

[E. 9.]³. 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.

—⁴. 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 . . . 195¹⁴.

—⁵. 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 . . .

19². Peter=faith, and thence the Lord as to faith, because faith is from the Lord.

206³. '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 . . . 411¹². 785⁵.

209⁴. '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. 333².

229³. 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.

434³. As Peter represented the like as Reuben, he was the first of the apostles . . . 'Peter'=truth in light, and faith.

443⁴. 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.

—⁵. 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.

444¹¹. 'Peter'=truth in the understanding; 'James,' truth in the will; and 'John,' truth in act.

514²¹. 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.

740¹¹. '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.

805¹². This is what the Lord foretold to Peter . . .

812². 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 . . .

820². The reason Peter was the first of the apostles, was that truth from good is the first of the Church . . .

—⁴. These things (about the keys, etc.) were said to Peter, because by 'Peter' is meant truth from good which is from the Lord . . .

—⁶. 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.

—⁷. 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.

—⁸. That 'Peter'=faith separated from charity. Ill.

—^e. (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.

680². Armies . . . are organized into **regiments**, etc.

D. 3206. **Phalanxes** of Sirens . . .

E. 899². I have seen **phalanxes** elevated (from the Lower Earth).

Phantasm. *Phantasm.*

A. 2385². See **phantasms** in nocturnal light. 6400.

4335². As there is no internal in them, they are **phantasms**.

4623². When inspected by the Angels, their sensations appear like **phantasms** . . .

7290². He would reject the miracles as **phantasms**.

Phantasy. *Phantasia.*

Phantastical. *Phantasticus.*

Phantastic, A. *Phantasta.*

A. 129. Nor apprehends by **fancy**.

206². To live from the Lord they think is **phantasies**.

207. 'Pleasant to the eyes' = **phantasy**.

542. Their **phantasies** are lulled . . .

568². 'Sons' (then) = **phantasies**.

586. In place of perception succeeded a most obstinate and deadly **phantasy**.

641^e. An inundation into the left side of the brain with direful **phantasies** . . .

643³. That they served cupidities and **phantasies**. Sig.

—^e. 'Pitch' = direful **phantasies**.

655^e. Reasonings from **phantasies**. Sig.

819^e. Their **phantasies** thence have to them the reality of life.

868^e. Are (there) turned into infernal **phantasies** and penalties.

938. They are turned into direful **phantasies**. 939.

947. They have the **phantasy** that the universe is an orb which they walk round . . .

953. (The **phantasy** as of a great sea heaving with billows.) Ex.

954. **Phantasies** which have been in the life of the body, are (there) turned into others, which correspond. Examps.

963. The punishment of the veil is caused by **phantasy**. Ex.

1110. Their principles of falsity are (there) turned into **phantasies**. Des. 1111.

1266. A misty rock which bursts forth from their direful **phantasies** and persuasions.

1270³. This (rolling up) is effected by **phantasies**. Ex.

—^e. Their cruel **phantasies** against the Lord. D.3366, Ex.

1322. Evil Spirits are kept together by being bound by like **phantasies** and cupidities.

1368. 'Watch towers' = **phantasies**.

1380. (Spirits, by **phantasies**, appear anywhere.) Des.

1510³. I saw some things produced by **phantasy**,

which were aerial. . . He had had ideas that all things are only **phantasies** . . .

1512. The spheres of **phantasies**, when presented to view, appear like clouds . . .

1528. The life of their **phantasies** appears as (such) light . . .

1813². The human proprium is attended with such **phantasies** . . .

1820⁴. They keep the thought in one Thing, and thus infill it with **phantasies** . . .

1967. They *did* see (visions) but in **phantasy**. . . There are Spirits who induce such appearances by **phantasies** . . . If anything is seen in shadow . . . they keep the mind fixed in the thought of some Thing . . . and (thus) the **phantasy** is increased . . . and he sees just as if the things were there . . . Such things befall those who indulge much in **phantasies** . . . D.1752.

1969. Evil Spirits are scarcely anything but cupidities and **phantasies**. . . Their **phantasies** are such that they have no perception but that it is so. The **phantasies** of men cannot be compared with theirs . . . Such **phantasies** are perpetual with the infernals, where the one miserably torments the other by means of **phantasies**.

2129³. Every one reasoned according to his **phantasy** which he had contracted (here).

3224². Those in that light are in **phantasies**; and the things they see in the **phantasies** they believe to be truths . . . Their **phantasies** are also bound to filthy and obscene objects . . .

3640^e. Persuasive **phantasy** (there) counterfeits the position (where they are).

4293. On account of the contumacy which was in their **phantasies** and cupidities. Sig. and Ex.

— . Falsities are **phantasies**, because they are of **phantasies**.

—². The quality of the **phantasies** (of the Jews). Ex.

4623². They themselves . . . are nothing but **phantasies** as to the thoughts; and to see anything from **phantasies** is to see real things as not real, and things not real as real.

4674^e. They there appear to themselves from **phantasy** as Spirits not evil.

4715³. 'The valley of vision' = **phantasies** concerning spiritual things from sensuous ones.

4936. By **phantasies** they form many kinds of rods.

5127². The interior man is in the power . . . of not willing and thinking what the exterior man sees from **phantasy** . . .

7026². A rod avails within the Hells of magicians, because illusions and **phantasies** reign.

7297^e. These arts correspond to the **phantasies** by which the evil (there) present beautiful things as foul, and foul ones as beautiful; which **phantasies** are a species of sorceries; for they, too, are abuses of Divine order.

7680^e. In place of perception (such) have **phantasy** . . .

10286. All these things [are done] by art through **phantasies**. Des.

H. 249. Evil Spirits . . . destroy as to soul and body (those men) who have indulged much in phantasies . . .

354². Such are immersed in marshes, where they are harassed by the phantasies into which their falsities are turned.

569^e. When the light of Heaven inflows into the falsities of evil, it is turned into . . . phantasies of various kinds.

580. Operations by phantasies (one of the infernal arts).

C. J. 62. The phantasies of those who want to be invoked as gods. Des.

R. 204. To be neither in Heaven nor in Hell; but in a place . . . where there are nothing but phantasies. Sig.

— . The ultimates of life . . . when separated from the interiors of life, are mere phantasies.

451. Their phantasies concerning faith alone as if it were in power. Sig. and Ex.

463⁶. The ideal thoughts which are called phantasies.

655³. All these things were induced . . . by means of phantasies. Ex.

926². By means of phantasies infernal Spirits can represent magnificent things by closing the interiors of the mind, and opening its exteriors alone.

M. 6³. The phantasy that they were the patriarchs, etc.

7². This mist was an aura of phantasy . . .

263². Thou art insane from the phantasy of super-eminence.

— . I did not want to say. Thou art insane, because he was insane from phantasy.

264². You laboured under the phantasy that you had the keys . . .

—³. Everyone in Hell is left to his own phantasy . . .

—⁴. The images of their phantasies appeared thus to me.

267. Those in the phantasy of possessing the things of the world.

— . They were conversing about phantasy, concupiscence, and intelligence. Ex.

—⁴. I asked whether all in concupiscence are in the phantasy thereof. They replied, Those are in the phantasy of their concupiscence who think inwardly in themselves, and indulge their imagination too much, by talking to themselves. Ex.

268. Those who from the love of the world are in the visionary concupiscence, or phantasy, of possessing all wealth. Des.

— . Lest we enter into the mist of their phantasy . . .

—². The pupils of their eyes flashed in a green plane, which was from the light of phantasy.

— . They had magnified the grains of gold by their common united phantasy.

505². Harlots who by phantasy can induce on themselves pre-eminent beauty . . . The phantasy induced from Heaven is then taken away . . .

514^e. They are then in phantasy; and phantasy appears to fly.

T. So. Sirens know how by phantasies to induce on themselves . . . forms of beauty and adornment. Des. . . . Such are harlots (there), and study phantasies. Phantasy is effected by sensuous thought, while ideas from any interior thought are closed.

—⁴. In their fancy these are devils.

— . Has introduced (it) into the imaginations of men.

110⁸. These things were induced on that statue by phantasy.

296⁴. What wise man . . . would not say, Alas, what a phantasy!

335⁷. As infants learn to prattle . . . there arises something obscure, belonging to fancy.

375². They cannot but be harassed by phantasies . . .

405⁴. The phantasy of this love carries their minds away . . .

448^e. From the illusion of phantasy, they seemed in lovely forms.

598². What man would become in his phantasy, if a New Church were not instaurated . . .

D. 376. That diabolical Spirits, by their phantasies, inflict . . . tortures on themselves, and on men.

377. That various phantasies follow Souls from (this) life. Enum.

378. That the phantasies of the natural man, after Souls have been created anew, are turned into human images.

387. All phantasies . . . from the love of the body . . . have with them filthy animals . . .

389. That it is only phantasies which cause them so to appear; and such phantasies that the Souls cannot possibly discern them from realities. Ex.

392. That idolaters . . . are ruled (there) by wonderful phantasies, and are thus devastated.

426. That unless Souls retain their phantasies, and are led by their phantasies, they cannot be led to Knowledges . . .

— . The natural mind, full of so many phantasies, is not broken; that is, its phantasies cannot be at once extinguished; for . . . no sensitive life would remain, because it is composed of mere phantasies. Ex.

461. That he is placed in the zenith is mere phantasy; for by phantasies he can be thrust down, etc.

477a. Concerning phantasies: how they are put off, and what kind remain.

478. Phantasies are put off with resistance; namely, the grosser ones which are of the body, and the natural ones of the soul; but the interior ones remain . . .

1204. Such as are the phantasies of a man, such are the Spirits adjoined to him. Ex.

1715. Concerning the effect of phantasy. Gen.art.

1718. Souls who suppose themselves in the body, or who are in corporeal phantasies . . .

1719^e. (Thus) so long as man is not in the Truth of faith, he is made up of phantasies.

1720. Unless the Lord took away their phantasies, their bodily things would remain in their minds, and they would be tortured much more severely than in the body; for evil Spirits . . . not only have such phantasies, but also impress the like upon the minds of those whom they torture . . .

1741. Phantasies reign with all those who constitute the externals of man . . . Such phantasies or insanities are very numerous . . . They are tortured until such phantasies have been moderated so as to constitute an equilibrium.

1742. The Soul's phantasies are thus as it were exterminated . . . yet remain, and imitate the circle made by the saliva in digestion . . .

1853. Whatever is in the phantasy of man, comes into the phantasy of Spirits, and they are persuaded that it is so. Examp.

2306. I have wondered . . . that such ideas, which are mere phantasies . . . should have the same effect as the senses have in the body; for . . . the (Spirits) actually feel the pains . . . Therefore they could not know why they should be called phantasies . . . But, when they receive faith from the Lord, they . . . can be taken away . . .

2350. Their phantasies are turned into pleasant species of representations . . .

2621. David is acute, or pernicious, because his phantasy [reaches] higher than others.

2641^e. It is forbidden to induce on themselves in Hell (the idea of torment by fire) by phantasies, because they are then tortured most grievously; for they are intensely horrified at the phantasy of fire.

2831. Concerning the quarters whither phantasies take them.

2985. They were told that it is a phantasy (that they are carried in chariots) . . . Then one said that it is not a phantasy (that he has the body), because he feels his hand touching it . . . (See 3172.)

3009. The reason the phantasies of men are (there) turned into appearances of animals, and the like. Ex.

3056. Certain . . . were elevated into a higher region . . . and appeared behind a cloud . . . for this is permitted to those who have the phantasy that they can rule all others.

3057. They (then) came into the phantasies which they had had (here), that to speak with Spirits is a phantasy . . .

—². Meanwhile they were held in their phantasy, which they wanted to derive to others . . .

3059. How difficult (therefore) it is for a man to put off the phantasies which he has acquired, and confirmed (here).

3060. That through the phantasies of others, Spirits scarcely know but that they are as they are presented.

—². From the phantasy of others, I was among them . . . As I did not know that it was a phantasy—although I afterwards told them that I was in bed—I as it were saw myself with them . . .

3063. The reason Spirits are carried on high, and in a moment into the deep . . . is that there is a change of

Societies, which are adjoined through the phantasies of others . . . Sometimes the phantasy of one, together with his associates, forcibly drives another on high, or into the deep; but this is only apparently so; whereas when their phantasy adjoins itself, then there is a translation according to the phantasy.

3172. What are phantasies, and what are imaginations. Ex.

— . That man seems to live from himself . . . is such a phantasy . . .

3173. Angelic representations are not, although they appear; (but as) they = Truths . . . they are not phantasies; for they feel and are delighted with them inmosty . . .

3330. Such is the conflict of the phantasies from the external senses with reason . . . The reason they were seen afar off, was that the Rational of man is hidden within when phantasies reign . . . Meanwhile the man who is in phantasies is in a state as it were tranquil . . .

3336. There is a perceptible sphere of every phantasy.

3358. (The Antediluvians) labour with their phantasies. Des.

3366. They operated . . . by direful phantasies. Des.

— . For phantasies operate together with cupidities.

3375. They acted towards the left side of the breast, thus by phantasies from cupidities; thus not with phantasies without them . . .

3402. When I was thinking . . . he had such phantasies that . . . he perceived not a whit of my idea . . . (See also 3401. 3410. 3413, 3414. 3416.)

3417. Philosophers who have taken up phantasies concerning Spirits . . .

3421. That the learned who have taken up phantasies, see nothing except what confirms them.

3465. He wanted to conjoin by phantasy the innocent with himself . . .

3470. They had inrooted phantasies so that . . .

3479. How men fall into . . . direful phantasies.

3481. When I was led by them into such phantasies . . . 3482.

— . While kept in the phantasy that they were outside the universe . . .

—^e. The phantasy of confounding the Divine infinite with the infinite of space.

3483. The phantasy concerning the creation of the world . . . This phantasy, once imbued . . . easily recurs, and thus reigns.

3605b. The quality of the phantasies of deceitful Genii. Ex.

3606. This idea, being their filthy phantasy, (caused them to seem to be like it).

3614. Man is so carried along by his cupidities, which produce phantasies . . .

3625. From (the reflections of thought) come . . . insanities and phantasies . . . Those in solitude of life easily fall into such things . . .

[D.] 3626. Some have so inrooted their phantasies that . . . they are completely immersed in them . . . These are called open insanities ; for they do not suffer themselves to be removed from this insanity or phantasy, appearing sane in all other things . . . All phantasies concerning spiritual things originate thence, in so far as they have induced persuasion.

3640. (The phantasies of those in the interior sphere.)

3644. Phantasy can cause him to appear above when he is below, and so on.

3647. For one phantasy produces another.

3653. By phantasy it was induced that with these knives they would cut my throat ; for evil Spirits are such, that in phantasy, they suppose themselves to be in the act.

3717. (The direful phantasies of Sirens, represented.)

3751. The Quakers inhere obstinately in their phantasies . . .

3797. The Quaker Spirits rushed by phantasies upon an innocent person ; but, as they acted by phantasies—as they are wont to do in life—they could not excite him . . . Such a phantasy may be called an illusive phantasy, when they suppose it to be him, when it is nothing but their phantasy . . . So that there is no other subject, but only a phantasy thus formed into his image, which, also, is an aerial phantasy . . .

3851. They elevated me among themselves by phantasy . . .

3869. By phantasies Spirits can present anything to view in another place . . .

3923. They contrived how to produce infants by phantasies . . . and thus infuse the phantasy that he is a husband.

3968^e. See PERSUADE, here.

4017. That distances are phantasies . . .

4086. That they appear so very high up, is a phantasy of their altitude . . .

—^e. When the phantasy of magic and deceit comes, they seem to be elsewhere . . . But still they are in Hell ; for the other place is only a phantasy.

4089. He becomes as one dead ; for nothing corresponds to his phantasies.

4155. An inundation is twofold . . . of phantasies on the left side of the head. Ex. (Compare A. 5725.)

4198^e. They want to obsess man, whence come the direful phantasies of man . . .

4305. On those who suppose all things to be phantasies . . . and that there is nothing real.

4339. Concerning phantasies.—It is wonderful that the phantasies of evil Spirits should appear as quite real . . . They touched their garments . . . and said that they were real ; but they can be taken away by phantasies, and others put on . . . All things which are from the Lord are real, and those who are from Spirits are not real . . . as a man who is in phantasies supposes evil to be good . . . If phantasies had not a semblance of reality, [these Spirits] could not be ; for they are mere

phantasies . . . But good Spirits have no such phantasies.

4353. Concerning hypocrites, and their phantasies. (Troops of fleas.)

—². Where nothing is believed to be true, there is nothing but phantasy which is produced in its place.

4360. Concerning phantasies.—The phantasies with Spirits are as if they were alive. They suppose they have garments . . . The reason is that they [themselves] are mere phantasies, and their life consists of nothing but phantasies, because of falsities. In order that they may live, it has been provided . . . that their phantasies should appear to them as if they really existed. But with those who are in faith from the Lord there are no phantasies ; but appearances attended with all delight and happiness. Ex.

4380. On the phantasies which reign in Hell.

— . If they had not a life of phantasies, they would have none at all ; and therefore phantasies are to them as if they were living, with every sense. . . They said they knew they were phantasies . . .

4381. The genera of phantasies are very numerous, and the species still more so ; and the Hells are the same in number . . . I have seen how they mutually torture each other by phantasies. Examps.

4428. (The phantasy that they possess treasures.)

4434. As they are permitted to act according to their phantasies and cupidities . . .

4468. She thought that by phantasies she would enter into my (bodily organs) . . .

4485. After death, Souls do not at once come into their consociations, because their phantasies are not those of their cupidities. Ex. 4487.

4512. (Punishments in Hell by phantasies.)

4541. Subjects whom they multiplied by phantasies . . .

4542. They have the phantasy that if they could by phantasies eject the filthy things in them, they would be free from all sins ; but they were shown that this is a phantasy. Examp.

4740. He had made these things for himself by phantasy. Enum.

4905. Concerning elevation into Heaven by phantasies.

5004. They made, from phantasy, as it were the Sun, where the Lord is.

5026. The Dutch know better than others what is phantasy, and what real appearance . . .

5172. They call those who change their garments and faces according to the quarters, phantastics.

5207. They adored that phantastical Sun . . .

5223. The phantasies of Hell.

— . They torture each other . . . by phantasies. By phantasies they make them into any monsters whatever.

5224. By phantasies Sirens induce on themselves lovely forms, and most ornate garments. They present beautiful houses . . . But, as they are (mere) external forms, they perish in a moment, and then foul things are presented to view. 5225, Des.

5455. (The Russians) operate very strongly by phantasies . . .

5786b. By phantasies they induce ways and streets . . .

5792b. They had made use of phantasies to procure for themselves an image of Heaven . . .

5799. The quality of magical and phantastical things. Ex. 5802.

5806. Concerning phantasy such as is in Hell.—All things which appear in the Hells . . . appear real, because they themselves are in phantasy. Examp.

5816. They had raised themselves up into the mountains and hills by phantasies . . .

5830. I wanted to speak with (the infernals), but they could not understand, because they were in phantasies . . .

5850. When the spiritual are speaking in this way, they are still not in phantasies; but if they are in evil, then, when they are let into their interiors, and come into Hell, they are in phantasies. Ex.

5896. Concerning phantasies. — The quality of phantasies was evident from a certain one who was in phantasies. Des.

5905. As their thought is of falsity, and is then phantastical . . .

—^e. They see things which are not, exactly as if they were, which is the reason there are mere phantasies there, and nothing real.

5929. By phantasies the evil ascend on high, and then believe they are in Heaven.

6013. Concerning those who are in phantasy. Kal-senius. .

6042. Melanethon found out how by phantastical art to make appearances of decorations.

D. Min. 4551. Concerning the cruelty of some by fire and tow in phantasy.

4672. The light of phantasy is when there are falsities; the light of persuasion when there are truths.

E. 510². As they revolve (the ascent of mountains) in their phantasy, they attempt it . . . In phantasy they cast themselves on high . . .

553^e. From these persuasions come forth phantastical visions.

575². Unreal visions . . . are produced by Spirits by phantasies . . .

—³. In the Spiritual World there are also appearances which are not correspondences, which are produced chiefly by evil Spirits by phantasies. (Palaces, garments, etc.) But as soon as the phantasy ceases, all these things vanish, because they are external things in which there is nothing internal. Such visions, being from phantasies, = fallacies.

1050². Hence Heaven from its light inflows through the spiritual mind (of these profaners) into things not corresponding, and into things opposite thereto, in the natural man, from which comes forth a phantasy so direful that they seem to themselves to fly in the air

like dragons, while flakes and chaff appear to them like giants and troops; and a little ball like the whole globe . . . The cause is that they have Heaven in the spiritual mind, and Hell in the natural . . . (They are in a perpetual delirium of phantasy. 1055⁴.)

De Conj. 11. (These lascivious women) know how to make themselves beautiful by phantasies and also how to decorate places with various utensils; but only for a few moments; for, when the phantasy ceases, the appearances cease, and then all things are foul.

Phantom. See SPECTRE.

Pharaoh. *Pharao.*

A. 31². See EGYPT, here. 1482. 5077. 5079. 5366. 6639. 6651. 6673. 6679. 6799. 6907. 7103. 7220. 7766. 8528.

42. 'Pharaoh' . . . by whom is represented human wisdom or intelligence; that is, knowledge in general; is called 'a great whale.' III.

665^e. Even Pharaoh, who exalted Joseph over Egypt, (represented the Lord's royalty). 1361².

1201². 'Pharaoh,' or 'Egypt' = scientifics.

1482. 'The princes of Pharaoh saw her' (Gen. xii. 15) = the primary precepts.

1485. That the knowledge signified by 'Pharaoh' did well to . . . the Lord when a boy. Sig.

1487. 'Jehovah smote Pharaoh with great plagues' (ver. 17) = that the scientifics were destroyed; for 'Pharaoh' = knowledge in general, and therefore the scientifics which are of knowledge. (Ex. under Know-scire.)

1491. 'Pharaoh called Abram' (ver. 18) = that the Lord remembered; (for) 'Pharaoh' = knowledge. Knowledge itself, or the scientifics themselves, which the Lord imbibed when a boy, are here called 'Pharaoh.' Thus it is knowledge itself which thus addresses the Lord, that is, Jehovah through knowledge.

1499. 'Pharaoh commanded the men upon him' (ver. 20) = that scientifics left the Lord. 'Pharaoh' = knowledge. 1547.

2049^e. 'Pharaoh' = knowledge in general.

2588¹¹. 'Egypt,' and 'Pharaoh' = knowledge.

3325¹¹. The successive recession of the Church from charity, and its deflection to faith . . . is represented . . . finally by Pharaoh and the Egyptians, in that they treated evilly the sons of Israel. —¹², Ex.

3448¹⁰. 'The army of Pharaoh' = falsities thence.

4789. 'Pharaoh' = scientifics.

5080. 'Pharaoh was wroth' (Gen. xl. 2) = that the new natural man averted itself. 'Pharaoh,' or 'the king of Egypt' = the new natural man, or the new state of the natural man.

5094². The interior Natural is that which is represented by Pharaoh the king of Egypt . . .

5095. Pharaoh, or 'the king of Egypt,' in (Gen. xl.) = the new state of the Natural; consequently the interior Natural; for this is made new.

— . Pharaoh here represents the Lord as to the new state of the Natural, or as to the interior Natural.

[A.] 5118. 'Pharaoh's cup in my hand' (ver.11)=the influx of the interior Natural into the exterior, and the beginning of reception.

5120. 'I gave the cup upon the palm of Pharaoh' (ver.11)=appropriation by the interior Natural. 5126.

5133. 'Cause me to be remembered to Pharaoh' (ver.14)=communication with the interior Natural.

5147. 'Of all the food of Pharaoh' (ver.17)=full of celestial good for nourishing the Natural. 'Pharaoh'=the interior Natural, and also the Natural in general; for the interior and the exterior Natural make a one when they correspond. 5160.

5160. 'On Pharaoh's birthday' (ver.20)=when the Natural was being regenerated.

5192. 'Pharaoh' (in Gen.xli.)=the Natural in general, which now rested, and left all things to the Celestial of the Spiritual.

5195. 'Pharaoh dreamed' (ver.1)=what was foreseen concerning the Natural.

5208. 'Pharaoh awoke' (ver.4)=a state of illustration in the Natural. 5218.

5244. 'Pharaoh sent' (ver.14)=the propensity of the new Natural . . . to receive the Celestial of the Spiritual. Ex.

5249. '(Joseph) came to Pharaoh' (id.)=communication with the new Natural.

5251. 'Pharaoh said to Joseph' (ver.15)=the perception of the Celestial of the Spiritual from the Natural . . . (for) the Lord is represented by both Joseph and Pharaoh . . . by Pharaoh, as to the Natural.

5264. 'What God doeth He hath told to Pharaoh' (ver.25)=that it was given to the Natural to apprehend what was provided.

5272. 'This is the word which I have spoken to Pharaoh' (ver.28)=that which the Natural thought from the Celestial of the Spiritual.

5274. 'He hath made Pharaoh see' (id.)=the apprehension of the Natural.

5282. 'Upon the dream being repeated to Pharaoh two times' (ver.32)=because it was foreseen concerning both Naturals.

5286. 'Now let Pharaoh see' (ver.33)=the looking forward of the Natural. Ex.

5296. 'Under the hand of Pharaoh' (ver.35)=for necessity and consequent disposition in the Natural.

5304. 'The word was good in the eyes of Pharaoh' (ver.37)=the complacency of the Natural.

5306. 'Pharaoh said to his servants' (ver.38)=the perception of the Natural with all things there.

5308. 'Pharaoh said to Joseph' (ver.39)=the perception of the Natural from the Celestial of the Spiritual. 5315. 5325. 5937.

5317. 'Pharaoh removed his ring from upon his hand' (ver.42)= . . . that the Natural abdicated the power which it before had . . .

5326. 'I am Pharaoh' (ver.44)=that . . . the Natural is from the Celestial of the Spiritual. Ex.

5336. 'In his standing before Pharaoh king of Egypt' (ver.46)=when his presence was in the Natural. . . 'Pharaoh king of Egypt'=the new state of the Natural, or the new natural man; thus the Natural in which now was the Celestial of the Spiritual; and which the Celestial of the Spiritual now has made its own.

5337. 'Joseph went forth from before Pharaoh' (id.)=when the Natural in general was his.

5365. 'The people cried unto Pharaoh for bread' (ver.55)=the need of good for truth in the Natural.

5366. 'Pharaoh said to all Egypt' (id.)=. . . apprehension in both Naturals, in general and in particular.

5449. 'Let Pharaoh live' (Gen.xlii.15)=what is certain; (for this expression) is a form of asseveration. 5454.

5799. 'As thou art, so is Pharaoh' (Gen.xliv.18)=that the Internal has dominion over the Natural.

5875. 'The house of Pharaoh heard' (Gen.xlv.2)=through the universal Natural; (for) 'Pharaoh'=the Natural in general. 5933.

5902. 'He hath set me for a father to Pharaoh' (ver.8)=that now the Natural is from . . . internal good. This, by influx, ordines all things in the Natural, and at last causes the Natural to be from itself.

5935. It was good in the eyes of Pharaoh' (ver.16)=joy everywhere in . . . the Natural in general.

5941. 'Pharaoh'=the Scientific of the Natural in general.

6015. 'Pharaoh'=the Scientific of the Church in general; for Egypt=the Scientific of the Church; and therefore its king=this Scientific in general. Ill.

6042. 'I will go up and tell Pharaoh' (Gen.xlvi.31)=communication with the Natural where are the scientifics of the Church.

6047. 'It may be that Pharaoh will call you' (ver.33)=if the Natural in which are the scientifics of the Church is willing to be conjoined.

6059°. The Scientific into which these truths are insinuated, is 'Pharaoh' (in Gen.xlvii.).

6063. 'Joseph came, and told Pharaoh' (ver.1)=the presence of the Celestial Internal in the Natural, where scientifics are, and thence influx . . . 'Pharaoh'=the Natural, and thence the Scientific in general.

6071. 'Set them before Pharaoh' (ver.2)=insinuation into scientifics. 'Pharaoh'=the Scientific in general.

6072. 'Pharaoh said unto (Joseph's) brethren' (ver.3)=perception concerning the truths of the Church in the Natural. 'Pharaoh'=the Natural and the Scientific in general.

6081. 'Pharaoh said to Joseph' (ver.5)=perception in the Natural where scientifics are.

6092. 'Pharaoh said to Jacob' (ver.8)=perception in the Natural where scientifics are concerning the general truth of the Church.

6099, 6100. 'Jacob blessed Pharaoh'=a devout wish for conjunction, and consequent fructification. 'And went out from before Pharaoh' (ver.10)=separation as to time . . . from the Natural where scientifics are.

6115. 'Joseph brought the silver into the house of **Pharaoh**' (ver.14)=that it was all referred to the General in the Natural.

6138. 'We and our ground will be servants to **Pharaoh**' (ver.19)=total submission . . . to the Natural in general, which is under the auspices of the Celestial Internal. —e.

6142. 'Joseph bought all the ground of Egypt for **Pharaoh**' (ver.20)=that he appropriated to himself the whole natural mind where scientifics are, and placed it under the general auspices in the Natural. —e.

6145. 'The land was **Pharaoh's**' (id.)=that all things were subjected to the Natural which was under the auspices of the Internal.

6149. 'A part was assigned to the priests by **Pharaoh**' (ver.22)=that therefore it was ordained by the Natural, which was under the auspices of the Internal.

6150. 'Which **Pharaoh** gave them' (id.)=. . . according to ordination . . . in the Natural (which was) under the auspices of the Internal.

6153. 'I have bought you . . . and your ground for **Pharaoh**' (ver.23)=that he procured these things for himself, and subjected them to the General in the Natural, which was under the auspices of the Internal.

6156. 'Ye shall give the fifth part to **Pharaoh**' (ver.24)=remains, that these are for the General which is under the auspices of the Internal.

6163. 'We will be servants to **Pharaoh**' (ver.25)=that they abdicate what is their Own, and submit it to the Natural which is under the auspices of the Internal.

