, they have extinguished all the gift of **perception** . . .

4820. When I was writing, and was in a certain intermediate celestial **perception** . . .

5120. When these things are excited, (with the celestial) then **perception** takes place, not only in the thought, but in the whole Angel.

5357. The English have a **perception** sufficiently exquisite that it is so, when it is said from reason . . .  
5825. J.(Post.)6.

5587<sup>2</sup>. The things which enter through the hearing into the **perception**, enter into the interior man . . .

5640. Few (devils) can by affections counterfeit Angels of light in the Heavens, because there is there an exquisite **perception** of such things ; but (they can) in the lower sphere, and with all the simple at the threshold of Heaven ; for these have not interior **perception** . . .

**D. Min.** 4636. In course of time, by instruction, experience, inspiration, and revelation, it was given to (the sons of the Most Ancient Church) to know all the things of faith, to which they at once assented inwardly, so that they had a **perception** of them, because it agreed with their affections.

4644. Concerning **perception**. — **Perception** is two-fold ; one of which is in civil and moral things, and is of what is just and right ; the other is in celestial and spiritual things, and is of good and truth. The former is for man in the world, and is given naturally ; the latter is for man in the other life, or for his spirit. . . The lower **perception** . . . exists with men, and is of what is just and right, and is called common sense. Those who have a **perception** of what is just, can at once, from a few things which they know, **perceive** whether it is just or not ; but those who have a **perception** of what is right, cannot do so, but [they do it] from the laws and such things as they have learned. The former **perception** is more excellent than the latter. These **perceptions** exist naturally. But at this day there is not given the **perception** of celestial good and of spiritual truth. That of celestial good was given with those who were of the Celestial Church, and is called the **perception** of good, and is immediately from the Lord. The **perception** of truth is given with those who have conscience, but according to the truth which they have learned, have impressed on themselves, and know : this, too, is from the Lord through conscience. These are called the spiritual . . . From the **perception** in civil and moral things, they are called rational ; from the **perception** of good, they are called celestial ; and of truth, spiritual.

4655. Therefore the simple have a much clearer **perception** as to good and truth . . .

—<sup>e</sup>. Such wise ones . . . cannot have one single **perception** of spiritual truth.

4718. Concerning a certain infernal, who had a remarkable **perception** of truth.

4729. Concerning **perception**.—I said to the Angels that men have not **perception** because they would increase their wickedness (by) injuring each other interiorly and clandestinely. It belongs to **perception** to know what another is thinking, and willing . . .

4730. Brute animals have **perception**, each in their own species, and this because they are in their own order . . . They know their food ; their master ; their enemies ; their companions . . . not from smell ; for **perception** is the beginning of smell . . .

4731. (So) the sparrows know from **perception** that the pea lies hidden below.

4746. Concerning those who are in intellectual **perception** . . . and yet are evil.

**E. 8<sup>2</sup>**. Only those have spiritual **perception** who are in the good of love. The reason is that they receive not only in the hearing, but also in the love . . . and those who receive thus, see the things in their understanding . . .

198. To see truths and their quality is of **perception** ; to live according to them is of reception.

260. These truths are seen intellectually ; that is, **perceived** ; which sight, or **perception**, cannot be described in human words . . .

273. For that which enters through the hearing into the mind is both seen and **perceived** ; it is seen in the understanding, and is **perceived** through communication with the will.

307<sup>2</sup>. The Angels of the Third Heaven have **perception** ; those of the Second and Ultimate Heavens have illustration of the understanding. They are distinguished by this : that **perception** is a full confirmation from influx from the Lord ; but illustration is the spiritual sight of the understanding . . .

354. Attention and **perception**. Sig. and Ex.

— . For that which comes from the Inmost Heaven is **perceived** ; but that which comes from the Middle Heaven is understood . . .

405<sup>47</sup>. The understanding of truth is from the light of truth ; but the **perception** of truth is from the heat or love of truth.

445<sup>2</sup>. When what is believed is seen and **perceived**, it is not called faith, but apperception and **perception** . . .

471. Influx out of Heaven from the Lord, and thence **perception**. Sig. and Ex.

506. That the **perceptions** and Knowledges of truth and good have perished through cupidities . . . Sig. and Ex.

—<sup>4</sup>. When the **perception** concerning spiritual truths and goods perishes, the Knowledge of them also perishes . . . The **perception** of a Thing makes the Knowledge of it. Knowledge without **perception** is dead . . .



[E.] 514<sup>5</sup>. That there is no perception of doctrine from the Word. Sig. For like doctrinal things from the Word are not true without spiritual perception . . .

520<sup>3</sup>. From good comes the perception of truth, but not from evil . . .

538. The atmosphere (also) corresponds to natural thought and perception . . .

546. That [they should hurt] only the understanding of truth and the perception of good . . . Sig. and Ex.

547. That they should not be deprived of the faculty of understanding truth and of perceiving good. Sig. and Ex.

551. That they want to destroy the faculty of perceiving the good which is of spiritual life. Sig. and Ex.

—<sup>e</sup>. To perceive truth from the affection of the will is to perceive good . . .

602. Instruction from Heaven and perception concerning the last state of the Church. Sig. and Ex.

616. The faculty of perceiving from the Lord the quality of the Word. Sig. and Ex.

638<sup>3</sup>. Every Church is a Church from the Knowledges of truth and good, and according to the perception of them.

710<sup>30</sup>. The natural man does not enjoy the intelligence of the spiritual man, nor the perception of the celestial man.

790<sup>9</sup>. All these things, which are from the spiritual mind in the natural, come under the view, and into the perception, of man.

825<sup>3</sup>. (Such a man) is daily taught by the Lord what to do and speak . . . for when evils have been removed he is continually under the Lord's auspices, and is in illustration. But he is led and taught, not immediately, through any dictate, nor through any perceptible inspiration; but through influx into his spiritual delight, whence he has perception according to the truths of which his understanding is composed . . .

1067<sup>e</sup>. When a man is reading the Word, from the Lord, and not from himself, he is in company with the Angels, and is interiorly in perception like the spiritual perception of the Angels; and this spiritual perception . . . inflows into his natural perception, which is proper to him in the world, and illustrates it . . .

1138<sup>6</sup>. The perception is then reciprocal; grateful to the Lord . . . and happy to the man . . .

**De Verbo** 12. This will of good, when determined to that use, becomes in the understanding first the affection of truth; then the perception of truth; and presently, by means of rational light, the thought of truth . . . D. Wis. x. 1. 5.

**D. Wis.** x. 5<sup>2</sup>. The correspondence of the variations of sound, which derive very little from the understanding, is with perception; those which derive more, with the variation of perceptions; and those which derive much, with thought and its variations.

xi. 2a. The illustration which (such) do not deny, is here meant by perception. (Continued under ENLIGHTEN.)

**C.** 123. All have a common (or general) perception of truth; but a love of what is lower casts down the man . . . into perception from proprium. This perception is material, which communicates with the sight of the eye. It is phantasy, or imagination.

**Perceive.** *Persentiscere.*

**M.** 55<sup>3</sup>. It has been given us to perceive—*percipere*—the influx of this love . . . and we have perceived clearly that in sweetness it surpasses every other love . . .

**D.** 284<sup>e</sup>. Although they do not know what good is, still, by their contrary nature, they perceive it.

**E.** 618. All the adulterated good of truth . . . is sensitively perceived as bitter.

**Perdition.** See under *Destroy*—**PERDERE**.

**Perennial.** *Perennis.*

**Perennity.** *Perennitas.*

**A.** 8057. The worship of the Lord unceasing on account of the deliverance. Sig.

9286<sup>3</sup>. These feasts were instituted for the perpetual remembrance of these things.

**E.** 992<sup>3</sup>. The effect opens this vein (of love), and makes the perennity . . .

**Peres.** *Perez.*

**R.** 313. 'Peres' (Dan. v. 28), or 'to divide,' = to disperse.

**Perez.** *Perez.*

**A.** 3325<sup>3</sup>. Occurs.

4812. The sons from Tamar = the two essentials of the Church . . . 'Perez' = faith.

4927. 'She called his name Perez' (Gen. xxxviii. 29) = the quality; namely, of the separation of truth from good apparently . . . For, in the Original Language, 'Perez' is 'a breach.'

6024<sup>3</sup>. The sons of Judah, Er and Onan, and Shelah, and Perez, and Zarah' (Gen. xlv. 12) = celestial love, and its doctrinal things. . . 'The sons of Perez, Hezron, and Hamul' = the truths of this good, which are the goods of charity.

**Perfect.** *Perfectus.*

**Perfect, To.** *Perficere.*

**Perfection.** *Perfectio.*

See under **INTEGRITY**.

**A.** 633<sup>e</sup>. As a man or Angel can be perfected, so, of the Divine mercy, he is perfected . . . Every man can be perfected. Ex.

894. There is no fixed time in which man is regenerated so that he can say, I am now perfect. Sig. and Ex.

—<sup>2</sup>. In some states, man can be said to be more perfect; but in an indefinite number of others, not so. Those who have been regenerated (here) are constantly being perfected in the other life.

935<sup>2</sup>. There are such alternations in order that man

may be perfected more and more . . . For without alterations . . . he can never be perfected . . .

1285<sup>e</sup>. The varieties . . . contribute to the perfection of the whole.

1414<sup>e</sup>. The Lord is thus the Perfect Man . . .

1555<sup>e</sup>. When man has become such (here), he is continually perfected (there).

1726. 'Salem' means 'Peace,' and also 'Perfection.'

2094<sup>e</sup>. The spiritual (in Heaven) are thus perfected. Ex.

2189<sup>2</sup>. The more of truth is insinuated, the more is the life of charity perfected.

2219<sup>2</sup>. He should . . . rise up there into a heavenly state continually more perfect.

2249<sup>e</sup>. According to the purification of their ideas (the Angels) are perfected for the reception of heavenly things. Heaven is not pure . . . (but) they are continually being perfected.

2261<sup>e</sup>. Such as is the conjunction (of the goods and truths), and the consequent faculty that these can be perfected there, such is the state of blessedness . . .

2297. As the infants are perfected . . .

2490<sup>e</sup>. Those in the truth of faith and the affection of good . . . are continually perfected thence.

2525. 'Rectitude' is expressed by a (Hebrew) word which means also integrity and perfection . . .

2551<sup>2</sup>. At the same time (the Angels) are instructed and perfected (by the internal sense). 2574<sup>e</sup>, Ex.

— . How the Lord perfected His Rational.

2595. (Thus are the gentiles) more and more perfected.

2759<sup>e</sup>. Such (as rustics) are informed there ; and are perfected in the good of love and truth of faith.

3200<sup>e</sup>. For man can never be perfected.

3207<sup>e</sup>. It appears that truth perfects good, when yet good perfects truth.

3308<sup>e</sup>. Thus are the Angels continually being perfected.

3350<sup>e</sup>. The more (Angels) there are, the more distinct and perfect each and all things become ; and the more also as the Angels are of a more interior Heaven ; for all perfection increases towards the interiors.

3629<sup>e</sup>. For perfection and strength are from the unanimous multitude of many.

4145<sup>2</sup>. Thus is the man who is being regenerated perfected by degrees. Examp.

4295<sup>3</sup>. The Angels are continually being perfected by the Lord, and yet to eternity can never be perfected so much that their wisdom and intelligence can be compared to (that) of the Lord . . .

4379<sup>2</sup>. Still, to eternity man can never be perfected beyond being like an egg to the things beyond.

4464<sup>4</sup>. Will there see, hear, etc., more perfectly than in the body . . .

4803. The states of good Spirits and Angels are continually being changed and perfected . . . But still

no Angel can ever arrive at absolute perfection. The Lord alone is perfect. In Him, and from Him, is all perfection.

—<sup>2</sup>. When these are being perfected, they are reduced to this . . .

5122<sup>3</sup>. To eternity no one can ever be so regenerated as that he can in any way be called perfect. Ex.

5146. In the interior Heaven there is no idea of interior and exterior things, because something of space adheres to this idea ; but there is the idea of a more perfect or imperfect state ; for interior things are in a more perfect state than exterior ; because interior things are nearer the Divine.

5962<sup>2</sup>. (Without these alternations the Angels) cannot be continually perfected ; for they are relatives ; and there is a more perfect perception from relatives . . .

6110<sup>3</sup>. By such alternations all are perfected.

6125. Every man can be perfected as to his Intellectual . . .

6232<sup>2</sup>. The Angels are continually being perfected to eternity ; that is, they are continually growing in good and truth ; and yet they can never come to any degree of perfection ; for there are always indefinite things beyond . . .

6285. The greater this extension is, and the more it is according to heavenly order, the more perfect is the state.

6648<sup>e</sup>. (By this continual increase of truths) the Angels are continually being perfected.

7541<sup>3</sup>. Those elevated into Heaven are perfected to eternity.

8108. There are perpetual changes of state there ; for the Angels are continually being perfected ; and cannot be perfected without them. 8426<sup>2</sup>. 10200<sup>2</sup>. H. 158<sup>2</sup>.

8326<sup>e</sup>. Regeneration . . . is continually being perfected, not only (here), but to eternity ; and yet can never arrive at such perfection that it can be compared to the Divine.

8431<sup>e</sup>. Alternations thus follow in succession, in order that the man may be perfected . . .

8452. Good Spirits and Angels are remitted into the state of the natural affections . . . in order that they may be perfected thence ; for all are perfected by the implantation of faith and charity in their external man. Ex.

8603<sup>e</sup>. All things which are of life relate to truth, and their perfection to good : in the opposite sense, to falsity, and their imperfection to evil.

9334<sup>e</sup>. Man's regeneration in the world is only a plane to perfect his life to eternity.

9503. The more perfectly the Angels receive the Divine truth which is from the Lord, thus the Lord, the more perfect human forms they are ; and, at last, so perfect, that their beauty exceeds belief.

9568. 'One solid of pure gold' = entire and perfect because from the same good . . . For that which is wholly from good is entire and perfect. By what is wholly from good, and thus by what is entire and perfect, is meant when good is the all in all . . .

[A.] 964<sup>8</sup>. For the more interior every state is, the more perfect it is; and the more exterior, the more imperfect.

966<sup>6</sup>. The best and purest things (there), thus those which are more perfect than the rest, are in the inmost, and the things which proceed thence towards the exteriors, are less perfect according to the degree of their removal . . . ; and, at last, those which are in the extremes are the least perfect of all. Things are said to be less perfect, which can be more easily wrested from their form and beauty, and thus from their order. . . . The seeds (in fruits) are in a more perfect state than the pulp which is outside them . . . (And so) the germ which is in the inmost of the seeds is in a more perfect state than the things outside of it . . . (So in Heaven) the inmost things, being nearer the Lord, are in a more perfect state . . . (And in each Heaven) the inmost is more perfect . . . Likewise with the man who is in the good of love and truths of faith: his internal is in a more perfect state than his external . . . In like manner in every perfect form: the inmost of it is the best.

982<sup>5</sup>. For anything to be perfect, it must be distinct in three degrees.

986<sup>4</sup>. There were four rows, and in each row three stones, in order to represent the conjunction of all truths from one good, and thus perfection . . . By 'three' is signified perfection.

1018<sup>0</sup>. 'Square' = perfect.

1018<sup>1</sup><sup>3</sup>. The things in a more interior degree are more perfect than those in an exterior one . . .

1019<sup>4</sup>. May be likened to the flower, tree, or animal itself, the perfection of which increases towards the interiors; for that which has been created by the Divine, the more interior it is, the more perfect it is . . .

1025<sup>8</sup>. For the more interior heavenly things are, the more perfect they are; for all perfection increases towards the interiors; and all perfection is from good, that is, through good from the Lord.

1028<sup>6</sup>. For Divine things increase in perfection towards the interiors; until at last they are of ineffable perfection and beauty.

H. 34. All perfection increases towards the interiors, and decreases towards the exteriors; because interior things are nearer the Divine . . . Angelic perfection consists in intelligence, wisdom, love, and in every good, and the derivative felicity; but not in felicity without the former things . . . As the interiors with the Angels of the Inmost Heaven are open in the third degree, their perfection immensely surpasses the perfection of the Angels in the Middle Heaven . . . and in like manner does the perfection of (these) Angels surpass the perfection of the Angels of the Ultimate Heaven.

43. In like manner in each Society . . . those who are more perfect—that is, who excel in good, and thus in love, wisdom, and intelligence—are in the middle . . .

56. The variety in the worship of the Lord . . . does no harm . . . for the perfection of Heaven is thence. Ex.

—<sup>2</sup>. That all perfection is thence, is evident from all beauty, pleasantness, and delight . . . for these . . . flow from the harmony of many concordant things . . .

71. The more there are in one Society . . . the more perfect is its human form; for variety disposed into a heavenly form makes perfection.

133<sup>e</sup>. The most perfect Angels are those who receive (Divine truth and Divine good) in a like degree.

221<sup>2</sup>. The reason there are such things (as preachings) in Heaven, is that the Angels are continually being perfected in wisdom and love . . . 225.

267. Wisdom, like all perfection, increases towards the interiors . . .

271<sup>2</sup>. The Angels of the Third Heaven are perfected in wisdom through the hearing . . .

273. The Angels are continually being perfected in wisdom; but still cannot to eternity be so perfected that there is any ratio between their wisdom and that of the Lord . . .

345<sup>e</sup>. The state of the men who grow up on the Earth can become equally as perfect as that of the infants who are in Heaven . . .

418<sup>2</sup>. For all perfection in the Heavens increases according to the plurality. Ex.

459<sup>2</sup>. In a word, all perfection increases towards the interiors, and decreases towards the exteriors; and as perfection increases and decreases, so also does beauty.

469. Hence Spirits and Angels are perfected in intelligence and wisdom by means of the Knowledges of good and truth equally as are men.

—<sup>2</sup>. With every Spirit and Angel remains the affection such as he had in the world; and this is afterwards perfected, by impletion, . . . to eternity. Ex.

J. 12. That the perfection of Heaven increases according to the plurality. Gen.art.

Life 84<sup>e</sup>. Thus they are 'perfect' (John xvii. 23) when the Lord is in them. These are they who are called . . . 'perfect as is our Father in the Heavens' (Matt. v. 48).

W. 199. That all perfections increase and ascend with degrees and according to them. Gen.art.

200. Perfection and imperfection are general predicates; for they are predicated of life, of forces, and of forms. Perfection of life is perfection of love and wisdom; and (therefore) is perfection of the will and the understanding, and of the derivative affections and thoughts; and, as spiritual heat is the containant of love, and spiritual light of wisdom, the perfection of these may be referred to perfection of life.

—<sup>2</sup>. Perfection of forces is the perfection of all things which are actuated and moved by means of life, but which have not life in them . . .

—<sup>3</sup>. Perfection of forms and perfection of forces make a one; for such as the forces are, such are the forms . . . The forms which are not at the same time forces, are also perfect according to degrees. 201.

202. The Angels in the Highest Heaven are in all perfection above those in the Middle Heaven; and those in (this) are in all perfection above those of the lowest Heaven. The degrees of the perfections are

such that the Angels of the lowest Heaven cannot ascend to the first threshold of the **perfections** of those of the middle Heaven; nor these to the first threshold of the **perfections** of the highest Heaven. . . The cause is that they are consociated according to discrete degrees . . .

203. As the interiors of man . . . are like the Heavens as to degrees . . . their **perfections** also are like. But these **perfections** do not appear to any man so long as he lives in the world . . .

204. It appears as if prior things were less **perfect** than posterior ones, or simples than composites; but prior things . . . are more **perfect**. Ex. . . **Perfection** itself is in the Lord, and thence in the Sun . . . and thence in the things which proximately succeed; and so on in order down to the lowest things . . . Unless there were such an eminent **perfection** in prior things . . . neither man, nor animal, could come forth from seed . . . For everything prior . . . and more simple, being more **perfect**, is more exempt from injury.

205. In a like (successive) order are all the **perfections** of the forms and forces there.

207. Inmosty in (the fibres, etc.) are the simplest things which are the most **perfect**.

227. The **perfection** of the created universe is from the similitude of generals and particulars . . . as to these degrees . . .

346<sup>2</sup>. As every . . . discrete degree decreases by continuity from its **perfection** to its imperfection . . . animals do so; and therefore there are **perfect**, less **perfect**, and imperfect ones. Enum.

P. 4<sup>1</sup>. That a form makes a one the more **perfectly** in proportion as the things which enter into it are distinctly different, and yet are united. Ex.

34<sup>2</sup>. The natural degree with man can be **perfected** to its height, and yet cannot enter the spiritual degree . . . Ex.

334. Every Angel is **perfected** in wisdom to eternity; but each according to the degree of the affection of good and truth in which he was when he left the world. It is this degree which is being **perfected** to eternity. That which is beyond this degree is outside the Angel . . . and that which is outside him cannot be **perfected** within him. Sig.

335. The media by which man . . . is **perfected** as to the understanding, are called truths. Ex. . . There are media for forming and **perfecting** civil natural life; for forming and **perfecting** rational moral life; and for forming and **perfecting** celestial spiritual life. Ex.

—<sup>e</sup>. The media through which man is formed and **perfected** as to the will, are of equal number . . .

M. 133<sup>e</sup>. Thus the imperfection of the birth of man becomes his **perfection**; and the **perfection** of the birth of a beast is its imperfection.

T. 42<sup>2</sup>. The **perfection** of life does not consist in thought; but in the perception of truth from the light of truth. Ex.

349. That an abundance of Truths cohering as in a bundle exalts and **perfects** faith. Gen.art. 352.

403. That these three loves, when rightly subordinated, **perfect** the man . . . Gen.art.

D. 1339. In order for anything to be **perfect**, it must put on a species of body. Ex.

2250<sup>e</sup>. Therefore, the less hard man is, that is, the less he has from himself . . . the more **perfect** he is. Ex.

2404. (Thus) an Angel can never be **perfected** to eternity; and can scarcely be **perfected** as to the more general things.

3475. Unless these (more interior) minds were in a state of **perfection**, men could never be reformed . . .

D. Min. 4646. The inmost or spiritual man is **perfected** in the other life, in so far as it can have concordance in the natural man; but this latter cannot be **perfected** in the other life; but remains such as it has been acquired in the life of the body; and is **perfected** in this [life] by the removal of the love of self and of the world . . .

E. 294<sup>9</sup>. 'Thou wast **perfect** in thy ways from the day in which thou wast created' (Ezek.xxviii.15). Ex.

D. Love xiii<sup>4</sup>. That all **perfection** increases towards the interiors. Ex.

Coro. 17. For anything to be **perfect**, there must be a trine in just order, one under the other, and an intercedent communication . . .

**Perfidious.** *Perfidus.*

**Perfidiously.** *Perfide.*

A. 899. 'To act **perfidiously**' (Ex.xxi.8)=contrary to truth Divine, or contrary to the laws of Divine order. . . 'To act **perfidiously**' is a customary formula in the Word, and signifies, in the internal sense, to act contrary to the truth and good in Heaven. Ill.

E. 357<sup>15</sup>. 'An assembly of the **perfidious**' (Jer.ix.2)=those who falsify the Knowledges of good.

710<sup>19</sup>. 'To act **perfidiously**' (Is.xlviii.8)=contrary to revealed truths.

**Perforated.** See BORE.

**Perform.** *Obire.*

See DIE-obire.

A. 10796. On account of the holy offices they **perform**.

H. 387. Each Society **performs** a peculiar office.

391<sup>e</sup>. The Angels **perform** these things . . . from the Lord.

T. 160<sup>2</sup>. Myriads of men **die** every week.

E. 802<sup>6</sup>. To approach the Sacrament of the Supper.

D. Love xvii<sup>3</sup>. **Performing** these offices with all diligence . . .

**Perform.** *Performare.* D.2647.

**Perform, Surpass, Be better.** *Prae stare.*

**Excellent.** *Praestans.*

**Excellence.** *Praestantia.*

A. 95. The external man begins to **perform** acts of compliance . . .

[A.] 952. Was examined as to whether he had performed, or had been willing to perform, anything of good to anyone . . .

997<sup>2</sup>. With a difference according to the excellence of the uses.

1025<sup>9</sup>. 'An excellent vine' (Jer.ii.21)=the Spiritual Church.

1641<sup>3</sup>. With so excellent a speech.

1881. The more exquisite the sense, the more excellent the life. . . The objects they sense are adequate to the excellence of their senses. . . They sense much . . . more excellently than men.

3314<sup>e</sup>. It is better for such to remove the mind from such subjects.

4280<sup>3</sup>. This science surpasses other sciences . . .

4302<sup>6</sup>. It is better to be in simple good, although in the denial of truth. Sig.

4835<sup>2</sup>. He is not willing to perform the levitate . . . 4836.

4882<sup>2</sup>. Still, it is better to know how the case is; because then they are in the truth.

8169. That (this) damnation would be better than (that). Sig. and Ex.

8253<sup>e</sup>. The life of charity consists in performing uses.

9263<sup>4</sup>. Those who have performed the goods of charity. Sig.

10570. 'We shall be rendered more excellent than all the people' (Ex.xxxiii.16)=eminence over all . . .

H. 149<sup>e</sup>. Those at the south surpass those at the north.

184. It is better to adduce proofs of experience.

219. The servants obey and perform offices.

331. The state of infants (there) far surpasses that of infants (here).

389. As use is the good which he performs . . .

390. In the same proportion the uses he performs, he performs from good.

393. Those are in a higher place who from illustration surpass others in wisdom.

402<sup>2</sup>. From the use it performs for the understanding.

403<sup>2</sup>. Angelic life consists in performing the goods of charity.

435. Confirmations from experience are better.

517<sup>2</sup>. All special uses are excellent in proportion as they regard the common one.

S. 56<sup>e</sup>. It is better, therefore, for man to study the Word in the sense of the letter . . .

W. 258<sup>2</sup>. The goods of charity . . . which the man then performs from the Lord.

T. 247<sup>e</sup>. Excellent and precious if . . .

412<sup>2</sup>. Honours according to the uses they perform.

D. 1291. It is better to have faith without understanding it by knowledges. Ex.

D. Love xii. Everyone is remunerated there according to the excellence of the use . . .

## Pergamos. *Pergamus.*

A. 107. 'The Church in Pergamos' (Rev.ii.12)=those who place everything of the Church in good works, and not anything in the truths of doctrine. Ex. (=those within the Church who are in temptations. E.130,Ex.)

E. 256. In what is written to the Church in Pergamos, temptations are treated of.

## Pericardium. *Pericardium.*

A. 5188<sup>3</sup>. Occurs. D.1766.

8980<sup>e</sup>. (Correspondence of the pericardium.)

T. 60<sup>2</sup>. So does the pericardium (enter) into each and all things of the heart.

D. 1723. See PLEURA, here.

D.Wis. x. 1. The heart discharges its blood through . . . an outermost coat, which is called the pericardium, which coat encompasses the vessels even to the inmosts of the lungs . . .

## Pericranium. *Pericranium.* D.4348<sup>2</sup>.

## Period. *Periodus.*

## Periodical. *Periodicus.*

A. 893<sup>2</sup>. Some whole period is designated in the Word by either 'day,' 'week,' 'month,' or 'year;' even if it were one of a hundred or a thousand years; like the 'days' in Gen.i., by which are signified the periods of the regeneration of the man of the Most Ancient Church . . .

1335. Thus by 'a year,' as also by 'a day,' and 'a week,' is signified an entire period, less or greater, of fewer or of more years; nay, a period abstractedly . . . Here . . . the second period of the Church is signified, which was when this second Church began.

2044. 'A week'=an entire period of any state or time; as of reformation, of regeneration, of temptation; both of a man in particular, and of the Church in general. Thus, a period, whether it be of a thousand years, of a hundred, or of ten, or of as many days, hours, minutes, and so on, is called 'a week.' 2213<sup>e</sup>.

2906. 'A year'=an entire period of the Church, from beginning to end . . . Ill.

—<sup>6</sup>. An entire period of the Church, or the time of its duration. Sig.

3845. The reason 'a week,' etc.,=a state, and also a period, is that all states have also their periods; that is, their beginning, successive, and end . . .

4177. The first period . . . Sig. and Ex.

4266<sup>e</sup>. In the following things of this period.

5122. 'Three'=one period and its Continuous from beginning to end. E.532<sup>2</sup>.

—<sup>2</sup>. When man is being regenerated, the periods of the first state are from the truths of faith to the goods of charity . . . These periods last until the man has been regenerated. Ex.

6508. 'Seventy' involves the same as 'seven' (which) =an entire period from beginning to end; thus a full state. Ill. 9228, Ill. E.20.

—<sup>4</sup>. The entire period before the Lord would come. Sig.

7905. The entire period of this state. Sig.

**M.** 400. That the sphere of the love of procreating . . . makes periods, by means of which creation is preserved . . . Ex.

**T.** 443. In life's first period . . .

—<sup>2</sup>. For there are four periods of life through which man passes, from infancy to old age. Enum. . . But these periods of life are the periods of the life of the spirit of man, and not in like manner of his body . . .

756<sup>2</sup>. All these are alternate consummations which are natural and temporary, but still are periodical . . .

**E.** 532<sup>3</sup>. 'Three years'=an entire period from beginning to end; thus total destruction. —<sup>6</sup>.

650<sup>70</sup>. 'Forty days'=an entire period, and the duration of temptations . . . (=the entire period of the vastation of the Church. 654<sup>53</sup>.)

**Can.** God vii<sup>3</sup>. These progressions of ends . . . go and return by periods, which are called the circles of Things.

**Coro.** iv. The periodical changes in the Most Ancient Church are described in the first chapters of Genesis . . .

v. The periodical changes of state in the Ancient Church are described in Genesis . . .

vi. The periodical changes in the Israelitish Church are described in (the historical and prophetic books).

vii. The periodical changes in the Christian Church are described in both Testaments . . .

5. That of each Church there have been four successive states, or periods, which are meant by 'morning,' 'day,' 'evening,' and 'night.' Gen.art.

### Periosteum. *Periosteum.*

**A.** 5714<sup>2</sup>. (This adulterer) inflicted pain on the periosteum . . .

**M.** 511<sup>e</sup>. (The lust of violation) at last becomes cartilaginous and bony; and then, from the periosteum, which enjoy an acute sense, it becomes acute.

**D.** 4348<sup>2</sup>. The influx (of hypocrites) is into the periosteum of the teeth. . . Those who cause no pain are good and are sensible of all things which are being thought, of which sensibility the periosteum are [the seat].

—<sup>e</sup>. The pain passed into other periosteum of the head also, according to the diversities of its states. 4351.

**D. Min.** 4742. (This adulterer) inflicted pain on the periosteum . . . sometimes on the periosteum of the breast beneath the right diaphragm . . .

4743. He hurt all the periosteum, even of the head . . . and in the periosteum of the right eye.

### Perish. *Perire.*

**A.** 59<sup>2</sup>. If the Lord did not protect man every moment . . . he would at once perish . . .

1874<sup>e</sup>. Thus the sense of the letter perishes as it ascends . . . 1875. 2015.

1990<sup>3</sup>. (If the Lord had not assumed the Human) man would have perished to eternity in the death of the damned.

2243<sup>7</sup>. So that the human race would have perished, because there was no Church . . .

2253. Intercession from love that the human race should not perish. Sig. and Ex.

2256<sup>2</sup>. So that not the least (of the good, or evil, which man has thought or done, from infancy to the end of his life) completely perishes . . .

— . If (the goods and evils) were commingled, the man would perish to eternity. 2269<sup>e</sup>. 2284<sup>2</sup>.

2268. Shall man perish for a little which is lacking? Sig. and Ex.

2269. He shall not perish if (good and truth) can be conjoined. Sig. and Ex.

2395. 'To destroy,' when predicated of the Lord, = to perish by evil; that is, to be damned.

2397. That they cannot but perish. Sig. and Ex.

— . As they perished . . . through the Advent of the Lord into the world, it is said (thus) according to the appearance. 2402.

2408. Lest they should perish in the evils of falsity. Sig.

2457. Otherwise all those who are here represented by Lot would also have perished. Sig. and Ex.

2687. 'To see death'=to perish.

2754<sup>e</sup>. (These cruel adulterers) account it as nothing if the universal world were to perish for them.

2912. A new Church in place of the former which has perished . . .

2959. When the Church completely perishes . . .

3116<sup>e</sup>. If the least of falsity were conjoined with good, or the least of truth with evil, the man would perish to eternity; for he would hang in the other life between Hell and Heaven . . .

3340<sup>e</sup>. Unless this fury (of the Hells) were continually repelled by the Lord, the whole human race would perish.

3387. Good is said to be 'slain,' or to perish, when it is not received . . .

3938<sup>4</sup>. They believe that if they were deprived of (the delights of the affections of evil and falsity) they would altogether perish.

4217<sup>3</sup>. (Without these external bonds) the human race would perish.

4257<sup>e</sup>. Man perishes completely, when the Church . . . with him perishes. Sig. and Ex.

4288<sup>e</sup>. Without the communication of Heaven with man through something of the Church, the human race would perish.

4423. Cannot apprehend but that those of the Old Church . . . will perish, as did the Antediluvians, and the Jews . . . But, when the Church has been vastated . . . it perishes principally as to the states of its interior things . . .

4493<sup>5</sup>. Would have perished to eternity.

4519. To perish. Sig.

- [A.] 4687<sup>2</sup>. Thus the human race would **perish**.
4785. That the Ancient Church was **perishing**. Sig.
4847. Fear lest the representative of a Church should **perish**. Sig. and Ex.
5302. Lest man should **perish** by the defect of truth. Sig. and Ex.
- 5360<sup>2</sup>. 'The day when the earth will **perish**.' Ex.
7655. 'To **perish**' (Ex.x.7)=to be cast into Hell.
- 7879<sup>2</sup>. If the Hells were opened, the universal human race would **perish** . . .
8699. That thus the truth which has been inseminated would **perish**. Sig. and Ex.
8797. That anyone of the Spiritual Church who intrudes himself to the celestial will **perish**. Sig. and Ex. 8831.
9206. That the goods with them will **perish**. Sig. and Ex.
- <sup>2</sup>. Therefore, when the truth with man **perishes**, the good also **perishes**.
9207. That truths will **perish** at the same time. Sig. and Ex.
- 9457<sup>6</sup>. Without the conjunction of the Lord through Heaven, man would **perish**.
- 10276<sup>e</sup>. On the breaking (of the communication with the Heavens through the Word) the human race in this Earth would **perish**. Ex. H.305(c).
10438. That those in good would **perish**. Sig. and Ex.
- 10452<sup>3</sup>. If the (Word) were not in the world, the conjunction with Heaven would **perish**; and with this conjunction, all the good of the will, and the truth of the understanding with man; and, with these, that human itself which consociates man with man . . .
10506. That those who avert themselves from the Divine, will **perish**. Sig. and Ex.
10533. That if the internal were opened with that nation, and the Divine were to inflow, they would utterly **perish**. Sig. and Ex.
- 10632<sup>e</sup>. Without conjunction through such a Word, Heaven would completely recede from man, and thus man would **perish**.
10791. If (order is not kept by prefects) the human race will **perish**. Ex.
- H. 592. Thus the Spiritual World must **perish**, if good did not react against evil . . . Unless the Divine alone (restrained the insurrection of evil), both Heaven and Hell would **perish**; and, with these, the whole human race.
- J. 1<sup>2</sup>. The visible heaven will not **perish** . . .
- 10<sup>2</sup>. It is possible that the human race might **perish** upon one Earth . . .
- <sup>4</sup>. The human race on this Earth would have **perished** . . . unless the Lord had . . . put on the Human in this Earth . . .
- P. 217<sup>7</sup>. Everything which **perishes** . . . is within not anything . . .
281. Unless man had full freedom . . . he would **perish** *in toto*.