6236^e. By '**Pharaoh**' is represented the Natural, but not as to truths, but as to scientifics . . . into which truths can be initiated . . . which is represented by the coming of Jacob and his sons into Egypt.

6511. 'Joseph spake to the house of **Pharaoh**' (Gen. i.4)=the influx of the Internal into the natural mind.

6523. 'All the servants of **Pharaoh** went up with him' (ver.7)=that he adjoined himself to the scientifics of the Natural. (For) '**Pharaoh**'=the Natural in general.

6651. **Pharaoh**, who is here 'the king'=the Scientific in general . . . (here) the false Scientific, that is, the Scientific which is against the truths of the Church. Hence he is called 'a new king;' for he who was in the time of Joseph represented the Scientific which is in accord with the truths of the Church.

6661. 'They built store-cities for **Pharaoh**' (Ex.i.11)=doctrines from falsified truths in the Natural where are alienated scientifics.

6683. 'The midwives said to **Pharaoh**' (ver.19)=appereception concerning these scientific truths in the Natural. . . '**Pharaoh**'=false scientifics in general.

6692. '**Pharaoh** commanded all the people' (ver.22)=a general influx into the scientifics contrary to the truths of the Church. . . A *general* influx, because from **Pharaoh**, by whom is represented the Scientific in general.

6693⁴. '**Pharaoh**' (Ezek.xxix.)=the Natural where is the Scientific. Refs.

6729. 'The daughter of **Pharaoh** went down' (Ex.ii.5)=what is religious there. . . Here, what is religious from false scientifics, because she was the daughter of **Pharaoh**, by whom is here represented the false Scientific. (See also 6739. 6745. 6750.)

6771. '**Pharaoh** heard this word, and sought to kill Moses' (ver.15)=that the false Scientific, on appereceiving this, wanted to destroy the Truth . . .

6864. 'Go, I will send thee to **Pharaoh**' (Ex.iii.10)=the Holy proceeding . . . by which the infesting falsities would be dissipated. . . '**Pharaoh**'=falsity.

6867. 'Who am I that I should go unto **Pharaoh**?' (ver.11)=that he was not yet in such a state as to seem to himself able to go and remove the infesting falsities.

6907². These are the things which are represented by **Pharaoh**, in that he so often set himself in opposition; and the removal of such Spirits, and their detrusion into Hell, is represented by the destruction of **Pharaoh** and the Egyptians in the Sea Suph.

7031. 'Do (these portents) before **Pharaoh**' (Ex.iv.21)=against the infesting falsities.

7033. 'Say to **Pharaoh**' (ver.22)=exhortation (to) the falsity which is infesting the truths of the Church . . . 7090.

7094. '**Pharaoh** said' (Ex.v.2)=contrary thought . . . by those who are infesting.

7097³. '**Pharaoh**' represented those in the Hells who are in falsities, and infest those of the Spiritual Church; being mostly such as have said that faith alone saves, and yet have lived a life contrary to faith. (Their state in the Spiritual World des.). 7317.

7107. '**Pharaoh** said' (Ex.v.5)=the will of those who infest the truths of the Church. 7110.

7142. 'They cried to **Pharaoh**' (ver.15)=indignation displayed before those who were infesting.

7159. '**Pharaoh**'=falsity infesting. Refs. 7167.

7187. '**Pharaoh**'=those who infest by means of injected falsities. Refs. 7224.

7228. '**Pharaoh**,' when called also 'the king of Egypt,'=those who infest by mere falsities. 8142. 7237. 7243.

7268. 'I have given thee a god to **Pharaoh**' (Ex.vii.1)=the power of the Law Divine over those in falsities.

7272. 'I will harden **Pharaoh's** heart' (ver.3)=obstinaey from the evil of falsity.

7275. '**Pharaoh** will not listen to you' (ver.4)=that those in falsities will not receive.

7286. '**Pharaoh**'=those who are in falsities and infest. 7390. 7396. 7397. 7429.

7295. '**Pharaoh** and his servants'=those who infest by falsities.

7301. **Pharaoh**, of whom it is here said that he 'listened not' represents those who are in falsities and infest; and, so far as they infest, so far they are in evil from falsities; for infestation is from evil, and is effected through falsities.

7331. '**Pharaoh**'=those who infest by means of falsities. 7348.

1317. The house of Pharaoh = falsity; for, when Pharaoh represents falsity, so also does his house.

1318. The servants, and people, of Pharaoh = all things which are in the Natural . . . 7111. 7115.

1319. All and each who were in the land of Egypt are meant by 'Pharaoh, his people, and his servants'; thus falsities in all and each.

1320. This is why Pharaoh despoiled the soul of the Egyptians . . .

1321. Pharaoh (Ex. viii. 20) = those who infest by means of reasonings from mere falsities.

1322. Pharaoh (ver. 20) = those who are in evils, because they are now in a state of evil, after reasoning falsities have been taken away. 7135.

1323. This was represented by Pharaoh in that when Moses was present he humbled himself and made promises; but when Moses went off he humbled his heart.

1324. Pharaoh = those who infest in the other life those of the Spiritual Church. Eccl. 7545-7547-7550-7551 Eccl. 7552-7553

1325. As Pharaoh = the Natural in general, his servants = the angels in the natural mind. Ex.

1326. The servants of Pharaoh (Ex. ix.) = those of a lower sort who infest, and who are in evil.

1327. Pharaoh (Ex. ix. 1) = those who have infested; and here are being humbled. — 7136. 7137.

1328. Pharaoh = the primary ones who have infested, under whom the rest are subordinated.

1329. Pharaoh = the Scientific in general perverting the truths of the Church. Eccl. That the first-born of Pharaoh (ver. 5) = the fact of evil; consequently, a fact of the falsified truths of heaven.

1330. Pharaoh arose in that night, and all the servants and all the Egyptians (Ex. xii. 30) = that all and each of the damned, when they were let into heaven, misery from evil apprehended a warning and left the house of the Spiritual Church.

1331. Pharaoh = those who have infested by means of falsities. Eccl.

1332. In Pharaoh's sending the people away (Ex. xiii. 17) = when those who had infested were leaving those of the Spiritual Church.

1333. Pharaoh will say concerning the sons of Israel (Ex. xiv. 5) = the thoughts of those who are in temptation concerning the state of those of the Spiritual Church.

1334. Pharaoh = those in falsities from evil; or, what is the same, those in damnation. 5142. 5143.

1335. In Pharaoh, and in all his army (ver. 2) = the understanding in Hell of those who are in falsities from evil.

1336. Pharaoh = the falsities which are of separated facts; for those in hell separated from charity, and in the same state in a life of evil, cannot but be in falsities.

1337. The falsities which are here signified by Pharaoh, his army, and people . . . are chiefly the falsities of those who are in perverted facts. Ex.

1338. 'Pharaoh drew nigh' (ver. 10) = a grievous influx of falsity from evil.

1339. 'I will be glorified in Pharaoh . . .' (ver. 17) = . . . the effect of the dissipation of falsity . . . from the Divine good of the Lord's Human. Ex.

1340. 'The horses of Pharaoh . . .' (ver. 23) = sciences from a perverted Intellectual . . .

1341. 'The chariot of Pharaoh, and his army. He hath cast into the sea' (Ex. xv. 2) = the falsities from evil in special, and in general, of those who are of the Church, and are in a life of evil there: that at His presence they have cast themselves into Hell.

1342. 'Pharaoh and the Egyptians' = those in faith separated from charity and in a life of evil.

1343. 'He hath delivered me from the sword of Pharaoh' (Ex. xviii. 2) = deliverance from the falsity of those who have infested.

— 7138. Pharaoh = those who by means of falsities infest the upright in the other life. Eccl.

1344. 'All that Jehovah had done to Pharaoh and the Egyptians' (ver. 5) = . . . the power of the Lord's Divine Human against those who have been in falsities and have infested.

1345. 'Pharaoh king of Egypt' (Ezek. xxx.) = the scientific which pervert and destroy the truths and goods of faith. Eccl.

E. 381. 'Pharaoh king of Egypt' (Ezek. xxxi.) = the natural man. (= the Scientific which is of the natural man. — 7139. = the natural man and the Scientific there. 5138.

1346. 'Pharaoh and his army' (Ex. xv.) = those who are in falsities from evil.

1347. 'The house of Pharaoh' (Jer. xliii. 9) = the natural man as to the scientific there.

1348. 'So is Pharaoh king of Egypt to all who confide upon him' (Ezek. xxxi. 6) = that such is the natural man separate from the spiritual as to his scientific and derivative intelligence, and the reasoning from this.

1349. As Pharaoh king of Egypt (Ezek. xxxi.) = the Intellectual of the natural man, which is born and formed from scientific truths rationally seen, he is here called 'Ishtar' . . .

— 7140. Pharaoh = the like as 'Egypt,' namely, the natural man as to knowledge and the derivative intelligence.

— 7141. Pharaoh king of Egypt' (Ezek. xxix.) = the knowledge of the natural man and the derivative Own Intelligence. — 7142. = the natural and scientific man. 7143.

— 7144. Afterwards is described the natural man such as he is when separated from the spiritual, by Pharaoh, in that he made the sons of Israel to serve grievously . . .

1350. 'Pharaoh and the Egyptians' (Ex. ix.) = the natural man obscured by evils and falsities of every kind; and the affectionation of dominion of the natural man over the spiritual.

Pharisee. *Pharisaeus.*

Pharisaic. *Pharisaicus.*

A. 2354². Better did the Pharisees, who openly denied the Lord's Divine . . .

6403¹. 'The Pharisee' also, 'went down justified' (Luke xviii. 14) because he had done works by command.

Life 10⁶. This gold (which overlays filth) may be compared to pharisaic good.

P. 231⁴. Many of (this kind of profaners) are hypocrites and Pharisees . . .

T. 326. The internals, which are pharisaic, are the consciences . . .

345. Sixth. Hypocritical or pharisaic faith . . . 346².

D. 2387. The Pharisees who defended (the life after death) . . .

E. 746¹⁵. 'To abound over (the justice) of the Scribes and Pharisees' (Matt. v. 20) = that there must be internal life . . .

794². The works which 'the Pharisee' enumerated, were works from himself, and thence also meritorious.

939². It is pharisaic and hypocritical good. Ex.

Pharmacy. See **MEDICINE**-*pharmatus.*

Phenomenon. *Phaenomenon.*

M. 178². The cause of this rare phenomenon . . .

315. That phenomenon was above this house.

T. 335. In the Spiritual World such phenomena appear in the atmospheres . . .

508². They pass away like phenomena.

D. 249. Whatever is taught by the sciences concerning the natural causes of phenomena . . .

E. 719. If this phenomenon is not illustrated by the rational man . . .

Phicol. See under **ABIMELECH.**

Philadelphia. *Philadelphica.*

Philadelphian. *Philadelphiensis.*

R. 172. 'To the angel of the Church in Philadelphia write' (Rev. iii. 7) = to those, and concerning those, who are in truths from good from the Lord.

E. 90². The Philadelphian Church.

203. 'The Church in Philadelphia' = those of the Church who are in the faith of charity.

256². In the things written to the Churches in Philadelphia and Laodicea it has treated concerning faith according to life.

Philautie. *Philautia.*

A. 1326. From philautie, that is, the love of self, or the proprium, flow forth all evils.

Philippians. *Philippini.*

Ath. 160. Those who separate the Divine called 'the Father' from the Lord, and who set the Divine of the Father outside the Human of the Lord, are to be called Philippians, from Philip, who asked to see the Father . . .

Philistine. *Philistaeus.*

Philistia. *Philisthaea.*

See **ABIMELECH.**

A. 705¹. By 'the Philistines' are represented those who take up false principles, and reason thence concerning spiritual things, which 'inundate' man, as they did the Antediluvians.

1197. 'From whom went forth the Philistines-*Philistini*' (Gen. x. 14) = a nation thence, by which is signified the knowledge of the Knowledges of faith and charity.

—¹. In the Ancient Church all were called Philistines who spoke much concerning faith, and said that salvation is in faith, and yet had no life of faith. Therefore they were called 'the uncircumcised': that is, without charity. Ill. and Ex. 3022¹.

—². Such are everywhere signified by 'the Philistines' in the propheticals of the Word, and also in the historicals. Ill.

—³. As by 'the Philistines' were signified the Knowledges of faith, Abraham . . . sojourned there . . . and likewise Isaac . . .

—⁴. That 'the Philistines' = in general, the knowledge of the Knowledges of faith; and, in special, those who place faith and salvation in Knowledges alone. Ill.

1198. 'The Philistines' do not reason from natural knowledges concerning spiritual and celestial things . . . but they learn the Knowledges of faith and keep them in the memory with no other end than . . . to know them . . . As 'the Philistines' are such, they cannot but pervert the Knowledges of faith by reasonings from them, and thus form for themselves false doctrines; and therefore they . . . can with difficulty be regenerated, and receive charity. Ex.

1201. 'The Philistines' (Jer. xvii) = the knowledges of the Knowledges of faith and charity.

1238². Philistia a country of the Ancient Church. 2385.

1351⁴. 'Tyre, Sidon, and Philistia' = Knowledges.

2468². 'The Philistines' (Is. xl. 14) = those in the knowledge of the Knowledges of truth, and not in charity.

2504. By Philistia is signified the knowledge of the Knowledges of faith. 3410.

2726. 'Abraham sojourned in the land of the Philistines many days' (Gen. xxi. 34) = that the Lord adjoined to the doctrine of faith very many things from the knowledge of human Knowledges.

—¹. 'The land of the Philistines,' that is, Philistia, = the knowledge of Knowledges.

2851⁴. 'Philistia' (Is. xiv. 31) = the knowledge of the Knowledges of faith; or, what is the same, those in the knowledge of the same, but not in the goods of faith.

3355. 'The king of the Philistines' (Gen. xxvii. 1) = doctrinal things. . . (For 'the Philistines' = the knowledge of Knowledges, which is also that of doctrinal things. 3391.

3410. 'The Philistines envied Isaac' (Gen. xxvi. 14) = that those in the knowledge alone of Knowledges did not apprehend.

[A.] 3412. 'All the wells . . . the **Philistines** stopped up' (ver. 15) = that those in the knowledge of Knowledges did not want to know interior truths which are from the Divine, and thus obliterated them. 3420.

—². In the Ancient Church, and afterwards, those were called **Philistines** who studied life but little, but doctrine much, and who in process of time even rejected the things which are of life, and acknowledged for the essential of the Church the things which are of faith, which they separated from life; consequently, who made nothing of the doctrinals of charity . . . and instead of them vaunted the doctrinals of faith, and placed the whole of religion in these. Further des.

3419³. These doctrinals, of love to the Lord and of charity, . . . are rejected at this day . . . partly by those who are called '**Philistines**,' and also 'Egyptians.'

3427². Those in the knowledge alone of Knowledges, called '**Philistines**' . . . cannot but deny that there is an internal sense of the Word. Ex.

3459. In the good of truth are they who are here represented by . . . 'the **Philistines**;' namely, those who make faith the essential of the Church, and set it before charity. They who are such are in no other good than the good of truth. Ex.

3463. Such are the doctrinals of those called '**Philistines**' in a good sense; that is, those who are solely in the doctrinals of faith, and as to life are in good, but in the good of truth . . .

4763⁴. By 'the **Philistines**' who killed Saul, were represented those in faith separated. Refs. 9468⁴.

4855. 'The woman' Samson took from 'the daughters of the **Philistines**' = truth from non-good; thus truth obscured. . . For 'the **Philistines**' = those in the doctrinals of faith, and not in a life according to them.

8093. 'God led them not by the way of the land of the **Philistines**' (Ex. xiii. 17) = it was provided by the Divine that they should not pass to the truth of faith which is not from good.

— . In the historicals, where it treats of the wars between the sons of Israel and the **Philistines** . . . by 'the **Philistines**' are represented those in faith separated, or with whom the knowledge of the Knowledges of faith is the principal thing, but not a life according to it; consequently those who teach and believe that faith alone saves.

8096². As to the assaults by those who are in the truth of faith which is not from good, who are signified by 'the **Philistines**' . . . in the other life they infest the upright, and continually assault . . . charity . . . until they have been vastated; that is, deprived of all the knowledge of the Knowledges of faith . . . At this day such are very numerous. (Their position, etc., in the World of Spirits.) 8099².

8313. 'Pain caught hold of the inhabitants of **Philistia**' (Ex. xv. 14) = despair of enlarging dominion with those who are in faith separated from good.

— . They are distinguished from 'the Egyptians' in that they exclude the goods of charity, believing that man is saved by faith without them. (Their subsidiary doctrines enum.) These are 'the **Philistines**,' and they are called 'the uncircumcised,' from the evils of the love of self and the world, in which is their life.

—⁴. 'The **Philistines**' . . . in the other life constantly affect dominion, by fighting against others, and this so long as they are not yet devastated as to the knowledge of the Knowledges of faith.

9340. 'To the sea of the **Philistines**' (Ex. xxiii. 31) = extension . . . to the interior truths of faith . . . For by the land of **Philistia** is signified the knowledge of the interior things of faith . . . because the Ancient Church was there. Ill. —⁴.

—⁴. The **Philistines**, like all the nations of Canaan, represented both the goods and truths of the Church, and also evils and falsities . . .

—⁵. That 'the **Philistines**' = the interior truths of faith. Ill.

L. 65. The Church was . . . afterwards turned into **Philistia**. P. 264².

F. 49. That those who are in faith separated from charity are represented in the Word by the **Philistines**. Gen. art.

—^e. The other religiosity (into which every Church degenerates), which derives its origin from the conceit of Own intelligence, is meant in the Word by '**Philistia**.' At this day . . . to **Philistia** belong those who are in faith, and not in charity. 50, Ex.

50^e. As this religiosity, which is of faith separated from charity, continually wants to invade the Church, the **Philistines** remained in Canaan . . .

51. As 'the **Philistines**' represented those in faith separated from charity, they are called 'the uncircumcised,' by which are meant those devoid of spiritual love, and thence in natural love alone . . .

52. That those in faith separated from charity are represented by 'the **Philistines**.' Shown from the Word. 53.

P. 264³. **Philistia**, by which is meant faith separated from charity, would have profaned also the spiritual sense of the Word. Ex.

326¹². 'The **Philistines**' (who captured the ark) = those in faith separated from charity . . .

R. 812³. Until . . . the **Philistines**—who are those who profess faith alone—had been separated in the Spiritual World . . .

T. 200³. 'The **Philistines**' (in the spiritual sense of the Word) = faith without charity.

487⁴. '**Philistia**' (Is. xiv. 29) = the Church separated from charity.

E. 275¹⁸. 'The **Philistines**' (Ezek. xxv. 16) = those in the doctrine concerning faith alone.

315¹⁶. '**Philistia**' = truth without good, or faith without charity. 581⁸.

386³. Those who believe that the interior sight alone of the natural man is faith, and that by this they are . . . saved, denying that the good of charity effects anything . . . are meant by 'the **Philistines**;' and the congregation of them by '**Philistia**.'

406¹³. 'The **Philistines**' = those in faith alone, or in faith separated from charity.

433⁷. 'The **Philistines** towards the sea' (Is. xi. 14) = those who separate faith from charity, or from good life . . .

—¹⁴. 'The Philistines' (Joel iii.4)=those who have falsified the truths and goods of the Word.

518¹⁷. 'The sea of the Philistines,' where Tyre and Sidon were,=the Knowledges of truth and good from the sense of the letter.

700²⁰. The Philistines represented and thence signified those who make nothing of the good of love and of charity, and thence nothing of the good of life, by placing everything of religion in knowledge and Knowledge . . . Hence it is evident why the Philistines so often fought with the sons of Israel, and that now the Philistines conquered and now the sons of Israel. The Philistines conquered when the sons of Israel had receded from the statutes and precepts . . . and the sons of Israel conquered when they had lived according to them. Ill.

727²¹. 'Philistia' = the religion concerning faith separated from charity. 741².

817⁶. 'The Philistines,' in the Word, =faith separated from love . . .

— . All the wars which the sons of Israel waged with the Philistines represented the combats of the spiritual man with the natural man, and thence also the combats of truth conjoined with good with truth separated from good . . .

—⁷. As this religion is with all in the Churches who love to live a natural life, the Philistines were not subjugated in Canaan as were the rest of the nations . . .

— . The Philistines represented a religiosity, separated from spiritual good . . . Hence, whenever the sons of Israel fell away from the worship of Jehovah . . . they were delivered to . . . the Philistines. Ill. . . But, when they returned to the worship of Jehovah . . . the Philistines were conquered. Ill.

—⁸. 'Philistia' = the Church, or those in the Church, who are indeed in truths from . . . revelation, but still are in filthy loves.

—¹⁰. 'The daughters of the Philistines' = the affections of falsity.

1029¹⁸. Then, from being a Church, it becomes either Babylon, or Philistia . . . Philistia, with those who love the world above all things.

Coro. 34². 'The Philistines' = those not in charity, and thence not in truths.

Philosophy. *Philosophia.*

Philosopher. *Philosophus.*

Philosophical. *Philosophicus.*

Philosophically. *Philosophice.*

Philosophize. *Philosophare.*

A. 196². Philosophers . . . speak of the spirit by terms which they themselves do not know . . .

—³. All who reason from sensuous, scientific, and philosophical things . . .

233². Cannot be apprehended by the senses, knowledge, or philosophy.

1385^e. Had confused truth and good by scientific and philosophical things.

1626^e. Has extinguished spiritual ideas by the terms and definitions of human philosophy.

1911⁵. The more the Rational thinks from scientific which originate from . . . philosophical things . . .

1919^e. This is true, philosophically; but still the philosophers themselves . . . think differently.

2124. At this day they not only reason from the senses, but also, by a philosophy unknown to the ancients, concerning Divine arcana.

2492². Those who have wanted to penetrate Divine arcana . . . by philosophical things . . .

2568⁵. The more they consult . . . philosophical things . . .

— . But those who think from the affirmative can confirm themselves . . . by philosophical things.

2588⁷. If one is wise in philosophical things, he can confirm himself by this : . . .

4574³. As the word form savours of human philosophy . . .

4658². (Origin of the philosophics of Aristotle.)

— . The philosophics (of the schoolmen) are means of being insane . . .

—³. A little child speaks more philosophically . . . than he could describe in volumes.

—⁵. When they had lived as men, they had been delighted with ideas . . . but without philosophy.

4966. The scientifics which are now called philosophics, such as those of Aristotle, were unknown to the Ancients.

—⁴. The scientifics which . . . are properly called philosophics, rather withdraw the mind from knowing such things, because they can also be applied to confirm falsities; and also let the mind into darkness when truths are confirmed by them; because very many of them are bare words, by which the confirmations are made, which are apprehended by few, and concerning which even these few dispute.

5556^e. Many have become such from the confounding of good and truth by philosophical things . . .

6326. A philosopher more celebrated and sane, who died some years ago, with whom I spoke concerning degrees . . .

—^e. The philosopher confirmed it, and avowed that such things had been known to him . . . and that the world should apply philosophical things to such uses . . .

H. 353. By the sciences are meant philosophics, etc.

M. 130. The Ancients, [who were] after the Most Ancients, acknowledged for wisdom the wisdom of reason; and these were called philosophers.

182. Three novitiates, of whom . . . the third was a philosopher.

—⁸. The philosopher told like things about himself . . .

I. 1. Therefore the ancient philosophers and scholastics believed that influx from (the organs of the senses) was derived into the soul.

20. How, from being a philosopher I became a theologian . . .

[I. 20]⁴. What Christian theologian has not studied **philosophy** in the schools before he is inaugurated . . .

T. 79. There came some from the Christian world who . . . had been most celebrated **philosophers** . . .

695⁴. Excepting the **philosophers** . . .

Ad. 914. This understanding is not acquired through **philosophy** such as is this day in human minds; for this rather destroys all faith; but such as is **philosophy** in itself, which is true **philosophy** when it accords with the things in the Divine Word as do external things with internal, or as does nature in itself with Heaven . . . Such must be the **philosophy** of the human mind that by it is clearly seen what is spiritual and celestial; and such also exists, because it is such in itself . . .

2/1076. Hence, as soon as they consult any **philosophy**, they fall into the worship of nature . . . and thus faith is almost unamendable, unless all their **philosophy** is first shaken off . . .

2/1283. Who doubts more about spiritual and celestial things than those who study **philosophy** . . .

D. 226². Man imbibes from himself, and from the operations of his mind, **philosophical** scientifics . . .

—^e. (Thus) how poor and [good for] nothing is **philosophy** . . .

302^e. Those who live there are such . . . as are of sound reason, and do not extend the **philosophy** of the mind into heavenly things.

341^e. Therefore faith is destroyed by human **philosophy**.

591. How they **philosophize** on this Earth. Des.

609. That **philosophy** is worthless. Ex.

649. That human **philosophy** has disclosed many Truths . . .

650. Thus **philosophy** can be present when it is a servant.

676. [Conversation] with a celebrated **philosopher** concerning certain things in **philosophy**.

767. As to **philosophy**, every part of it has hitherto done nothing else than darken minds, and thus close the way to the view of interior things . . . for it stops short in mere terms . . . Rational **philosophy** so confines the ideas that the mind cleaves in mere particulars . . . so that in the other life, a **philosopher** who has indulged much in such things, is stupid . . .

866. That **philosophical** things so confine the human mind that at last it can see nothing.

1602. Concerning **philosophy**, useful and useless.

— . They represented a wild boar, with blood sprinkled on his back . . . because I have interspersed **philosophical** terms, or have formed ideas **philosophically**.

1603. But they were instructed that my **philosophics** are nothing else than certain ideas pronounced in simpler terms. Examp.

—². Thus it is a kind of **philosophical** speech, more concise than other speech . . . and, indeed, more clear . . .

1604. But the abuse is that **philosophers** remain in

terms . . . Thus an unlearned man has much more extended ideas, and sees what truth is better than a **philosopher**; for such a one remains in the mire, like a swine . . . and becomes a wild boar in the forests; for he ranges about . . . in Truths, which he tears to pieces and kills. 1605. 1606.

1607. By human **philosophy** or intelligence are also meant fables . . . and also the magic of the Egyptians.

2263. That the **philosophy** of men is only that of vocabularies.

2313. Concerning the **philosophy** of man: how it blinds minds.

2606. How base and worthless is the syllogistic **philosophy** . . .

2634. Natural knowledges and human **philosophy** not only obscure, but also completely . . . extinguish the light of spiritual Truths.

2637. Those who have been reduced into Falsity through **philosophy** . . .

3095. That **philosophical** Truths convince such more strongly . . .

3417. That **philosophers** who have taken up phantasies cannot believe . . .

3421. Whatever **philosophical** and scientific is with men, they turn into confirmations.

3479. When men reason from things **philosophical**, etc.

3703^e. From the confusion of truth and good by **philosophics** and scientifics . . .

3949. The **philosophy** (of Aristotle) has come forth from thought, (and not from terms to thought).

3950. The **philosophy** of such things is of no use, except for the sake of delight.

3952. Formerly they could think much better without **philosophy** . . .

4446. Aristotle formed his **philosophics** in the natural order . . .

4744. He had studied instrumental causes only, . . . as **philosophics**, etc.

D. Min. 4578. Some sciences completely destroy the faculty of thinking . . . as **philosophics**, when [a matter] is determined by a series of conclusions from definitions of terms . . .

4655. Concerning **philosophy** and freedom.

4657. (**Philosophics** included among the useful sciences.)

Phinehas. *Pinchasus*.

A. 1038⁴. By 'Phinehas' (Num. xxv. 12, 13) is meant the priesthood which was represented by him, which = love and the things of love.

7230^e. 'She bare him **Phinehas**' (Ex. vi. 25) = the derivation thence.

E. 502¹⁰. Mentioned.

Phlegm. *Phlegma, Dephlegma.*

Dephlegmate. *Dephlegmare.*

Dephlegmation. *Dephlegmatio.*

A. 5724². Those of them who correspond to the less

vital viscid phlegm, keep the thought intent on these anxieties.

D. 5496^e. In the light of Heaven [they appear] like phlegm, with very little interior life.

D. Wis. x. 6^a. The blood of the heart is dephlegmated in the lungs . . . The quality of the dephlegmation and nutrition of the blood in the lungs with the good, and with the evil. Ex.

Phlegm. *Pituita.*

Phlegmy. *Pituitosus.*

A. 5386. In the brains there are the ventricles and mammillary processes which carry off the phlegmy things there . . . To these correspond . . . tenacities of opinions, and scruples of conscience in things not necessary.

5718. Such relate to the gross phlegm of the brain . . .

D. 1267. There are those who relate to the phlegmy or viscid excretions . . .

1791. Concerning those who constitute the phlegm in the brain.—They are Spirits who, because they want to dominate, and alone rule man, excite among other Spirits enmities, and even combats, to insanities . . . 1792.

1793. These are they who constitute the phlegm of the brain, which is wont to obstruct the lamina cribrosa, so that the excrementitious humour of the brain stagnates, whence come dulnesses and the like insanities. Further des. 1794.

D. Love v. 3. (The second use of the wind-pipe is) to purge the lungs from viscous phlegm.

D. Wis. x. 3. The phlegmy matter in the nostrils and mouth is partly from (the defecation of the blood in the lungs).

Phoebus. *Phoebus.* T.822^e.

Phoenix. *Phoenix.* Coro.40.

Phthisis. *Phthisis.*

M. 253^e. Scorbutic phthisis . . . and also certain phthises, by which the body is consumed (causes of legitimate separation). 470.

D. 1812^e. From (these spurious Spirits) come phthises, etc. Ex.

Phut. See PUT.

Phylactery. *Phylacterium.*

E. 395¹¹. 'The phylacteries which they make broad' (Matt.xxiii.5)=goods in the external form; for they were upon the hands, (which)=deeds . . .

Physical. *Physicus.*

Physics. *Physice.*

A. 6057. All the arcana of . . . physics, etc. are inscribed on (the human body).

6322². They believed that influx is physical and not spiritual. Ex.

9110. Physical influx is contrary to order . . . thus

impossible. 9401². 9419^e. 10199². 10299³. W.166^e. I.1.19. T.695³. D.5686. E.1215^e.