- R. 263. That if no one could (know and judge every-one) all would **perish**. Sig. and Ex.
453. That it is from these things that the men of the Church **perish**. Sig. and Ex.
494. That he who wants to destroy these two essentials . . . **perishes** from infernal love. Sig. and Ex.
- D. 2152. All things would **perish**.
2239. The universal World of Spirits would **perish** in a moment.
2578. The human race in this Earth will **perish**, unless they repent.
2688. The universe would **perish**.
3250. When one [Earth] **perishes**, another succeeds.
- 3893<sup>e</sup>. I should **perish** at any moment; and so would all the men of this Earth.
- E. 502<sup>6</sup>. 'They that **perish** in the land of Asshur' (Is.xxvii.13)=those who have been deceived by false reasonings.
- 684<sup>13</sup>. 'Lest He be angry, and ye **perish** in the way' (Ps.ii.12)=lest evils invade you, and ye be condemned.
- Perishable.** See under FALLING.
- Peritoneum.** *Peritonaeum.*
- A. 5377. Here, the subject of the correspondence of the **peritoneum**, etc., shall be continued.
5378. Certain Spirits came who were silent. They afterwards spoke all together as one. . . They were desirous to know and explain all things, and thus to confirm themselves that the thing is so. They were modest, and . . . they act from others, although it appears that it is from them. They were being infested by . . . the Spirits of the kidneys, ureters, and gall bladder; but they answered them modestly . . . but as they could obtain nothing from them by modesty, they . . . enlarged themselves . . . and seemed to become great, but only as a one, who so swelled out his body that . . . he seemed to reach to heaven. A spear appeared in his hand; but he only wanted to terrify them. The renal Spirits then fled, and there appeared a certain one who pursued them, and another who flew in front between the feet of the great one. Moreover, the great one seemed to have wooden shoes, which he threw towards the renal ones. These modest Spirits, who made themselves great, relate to the **peritoneum**. The **peritoneum** is the common membrane which encompasses all the viscera of the abdomen . . . and, as it is so extended, and relatively great, and is also capable of being swelled out, these Spirits . . . are allowed to present themselves great, and to strike terror, especially into these who constitute the province of the kidneys, ureters, and bladder; for these viscera or vessels lie in the duplicature of the **peritoneum**, and are restrained by it. The wooden shoes represented the lowest natural things, such as those which (these viscera) absorb and carry off. . . In saying that they act . . . from others, they also relate to the **peritoneum**, which is such. D.988-995.
- 8980<sup>e</sup>. (Correspondence of the **peritoneum**.)
9216. So with the **peritoneum**; as this contains the

viscera of the abdomen, they rest upon it, and have a common connection with it. P.180<sup>4</sup>, Ex. T.60<sup>2</sup>, Ex.

**Perizzite.** *Perisita, Perisaeus.*

A. 1573. 'The Canaanite and the Perizzite were then dwelling in the Land' (Gen.xiii.7)=evils and falsities in the external man. . . 'The Perizzite'=the falsity (from the hereditary evil of the mother.) Ex.

1574. That 'the Perizzite'=falsity from evil. Ill.

1867. 'The Hittite, the Perizzite, and the Rephaim' (Gen.xv.20)=the persuasions of falsity (which are to be expelled from the Lord's Kingdom).

4517. 'The Canaanite and the Perizzite' (Gen.xxxiv.30)=those who are in good and truth. (Continued under CANAANITE.)

6859. '(To the place of) the Amorite and the Perizzite' (Ex.iii.8)=(the region occupied) by evils and the derivative falsities. . . 'The Perizzite'=falsity. Ex. . . The second origin of falsity is the evil of the cupidities of the loves of self and of the world. . . This falsity is signified by 'the Perizzite.'

9316. 'And shall bring thee to the . . . Perizzite, etc.' (Ex.xxiii.23)=when the Lord has protected against the evils and falsities which infest the Church . . . 10638.

**Perjure.** *Pejereare.*

A. 5135<sup>5</sup>. The falsity which takes away the remains of truth is signified by 'he that sweareth falsely,' and 'the house of him that sweareth falsely' (Zech.v.4).

**Permanent.** *Permanens.*

**Permanent, To be.** *Permanere.*

**Permanence.** *Permanentia.*

A. 3494. The good into which man is initiated when an infant, is permanent . . . and, as it is permanent, it becomes the good of life.

3502<sup>e</sup>. Whatever does not enter through some delight . . . does not inhere, and so is not permanent.

9286. The permanent worship of the Lord, and thanksgiving on account of deliverance. Sig. and Ex.

9422<sup>2</sup>. 'To sit'=to be permanent in a state.

H. 262<sup>e</sup>. Writings in the Heavens which are not made by hand are not permanent.

426. Some remain (in the World of Spirits) for weeks only; some for many years . . .

J. 1<sup>2</sup>. The visible heaven and habitable earth will both be permanent.

W. 268. That the evils and falsities confirmed with man are permanent . . . Ex.

P. 231<sup>e</sup>. That he who is once converted into good and truth must persevere to the end of life. Sig.

317. That everything persuaded and confirmed is permanent with the man as his Own. Gen.art. —<sup>11</sup>. 319.

319<sup>4</sup>. Such as a man is when he dies, such he remains to eternity. Ex.

R. 188. That meanwhile they should persevere in their truths and in their good. Sig.

M. 461<sup>6</sup>. Without the permanence of delight (Spirits of Hell) have no will, or sensation; thus no life.

E. 173. Permanence in a state of the good of love and of faith until the visitation. Sig.

197. 'He that overcometh'=him who perseveres even till death.

199. In the world it may be blotted out, if the man does not remain spiritual even to the end of life; but if he remains [so] it cannot. Ex.

217. Permanence in a state of faith from charity even to the end. Sig.

219. That those who persevere shall be in Divine truth in Heaven. Sig. and Ex.

222<sup>2</sup>. To write is to commit to paper that which is to be permanent, and therefore, in the spiritual sense, it =that which is to be permanent in the life of man . . .

253. That he who perseveres to the end of life shall be conjoined with Heaven where the Lord is. Sig. and Ex.

687<sup>17</sup>. 'To sit' is a word significative of essence and of permanence in the state of the Thing and of life.

D. Wis. v<sup>e</sup>. The coming forth and permanence of (these), is memory.

**Permeate.** *Transmeare.* A.9258<sup>2</sup>.

**Permeability.** *Permeabilitas.* M.110<sup>2</sup>.

**Permit.** *Permittere.*

**Permission.** *Permissio.*

See ALLOW.

A. 592<sup>e</sup>. The evil of penalty is said to be permitted for the sake of the amendment of the evil. . . Hitherto no one has known what permission is. That which is permitted is supposed to be done by Him who permits, because He permits it. But the fact is quite otherwise.

986<sup>3</sup>. But they are not permitted to speak falsity . . .

1002<sup>2</sup>. As man is such, he has been permitted, and is also now permitted (to kill animals and eat their flesh).

1327<sup>4</sup>. This is why man is permitted to live in pleasures, and in cupidities rather (than to commit profanation). Therefore the Jews are permitted to immerse themselves in avarice . . .

1384<sup>e</sup>. Whether from the Lord's will, leave, or permission.

1661<sup>3</sup>. Man is then permitted to attribute the power to himself . . .

1664<sup>8</sup>. Not the least can be inflicted on man by evil Spirits which is not from permission . . .

1755. The Lord provides some things from permission, some from admission, some from leave, some from good-pleasure, and some from will. 2447<sup>2</sup>.

1832<sup>3</sup>. Suppose that as the Lord permits evil, He is the cause of evil.

1874<sup>e</sup>. It is afterwards insinuated that the Lord permits; but that all evil is from diabolical Spirits.

2180<sup>7</sup>. (Thus) sacrifices were not commanded, but permitted.



[A.] 2447<sup>2</sup>. Some things of permission are from the laws of order as to good.

2768<sup>2</sup>. Although it is predicated of God that He permits, it is not according to the idea which man has of permission; namely, that by permitting He concurs . . .

3246<sup>4</sup>. That these ancients had concubines . . . was from permission, for the sake of the representation . . . This was of permission, because they had no conjugal love . . . To such there could be permissions without injury to conjugal love . . .

3330<sup>2</sup>. The Lord permits that such things should influence man at first . . .

4142. Not permitted by the Divine. Sig.

4459<sup>2</sup>. Therefore it was permitted that they should have such an opinion concerning the resurrection.

4493<sup>6</sup>. (Why Hamor, etc., were permitted to be killed.)

—<sup>e</sup>. When any such thing is permitted by the Lord, it is done through the evil, and through the infernals . . .

5057. Such (cruelties) are never permitted except to such . . .

6489. Nothing is permitted, except to the end that something of good may come of it. 6574<sup>e</sup>.

6574<sup>2</sup>. The Lord permits the infernals in the other life to lead the good into temptation . . . This is the means by which spiritual life is gifted . . .

6663<sup>e</sup>. (The Hells) are not permitted to bring forth any other evils than such as can be turned into good . . .

6914<sup>e</sup>. Many things commanded by Jehovah, in the internal sense do not signify that they are commanded, but that they are permitted.

7877<sup>e</sup>. How the case is with permission cannot be told in a few words, because it involves very many arcana. When the impious are damned, and tormented, the permission is not from the Lord as of one who is willing, but as of one who is not willing . . .

8227<sup>2</sup>. It is believed that evils are from the Divine, from the fact that the Divine permits, and does not take them away; and he who permits, and does not take away when he can, appears as if he wills it so . . . But the Divine permits, because He cannot inhibit and take away evils. Ex.

9940. Things from will are nearest the Lord; those from good-pleasure are a little more remote from Him; those from leave are still more remote; and those from permission are most remote from Him. These are the degrees of the influx and reception of the Divine; but each degree contains innumerable things . . . as, for instance, in the case of those things which happen from permission . . . for when a man examines them closely . . . he becomes confounded by the innumerable arcana therein; and yet the arcana of permission are relatively few . . .

10612. Permission because they insisted. Sig. and Ex.

10778. To leave man to do evil from his freedom, is called to permit. N.272.

P. 16. Therefore the Lord permits evil, not as one who is willing; but as one who is not able to resist it for the sake of the end, which is salvation.

232. On the Knowledge of this law depends the Knowledge of the laws of permission.

233<sup>e</sup>. On account of this danger (of profanation) the Lord permits evils of life, and many heretical things of worship.

234. That the laws of permission are also laws of the Divine Providence. Chapter.

— . It is said that God permits a thing, which does not mean that He wills it; but that He cannot avert it, on account of the end, which is salvation.

—<sup>2</sup>. Leading man away from evil, and to good . . . cannot be done without the permission of evil.

236. Some things shall now be enumerated which are of permission, and still are according to the laws of the Divine Providence . . . 249. D.2713.

250<sup>3</sup>. Why the Divine Providence permits the impious in heart to be raised to dignities and enriched with wealth. Ex.

251. (Why wars are permitted.)

259<sup>2</sup>. It follows that . . . the permissions of dissensions and heresies are also according to the laws of the Divine Providence.

275. That evils are permitted for the sake of the end, which is salvation. Gen.art. 281, Ex.

296<sup>7</sup>. That the Divine Providence with the evil is the continual permission of evil, to the end that there may be a continual withdrawal from it. Ex. —<sup>13</sup>. 333.

R. 602. 'Granted to him' = that it was permitted; for all falsities of doctrine, like evils of life, take place from permission. Refs.

686<sup>e</sup>. It is therefore among the laws of permission . . . that they should falsify truths in so far as they are in evils of life.

T. 479. That from the permission of evil . . . it evidently appears that man has free will in spiritual things. Gen.art.

D. 398. Concerning permissions. The doctrine of permissions is an entire doctrine. He who does not understand permissions, or conclude concerning permissions, falls into things of doubt and denial concerning the Power of God Messiah over the universe . . . Without permission no one can be reformed; for opposites must be induced . . .

401. Concerning permissions: that every single thing tends to the good of the universe, or of all. Ex.

418. How permissions are represented by nature. Ex.

824. Concerning permissions.—The doctrine of permissions involves also this: that evil Spirits pretend to dominate over the evil . . . But the permission does not extend further than that the man . . . may become better . . .

892. They can do nothing except from the Lord's good-pleasure, leave, or permission, which are distinct . . .

1944. That the permissions of evils from Spirits are represented by the remission of their endeavours. Ex.

1946. That the perversion of order is the general cause of permissions. Ex.

2098<sup>e</sup>. If a Spirit purposes to give thanks, he cannot do so at all, except by manifest permission and leave . . .

2296. That the permission, leave, good-pleasure, and will, of the Lord, are in all things which happen ; but in application to the subjects. Ex.

3845<sup>2</sup>. They are thus bent to such things as the Lord concedes, and permits, so that not a whit comes forth from them which is not of leave, if not evil ; or of permission, if evil.

4206. That evil punishes itself ; and concerning permission. 4275.

E. 159. 'Thou permittest the woman Jezebel' (Rev. ii.20).

1159<sup>e</sup>. From these things it is evident, that the laws of permission, which are many, proceed from the laws of Providence.

1174<sup>3</sup>. By leading, if he acknowledges the Divine Providence . . . by permitting, if he does not acknowledge it.

**Perpendicular.** *Perpendicularis.*

**Perpendicularly.** *Perpendiculariter.*

**Plummet.** *Perpendicularum.*

A. 5044<sup>7</sup>. The desolation and vastation of truth is signified by, 'the line of emptiness and the plummet of wasteness' (Is.xxxiv.11).

T. 504<sup>5</sup>. God holds with His finger the perpendicular—*perpendicularum*—above the scales.

D. 1701. Perpendicularly—*ad perpendicularum*—above the head.

2831. Some fall perpendicularly downwards.

3110<sup>2</sup>. Correspond to those in the zenith, in a perpendicular line.

3395. A perpendicular blue bundle.

3467. It was let down in an almost perpendicular line towards the Lower Earth.

**Perpetrate.** *Patrare.*

**Perpetration.** *Patratio.*

A. 696. Perpetrates such torment.

816<sup>2</sup>. Where he had perpetrated such a deed.

817. What he had perpetrated in the world . . .

1008<sup>2</sup>. All things he has ever done there.

9125. The perpetration of evil in secret. Sig.

H. 374<sup>e</sup>. Adulteries are perpetrated more within the Church than out of it.

462a. Those who deny the crimes which they have perpetrated in the world.

P. 113. He would perpetrate them from freedom . . .

D. 3680. Something which they supposed I had perpetrated . . .

3851<sup>e</sup>. By **perpetrating** whatever they could ; while I . . . merely reflected upon the things which they were **perpetrating**.

4543. He had actually perpetrated something of the kind.

4756. How they are reduced into terror for the evils which they had perpetrated . . .

4996. Among the direful things he was **perpetrating** . . .

**Perpetrate.** *Perpetrare.*

D. 5857. In order that they might **perpetrate** their intentions.

**Perpetual.** *Perpetuus.*

**Perpetuity.** *Perpetuitas.*

**Perpetually.** *Perpetuo.*

A. 2838. 'To-day' = what is perpetual. Ill.

4316. 'To this day' = for ever—in *perpetuum*.

4552. When anything was hidden under an oak, it signified what is perpetual. Ex.

—<sup>2</sup>. Falsities remain with man for ever.

4901<sup>e</sup>. 'The Last and the First,' in the relative sense, = what is perpetual ; in the supreme sense, what is eternal.

5156. Perpetual rejection. Sig.

5612. 'All the days' = for ever.

7399. 'To-morrow' = for ever.

8066. That it shall be perpetually in the will. Sig. and Ex.

8067. That it shall be perpetually in the understanding. Sig. and Ex.

8626. 'From generation to generation' = perpetually.

8716. 'In all time' = for ever.

8879. Good and truth with them for ever. Sig.

8885. What is perpetual in the thought. Sig. and Ex.

8991. 'He shall serve him for ever' (Ex.xxi.6) = to eternity. Ex.

9502. For ever without a change. Sig. and Ex.

— . Subsistence is perpetual existence, and conservation is perpetual creation. P.3<sup>2</sup>. T.46<sup>e</sup>.

— . Perpetuity without change, is represented by the non-removal of the staves from the ark.

9836. The conservation of good and truth on all sides and for ever. Sig. and Ex.

10209. 'Once in a year' = perpetually. Ex.

10211. The perpetual removal of evils. Sig. and Ex.

H. 297<sup>e</sup>. This Divine influx is perpetual.

W. 36. In every Divine work there is a union of love and wisdom ; from which is its perpetuity ; nay, its eternity.

P. 63<sup>2</sup>. The infinite in the conjunction ; the eternal in the perpetuity.

T. 38<sup>3</sup>. There is a perpetual correspondence . . . 583.

350<sup>2</sup>. Can be propagated for ever.

[T.] 691<sup>2</sup>. There are perpetual temperings.

718. This perpetual fructification of good, and this perpetual multiplication of truth, exists with the Angels.

774. The Lord's presence is perpetual with every man . . .

**Persecute, Pursue.** *Persequi.*

**Persecution.** *Persecutio.*

A. 1322. Evil Spirits act as a one in that they persecute truths and goods.

1710. 'Pursued unto Dan' (Gen.xiv.14)=a state of purification. 'To pursue the enemies' is here to expel the evils and falsities which were with the goods and truths . . . and thus to purify them.

1846. 'Affliction'=persecution, consequently temptation.

1851. Celestial and spiritual good is the 'acquisition' of those who suffer persecutions . . .

4122. 'Pursued after him' (Gen.xxxi.23)=a continued ardour of conjunction.

4555. 'They did not pursue after the sons of Jacob' (Gen.xxxv.5)=that falsities and evils could not approach.

4843<sup>e</sup>. 'Persecutions' (Mark x.30)=temptations.

5744. 'Pursue after the men' (Gen.xliv.4)=that he ought now to adjoin them to himself.

6203<sup>e</sup>. He then makes evils allowable . . . such as . . . persecutions under a show of what is just.

7293<sup>6</sup>. 'The dragon serpent'=those who will persecute.

8152. '(Pharaoh) pursued after the sons of Israel' (Ex.xiv.8)=an endeavour to subjugate . . . 8136. 8154. 8208.

8227<sup>2</sup>. If the Divine took away evils, namely, those of punishments, vastations, persecutions, temptations, He would will evil. Ex.

8290. 'I will pursue' (Ex.xv.9)=infestation.

9327<sup>e</sup>. That they have no power against truth is signified by 'they shall fall without anyone pursuing' (Lev.xxvi.36).

10219<sup>4</sup>. Evils and falsities constantly pursue them.

D. 1150. The persecution of the innocent produces the stench of bedbugs.

1286<sup>e</sup>. When persecution arises (true Christians hold all these worldly things in no consideration).

1325. Whether anyone would be admitted into Heaven unless he has suffered persecutions and miseries . . .

1327a. Those who suffer persecutions from the things which are false and evil . . .

2895. When persecution by interior Spirits persisted . . .

2922a. By persecutions and punishments . . . his enemies become better.

4881. They persecute (those who do not believe as they do).

4928. They pursue them with their eyes.

E. 121. The persecution of those who are in the spiritual affection of truth. Tr.

394<sup>2</sup>. All those who have suffered persecution by those in the former Heaven. Sig.

695<sup>19</sup>. 'Blessed are ye when men . . . shall persecute you . . . for so persecuted they the prophets . . .' (Matt. v.11,12). This is said concerning those who fight and conquer in the temptations induced by Hell . . .

758. 'The dragon persecuted the woman' (Rev.xii.13) . . . 'To persecute,' (here)=from hatred and enmity to reject and calummate. Ex.

893. 'Here is the patience of the saints'=the persecutions and temptations of those who are not in this faith, but are in charity. These persecutions ex. —<sup>2</sup>.

1115<sup>2</sup>. Much retribution of evil on account of persecution. Sig.

**Persevere.** *Perseverare.*

**Perseverance, Continuance.** *Perseveratio.*

See under PERMANENT.

A. 3488<sup>7</sup>. 'He that persevereth to the end shall be saved' (Matt.xxiv.13)=the salvation of those who are in charity. 'He that persevereth to the end'=him who does not suffer himself to be seduced; thus who does not yield in temptations.

P. 260<sup>3</sup>. The reason the Jews persevere in the denial of the Lord . . .

278a<sup>e</sup>. Man . . . must then persevere even to the end of life.

M. 71<sup>2</sup>. In proportion as a man perseveres in this intention, he is initiated into the purity and holiness of (conjugal love). 146<sup>e</sup>.

290. If the wife perseveres in chaste favour . . .

334<sup>e</sup>. From this the continuance of this love follows.

T. 484<sup>2</sup>. If you persevere thus, reciprocal conjunction will take place . . .

D. 4754<sup>e</sup>. He still persevered . . .

5459<sup>2</sup>. They persevered in (hatreds, etc.).

E. 174. Perseverance in love and faith. Sig.

— . For he who perseveres even till death in love and faith is saved . . .

**Persist.** *Persistere.*

See PERMANENT.

H. 112<sup>e</sup>. There persists, without man as a medium, a Divine influx into the world.

M. 333<sup>2</sup>. If a lover from his soul . . . constantly persisted in love to that one, he would attain those eternal blessednesses . . .

D. 3635<sup>e</sup>. The Spirits persist in this fallacy.

3789<sup>e</sup>. They still persist (in their conceits).

**Person.** *Persona.*

**Personal.** *Personalis.*

**Personality.** *Personalitas.*

See under TRINITY.

A. 665<sup>2</sup>. In representations there is no reflection

upon the person . . . 1361. 1409<sup>4</sup>. 2010. 4208<sup>3</sup>. 4281<sup>3</sup>. 4515.

684. Each society consists of many, who . . . constitute as it were one person; and all the Societies together as it were one man.

1008<sup>2</sup>. If there arises the idea of a person whom he had hated . . . 1395<sup>e</sup>.

1361. Representatives are either persons, or Things . . .

—<sup>4</sup>. Quite abstractedly from the person . . .

1434. In the internal sense there is no reflection upon the persons and words . . .

1876. The Angels retain not the least idea of any person . . .

1981<sup>2</sup>. There was a person of whom I had the idea that he was in natural truth . . .

3239. The names of persons, etc., in the Word, = Things.

3701<sup>6</sup>. The state of the adolescence of the new life, is that they do not have respect to any person, such as he appears in the external form, but to his quality as to good . . . and it is good which the man then begins to . . . love; and, from the good, the person.

3979<sup>e</sup>. Persons, in the Word, = nothing else than Things . . . Thus, by two persons are signified two Things with the same [person].

4060<sup>5</sup>. The Lord comes whenever the Church has been devastated: not that He does so in person, as when He assumed the Human; but by apparitions . . .

4857<sup>2</sup>. For when the literal sense passes into the spiritual, such things as are of person, etc., perish . . .

4868<sup>4</sup>. Representative holiness does not affect the person at all.

5095. Where, in the historical sense, many persons are mentioned . . . in the internal senses they do indeed signify various things; but only in one person . . .

5110<sup>2</sup>. With man, these things cannot be conceived abstractedly from person . . .

5225. For the idea of a person is turned, in the internal sense, into the idea of a Thing . . . The reason is, that in the Spiritual World, not persons, but Things, come under the view; for persons limit the idea and concentrate it to a finite something . . . Hence it is that no person who is named in the Word is ever perceived in Heaven; but in place thereof the Thing which is represented by that person . . .

5253. There are, in general, three things which perish from the sense of the letter when it becomes the internal sense: that which is of time; that which is of space; and that which is of person . . . The reason why, in the Spiritual World, nothing determined to person is regarded, is that the regarding—*intuitio*—of person in speech contracts and limits the idea . . .

5256<sup>2</sup>. For they distinguish the Divine into persons, and call each God, and attribute a distinct proprium to each . . .

5287. In the other life . . . all thought, and thence all speech, is effected abstractedly from persons. Therefore the thought there is universal . . .

5434<sup>2</sup>. In the internal sense, all things are abstracted from persons. The reason is, that otherwise the thought and the derivative speech must needs be distracted and lowered from the Thing . . . to such things as are of person . . . Nevertheless, what is thus abstracted involves persons; namely those who are in these things.

6040<sup>2</sup>. For thus the ideas of thought are abstracted from persons . . .

6653<sup>2</sup>. For the determination of the thought . . . to any person limits and bounds the ideas, and averts from the perception of the Thing . . .

6804<sup>2</sup>. The Angels in Heaven never determine their thoughts to particular persons; for this would bound the thoughts . . .

6993<sup>2</sup>. Not Three, who are distinct as to persons.

7002. The Angels are unwilling to speak about persons; for speech about persons averts the ideas from a universal view of Things; thus from the comprehension of innumerable Things at once. 8343<sup>e</sup>.

8705. Those who believe that there are three persons who constitute the Divine . . .

8985. For in Heaven the Thing is thought of without the person; for when the person also is thought of there, the Society which is in such Thing is excited, and thus the thought is determined thither, and is fixed; for, in Heaven, where the thought is, there is the presence . . .

9303<sup>2</sup>. The reason the ideas of the men of the Church are founded upon three, is that they distinguish the Divine into three persons, and attribute special and particular offices to each . . .

9806<sup>5</sup>. The representations in the Jewish Church did not regard the person who represented; but the Thing which was represented. Thus the most holy Thing could be represented by persons whose interiors were unclean . . . provided the externals, when they were in worship, were disposed to holiness.

10282. It is said, abstractedly from persons, because the Divine things which proceed from the Lord make the Church, and nothing whatever of man . . . and therefore the Angels, when speaking together, speak abstractedly from persons. Therefore neither does the name of any person mentioned in the Word enter Heaven; but the Thing which is signified there by the person.

10736. (How the Spirits of the Fifth Earth are infested by the belief in three Divine persons of Spirits of our Earth.)

10797. No honour of any function is in the person; but is adjoined thereto . . . and that which is adjoined is separate from the person . . . Honour in the person is the honour of wisdom and of the fear of the Lord.

10801. The royalty itself is not in the person; but is adjoined to the person. The king who believes that the royalty is in his own person; and the prefect who believes that the dignity of the prefecture is in his own person, is not wise.

10821. Those who, in regard to the Divinity, have the idea of three persons, cannot have the idea of one God . . . But those who . . . have the idea of three in one person, can have the idea of one God . . .

[A.] 10822. The idea of three in one **person** is had when it is thought that the Father is in the Lord, and that the Holy Spirit proceeds from the Lord . . .

H. 15. In Heaven, by to love the Lord is not meant to love Him as to **person**; but to love the good which is from Him . . . and by to love the neighbour is not meant to love an associate as to **person**; but to love the truth which is from the Word (with him). (y.) N.106<sup>3</sup>.

121. When the Lord appears in Heaven . . . He is not there in **person**; for the Lord in **person** is constantly encompassed with the Sun; but He is in presence by aspect. Ex.

390. In the Heavens, as everyone loves, esteems, and honours use, so also does he love, esteem, and honour the **person** to whom that use is adjoined; and also the **person** is loved, esteemed, and honoured, in proportion as he does not ascribe the use to himself, but to the Lord . . . Spiritual love, esteem, and honour are nothing else than the love, esteem, and honour of the use in the **person**; and the honour of the **person** from the use; and not that of the use from the **person**. Ex.

L. 2<sup>2</sup>. In the spiritual sense, by the names of **persons** and places is signified something of the Lord; and thence something of Heaven and the Church from Him; or something opposite.

35<sup>2</sup>. The Divine and the Human were not two, but one **person**.

54. (Thus) God is one in **person** and in Essence. F.35. R.67.537. B.116. T.2.

55. That the doctrine of the Athanasian Faith agrees with the truth, provided that by a Trinity of **Persons** there is understood a Trinity of **Person**, which is in the Lord. Gen.art.

— . That Christians have acknowledged three Divine **persons**, and thus three gods . . .

—<sup>2</sup>. As the Word is such in the sense of the letter that it mentions a number who yet are one, Christians, who in the beginning were simple . . . distinguished the Divinity into three **persons**, which also was permitted on account of their simplicity; but yet so that they should believe the Son to be Infinite, uncreate, omnipotent, God, and Lord, entirely equal to the Father; and that they should also believe that there are not two, or three; but one in essence, majesty, and glory; thus in Divinity. —<sup>4</sup>.

60. That God and Man in the Lord . . . are not two, but one **Person**. Ill.

F. 21. He who loves the neighbour from charity conjoins himself with his good, and not with his **person**, except in so far and so long as he is in good: this is spiritual . . . But he who loves another from friendship only, conjoins himself with his **person**, and at the same time with his evil. The latter can with difficulty be separated after death from the **person** which is in evil . . .

W. 12. The idea of the common people in Christendom concerning God, is as of a Man, because in the Athanasian Doctrine God is called a **Person**.

97. Therefore, when the Lord manifests Himself to

the Angels in **person**, He manifests Himself as a Man . . .

P. 217<sup>3</sup>. The **person**, his function and honour, is for the sake of the Thing which he administers; and not contrariwise . . .

—<sup>5</sup>. Spiritual dignities and wealth are of the Thing, and not of the **person**. The **person** who is in dignity is indeed in magnificence and glory . . .

—<sup>e</sup>. Like a performer in a theatre . . .

224. Can counterfeit **characters** not his own . . .

262. (Why the worship of God under three **persons**—that is, three gods—is permitted; and why it is not known that God is one in **Person** and Essence.) Gen.art.

R. Pref.<sup>3</sup>. They who have worshipped God under three **persons**; but have not had the idea of three gods.

42. Therefore those who acknowledge a Trinity of **persons**, look primarily to the Father; and some to the Holy Spirit; and rarely to the Lord; and if to the Lord, they think concerning His Human as concerning a common man.

273. (Thus) He who sat on the throne, and the Lamb, are one **person**.

490<sup>e</sup>. You cannot make it clear that God is one, unless He is one in **person**.

509. (The Trinity of **Persons** is one of the doctrines of the Reformed Church, and causes the doctrine of the Lord to be loathed.) Sig.

532. Pref. Those who believe in a Trinity of **Persons**. Tr.

537<sup>2</sup>. Although in his thought anyone makes the three **persons** one God, still he divides . . . them into three gods when he prays thus.

611<sup>7</sup>. Therefore, my disciples, think of God from Essence, and, from this, of His **Person**; and not from **Person**, and from this of Essence; for to think from **Person** about Essence, is to think materially even about Essence; whereas to think from Essence about **Person**, is to think spiritually even about **Person**.

701. A theology founded upon the doctrine of a Trinity of **Persons**, etc. Sig.

872<sup>e</sup>. In angelic speech the **person** is not mentioned; but that which is in the **person**, and makes it.

944. The Lord will come, not in **person**, but in the Word. Sig.

961<sup>6</sup>. When the Angels perceived in my thought the common idea about a Trinity of **Persons** . . . B.119<sup>6</sup>. T.26.

— . By three **persons** I understand three proceeding Divine attributes, which are creation, salvation, and reformation . . . I told them that my natural thought about a trinity and unity of **persons** . . . I had from (the Athanasian) doctrine, and that this doctrine is just and right, provided that instead of a Trinity of **Persons** there is there understood a Trinity of **Person** . . .

B. 19. That the Catholics before the Reformation held the same doctrine of a Trinity of **Persons**. 21.

33. The word **person** begets the idea of three gods. Ex.

T. 4. (The consequence of separating the Divine Trinity into three persons, each of which is God and Lord.)

15<sup>2</sup>. The division of God, or of the Divine Essence, into three persons, each of which is God by himself, induces the denial of God.

16. (A conversation there about three Divine persons from eternity: and a picture of them drawn by a bishop.) 183.

17. (An explanation of the Trinity of Persons given by three of the most learned and acute Spirits: refuted. Their definition of the word person.) 110.

23. (The consequence of dividing the Divine Trinity into persons.)

—<sup>2</sup>. (The effect of implanting in a child the idea of three Divine persons, to which inevitably adheres the idea of three gods.)

101. That thus God was made Man, and Man God, in one Person. Gen.art.

112<sup>2</sup>. (He said) You separate the first and last God from our personality . . .

—<sup>4</sup>. They are one as the soul and body, and thus are one Person. Sig.

132. That error, together with the error concerning three Divine persons from eternity, has perverted the whole Church . . . Gen.art.

135<sup>2</sup>. They then said openly, Are there not three gods, seeing there are three Divine persons, each of which is God? Des.

136<sup>3</sup>. The introduction of three Divine persons from eternity turned the Church into a theatre . . .

137<sup>10</sup>. If you say it is a personal union like that of soul and body, you say rightly.

141. The Divine Trinity divided into persons: exhibited by comparisons.

165. You will then understand nothing else than that there are three Divine persons . . .

168<sup>2</sup>. If these three Divine essentials are called persons, and to each one is attributed his own property . . . the Divine Essence becomes divided.

170. For each is one person subsisting from Himself.

171. Such a monstrous image of the Trinity must appear to those who believe that there are three Divine persons . . .

172. That a Trinity of Divine Persons from eternity . . . is, in the ideas of thought, a Trinity of Gods . . . Gen.art.

173. What wise man does not think within himself that by person is not meant a person; but that it is the predication of some quality. But what quality it is is not known; and (therefore) that which has been implanted in the memory from childhood remains, like the root of a tree in the earth, from which a shoot grows. But, my friend, not only cut down this tree, but also eradicate its root . . .

—<sup>3</sup>. In Heaven, no one can say a Trinity of Persons, each of whom is God; for the heavenly aura . . . resists it.

183. That from a Trinity of Persons, each of whom is

God . . . have come forth many absurd . . . ideas about God. Gen.art.

296. Those who persuade themselves that three Divine persons are actually coming forth from eternity (sin against this first commandment).

—<sup>4</sup>. (A picture of three, with this superscription: These three persons, so many Gods, are one God. And another picture of one Divine Person.)

417. That to love the neighbour, regarded in itself, is not to love the person; but the good which is in the person. Gen.art.

418. Who loves a person, except from the quality of his will and understanding . . .

446<sup>2</sup>. (The friendship of love) is distinct from external friendship, which is only of the person . . . Friendship of this kind may be formed with any one . . .

451. The faith of (the present Church) is in three persons of the same Divinity in successive order . . . and, as it is in three persons each of whom is a god . . . it is a faith in three gods; to which faith charity may be adjoined . . . but it can never be conjoined with it; and the charity which is merely adjoined to faith is natural and not spiritual . . .

536. All who do good from religion, after death reject the doctrine of the present Church concerning three Divine persons from eternity . . .

632. That the faith which is imputative of the merit and justice of Christ . . . first arose from the decrees of the Nicene Synod concerning three Divine persons from eternity . . . Gen.art.

636<sup>2</sup>. That the Apostolic Church did not acknowledge three Divine persons . . .

776. That this Second Advent of the Lord is not in person . . . Gen.art.

779. That this Second Advent is being effected by means of a man, before whom He has manifested Himself in person . . . Gen.art.

— . As the Lord cannot manifest Himself in person . . .

786<sup>2</sup>. The Fourth Church . . . did indeed acknowledge one God orally, but in three persons . . . and not in one united person . . .

**History of the Creation.** Gen.i.26. (Swedenborg recognises three Divine persons.) Ad.4.26.515.526.

D. 1133. When they perceive any person, who is dear to anyone, they keep their ideas fixed on that person . . .

1636. That persons are assumed. Ex.

2324. A Society is a man or composite person . . .

2408. Some Spirits always appear in the persons of others. See D.4277.

2514. That there is no respect of persons there. (Except for the good. D.3167.)

2686. Spirits have been induced to believe that they were persons of whom I could have some Knowledge . . .

2860. That Spirits who represent another person can be induced (to believe that they are the same).

2938. When I was persuaded that the Holy Spirit was the third person . . .

[D.] 3112. They (then) acted as one **person** . . .

3402. He excited **persons**, or Spirits, who were far away from my ideas . . . for every idea of man has with it not only places, but also **persons**; just as if **persons** were adjoined to them . . . 3405. Ex.

3416. They induced various **persons** . . .

3679. He freely suffers other **persons** to be induced on him . . . and thus acts their **persons** . . . Those who suffer flagitious **persons** to be induced on them, after a while know no otherwise than that they are those **persons** . . .

3851. They wanted to act through innocent **persons** . . .

3857. While I have thought about **persons** . . . then Spirits, especially those further away, knew no otherwise than that the same **persons** were present. Ex.

3877. The Spirits who act the **persons** who are seen in the dream . . .

4109. The **persons** themselves, against whom he has borne hatred . . . are then present in a moment in their **persons**.

4338. They had retained nothing more (of the Athanasian Creed) than that there are three **persons** . . .

4342<sup>2</sup>. When Spirits think about any **person**, etc. they only present the idea of him . . . Hence their speech . . .

4378. Things spoken have been called forth from my memory by Spirits, and then at the same time the **persons** to whom they were said . . . and the same **persons** were made to be present . . .

4488. He kept his thought [fixed] upon some **person**, and then all the things he had thought about that **person** presented themselves . . .

5594. I have thought . . . about **persons**, without their names, and (the Angels) have at once known all about them.

5959. (Athanasius) had confirmed himself in the opinion concerning three **persons**; but all others who have only heard about them from his creed, and have not confirmed themselves . . . if they have led a life of charity, are at last determined so as to acknowledge the Lord as the Only God; and therefore it is of the Divine Providence that few think about it: they only hear about it . . . and slightly retain, and do not confirm it.