H. 353. By the sciences are meant physics, etc.

T. 184. Demonstrate that three are one by various things in physics, etc.

665⁴. Among them were many skilled in the physical art.

696². (Argument) that influx is from nature, or physical.

D. 2299. Concerning those who want to enter into Divine mysteries by natural philosophy, or physical things—*physicalia*.

4744. He had studied instrumental causes only, . . . as physics, etc.

6071. See POLHEM, here.

D. Min. 4578. The useful sciences are physics, etc. 4657.

E. 739⁷. This order is called physical or natural influx, which is quite impossible in heavenly things.

Physician. *Medicus.*

Medics. *Medica.*

See MEDICINE.

A. 2661². 'The strong have no need of a physician' (Matt.ix.12). Ex. 8365^e.

6502. 'Physicians' = preservation from evils. (See MEDICINE, here.)

T. 665. One (of the four companies) consisted of physicians.

—⁴. Which, by physicians, is called ataxy.

D. Min. 4613. Takes up this persuasion (in regard to food) from some physician.

4657. (Medics included among the useful sciences.)

Pia Mater. *Pia Mater.*

A. 4047. Those who pertain to the province of the pia mater, (which) by emitted threads communicates with the cerebrum and cerebellum. Des. D.1727.

T. 213^e. Mentioned.

Picture. See under PAINT.

Piece. *Frustum.*

A. 2165. 'Accept a piece of bread' (Gen.xviii.5)=something celestial.

3812⁵. Occurs.

9391¹⁴. 'To be made into pieces' (Hos.viii.6)=to be dissipated. E.279⁹.

R. 463^e. In garments of rags.

J. (Post.) 219^e. A piece of bread is given them daily.

Piece. *Gleba.* A.382². M.232². T.339². D.Love. viii.

Piece. *Segmentum.*

A. 1862. 'It passed between the pieces' (Gen.xv.17)=it divided those who were of the Church . . . E.539³. 540⁷. 701²⁴.

[A.] 10048. 'Thou shalt cut the ram into pieces' (Ex. xxix.17) = that interior things are to be ordained distinctly. Ex. 10057.

Pierce. *Transfigere.*

R. 26. 'Him whom they have pierced' (Rev.i.7) = that those in the Church who are in falsities will see. 'To pierce' Jesus Christ = to destroy His Divine truth in the Word . . . and 'to pierce the side' of the Lord = to destroy by falsities Divine truth spiritual and natural, thus the Word in the spiritual and the natural sense . . . E.38.

Pierce. *Transfodere.*

L. 16⁶. That they 'pierced His side' = that they had completely extinguished all the truth and all the good of the Word.

Piety. *Pietas.*

Pious. *Pius.*

Piously. *Pie.*

Pietist. *Pietista.*

A. 9. In the third state, he, from the internal man, speaks piously and devoutly.

1110^e. Of those who have led a pious life, the Lord takes much care . . .

1679³. He who believes that piety of life is not possible without merit being placed in works . . . extinguishes with himself all piety of life, and gives himself up to cupidities . . .

3147². In misfortunes . . . the man begins to think piously . . . and also to exercise the works of piety . . .

3688⁴. As in what is good and pious the Lord is present . . .

3769³. They may indeed read the Word . . . from piety . . .

8252. With the man of the Church there must be the life of piety and the life of charity. They must be conjoined. The life of piety without the life of charity is conducive to nothing; but the former with the latter to all things. H.360². 535³.

8253. The life of piety is to think piously and to speak piously, to pray much, to behave humbly then, to frequent places of worship, and then to hearken devoutly to the preachings, and to approach the Sacrament of the Supper frequently every year, and so with all the other things of worship according to the ordinances of the Church. N.124.

8254. The life of piety without the life of charity is to want to consult for one's self alone . . . But the life of piety with the life of charity is to want to consult for one's self for the sake of the neighbour . . .

8256. Hence the life of piety does not remain with man to eternity, except in so far as it accords with the life of charity.

8762^e. Hence those who think about eternal salvation place it in a life of piety . . .

10177⁵. What is holy and pious, but is not from love, is indeed heard, but is not gratefully received. Ex.

H. 535^e. A life of piety abstracted from a life of charity is difficult, and leads away from Heaven . . .

N. 123. Concerning piety. Chapter.

— . Piety without charity . . . does not make spiritual life; but piety from charity.

124. Divine worship consists . . . secondarily in (a life of piety). E.325⁶.

— . He who leads a life of piety (only), does not worship God. Ex.

125. External holiness is like such piety . . .

126. To be continually in pious meditation . . . and reading pious books . . . is not to renounce the world. Ex.

128. (Thus) a life of piety avails and is accepted by the Lord, in proportion as a life of charity is conjoined with it . . .

Life 9. He reads . . . books of piety, etc., and does not know whether he does these things from himself, or from God. Ex.

25. That if man thinks and speaks pious things, and does not shun evils as sins, the pious things are not pious. Ex.

—^e. The exercises of his piety are either merely a matter of habit, or are meritorious, or hypocritical. Enum.

30. The Word teaches that in proportion as man has not been purified from evils . . . his pious things are not pious. Ill.

P. 231⁴. The fourth kind of profanation is [committed] by those who speak pious and holy things . . . and yet at heart do not believe and love them. Ex. E.1061². 1062³.

M. 405. Love them on account of their actual piety, or piety of life . . . —².

T. 34². If man (then) worships God with actual piety, he becomes an image of God . . .

—³. But if he does not worship Him with actual piety, he puts off the image of God . . .

120. Even those who have been devoted to piety are perverted by them.

459⁴. He said, Piety inspired by piteousness is charity. Ex. . . My boat is piety; and besides, piety is useful for all things.

535^e. All pious men . . . will assent to this . . . but few will act accordingly.

568³. You have followed the pursuits of piety; but have you ever examined your internal man . . .

D. 1013. (The Spirits of the gall-bladder) are such as in life utterly despise what is pious . . .

3206. Sirens who by an appearance of piety enter into the minds of others . . .

3294. From misfortunes they have exhibited themselves as pious . . . But they are distinguished by the Angels in every state of piety.

4615. (Those who affect the tongue with pain) are such as . . . have simulated piety in every manner . . .

4740². As he has been among the pietists . . .

4855^e. Such are those in a life of piety, and not in one of charity.

4908. Some of these have been revengeful . . . but still have exercised piety.

5070⁵. See LAST JUDGMENT, here. 5342. 5377. 5378. 5392. 5768.

5135. He said he could not go bowed, like those in such piety. He was told that such piety does not make Heaven . . .

5939. Those who adore piously in places of worship; and, then, think solely about God, and nothing as to the life, correspond to adultery with a sister.²

5948³. Very many who had led a life of piety . . . but, as they had not loved any use, they were cast out . . . —⁴.

6038. See DEVOTION, here.

D. Min. 4612. He who adopts the principle that piety and the goods of charity effect nothing . . .

4660. They are modest and pious, but study self essentially . . .

E. 325⁴. Those who place all Divine worship in oral piety, and not in actual piety, greatly err. Ex. Actual piety is to act from what is sincere and right, and just and fair, in every work . . .

— (This) is external piety, (Des.) and is not piety, but hypocrisy, habit, or what is persuasive . . .

—⁵. Heaven is insinuated into the actual piety of man, and not into oral or external piety separated therefrom . . .

— When it was perceived . . . that their external piety did not proceed from actual piety . . . they were cast down.

803³. Their pious things are not pious things . . .

D. Wis. xi. 5. (These) are the uses of external charity, which charity is called piety.

De Conj. 97. Those who seduce by a show of piety . . . 98.

Inv. 20. A pious and good man receives both (Heaven and the world) . . .

Pig. *Porcus.*

See SWINE.

A. 1742³. See AVARICE, here.

R. 727². 'Cast not your pearls before swine' (Matt. vii.6). 'Swine'=those who love worldly riches only, and not spiritual riches, which are the Knowledges of good and truth from the Word.

M. 500. Afar off, adulterers appear like pigs rolling themselves in ordure. 521⁴.

—^e. They descended dancing, and, like pigs, immersed themselves in unclean things.

T. 514^e. No more than young pigs lying in the mud . . . are sensible of the stench.

614³. (The removal of sins) may be compared to the demons sent into the swine, which afterwards immersed themselves in the sea, (which) here=Hell.

642. Like a pearl fastened to the nostrils of a pig.

D. 3450^e. The quality (of those who have communion of wives) was shown by pigs in the light: thus they are filthy pigs.

4764. (Charles xii.) was sent into a very squalid Hell where there are pigs.

D. Min. 4566. He said he could thus lead man; but was told that he leads swine and pigs. . . He was sent into a pig that he might rule him—that is to say, into a pig into which had been turned one who had polluted himself with the obscenities of adulteries—and he became similar.

E. 659⁶. The reason the demons were cast into the swine, was that when they had lived in the world they had been in sordid avarice; for such avarice corresponds to swine . . .

1044⁴. 'Swine'=filthy loves, such as are in the Hells of adulterers. As these are in the infernal marriage . . . they utterly reject the Knowledges of goods and truths, and treat with ignominy . . . and therefore it is said, "Cast not your pearls before swine, lest they trample them with their feet, and turn and rend you" . . .

1200³. In the Hells are seen pigs, etc.

Pigeon. See DOVE—*columba*.

Pigmy. *Pygmeus.* R.424.

Pi-hahiroth. *Pichiroth.*

A. 8130. 'They encamped before Pi-hahiroth . . .' (Ex.xiv.2)=the beginning of the state of undergoing temptations. 8157.

Pilate. *Pilatus.*

R. 20^e. Pilate's question. 'What is truth?' Ex. D.3537. E.31³. 635^e.

Pile. *Rogus.*

E. 578⁴. 'The pile thereof' (Is.xxx.33)=the evils (of the direful and fierce love of destroying all the truths and goods of the Church).

Pillage. *Direptio, Diripere.* A.1488². H.530².

Pillar. See COLUMN, and STATUE.

Pillow. *Pulvinar.* (*Pulvillus.* E.750⁵.)

See under NECK.

T. 511^e. Poisonous herbs stuffed into the pillows.

D. 3957. When I laid my right ear on the pillow, they were heard in the pillow.

6072. Idleness is the devil's pillow. E.831⁵. D.Wis. xi.4. C.168.

Pillows. *Capitalia.*

A. 3965. 'He put it for his pillows—*sub capitalia sua*' (Gen.xxviii.11)=most general communication with the Divine; (for) 'a pillow—*sub capitalium seu cervicalium*'=communication with external things; thus communication most general. E.375¹⁰.

Pilot. See under CAPTAIN, and GOVERN—*gubernare.*

Pimp. *Leno.* M.376.

Pimple. *Papula.*

See PUSTULE.

A. 7524³. The signification of a pimple. Ad.3/5570. 5573. 5576.

Pindus. *Pindus.*

De Verbo 7³. The hill beneath the mountain, which was Pindus, =the Heaven below the higher one.

Pine. *Pinus.*

See PITCH-PINE.

R. 936^e. The leaves of the pine, etc., =rational truths from sensuous light.

Pineal gland. *Glandula pinealis.* M.315⁴.

Pinnacle. *Pinna.*

A. 1691^e. The Lord led by the devil upon a high mountain, and upon a **pinnacle** of the temple=into combats of temptations the most extreme of all . . .

D. 1376. Only some of the **tip** (of the nose).

Pipe. See TUBE.

Pipe. *Fistula.*

See under FLUTE.

A. 8337⁴. 'Tabrets and pipes' (Ezek.xxviii.13)=the affections (of good and truth), and the joys of these [affections].

M. 86^e. The various instruments of sound; as pipes, flutes, etc., sound from a like blowing . . . according to their forms.

T. 452^e. The sound of their speech is like that of a bird-catcher's pipe.

E. 323^e. 'The pipe,' etc.(Is.v.12), in the opposite sense, here = exultations and gloryings from the falsities of evil.

Pirate. *Pirata.*

Piratical. *Piraticus.*

A. 5387. He had been addicted to **piratical** practices. —². (The character and correspondence of a pirate.)

P. 199. So a pirate, when he sees vessels.

M. 511. They are like robbers and **pirates** . . .

T. 148. Like **pirates**, who on land are men; but at sea are crocodiles.

317. To act the **pirate** in time of peace.

380⁴. Like **pirates** who hang out the flag of a kingdom at peace; but when a ship approaches . . . hoist a **piratical** flag . . .

D. 2953. Concerning **pirates**, or sea robbers. Ex.

C. 170. They hold no share with **pirates**.

Pisgah. *Pisgah.* E.435⁶.

Pison. *Pischon.*

A. 110. The first river, or 'Pison' (Gen.ii.11)=the intelligence of faith from love. See 130.

Pit. *Fovea.*

See under WELL-*puteus*.

A. 2455³. 'A pit of salt' (Zeph.ii.9)=truth vastated.

2702³. Doctrine in which there is no truth is called 'a pit,' or 'well,' in which there is no water. Ill.

3703³. The Lord is called 'a pit' (Is.li.1) as to Divine truth.

4503⁶. Those 'in the pit' (Ps.lxxxviii.4). Ex.

4728. 'Let us put him in one of the pits' (Gen.xxxvii.20)=among falsities. The reason 'pits'=falsities, is that men who have been in principles of falsity are kept for some time after death beneath the Lower Earth, until falsities have been removed from them . . . The places there are called 'pits' . . . Beneath the Lower Earth are the places of vastation which are called 'pits.' 4743.

—². 'The pit'=the falsity which is to be vastated.

—³. 'Those who go down to the pit'=those who are let into vastation . . .

—⁶. That 'the pit'=the vastation of falsity; and, in the abstract sense, falsity. Ill.

4757. 'They drew up Joseph out of the pit' (ver.28)=aid, that he should not be among falsities.

4761. 'Reuben returned unto the pit' (ver.29)=that the faith of the Church came to look at the falsities which are of separated faith. 4762.

5037⁵. 'To send forth the bound out of the pit' (Zech.ix.11)=those who are in vastation, and who are in temptation.

5038^e. The places where the bound of the king were, were called **pits**. Ill.

5138. 'That they should put me into the pit' (Gen.xl.15)=rejection among falsities.

5246. 'They hastened him out of the pit' (Gen.xli.14)=the hasty rejection of such things as impeded, from the state of temptation . . . 'A pit'=a state of vastation, and also of temptation. 5249.

6854². The spiritual were kept in the Lower Earth, in the places there which in the Word are called 'pits.'

7950. 'The captive in the house of the pit' (Ex.xii.29)=him who is in the corporeal Sensuous; thus in mere thick darkness concerning truths and goods, because not even in the faculty of perceiving . . .

9084. 'If a man shall open a pit' (Ex.xxi.33)=if any-one shall receive falsity from another.

9085. 'Or if a man shall dig a pit, [and not cover it]' (id.)=or if he himself shall invent what is false.

9086. 'To fall into a pit' (id.), when predicated of good and truth in the Natural, =to pervert. Ex. and Ill.

—². As 'a pit'=falsity, the Lord said, when He had spoken about the falsities of the Church: 'When the blind leads the blind, both fall into the pit' (Matt.xv.14). 'To fall into the pit'=to pervert truth. 537⁸.

9087. 'The lord of the pit shall repay' (Ex.xxi.34)=that he with whom is the falsity shall amend. E.537⁷.

9348⁴. 'The pit in which he was taken by the nations' (Ezek.xix.4,8)=the falsity of evil.

9396^e. 'The bound in the pit' (Zech.ix.11)=those of the Spiritual Church [who] were saved by the Advent of the Lord into the world. It is said 'a pit where there is no water,' because 'water'=truth. R.884^e.

10409^e. When they are being devastated they are

cast into a pit with a wide bottom, where there is thick darkness . . .

10570⁵. 'Pits' (Jer.xiv.3)=where truths are; thus doctrine.

D. 228². (On the state of the damned, or) 'bound, in the pit;' and that 'the pit'=Hell.

243. Those rising up were the bound from the pit.

244. The liberation of the bound from the pit is like childbirth, when the fetus comes to the mouth of the womb. Ex. 261.

259. That very many of the bound in the pit are ascending . . . Ex.

272. God Messiah alone sets loose the miserable ones from the pit . . .

297. Those who are [elevated] from the Lower Earth, or pit, into . . . Heaven. Ex.

424. The Gospel is preached to those only who are to be let out of the pit . . .

1551. See whether the reading is *fovea* [or *putcus*].

4897. In the Hells there are . . . pits as of wells, into which they descend.

E. 177⁷. 'Pit,' and 'fountain'=the Word as to truth.

328¹³. 'To redeem from the pit'=to deliver from damnation.

329¹⁷. 'A pit in which is no water'=where there is no truth. (=doctrinals in which are no truths. 537¹¹.) 644¹¹.

—'. 'The bound in the pit'=those in falsities from ignorance, and yet in the desire to know truths.

372^e. 'Pits'=the things which contain; which are doctrinals from the Word and the Word itself, in which they no longer see truths.

411⁶. 'Pit'=the Word.

—'. 'To be dug out of the pit' (Is.li.1)=to be regenerated from . . . Divine goods. Ex.

—²³. 'Pit'=the Word where are truths.

419⁷. 'Pits'=falsities of evil.

455¹⁶. 'Pits'=falsities.

483⁸. 'Broken cisterns' (Jer.ii.13)=doctrinals which do not cohere . . .

537¹². 'The bound in the pit in which is no water'=those in falsities from ignorance. 'The pit'=doctrine not of truth; and also=the Lower Earth where those who were in falsities from ignorance were detained until the Advent of the Lord.

—¹³. 'Broken cisterns which do not hold waters'=doctrinals from Own Intelligence, which, being from proprium, are false.

—¹⁴. 'A land of a pit and of dense shade' (Jer.ii.6)=a state of ignorance of truth and of the derivative falsity.

—¹⁵. Deliverance from falsities of ignorance is signified by 'he shall not die in the pit' (Is.li.14).

—¹⁶. 'Pit'=infernal falsity; the like as 'well.'

—¹⁷. 'The pit into which Jeremiah was let down' (Jer.xxxviii.)=the truth of doctrine falsified . . .

—^e. (Thus) 'well,' and 'pit,'=the Word, and the truth of doctrine; and, in the opposite sense, the Word

falsified, and the falsity of doctrine thence. In some places also the like is signified by 'well' and 'pit' as by 'fountain.' Ref.

654⁵⁶. 'Pit'=where are those who are in falsities of doctrine.

659⁴. 'Pit'=the Hell where such dead scientifics reign . . .

—⁷. 'With those who descend to the pit' (Ps. lxxxviii.4)=as if in Hell.

—'. 'Thou hast put me in the pit of lower things' (ver.6)=in the places of Hell where such are.

—¹⁵. Those who were kept in the places called 'pits.' Tr.

—²⁰. 'Went down to the stones of the pit' (Is.xiv.19)=to the Hell where are falsities of evil.

666⁵. 'The pit of devastation' (Ps.xl.2)=falsity of doctrine.

684³². 'Pits'=falsities of doctrine.

721¹¹. 'The Lord as to . . . the doctrine of truth is meant by 'the pit out of which they have been dug.'

730³⁸. 'A land of solitude and of a pit' (Jer.ii.6)=a state of temptations as to the evils and falsities which emerge.

1029¹³. 'The sides of the pit' are places in Hell where there are mere falsities of evil.

Pitch. *Pix.*

Pitch-Black. *Piceus.*

A. 643. 'Pitch'=direful phantasies.

1299^e. 'Pitch and sulphur'=falsities and evils of cupidities. 6724.

1861⁴. 'Burning pitch' (Is.xxxiv.9)=direful cupidities. (=dense and direful falsities. 2446²).

6724. See BITUMEN, here.

M. 380². Built of pitch-black stones. T.35².

D. 3210^e. He was pitch-black . . .

E. 304⁷. 'Burning pitch'=all evil springing from the love of self . . .

578⁵. 'The streams shall be turned into 'pitch' (Is. lxxxiv.9)=the Hell into which will be cast those who are in the falsities of evil. The evil of infernal love and its penalty is signified by 'burning pitch not extinguished night or day.'

Pitch-pine. *Taeda.*

A. 2162¹¹. 'The fir, pitch-pine, and box'=celestial natural things; thus the things which are externals of worship. (=natural goods and truths which correspond. 9406².) E.375³³.

M. 460^e. The torch of the love of the sex . . .

T. 619⁴. Extinguishes the conjugal torches . . .

E. 730²⁴. 'To set in the solitude the fir, pitch-pine, and box' (Is.xli.19)=natural truths, which are scientifics and Knowledges, with their understanding. . . 'The pitch-pine'=lower natural truth.

Pithom. *Pithom.*

A. 6662. 'Pithom and Raamses' (Ex.i.11)=the quality of the doctrines from truths falsified.

Pity. See under COMPASSION.

Place. *Locus.*

See under SITUATION and SPACE.

A. 699. To be let down into Hell is not to be transferred from **place** to **place** . . . 1268.

831². They can speak as if in another **place** . . . And as if in many **places** at the same time. 1380.

1008². When the idea of a **place** occurs, (all things done there come forth).

1273. Concerning . . . **place** and distance there. Gen. art. 1376.

—^e. The changes of **place** were nothing but changes of state, my body remaining in the same **place**.

1274². Distance of **place** has no effect there.

1275. Change of **place** and distance is only an appearance, according to the state . . .

1277. It matters not that many are together in one **place** on Earth . . .

1376. The idea of **place** and distance with Spirits is not anything real, but appears as if it were. It is nothing but the states of their thought and affection which are thus varied . . .

—². Change of **place** is only an appearance, and a fallacy of sense. For there are two species of changes of **place** there; one . . . when it is said that all Spirits . . . constantly keep their own **place** in the Grand Man—which is an appearance. The other is, that Spirits appear in a **place** when they are not there; which is a fallacy. 1380^e.

1377. That **place**, change of **place**, and distance, are an appearance (there), is evident from the fact that all Spirits . . . appear constantly in their own **places**, and never change their **places**, except when their state is changed; and, as it is changed, so are the **places** and distances with them varied. But as everyone has a general state, which reigns . . . after these changes, they return to their own situation.

1378. Spirits, as to the organics which constitute their bodies, are not in the **place** where they are seen. Ex.

1379. They appear in the World of Spirits as changes of **place**; but in Heaven, as changes of state.

1380. That **place**, and change of **place** . . . are also a fallacy. Shown.

1381. Those not yet in their permanent situation are carried to various **places**. Ex.

1463. Whenever translation from **place** to **place** occurs in the Word, the Angels (think) of nothing but such a change of state . . .

1556. 'Unto the **place**' (Gen. xiii. 3). Ex.

1582. 'Right and left' refers to no fixed **place**. Ex.

1604. '**Place**'=state. 2262. 2288. 2393. 2395. 2401. 2456. 2553. 2562. 2786. 2790. 2810. 2836. 3143. 3355². 3692. 3696. 3719. 3729. 3831. 3842. 3973. 4217. 4237. 4310. 4392. 4578. 4580. 4583. 4889. 5038. 5086. 8587. 9011. 9422. 10580. E. 304⁵.

1691⁵. **Place** has nothing to do with being in the Hells; but state.

1882. To be 'carried by the Spirit into another **place**.' Ex. 1884. H. 441. R. 36, Ex.

2760. Pref. (The internal sense is to be searched out in other **places**.)

2775. The **place** and state of temptation. Sig.

2909. The **places** in Canaan were variously representative. 9340². 10559⁴. W. H. 12.

3115. '**Room**' (Gen. xxiv. 25)=state.

3387³. In Heaven there is no idea of **place**, thus none of distance, but instead of them ideas of state. Ex. and III.

3436. (Dark **places** in the Word are understood by a wise reader from other **places**.)

3652³. '**Standing in the holy place**' (Matt. xxiv. 15)=vastation as to all things of good and truth. '**The holy place**'=a state of love and faith.

3686³. Origin of the representatives of **places**. 4447².

3716. '**Jehovah is in this place**' (Gen. xxviii. 16)=that the Divine is in this state.

4210². No **place**, nor time, in what is interior.

4242. Truth and good in the first or second **place**. Ex. 4243. 4245. 4247². 4248. 4249. 4250. 4256. 4269. 6217. 6267. 6269². 6271. 6287. 6294.

4298. (Method of naming **places** formerly.)

4728. (**Places** in the Spiritual World.)

4882². Progressions from **place** to **place** (there) are changes and progressions of the state of life.

5387². A Spirit who varied his **place** . . .

5605². These changes (of state) appear exactly like progressions from **place** to **place**. Ex.

6342. Faith, which is apparently in the first **place**. Sig.

6389. Are in the lowest **place** in His Kingdom.

6809. (Things associated with **places** in the memory.) Ex.

6845. '**The place** on which thou standest' (Ex. iii. 5)=the state in which he still is.

6858. '**To the place** of the Canaanite and the Hittite' (ver. 8)=the region occupied by evils from falsities.

—². As soon as any **place** is left by good Spirits, it is occupied by evil ones . . .

7111². These emissaries appear in their own fixed **places** in the World of Spirits; and from the **places** themselves where they appear it may be Known from what Hell they are. Enum.

7233³. Results from many **places** in the sense of the letter . . .

7236. Their **place** in the Grand Man is allotted according to the quality of their good.

7246^e. The state of life presents every appearance of **place** and state.

7337³. The state of affection and thought make the idea of **place** and distance (there).

7358. The **places** of the planets are constant in the idea of Spirits . . .

7418. The **places** where evil Spirits are. Des.

8103. Changes of state are signified by journeys from one **place** to another.

8325. It is states of truth and good, (or) of falsity and evil, which are represented by . . . distances and **places** (there). Refs.

8328. 'In a **place** for Thee to dwell' (Ex.xv.17)= . . . a state of good from the Divine; because Heaven is meant.

8367. All the **places** to which the Israelites came= the state and quality of the Thing treated of.

8722. 'To come to a **place**'=to the state to which they shall be led.

8938. In the internal sense, '**place**' is not meant, but every man with whom are faith and charity; for '**place**' =state.

9210². As non-essentials; thus in the lowest **place**.
— . Regard themselves . . . in the first **place**.

9261². Those who appear in one **place** are in a like state of affection and thought . . .

9305. 'To bring thee to the **place** which I have prepared' (Ex.xxiii.20)=introduction into Heaven according to the good of love and of faith.
—^e. **Place** (there) corresponds to the state of life; and therefore the **place** (there) appears according to the state of life; and, in itself, is the state. Refs.

10734. A Spirit is brought from **place** to **place** no otherwise than by changes of the state of his interiors; which changes appear to him as if they were moving from one **place** to another. Examp.

H. 41. The Angels of each Heaven are not in one **place** together . . .

149. From the form of Heaven everyone knows his own **place**.

191. The Angels have no idea of **place** and space. Ex.

195. When anyone is progressing from one **place** to another (there) . . . he arrives more quickly when he longs to do so, and less quickly when he does not long . . .

197. Hence it is that by **places** and spaces, in the Word, are signified such things as are of state. Enum.

422. The World of Spirits is a **place** intermediate . . . 428, Ex.

J. 32². When a Spirit is in such a state, he appears in many other **places**, and everywhere as if present in the body; but this is only an appearance; and therefore as soon as he is brought into his reigning love, he vanishes . . . and is with his own in the Society to which he is attached.

48². Therefore everyone is Known (there) from the quarter and **place** where he dwells . . . In like manner when they go from **place** to **place**. Ex.

W. H. 3. A **place** (there) called the Assembly of the Intelligent . . .

L. 2². The names of persons and **places** (in the Word) =something of the Lord; and thence something of Heaven and the Church from Him; or something opposite.

S. 102^o. In our Word, many names of **places** are retained (from) the ancient Word.

W. 13. Everyone is allotted a **place** (there) according to his idea of God as a Man. T.110². 163. E.957⁴.

285². Spirits and Angels appear in the **place** where their thought is . . .

P. 67^e. Thus everyone . . . is prepared for his **place** in Heaven. 68.

69. But (such a man) is prepared for his **place** in Hell. Ex.

— . This **place** is opposite to a certain **place** in Heaven.

164². From these things everyone is allotted his **place** in the Lord; thus in Heaven, according to the quality of the conjunction . . . with Him.

—⁴. Everyone is initiated into his **place** by the Lord according to his life.

203. The **place** of everyone is foreseen, and at the same time provided. R.262.

333². The Lord provides their **places** for the evil by permitting and withdrawing; and He provides their **places** for the good by leading.

338⁴. No one can sit in another's chamber except in his own **place**; in any other he becomes imbecile and dumb. Everyone knows his own **place** when he enters the chamber. In like manner in the temples; and in meetings. M.23. D.5972. 6056^e.

R. 336. 'To be moved out of their **places**' (Rev.vi.14) =to recede.

547. 'A **place** prepared by God' (Rev.xii.6)=the state of that Church then. Ex. E.731.

549. 'Their **place** was found no more in Heaven' (ver. 8)=that they were sundered from their conjunction with Heaven, and cast down. See E.736.

—². They are (then) relegated to their **places** (in Hell), everyone according to his own evil and falsity.

707. '**Place**'=the state of a Thing.

906². Everyone after death comes into his own **place**.

961⁴. The Divine Esse is not in **place**; but with those and in those who are in **place** . . .

M. 10². (The idea of Heaven as a mere **place**. Des.)

—⁷. There are **places** (there) as (here) . . . But still **place** there is not **place**; but is an appearance of **place** according to the state of love and wisdom.

500⁴. There are three **places** . . . where such things are explored. Des.

530². After death his journeyings are collected into one, and a **place** is assigned him accordingly . . .

T. 476. Every man, from infancy to old age, is changing his **places** or situations in that World. Des. —².

D. 1702. Spirits change **places** according to the change in them . . .

1985. That **place** or situation where Spirits appear is only an appearance. Ex.

— . Yet they were all in one **place**; (and) myriads can appear in the same **place**, when not one of them is there . . .

[D.] 1986. No Angel or Spirit was for a moment out of his place . . .