6057<sup>2</sup>. The idea (of God as a Man) has been destroyed with those who have begun to think about three **persons**, and to separate from them the Human of the Lord; for they have thus made for themselves three invisible gods.

D. Min. 4558. I needed merely to think about a **person**, with the idea of his qualities, place, dignity . . . without any idea of his face, body, . . . still less of his name; and the Spirits at once recognised him, and knew whom he was, and of what quality he was in my thought.

4618. (All these ideas) occur to a man simultaneously when he is thinking about a **person**, and when he sees him . . . And therefore, when such an idea occurs in the other life, the **person** is presented present.

E. 99. For the Angels think abstractedly from **persons** . . . 696<sup>2</sup>.

100<sup>2</sup>. Those who are in the spiritual sense . . . think nothing of **person** . . . The reason is that it is material to think about **persons**, but spiritual to think without the idea of **person** . . .

333. In the spiritual sense, everything of **person** is put off . . .

343<sup>3</sup>. See ESSENCE, here.

405<sup>2</sup>. For the idea of **persons** and places bounds the thought; for it determines it to these things, and thus bounds it. This idea of thought is properly natural. But an idea abstracted from **persons** and places extends itself into Heaven on every side; nor is it bounded otherwise than as is the sight of the eye when the sky is regarded without intervening objects. Such an idea is properly spiritual. 625<sup>4</sup>. 724<sup>e</sup>.

433<sup>2</sup>. To love Him, is not to love Him as to **person** . . .

472<sup>2</sup>. In spiritual speech . . . there is not the idea of **person** and place; but instead thereof the idea of Thing and state as to quality.

624<sup>16</sup>. For by a **person** and his function in the spiritual sense is meant the Thing itself which the **person** discharges . . .

768<sup>2</sup>. In the spiritual sense it is not meant that the neighbour is to be loved as to his **person**. Ex.

807<sup>2</sup>. They (thus) distinguish the Lord into two *quasi persons*, which they call natures.

828. They do not look to **persons**; but to such things as are with **persons**; for they are in wisdom above all the other Angels.

973<sup>2</sup>. To love the Lord is not to love the **person**; but to love the things which proceed from Him; for these are the Lord with man . . . 1099<sup>3</sup>.

1103. Neither mingling the **persons**, nor separating the essence. (Ex. under ESSENCE.)

—<sup>3</sup>. They retain nothing else . . . than that there are three **persons**, and one God; and everyone makes one out of three in his own way; but only when he is speaking and writing; for, when he is thinking, he cannot help thinking of three . . .

—<sup>e</sup>. Everything in the Athanasian Creed agrees with the Truth, provided that instead of three **persons**, one **person** is believed in, in whom is the Trinity. 1109<sup>2</sup>, Ex.

1109<sup>e</sup>. It is of Providence that **persons** are mentioned; for a **person** is a man; and a Divine **Person** is God who is a Man.

Ath. 6. Examine yourselves, ye who think of three **persons**: do you not think of another Divine than that of the Lord . . . when the Father is mentioned?

13. That they made a distinction among **persons**, was not from the Word . . .

25. It is said that the three **persons** are one substance or essence, when yet they are made distinct as to attributes . . .

44. I heard certain Spirits reasoning concerning three **persons** . . . It was said, Think of one, consisting of three **persons**, each of whom is God; and (then) say, One God; but they could not.

57. It is thus evident that they make the attributes themselves to be Gods, and call them three persons . . .

63. To make three persons, because it is said 'Father, Son, and Holy Spirit,' is to falsify the Word . . .

67. What is the quality of the idea concerning the Lord, with those who are in the doctrine of a trinity of persons . . .

78. An examination was made with Spirits . . . to ascertain whether it was possible for them to think of one God while thinking of three persons, each person being God; and it was clearly found that they could not possibly do so . . .

89. Those who in relation to the Lord's Human, have the idea of a mere human, make of the Lord two persons, which they call natures . . .

108. To Spirits who were saying that they believed in three persons, and still in one God, because there is one essence or substance to the three, I said . . . Consult your thoughts. Do you not think of three Gods? . . . And it was found that it was so; for, if there are three persons, there are three Gods.

110. Take the idea that there is one person, and that the Trine is in that person, and you will see that the Creed of Athanasius, from beginning to end, will coincide and harmonize with that idea . . .

121. The Father cannot be understood to have been a first person; for so there would have been two Fathers. Ex.

124. Christians were examined, to ascertain what kind of an idea they have concerning the three persons of the Divinity. It was found that they have various ideas. Enum.

139. Concerning the three persons—that specific properties distinguish them; and if they did not distinguish them, they would not be three persons, but one . . .

141. Thus three Divines as to persons, which are one as to substance, assumed the Human. Ex.

166. It was permitted to say three persons, because in the beginning there could be no thought except of Jehovah God. Ex. . . In the sense of the letter three are named for this reason: for example, the three Persons into whose names they were to baptize. For the same reason it was permitted that like things should be said in the Athanasian Faith . . . but so that it should be possible for the Trine of one Person . . . to be received by those who are in illustration; and also that it should be received at the end of the Church.

167. The Mohammedans have not acknowledged three persons, but one God: they have therefore denied the Divinity of the Lord . . .

169. But if you think that the substance or essence is what is called person, there necessarily results one Person, and the Trine in that . . .

170. Besides, each attribute by which one Person is distinguished from another, is a Divine attribute. Enum. . . Whatever Divine there is in the three persons, is a distinct Divine substance, or essence. And, as Athanasius saw this, he took care that the three should all be in each single attribute. From these things it

follows, that the substance and essence are not one, unless it is in one person.

183. Consider whether one and the same essence or substance, in which are the like properties and attributes, can be said to be otherwise than one, without any distinction into Persons. It is otherwise when specific properties and specific attributes are of the same essence or substance: it can then be distinguished into Persons . . .

185. According to the common idea, the Divine is distinguished into three persons. But, according to the idea drawn from the Creed of Athanasius, the second Person is not only Divine, but is also Human; so that in the second Person there is more than there is in first, or third . . .

223. The thought is that there are three persons, and that each is God.

J. (Post.) 222. They reject the third Person.

De Just. 56. Concerning the Person of Christ.

59. A memorable questioning with Calvin concerning the Person of Christ.

61. Concerning the Trinity of Persons . . . in the presence of Calvin. Gen.art.

D. Love xiii. Therefore to love the Lord as a Person, and not uses, is to love Him from self, which is not to love.

—<sup>e</sup>. In the spiritual idea, man is not a person, but a use; for a spiritual idea is devoid of the idea of person . . . and therefore, when one sees another in Heaven, he does indeed see him as a man; but thinks of him as a use . . .

D. Wis. xi. Those who think only naturally . . . cannot think otherwise than that the Lord is to be loved as to person, and likewise the neighbour as to person; whereas those who think both naturally and spiritually, perceive . . . that both an evil and a good man can love the Lord as to person; and in like manner the neighbour . . .

Can. Holy Spirit i. 2. Person is defined thus . . .

Trinity 3. The idea of the wise among the clergy is that by the three persons are meant three properties and qualities . . .

10. The Apostolic Church never thought of a trinity of persons.

11. The trinity of persons was first invented at the Nicene Council. iii.6.

14. The trinity of persons has inverted the whole Church . . .

iii. 2. How could a person beget a person from eternity? And how could both produce a person? Is not a person a person? How can three persons, each of whom is God, be conjoined into one God, in any other way than into one person? . . . How can the Divinity be distinguished into three persons, and yet not be distinguished into three gods, seeing that each person is God? . . . And how could three Divine persons be together and confer together in a non-extense of space, such as there was before the world was created? . . . How can there be conceived a trinity of persons in



the unity of God ; and the unity of God in a trinity of persons.

[Can. Trinity] 5. A trinity of persons in the Divinity before the world was created, did not come into the mind of anyone, from the time of Adam to the Advent of the Lord ; as is evident from the Old Testament, and from the histories of the religion of the ancients. Neither did it come into the mind of the apostles, as is evident from their writings in the Word. Neither did it come into the mind of anyone in the Apostolic Church . . . as is evident from the Apostolic Creed.

—<sup>2</sup>. A trinity of persons from eternity is not only above reason, but is also contrary to it. It is contrary to reason that three persons created the universe ; that there have been three persons, and each of them God, and not three gods ; and still three persons and not one person.

viii. That the confirmation of a Trinity of Persons, each of whom is God from eternity, according to the Nicene and Athanasian Creeds, has falsified the whole of the Word. Gen.art.

Coro. 48. It is impossible for man to acknowledge God, unless God has manifested Himself in a Personal Human Form . . .

Inv. 43. The manifestation of the Lord in Person . . . is better than all miracles . . .

53. When the Divine Trinity divided into three persons is believed in, how can the metaphysical term essence make one out of three, so long as the properties of each person are diverse, so diverse that they are said to be incommunicable ? and so long as equal, proper persons subsist by themselves ; and the one person has no part and no quality in the other person . . .

### Personate. *Personare.*

A. 932<sup>7</sup>. '*Persona cantu . . .*' E. 326<sup>11</sup>. 405<sup>9</sup>.

M. 6<sup>3</sup>. They were personated old men . . .

7. One who personated an Angel.

D. 281. (Abraham, the apostles, etc., were personated to Swedenborg by Spirits in the exterior Heaven.)

### Perspicacious, Perspicuous. See CLEAR—*perspicuus.*

### Perspiration. *Perspiratio.*

D. 977. From the insensible perspiration . . .

1738. From the santorian perspiration . . .

### Persuade. *Suadere.*

E. 241. 'I counsel thee . . .' 243. 244.

### Persuade. *Persuadere.*

### Persuasion. *Persuasio.*

### Persuasive. *Persuasivus.*

### Persuasively. *Persuasive.*

### Persuadable. *Persuadibilis.*

See under ANTEDILUVIAN, and NEPHILIM.

A. 285. The seventh posterity . . . were left to their filthy loves and persuasions. Tr.

303. Man acquires life by all things he persuades

himself of ; that is, which he acknowledges and believes . . .

311. Those who perished by the Flood . . . are in a Hell apart, as it were under a mountain. It appears as a mountain from their direful phantasies and persuasions, (which) are such that they induce on other Spirits such a stupor that they do not know whether they are alive or dead ; for they take away from them all the understanding of truth . . . They were in such persuasion also when they lived . . .

563. When such a persuasion takes possession of a man, it is like glue in which are inviscated the goods and truths which would be remains, so that remains can no longer be stored up . . . 798<sup>2</sup>.

570. Those who persuade themselves concerning any Thing, confirm themselves by everything which they suppose to be true . . .

589. Until he so persuades himself that he can no longer see the truth.

601. That the man who remained from the Most Ancient Church could not be regenerated, on account of his direful persuasions . . . Tr.

622. 'To corrupt' is predicated of persuasions. Ill.

635<sup>2</sup>. With (those called Noah) persuasions did not obstruct and absorb the Lord's operation . . .

641<sup>e</sup>. Evil Spirits . . . inflow into the left side of the brain with direful phantasies and persuasions . . .

726. The rest of the descendants of the Most Ancient Church destroyed the celestial and spiritual seed within them by filthy cupidities, and by direful persuasions.

794. That the persuasions of falsity thus increased. Sig. and Ex.

—, Persuasions increase immensely when men infuse truths into cupidities, or cause them to favour the loves of self and of the world. Ex.

798<sup>2</sup>. The persuasions of falsity were so great that they extinguished all good.

—<sup>e</sup>. For the life of persuasions is such that it not only rejects all truth, and absorbs all falsity, but also perverts every truth which comes near.

803. That all these (affections of falsity, cupidities, pleasures, corporeal and earthly things) are in persuasions, man is not aware ; he supposes . . . a persuasion of falsity to be only a simple something, or one general thing ; but he is much mistaken . . .

806. A persuasion of falsity extinguishes, and as it were suffocates, everything spiritual and celestial . . .

831<sup>3</sup>. The nature (of these Sirens) is so persuasive that nothing of doubt is perceived in it . . .

1035. That so deadly and suffocative a persuasion should no longer come forth. Sig.

1051. That man's Intellectual should no longer be able to imbue such a persuasion . . .

1120<sup>e</sup>. At last, when there was no love and no faith, but a persuasion of falsity, internal respiration ceased . . .

1159. 'Tongue,' in the internal sense, = opinion ; thus principles and persuasions. Ex.

1178. That he persuaded many. Sig. and Ex.

— Faith separated from charity is such that men are easily persuaded.

— 'To hunt' = in general, to persuade . . . thus persuading for the sake of themselves . . . Ill.

1270. If they inflowed into the left side of the head, I should be destroyed ; for they would then inflow with their persuasions, which are direful and deadly . . .

—<sup>2</sup>. Their persuasions are such that they extinguish all truth and good ; so that those into whom they inflow can perceive nothing whatever, and then cannot think.

1271. They tried to infuse into me their deadly Persuasive . . . I manifestly perceived that their Persuasive was suffocative.

1366. Those who . . . have so confirmed themselves in falsities that they are entirely persuaded, can with difficulty, if ever, be brought to receive the truths which are contrary to their falsities.

1510. See SPIHERE, here.

1587. 'Gomorrhah' = persuasions of falsity.

1673. The persuasions of falsity, or the Hells of such, which the Lord conquered. Sig.

—<sup>3</sup>. There are some at this day also, especially from the Christian world, who have persuasions ; but not so direful as those of the Antediluvians. There are some persuasions of falsity which take possession of both the voluntary and the intellectual part of man—such were those of the Antediluvians . . . and there are other persuasions of falsity which take possession of the intellectual part only, which originate from principles of falsity confirmed with one's self. These are not so strong, nor deadly, as the former ; but still they cause much discomfort to Spirits in the other life, and partly take away their faculty of thinking. Such Spirits excite with the man mere confirmations of falsity ; so that the man sees no otherwise than that falsity is truth, and evil good.

—<sup>4</sup>. (How a man may know whether such Spirits rule him.)

1675. The persuasions of falsity which are from the love of self. Sig.

—<sup>7</sup>. The persuasions of falsity which are from the love of self are most filthy ; but the persuasions of falsity from the love of the world are not so filthy. The former persuasions are opposite to the celestial things of love ; and the latter persuasions are opposite to the spiritual things of love. Persuasions from the love of self carry with them the desire to exercise command over all things . . . and therefore the persuasions of this kind are never tolerated in the other life. But the persuasions from the love of the world advance . . . only to the insanity of not being contented with one's lot . . . But the differences of these persuasions are innumerable.

1820<sup>3</sup>. Evil Spirits do not combat by reasoning . . . but pervert goods and truths, and inflame with a certain fire of cupidity and of persuasion, so that the man knows no otherwise than that he is in a like cupidity and persuasion.

1862. This middle space (is then) filled with persuasions of falsity and with hatreds.

1867. 'The Hittite, the Perizzite, and the Rephaim' = persuasions of falsity.

1874. In order that the persuasions and cupidities may be bent, and not broken.

1983<sup>3</sup>. (Sirens) reduce their interiors into a state of persuasion . . .

2261<sup>2</sup>. With those who live in things contrary to charity, acknowledgment is never possible, but only some persuasion . . . 2400<sup>e</sup>.

2682<sup>2</sup>. They are reduced to such ignorance in order that the persuasive light may be extinguished, which is such that it illuminates equally falsities and truths, and induces a belief in falsity through truths, and a belief in truth through falsities, and at the same time self-confidence.

—<sup>2</sup>. For the light of truth from the Lord cannot inflow into the Persuasive which is from proprium ; for this is of such a nature as to extinguish that light. In the other life the Persuasive appears like a wintry light ; but, at the approach of the light of Heaven, there is darkness instead of it . . .

2689<sup>4</sup>. With some there is a Persuasive of truth of such a nature, that no one can know but that it is genuine. But it is not the life of good, it is the affection of the love of self or of the world, which induces such a Persuasive . . .

2694<sup>2</sup>. The cause of this vastation and desolation is chiefly that there may be broken the Persuasive which they have conceived from proprium ; and also that they may receive the perception of good and truth, which they cannot receive before the Persuasive which is from proprium has been as it were softened . . .

2715<sup>3</sup>. The good with the spiritual is obscured with persuasive things from various principles . . .

2832. Many say they believe although they do not apprehend . . . These either have a kind of Persuasive breathed in from the love of self and of the world, or they do not believe at all.

2889. Evil Spirits cannot apprehend . . . that they do not begin to live, until the life of the cupidities of evil and of the persuasions of falsity in which they are, has been extinguished . . .

2890. The evil Spirits with man . . . regard him as a vile slave ; for they infuse into him their cupidities and their persuasions . . .

2909<sup>3</sup>. 'The Anakim' = direful persuasions of falsity.

3175<sup>3</sup>. For in the natural man there are . . . also persuasions of falsity ; and so long as these are there, and adjoin themselves to truth, the natural man detains truth with himself, and does not suffer it to be elevated into the Rational. Sig.

3242<sup>3</sup>. 'Midian' = those in the truth of simple good, who thus allow themselves to be easily persuaded.

3309<sup>3</sup>. 'To hunt' = to teach, and also to persuade ; and this in both senses ; namely, from the affection of truth, and from the affection of falsity. Ill.

3427<sup>4</sup>. Persuasive faith. (See FAITH, here.) 8148<sup>2</sup>. 9367. 9368. 9369. 9434<sup>2</sup>. 10582<sup>2</sup>. H.482. F.31. P.131.

[A.] 3463<sup>2</sup>. Those who are solely in the doctrinals of faith . . . are not in any perception of good ; but in a species of persuasion that what their doctrinals dictate is true . . .

—<sup>e</sup>. Things not true cannot be eradicated while they are inrooted even to persuasion.

3834<sup>2</sup>. The evil can be in the persuasion that (these truths) are so ; and yet the truth of faith . . . may not be conjoined with them.

3865<sup>3</sup>. With some there is a Persuasive which counterfeits faith ; but the Persuasive is of this character : it is what is scientific confirmed, not because it is true, but because it is a source of profit . . . This penetrates no deeper than through the ears into the memory . . .

3869. The hearing at the same time persuades that it is so . . .

3895. The Persuasive of evil and falsity, and also the Persuasive of truth when the man is in a life of evil, is such in the other life, that it as it were suffocates others . . . and therefore those who are in a Persuasive are removed by the Lord, and are kept in Hell, where the one cannot injure the other ; for the Persuasive of the one is almost like that of the other, and hence their respirations are concordant. Certain who were in such a Persuasive came to me with the intention of suffocating me . . .

—<sup>2</sup>. The Persuasive of truth, when the man is in a life of evil, is such that he persuades himself that truth is truth, not for the sake of an end of good, but for the sake of an end of evil . . . The worst of all can be in such a Persuasive . . . When such come into the other life, they at first believe themselves to be Angels ; but they cannot approach any angelic Society ; for they are as it were suffocated there from their own Persuasive. Sig.

4156<sup>2</sup>. Those in a life of evil . . . by means of scientifics confirm not only the life of evil, but also principles of falsity, and this arrogantly and with persuasion, because they believe themselves to be wiser than others ; and thus destroy their Rational.

4171<sup>3</sup>. He who leads a life of good . . . in case he suffers himself to be persuaded by another who is in evil . . . is said to be 'torn.'

4172. The evil which man has . . . confirmed in thought even to faith and persuasion cannot be amended ; but remains to eternity. Whereas the evil . . . of which man has not inwardly persuaded himself . . . adheres only in externals . . . Such is the evil through which is good. Ex.

4274<sup>e</sup>. Those who succumb in temptation come into the confirmation of evil, and into the persuasion of falsity . . .

4352<sup>3</sup>. Trust or confidence, of faith, so called . . . is possible with diabolical Spirits, when they are in a state . . . of persuasion from the love of self and of the world.

4416. Their truths were of persuasive faith . . .

4478. Persuasion. Sig. . . For he who wills is in persuasion ; and he who inflows thence, communicates persuasion.

4658<sup>2</sup>. In order to impose on falsities the appearance of truth according to the desire of persuading.

4802<sup>3</sup>. Two in Hell who had believed the truths of faith persuasively.

5032<sup>2</sup>. Natural good not spiritual, that it is easily persuaded. Tr. and Ex.

5033. For his wife, who persuaded (Potiphar)= truth natural not spiritual . . .

5096. For they are in the persuasion that falsity is truth, and truth falsity. Persuasion is such that it takes away all freedom to think anything else, consequently that it holds the thought itself in a bond . . . This has been evident to me from much experience in the other life with those who have been in the persuasion of falsity through confirmations in themselves. They are such that they never admit truths ; but reflect, or strike them back ; and this with a hardness in accordance with the degree of the persuasion ; especially when the falsity is from evil, or when evil has persuaded them. Sig. . . 'The hard rock' (on which the seeds fell)= persuasion. Those who are such do not know that they are in . . . prison ; for they are affected with their own falsity . . .

—<sup>2</sup>. But those who are not in confirmed falsity, that is, in the persuasion of falsity, easily admit truths . . .

5128<sup>3</sup>. Still worse are the sensuous who are in the persuasion of falsity ; for the persuasion of falsity completely closes up the Rational. It is one thing to be in principles of falsity, and another to be in the persuasion of falsity. Those in the persuasion of falsity have some light in their Natural, but such as is the light of winter . . . but as soon as heavenly light falls upon it, it is obscured, and becomes opaque according to the degree and quality of the persuasion. . . . Many of the learned are in such persuasion more than all others ; for they have confirmed falsities in themselves by syllogistic, philosophical, and many scientific things.

5464<sup>2</sup>. Although they see the contraries, and at heart deny truths, they can still persuade others . . .

5554. (Those who correspond to the skin) suffer themselves to be persuaded by others that it is so . . .

5860. The Spirits who are with man put on his persuasions . . . Thus they put on the man's persuasions, not only in civil and moral things, but also in the spiritual things which are of faith.

5971. The doctrinal things thence which were persuading. Sig.

6359. For the falsity which has been confirmed even to persuasion, is hard.

6610. The ideas of man's thought . . . are extended to various and new Societies ; with those in evil, to infernal Societies, and so also with those in persuasions of falsity. But with those in persuasions of truth—that is, who are in persuasive faith—the ideas of thought are exceedingly confined.

6907<sup>e</sup>. (This is why) those in falsities from evil from so strong a persuasion oppose themselves to those in truths.

6947<sup>2</sup>. Such excel others in the gift . . . of persuading, especially the simple.

7272<sup>2</sup>. These are evils of falsity, because he has persuaded himself from falsity that they are not evils.

7298. The magicians there . . . know how to inject a Persuasive, and thus to dull the apperception of truth.

—<sup>2</sup>. It is according to the laws of order that no one ought to be persuaded in a moment concerning truth, that is, that truth should be so confirmed in a moment as not to leave any doubt. The reason is that the truth so impressed becomes persuasive truth, and is devoid of any extension, and is without anything yielding [about it]. In the other life such truth is represented as hard, and as what does not admit good into it . . .

7317. Pharaoh . . . = those who had been in persuasive faith . . .

7577. 'Hail, and fire together . . . ' = persuasions of falsity together with the cupidities of evil . . . 'Hail' = falsity from evil; here, the persuasion of falsity, because it is said 'grievous exceedingly.'

—<sup>2</sup>. When they have been devastated as to the things of the Church . . . there reign with them the persuasions of falsity together with the cupidities of evil . . . The persuasions of falsity and the cupidities of evil are inseparable . . .

— . They think it is so from persuasive faith, which is faith for the sake of gain, or honours.

7627<sup>e</sup>. He who is in evil as to life . . . is in persuasive faith . . .

7778<sup>4</sup>. With some evil men there is a persuasion that the truth of faith is truth. This Persuasive is supposed to be faith . . . This persuasion is what is called persuasive faith. Sig.

8013<sup>2</sup>. The former do not see truths, and confirm them, from illustration; but from a persuasion concerning the doctrinals of the Church . . .

8711. An aversion to persuasions from falsity and evil. Sig. 'Gain' = the falsity and evil which persuade.

8928<sup>2</sup>. If those of the Spiritual Church should believe (that there is an internal sense of the Word), it would not be from any internal perception . . . but from a persuasion from some other source.

9182. 'If a man shall persuade a virgin who is not betrothed' (Ex.xxii.16.) . . . 'To persuade' (here) = to entice to conjunction.

9297<sup>3</sup>. Persuasive faith. See FAITH ALONE, here. 9363.

9364. There is persuasive faith when the Word and the doctrine of the Church are believed and loved, not with the end of serving the neighbour . . . consequently not for the sake of life . . . but for the sake of gain, honours, and the reputation of erudition . . . 9365. 9366.

H. 466<sup>2</sup>. Would not believe until they were persuaded by scientifics . . .

508<sup>3</sup>. The persuasion (of the Papists) is so strong that wherever it inflows, it . . . induces darkness . . .

518. Had persuaded themselves that they would come into Heaven . . .

526<sup>2</sup>. What is persuasive is not in the life of man, but is outside of it . . .

S. 13<sup>2</sup>. 'A scorpion' = their Persuasive.

—<sup>3</sup>. 'Tails like scorpions' = persuasions.

F. 11. Faith in what is unknown, if confirmed, becomes persuasion. Ex. 31.

P. 131. Faith induced by miracles is not faith, but persuasion; for there is nothing rational in it . . .

317. That everything which has been persuaded and confirmed remains permanently as the proprium with the man. Gen.art.

R. 425. Their power of persuading that their falsities are truths. Sig. and Ex.

— . 'A scorpion' = a deadly Persuasive; and 'a scorpion of the earth' = a Persuasive in the Things of the Church. (Continued under SCORPION.) 428.

428. In the Spiritual World there is a Persuasive which takes away the understanding of truth, and induces a stupor, and thus pain of mind; but this Persuasive is unknown in the natural world.

462<sup>e</sup>. 'To enchant' = to persuade of falsity, and thus destroy truth.

— . Enchantment by persuasion. (See ENCHANT, here.)

M. 227<sup>e</sup>. Similitudes and dissimilitudes originate from . . . persuasions which have been imbued, etc.

T. 11<sup>e</sup>. Natural faith is only persuasion. 339. 345. 359.

40<sup>2</sup>. In proportion as anyone persuades himself of these things . . .

470<sup>5</sup>. This direful persuasion . . .

639<sup>e</sup>. It is the like with all things which are fixed by persuasion and confirmation . . .

796<sup>2</sup>. Luther contracted there a power of persuasion. See LUTHER, here.

Ad. 1002. These Genii infuse persuasions also . . .

D. 811. (On the use of those who are persuaded of the truth of a thing without reasoning.) But those who are good are not persuaded in any other things than those which they understand to be true and good.

890. A Spirit who could be impressed by all persuasions . . .

897. Concerning interior perception and persuasion. Gen.art. 1405.

1647<sup>e</sup>. When Spirits wanted to persuade me, I perceived an interior persuasion that it was so, and not as they wanted . . .

1728. Easily suffer themselves to be persuaded . . .

1776. That Spirits judge from the persuasion of man. Ex.

1779. Concerning interior persuasions, from the Lord: that men are persuaded in faith . . . by no means from self, but from the Lord.

1780. In respect to things which do not agree with the life of Spirits . . . they cannot be persuaded, except by the Lord alone . . .

1853. That Spirits are persuaded by externals concerning internals. Ex.

[D.] 2283<sup>2</sup>. These influxes are effected by internal persuasion; to wit, that it has been so commanded by the Lord; and, when there is such a persuasion, they cannot possibly resist it . . .

2371. That the thoughts of Spirits which are only persuasions have not been perceived so well as those which were cupidities.—There are two things which rule minds: persuasions and affections; and when persuasions only have been in the thought of Spirits, they have not been perceived by me . . .

2383. Concerning the persuasion of the things which are of faith . . . Many persuade themselves that they have faith, when they have it not. . . When such (truths) are confirmed from various persuasions and also experiences, they are distressed . . .

2384. In order that a Soul may be in a Society of Angels, he must be entirely persuaded of these things . . .

2385. They call faith only Knowledges, whereas there is no faith unless in the Knowledges there is persuasion; and, in the persuasions, the desire for things confirmatory; thus love . . .

2467. To know is not to believe; there must be a persuasion of the Truth . . .

2602. (Compulsory things) are not the means of persuading internally . . . There must be what is voluntary; and then there is effected internal persuasion, which remains in many states; for without internal persuasion nothing remains.

2671<sup>2</sup>. Concerning the persuasion of Truths. —<sup>3</sup>.

2703. For a man or a Spirit to be in an angelic sphere . . . he must be in persuasion concerning the Lord.—Knowledge must precede . . . then what is intellectual, which is the first of persuasion; then the persuasion thence, which is only intellectual; and then interior persuasion. Unless man is in the interior persuasion of the Things which are of faith in the Lord, he cannot be in an angelic . . . sphere . . .

2734. Nor can man come into persuasion, except with the Lord's operation . . . Thence the Lord persuades man; otherwise the Word becomes only knowledge . . .

2764. Concerning the sphere of the persuasions of evil belonging to certain Spirits.

2765<sup>2</sup>. Hence the Spirits who are around . . . whom the Lord does not protect with as it were immediate aid, cannot be otherwise than persuaded, or violently brought to believe.

2772. How efficaciously their sphere acts for persuading, was evident when they persuaded others that I was insane.

2782. There is correspondence when there is persuasion. Ex.

2787. That in the other life persuasions can only be extirpated with great difficulty; and in fact, according to the deeper and wider root of the persuasion. Ex.

— A certain Spirit was wholly persuaded that (a direful thing he had done) was familiar to all; and therefore when he came into such thought, his persuasion at once diffused itself so widely, that there was

scarcely anyone around me who did not suppose that he was guilty of that great crime.

2790. He thus arrives at a persuasion.

2816. Such, when they have imbued the nature, can be in the persuasion of any idea whatever, by removing all things which oppose or refute; so that nothing appears except the Persuasive . . .

2828<sup>e</sup>. This lasted some time, with the persuasion that it is so . . . But I was kept in the persuasion that the other is the Truth . . . As it was kept in the persuasion which was communicated to me, I could not be extricated; but . . . still I was kept in the persuasion that the Truth is not to be receded from on that account . . .

2882. External Spirits do not know that persuasion puts on nature, and that they cannot be taken out thence. Ex.

2902. That evil Spirits cannot operate anything with those who have been persuaded. Ex.

2926. Persuasions put on the nature of the man; and such Spirits are associated with him. Ex.

2938. Concerning the persuasions with man: that Spirits cannot attack them.—For example, when I was persuaded that the Holy Spirit is the third Person . . . then, if I said a syllable over against certain Spirits, they were infested so greatly . . . that I scarcely dared think about the Holy Spirit; for there were then very many who supposed themselves to be the Holy Spirit. But, after I had become persuaded that the Lord alone is holy . . . I am no longer infested . . . because I am in the persuasion; and the persuasion is such that it is familiar . . . From this example it is evident . . . that persuasion puts on nature; and that Spirits can effect nothing against persuasion; nay, that with man, they are as it were in a like persuasion; for they put on his persuasions, which are of the memory, because from intellectual things.

2946<sup>2</sup>. These things in the presence of those who have been of the doctrine of this faith, but not in interior persuasion; and therefore they could not deny . . .

2947. Concerning the four degrees of faith. . . The second degree is faith in the understanding . . . namely, that I have been intellectually persuaded . . . but still it . . . does not come forth in the life . . . The third degree is the first persuasion; namely, when one is persuaded by the Lord that it is so: in this case, whenever he is admonished that the Thing is so, he endeavours to act differently . . . The fourth degree is persuasion; and then he cannot act differently; for he perceives himself to be led by the Lord; and therefore this persuasion is conjoined with perception.

2955. First, there are those who completely reject (my writings) because they are in another persuasion. . . The fourth kind (receive them) persuasively, so that it penetrates to the amendment of their life: they occur to them in certain states, and they make use of them.

2969. Spirits suppose that they are speaking from themselves . . . when affection and persuasion are infused by others . . .

2976. There are four spheres of faith: the sphere of

knowledge; the intellectual sphere; the sphere of persuasion; and the interior sphere of persuasion. 2978. Ex.

2988. That persuasion cannot be insinuated except through courses and degrees of time. (Spirits who wanted to be different were told) that something of persuasion can indeed be given them . . . but to give persuasion is not sufficient, in one state and in one moment; for, when the state is changed . . . they are just as before; and therefore persuasions are given by many confirmatory things, little by little . . . and thus they are persuaded like the Angels, or are elevated into persuasion, by the Lord; for all states of persuasion are of the Lord.

2994. That pertinacity is . . . of persuasion.

3002. Concerning . . . the persuasion of the things which are of faith. Gen.art.

3107. When preaching, they were in a state of such persuasion.

3108. There is sometimes such persuasive preaching that those who believe nothing . . . seem to themselves to be as it were elevated into Heaven; but, as soon as they go out of Church, they believe nothing. . . When man is in such a persuasive state . . . the Lord operates, and inseminates . . . remains.

3200. That evil preachers can preach with persuasion . . .

3249. Concerning the bird; and concerning persuasion.

3363. If they acted into the left side of the head, it would be with their direful persuasion. . . They are in such a persuasion because their interior is so hostile to the Lord, that whatever they say, they infuse a very strong persuasion, and thus drive away everything good and true, no otherwise than as when the digits of the foot or hand are congealed by frost . . . Such was the persuasion . . . against which the Lord fought . . .

3365<sup>2</sup>. They infused so much of persuasion, as that by their most chilly and pestiferous persuasion they could kill whomsoever they met.

—<sup>e</sup>. The wrapping up in a cloth is preservation, lest their persuasions should operate more strongly than they can endure.

3374. It is not the force of argument . . . which makes their persuasions so deadly; but it is their phantasies . . . They are in such a persuasion that they murder everything alive; that is, good and truth.

3375. So that they are in the greatest persuasion; and thus infuse at the same time direful persuasions, and so mortify the ideas of a man or Spirit, like the frost which mortifies the members of man, driving away all the heat of good and truth.

3388. I spoke to them about persuasion; which is such that when the man is persuaded that evil is good, and falsity truth, then, when he hears others . . . he can seem to himself to be persuaded [of the contrary] from their well-connected arguments, eloquent speech, and the affection of the tone; and yet, when it is finished, he knows nothing of what the speaker has said . . . like those who . . . praise the sermon, and this

for many years; but still, being in the persuasion of what is evil and false, their life is not at all amended . . .

3395. Concerning the sphere of persuasion.

3431. In all other things he was persuadeable above others.

3437<sup>2</sup>. He confessed it was so; but, being in persuasion, he returns even to his own persuasion . . .

3441. I observed that when the persuasion of that preacher . . . operated in me, the perceptions of truth and good were as it were taken away. . . Hence it may be evident how powerfully the persuasions of certain men can operate in those whom they are instructing . . . Such is the force of the sphere of persuasion. 3461.

3493<sup>2</sup>. For the sphere of certain persuasions is such that they as it were extinguish spiritual things . . .

3514. Thus at last are (the Dutch) persuaded; for they are not persuaded by means of instructions.

3541. Concerning the persuasion of certain [Spirits]. —There was a certain one who entered into me with persuasion, and attempted to inflict evil on me with the persuasion. He was thrust down towards the lower parts, because such persuasion is not permitted . . . Such are those with whom in the life of the body all things have succeeded, and are thence persuaded that whatever they did would succeed with them . . . Those above the head . . . supposed that they could do all things by means of persuasions, and can infuse their persuasions into others. The sphere of their persuasion is widely extended . . . It is external, so that they can do nothing against interior things . . . It is among the magical arts . . .

3569. That in the other life they are prepared, so that they can be kept in a state of persuasion. Ex.

3571. Certain were let into the state of persuasion of others, that they do not live from themselves . . . (Their anxiety.)

3580<sup>e</sup>. It was not the abundance of the arguments (of the Antediluvians); but it was their persuasion . . . So that whatever they thought was thus persuasive. 3583.

3583. For their Persuasive is such as to suffocate . . . others by taking away their respiration . . . 3585, Des.

3585. They tried by their strong Persuasive to infuse their deadly [influx] into me . . .

3589<sup>e</sup>. As the men grew up they became deformed, in that [the hair] hung round their faces. Such a Persuasive is attended with this.