2319. That a multitude of men who are . . . in one place on earth may be widely separated (there). Ex. 2651, Ex.

2333. For they must be in some place.

2336. They also change places . . .

2337. Such changes of places are fallacies . . .

2338. If they were really all there, one would be inside another ; thus entirely in one place.

2366. That Spirits are in place. Ex.

2982. Besides [the fact that] a Spirit is in one place, everyone can be in another sphere ; for conjunction by places effects nothing . . .

3116. Spirits are not only seen in certain fixed places ; but their bodies [are also seen] in a fixed position. Ex.

3405. They then seemed not to be in their own place . . . They were no longer heard in their own place.

3605. Concerning the idea of place.—I observed that whenever I heard anything, I conceived the idea of a place . . .

— . When I have been long in one place, I can command my ideas better there . . . For the Spirits want to have the idea of place joined . . . I noticed, further, that one place has an advantage over another on account of the vicinity of the Spirits who seem to themselves to haunt it ; and also on account of the men who are near and in the house. 3608.

3608. That the ideas of Spirits are attached to place, and to the things which are in the place. Ex.

3644. The Spirits began to doubt whether it is a fallacy, or an appearance, that Spirits appear at the right, left, etc. ; supposing that such is their genuine place. But . . . it is thought which conjoins. Examps.

—². Places are allotted (there) according to the nature and disposition ; and therefore when the thought is perverted . . . he appears to himself to be elsewhere, which is a fallacy ; but when the place is constant to them, it is an appearance.

3857. The Spirits do not know but that they are in the place of which one is thinking . . . They are then without the reflection of place . . . (But when they are) Subjects, they have the reflection which the man has ; as that of place, persons, etc.

3942. As changes of places come from changes of Societies ; and phantasies and ideas cause them to be changed as to places . . .

4086. Although evil Spirits appear in other places, as overhead, this is a mere phantasy, and they are really in Hell.

4087. Unless the Societies were in Divine order . . . a Spirit could not possibly move himself from place to place . . . To be moved from place to place, which is translation and progression, is an appearance and a fallacy ; but it is circumstanced according to the variations of the idea or phantasy ; thus of the corresponding Societies which are inflowing . . . Hence appear the changes of place . . .

4403. That every place (there) is a change of state. Ex. 4652^e.

4716². When a Spirit comes into another place, he does not know where he was before . . .

5125. Heaven is not a place, but a state of life. Ex.

5162. The World of Spirits is not a fixed place . . . but is the state in which they are . . .

5312. All such know how to expatiate as to the thoughts, (and) thus to appear in many places.

5363. All the places (there) are appearances of Divine truth in ultimates.

5789a. Everyone (there), wherever he appears, is really in that place where is his reigning love . . .

6058. Every Spirit at last comes into that place (where) he is as it were in his own centre. Ex.

D. Min. 4554. The ideas of places also are presented simultaneously . . .

E. 50. All by whom the Word was being written were brought to the places which had the [required] signification.

543¹⁰. 'Their place is not known' (Nahum iii. 17) = that no (truth and good) are left.

606. 'The place of the Lord's feet' (Is. lx. 13) = all things of Heaven and the Church ; and, in a particular sense, the Church.

625⁴. The idea of place limits and bounds the thoughts . . . Angelic thought is devoid of places, etc.

654⁶⁶. 'Ye shall see this place no more' (Jer. xlii. 18) = that not anything of the Church shall be with them any longer.

731². The reason 'place' = state, is that spaces, places, and distances (there) are, in their origin, states of life. They appear exactly as in this world ; but differ in this : that the quality of everyone is known from the place where he dwells . . . Thus is it in general as to the places of all according to the quarters ; in particular as to their places in the Societies ; and in the singular as to their places in the houses ; nay, in the chambers. Hence it is evident that the place and the quality of the state make a one . . .

—^e. 'Through dry places seeking rest' = a state of evil and falsity which are of his life.

Inv. 11. The Lord is in place ; but not by means of place . . .

Plague. *Lues.* T. 324^e. D. 1787.

Plague. *Plaga.*

A. 730. Plagues = vastations.

1487. 'To be smitten with plagues' (Gen. xii. 17) = to be destroyed.

2781³. 'Plague of horse, mule, camel, and ass' (Zech. xiv. 15) = intellectual things affected with plagues. 3048⁷.

3147¹⁰. All the captivities and plagues of the Israelites were to the end that . . .

7264. The process of their devastation is described by the eleven plagues (of Egypt).

7541. 'I will send all My plagues' (Ex. ix. 14) = that

all the coming evils would rush on them together. 'Plagues' = evils.

—². It is according to order that one plague should follow another; and that the evil should thus be successively cast down into Hell. Ex.

7574^e. The miraeles, or plagues, in Egypt, = falsities and evils. . . Each one = some kind of falsity and evil.

7766. 'Yet one plague [more]' (Ex.xi.1) = the last of vastation.

7879. 'No plague of the destroyer upon you' (Ex. xii.13) = that damnation from Hell shall not inflow.

7926. 'To inflict a plague upon Egypt' (ver.23) = damnation to those who have been in faith separated from charity. 7930. 7941.

9042. 'Hurt a woman with child' (Ex.xxi.22) = the injuring of the good which is from truth.

9056^e. 'Wound' is predicated of the injuring of good; and 'plague,' of the injuring of truth. Ill.

9057. 'Stripe for stripe' (ver.25) = something of affection in the Intellectual which is extinguished or injured. Ex. . . 'Stripe,' in the Original, is expressed by a word which means gore. . . Hence 'stripe' = truth injured or extinguished. This is signified by the plagues in the Apocalypse, etc.; and by 'the wounds' inflicted on the man who fell among thieves (Luke x.) . . . The Samaritan's binding up his wounds = the healing of that injured affection. (Compare E.444¹⁴.)

9090. See Ox, here.

9103². The injury remains there, like a scar. . .

9272⁷. 'The stroke of their wound' (Is.xxx.26) = the evil of life thence.

9437². 'Forty stripes' (Deut.xxv.3) = the penalty to the full.

10219. 'A plague' (Ex.xxx.12) = the penalty of evil.

—⁴. There are three plagues which follow those who attribute to themselves the truths of faith and goods of love. . . Enum. . . These three penalties are signified by the three plagues which were proposed to David. Enum. and Ex.

W. 345^e. (The origin of the plagues of Egypt.)

R. 456. 'Who were not killed by these plagues' (Rev.ix.20) = those not so spiritually dead from visionary reasonings, and from the love of self, the conceit of Own intelligence, and from the concupiscences thence.

—³. That 'plagues' = spiritual plagues. Ill.

498. 'To smite the earth with every plague' (Rev. xi.6) = to bring ruin upon the Church by falsities and evils of every kind.

503⁴. The plagues (of Egypt) significative of the cupidities of the natural man separated from the spiritual. Enum.

577. 'His wound of death was healed' (Rev.xiii.3) = the cure of that head of doctrine. . . E.786.

657. 'The seven last plagues' (Rev.xv.1) = the evils and falsities in the Church, such as are in its last state. . . 'Plagues' = evils of love, and falsities of faith; for

they are the things described in the following chapter. Enum. 670.

—². That 'plagues' = spiritual plagues, which affect men as to their souls. . . and which are evils and falsities. Ill.

—^e. The plagues of Egypt, which were in part like those described here = nothing else than evils and falsities.

670. 'The seven plagues' (ver.6) = all evils and falsities, universally understood.

674^e. 'The seven plagues of the seven Angels' (ver.8) = the evils and falsities which devastate the Church and make an end of it.

692. 'To have Power over these plagues' (Rev.xvi.9) = that from Him inflow all the good of love and truth of faith by which evils and falsities are removed.

715. 'The plague of it was exceeding great' (ver.21) = on account of those direful and atrocious falsities from confirming the dogma of justification by faith alone. (=the total destruction of genuine truth. Ex. E.1028.)

760. 'That ye receive not of her plagues' (Rev. xviii.4) = lest they perish; for by 'plagues' are signified evils and falsities; and at the same time destruction by them.

765. 'In one day shall her plagues come' (ver.8) = at the time of the Last Judgment the penalties of the evils which they have done will return upon them. Enum. and Ex. E.1124.

957. 'God shall add unto him the plagues which are written in this book' (Rev.xxii.18) = that (such) cannot but perish from the falsities and evils which are signified by the plagues described in this book.

T. 635. In seven chapters in the Apocalypse is described the devastation of the present Church, in like manner as is described that of Egypt; and both are described by similar plagues, each of which signifies some falsity which promoted its devastation even to destruction. (Parallel between the plagues of Egypt and those of the Apocalypse.)

E. 444¹⁴. 'To beat-infligere plagas' (Luke x.30) = to injure the mind and the spiritual life with falsities. (Compare 584^e.)

503³. Like things are signified by the plagues of Egypt as by (these) plagues in the Apocalypse; for by . . . the plagues of Egypt are signified those changes which precede the Last Judgment. . .

543⁶. The Egyptian plagues = spiritual plagues. . .

584. 'Who were not killed in these plagues' = who had not perished from the above-named cupidities. . . These are called 'plagues,' because by 'plagues,' in the Word, are signified such things as destroy the Spiritual life with man, and consequently the Church; consequently, which induce (spiritual) death; and which, in sum, relate to the cupidities springing from the loves of self and of the world. . . Ill.

633⁵. As reformation succeeds punishment, it is said that 'he shall not be smitten with many stripes' (Deut.xxv.3).

[E.] 646. 'To smite the earth with every plague' = that the Church with them perishes through the concupiscences of evil.

654⁷⁴. The plagues of Egypt = the vastation of the natural man as to all the truths and goods of the Church. Enum.

786. 'Wound of death' = discordance with the Word.

928. 'The seven last plagues' = the evils and falsities in the complex which completely devastate the Church. 949. 957.

962². 'Wound, and sear, and recent sore' (Is.i.6) = the evils of the will, and the derivative falsities of the thought, continually more.

—⁸. The miracles in Egypt, which were so many plagues, and are also called 'diseases,' = so many infesting evils and falsities, devastating and destroying the Church which is with spiritual men.

985. 'Having Power over these plagues' = no fear of the Last Judgment . . . and of the damnation and punishment of the evils and derivative falsities which have devastated the Church.

Plain. *Planities.*

See under FIELD-*campus*.

A. 1585. 'He saw all the plain of Jordan' (Gen.xiii.10) = those goods and truths which are in the external man. The plain near the Jordan = the external man as to all his goods and truths. Ex.

1592. 'Lot chose all the plain of Jordan' (ver.11) = that the external man is such.

1597. 'Lot dwelt in the cities of the plain' (ver.12) = that the external man was in scientifics.

2418. 'Stop not in all the plain' (Gen.xix.17) = that he should not tarry in any of (the doctrinals). 'The plain' = everything of what is doctrinal. III.

—². 'The plain of the earth' (Rev.xx.9) = the doctrinal things of the Church.

2450. 'And all the plain' (Gen.xix.25) = all things which pertained to those truths.

2456. 'When God destroyed the cities of the plain' (ver.29) = when they perished through the falsities of evil . . .

2702¹⁵. 'To descend into the plain' (Ezek.xlvii.8) = the doctrinal things which are of the Rational.

4236³. 'The plain of the earth' = the truth of the Church. 'A plain' = the truth which is of what is doctrinal.

4715⁴. 'Inhabitant of the valley and of the rock of the plain' (Jer.xxi.13) = the faith in which is no charity.

9340⁹. 'The plain of the Philistines' (Obad.19) = the truth of faith ; for 'plain' = that which is doctrinal of faith.

10608². Those not yet made Angels dwell in the plains between the mountains and the rocks.

H. 583. The Spirits in the plains and valleys see each other . . .

M. 76. Beyond the valley there was a plain . . .

77². The summit of the mountain was a plain . . .

D. 4895^e. When (these rocks) become a plain, it is well.

5184. See LAST JUDGMENT, here. 5474. 5768.

E. 179⁷. 'The waters descending into the plain' = influx into the natural man.

223¹⁷. See CITY, here.

304². Those in the First Heaven dwell beneath in the plains and valleys.

342⁷. 'The plain into which the waters descend' = the ultimates of Heaven and the Church . . . 422¹⁵. 513⁷.

411²⁹. 'Valley,' and 'plain' = the ultimates of the Word . . .

449⁵. 'A plain' = good and truth in the natural man, because those in the Ultimate Heaven dwell in plains . . .

518⁴. 'The plain of the desert' (Is.xxxv.6) = where there is no intelligence.

Plane. *Planus.*

A. 762. Conscience is their plane . . .

1276. In a horizontal plane, and in a vertical one . . .

1555². (The formation of three planes in man.)

1937⁵. Freedom the plane of reception . . .

2280⁵. (The good of infancy is the plane for the good of wisdom.) 2306.

2679^e. Erroneous things serve for ultimate planes.

2776^e. The plane itself into which that light can operate . . . is the good of faith ; thus conscience.

2915². Honour, decorum, etc., are planes with man upon which conscience is founded ; and, consequently, intelligence and wisdom . . .

— . In these there is no plane . . .

3183. Man is first introduced into innocence in order that it may be a plane for all the other states.

3293². The spiritual life is terminated in the natural as in an ultimate plane . . .

3539². In the other life man has with him his natural affections, doctrinals, and scientifics . . . for these are the planes in which his interiors are terminated . . .

3639. All situations there are determined . . . according to planes ; as, in the plane of the head, etc. 4321².

3679⁵. The natural memory serves Spirits and Angels as a plane . . .

3954. The sense of the letter serves the internal sense as a plane . . .

3957⁷. If there is not some recipient of good and truth, as a soil, or plane, in the interior man which lives after death, the influent good and truth cannot be received ; and therefore man, while he lives in the world, ought to be solicitous to procure for himself interiorly such a plane . . . This plane is acquired through charity towards the neighbour . . . This plane is what is called conscience . . .

3969¹⁰. The Spiritual Kingdom is as a plane to the Celestial.

4167. There are in man two **planes** upon which are founded the celestial and spiritual things which come from the Lord. The one **plane** is interior, and the other exterior. The **planes** themselves are nothing else than conscience. Without the **planes** . . . nothing celestial and spiritual from the Lord can be fixed : it flows through like water through a sieve : and therefore those devoid of such a **plane** do not know what conscience is. (Continued under CONSCIENCE.) 5145⁴. 6207.

—³. These three **planes** act as a one with the regenerate ; for the one inflows into the other . . .

4288⁵. With those of the representative Church, externals served as a **plane** . . .

4353². The Natural must be the **plane** . . .

4360². Sensuous scientifics serve as **planes** for the Knowledges of spiritual things.

4403. Spirits known from their **plane**. Enum.

4588. The natural memory is there as a fundamental **plane**, into which interior truths and goods fall ; and if this **plane** is not receptive of (them), they are extinguished, perverted, or rejected.

4738³. In the **plane** of the sole of the foot.

4797. Still the genuine face is as a **plane** . . .

—². Into innocence as into a **plane** inflow love and charity from the Lord.

5032³. Therefore with them there is no **plane** into which Heaven can operate ; but whatever inflows from Heaven, flows through ; and, when it comes into the natural man, it is not received there . . .

5036³. The Angels then have a **plane** (in the man) into which they operate . . .

5079². The interiors of the Natural, man carries with him into the other life, where they serve as a **plane** for spiritual and celestial things. Ex.

5081. The things which inflow through the external way, are (really) called forth by the internal man, to serve as a **plane** for the celestial and spiritual things which inflow through the internal way.

5145³. When the degrees are terminated . . . every degree is a **plane**, in which rests . . . the good which inflows from the Lord. (Continued under DEGREE, and TERMINATE.)

5165². Without such a **plane** (as is formed by sensuous things in the exterior Natural) a man in the body cannot think about the things which are above sensuous things. Ex.

— . The speech of words is the **plane** in which is the meaning.

— . Therefore this **plane** (the exterior Natural) is the first formed.

5180. From the **plane** of the septum of the nose towards the **plane** of the left ear.

5492. The internal sense serves as a **plane** (to the affections of love and charity of the Inmost Heaven).

5651². The Natural is the **plane** in which the influx terminates ; and therefore unless the Natural . . . becomes nothing, good cannot inflow. 6406.

5874^e. When the understanding has been formed,

scientifics form an ultimate **plane**, in which the man thinks no longer ; but above it. 6007.

5893³. (Thus) the truths of faith, inrooted by the affection of truth, are the **plane** into which the Angels operate ; and therefore those who have not this **plane** cannot be led by the Angels . . . for the operation of the Angels . . . passes through. But this **plane** cannot be acquired unless the truths of faith have been put into act . . . 6207. 6208. 6213.

5906^e. The progression takes place in order, from exteriors to interiors . . . for exteriors then serve as a **plane** for interiors.

5945². Such doctrinals, being the first which man learns, then serve him as an ultimate **plane**.

6491. (In embryos,) one part is always a **plane** for another.

6495². Into these (external) bonds, which make the ultimate **plane**, the Lord then inflows . . . But this **plane** is nothing in the other life . . .

6602. In the **plane** of the lower chest.

6645². The prior state then serves as a **plane** for the following one ; and so continually.

6750. Scientifics must first be learned, because they are a **plane** for the things of the understanding . . . (Thus) the Scientific is the first **plane** when man is being regenerated. 6751.

—². That the Scientific was also the first **plane** with the Lord . . .

6751^e. When man is being regenerated, the generals of faith, or the rudiments of the doctrine of the Church, are the first **plane** ; then come the particulars of doctrine ; afterwards, successively, things more interior. These **planes** are what are illustrated by the light of Heaven. Hence is the Intellectual, and the Perceptive . . .

6845^e. The Divine influx (then) inflows into the interior **plane** into which the man has been elevated.

7111². These emissaries appear . . . in **planes** from the head down to the soles of the feet.

7171. A little above the **plane** of the head.

7270². (The successive [**planes**] of creation.)

7358. The planet Mars appears . . . in the **plane** of the breast.

7761. The good which is formed through the truths of faith is the **plane** into which Heaven can inflow . . .

8002². Through the good of the Church is formed conscience, which is the **plane** into which the Angels inflow . . . whereas through natural good not any **plane** can be formed for the Angels.

8250. The part of the face devoid of life (is) for a **plane** interiorly . . .

8413^e. After regeneration . . . the delight of pleasures serves for . . . an ultimate **plane**, in which spiritual good . . . is terminated.

8487⁴. At last (these things) become the ultimate **planes** of celestial good.

9122. They cannot be saved, because they have no **plane** into which Heaven can inflow . . . for conscience is the **plane** and receptacle of the influx of Heaven.

[A.] 9334^e. The regeneration of man in the world is only a **plane** for the perfecting of his life to eternity.

9407². To these three things the speech of man serves for an ultimate **plane**.

10021². This state (of external innocence) is the **plane** of the new life when the man is being regenerated . . .

10110⁴. This good inflows with infants, that it may serve in advancing age . . . for a **plane** to receive truths. 10134².

10225⁷. A prior state is a **plane** for the following ones, continually.

10236². This (ultimate) Sensuous is the ultimate **plane** in which the life of man is terminated, and upon which it reposes . . .

10243². Such as is the quality of the natural man when he dies, such he remains . . . for this is the **plane** into which the interior things inflow. Ex.

10379. The Spirits (of the Third Earth) appear in the **plane** of the head . . .

10436². By the interior things of worship the man of the Church communicates with the Heavens, to which the external [thereof] serves as a **plane** upon which the interior things stand . . .

10734^e. I seemed to be elevated from the horizontal **plane**.

H. 341. The innocence of infants is the **plane** of all the affections of good and truth.

345. Those who die as adults have acquired a **plane** from the material world, and take it with them. This **plane** is their memory and its corporeal natural affection. This remains fixed, and is quiescent; but still it serves their thought after death for an ultimate **plane**; for the thought inflows into it. Hence it is that such as is this **plane**, and such as is the correspondence of the Rational with the things which are there, such is the man after death. But those who die as infants . . . have not such a **plane**; but a spiritual natural **plane** . . . and therefore they cannot be in such gross affections and thoughts.

356². The **planes** of this light, in which come forth the variegations as of colours, are the interiors of the mind.

370. Conjugal love is the very **plane** of the Divine influx. Ex. 371.

480². The reason man cannot be reformed after death by instruction, is that the ultimate **plane**, which consists of natural Knowledges and affections, is then quiescent, and cannot be opened, because it is not spiritual; and, upon this **plane**, the interior things of the mind rest . . .

553². There is a general likeness, from which, as from a **plane** of derivation, the several faces have some likeness.

R. 463². Out of man's will they make as it were an oval **plane**; and (affirm) that when the operation of the Holy Spirit approaches this **plane**, it deflects itself . . . T.462.

M. 436. (These spheres) meet in the rational **plane**

with man; which is intermediate between Heaven and Hell.

439. For the ultimate **plane**, in which the delights of both (conjugal and scortatory love) cease . . . is the same.

446. That which is in the memory from parents and masters then serves (the understanding) for a **plane**.

447. The reason man progresses (from corporeal to sensuous, natural, rational, and spiritual) is that **planes** may be formed, on which the higher things may rest . . . The ultimate **plane** . . . may be likened to the soil . . .

—². As this is the ultimate **plane** (of the love of the sex) . . .

D. 856. Concerning a certain **plane** in man, as to his affections. Ex.

1701. The quarters . . . in the **plane** of the head, etc.

3391². Which is the first **plane** . . . 3393.

3397. Concerning inauguration into the first **plane**, or first faculty . . .

3852. Natural and corporeal things are the **planes** of their thought.

4037. How a **plane** of ideas, in which order is terminated, is formed in this world, and in this world only. 4038.

4042. The vessels of the memory are **planes** in which ideas are determined . . .

4167². The memory of man is their ultimate **plane**.

4396. That the worst men may have a **plane** to receive the truths of faith.

4399. As the ultimate **plane** is with man, in his affections . . .

4683. Because man is the ultimate **plane**.

4695^e. For they have no **plane** . . .

4696^e. Hence it is evident that a **plane** ought to be formed from the truths of faith, or from the Knowledges of good and truth in both doctrine and life . . .

5240^e. All (in the World of Spirits) when taken together, are not extended into a **plane**; but into a globe . . .

5552². Hence while man lives here he acquires a fixed **plane**, which cannot be changed after death . . . This **plane** he has with him, but it is altogether quiescent; but still his interior things cease in it. Unless it has correspondence with the internal things with him, it cannot be well with him . . .

5608. Man's natural thought is the **plane** in which cease all things of angelic wisdom . . . Into this **plane** fall all things which the Angels think. Hence, such as is the **plane**, such is their wisdom . . .

5617. This **plane** and ultimate is with an intelligent man, whether he is thinking about such things, or about other things, or whether he is sleeping . . .

— Many men together may serve as one **plane** for one Angel. The Lord so disposes that what is wanting in one is in the other . . .

D. Min. 4545. The first **plane** is the inmost of the Rational . . . The second **plane** is the middle of the

Rational . . . The third **plane** is that of the conscience of what is just and right . . . The fourth **plane** is that of honourableness and decorum . . . These **planes** can be conjoined, and the interior inflow into the exterior; and then the last **plane**, namely, that of honourableness and decorum, is good . . .

4546. But when the exterior **plane** is separated from the interior . . . it is only simulatory . . .

E. 30². All spiritual things cease in natural ones; for in these they have their ultimate **plane** . . .

Plane-tree. *Platanus.*

A. 4013³. Some species of trees signify exterior goods and truths, which are of the natural man; as the poplar, hazel, and plane-tree.

4014. 'Hazel and plane-tree' (Gen. xxx. 37) = the power thence of natural Truths. 'The hazel and plane-tree' = natural Truths.

—^c. 'Fir-trees,' and 'plane-trees' (Ezek. xxxi. 8) = natural things . . . 'plane-trees,' as to truth.

T. 78. On the north were groves full of plane-trees, etc., and other foliaceous trees.

Planet. *Planeta.*

A. 6697. The planets cannot be empty masses. Ex.

—². That the planets are Earths. Ex.

7078. How a planet appears to Spirits.

7171. The spiritual position of the planets. Des.

—^c. Spirits appear near their own planet; but outside it.

7247. No planet is seen by Spirits. 7800, Ex.

—^c. The planets do not appear to wander as in the world; but appear constantly in their own places. 7358.

7800. The Spirits of the several planets are separated from each other; and are near their own orbs. Ex.

9441. The fixed stars have planets round them, which are Earths.

H. 417. All the planets . . . are Earths; and there are innumerable ones in the universe, all full of inhabitants.

I. 9. The Earths which are called planets . . .

D. 1425. When I represented Earths to them . . . They said that they know there are many Earths . . . And when I represented in a spiritual manner the planets called Mercury and Venus, they directed my sight to the planet Venus, (by which) I perceived that they were from the planet nearest the sun.

3238^e. They were relegated towards their own planet.

3244^e. Whether planet, moon, or satellite.

E. 1219³. The inhabitants of the planets have been present with me.

J. (Post.) 312. Makes a vortex around the planets.

Plank. See BEAM, and under TABLE—*tabula.*

Plant. *Planta.*

Plant, To. *Plantare.*

Plantation. *Plantatio.*

See under VEGETABLE.

A. 1069³. 'To plant vineyards' = the plantation of the Spiritual Church. Ill.

3610³. In each plant lies hidden the endeavour to produce fruits or seeds; but this endeavour does not manifest itself until it has first produced all the means; namely, the branches, leaves, and flowers . . .

8326. 'Thou wilt plant them' (Ex. xv. 17) = regeneration continually. 'To plant' = to regenerate; for regeneration is circumstanced like plantation. Ex.

9258². The Prolific in plants corresponds to the good in man . . .

— . As the Prolific in the seed produces a new tree, or a new plant.

9272³. 'To plant plants of delights' (Is. xvii. 10) = such things as favour the affections.

9577. In the First Heaven they see . . . flowers and plants, etc.

W. 65². Mediates are . . . plants, etc.

E. 340¹³. 'Plants' (Ps. exxviii. 3) = truths.

386²¹. 'To plant them' (Ps. cvii. 37) = to receive them spiritually; that is, to understand them.

405¹⁵. 'To plant a vine' (Ps. lxxx. 8) = to instaurate the Spiritual Church.

458⁶. 'Plantation' (Ps. xcii. 13) takes place in the interiors of man, where is the good of love and of charity; and 'growth,' in the exteriors, where is the good of life.

654¹⁷. 'To plant,' etc. (Ps. lxxx. 8) = instruction according to order . . .

706¹⁷. 'To plant vineyards' = the implantation of truth and its reception.

724¹¹. 'Plants' (Ps. cxliv. 12) = truths.

727³. 'To be planted' (Ezek. xix. 13) = to be instaurated.

734¹². 'To plant a vineyard' (Deut. xx. 6) = to instaurate the Church.

840⁵. 'To plant, and build' (Luke xvii. 28) = to confirm themselves in evils and falsities, and to live in them.

D. Love viii. By all things of the world, are meant plants, etc.

—². There is no tree, plant, etc., and nothing in a tree, plant, etc., which is not for use.

x³. In the vegetable kingdom there are two universals; in one are the trees of fruit; and in the other are the plants of seeds . . .

xxi. By vegetable forms are meant . . . plants, etc.

D. Wis. xii. 3⁴. Whether it be a tree with its fruit, or a plant with its seed.

5. By vegetative souls are meant trees and plants of every kind.

Plantation. *Arboretum.*

A. 2722⁷. A grove, or plantation, = the things which are of the rational things which are adjoined to doctrine and its Knowledges; for trees in general = perceptions; but, when predicated of the Spiritual Church, they = Knowledges . . .

[A.] 6832. All the small trees=scientific; but the greater plantations=Knowledges and perceptions.

10194². Around those who are in truths, which are not from good . . . plantations sometimes appear; but unlovely and barren.

10517². The inhabitants of (the Third) Earth love plantations of trees, and an edifice from them . . . for trees and wood=goods.

Plaster. *Emplastrum.* T.134⁵.

Plaster. *Gypsum, Gypseus.*

A. 5393^e. There appeared a wall as it were of plaster, with sculptures . . . D.943.

Plaster, To. *Incrustare.*

Plastering, A. *Incrustatio.*

Plasterer. *Incrustator.*

A. 739². 'A wall plastered with what is unfit' (Ezek. xiii. 10, 11)=fiction appearing as truth. 7553³.

P. 318⁸. Such are but plasterers of the wall.

R. 442³. They live in . . . huts of rushes and reeds plastered over with lime.

M. 78³. The houses were built of bricks, with beams between, and plastered over.

231². The light, by its flickering on the plastered walls, presented birds of night.

T. 519. They are like plastered walls, the plastering beautifully coloured, within which fly birds of night.

797³. The walls of (Melancthon's) room appeared plastered with lime.

—^e. The former plastering and emptiness then returned.

D. 245. Concerning Spirits who pervert holy things; [represented] by a plastering of what is unfit.

— . They as it were plaster over holy things, and thus bring them to the perception of man.

943. Such dwell within a wall . . . white, as if of plastered gypsum, with beautiful sculptures made of the gypsum.

4721. A chamber plastered within with something snowy; built of brick work, but plastered. . . There was profanity there.

4739. A large continuous building . . . of stone plastered with lime of a grey colour . . . Temples also of plastered stone . . .

E. 237⁵. 'Plastering' (Ezek. xiii.)=application, and the derivative apparent confirmation.

503⁹. 'Those who plaster what is unfit' (id.)=those who confirm falsities, so that outwardly they appear like truths.

644²⁵. 'The plastering of what is unfit' (id.)=the confirmation of falsity by means of fallacies, through which falsity appears like truth. Coro. 34³.

Plastic. *Plasticus.*

M. 238². This propagative or plastic force in seeds . . . and in souls . . . is from the conjugal sphere . . .

E. 1201³. There is in everything spiritual a plastic force, wherever homogeneous exhalations are present in nature . . .

Plate. *Bractea.*

A. 9930. 'Thou shalt make a plate of pure gold' (Ex. xviii. 36)=illustration from the Lord's Divine good. 'A plate'=illustration. . . The reason 'a plate'=illustration, was from its resplendence; for it was resplendent with gold upon Aaron's forehead . . .

—². As by 'the plate' was signified illustration from the Lord's Divine good, it was called 'the plate of the crown of holiness,' and also 'the crown of holiness.' Ill. R. 189³.

9932². The reason 'Holiness to Jehovah' was engraved on the plate of gold . . .

R. 347². As 'the forehead'=love, it is said of the plate that . . . E. 427⁷.

E. 272¹¹. That 'a crown'=Divine good from which is Divine truth, was represented by 'the plate of gold' . . . which plate was also called 'a crown,' and 'a coronet.' Ill.

Plate. *Lamella.*

M. 182^e. They gave them copper plates, on which were engraved some hieroglyphics.

380². Covered with glazed plates . . . like those called mica. T. 35².

Plate. *Patella.*

M. 14². Dishes and plates loaded with food.

16. Take each of you a plate . . . and instantly new plates appeared.

D. 3135. A bunch of grapes upon a plate.

Platform. See PULPIT—*suggestum.*

Plato. *Plato.*

Platonist. *Platonicus.*

M. 151a. I asked about Plato and Aristotle; and he said, They and their followers dwell in another region, because they taught rational things which are of the understanding (as distinguished from moral things which are of life).

153a. Among them was a certain Platonist; who said . . .

182. Demosthenes is with Plato.

T. 9^e. See ARISTOTLE, here.

Platter. See under DISH.

Plausible. *Plausibilis.* P. 213^e.

Play, To. *Ludere.*

Play, Game, Sport. *Ludus, Lusus.*

Play. *Lusorium.*

Stage-player. *Ludio.*

Sport. *Ludicrum.*

A. 983^e. The affections of truth are signified by 'confession and the voice of them that play' (Jer. xxx. 19). See 3880⁴.

229^{8e}. Infants on earth have similar ideas, when in their *plays-lusoriis*.

2403. 'He was . . . as one who jested' (Gen. xix. 14) = derision. 'To jest' = to utter as it were a joke, fable, or trifles.

3470². Boys first learn *games-lusoria* . . .

4581². They would be nothing but *games-lusus*-like those of infants . . . or like *plays-lusus*-on the stage.

6494. Once when I was *playing* the familiar *game* of dice . . . the Spirits with me spoke about fortune in *games*, and said that what is fortunate is represented to them by a bright cloud, and what is unfortunate by a dusky cloud; and that when (the latter) appeared with me I could not possibly win; and from that sign they also foretold the alternations of fortune in that *game* . . . D. 4567.

10416. 'They rose up to *play*' (Ex. xxxii. 6) = the festivity of their interiors thence, and consent. 'To *play*' = the festivity of the interiors; for *play* is thence, being an activity of the body which comes forth as the effect of gladness of mind; and all festivity and gladness are from the delights of the loves in which the man is. . . And all interior festivity has in it consent; for if anything dissents . . . the festivity perishes. Interior festivity is in man's freedom . . .

—². The joys and gladnesses which are in the interiors of man are described in the Word by *plays* and dances. III.

—^e. 'To *play*' (Ps. civ. 26) = the delight from these things.

H. 281^e. Hence there is the *sport* as of infancy in conjugal love.

288³. As infants are in peace, all things with them are full of *sport*.

335^e. Infants are brought into Knowledges of truth and affections of good by means of representatives; as by *games* suited to the minds of infants. Examp.

358. Man may frequent *places of amusement-lusoria* . . . provided that inwardly he thinks becomingly about God, and acts sincerely and justly with the neighbour.

382. Before the minds (of consorts who are in conjugal love) heavenly delights are almost like the *sports* of innocence . . .

489³. (In the Inmost Heaven) all things as it were laugh, *play*, and live, before their eyes.

P. 217^e. Like an actor, when the *play* is finished.

R. 655. The dragon said, Now you shall see our *sport*. Des.

M. 6. Eternal happiness supposed to consist in *plays* and spectacles.

—⁵. In Heaven there (really) are *plays* and spectacles . . . in the highest perfection. Such things are also for joys to them, but not for happiness: this must be in the joys . . . and is possessed by everyone from the use in his employment. Ex.

17. Outside the city (on the days of festivity in Heaven) there are *plays* and spectacles

—³. After noon, *games* of boys and girls are seen in the streets, which are regulated by their nurses and masters . . .

—⁴. At the outskirts of the city there are various *games* of boys and youths: *games* of racing; *games* with balls; *games* . . . called rackets . . .

757. In its origin, conjugal love is the *sport* of wisdom and love . . .

132. The *schools* of wisdom (there). T. 48.

155a⁴. This (sixth sense of the female sex) is called in the Heavens the *sport* of wisdom with its love, and of love with its wisdom.

183⁸. The celestial nuptials of the *sport* of love and wisdom in the soul . . .

189. From the *sports* so called of heat with light in plants. Ex.

207⁶. They were conducted to the . . . places where they had their literary *sports*; (those namely) of the Heliconides, Parnassides, Athenaeides, and of the Virgins of the fountain. . . The *sports* so called were spiritual exercises and trials of skill.

256. That joys become tiresome from commonness, is evident from *plays* and spectacles . . . which in themselves are sweetnesses, because they are vivifications.

282^e. (In this case, conjugal favours) are *sportive-lusorii*.

326. I said, I am neither a *stage-player*, nor a Vertumnus . . .

—². You have taught in the public school *exercise-ludo gymnasiaco*-that . . .

D. 180. Concerning Spirits of various kinds, and their *sports-ludicris*.

2844. That when infants *play* with objects, they suppose them to be alive.

3100. A place where (there are) *sports*, dances, and the like. 3212, Ex.

4008. The Lord's Providence . . . in *games*.

5932². (*Sports* allowed in Hell.)

E. 223⁹. 'To *play*' = that which is of the interior festivity which is of the affection of truth and good.

314³. 'The suckling shall *play* upon the hole of the viper.' 410⁹. 581⁵, Ex.

514¹¹. Leviathan is said 'to *play* in the sea' (Ps. civ. 26) from the delight of knowing . . .

652¹². 'Boys and girls *playing* in the streets' = the affections of good and truth, and their delights.

863¹². As all spiritual gladness is from the affection of truth, 'to *play*,' 'dance,' and 'sing,' are said in the Word of virgins and girls.

996². As love truly conjugal is innocence, there are *sports* between married partners like the *sports* of infants together; and there are such *sports* in proportion as they love each other . . .

1000⁴. Conjugal love begins . . . to inspire *sports* for the sake of proliferation.

C. 189². *Games-lusoria*-at home, played with dice, balls, and cards, (are diversions of charity).

Pleasant. *Amoenus*.

Pleasantnesses. *Amoenitas*.

See under DELIGHT-jucundum.

A. 1588^e. It is not the paradisiacal pleasantnesses and beauties which affect; but the celestial spiritual things which are in them.

1622. They not only affect the sight with pleasantness; but also the mind with happiness.

1629^e. Their habitations will be changed into more pleasant ones.

1759. The fluidity and pleasantness of the speech is thence.

3512. Desire and delectation from pleasantness thence. Sig.

3577. Delights of good, and pleasantnesses of truth . . . 3589.

5662². See PEACE, here. H.288. 289.

6392. 'And the land that it was pleasant' (Gen.xlix. 15)=that in this happiness are those in the Lord's Kingdom. Ex. E.445⁴.

—'. 'The land pleasant,' has relation to truth.

6410. What is pleasant from truth. Sig. and Ex.

8339. The pleasantness or gladness of the affection of spiritual truth. Sig.

H. 56². See BEAUTY, here.

R. 763². The pleasantness of the love of filling the mind and body with delights derived from opulence . . . is turned into sorrow.

D. 755². Inject perceptible pleasantnesses . . .

2614. Such a dog is represented when anyone is carried away to a contrary pleasantness.

448¹⁵. 'The pleasant harp with the psaltery' (Ps. lxxxii.2).

C. 193. Pleasantness is said of wisdom and the derivative perception of the understanding.

Please. *Placere.*

Pleasure. *Placitus.*

Complacency. *Complacencia.*

A. 1483. That they were pleasing. Sig. See 1480^e.

5304. 'The word was good in the eyes of Pharaoh'=the complacency of the Natural. 'The word good'=to please.

6624. When the Lord so pleases.

R. 31. The Lord has pleased to describe . . .

T. 341. From freedom and pleasure . . . 425.

D. 4843². Say . . . whatever pleases another.

E. 324²⁰. Complacency, occurs.

866⁸. The things which inflow into the thought are like objects . . . of which some please, and some do not please; and those which please enter the delight of his life, but those which do not please are rejected. Thus is it with everything which inflows into man's internal sight . . . If it pleases, it enters his will, and adds itself to his life; but if it does not please, it is rejected.

Pleasing. See under GOOD PLEASURE, and GRATEFUL.

Pleasure. See GOOD PLEASURE.

Pleasure. *Libitum.*

Pleases. *Libet.*

Pleasure. *Lubens.*

A. 8408. Life according to pleasure. Sig. and Ex.

8971. They had lived altogether at their pleasure . . .

9349⁴. Laws which may serve for use if one pleases. Ill.

9394⁵. The muscles . . . concur . . . according to the pleasure of the will.

10808^e. So that evil was not allowed to act at its pleasure.

P. 215⁹. Pleasure=*volupe et lubens.*

R. 442. Thus they live at their pleasure. Sig. and Ex. 449².

T. 503. When the humour seized him . . .

E. 1029². If the Lord did not give them the Power to do all things at their pleasure.

Pleasure. *Voluptas.*

Pleasure. *Volupe.*

Voluptuous. *Voluptuosus.*

A. 45^e. Lower things, which derive more from the body, are called 'wild beasts,' and are cupidities and pleasures.

207. 'Desirable to give intelligence'=pleasure.

760. By continuous pleasures . . . man has acquired (such) a life . . .

810. 'Creeping thing'=pleasures.

892. He is then carried away by the delight of cupidities and of the derivative pleasures . . .

—'. (The idea that) no one can come into Heaven except by . . . privations of pleasures.

943. Those who have had as their end mere pleasures . . .

—'. There is a place where there is nothing but pleasures . . . They are brought there . . . But the scene is changed . . . 831.

944. Women who . . . have given themselves up to pleasures . . . become like furies.

945. It is otherwise with those who have been born into the pleasures and Delights of life . . .

—^e. To esteem pleasures . . . as nothing in comparison with the Lord . . . is what is meant by renouncing them, in the Word.

954^e. Those who have been delighted with mere pleasures . . . delight to stay in privies . . .

994. 'Every creeping thing that is alive'=all pleasures in which there is good which is living.

—'. As man's affections are perceived only in his pleasures, insomuch that he calls them pleasures.

—². Pleasures are of two kinds: those of voluntary, and those of intellectual things. In general, there are the pleasures of the possessions of land, and of wealth; the pleasures of honours, and of offices in the commonwealth; the pleasures of conjugal love, and of love towards infants and children; the pleasures of friendship, and of social intercourse; the pleasures of reading, of

writing, of being wise; and many others. There are also the pleasures of the senses. Enum. These kinds of pleasures, being felt in the body, are called of the body. But no pleasure ever comes forth in the body unless it comes forth and subsists from some interior affection . . .

—³. The things which are interior in order even from the inmosts are the source of pleasures. . . The pleasures are only the ultimate effects . . . Yet it may be evident . . . that all pleasures are such as are the affections interior in order; and that they receive from these all their essence and quality.

—⁴. As the affections interior in order are felt in the extremes . . . as pleasures, they are called 'creeping things' . . .

—⁵. Elsewhere also in the Word pleasures are called 'creeping things; clean, and unclean;' that is, the pleasures of which the delights are alive, or heavenly, and the pleasures of which the delights are dead, or infernal. Ill.

—⁷. Filthy pleasures, also, which originate from the proprium, and thus from its filthy cupidities, are called 'creeping things.' Ill.

995. 'They shall be food for you' . . . Any pleasure not only affects man, but also sustains him, like food. Pleasure without delight is not pleasure; but is something inanimate: it derives from delight that it is, and is called, pleasure. Such as is the delight, such is the pleasure . . . (Thus) such as is the life of the interiors, such is the delight of the pleasures . . .

—². Some opine that no one ought to live in the pleasures of the body . . . who wants to be happy in the other life . . . But no one is forbidden to enjoy the pleasures of the body and of sensuous things; namely, the pleasures (as above enum., 994²). For these are the extreme affections which originate from the interior ones . . .

—³. And as genuine pleasures have this origin, they are denied to no one. Nay, they (in this case) indefinitely surpass the delight which is not thence . . . for example, the pleasure of conjugal love . . .

—⁴. That the pleasures mentioned above are never denied to man . . . and that they are first really pleasures when from their true origin, may be evident from the fact that very many who have . . . had all pleasures in abundance . . . are among the blessed . . . And as they had regarded all their pleasures from charity and faith, they had regarded them from use . . . The use itself was the greatest delight to them; and thence was the delight of their pleasures.

996. For the pleasures which are in the extremes originate from delights interior in order. Ex. . . Therefore . . . man's delight of pleasures is vile relatively to his delight after death . . . (Continued under DELIGHT-jucundum.)

997. Those in charity . . . from which is all the delight of pleasures which is alive, do not regard the enjoyment of pleasures except for the sake of the use . . . Therefore every pleasure which is from charity has its delight from the use . . .

1029. The exterior (things with man) are scientifics and pleasures. Sig.

1327⁴. Man is permitted to live in pleasures, etc., (rather than to profane).

1357. The third (kind of idolatry) is that of the love of pleasures. Sig.

1435^e. The affections which are from the good pleasures of the body are the vessels of celestial things.

1486. The pleasures (of scientifics) are 'the maid-servants and she-asses.'

1514. With those who have indulged in mere pleasures . . . the odour of the sphere is excrementitious.

1528. The life of cupidities and of the pleasures thence sometimes appears like a coal fire . . .

1542. One thing which prevents man's becoming celestial, is the pleasures from the cupidities which he favours.

—^e. That the pleasures which . . . constitute the outermost sensuous man, left the Lord. Sig.

1547. For in proportion as man indulges in the pleasures which originate from cupidities, he is drawn away from the celestial things which are of love and charity, because there is in them love from self and from the world . . . But there are also pleasures which altogether agree with celestial things, which in the external form appear alike. But the pleasures which originate from cupidities are to be restrained and wiped off, because they block up the approach to celestial things. These are the pleasures which are treated of in (Gen. xiii.).

1563. The organic vessels of the external man, which are to be the recipients of the particulars and singulars of the internal man, are not opened except by means of the senses . . . Those which belong to the will are opened by pleasures and delights.

—². It must happen that . . . pleasures and delights insinuate themselves which cannot agree with celestial goods; as is the case with all those things which regard corporeal and worldly things as ends, (which) drag the external man downwards . . . and therefore unless such things are shaken off, the internal man cannot agree with the external. Sig.

1568. There are many things in the external man with which the internal man can dwell; as the affections of good, and the Delights and pleasures thence originating; for these are effects of the goods of the internal man, and of its joys and happinesses, and which, when they are effects, altogether correspond . . .

1773^e. The heat of those who are immersed in filthy pleasures (putrefies).

1824². The exterior Celestial is . . . also all the pleasure which is from the affection of good.

1860. Whatever favours man's pleasure . . . he feels as good . . .

1941². So long as man lives in the body, the (Divine) seed . . . is in the midst of jungles and thickets, which are scientifics and pleasures . . .

2184⁷. The good of the Natural is the delight which is perceived from charity . . . from which delight comes forth the pleasure—*volupe seu voluptas*—which is properly of the body.

[A.] 2203. 'Shall I (Sarah) have pleasure?' (Gen. xviii. 12)=that this was not its affection.

2757. Those who had indulged in pleasures; but had not extinguished the natural desire to procreate offspring.

3425². He who is in what is opposite believes that . . . all the pleasures of the body and the world are to be renounced . . . whereas in themselves they are not opposite to spiritual life; but correspond. For they are means to an end; namely, that the internal man may . . . live content in a healthy body.

— The internal and external man are opposite when the . . . pleasures become ends . . .

3849⁴. The most external affections are those of the body, and are called appetites and pleasures.

3951^e. Therefore he who is a spiritual man does not despise bodily nourishment, nor yet its pleasures; but he does not have them for an end . . .

4038². The delight, pleasure, and cupidity in (the Natural) pertain to the will, and are called natural goods.

4054. There is an incredible number of Societies which have no end of use; but only that of being among their friends, and in pleasures there . . .

4117³. 'Gilead'=the first good, which is that of the sensuous things of the body; for it is the good, or pleasure—*volupte*—of these into which the man who is being regenerated is first initiated. 4255⁴. 4748.

4459⁶. He who is in mere external pleasures takes care of his skin, indulges his stomach, loves to live richly, and places the height of pleasure in the dainties of the table; but with him who is in internals, although he also has pleasure in these things, the regnant affection is that the body may be nourished by foods with pleasure for the sake of its health . . .

4464². If his life has been in . . . pleasures from hatreds . . . revenges . . . adulteries, self-eminence . . . clandestine rapines, avarice, deceits, luxury, and the like, his spiritual sphere is as foul as that of carcases and dung.

4948. (The lot in Hell of those who have lived in mere pleasures.)

5023. 'Maid-servants and men-servants'=the pleasures and scientifics which minister and confirm.

5025. Spiritual truth and good will that man should have nothing of pleasure in dignities . . . but in services . . . and thus should have pleasure in the use of dignities. The merely natural man is altogether ignorant of what this pleasure is . . . and makes pleasure from dignities for the sake of self the lord, and pleasure from dignities for the sake of societies . . . the servant.

—^e. As the natural man feels no pleasure thence . . . he regards it as vile . . . and as nothing, relatively to the pleasure which he feels inflowing through the senses of the body, and through cupidities . . . But this pleasure is dead, because from Hell; whereas the pleasure from spiritual influx is alive, because through Heaven from the Lord.

5059^e. Excrements correspond to adulterous pleasures.

5141². When man is in pleasures . . . his apperception is from the Sensuous . . .

5145³. Good then flows through . . . and is turned into . . . mere voluptuousness . . .

5159. (In the second state of regeneration) something inwardly dissuades lest sensuous delights and corporeal or earthly pleasures should reign . . .

5214^e. Glory and pleasure (as ends) are of no use, because they are of no benefit to the neighbour.

5395. There are those who live . . . for no other end than that of pleasure. Such cannot be in company with good Spirits . . . for with these use makes the delight . . . Those who have lived solely for themselves and for pleasure . . . are beneath the buttocks; and, according to the species, and the ends, of the pleasures, pass their time in filthiness.

5712². The origins of diseases, are, in general, pleasures merely corporeal, etc.

5714. (One) who had been devoted to pleasures . . . inflicted pain on the periosteum . . .

5723. Those who have been habituated to . . . pleasure only (cause a severe oppression in the stomach).

5786². The External dominates when man has as an end the pleasures of the body and the senses . . .

—³. Freedom from proprium is to indulge in all pleasures whatever, etc.

6188³. 'Beds of ivory'=the pleasures of the lowest Natural, which are the pleasures of the proud.

6201². In sensuous life are very many who indulge in corporeal pleasures . . . At this day such Spirits abound . . . The influx from them prompts man to . . . live for himself and the world, and not for others, except in so far as they favour him and his pleasures. For man to be elevated from them, he must think about eternal life.

6310^e. In this gross lumen are . . . also those who have lived in mere pleasures . . . They consequently think filthy things . . .

6315. (Such a man) is alternately in sensuous and in interior lumen. When he is in . . . pleasures, he is in sensuous life. Des.

6392². They do not know that there is any other happiness than . . . in living in pleasures, etc.

6564^e. (When the interiors are closed) pleasures and appetites carry everything away. Des.

7161⁴. The stink of the Hells . . . where are those who have had filthy pleasures as an end.

8378. Hence comes the insanity of placing all the delight of life . . . in luxury and pleasure . . .

8410. That thus they would enjoy the good of pleasures as much as they liked. Sig. and Ex.

8413². When the good of charity is to be insinuated . . . the delight of pleasures, which has made the natural life, is removed. When this delight is removed, the man comes into temptation; for he believes that if he is deprived of the delight of pleasures, he is deprived of all life . . . But he does not know that when this [part] of life is removed, there is insinuated by the Lord

in its place spiritual delight and good. It is this good which is signified by 'the manna.' The former good or delight is meant by the flesh and bread in the land of Egypt, and the privation of it by the 'hunger.'

—³. But . . . the man who is being regenerated is not deprived of the delight of the pleasures of the body and lower mind; for, after regeneration, this delight is fully enjoyed; more fully than before, but in an inverted way. (Continued under DELIGHT—*ju-cundum*.)

8744. When the external man is not regenerate, he places all good in pleasure—*volupe*, gain, etc.

9140. 'A beast of burden'=the pleasure or appetite of the body. Ex.

9276. These affections . . . are those of sensuous things, which are called pleasures and Delights.

9341³. 'Euphrates,' in this sense, = the pleasure originating from the loves of self and of the world . . .

10407². 'A calf'=the delight of pleasures, etc.

H. 488⁵. Those who have passed their life in mere pleasures . . . loving these as the highest good of life, in the other life love excrements and privies . . . for the reason that such pleasures are spiritual filthinesses. D.3211. 4141.

500. By will, is meant . . . also all the delight and pleasure which are of the affection and love . . . since what a man wills . . . he feels to be delight and pleasure; and, conversely, what a man . . . feels to be delight and pleasure, he wills.

W. 363². There are many things of love . . . as affections, etc., and their pleasures and Delights.

P. 215⁹. See PLEASURE—*libitum*, here.

R. 952². 'Dogs' . . . in special, = those in mere corporeal pleasures, especially those in the pleasure of feasting.

M. 16². In the body itself (the delights of the soul) are felt as pleasures.

294⁴. The wife of such a man has only pleasures; which, on the part of the man, are to be called the pleasures of scortatory love.

—⁷. In externals, the pleasures of insanity appear like the deliciousnesses of wisdom; but not in internals . . .

—⁸. The pleasures of scortatory love descend to the lowest Hell, and, on the way, and there, conjoin themselves with the pleasures of all infernal loves; and thus enter into their own infelicity . . . The reason is that the pleasures of this love are also the pleasures of insanity.

496. In the second degree (of the natural man) are those who . . . set the heart on luxuries and pleasures of every kind. These are properly meant by the sensuous.

D. 755. Concerning the difference between the deliciousnesses of pleasure, and true happiness.

2128. Concerning pleasures.—When separated from interior pleasure, the pleasures of the body and senses are as gross as those of beasts, because they are of the body only; as the pleasure of drinking. But interior pleasures, in which is peace, or innocence, are sweet . . .

2170. As there are genera and species of pleasures . . .

2508. That pleasures are never denied to men . . . 3623, Ex.

2523. That . . . pleasures are not rejected, but applied.

—⁶. For pleasures are the life of the body . . .

4547. These are voluptuous; in excrements.

4627¹³. He who is in this gross lumen . . . is also in the pleasures of the body . . .

4629⁷. In such lumen also are the voluptuous.

D. Min. 4794. King Frederick was led into privies . . . by which was signified that he had been given to mere pleasures.

E. 789⁹. The delight of the flesh, which is called pleasure—*volupe*, etc.

991³. The reason there is all Delight and pleasure in the love of prolificating . . .

Plebeian. See COMMON PEOPLE.

Pledge. *Arrhabo*.

A. 4872. 'If thou wilt give me a pledge' (Gen. xxxviii.17)=what is reciprocal if there is certainty. . . For a pledge was for the sake of certainty. 4877.

Pledge. *Hypotheca*.

M. 287. A wealthy wife who stores up . . . her treasures in securities.

T. 432. The keeping of pledges (or guarding of securities), one of the private duties of charity.

Pledge. *Pignus*.

Pledge, To. *Oppignerare*.

A. 3540². 'If in pledging thou shalt have pledged thy neighbour's garment' (Ex.xxii.26). Ex. 9212, Ex. 9213².

4871. A pledge of conjunction. Sig. and Ex.

9212. 'To pledge'=to receive a token for goods communicated; for a pledge is a token for goods which are lent. When spiritual things are understood . . . a pledge=sensuous truth. Ex.

9213². 'Thou shalt not receive for a pledge the mill or mill-stone' (Deut.xxiv.6). Ex.

—'. 'Thou shalt not take for a pledge a widow's garment' (ver.17)=to take away, by any means whatever, the truths which desire good.

—⁴. 'To take a pledge' (vers.10-13)=the response.

—⁶. 'To stand outside and take a pledge' (id.)=not to oblige or incite another to confirm one's own truths; but to hear him, and take his answers such as they are in him. Ex.

M. 20³. He said, Receive these pledges; and, when she had received them, he kissed her, and said, Now thou art mine . . .

300. That after a declaration of consent pledges are to be given. Ex.

—'. By pledges are meant gifts . . .

Pleiades. *Plejades*.

B. 98⁶. As impossible as to sail to the Pleiades. Inv. 38.

Plenary. See under FULL.

Plenty. *Abundantia.*

A. 5192. 'The seven years of plenty of provision in the land of Egypt' (Gen.xli.)=the scientifics to which good from the Celestial of the Spiritual can be applied.

5275. The years of plenty of provision=states of the multiplication of truth in the Natural . . . In general, by the seven years of plenty of provision, and the seven years of famine, in the land of Egypt, are described the states of man's reformation and regeneration; and, in the supreme sense, the states of the glorification of the Lord's Human. 5276, Ex. 5292. 5339. 5342.

5278. 'All the plenty of provision . . . shall be given to oblivion' (ver.30)=the removal of truth, and the apparent privation thereof in both Naturals.

5342³. From this age, man is imbued with truths by instructions . . . and, in proportion as he is in the affection of good, truths are conjoined by the Lord with the good with him, and are stored up for use. This state is what is signified by the seven years of plenty of provision. These truths adjoined to good are what, in the proper sense, are called remains. 5349.

Pleura. *Pleura.*

A. 5188. Such relate to . . . the tubercles which grow on the pleura and other membranes.

5378². As the pleura encompasses and shuts in all the viscera of the thorax.

8980^e. (Such cuticular Spirits) are of many genera and species, as are the cuticles or coats in the body . . . There are those which encompass the interiors in general; as the peritoneum, the pleura, the pericardium . . . They are all relatively servants-*servitia*.

9216. That which is ultimate contains all the interiors, and is their General; for they cease in it, and thus rest upon it; as, for example . . . the pleura relatively to the viscera of the thorax.

W. 384. The heart and lungs . . . are encompassed by a covering of their own, which is called the pleura. 402^e.

P. 180³. The pleura, which is the common covering of the chest, or of the heart and lungs . . . by various circunvolutions, and then by protrusions from itself, finer and finer, enters into the inmosts of the lungs, even in the smallest bronchial branches, and into the very follicles which are the beginnings of the lungs; not to mention its subsequent progress through the trachea into the larynx towards the tongue. There is (thus) a perpetual connection of the outermost with the inmosts; and therefore as the outermost acts or is acted upon, so also the interiors, from the inmosts, act or are acted upon; which is the reason why when this outermost sheath, the pleura, is congested, or inflamed, or ulcerated, the lungs labour from their inmosts; and, if the disease grows worse, all the action of the lungs ceases, and the man dies. T.60².

D. 1721. Concerning those who constitute the interior membranes of the body; as the pleura. (See MEMBRANE, at A.5557.)

1723. These Spirits . . . constitute the pleura, which surrounds the chamber of the thorax, and, through the pericardium, insinuates itself into the lungs; and thus they pass into the pharynx and larynx . . .

1761. Concerning . . . the filthy tubercles which grow on the pleura and pericardium, and what Spirits constitute them. Ex. 1762.

Pleurisy. *Pleuritis.* P.180⁵.

Plexus. *Plexus.*

A. 9670². To the middle Angels . . . correspond the cardiac and pulmonary plexuses, by which there is effected the conjunction of the heart with the lungs . . .

H. 212. How (these fibres) fold themselves together in the body, is evident from the various plexuses. Enum. D.5780^e.

D. Wis. x. 3². There are innumerable sanguineous networks in the lobules of the bronchia . . .

Plot. See MACHINATION.

Plough. *Arare.*

Ploughing, A. *Aratio.*

Plough, A. *Aratrum.*

Plougher. *Arator.*

A. 5117⁷. 'The ploughman - *arans* - reaching the reaper' (Amos ix.13). Ex.

5895. 'In which shall be neither ploughing nor harvest' (Gen.xlv.6)=no appearance of good and the derivative truth. 'Ploughing'=preparation from good to receive truths.

— The reason 'ploughing'=good, is that a field, which is ploughed,=the Church as to good . . . Hence 'to plough'=preparation from good to receive truths. The oxen, too, with which [the ground] was ploughed=goods in the Natural.

—². As this was the signification of 'ploughing,' it was forbidden 'to plough with an ox and an ass together' (Deut.xxii.10). . . 'To plough with an ox'=good in the Natural; and 'to plough with an ass'=truth there . . . (and) the Angels could not have a separate idea of good and truth . . . and therefore did not want to look at such ploughing.

—³. That 'to plough,' etc.=such things as are of good and its truth. Ill.

—⁵. 'No one putting his hand to the plough, but looking backwards, is disposed for the Kingdom of God' (Luke ix.62)= . . . let not him who is in good, be-take himself thence to those things which are of the doctrinals of faith.

—⁶. It was on this account that it displeased Elijah, that Elisha, who was in the field ploughing, when called, asked that he might first kiss his father and mother . . .

—^e. In the opposite sense, 'ploughing'=the evil which destroys good; thus vastation; as in Jer. xxvi.18.

10669. 'In ploughing and in reaping thou shalt rest' (Ex.xxxiv.21)=as to the implantation of truth in good, and its reception. 'Ploughing'=the implantation of truth in good.

—². The reason 'ploughing' = the implantation of truth in good, is that by a field is signified the Church as to good; thus the good of the Church; and by the seed which is inseminated, is signified the truth of faith.

—⁴. 'Will the plougher plough the whole day to sow . . .' (Is.xxviii.23) . . . describes the reformation and regeneration of the man of the Church . . . 'To plough' = to implant truth in good.

—⁵. That 'ploughing,' from correspondence, = the first of the Church in general; and also in particular with everyone who is being regenerated. Ill.