3593. Certain . . . induced on me something of [this] persuasion . . .

3594<sup>2</sup>. By a persuasion like that of the Antediluvians (these adulterers) excited almost all whom they met to perpetrate such crimes . . .

3596<sup>e</sup>. (These unseasonably compassionate Spirits) suffer themselves to be easily persuaded by such deceitful and unmerciful ones . . . and, so long as the deceitful persuasion is inspired, they persist.

[D.] 3597. (The monks and Jesuits) from the habit contracted in life by such a **persuasion** can inspire into others that they, above all others, must be saved . . .

3598. The world called Christian is thus almost as was the antediluvian . . . acting invisibly and covertly ; and, in fact, from a **persuasion** almost alike . . .

3601. Such deceitful ones, who **persuade** to mercy, and have acquired this **persuasion** in the life of the body, keep themselves beneath the occult . . .

3617. Those who had been in the **persuasion** that faith alone . . . saves . . .

3618. A certain Spirit had in the life of the body put on the **persuasion** that in the other life he should have a sweet sleep, even to the day of Judgment ; and hence, in the other life, from this **persuasion** he has contracted an external nature such that he can induce a sweet sleep upon anyone ; for a **persuasion** [contracted] in the life of the body is attended with this : that he is able to act from the **persuasion** ; and the means are at once at hand . . .

3626. Some are so led by Spirits that they cannot return into truths . . . but they are in the **persuasion** that the Things are such . . . When this same kind appear before men they are called open insanities . . . All phantasies concerning spiritual things derive their origin from this, in proportion as they have induced **persuasion**.

3657<sup>2</sup>. As the Pontiff was in the **persuasion** that he was a god, and David also, they strove together from the **persuasion** ; but David conquered, because he was not only in **persuasion**, but in cruelty, and thus in the **persuasion** of subjugating . . .

3658. It came into the Pontiff's **persuasion** that if he should deny the Lord, whose vicar he had been, he would become a nullity ; and therefore he came into this **persuasion** ; and, when David noticed it—for in that state he can instantly perceive the **persuasions** of another—he turned him into a cloud . . . in which he supposed himself to be nothing . . . From this is evident the nature of **persuasions** when they concur.

3659<sup>2</sup>. For the idea of interior **persuasion** is attended with this : that [everything] is done quickly.

3661. The quality of the **persuasion** of those who aim to be worshipped as a god. Des.

3683. (David) attempted to call up others . . . from his **persuasion** . . .

3688. They were in the **persuasion** that it was not they, but David, and that thus they were not in fault . . .

3694. From this it is evident what the life of **persuasion** is : that when man has been **persuaded** concerning the Truths . . . of faith, he then has a life of light ; that is, intellectual life ; which life is diverse according to the **persuasions** of the things which the man has conceived concerning faith. When he is in the **persuasion** of the . . . Truths of faith, he is nevertheless as yet in nothing more than a life of light ; and the life of light cannot enter into the life of love . . . for from the life of love is born the life of **persuasions** . . . But he who is solely in the life of **persuasion** cannot on that account be in the life of love . . .

3695. Those who are in the **persuasion** of true faith have it from the Lord ; for it is of true faith that there is no faith except from the Lord ; and therefore they cannot come into the **persuasion** of faith except from the Lord . . . It is of true faith not only to know this, but also to be **persuaded** concerning it.

3696. But whatever differs from true faith, and by which one is **persuaded**, derives a life of **persuasion** opposite to true life ; and therefore there are innumerable species of life from **persuasion** . . . The life of **persuasion** constitutes the shell, and the life of nature the kernel, which for the most part conjoin themselves ; while there is **persuasion** ; for **persuasion** inflows and masters cupidities ; as cupidities are wont to do which induce **persuasion**.

3702. As she was a Subject of [both] evil and upright Genii, she could be in a **persuasive** life . . . But still the sphere of her **persuasion** from so many Societies congregated in herself was such that they could scarcely be **persuaded** ; for by her **persuasive** ideas and representations she was still with them . . .

3704. Those who constitute the external skin, are such in the world as suffer themselves to be easily **persuaded** . . .

3714. There is (with Sirens) no internal bond . . . still less the **persuasion** of anything true and good.

3747. From the success of their affairs . . . they had contracted the **persuasion** that they attributed it to their own prudence ; and therefore they are not to be punished on the instant of their coming into the other life, because they are in **persuasion** ; for thus they would be broken . . .

3782. These other Spirits infuse into him their own cupidities and **persuasions**, in such a manner that he cannot know otherwise than that they are from himself. (The same thing has frequently happened to me.) I said, then, that the Spirits with man cannot infuse **persuasions**, if he has not been in that **persuasion** previously ; but that they can infuse cupidities ; and thus **persuasions** from cupidities . . .

3783. The reason why Spirits cannot induce **persuasions**, is that they do not enjoy the corporeal memory ; but put on that of the man.

3787. With those in faith . . . good affections together with the **persuasion** of truth and good are insinuated into them by the Lord . . .

3909. A certain (female Spirit) . . . inspired nefarious things, together with **persuasion** . . .

3913. (The lascivious) are such that they can receive the **persuasions** of the Antediluvians . . .

3968<sup>e</sup>. If they were to act from **persuasion** in the same way as they do from phantasy, they would be still worse ; but, as they are devoid of **persuasion**, and [act] from phantasy alone, they could be tolerated in the World of Spirits.

3980. (This Spirit) was let into the state of his **persuasion**—that good works are of no account, but faith only—and from his **persuasion** diffused around among many such, there arose a sphere so general that

the Spirits supposed themselves to disappear as if they were null . . .

4003°. For there are states of **persuasions**, and states of cupidities.

4050. Concerning **persuasions**.—There are two lives, namely, that of **persuasions**, and that of cupidities, which at this day are distinct with the human race, who suppose that man can be saved by faith alone . . .

4051. Those who are in such a life of **persuasion** are vastated differently from those who are in a life of . . . cupidities. The life of **persuasion** is so vastated that he is reduced into plenary ignorance . . . and then into confusion, so that when he is thinking about those things, he is so confused that he is almost tortured. Thus there are various pains within, which torture when he returns into his life of **persuasion**, and which tortures are diverse according to the faith concerning which he has **persuaded** himself, or which he has confirmed. 4052.

4095. These (angelic ideas) are received according to the state of the **persuasion** and cupidities of the recipients, and also their contraries . . .

4096. When the loves (of the Most Ancient Church) were successively turned into cupidities, and thence into Falsities, there originated thence the direful **persuasions** of the Antediluvians; thus the life of **persuasions**.

4114a. A Spirit has two lives with him which he has taken from the body, which remain when he is not permitted to use the corporeal memory; namely, the life of **persuasion**, and the life of cupidities. As concerns the life of **persuasions**, I have marvelled that Spirits can speak together so [well], and that whatever they think and speak they can confirm by so many reasons . . . I have been instructed that confirmations so various and diverse, which are in prompt readiness, and as it were in presence, are from the life of **persuasions**; for when a Spirit is in **persuasion**, he at once excites things confirmatory from the memory of the man [with whom he is]; for the **persuasion** of a Thing excites them.

—<sup>2</sup>. But with men to whom the power of speaking with Spirits has not been opened, the case is different; for to him such Spirits are applied as are of an almost like **persuasion**; for if two contrary **persuasions** were present, they would not accord. It is different with me . . . When a man changes his **persuasions**, other Spirits are applied to him; and therefore, such as is the **persuasion** of the man, such is the **persuasion** of the Spirit; and the Spirit continually excites things confirmatory. Moreover, the Spirit who is with a man is led away into his **persuasion**, and puts on a like one.

—<sup>3</sup>. The life of cupidities is distinct. But, when cupidity has induced **persuasion**, then both lives act. Therefore it is good for man not to be **persuaded** concerning Falsities; but to be confirmed in truths; for he is not easily withdrawn from a **persuasion** he has taken up.

4115. Concerning the life of **persuasion**.—The life which remains after death is the life of **persuasion** and the life of cupidity. When a Spirit is in the life of his **persuasion**, he excites all things whatever in the

memory of the man which conform with his **persuasion**, just as if the man knew it from himself. (From experience.) I supposed that the Spirit had taken it from his corporeal memory; but it is not so; but from that of the man . . . The Spirit merely comes into his own **persuasion**, and then the conformable things are excited . . .

4116. The life of **persuasion** regards what is true or false, and the confirmation of truth; being contracted from the Knowledges of Things and many other things.

4117. (Thus) **persuasion**, in the life of the body, can master cupidities. For example, when anyone **persuades** himself that a certain food is more wholesome than another, although . . . before the **persuasion** came, he had nauseated it, still he prefers it . . . But the life of cupidities is for the most part wout to induce **persuasion**; for that which is loved excessively is confirmed by many things even until the man is **persuaded**. D.Min.4613.

4119. With man are Spirits who are in a like **persuasion** and in a like cupidity, which Spirits may be called the Subjects of many; for the **persuasion** and the cupidity with the man at once excite those who are like him. Ex. . . But there still remains the general **persuasion**, or the regnant **persuasion** . . . and so there are Spirits with the man of a like kind until his **persuasion** and his cupidity are changed . . .

4202. The quality of the spheres of Spirits, originating from . . . other **persuasions**, is manifestly perceived. There inflows a General . . . which **persuades**, and all particular things then present themselves as confirmatory . . . The stronger such a . . . sphere is, the stronger is the **persuasion**, insomuch that often I could not feel otherwise than that falsity was truth, and evil good. Such a force of **persuading** is a general sphere . . .

4320. Concerning a certain kind of **persuasions** and of simulation.

—<sup>2</sup>. (This Spirit was such) that his intellectual part was as it were **persuaded**, when the voluntary was not, being accustomed from the life of the body to say differently from what he willed; and this with asseveration, so that his Intellectual almost put on a certain voluntary **persuasion** . . .

4358. (Such preachers) are then in external **persuasion** . . .

4359. So that he could **persuade** many that he was innocent . . . They wondered that they should find such arts of **persuasion** so adroitly, so promptly and quickly, in the other life. It is done in a moment.

4398. Spirits conclude nothing from the memory of particulars, but from the **persuasion** which inflows . . .

4449. These Sirens . . . imbue the Lord in their thought and **persuasion**; and, wherever they are carried, they bear with them the **persuasion** as if the Lord is there; and thus pervert the sphere, equally as do the Antediluvians.

4452. At last they are surrounded with sulphur and the derivative fire, and . . . their **persuasive** exclamations in like manner . . .



[D. 4452]<sup>2</sup>. It infects with persuasion those who have this in them . . .

4454. At this day that other part [of the mind] which had been restored, is destroyed in (these Spirits), and is thus made **persuasive**, as was [the mind] of the Antediluvians as to both [parts].

4475. There are **persuasions** completely assumed and formed, and affections completely simulated and deceitful, which act together . . .

4740<sup>2</sup>. He then [acts] with **persuasive** faith, by means of which he enters into the affections of the good . . .

4748. (Charles XII.) was then in the **Persuasive** that the thing was . . . right in itself; because it was from his internal thought.

—<sup>2</sup>. [Some] in the First and Second Heavens he attracted to himself by . . . his **Persuasive**.

4815<sup>e</sup>. All who admit their **persuasive** heresy, (the Moravians) believe to be alive and saved . . .

4848. They then led themselves according to the form of some lower Heaven, or of the World of Spirits, and thus induced various **persuasions**, by means of influxes according to those forms.

4877. Such are those who . . . are in **persuasive** faith, and yet live evilly.

4934. Those from Christians who are in the **persuasion** that there is no Divine, have their Hell a little behind . . . where those are deepest down who have been in the greatest **Persuasive**; for there are degrees of **persuasion**. He who was in the greatest was Charles XII., who . . . was in so deadly a **Persuasive**, that he could murder men by means of his **Persuasive**.

4942. The preachers . . . are in **persuasive** faith that it is according to their doctrine . . .

5015. Concerning **persuasive** faith without saving faith: how hurtful it is. Ex.

5568. They were in the **persuasion** that Christ was present there. . . They can **persuade** as if the Lord were there, from such a faith in the world. . . If any simple upright Spirits are present, they at once draw them to their own side; for such is **persuasion**. 5739.

5911. Concerning the **Persuasive** and Luther. (See LUTHER, here.) 5913.

5920. See MELANCTHON, here. 5921.

5993. See ZINZENDORF, here.

**D. Min.** 4670. Concerning the **Persuasive**, and the light of **persuasion**.

— . I was then with those who are in the light of **persuasion**. It is such that **persuasive** things inflow very vividly; but the moment there were not such things I was in thick darkness, although they were truths; and it was said that such light is thick darkness to the Angels . . .

4671. This light of **persuasion** is with those who are in truths, and want to exercise command by means of truths; thus to seem to be greater than others . . . There are many of this kind, and among them are women.

4672. There is the light of phantasy when there are falsities; the light of **persuasion** when there are truths.

4733<sup>2</sup>. These Spirits (who induce diseases) cannot be driven away by any **persuasions** . . .

4735<sup>e</sup>. Those in the **persuasion** that they are wiser than others . . .

4778. Concerning those who are in a strong **Persuasive**. Gen.art.

**E.** 232. **Persuasive** faith.

325<sup>4</sup>. A certain **persuasive** from a false principle . . .

544. Their **persuasive**, and its effect and power. Sig. and Ex.

— . What this **persuasive** is . . . scarcely anyone in the world as yet knows; because it is the **Persuasive** of the spirit of a sensuous man in which he is when he becomes a Spirit; but not while he lives in the world. Ex. (But there) it infuses itself into the mind—*animam et mentem*—of another, and lulls and almost extinguishes his Rational and Intellectual, whence he cannot know otherwise than that what is spoken is true, even although it is most false. Those in such a **Persuasive** do not speak from any reason, but from blind faith without reason, because from the ultimate Sensuous; for in this there is no reason, but only a **persuasive** faith from such things as rise up from the body and inflow from the world, insufflated by the fire of the love of self. It is this fire which insufflates, draws forth, and infuses into another; and therefore those are especially in this **Persuasive** who have imbued falsities from the love of self, and have believed themselves to be wise above others. This **Persuasive** is called infatuating, because it induces a stupor on the understanding; and it is called suffocating because it takes away the free respiration of another; for everyone respire in conformity with the thought of his mind. But, as such a **Persuasive** is most hurtful and pernicious, because it induces as it were a swoon on the mind of another, so that he can see nothing rationally, Spirits are severely prohibited from using it; and those who do use it are separated from others, and are either chastised, or are let down into Hell. For, in the Spiritual World, everyone is allowed to confirm the sentiments of his mind, whether true or false, by means of rational and intellectual things; but not by means of any **persuasive** fascination. Refs. and Ill. 548. 549.

553<sup>e</sup>. From these **persuasions** come forth phantastical visions . . . 554<sup>2</sup>.

556. The **Persuasive** itself resides in the Sensuous, which is the ultimate of natural life . . .

557. The **persuasions** with which they gird themselves for combats. Sig. and Ex.

559. Sensuous scientifics which are **persuasive**. Sig. and Ex.

—<sup>3</sup>. The reason why they are so **persuasive**.

759<sup>4</sup>. Blind faith is . . . only **persuasion** . . . 769<sup>2</sup>. 789<sup>3</sup>.

824. Testifications and **persuasions**. Sig. and Ex.

**D. Wis.** vii. 3. Spirits who from a strong **Persuasive** could take away from the understanding all the faculty of thinking . . .

Coro. 38. From this direful persuasion there is breathed forth from that Hell a deadly stench . . .

**Pertinacity.** *Pertinacia.*

**Pertinacious.** *Pertinax.*

D. 153. Concerning the pertinacity of evil Spirits in inflicting evil on men.

2994. Concerning pertinacity.

— . Pertinacity is of the imagination, of the cupidity, and of the persuasion. Pertinacity may be compared to a leader; and it has been shown me that there ought not to be the least pertinacity in man for him to be led by the Lord; but in proportion to the pertinacity, such is the proprium of man, which is taken away in those who are led by the Lord, not by breaking it, but by bending it with an indefinite variety.

3024a. See HARD, here.

3682. See DAVID, here.

**Perturb.** See DISTURB.

**Pervade.** *Pervadere.*

A. 8200<sup>2</sup>. Such can go through the Hells . . .

8899. The Divine truth . . . goes through even to man.

M. 310<sup>2</sup>. Other loves do not pass through to (the organs of generation).

T. 44. The sphere of the Divine love pervades the universe.

Can. God ii. 12. Prayer and Knowledge concerning Him pervades and infils all things.

**Pervert.** *Pervertere.*

**Perversion.** *Perversio.*

A. 272<sup>e</sup>. The Lord's life . . . with such a man is perverted . . .

1321. All truth is then not only perverted, but abolished.

1589<sup>3</sup>. The man who is in . . . cupidity perverts good; but still life thence remains. Ex.

1820<sup>3</sup>. Evil Spirits do not combat by reasoning . . . But they pervert goods and truths . . . —<sup>4</sup>, Ex.

2045<sup>3</sup>. Then the influx of celestial love from the Lord is continually . . . perverted. Ex.

2162<sup>10</sup>. When natural things . . . pervert worship . . .  
—<sup>16</sup>. When the goods and truths of faith are perverted through natural lumen . . .

2284<sup>2</sup>. Extinguish, suffocate, or pervert . . .

2374. To offer violence to truth is to pervert the things of faith; which are perverted when they are separated from charity . . .

2706. Those who . . . pervert the life of the love of His good and truth into the loves of evil and falsity . . .

3142. Reflect, pervert, or suffocate. 3147<sup>2</sup>. 4214<sup>3</sup>, Ex. 5032<sup>3</sup>. 5127<sup>e</sup>.

3398. 'To lie with' = to be perverted, or adulterated.

3399. To pervert and adulterate truth. Sig. and Ex.

3487. The first state of the perversion of the Church. Sig. and Ex.

3488. The second state of the perversion of the Church. Sig. and Ex.

3580<sup>5</sup>. The Church perverted. Tr.

3755<sup>3</sup>. The greatest degree of the perversion . . . of the Church . . . which is profanation. Sig.

3901<sup>3</sup>. The Rational (thus) made perverted. Sig.

4214<sup>3</sup>. The light of Heaven . . . is perverted, as when the light of the sun inflows into foul objects.

4227. Removed the upright . . . by perverting their counsels . . .

4335. To hatch doctrinals from truths which they pervert. Sig.

4511. That they perverted (charity). Sig.

4601. 'To commit adultery' = to pervert or adulterate goods.