—'. 'To plough with an ox' = to prepare by means of good; 'to plough with an ass' = by means of truth; (and) in a state of good are all those in the Celestial Kingdom; but in a state of truth are all those in the Spiritual Kingdom; and he who is in the one cannot be in the other.

T. 347³. He who learns Truths and does them, is like one who sows his seed and ploughs it down-dearal.

E. 355³⁴. Will he plough with oxen? (Amos vi. 12) = is there any perception of good?

374⁹. 'To plough to sow' (Is.xxviii.23) = to learn.

376⁶. 'The ploughman reaching the reaper' = that he who receives good . . . shall also perform use; thus that they will be together with the man of the Church.

430¹³. Elisha ploughing with twelve yoke . . . = the formation of the Church through truths from good from the Word.

519⁶. 'Oxen ploughing' (Amos vi.) = the will of good.

Ploughshare. *Ligo.*

E. 734³. That then, by the consent of all, combats will cease, is signified by, 'They shall beat their swords into ploughshares . . .' (Is.ii.4). . . 'Ploughshares' = the goods of the Church which are cultivated by means of truths; for a field which is cultivated by ploughshares = the Church as to the good of life.

Pluck off. *Avellere.*

Pluck away. *Divellere.*

Pluck out. *Evellere.*

Plucking away, A. *Divulsio.*

A. 779¹. The plucking away of the presence of truth Divine from those who are to be damned. Sig. . . For when they begin to hold truth Divine in aversion, they pluck themselves away from it.

9207⁶. When truth plucks itself away from good . . .

10402. 'Pluck off the ear-rings of gold . . .' (Ex. xxxii.2) = the extraction of such things . . .

H. 548². They as it were pluck themselves away from the Lord.

J. 70. If they were plucked away from them before the appointed time . . .

T. 110³. What he has impressed on himself by confirmation . . . cannot be plucked off.

174. They began to pluck out from its hinges the door of the temple.

515⁰. In order that they might be plucked away from the Roman Catholics.

Pluck off. *Abripere.*

A. 10542. 'The sons of Israel plucked off their ornament' (Ex.xxxiii.6) = the deprivation of Divine truth in externals . . .

Plum. See PRUNE.

Plummet. See under PERPENDICULAR.

Plural. *Pluralis.*

Plurality. *Pluralitas.*

See under MORE-*plus.*

A. 253². 'Husband,' and 'Maker,' here, are in a kind of plural . . .

298. 'Jehovah God,' in the singular, and then He speaks in the plural. Ex. 300, Ex.

300². Therefore 'God' is said in the plural, 'Elohim.'

—^e. Wherever anything is done by the ministry of Angels, the plural is used.

304. 'Lives,' in the plural, = love and faith.

1320. 'Let us descend' . . . is said in the plural, because the execution of Judgment is effected through evil Spirits.

2243². 'Cry' is said in the singular; and 'they made consummation,' in the plural.

2329². (The plural here denotes the Divine Trinity.)

2559. ('God' used with a plural verb.)

5987. A Subject's power is increased according to the plurality of concordant directions of the view.

6003. 'God' is here first called 'El,' in the singular, because He is one and only; and He is then called 'Elohim,' in the plural, because He has many attributes . . .

7268². As the Divine truth in the Heavens is what is meant by 'God,' in the Original it is said 'Elohim,' in the plural . . .

8301⁴. As a plurality of gods was thus seated in the minds of all . . .

H. 379. Love truly conjugal is not possible with . . . a plurality-*plures*-of wives.

417. Thus was I confirmed concerning a plurality of worlds.

418². All the perfection in the Heavens increases according to the plurality. Ex.

582. Concerning the . . . plurality of the Hells. Gen.art. 588.

J. 12. That the perfection of Heaven increases according to the plurality. Gen.art.

—². According to the plurality of the Knowledges of truth . . .

P. 62⁰. This form (of Heaven) is perfected to eternity according to the plurality. Ex.

R. 770. By the great number of the monasteries . . .

M. 305⁰. Cannot be adduced on account of their great number and varieties.

T. 24. The origin of a plurality of gods in ancient and modern times. Ex.

412. Man in the plural, which is a society . . . and man in the composite . . . which is our country, is the neighbour . . .

. 3303. Angelic choirs in great number were present . . .

E. 406⁶. (This) is said in the plural, because all are meant.

761. 'Times,' in the plural, = the state of truth . . . For a Thing . . . in the plural, involves truths.

Can. Trinity iii. 2^o. The idea of plurality destroys the idea of unity . . .

viii. 3. A plurality of gods can be confirmed by many things in the Word. 4.

Pluto. *Pluto.*

P. 139⁸. Worshipped like **Plutos** in Hell.

R. 752². They are thus like the infernal gods, whom the ancients called **Plutos**.

792^e. No wonder that . . . they are carried away . . . to sacrifices to demons called **Plutos**.

T. 159⁵. See **APOLLO**, here.

178. It would follow . . . that there is a god in the centre of the earth, who . . . may be called **Pluto**.

404^e. These were called by the Ancients, Mammons, and by the Greeks, **Plutos**.

D. 4427. Concerning a **Pluto**.

4428. One who said he was **Pluto**; being one of those called **Plutonics**, who have the phantasy of seeing immense treasures of gold. Des.

Pneuma. *Pneuma.*

Pneumatic. *Pneumaticus.*

A. 465⁸. (Aristotle) called the soul or spirit of man **pneuma**, (which he believed to be) an unseen vitality, like something of ether . . . **D.** 3954.

10492^e. They have no other idea of it than as of a **pneuma**, or a wind . . .

10608². It is believed that the Angels subsist above the atmosphere as **pneumata** . . .

10758. Idea as of wind, air, or **pneuma** without a form . . . (Compare C.J. 3, 4.)

H. 77. They are not . . . ethereal **pneumata**, but men.

170. He had thought . . . that minds are as it were ethereal **pneumata** . . .

M. 29. Man after death is not a **pneuma**, of which there is no other idea than as of a breath-*halitus*-of wind . . .

— . If man after death were such a **pneuma**, and thus a breath of wind . . .

T. 28². Like a bird put into a **pneumatic** siphon . . .

29². Idea that . . . Spirits and Angels are **pneumata**, concerning which the idea is as of ether, air, breath, or wind.

769. It is believed that human souls after death are **pneumata** . . . 792.

D. 4727³. (Wolff said) that the soul is nothing but a **pneuma** . . .

5556. Many of the learned . . . have had the idea about the soul as of a **pneuma** . . .

5687. Otherwise those who call the soul respiration, thought, **pneuma**.

E. 575⁵. They say that men after death are **pneumata** without eyes, ears, etc.

Pocket. *Saccus.* **D.** 4045.

Poet. *Poeta.* **D.** 2522.

Point. *Aculeus.*

Pointed. *Aculeatus.*

A. 9144². If touched with the point of a needle.

9331. The hornets = the dread of those who are in falsities, because they . . . are furnished with **stings**, with which they inflict poisoned wounds.

S. 13³. 'They have **stings** in their tails' (Rev. ix. 10) = the cunningnesses of deceiving by means of persuasions. (= cunning falsifications of the Word. **R.** 439.)

R. 439². '**Points**' = falsities from evil which hurt. Ill. —^e. 'Thorns,' 'thistles,' etc., also = falsities of evil, from their **sharp points**.

D. 1280. They receive a ring to which brazen **points** are affixed . . .

3404. From his eyes . . . there appeared to go forth rays like bright **stings**, like those of certain insects which have **stings** on both sides . . . He drew back those bright **stings**, and (projected them in various directions). Ex. 3541.

4374. If he approached he would be inwardly lacerated as with thousands of **sharp points** and of swords . . .

E. 405⁴⁸. These are compared to a 'new threshing instrument furnished with **sharp points**' (Is. xli. 15).

560. '**Stings**' (Rev. ix.) = the cunningnesses and craftinesses for the persuading of falsities.

—³. That '**stings**' = cunningnesses, is evident . . . for in common discourse the cunningnesses in speech by which men are deceived are called **stings**, and the speech itself is called sharp. In special, however, by '**stings**' are signified interior falsities, which are such as cannot be shaken off, because they are from the scientifics and fallacies of the senses. . . In the Spiritual World interior falsities are represented in various ways by sharp things; as by . . . **pointed things** in various forms; and this when the intention is to do hurt; and therefore it is forbidden to present such things to view there.

—⁴. These falsities are signified by '**stings**.' Ill.

— . 'To draw out with **stings**' (Amos iv. 2) = to lead away from truths by scientifics from the Word and the world falsely applied.

—^e. 'For **stings** in your sides' (Num. xxxiii. 55) = that malignant falsities will inflict injury on the goods of the Church.

Point. *Mucro.*

R. 525. If he is transfixed when he runs upon its point. **B.** 62.

D. 4494. They can kill without any sword's point or poniard.

E. 560³. Interior falsities are there represented by the points of swords, etc.

Point. *Punctum.*

Prick, To. *Pungere.*

Punctation. *Punctatio.*

Pointlet. *Punctuum.*

A. 6620². A closed idea appeared like black points . . . 7320^e. Thus do truths prick.

S. 71. In spiritual writing there are punctations over the letters, which exalt the sense. 72. T. 241.

90². Hence certain Hebrew letters are pointed within . . .

P. 6. It is believed (that the first substance) may be likened to a point, which is of no dimension . . .

M. 57². There is (in this case) no fixed point from which as a beginning these differences may be deduced . . .

461⁶. The will . . . cannot be moved a pointlet except by delight.

B. 96. They do not agree in one point . . .

T. 20^e. (They would conceive) that the origin of substances and forms is from points . . .

71³. He should believe that not a point of justification is from himself.

98. Until this doctrine carries every point of their minds.

181. This doctrine carries every point in Christian Churches . . .

441³. The end in view carries every point.

480. Does not free will carry every point in these?

D. 2087. It appeared to me as if man were a kind of solid point, around which is the sphere of the Spirits; for . . . the earthly things of man are represented by such a solid point . . .

2414. Therefore Hebrew was written in the beginning without the points; and, when it is read without the points, the sense only is attended to. (Continued under HEBREW LANGUAGE.)

3484. Forms in which nothing can be conceived except a centre in every point . . .

3485^e. Can prick others so sharply . . .

3509. The life in the body is only a point of life.

5620. See HEBREW LANGUAGE, here.

J. (Post.) 245^e. The delights of these evils sting.

De Verbo 4². This is why many of the harsh letters are pointed within . . .

24. This is done by the various punctations over the letters (in the Word in the Spiritual Kingdom): When the punctations signify affections, the series of the punctations express the interior things of intelligence constantly before the more intelligent Angels.

D. Wis. i. (Love and wisdom) are in the least point a one . . . It is said every point and least; but there is

not meant a point or least of space; for this has no existence in the Divine.

vii. 5³. The vowels (in spiritual writing) are not written, but are punctated.

Point. *Scalprum.* A. 9416^e. E. 391²⁴.

Point. *Spiculum.*

D. 1843. Hats from which a spike stuck up.

2763. See EAR-spica-here.

4309. There appeared points all around, which verged towards him . . . For points appear falling upon the heads of those who speak otherwise than they think . . .

D. Min. 4627. Such clevernesses with the evil . . . were represented by the head of some animal from which went forth coarse spicula of salt. Des.

E. 560³. Interior falsities are there represented by little sharp points, etc. (See POINT-aculeus, here.)

Poison. See under ACONITE.

Poison. *Toxicum.*

Poisoned. *Toxicatus.*

W. 339². Evil uses appear in Hell . . . (as) poisons . . . in both plants and earths. (Compare 338^e.)

Coro. 33². Cups full of wine, sweet, but poisoned.

Poison. *Venenum.*

Poisonous. *Venenatus, Venenosus.*

Poisoner, Poisoning. *Veneficus.*

See SORCERY-veneficium.

A. 59². Evil Spirits were permitted to pour forth their poisons, and infest me . . .

195. Reasonings from sensuous things . . . they called the poisons of a serpent.

251. Hatred, being manifold . . . is distinguished in the Word by kinds of serpents . . . according to the differences of their venom.

817. One who had given poison to another, detected. D. 1260.

947^e. These Spirits are never admitted to men; for they infuse their poison so secretly that it cannot be apperceived.

1512^e. Such spheres are as if were poisonous. How much they are poisonous, is tested by dark blue fillets . . .

2269³. Good spews out evil like poison.

2438³. Cupidities . . . and persuasions . . . which the evil continually scatter around as poisons.

4227³. These Spirits correspond to the corruptions of . . . the animal spirit . . . and, wherever they diffuse themselves, they are like poisons which induce cold and torpor on the nerves and fibres . . .

5128⁵. Deceit is like a subtle poison which infects the interiors. 9013. H. 578.

6398^e. Malice, cunning, and deceit are signified by . . . poisonous serpents . . . Their reasoning is the poison.

8625^e. The malignity (of these Genii) may be compared

to an invisible deadly poison, which penetrates to the very marrows.

[A.] 9013³. Therefore 'poison,' in the Word, = deceit; and poisonous serpents (enum.), the deceitful. III.

H. 278². Cunning they shun as the poison of a serpent.

W. 338^e. All poisonous earths (are evil uses).

341^e. The Hells which are poisonous induce swooning.

P. 184^e. Without this freedom . . . these evils would be like poisons shut in . . .

T. 148. Like poisons covered over with sugar.

324. Like those who dip their swords in poison.

428². Like giving bread to a devil, which he turns into poison; for, in the hand of a devil, all bread is poison; and, if it is not, he turns it into it, which he does by using good deeds as allurements to evils.

D. 775. A dark place where there are devils who conceal deeper poisons. . . From one of them exhaled an infernal poison; that is, a certain poisonous persuasion . . .

1278. These Spirits from the deepest Hell . . . have with them as it were a poison, which poison they desire to infuse into man, and the effect of which is vomiting. For as, in their life, they have desired to kill men with poison, this is seated in their minds . . .

1282. One of them who in the life of the body had killed many with poisons. Des.

1283. He manifested himself as an infant, carrying a vessel (of poison). 1297. 1298.

2492^e. In serpents are poisons, by which, in nature, are represented deceits.

2502. There was such a poison with them as dulled all the forces of acting in truths and goods . . . Such is the influx of such poisons when they are in a Society of good Spirits.

2656^e. For he inserts his poisons into the marrows; that is, into the interiors of the ideas . . .

2848. The deceitful are not permitted to be in the World of Spirits, unless their poisons are taken away from them . . .

2857. The more subtle their deceitful poisons are, the more poisonous and subtle are the serpents which encompass them . . .

3214. There exhaled (from Gehenna) so much subtle poison, that it excited the deceitful Sirens . . .

3215^e. Circumfusing deceits, like poisons. 3217^e.

3220^e. The state in which he was when he killed an infant with poison.

3486. When anyone contradicted him he gave him wine containing such a poisonous potion that it destroyed his understanding . . .

3559. Concerning the poisoning murderer: that he was cast into a lake.

3913. Just as bruised scorpions . . . imbibe poison . . .

4806^e. He afterwards died by poison [administered] by (the Moravians).

4889. Those (like spiders) are such as have long been poisoners or assassins; but have afterwards seemed to repent.

4890. They know how to hide, by means of the external respiration, the poisons which they have in them . . .

E. 433³⁰. 'The poison of dragons, and the gall of asps' (Deut.xxxii.33) = the enormous falsity which comes forth from the falsified truths of the Word. 519⁷. —⁹.

556⁶. 'The poison of the creeping things of the earth' (ver.24) = those (falsities from evil) which kill and altogether extinguish spiritual life. 650⁶⁵.

581². The reason the serpent is said to be 'cunning above every beast of the field,' is that it has poison in it, and its bite is consequently deadly . . . The poison = cunning and deceit . . .

866^e. 'Poison,' in the Word, = deceit.

Poison. *Virus.* W.339³. T.324.

Poland. *Polonia.*

Poles. *Poloni.*

M. 108. (Opinions of the Poles concerning the origin of conjugal love and its potency.)

521⁴. (Some of these satyrs were from Poland.)

Pole. *Contus.* D.1553.

Pole. *Polus.*

T. 32. The Earth's eccentricity at the poles causes that there is never a return of the same thing.

D. 222. (The magnetic atmosphere) produces the situation of the globe . . . near the poles of the world.

Polhem. *Polhem.*

D. 4722. Concerning . . . Polhem.—This mechanician, having in the life of the body constantly meditated how to construct moving machines, and succeeded therein above others . . . had confirmed himself in the belief that there is no God; that everything is from nature; and that the life in man and beast is something mechanical . . . He did not want to know what the life after death is; what the internal man; what Heaven and Hell; what the Divine beyond dead nature; what Providence beyond the blind fate of nature, and chance. He had confirmed himself against these. But, as the imaginative force which he had in the body still lasts, he therefore learns and teaches there how various things can be created; as birds . . . He was in a dark chamber, and showed his art; and was seen there sitting upon the dead bones in a coffin; because he had not acknowledged what is alive, but what is dead.

4729. (This appearance represented that) Maria Polhem placed the sum of civil life in decorum and the preparing of food . . .

4847⁴. Poll . . . occurs.

5059². (Polhem among those addicted to magic.)

5837. (Polhem spoken to three days after death.)

6025. Concerning M. Polhem.

6049. Concerning Polhem, and Wolff.—As they had

not lived a life of religion, they cannot but think in the Material, (and therefore) speak the spiritual language mixed with their own vernacular.

6071. Concerning **Polhem**.—He (there) thinks materially, because his thought had been solely in mechanics and physics . . . and he has invented many magical things. Des. Hence he has been cast into a dark Hell where he is deprived of that meditation.

D. Min. 4773. Polhem died on Monday. He spoke with me on Thursday, and . . . saw his own coffin, and those who were at the funeral . . . and meanwhile spoke to me, asking why they were burying him when he was alive . . . J.(Post.)323.

4778. Polhem (was in a strong Persuasive), from trust in his own knowledge and imagination.

Polish. *Polities.*

Polished. *Politus.*

A. 9873⁶. 'Polish' (Lam.iv.7)=what is external.

H. 505^e. Compared to a vessel outwardly polished . . .

M. 292². With polite wives . . .

Politeness. See under CIVIL, and MANNERS.

Political. *Politicus.*

Politician. *Politicus.*

P. 197^e. Put on the garments of political ministers . . . M.354².

R. 541³. (These) are nothing but moral, civil, and political works . . .

675. Supereminence by means of (the holy things of the Church) in politics also.

716³. Their hierarchy . . . upheld by ecclesiastical and at the same time political authority.

M. 5. In other chambers they talked about . . . the political state.

182. The second (novitiate) was a politician.

—⁷. (The politician states what had been his belief in relation to the life after death.) T.160⁶.

262³. (The love of dominating from the love of self) with politicians, rises up until they want to be kings and emperors . . .

264^e. The quality of the political love of self, shown.

313. By influx is meant . . . all that which precedes with a politician, and composes his prudence.

T. 55. Political laws are in the second place . . .

186. Political things are in the first (or lowest) region of the mind.

321. Lies and political hypocrisies (are forbidden in the eighth commandment).

482. Free will in political and natural things is thence.

494. But civil and political things do not so (remain in man). Ex.

508³. The understanding abiding only in political things which regard a man's life in the dominion where he is . . .

665. One of the companies consisted of politicians. (They state their opinions concerning conscience.)

—³. By various political arts and allurements.

So8. The political things of their kingdom occupy the minds and possess the hearts (of the English), sometimes so far as to withdraw their spirits from studies of more lofty judgment . . .

D. 1793. Without conscience, like many politicians . . .

3460². The politicians (reason from their own knowledges).

4570. Bed bugs are those theologians who have believed that religion is nothing but a political affair in the world . . .

Coro. 40². The man who has religion, is in political things like a swan flying with a bunch of grapes in its mouth; but he who has not religion is in these things like a basilisk with a poisonous herb in its mouth.

Poll. See under SHEAR.

Pollute. See DEFILE—*polluere*.

Polygamy. *Polygamia.*

Polygamical. *Polygamicus.*

Polygamist. *Polygamus.*

See under MARRIAGE.

A. 4837². That that nation had no Conjugal . . . is evident from (the permission of polygamy) among them; for where there is the Conjugal understood in the spiritual sense . . . this is by no means permitted. Ex. 9002^e. 10603⁵.

10172. Love truly conjugal is never possible (in polygamy). H.379, Ex. D.4409. De Conj.120.

C. J. 71. The reason a more internal religion was not opened by Mohammed, was on account of polygamy, which exhales uncleanness towards Heaven; for the marriage of a husband with one wife corresponds to the marriage of the Lord and the Church.

72^e. Polygamy was permitted them because they are Orientals, who without this permission would have burned for foul adulteries more than Europeans, and would have perished. M.342^e. T.833^e. D.5061. De Conj.46.

P. 256. A religion which ordains that it is not allowable to marry a number of wives . . . is rejected by those who for ages have been polygamists.

M. 75⁹. (There was no polygamy in the Golden Age); for they could not think of more than one wife. With those who did so, the heavenly blessednesses of their souls instantly withdrew . . . to the extremes of their bodies . . . and together therewith the distinguished marks of virility; and when this was perceived they were cast out of the land.

77. (The people of the Copper Age) replied, Are not polygamical marriages scortatory?

—⁵. If polygamists invade us, they are cast out into the darkness of the north; (which) is dulness of the mind and ignorance of Truths.

78⁴. (The people of the Iron Age) live with two or three wives, and some with more; because they are

delighted with variety, obedience, and honour as of Majesty. Ex.

[M. 78]⁵. There flowed out from the women's apartment a libidinous effluvium, (which) was from polygamical love, which is connubial, and at the same time scortatory.

141. That chastity is predicable of monogamical marriages only . . . For conjugal love enters according to the increase of wisdom, and this according to the implantation of the Church by the Lord. This cannot be effected with polygamists, because they divide conjugal love; and this love, when divided, is not unlike the love of the sex, which, in itself, is natural.

296². You will rarely meet a man who will not reply in favour of polygamical marriage; and this is the love of the sex: but . . . almost all women will reject polygamical marriages; from which it follows that with women there is the love of one of the sex; thus conjugal love.

332. Concerning polygamy. Chapter.

339. (Polygamy, with a Christian, is both natural and spiritual adultery.) Ex.

— By polygamical marriage in the Christian world, the marriage of the Lord and the Church is profaned; likewise the marriage of good and truth; and, above all, the Word; and, with the Word, the Church. Sig. and Ex.

—³. (Thus) the damnation of Christian polygamists after death is more grievous than that of those who commit only natural adultery. Des.

340. Why polygamical marriages were permitted to the Israelitish nation. Ex.

—². To such, polygamy is not hurtful; for it is inscribed on the natural man . . .

—³. That polygamy is not in harmony with the Divine law. Ill.

341. (Why polygamy is permitted to the Mohammedans.) Ex.

343. In the lower Mohammedan Heaven they (practise polygamy).

344. The quality of the heat of the conjugal love of polygamists . . . was perceived by me like the foul heat of a bath.

345. That polygamy is lasciviousness. Ex.

— Polygamical love is love divided among a number, and divided love is not conjugal love . . . Hence the former love is lascivious, and polygamy is lasciviousness. The reason polygamical love is the love of the sex, is that it differs only in being limited to the number which the polygamist may take . . .

—². The reason polygamical love is a love of the external or natural man, is that it is inscribed on this man; and whatever the natural man does from himself is evil . . . and evil in regard to the sex . . . is scortation; but, as this is ruinous to society, in place of scortation there has been induced its likeness, which is called polygamy.

346. That conjugal chastity, purity, and holiness are not possible with polygamists. Ex.

347. That a polygamist, so long as he remains a polygamist, cannot become spiritual. Ex.

348. That polygamy is not sin with those with whom it exists from religion. Ex.

— To prevent polygamy from being sin to them, they remain natural . . .

—^e. And hence do not know that there is anything of evil, or of lasciviousness, in polygamy.

349. That polygamy is not sin with those who are in ignorance about the Lord. Ex.

—^e. Hence comes polygamy.

350². (Such a man) is not to blame if . . . he believes polygamical love to be the only conjugal love.

351. That of these, although polygamists, those are saved who acknowledge God, and from religion live according to the civil laws of justice. Ex.

352. But that no (polygamists whatever) can be consociated with the Angels in the Christian Heavens. Ex.

369. That there is (only) natural jealousy with polygamists. Ex.

— Conjugal love with polygamists is natural.

370. The jealous fire into which polygamical conjugal love breaks out is anger and revenge. Ex.

460. With more than one (mistress) there is what is polygamical within, which induces on men a state merely natural . . .

465. That (concubinage conjointly with a wife) is polygamy, which . . . is to be damned out of the Christian world. Ex.

466². This Christian Conjugal perishes through polygamical scortation; (or rather) with a Christian polygamist it is closed up and intercepted; but is resuscitable in his descendants.

—³. That this Conjugal is destroyed, with a Christian, by polygamical scortation, is very evident from the fact, that he cannot, like a Mohammedan polygamist, love a concubine and a wife equally . . .

T. 380. (Such charity and faith) are from a polygamical bed or marriage. Ex.

D. 5197. The vastation of those in Christendom who had confirmed themselves in polygamy. Des. De Conj. 44.

De Conj. 43. If a Christian man were to marry a number of wives, it would be as if he had two Churches with him; and also as if truth were to derive its essence from two goods . . . Hence it is that love truly conjugal is never possible between one man and a number of wives; for thus it would be lasciviousness which would enter; and besides love cannot be divided, because it is from the affection of the one according with the thought of the other; and this unanimity, and cohabitation, which makes the essence of conjugal love, is not possible (with a number). In a word, with such there is not the Christian Church; and therefore when an Angel in Heaven merely thinks about a plurality of wives, the Celestial and the Angelic perish; both the joy and the wisdom with him; and he falls from Heaven. 45.

47. In the other life, the Mohammedans at first take a number of wives, besides concubines; but as, in the Spiritual World, there is a conjunction of lower minds,

and those of a different lower mind cannot be together, they separate of their own accord, and at last are conjoined with such a woman as is of a like lower mind. Thus do they gradually separate themselves from their women, and are at last united to one . . . But those who persist in polygamy, in course of time become so invalidated and impotent that they nauseate marriage, because it carries what is lascivious with it.

48. Those of them who are in their Heaven have only one wife; they have rejected a plurality . . .

Pomatum. *Costum.* D.2954.

Pomegranate. *Malogranatum.*

A. 9552. 'Its pomegranates' (Ex.xxv.31) = the scientifics of good. Ex. and Ill. 9564. 9565. 9567. 9918. 9922.

—'. 'The vine, fig-tree, and pomegranate' (Haggai ii.19)=things spiritual and natural in their order, the last of which are scientifics . . . and therefore 'the pomegranate' is named last.

9918. The scientifics of good and truth, which are signified by 'pomegranates,' are doctrinal things from the Word. Ex.

10770. In (the Fifth Earth) there appeared . . . trees with fruits, which were like pomegranates.

M. 75°. The man (of the Golden Age) ran to his tabernacle, and returned with a pomegranate, in which there was an abundance of seeds of gold . . .

E. 374⁷. 'Pomegranates' (Deut.viii.8) = the Knowledges of good and truth.

388¹¹. 'The pomegranates' (Zeph.ii.14)=Knowledges from the Word. 650⁹⁷.

403⁹. 'The pomegranate,' in general, = the Cognitive and Perceptive; and, in special, the Knowledges and perceptions of good and truth.

Pomegranate. *Malus Punica, Malum Africanum.*

T. 403². (This) may be likened to a pomegranate, which is pellucid to the centre, where is the repository of the seeds.

E. 458⁷. 'The pomegranate tree' (Joel i.12)=senuous truth and good, which is the ultimate of the Natural. (See 403⁶.)

Pomp. *Pompa.*

A. 9212⁶. When the judges and kings rode in their pomp.

T. 404². It is less hurtful if it regards as an end . . . horses and chariots in pomp, etc.

660°. In a triumph who does not regard the victor, and the pomp from him . . .

742. They saw the Prince enter in the order and pomp of procession.

Pontiff. See HIGH PRIEST—*pontifex* and POPE.

Pony. *Mannus.* Coro.35². See also T.185².

Pool. *Piscina.*

See under LAKE—*stagnum.*

A. 4926⁵. 'The waters of the lower pool' (Is.xxii.9) = the traditions by which they made infractions in the truths of the Word.

E. 239¹⁹. 'The pool of Siloam' (John ix.7)=the Word in the letter. 475¹⁷.

453¹². The pools in Jerusalem = truths such as are in the exterior and interior senses of the Word; the waters of the higher pool = truths such as are in the interior sense; and the waters of the lower pool, truths such as are in the exterior sense, which is the sense of the letter . . . For the pools in Jerusalem have a like signification to that of the lakes and seas outside Jerusalem, namely, a collection of them.

Poop. *Puppis.* T.32°.

Poor. *Pauper.*

Poverty. *Paupertas.*

A. 561. Remains are . . . also states of mercy towards the poor and needy.

1877. Think none can enter Heaven but the poor . . .

2129⁴. The rich will enter equally with the poor.

2336⁴. 'To bring in the poor, maimed, deaf, and blind' (Luke xiv.21)=such as were so called in the Ancient Church, and were such as to faith; but were in the life of good, who should thus be informed concerning the Lord's Kingdom; thus the gentiles who were not yet instructed.

2417⁸. (The poor a class of the good.)

3419³. ('The poor,' and other such classes, enum., and ill.)

3688³. As he knows from the Word that he ought to give to the poor, and that whoever gives to the poor has reward in Heaven, he therefore does good to beggars more than others . . . not considering that such as beg in the streets for the most part live an impious and wicked life. (Continued under BEGGAR.) Still, he ought to do this good in the beginning of regeneration. —⁵. 3701⁴.

3820². Those in external truths know only this general: that good is to be done to the poor; and they do not know how to discern who are truly poor; and still less that by 'the poor,' in the Word, are meant those who are spiritually so . . . But those in internal truths know who are the poor . . . and do good to everyone according to his quality.

4459⁴. Take this truth . . . that to be poor and needy is to be rich and abounding (in Heaven). . . He is called poor and needy who believes from the heart . . . that of himself he possesses nothing, knows nothing, is not wise, and has no power; and in Heaven he is rich and abounds . . .

4730³. Who knows otherwise than that love towards the neighbour is to give to the poor?

4783⁵. Those in faith separated cannot but believe that the works of charity are solely to give to the poor, and aid the miserable.

[A.] 4981. 'The blessing of Jehovah' = . . . to be content to be . . . among the less honoured and the poor.

5008². It is a truth natural not spiritual . . . that good is to be done to the poor, widows, and the fatherless; and that to do good to them is the charity which is commanded in the Word . . . But those in truth spiritual natural . . . set it in the last place that the poor, etc., are meant; for they say in their hearts that all are not poor who call themselves poor; and also that among them are those who live the worst . . . and that by 'the poor,' in the Word, are meant those who are spiritually such; namely, those who know and confess in heart that they have nothing of truth and good from themselves; but that all things are given them freely. . . (Thus) to do good to the poor, etc., is an ultimate of truth to those who are in spiritual natural truth; and this truth is like a garment which invests interior things . . .

—⁴. That the poor and miserable will inherit the heavenly kingdom is to them an ultimate truth; for they store up interiorly that those are poor, etc., who are spiritually such . . . But those in truth natural not spiritual say that only those can inherit it who are reduced to poverty . . .

5028². The spiritual man, equally with the natural man, says that good is to be done to the poor, widows, and orphans; but the spiritual man thinks that good is not to be done to the poor, etc., who are evil, and who call themselves the poor, and yet are rich . . . and he thence concludes that by 'the poor,' etc., in the Word, are meant those who are spiritually such. But the natural man thinks that good is to be done to the poor, etc., who are so named . . . and whether they are evil or good he cares not; and what it is to be spiritually such he neither knows nor wants to know.

5573². In Heaven there are equally the rich and the poor. They objected that . . . if they were to be saved . . . they must give all they have to the poor . . . But it was given to reply that the case is not so . . . D.3503.

5945. (A doctrinal of scientifics, which is especially of service to those who are for the first time being inaugurated into the interior truths of the Church, is) that good is to be done above all others to widows, to orphans, and to the poor in the streets. Such doctrinals are signified by 'the carriages of Egypt.' (They are) the first which man learns, and afterwards are of service to him as an ultimate plane. Ex.

7318. Truth is falsified when it is said that no one can enter into Heaven except him who is miserable and poor; and also when it is said: unless one gives all he has to the poor, and reduces himself into miseries.

8120. It is believed that charity towards the neighbour is to give to the poor, etc., But . . . he who renders aid to a poor or indigent evildoer, through him does evil to the neighbour; for by the aid which he renders him, he confirms him in evil, and supplies him with the means of doing evil to others . . .

8478³. If (those who trust in the Divine) become poor, they are not sad . . . They know that to those

who trust in the Divine all things succeed for a happy state to eternity . . .

9209². It is frequently said in the Word that good is to be done to the poor and needy. Those in external truths . . . believe that good is to be done to everyone who needs aid, especially to beggars, who above all others call themselves the poor . . . They who do this from obedience . . . do well; for, through this external, they are initiated into the internal of charity and of mercy, (which) consists in clearly discerning who, and of what quality, are those to whom good is to be done, and *how* to each. Ex.

—³. It is the external of charity which is described in the literal sense of the Word by the injunction that good is to be done to the poor and needy. But the internal of charity is what is described in the internal sense, (where) the internal man is understood as being in poverty and need, to which good is to be done; for by the poor and needy in this sense are understood those who are in defect and ignorance of good and truth, and yet long for good and truth. . . How these are to be assisted, the Word teaches in the letter. Ex. and Ill.

—⁴. Those are called 'the poor,' who have not the Word, and thus know nothing about the Lord, and yet long to be instructed; and therefore it is said that 'to the poor the Gospel is preached' (Luke vii.22).

—⁵. That by 'the poor and needy,' are meant, in the internal sense, those who being outside the Church are in ignorance of truth, because they have not the Word, and yet long to be instructed, and by that which they know are yet in a little good; and, within the Church, those who from various causes are ignorant of truth, but still, from some good, long for it. Ill.

—⁵. 'I am needy and poor' (Ps.lxx.5) was said by David, who was not poor and needy; from which it is evident that spiritual poverty and need are meant.

—⁶. 'The needy,' here, = those who are in little truth; and 'the poor' (Ps.xxxv.10), those who are in little good, and are being infested by evils and falsities . . .

9231³. See LAZARUS, here.

9253. 'A poor man thou shalt not regard in his cause' (Ex.xxiii.3) = that no favour is to be shown the falsities in which are those who are in ignorance of truth. 'A poor man' = those who are in few truths, and also in falsities, from ignorance; but those of them who are in good want to be instructed in truths; whereas those who are in evil do not want to be instructed . . .

10227. 'A rich man shall not give more, and a poor one shall not give less . . .' (Ex.xxx.15) = that all, of whatsoever faculty, ought equally to ascribe to the Lord all things of truth from good.

—¹⁹. By 'the poor' are meant those who do not possess these Knowledges of truth and good, but still long for them. —²², Ill.

—²³. 'The poor and needy seeking water' (Is.xli.17) = those who long for the Knowledges of good and truth.

H. 357. Concerning the rich and poor in Heaven. Chapter.

—². Heaven is for all who live a life of faith and

love, whether rich or poor. . . The rich come into Heaven as easily as the poor . . . There are both rich and poor there; and many rich in greater glory and happiness than poor.

358. Man has no need to give what he has to the poor, except in so far as affection leads him. D.5794^e.

364. The poor do not come into Heaven on account of their poverty; but on account of their life.

— . Poverty seduces and leads man away from Heaven equally as opulence. Among the poor are very many who are not content with their lot, who seek many things, and believe riches to be blessings; and therefore when they do not receive them, they are angry, and think evilly about the Divine Providence. They also envy others their goods, and equally defraud others when there is an opportunity; and they also live equally in filthy pleasures. But it is otherwise with the poor who are content with their lot, sedulous and diligent in their work, and love labour better than idleness; and who act sincerely and faithfully, and at the same time live a Christian life. (A conversation with rustics and others of the common people concerning charity and faith.)

365. The reason it is believed that the poor come into Heaven easily, and the rich with difficulty, is that the Word has not been understood. . . The 'rich,' there, mean those who abound in the Knowledges of good and truth . . . and 'the poor,' those who are deficient in these Knowledges, and yet long for them . . . —^e, Ill. 420.

S. 84. 'Poor' is predicated of good, or evil . . . 'needy,' of truth, or falsity.

P. 216. When he sees that the good are in contempt and poverty . . . 250, Ex.

R. 95. 'Poor' = those not in truths; and 'needy,' those not in goods.

209. 'Miserable and poor' (Rev.iii.17) = that they are devoid of truths and goods. Ex.

604. 'Rich and poor' (Rev.xiii.16) = those who are in Knowledges and knowledges, more and less . . .

T. 156². That 'the spirit' of man = such things as are of his mind, is evident from . . . 'Blessed are the poor in spirit; for of such is the Kingdom of the Heavens' (Matt.v.3).

425. That the benefactions of charity are to give to the poor, and to aid the indigent; but with prudence. Gen.art.

— . It is the common belief that charity is merely to give to the poor . . .

427. For charity is often described in the Word as giving to the poor . . . Those called 'the poor,' etc., = those who are such spiritually. 'The poor' = those not in the Knowledges of truth and good.

428. Those who are naturally compassionate . . . believe that it is charity to give to any poor person . . . and make no inquiry as to whether the poor and indigent person is good or evil. (The evil of this shown by comparisons.)

D. 1327a. By the miserable and poor are meant those

who are spiritually miserable and poor, whether they have been rich or poor in the world . . . and who suffer persecutions by those things which are false and evil, and who endure them, as in temptations; thus who fight against the crew of devils.

1328. The truth rather is that fewer beggars, and fewer of the poor as to the life of the body . . . come into Heaven than others. How miserable is the life of many sailors and soldiers, and that of many of the lowest of the common people! and yet they think nothing whatever about the eternal life . . .

3503. There is no respect of persons in the other life, but the rich are saved equally with the poor . . . and the greater part of the poor are worse than (the rich business men of the Dutch), and are rejected. (Continued above, at A.5573.)

D. Min. 4583. The poor are they who thirst and hunger for goods and truths, and know that they have few if any; nor do they desire gold and silver, nor copper and iron, supposing that they would be too much for them: these also are given them.

E. 118. 'And poverty, but thou art rich' (Rev.ii.9) = the acknowledgment that they know nothing from themselves. . . By 'poverty' is here meant spiritual poverty . . . for these things are said to the Church. To be spiritually poor, and yet to be rich, is to acknowledge at heart that one knows, understands, and is wise, not at all from self; but that he knows, understands, and is wise, is all from the Lord. Ex.

—². The reason he who is spiritually poor, is yet rich, is that he is in the spiritual affection of truth. Ex.

—³. 'The poor and needy' = those who believe that they know nothing from themselves; and also those who do not know because they have not the Word. Ill.

— . From this last passage it is evident that 'the poor and needy' = those who long for the Knowledges of good and truth. —⁴.

223²². 'The poor,' etc., = those who are not in truths and goods, but yet long for them. 236⁹.

238. 'And miserable and poor' (Rev.iii.17) = that neither do they know that they have no Knowledges of truth, nor Knowledges of good. . . 'Poor' = that they are in no Knowledges of good.

— . Spiritual misery and poverty are nothing else than a defect of the Knowledges of truth and good; for the spirit is then miserable and poor . . .

—². By 'the miserable,' in the Word, are meant those not in truths, because not in the Knowledges of them; and by 'the poor,' those not in goods, because not in the Knowledges of them. Ill.

—³. (This passage shows) that by 'the miserable and poor' are meant those spiritually such, but who long for the Knowledges of truth and good. —⁴.

—⁵. (The reason both) 'the miserable and the poor' are mentioned together, is that by 'the miserable' are meant those who are in the defect of the Knowledges of truth; and by 'the poor,' those who are in the defect of the Knowledges of good.

242¹⁸. 'The poor whom He will save' (Ps.lxxii.12) = those not in the Knowledges of truth and good, but who long for them.

[E.] 412²⁵. 'To grind the faces of the poor' (Is.iii.15)= to destroy the affections of Knowing truths with those who are in ignorance of truth, and still long to be instructed.

481³. 'The poor and needy'=those in the defect of good from ignorance of truth, and who yet long for them.

483². The gentiles are here called 'poor and needy' from defect and ignorance of truth . . .

612⁵. 'The poor to whom the Lord will evangelize' (Is.lxi.1)=the gentiles, who are so called because they have been in ignorance of truth from the fact that they have not had the Word. —. 811¹⁸.

652³¹. 'The poor,' etc. (Luke xiv.21)=such in the spiritual sense, who, because they had not the Word, have been in ignorance of truth, and thence in the defect of good; but still longed for truths, through which they would have good.

811¹⁸. 'The poor'=those in few truths, who long for them to sustain their soul by them.

817⁹. 'The poor'=those not in truths, but who still long for them; 'the needy'=those not in goods, but who still at heart want them.

836. 'Rich and poor'=the wise and the simple. Ex.

893⁴. 'To give to the poor,' in the spiritual sense, = to do the works of charity.

D. Wis. xi. 4. To give to the poor, etc., is not meant in the Word by 'fruits,' 'works,' etc.

Pope. *Papa.*

Papal. *Papalis.*

Papacy. *Papatus.*

See BENEDICT, SIXTUS, and HIGH PRIEST—*Pontifex.*

A. 4738². After the papal chair had grown . . .

—³. Because otherwise the papal chair would not subsist.

— . At that time there existed schisms, whereby the papal Power might have been dissipated.

—⁴. Thereby also the papal Power was confirmed.

J. 55(n). The attributing of two natures to the Lord . . . was done in a Council for the sake of the Pope, that he might be acknowledged as His vicar. D.4551. De Dom.69.

C.J. 59. Rarely does anyone who has been Pope act as Pontiff there; yet he who was Pope of Rome twenty years ago, was set over them, because he had cherished in his heart that the Word is more holy than is believed, and that the Lord is to be worshipped. But, after discharging the pontifical function for some years, he abdicated it, and betook himself to the Reformed Christians . . . When the great northern city (of the Papists) was destroyed, I saw him carried out on a couch . . . Something quite different happened to his successor.

F. 8. Faith separated from Truth entered the Church with the papal dominion, because the chief safeguard of that religion was ignorance of truth . . .

R. ix. (The doctrine of the Roman Catholics concerning the Pope and his Power.)

294¹¹. A monk said . . . I can say Divine Human of the most holy Pope . . .

743³. As they have ceased to worship the Pope, let them worship Him from whom the Pope says that he has all Power . . . The Pope is a man . . .

759². If the papal dominion had not been broken at the time of the Reformation . . .

796². Instead of the Lord, the Pope is there worshipped; and in place of the Word the papal bulls are acknowledged . . . and the bulls have as their end the dominion of the Pope and his ministers over Heaven and the world.

836^e. Everyone regards the decrees of the Pope as in the first place, and far above the Word.

—^e. They are judged from the decrees of the Pope in so far as they agree with the Word.

M. 265. I saw two men (in Hell) . . . who were Popes that had deprived emperors of their dominion. (Their love of dominion represented.)

T. 640^e. To imputation, application, and ascription, add only transcription, and you will be a vicarious Pope.

821. All who had thought more of God than of the papacy . . .

D. 3689. These are they who rule the Pope, and inspire into him such a respiration, and induce him to believe that it is the Holy Spirit . . .

3692^e. Such, therefore, are the Popes . . .

3934. As is the custom of the Popes and the papal at this day.

4023. That men should believe all things which the Pope has said and instituted . . .

4957. The Lord is Pope there. 5229.

5215. See LAST JUDGMENT, here. 5229. 5270. 5469a. 5841.

6087². How he had spoken with the Pope, (who had said) that Christ is the over Pope . . .

6092. I have heard from a certain Pope that . . .

E. 1033³. That the edicts of the Pope are more holy than the precepts of the Word, (although) a great part of them are from Hell. Ex. 1054³.

1049². But the adoration of the Pope is internal.

1050. They have transferred the Divine Power of the Lord to the Pope, as His vicar; and, together with it, worship and adoration; and to this end have separated the Lord's Divine from His Human . . .

1054. They have delivered their doctrine from the papal chair as Divine . . . and they preach the adoration of the Pope . . .

— . The internal adoration, which is essential, they have transferred into the Pope as the vicar . . .

1062. These, while they live according to the statutes of the Pope, and acknowledge him as the Lord's vicar . . . are not unlike upright pagans . . .

—². Those of the people who look to the Lord, and to the Pope only as the head of the Church . . . are in Babylonia, but not of it . . .

— . At Rome, where the papal chair is.

1070. Those who have not attributed Divine holiness to the sayings of the Pope. Sig.

1071. Because no communication . . . with Heaven . . . can be given by the enunciations and dictates of the Pope. Ex.

1072. These are all in the kingdoms subject to the papal dominion, who only call the Pope the head of the Church, and not a vicar in the sense that he is in the Lord's place . . . Also, they do not allow that the Pope can change the holy things of the Word, or make edicts not in agreement with the Word. Sig.

1074. 'The called, chosen, and faithful' = all those in the kingdoms under the dominion of the Pope who ascribe to the Lord the Power to save men, and who attribute Divine holiness and inspiration to the Word alone; and in these two things recede from the vicarship of the Pope.

1076. The doctrinals from the papal Consistory in general. Sig. and Ex.

1079. That they will altogether reject all the statutes and edicts of the Pope. Sig. and enum.

1080. The total rejection of the dogmas by which the papal Consistory has falsified the truths, and adulterated the goods, of the Word, and thereby profaned the holy things of the Church. Sig. and Ex.

1089. Domination over the truths of the Church, is (signified) because their chief, who is called Pope and Pontiff, makes his own dictates to be of equal holiness, and of like inspiration, with the truths of the Word; and also because it is from their doctrine that he is allowed to change the truths of the Word according to the changes of the state of the Church . . . Sig.

1118³. It is from what is implanted that in Gentile Christendom (worship is made) before the Pope, the shoes of whose feet . . . are kissed; and they would have saluted him as a God, if religion had allowed it. These things are from what is implanted, namely, that men want to worship a God whom they see . . .

1130². They say that the dictates of the Pope are equally holy with those which are of the Word, and that all things of the Church are to be accommodated to its state; consequently that they are to be changed when its state demands it; and that these accommodations and changes take place from the inspiration with the Pope. (Thus) in place of (the truths of the Word) there have been enjoined such things as entirely favour their love of dominating . . .

J. (Post.) 102. Therefore they seek the Pope, and some one is always set over them, who discharges the name and function of Pope . . .

103². He was told that in each thing which the Pope enunciates in the Consistory there is what is derived from the infernal love of reigning over Heaven and earth, and of claiming Divine power for himself, and thus of being worshipped as a God . . . (and) that it is infernal Spirits who then insufflate his breast . . .

Ath. 66. See PAPTST, here.

133. The separation of the Human of the Lord from the Divine was made in the Council of Nice, for the sake of the Pope, that he might not be called a God on the earth.

Inv. 52². What else are the miracles among the

papists—*Papacos* . . . Have the idols throughout Popedom—*Papismo*—any other purpose? 55.

Poplar. *Populus.*

A. 2466¹⁰. See OAK, here. S. 18³. E. 324²⁰. 1145².

4013. 'Jacob took him a fresh rod of poplar' (Gen. xxx. 37) = the proper power of natural good. . . 'Poplar' = the good of the Natural.

—³. Some species of trees = exterior goods and truths, which are of the natural man; as the poplar . . .

—^e. The poplar which is here named is the white poplar, so called from its whiteness, from which is the derivation. Hence it was that by 'the poplar' was signified the good which is from truth; or, what is the same, the good of truth; as in Hos. iv. 13; but there falsified.

R. 936^e. The leaves of the poplar, etc., = rational truths from sensuous light.

M. 103³. The floor of the house was of boards of poplar.

Popular, Populous. See under PEOPLE.

Porath. *Porath.* D. 4701.

Porcelain. *Porcellanus.*

J. (Post.) 76^e. Indian porcelain things correspond to the affections of the Ultimate Heaven.

De Verbo 3⁴. For, one Divine Truth naturally perceived and loved, is like a crystalline or porcelain vessel, which is afterwards filled up with wine . . .

Porch. See under ARCADE.

Pore. *Porus.*

Porous. *Porosus.*

H. 479⁵. Everyone's love is like spongy and porous wood . . .

T. 470². The things in the atmospheres from the earth, man absorbs . . . through the pores of the whole body. Ad. 1457.

491². (Plants) freely drink in these things through their little mouths, pores, and ducts . . .

D. 3124. Some (of the excretions) are cast out as excrementitious through the pores of the skin.

3718a. (The Sirens were carried) through the pores of the bone of the skull towards the external skin . . .

Porphyry. *Porphyrites.*

M. 12. The (Prince's) palace was built of porphyry, with a foundation of jasper.

315. The (public school) was built of marble, on a foundation of porphyry.

Portent. *Portentum.*

A. 7030. 'See all the portents which I have put in thine hand' (Ex. iv. 21) = the mediums of power from the Spiritual then. 'Portents,' or miracles, = mediums of Divine power.

M. 10³. On seeing him the Angels said, What portent is this?

533. Let down the paper to the earth, and you will see a portent. Des.

T. 16^e. On seeing this portent they laughed.

Portion. *Portio.*

A. 1755. 'Let them take their **portion**' (Gen.xiv.24) = that they were given into their Power. Ex.

4097. 'Is there any **portion** and inheritance for us in our father's house?' (Gen.xxxi.14) = the first state of their separation from the good signified by Laban. . . 'Is there any **portion**?' = is there any conjunction.

4397. 'He bought the **portion** of the field' (Gen.xxxiii.19) = the appropriation of good from that truth.

5706. 'He lifted up **portions** from his faces to them' (Gen.xliii.34) = goods applied to everyone from mercy; (for) 'the **portions** of foods' = goods.

5707. 'He multiplied Benjamin's **portion** above the **portions** of them all' (id.) = good for the medium above the goods for the truths in the Natural. '**Portions**' = goods.

6305. 'I give thee one **portion** above thy brethren' (Gen.xlviii.22) = that the truth of the Intellectual and the good of the Voluntary should have more in the Church. Ex. 6306. —⁶.

10090. 'It shall be to thee for a **portion**' (Ex.xxix.26) = communication with those who are in truths Divine. . . 'To be for a **portion**' = communication. Ex.

T. 364³. All things are full of God, and each one takes his **portion** from that fulness.

D. 3530. In common civility mutual love is shown externally by giving better **portions** . . .

E. 433¹⁰. 'Jehovah shall make Judah . . . His **portion** upon the land of holiness' (Zech.ii.12).

960¹¹. 'Jehovah is the **portion** of your part' (Ps. xvi.5).

Portray. *Depingere.* A.1860².

Portugal. *Portugallia.* D.6059.

Position. *Positio, Positus.*

See under PUT, and SITUATION.

A. 3394^e. To those in the affirmative . . . such a **position-positio** is hurtful . . .

3639. All situations there are relative to the human body . . . in whatever **position-positu**.

3641. All . . . appear erect . . . when yet, in themselves, and according to angelic sight, they are in a different **position-positu** . . . D.Min.4683.

— . From the Lord is all **position-positus**, and situation.

— . But the infernals are . . . in an opposite **position-positu**. Des.

—^e. How (Heaven and Hell) may relate to a one in situation and **position-positu**.

8455. 'There was a **laying-positio** of dew around the camp' (Ex.xvi.13) = the truth of peace adjoining itself.

8456. 'The **laying** of dew went up' (ver.14) = the insinuation of the truth. . . The **laying** of the dew upon the manna = the insinuation of truth. Ex.

D. 3116. That Spirits . . . are seen . . . with their bodies in a fixed **position-positu**.

3617. According to the **position-positionem** of some, (which) is contrary to the Word.

Possess. *Possidere.*

Possession. *Possessio.*

Possessor. *Possessor.*

See under FACULTY, and OBSESS.

A. 79. It is permitted the celestial man to enjoy all these things; but not to possess them as his own. Sig.

995². No one is forbidden to enjoy . . . the pleasures of **possessions** of lands and wealth. Ex.

1733. '**Possessor** of heavens and earth' (Gen.xiv.19) = the conjunction of the internal man, or Jehovah, with the interior and exterior man. 1746.

—^e. Before plenary conjunction . . . was effected (the Lord's internal man) is called '**Possessor** of heavens and earth,' that is, **Possessor** of all things which are with the interior and exterior man.

1745^e. The internal man of the Angels is the Lord's **possession** . . .

1817. The Lord's Kingdom, of which He alone is the **Possessor**. Sig.

— . 'To inherit the Land' = to possess the heavenly Kingdom. . . But, as to the Divine Essence, He was the **Possessor** of the universe . . . from eternity.

2029. 'For an eternal **possession**' (Gen.xvii.8) = what is eternal. They are called '**possessors**,' and '**heirs**,' not from merit, but from mercy.

2122. Those arriving from the Christian world (want) to **possess** all things.

2219^e. So far as they can, they deprive (those who do not favour them) of their **possessions**, etc.

2588¹⁶. That they should '**possess** the goods,' etc., 'of the nations.' Ex.

2658⁴. The (Hebrew) word which is predicated of good may be rendered '**to possess** hereditarily' . . . This word involves **possession** . . . as is the case with the Celestial . . . In this verse . . . the word denoting **possession** by hereditary right is used; because the Lord's Divine Human is the sole Heir **Possessor**. Ill.

—⁵. That '**to possess** hereditarily' . . . when predicated of men, = to receive life from the Lord, consequently . . . Heaven. Ill.

—⁶. '**To possess** hereditarily' is here predicated of those in celestial love . . .

2712³. '**To possess**' (Is.liv.3) is predicated of celestial good. —⁴.

2718⁴. Is not the happiness . . . in **possession**, honour, etc. ?

2910². Want to possess the goods of all. 3175.

2916. 'Give me **possession** of a sepulchre' (Gen. xxiii.4) = that they can be regenerated.

3928². Before regeneration, he is **possessed** by diabolical Spirits . . .

4453. '**Possess** ye in the land' (Gen.xxxiv.10) = to make a one, thus, to agree together.

4751². Wants to possess the universal world . . .

4793. When they have entered into the taste, they possess the man's interiors . . . Very many are at this day possessed by these Spirits ; for there are now interior obsessions . . . —³.

5120¹³. They aim to be worshipped as gods, the possessors of Heaven and earth.

5135⁵. In spiritual life there are . . . no other possessions and inheritances than the felicities of life which are from goods and the derivative truths.

5942. The possession of scientifics. Sig.

—^e. For he who gives possession, gives its good ; and conversely.

6049^e. 'Possession' (Ezek.xxxviii.12)=good.

6103. 'He gave them a possession in the land of Egypt' (Gen.xlvii.11)= . . . a fixed state—*statio*—of spiritual life in the natural mind. 6171.

6193. As Spirits possess all things of man's thought and will, and Angels the things still more interior . . .

6195. Therefore the Spirits who enter into the very affections, possess another . . .

6210. When I have thought inordinately about possessions, etc., I have relapsed into the Sensuous . . . and was removed from consort with the Angels. Ex.

6212². (To show me how the prophets) were facted upon . . . I was for a whole night possessed by Spirits. Des.

6233^e. 'An eternal possession' (Gen.xlviii.4)=to have the Lord's life.

6443. Their possession in the Lord's Kingdom while they are as yet in obscurity. Sig. and Ex.

8118³. When the cupidity of . . . possessing the goods of others invaded the mind . . .

8318³. These desire to possess all things which are the neighbour's . . .

8323. 'Thou hast possessed' (Ex.xv.16)=who have thus become the Lord's.

8478². With these, universally reigns . . . the desire of possessing all things . . .

9942¹². That those in goods and truths from the Lord possess nothing of good and truth from themselves . . . Sig. Goods and truths from self . . . are signified by 'to possess gold, silver,' etc. (Matt.x.9).

10791. Everyone by birth wants . . . to possess the goods of others . . . 10814².

W. 254². The spiritual degree is closed with those who from the love of the world are in the insane cupidity of possessing the goods of others . . .

273³. 'Satan' is the love of possessing the goods of others by every evil art.

P. 183². He would want to possess Heaven itself.

215⁵. The love of possessing wealth beyond their necessities also entered . . .

— . He who wants to dominate over all things, also wants to possess all things.

—⁶. See LOVE OF THE WORLD, here.

251. Wants to possess the wealth of the world . . .

R. 753. That they may alone possess the goods of the whole world. Tr.

802². The love of possessing all things of the world, is Satan . . .

890. 'He that overcometh shall possess hereditarily all things' (Rev.xxi.7)=that (such) will come into Heaven, and, then, into the possession of the goods which are there from the Lord . . .

M. 261³. The universals of Hell are . . . the love of possessing the goods of others from the love of the world . . . The universals of Heaven opposite to these are . . . the love of possessing the goods of the world from the love of doing uses by means of them . . .

267. Those in the concupiscence and thence in the phantasy of possessing the things of the world. (Tr. from experience.) 268.

513^e. They take possession of them at their pleasure.

T. 245^e. From having in possession—*possessionatos* . . .

D. 2037. For the possessions of goods in the world is nothing but what is imaginary . . .

2656. Such want to possess men, even their bodies . . . 2665. 4910^e.

3963. I can be possessed by Spirits, yet without injury . . .

—^e. Such is the world now that when anyone is possessed he at once incurs the peril of his life . . .

4093. He then possessed my hand . . .

5569. When they possess this province (around the left ear), they possess the Spirit or man. Ex. —².

5894. When they lamented . . . concerning the loss of their possessions . . .

6034. Concerning . . . the love of possessing the goods of the world. Gen.art.

D. Min. 4693. (If Spirits knew where men are) they would . . . make them possessed, as formerly.

E. 167⁵. 'To possess the reins' (Ps.cxxxix.13)=to know the falsities and truths with man. (=to purify truths from falsities. 710¹⁶.)

951⁸. The love of possessing goods from the mere delight of possession . . . stores up in it all evils. Ex.

Possible. *Possibilis.*

Possibility. *Possibilitas.*

See IMPOSSIBLE.

A. 2211. That everything is possible to Jehovah. Sig.

8678. The love of self . . . grows to every degree of given possibility . . .

8700. That this is not possible. Sig. and Ex.

—². The reason it is not possible because it is not from order, is that in the other life all is possible which is from order. The Divine truth which proceeds from the Lord is what makes order . . . hence everything according to Divine truth . . . is possible. Examps.

—⁴. Hence it is not possible for the evil and good to be together. Nor is it possible for the evil to be in good . . . Hence it is evident that it is not possible for those in Hell to be saved . . .

D. 5897. Possibility occurs. E.797⁶.

Post. *Postis.*

A. 3519⁵. This protection was represented by . . . the blood upon the posts and lintel.

7847. 'Shall put it on the two posts and on the intel' (Ex.xii.7)=the truths and goods of the Natural. 'The posts' of a door=the truths of the Natural. Ex.

— . Moreover the lintel and posts have a like signification to that of the forehead and hands. —², Ill.

—³. That a lintel and posts=the goods and truths of the Natural, through which there is introduction to spiritual things. Ill. 7921. 7927.

8989. 'He shall bring him either to the door or to the post' (Ex.xxi.6)=a state of truth confirmed and implanted with spiritual good. . . 'A post'=the conjunction of that truth with good; for a post is between two chambers, and conjoins them.

—². The 'post'=conjunction.

—³. Conjunctions are presented to view in Heaven by posts.

9552^e. The posts are said to 'tremble' (Amos ix.1), because 'posts'=the truths of the Natural.

Postdiluvian. *Postdiluvianus.*

A. 209^e. Where it treats of the Postdiluvians such words are employed as do not so much regard the will as the understanding; for . . . the Postdiluvians had good from truth.

310². There was not celestial but spiritual seed in the Postdiluvians . . .

311^e. The Lord induced other states on the Postdiluvians.