5092<sup>e</sup>. The light of Heaven . . . is either rejected, suffocated, or perverted . . .

5113<sup>4</sup>. The scientifics which pervert. Sig.

5223<sup>e</sup>. Magic was nothing else than a perversion, and a perverted application of the things of order.

6052. Separation from perverted scientifics. Sig. and Ex.

—<sup>e</sup>. Unless the internal and external man are conjoined, all the good inflowing . . . is either perverted, suffocated, or rejected.

6135<sup>2</sup>. Celestial love continually inflows . . . but in its progress it is perverted by the man; whence comes infernal love.

6388. They thus not only defile, but also pervert, genuine mutual love . . .

6477<sup>e</sup>. The opposite conatus . . . is nothing else than the perversion into evil of the good which proceeds from the Lord.

6534<sup>e</sup>. The things of a perverted understanding; thus falsities. Sig.

6564. With the evil, this influx . . . is resisted and rejected, or perverted, or suffocated . . .

6626<sup>2</sup>. In Hell . . . the Lord's influx through Heaven is . . . rejected, extinguished, or perverted.

6692. Had open communication with evil Spirits, who had perverted all the truths of the Church . . . Hence magic. . . By their hieroglyphics they signified spiritual things, and perverted Divine order. Magic is nothing else than a perversion of order . . . Ex.

7293<sup>2</sup>. By general scientifics . . . the things of faith are perverted.

—<sup>5</sup>. The cupidities of evil pervert not only truths, but goods.

7296. 'Sorcerers' = those who pervert Divine order.

7297. To appearance they did the like by perverting the ends of order. Sig.

7298. Such dulness is induced (there) . . . by the abuse and perversion of order. Ex.

7343. When one in the affection of falsity applies truths to himself, he perverts and falsifies them. Ex.

[A.] 7491. The good and truth which inflow from the Lord are with them either rejected, extinguished, or perverted.

7492. With those with whom they are perverted, the good of love and the truth of faith are wrongly explained, and are applied in favour of evil and thence of falsity.

7781<sup>e</sup>. The Egyptians perverted all truths and goods through applications to evil uses.

7796. An evil man vastates himself . . . by extinguishing, rejecting, or perverting truth Divine . . .

8149<sup>2</sup>. Truths are falsified by wrong interpretations, and thus perversions.

8622<sup>2</sup>. If Genii were to inflow . . . they would pervert the affections of truth and good . . .

8711. 'Gain'=all falsity from evil, which perverts the judgments of the mind.

8753<sup>3</sup>. The perversion of the truth of the Church, and its restoration. Tr.

8904. That the things of the doctrine of faith and of charity are not to be perverted. Sig. and Ex.

9086. That which perverts good or truth in the Natural. Sig. and Ex.

— Amendment by truth is possible with perverted goods and truths, but not with extinguished ones.

9088. The case is this: If good or truth is being perverted through falsity, that which is perverted is to be amended through truth . . . Ex. and Sig.

9252. 'To pervert' (Ex.xxiii.2)=to turn truth into falsity, and good into evil; and the reverse.

9267. 'Perverts the words of the just' (ver.8)=that they appear as the truths of good.

9324<sup>e</sup>. When (truths and goods) are falsified and perverted, the man sickens; but, when they are denied at heart, he dies.

9325<sup>4</sup>. The things of abortion and barrenness are perversions of good and truth . . .

9340<sup>8</sup>. To pervert truths and goods . . . Sig.

9391<sup>14</sup>. To pervert the scientifics of truth and good from the sense of the letter . . . to favour their own cupidities, and still to worship them as holy . . . Sig.

9688<sup>5</sup>. 'To scortate'=to pervert truths by applications to falsities or evils.

H. 296<sup>e</sup>. Animals could not pervert . . .

523. Man had perverted Divine order with himself . . .

W. 262. After the confirmations he either perverts, suffocates, or reflects goods and truths . . .

P. 180. That if man saw the Divine Providence . . . he would pervert and destroy it. Gen.art.

—<sup>6</sup>. If man knew all the operations of the brains into the fibres . . . would he not pervert . . . them? (So with all the other internal things of his body.)

T. 120. Even those are perverted (in the World of Spirits) who have been devoted to piety.

346. The two sights . . . as to their perverted states. Compared:

395<sup>e</sup>. If these three loves are not rightly subordinated, they pervert and invert man. 403, Gen.art.

D. 284. In how subtle a manner he could pervert my thoughts. 1824.

318. The cunning of the devil in perverting truths and goods . . . Ex.

331. [Evils the perversion of what is good.] Des.

2240. Those . . . who study only those things which serve for the perversion of man. Gen.art.

4098. She perverted the vessels . . .

4784. The methods of perversion and inversion cannot be described, because they are in the spiritual sphere.

D. Min. 4793. He could turn and pervert, not only the affections, but also the thoughts and their affections.

E. 386<sup>2</sup>. The perversion of the Church through falsity . . . and its perversion through evil. Sig.

591<sup>e</sup>. The spiritual life is extinguished through perversions of good and falsifications of truth.

### Perversity. *Perversitas.*

A. 1072<sup>3</sup>. 'A spirit of perversities' (Is.xix.14).

D. 2326<sup>e</sup>. Hence come perversities.

4174. The cold of this place signifies the greatest perversity.

E. 239<sup>14</sup>. The perversities of those who teach truths and goods. Sig.

294<sup>9</sup>. Occurs. 313<sup>13</sup>. 701<sup>9</sup>.

329<sup>27</sup>. 'Perversity' (Is.lix.3)=the evil of falsity.

727<sup>15</sup>. 'Lest the just put forth their hands into perversity' (Ps.cxxv.3)=lest these should falsify truths.

### Pestilence. *Pestis.*

#### Pestiferous. *Pestiferus.* D.3365.

A. 1327<sup>6</sup>. 'The sword, the famine, and the pestilence' (Jer.xxix.17) are the penalties of profanation.

2799<sup>10</sup>. 'The pestilence' (Jer.xxiv.10; etc.)=a wasting away even to consumption.

3353<sup>e</sup>. 'Famines and pestilences' (Matt.xxiv.7)=no Knowledges of good and truth.

7102. 'Lest He fall upon us with the pestilence and with the sword' (Ex.v.3)=to avoid the damnation of evil and of falsity. . . 'Pestilence'=the damnation of evil.

—<sup>2</sup>. There are four kinds of vastations and punishments mentioned in the Word . . . and by 'the pestilence' is signified the punishment of the evil which is not from falsity but from evil. Ill.

—<sup>3</sup>. That by 'the pestilence' is signified the punishment of evil, and its damnation. Ill.

—<sup>10</sup>. 'The pestilence which creepeth in darkness' (Ps.xci.6)=the evil which is in secret. 7505<sup>e</sup>.

—<sup>e</sup>. That 'pestilence'=evil, and the damnation of evil. Ill.

7495. The sixth degree of their vastation is described by 'the pestilence' (in Ex.ix.)

7505. 'A pestilence exceeding grievous' (ver.3)=consumption in general. 'A pestilence'=the vastation of truth; and, as it is called 'a pestilence exceeding grievous,' there is signified the consumption of truth. That 'a pestilence'=the vastation of truth. Ill.

7546. 'Smite thee and thy people with the pestilence' ver. 15) = thus total devastation. 'A pestilence' = the vastation of good and truth; here, total devastation. Ex.

8364<sup>5</sup>. 'A pestilence' = the vastation of good and truth. Refs.

10219<sup>0</sup>. That David chose the pestilence, and that seventy thousand men died of it, = that with the Israelitish and Jewish nation all the truth and good of faith and love would perish . . .

R. 323<sup>2</sup>. 'Pestilence,' and 'death,' = plenary consumption, and thus damnation.

M. 130<sup>4</sup>. Shuns the evil of adultery as the pestilence of the soul, commonwealth, and body.

E. 131<sup>12</sup>. 'Pestilence' = the consequent consumption.

175<sup>13</sup>. 'Famine and pestilence' = the defect and consumption of truths.

336<sup>6</sup>. The evils which are not known to be evils are meant by 'the pestilence which creepeth in darkness.'

386<sup>7</sup>. 'Pestilence' = the deprivation of spiritual life.

—<sup>8</sup>. 'Pestilence' = the consumption and deprivation of spiritual life thence. 388<sup>20</sup>.

654<sup>66</sup>. 'Pestilence' = the vastation of good and truth.

734<sup>24</sup>. 'Pestilences' = infections by falsities.

Dicta Probantia p. 26. 'Pestilence' (in the Prophets) = evil of life.

**Pestle.** *Pistillum.* D.4952.

**Petal.** *Foliolum.* P.332.

**Peter.** *Petrus.*

See under JOHN, and SIMON.

A. 2135, Pref.<sup>2</sup>. 'Peter, James, and John' = faith, charity, and the good of charity. 2760, Pref.<sup>3</sup>.

2760, Pref.<sup>2</sup>. They suppose that these things were said of Peter . . . although they know that Peter was a very simple man . . .

3750<sup>2</sup>. Peter does not appear to anyone, and is a simple Spirit, who has no more Power than anyone else.

3994<sup>5</sup>. 'Peter' (John xxi.) as elsewhere, = faith; and, as faith is not faith unless it is from charity . . . and thus from love to the Lord . . . the Lord first asks him whether he loves Him; that is, whether there is love in the faith . . .

4368<sup>3</sup>. 'The rock' upon which the Church is to be built = the faith of charity; so, consequently, does Peter; and thus to this faith have been given the keys to open and shut Heaven. 4738<sup>0</sup>.

6000<sup>5</sup>. That Peter denied the Lord three times in that night represented the last time of the Church, when the truth of faith is indeed taught, but is not believed.

— . That Peter represented the faith of the Church. Ref.

6073<sup>3</sup>. Therefore faith, which is Peter, said with indignation, 'What is this man?'

—<sup>e</sup>. That faith rejected the Lord, is evident from the representation by Peter, in that he denied Him thrice . . .

6344<sup>0</sup>. These words (concerning the keys) were said to Peter, because by him was represented faith . . .

8093<sup>2</sup>. Faith alone is described . . . finally by Peter, when he denied the Lord thrice.

8581<sup>3</sup>. Peter represents the faith which is from the Lord; (and it is this which has the power to open and shut Heaven).

9212<sup>8</sup>. Peter, when a child, = the faith of the Church such as it is in its beginning; and Peter when old = the faith of the Church such as it is in its end.

9410<sup>3</sup>. Peter represented faith. Refs. 10087<sup>2</sup>.

10087<sup>4</sup>. Those in faith separated, not only do not follow the Lord, but are also indignant (that those in the goods of charity should do so), as was Peter, then.

10134<sup>13</sup>. Peter represented the faith of the Church; or, what is the same, the Church as to faith. . . His trinal denial signified the plenary denial of the Lord at the end of the Church . . . For the Lord is denied when there is no longer any faith; and there is no faith when there is no longer charity . . .

10182<sup>2</sup>. It is this power (of truth from the good of love) which is meant by 'the keys' of Peter. But by Peter, who is there called 'a rock,' is meant the Lord as to the truth of faith from the good of love. Refs.

J. 57. 'Peter,' in the Word, = the truth of faith of the Church which is from the good of charity; in like manner a 'rock' (in the words) 'Thou art Peter, and upon this rock I will build My Church;' by which is not meant that any Power has been given to Peter; but that it is in the truth which is from good . . . (thus) in the Lord. E.9<sup>2</sup>.

R. 356. Reuben . . . = truth in the understanding, or faith . . . the like as by Peter . . .

768. They say that this Power has been given to Peter; and that it has been transferred into them as his successors; and that the Lord has thus left all His Power to Peter; and, after him, to them . . . But it is evident from the Lord's very words that He has not given a whit of Power to Peter; for . . . by the 'Rock' is signified the Lord as to His Divine truth; and the Divine truth which is the 'Rock,' is what Peter has confessed there . . . 'Thou art the Christ, the Son of the Living God.' This is the truth upon which the Lord builds His Church; and Peter then represented this truth . . . —<sup>2</sup>.

790<sup>0</sup>. By 'the apostle Peter' is meant the Truth of the Church, or faith. 798<sup>5</sup>.

Ad. 1215. Peter seen. 2/1443. (See D.281.) D.421.

D. 1217. Peter represented intellectual faith.

2136. How is it with Peter, to whom were given the keys? . . . By Peter is meant faith; and the keys of the Lord's Kingdom are given to faith. Ex. 3648a.

3648a. Peter does not appear now.

D. Min. 4631. See PAUL, here.

E. 8<sup>2</sup>. 'Peter' = faith. 9<sup>3</sup>.

9. The Lord imposed on Simon the name 'Peter' . . . because 'Peter,' like 'a rock' = the Lord as to truth from good, or faith from charity.

[E. 9.]<sup>3</sup>. That Jesus said to **Peter** three times, 'Lovest thou Me?' and that **Peter** said three times 'I love Thee;' and that Jesus then said, 'Feed My lambs,' 'Feed My sheep,'=that those who are in faith from love ought to instruct those who are in the good of love to the Lord, and in the good of charity towards the neighbour. Ex.

—<sup>4</sup>. That when [**Peter**] was young he would gird himself, and walk whither he would=that in the first time of the Church [its members] would imbibe truths from the good of charity, and that they would act from freedom . . . 'When thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and lead thee whither thou wouldest not'=that in the last time of the Church [its members] would no longer . . . know truths from any other source than because they are said by another, and thus would be in a servile state . . . 195<sup>14</sup>.

—<sup>5</sup>. As, in the last time of the Church, faith is such that it rejects the good of charity, by saying that faith alone makes the Church, and saves . . . therefore Jesus said to **Peter**, by whom such faith is there meant, 'Follow thou Me.' 'And **Peter**, having turned, seeth the disciple whom Jesus loved, following, and saith, Lord, what is this man?' by which is signified that in the last time of the Church faith would avert itself from the Lord . . .

19<sup>2</sup>. **Peter**=faith, and thence the Lord as to faith, because faith is from the Lord.

206<sup>3</sup>. '**Peter**' (Matt.xvi.), in like manner as 'David,' =in the supreme sense, the Divine truth proceeding from the Divine good of the Lord; and, in the internal sense, all truth from good which is from the Lord . . . The Lord's twelve disciples represented all the truths and goods of the Church in the complex; **Peter**, truth, or faith . . . 411<sup>12</sup>. 785<sup>5</sup>.

209<sup>4</sup>. '**Peter**' (id.)=truth from good which is from the Lord; thus faith from charity; and 'the keys' given to him, power over evils and falsities. These things were said to **Peter** when he had acknowledged the Divine of the Lord in His Human; by which is also meant that those have power who acknowledge the Divine of the Lord in His Human; and, from Him, are in the good of charity, and thence in the truths of faith. 333<sup>2</sup>.

229<sup>3</sup>. From this (appearance) **Peter**, by whom was represented the faith of the Church, has been called the first of the apostles; when yet John was the first. Ex.

434<sup>3</sup>. As **Peter** represented the like as Reuben, he was the first of the apostles . . . '**Peter**'=truth in light, and faith.

443<sup>4</sup>. The faith which is obedience, is signified by **Peter** when he is called 'Simon;' and the faith which is the affection of truth, when he is called 'Simon son of Jonas.' Ill.

—<sup>5</sup>. When **Peter** is called 'Simon,' he has a like signification to 'Simeon;' namely, obedience, the faith of charity, the affection of truth, and, in general, truth from good. Ex.

444<sup>11</sup>. '**Peter**'=truth in the understanding; 'James,' truth in the will; and 'John,' truth in act.

514<sup>21</sup>. Their life from the Divine was represented by the walking of the Lord upon the sea; and their faith obscure and vacillating, by that **Peter** walking upon the sea began to sink, but, taken hold of by the Lord, was saved.

740<sup>11</sup>. 'Jesus said to **Peter**, Get thee behind Me, Satan; thou art a scandal; because thou savourest not the things of God, but the things of men' (Matt.xvi.23). These things were said to **Peter**, because '**Peter**,' in the representative sense, =faith; and, as faith is of truth, and also of falsity, as here, **Peter** is called 'Satan' . . . **Peter** represented faith in both senses; namely, faith from charity, and faith without charity; and faith without charity is faith of falsity.

805<sup>12</sup>. This is what the Lord foretold to **Peter** . . .

812<sup>2</sup>. These things (about taking the sword) were said to **Peter**, because by him was represented the truth of faith, as also the falsity of faith . . .

820<sup>2</sup>. The reason **Peter** was the first of the apostles, was that truth from good is the first of the Church . . .

—<sup>4</sup>. These things (about the keys, etc.) were said to **Peter**, because by '**Peter**' is meant truth from good which is from the Lord . . .

—<sup>6</sup>. From (John xxi. 15-17) it is evident that **Peter** represented truth from the good of love to the Lord, and therefore he is here called 'Simon of Jonas,' (which) =faith from charity . . . That those who are in the doctrine of truth from love to the Lord should instruct those who will be of the Lord's Church, is meant by . . . 'Lovest thou Me?' Ex.

—<sup>7</sup>. What these things (in John xxi. 18-23) mean, no one can know unless he knows that by '**Peter**' is signified faith from charity, and also faith without charity; faith from charity in the Church when it is beginning; and faith without charity when the Church is ceasing. Ex.

—<sup>8</sup>. That '**Peter**'=faith separated from charity. Ill.

—<sup>e</sup>. (Thus) '**Peter**,' in the representative sense, = truth from good which is from the Lord; also faith from charity: and, in the opposite sense, truth separated from good, which in itself is falsity; and also faith separated from charity, which in itself is not faith.

Ath. 208. '**Peter**' (John xxi.)=those in faith alone . . . From the words to **Peter** it is plain that those in the doctrine of faith alone will not acknowledge the Divine Human of the Lord.

Inv. 35. The reason the keys of the Kingdom of the Heavens were given to **Peter**, is that he represented the Lord as to Divine truth . . .

## **Peter (the Great).**

D. 5949. See RUSSIANS, here.

6022. Mentioned.

**Petulant.** See WANTON.

## **Phalanx.** *Phalanx.*

A. 950. A phalanx of Spirits rising up . . . D. 3741. 6926. The Spirits of (Mercury) go by cohorts and phalanxes . . .

T. 581. Phalanxes of horrible Falsities.