D. 2348. The postdiluvian man is such that he can retain all his own life, and perceive it as his own, although it is not his life and perception, but appears as his, differently from those who were before the Flood. Ex.

Posterior. *Posterior.*

See under PRIOR.

A. 3219^e. It is contrary to order for the posterior to inflow into the prior . . .

3416². Thus the posterior things of the Word appear to them, and not the anterior ones; that is, the exterior things, and not the interior; and to see the posterior or exterior things without the anterior or interior ones, is to see nothing of the Divine. Tr.

5116³. For what is prior must be in what is posterior, for what is posterior to be.

9135. The posterior state is when he is in the good of charity and thence in the truths of faith. Ex.

9628. 'The hinder parts of the habitation' (Ex.xxvi.12)=the ultimate of Heaven.

10584. 'Thou shalt see My back parts' (Ex.xxxiii.23)=that they should see the externals of the Word, of the Church, and of worship. Ex. E.412¹³.

—². The reason 'the back parts' of Jehovah=(the above), is that 'faces'=internals; and those are said to 'see the back parts' of Jehovah, and not the faces, who believe and adore the Word, but only its external . . .

—³. But those who do not believe in the Word do not see even the back parts of Jehovah . . . These are meant by those who are said to 'turn their back parts to the temple' (Ezek.viii.16). Further ill.

I. 11³. The posterior does not act from itself, but from the prior . . .

T. 28. 'The back parts' of God (which Moses saw) mean the things visible in the world; and, in special, the things perceptible in the Word.

33. All posterior things are receptacles of prior ones . . .

35⁹. Does not the posterior, as it comes forth from the prior, also subsist from it . . .

E. 275²⁰. 'The hinder sea' (Zech.xiv.8)=the natural man as to truth.

700²¹. The posterior part, where the haemorrhoid was (1 Sam.v.)=the natural love which is with those who are not spiritual, and which is the love of the world.

739⁷. The men of the Most Ancient Church were not forbidden to procure Knowledges . . . but they were forbidden to view these Knowledges by a posterior way. Ex.

Posterity. *Posteritas.***Descendant.** *Posterus.*

See under JACOB, and MOST ANCIENT CHURCH.

A. 54. With their descendants . . . this arcanum perished.

64^e. Noah = the Church remaining with their descendants.

161. This posterity of the Most Ancient Church was not evil . . .

194. The third posterity of the Most Ancient Church. Tr. (Compare 1123.)

206^e. This posterity of the Most Ancient Church was not as yet such.

208. This was the fourth posterity of the Most Ancient Church . . .

230. The dominant evil of this posterity was the love of self . . .

310. When men are such, the seed thence remains with their descendants . . .

313². (Hereditary evil) thus increases in the descending posterity.

464. (The doctrine) was preserved for the use of their posterity. Sig.

800. That those of the last posterity of the Most Ancient Church became extinct. Sig.

920³. When the Church declined, as in their descendants . . .

— . In the last posterity . . . they apprehended nothing . . .

—^e. This worship . . . emanated to their descendants . . .

1025. 'Seed,' in the literal sense, = posterity . . .

—³. The Angels do not perceive their posterity.

1128. Such was the posterity of the Ancient Church when it began to perish.

2906³. 'The posterity of years' (Ezek.xxxviii.8)=the last time of the Church.

L. 4. 'In the posterity of days' (Is.ii.2).

R. 39. That (these things) might be revealed to posterity. Sig. 63.

M. 77⁴. We are of their posterity . . .

D. 4080. Thus it passes to posterity.

E. 654⁷⁰. 'Thy posterity shall be consumed by fire' (Ezek.xxiii.25)=that the remains thence will perish through earthly loves.

Posthumous. *Posthumus*.

T. 816^e. The mind of man is his Spirit, or posthumous man . . .

5M. 7. I have often heard novitiates instructed in this way about their posthumous life.

Pot. *Catinus*. D.5419.

Pot. *Olla*.

A. 3316⁴. The 'pot of pottage' (2 Kings iv.38-41). Ex.

3812⁵. 'Set on the pot' (Ezek.xxiv.3)=violence offered to good and truth. . . 'The choice of the bones with which the pot was filled'=truths.

4744². 'An empty pot' (ver.11)=that in which is uncleanness and scum; that is, evil and falsity.

8408. 'In our sitting by the flesh pot' (Ex.xvi.3)=a life according to liking, and such as they had lusted for; (for) 'a pot'=a containant of good; and, in the opposite sense, a containant of evil. Ex. . . As 'a pot'=this, there is also signified by it the Corporal or Natural of man, because these are containants of good or evil. Hence, in the universal sense, by 'a pot' is signified man; and, in a still more universal one, a people, or a city; and then the flesh=the good, or evil, in them. Ill.

—⁵. By 'a pot' is also signified doctrine, from the fact that it contains the good and truth of the Church. Doctrine is signified by 'the pot' in 2 Kings iv. 10105³.

10105³. Thus to boil in a pot=to bring together into doctrine; and thus prepare for use.

—⁴. 'The pot' (Ezek.xxiv.3)=doctrine.

—⁵. 'The pot' (Ezek.xi.3)=the doctrine of falsity from evil . . .

—⁷. 'Pot' (Zech.xiv.21)=the doctrine of charity and faith; thus the doctrine of truth from good.

Potency. See under POWER=*potentia*.

Potion. *Potio*. D.3486.

Potiphar. *Potiphar*.

A. 4789. 'Potiphar Pharaoh's chamberlain' (Gen. xxxvii.36)=the interior things of scientifics. Ex. 4965, Ex. 4966.

5006. 'The wife of Potiphar'=truth natural not spiritual.

Pottage. *Puls, Pulmentum*.

A. 3316. 'Jacob cooked pottage' (Gen.xxv.29)=a heap of doctrinal things. Ex.

— . In the Original it is 'he pottaged pottage;' that is, he heaped it together.

—³. When pottage or pulse=*puls seu pulmentum*—is read of, the Angels perceive . . . doctrinal things not yet conjoined with good, thus an inordinated heap of them.

—⁴. That 'pottage' or 'pulse'=a heap. Ill.

— . 'Pottage' (2 King iv.)=a heap made up of scientifics ill compacted.

3332. 'Jacob gave Esau bread and pottage of lentils' (Gen.xxv.34)=the good of life gifted with the good of truth and the good of doctrinals. . . 'Pottage of lentils'=the good of doctrinals; for 'pottage' or 'pulse'=a heap of doctrinals; and 'lentils,' their good.

8408⁵. 'Pottage' (2 Kings iv.)=the good of the external rituals of the Jewish Church. (=a heap of doctrinals, such as was that of the Jews. 10105³.)

M, 444a. Of diverse evils makes one pottage. 453.

T. 296³. The doctrine of his faith may be compared to pottage made of chaff.

D. 3607. In the brain, which appears like pulp=*pulmenti*.

4013. In the brain, where they are like pulp=*pultis*.

E. 618⁶. 'The pottage,' into which they put the bitter gourds, (2 Kings iv.)=the Word falsified; and 'the meal' with which it was healed=truth from good . . .

Potter. *Figulus*.

Potter, Of a. *Figulinus*.

Earthen. *Fictilis*.

A. 2276². 'The potter' (Zech.xi.13)=reformation and regeneration.

6669⁴. 'Thou art our Father: we are the clay, and Thou our potter' (Is.lxiv.7), 'the clay'=the man of the Church who is being formed; thus the good of faith by means of which man is formed; that is, reformed.

—⁵. As formation is effected by means of the good of charity and the truth of faith, and these are signified by 'the clay,' and 'the vessel of the potter' (Jer.xviii. 1-6), therefore the prophet was commanded to go into the house of the potter.

—⁶. Elsewhere, also, Jehovah or the Lord is called 'the potter,' and the man who is being reformed, 'the clay.' Ill.

R. 149. 'As the vessels of a potter=*figulina*—shall they be broken in pieces' (Rev.ii.27)=as of little or no account. It is said 'the vessels of a potter,' because by these are signified the things which are of Own intelligence; all of which are falsities, and in themselves of no account. So in Ps.ii.9. E.177.

T. 72. 'Shall the clay find fault with the potter . . .'

D. 1967. Natural Truths . . . are earthen vessels for spiritual Truths. Ex.

E. 177. 'Earthen vessels'=those things in the natural man which are from Own intelligence concerning the Things of Heaven and the Church; and these are falsities.

[E. 177⁵]. That 'earthen vessels'=the things which are from Own intelligence; thus the falsities which are in the natural man. Ill.

— The reason 'the vessel of a potter,' or 'an earthen vessel'=what is false, is that a potter is he who forms, and the vessel is that which is formed. When man forms it, it is false; but when the Lord forms it with man, it is true. Hence it is that 'the vessel of a potter'=either falsity or truth; and 'the potter,' the former [of it].

—⁶. From the formation of man by means of truths, the Lord Himself is called 'the potter.' Ill.

—⁷. As the Jews falsified all the truths of the Word . . . their falsities are called 'the broken up vessels of a potter' (Is.xxx.14). —⁸. —⁹.

242⁴. 'Earthen-testae-pitchers, the work of the hands of the potter' (Lam.iv.2)=evils of life from the falsities of doctrine which are from Own intelligence.

727^e. Occurs.

Pound. *Mina.*

A. 5291⁵. He who 'laid up the pound in a napkin' (Luke xix.20)=those who procure for themselves the truths of faith, and do not conjoin them with the goods of charity . . . 7984⁴.

P. 210². If you want to be led by the Divine Providence, use prudence, like a servant who faithfully dispenses the goods of his lord. This prudence is 'the pound' which was given to the servants to trade with, and of which they gave account.

R. 427^e. 'The ten pounds'=much; and 'the five pounds,' little.

T. 393. Even if (the understanding) is not cultivated by the talents and pounds of learning.

527². Like the trader who had hidden . . . his pound in a napkin.

E. 193¹⁰. 'The pounds' (Luke xix.)=the Knowledges of truth and good from the Word. 'To trade' with them=to procure for ourselves spiritual life and intelligence by means of them. 'To lay them up in a napkin'=solely in the natural memory of the man.

675⁷. 'The ten pounds' which he gave to the ten servants to trade with=all the Knowledges of truth and good from the Word, with the faculty of perceiving them; for 'the pounds,' which were silver and money, =the Knowledges of truth and the faculty of perceiving; and 'to trade'=to procure for ourselves, by their means, intelligence and wisdom. Those who procure much (of these) are meant by the servant who by his pound gained ten pounds; and those who procure some, by him who by his pound gained five pounds . . . Those who possess truths in both memory and life, are enriched with intelligence in themselves to eternity, and therefore it is said that they should take away the pound from him who had gained nothing by his pound, and should give it to him who had ten pounds.

700¹⁷. This is what is meant by the pounds which were taken away from the evil, and given to the good. Ex.

Pound. *Pinsere.*

A. 2176. See KNEAD, here.

D. Min. 4720. Concerning those who pound, (or knead). Ex.

Pour. See DRINK-OFFERING.

Pour out. *Effundere.*

Effusion. *Effusio.*

A. 59². Poisons poured out by evil Spirits.

1010. 'To pour out (or shed) the blood of man in man' (Gen.ix.6)=to extinguish charity.

1011. 'His blood shall be poured out' (id.)=his condemnation. 1012.

1016. 'Be ye poured out in the earth' (ver.7)=increase of good in the external man. 'To be poured out' is predicated of goods. Ex.

2567⁵. The spirit is said to be 'poured out' (Joel ii.29) upon lower truths and goods, when they accede and confirm.

4735¹². To pour out innocent blood=to violate what is holy. Ill.

6976. 'Shalt pour it out upon the dry' (Ex.iv.9)=immission into the Natural.

7675. An outpouring into all things there. Sig. 7683.

8719². Prayers which they then ardently pour forth—*fundunt.*

9127. 'To pour out blood'=to inflict violence on truth Divine . . . Ex. —⁵. Ill. 9262⁴. 9264^e.

9303³. Their thought pours itself out into the universe without determination.

10011. 'Thou shalt pour—*fundes*—upon his head' (Ex. xxix.7). Ex.

10283. 'To pour—*fundere*' (Ex.xxx.32) = to communicate.

— 'To pour' is predicated of liquids . . . and 'to pour out—*effundere*,' of Divine, celestial, and spiritual things.

H. 360². Unless the affection pours out into acts . . .

R. 687. 'To pour out the blood' (Rev.xvi.6)=to falsify the truths of the Word; thus to pervert them. E.975.

T. 395. The mind can be effused, and can effuse itself . . .

D. 4458. Their Subject could effuse an idea . . .

E. 329²⁷. 'To pour out innocent blood'=to destroy the good of love and of charity. Ill.

730²⁰. The effusion of innocent blood=the adulteration of the Word as to its truths.

—²³. The influx of Heaven into those who are being reformed, is signified by, 'the spirit shall be poured out upon you from on high' (Is.xxxii.15).

Pour forth. See EXUDE.

Poverty. See under POOR, and WANT.

Powder. *Pollen.*

A. 10464. 'To grind to powder' (Ex.xxxii.20), that is, into what is most minute,=to form falsity from infernal delight; thus (it=) infernal falsity.

W. 65. Soil (is from) what is vegetable and animal broken up into the most minute powder.

T. 362. Like a pearl reduced to powder.

585^e. See DUST-*pulvis*, here.

Power. *Potentia*.

See under ARM, FORCE, HAND, HORN, LION, MIGHTY ONE, OMNIPOTENCE, ROD, SHOULDER, and STRENGTH.

A. 300. He is called 'God' from His power. Ill.

878. His Own power. Sig. and Ex.

—⁷. (The act of Uzzah) represented Own power, or the proprium. —⁸.

995⁴. Many who have lived in power . . . are among the blessed . . .

1038⁸. For power is of the will.

1085. 'Hand' = power; 'arm' = still greater power; and 'shoulder,' all power. Ill.

1308. The reputation of power thence. Sig. and Ex.

1444. (The Lord acting during glorification from His Own power.) 1573⁴. 1607^e. 1616⁵. 1661⁵. 1692. 1736. 1737. 1752. 1787. 1793. 1813. 1820. 1920. 1921. 1988. 2004. 2025. 2083. 2093. 2107. 2500. 2523. 2540. 2551. 2557. 2574. 2576¹⁸. 2625. 2636. 2643. 2665. 2772. 2798. 3026. 3036. 3043. 3125. 3161. 3281. 3322. 3740. 3927². 3975. 4065. 4168. 4251. 4287. 4641. 5005. 5041. 5045. 5157^e. 6716. 9486, Ill. 9715³, Sig. L. 14, Sig. 33. R. 265, Sig. E. 309, Sig.

1661³. Man cannot resist from his Own power . . .

1708^e. The things procured by Own power are said to be 'born in the house.'

1752. The Lord from His Own power gave the Angels force, and as it were power, to fight with Him; for all the power the Angels have is from the Lord.

1807. When he sees the immensity of heaven, he thinks . . . of the infinite power of the Lord.

2083^e. 'To sit at the right hand of power' = to have all Power in the Heavens and on earth.

2177⁴. The hand, or palm, = power.

2694³. When anxiety and grief are induced on them from the fact that they can do nothing from themselves, and this to despair, the Persuasive is broken, and the state is changed, and they can be brought into the belief that . . . all power, prudence, intelligence, and wisdom, are from the Lord.

2826¹⁰. 'The strength of a horse' = Own power of thinking truth; 'the legs of a man' = Own power of doing good.

2921. When the power of Divine good, or omnipotence, is treated of, He is called 'Jehovah Zebaoth,' and 'Lord.'

— . From the power of good, men and Angels are also called 'lords.' In the opposite sense, those are called 'servants' who have no power, or who have power from the others.

— . 'Prince of God' = the Lord as to the power of truth.

3091². The power here treated of is from truth . . . In the Word, power is especially attributed to truth. . .

The power which appears to be from truth, is itself from good, through truth.

3106. The power of the affection of truth. Sig.

3125. But with men, truth is never conjoined with good by Own power, but by the Lord's power. Ex.

3417^o. One Angel has more power-*potentior*—than myriads of infernal Spirits; not from himself, but from the Lord; and he has it . . . in proportion as he believes that he can do nothing from himself . . . and this he can believe in proportion as he is in humiliation and in the affection of being of service to others . . .

3858¹⁵. Goods and truths have in them all power from the Lord; and therefore the Angels also are called 'powers.'

3910. 'God' is predicated from ability-*posse*, or power.

— . Ability is predicated of truth, when being is predicated of good; for good has power by truth. Ex.

3927. Own power, in the supreme sense. Sig. 3975. 3977.

—². But man never sustains any spiritual temptation . . . from his Own power . . .

3983. To know the animus and power. Sig. and Ex.

—^e. The Divine of the Lord's Natural as to the good of truth, to which belongs power. Sig.

3996. From Own power, or, what is the same, from self. Sig.

4013. The Own power of natural good. Sig. and Ex.

4014. The derivative power of natural Truths. Sig.

4015. The disposition of the power of interior truth. Sig. It is the power of the spiritual man in the natural. Ex.

—². (Hence) power is predicated of truth . . . Not that there is power in truth from itself; but in good, and thus in truth from good; that is, in truth through good from the Lord.

4060⁴. 'The powers of the heavens shall be shaken' (Matt. xxiv. 29) = that the foundations of the Church (will) perish.

• —⁷. 'With power and great glory' (ver. 30) = (the revelation) of the internal sense, in which is the Lord. . . . 'Power' is predicated of the good, and 'glory,' of the truth, therein.

4076. 'To serve' . . . when predicated of the Lord, = Own power.

4100. That all things were from His Own power, and nothing given by anyone. Sig. 4182.

4383. In the particulars there are singulars in potency.

4402⁵. As 'El,' and 'Elohim' = the Lord as to truth, they also = Him as to power; for truth is that of which power is predicated; for good acts through truth when it is exercising power; and therefore when power from truth is treated of, the Lord is called 'El,' and 'Elohim,' or 'God.' Hence, too, it is, that 'El,' in the Original, = 'the Mighty One-*Potens*.'

4459⁴. In Heaven, he who . . . believes from the heart . . . that nothing of power is from himself, but that

all the power he has is from the Lord, is called 'the least,' and yet is the greatest, because he has power from the Lord. —.

[A.] 4592⁷. Everything of power in good is through truth.

4608^e. 'Naphtali,' in the supreme sense, = Own power.

4751². (A miser) regards himself as the greatest in power.

4757. Power is ascribed to truth, because good exercises power through truth . . .

4802². For in the other life, truths have power with them.

4876. Power is predicated of truth. Refs.

4924. The power (of good) hidden. Sig.

4932. Those in the Grand Man who correspond to the hands, arms, and shoulders, are those who are in power through the truth of faith from good; for those in (this) are in the power of the Lord; for they attribute all power to Him . . . and, in proportion as, not with the mouth, but with the heart, they attribute no power to themselves, they are in greater power. Hence the Angels are called 'powers,' and 'Powers.'

5327. That from the Celestial of the Spiritual is everything of power in the Spiritual. Sig.

5328. And everything of power in the Natural. Sig. and Ex.

5428². The nature of angelic power. Ex.

— . He is the most powerful—*potens*, who believes, wills, and perceives that everything of power is from the Lord, and none from himself; and therefore those who are powers in Heaven are utterly averse to all power from themselves.

5488. Without any power of theirs. Sig. 5496. 5664.

5544. As faith in the understanding . . . has but little power to be trusted in—for the truth of faith has its power from the good of charity—(there is signified) as much as was in his power.

5623. Truth received in the powers; (that is) in the faculties of receiving. Sig.

5662. That they would no longer procure truths by Own power . . . Tr.

6289. Influx into the power of his obscure apperception. Sig. and Ex.

6343. That through (faith) good has power. Sig. and Ex.

— . As to power; namely, the power of thinking and willing, of perceiving, of doing good, of believing, of dissipating falsities and evils, it is all from good by means of truth.

— . 'Strength' = the power in good; but 'forces,' the power of truth.

6344. 'The beginning of my forces' = that through faith is the first power in truth. Ex.

— . In Is. xl. 29, 'strength' is predicated of good; 'forces,' of truth; 'power,' of both.

— . That through faith there is power in good, and the first power in truth, (is thus). All the power in the Spiritual World is from good through truth. With-

out good, truth has nothing whatever of power; for truth is like the body, and good the soul thereof; for the soul to effect anything it must be through the body. (Thus) truth without good has no power whatever . . . When the faith of truth is first born through good, there then appears power in truth; and this power is what is called the first power in truth through faith. Ill.

—⁴. What the power in truth from good is, can scarcely be known to anyone in the world; but to those in the other life; thus from revelation thence. Those who are in truth from good . . . are in power through truth from good. In this power are all the Angels; and therefore they are called 'powers;' for they are in the power of restraining evil Spirits; one Angel thousands at once. They exert their power especially with man, by defending him, sometimes against many Hells, and this in a thousand and a thousand ways. They have this power through the truth which is of faith from the good which is of charity. But as they have faith from the Lord, it is the Lord alone who is power with them.

—⁵. This power, which, through faith, is from the Lord, is meant by the Lord's words to Peter . . .

6367⁶. In heavenly order is all power. Sig.

6423². What great power there is in truth. (Shown from experience.)

6784. He prevailed over the power of the doctrine of falsity from evil. Sig. and Ex.

6908. That the power of those of the Spiritual Church shall not prevail against them. Sig.

6909. Power from the Divine. Sig.

6910. The media of Divine power against falsities. Sig.

6947. The power of the Lord's Divine Human. Sig. and Ex.

— . 'Hand' = the power proceeding from His Divine Rational; 'rod' = the power proceeding from His Divine Natural.

6948. The influx of the power of the Divine Natural into the Sensuous. Sig.

—². By the Divine power of the Lord is here meant the Divine truth proceeding from Him; for in Divine truth there is power, insomuch that it is power itself. Ex.

6952. The power of elevating from the ultimate of the Sensuous. Sig. and Ex.

6954. That the power, then, was communicated from the Divine. Sig.

6963. Spiritual power consists in truth.

7011. Divine power in truths. Sig.

7205. A bringing forth from Hell by Divine power. Sig. and Ex.

7211. Elevation to Heaven by Divine power. Sig. and Ex.

7268. The power of the law Divine over those in falsities. Sig. and Ex.

7273. 'Signs and prodigies' = the media of Divine power.

7276. That they will be driven by the Divine power. Sig.

7281. When they observe the Divine power against them. Sig.

7292. The power which is being shown. Sig. 7295.

7296^e. They thus exercise magical power.

7298. Power from order to make dull as to the apprehension of truth. Sig. and Ex.

7299. The power taken away from them. Sig.

—^e. The angelic power from the Lord is so great that . . .

7309. Power like the former. Sig.

—^e. 'Hand'=spiritual power, from which is the natural power, which is 'the rod.'

7316. Power over the falsities which are from fallacies. Sig.

7322. Power over the falsities which are with the infesters. Sig.

—^e. To exercise spiritual power through the Natural. Sig.

7330. Mighty power against falsities. Sig.

7332². In truths is power, insomuch that it cannot be resisted. Refs.

7337². The Divine truth proceeding from the Lord has in it all power. Hence it is that also in the truths which are in the ultimates of order there is power; and therefore the evil acquire power for themselves through truths . . .

7382. The power of internal truth through external truth. Sig. and Ex.

7417. That he should show the Divine power. Sig.

7430. 'This is the finger of God'=that the power was from the Divine.

7435. Elevation to a still greater sign of power. Sig. and Ex.

7446. The manifestation of Divine power thence for ever. Sig.

7518. Power given in so far as it can be received. Sig.

7673. The dominion of power. Sig.

7678. The dominion of power of truth Divine over the whole Natural of the infesters. Sig.

—^e. Such power has the Divine truth which proceeds from the Divine good, that all things in the universe have been created by it. Ex.

8066^e. 'Hand'=the will, here; because all the power of action . . . proceeds from the will.

8183. The dominion of power where is the Hell of falsity from evil. Sig.

8200. The dominion of power of truth Divine over Hell. Sig. and Ex.

—^e. It is said the dominion of power of truth Divine, because all Divine power is through the truth which proceeds from the Lord. Sig. . . . In a word, Divine truth has in it all power, insomuch that it is power itself. Some in the other life who are pre-eminently in truth are in such power thence that they can go through the Hells without danger . . . And there are some who through truth from the Divine exercise power magically.

8206². Good with truth . . . being Divine, has all power; but (evil with falsity) being infernal, has nothing of power.

8215. The power of injecting falsities taken away. Sig.

—^e. 'Wheels'=the power of advancing. Ex. and Ill.

8266. That everything of power is from Him. Sig.

8304. That from Him are all the media through which is power. Sig.

—^e. Those in this truth were led into the truths of His worship, which are the media of power; for all power in the spiritual sense is in the truths which are from the Divine. Power, in the spiritual sense, is to put to flight and cast out from ourselves the infernal crew, which is done only through truths.

8309. That the Divine power of the Lord has elevated them to Heaven into the Divine there. Sig. and Ex.

8472^e. The difference of power is what is signified by 'the numerous and the few.'

8490. 'An omer'=as much as is sufficient; and thus power.

8525. The highest degree of power. Sig. and Ex.

8579. The Divine power through which falsities have been dissipated. Sig.

8599. It is said power thence, because in truth combating there is power from good; for all the power in truth is from the good which is in it. The reason is, that the Divine is in good, and through good in truth . . .

8604. 'To elevate the hand'=to determine spiritual power upwards, thus to the Lord . . . and spiritual power is faith; for all power in the Spiritual World—that is, against falsities from evil—is of truth from good, or of faith from charity.

8608. That the power of looking upwards to the Lord failed. Sig.

8616. The diminution of power with those in falsity from interior evil. Sig.

8626. Infernal Genii . . . have no power at all against the Divine: the least of Divine power masters . . . the diabolical crew in a moment . . .

8668. Perception then from truth Divine concerning the power of the Lord's Divine Human against those who were in falsities and infested. Sig.

8764². 'Wings'=the powers which are of spiritual truth from its good. Ex.

—^e. That power is of spiritual truth from good. Refs.

8817. The power of truth from the Divine to prepare them to receive the Divine. Sig.

8904⁸. Imaginary power from the intellectual proprium. Sig.

9028^e. 'Rod of bread'=power from good; 'rod of water'=power from truth.

9034. If anyone ill-treats scientific truth or its affection from his Own power. Sig. and Ex.

9141⁴. 'A spear'=interior power.

9327². All power in the Spiritual World is from the

truths which are from good ; thus from the truths which proceed from the Lord. Ex.

[A. 9327]³. As all power is of truth, it follows that there is no power at all in falsity from evil . . . and therefore those in Hell . . . have no power whatever . . .

9410. That those in the external sense of the Word separated from the internal have not truth in its power. Sig. and Ex.

—³. 'Keys'=power. Ill.

—⁵. What truth in its power is. Ex. It is known that the Angels are called 'powers,' and also that they are powers; yet they are not powers from themselves, but from the Lord, and because they are recipients of the truth Divine which is from the Lord. They have from the Lord such power that one of them can drive away . . . a thousand of the diabolical crew . . .

9422^e. To remain in a state of power over others. Sig.

9496. 'The staves' of the ark = the power thence. 9539.

9498. 'The staves in the rings'=the power of the Divine sphere.

9561. 'The six reeds from the candlestick'=the power of truth from good as to all things in the Spiritual Heaven. . . 'Reeds'=truths from good, and the derivative power.

9562. 'The candlestick'=the medium by which is conjunction, and from which is power.

9567. That (these) powers shall be from the Divine Spiritual. Sig.

9638. Power through truth from good. Sig.

9639. All in Heaven are called powers; and also are powers from the fact that they are receptions of the Divine truth which is from the Lord.

9643. (Thus) good is faculty, but it is determined only by means of truth. Determined faculty is actual power; consequently, is supporting power. Sig.

9662. 'The staves of Shittim wood'=the power of truth from good. . . The Lord's good of merit is the only good which reigns in Heaven, and consequently from which there is power in truths.

9666. The primary power, from which the powers are everywhere continued. Sig. and Ex.

9715². As the Lord did this from His Own power, He alone has merit and justice . . .

9720. 'The horns on the four corners'=power in every way.

9721. That the power must be from good. Sig.

9732. The power of holding together in a state of good. Sig.

9735. The power of the sphere of Divine good. Sig.

9736. The power of good from which is truth, and of truth from good. Sig.

9807⁶. That all the power of good is through truth. Refs.

— . That Divine power itself is Divine truth. Ref.

9809⁴. Power, then, from celestial good. Sig.

9836². That power and strength consist in ultimates. Ref. and Ex.

. 10019. Inauguration to represent the Lord's Divine power through Divine truth from Divine good. Sig.

—³. The Lord's Divine power (here represented) is the Divine power of saving the human race; and the power of saving the human race is power over the Heavens and Hells; for through this power, and through no other power, is man saved. Ex.

10023. Power, being the Active of life . . . —^e.

10027. The Lord's Divine power from proprium. Sig.

—^e. The power itself of Divine truth from Divine good (was thus represented); for through the power of Divine truth from Divine good all things take place . . .

10076. A representative of the Lord's Divine power in the Heavens through Divine truth from Divine good. Sig.

10120. A representative of the Lord's plenary power in the Heavens through the influx from the Divine good of the Divine love of His Divine Human. Sig.

10182. The powers of truth from the good of love and of charity. Sig. and Ex.

—². That all power is of truth from the good of love. Ex.

—³. The power of Divine truth is also meant by 'the voice of Jehovah' . . . (and) by 'the Word.'

—⁵. That in truths from good is all power, and in falsities from evil no power, is very well known in the other life . . .

—⁶. That there is such power in truths from good cannot be apprehended by those who have the idea of truth and its faith as of something merely cogitative; when yet the Cogitative of man from his Voluntary makes all the strength of the body, and if it was inspired by the Lord through His Divine truth, man would have the strength of Samson; but it pleases the Lord that man should have strength through faith from love as to those things which are of his spirit, and conduce to eternal salvation.

10191. The power of truth from good there. Sig.

10193. The power from the good of love of the Lord.

10481. Without all power of resisting the evils which are from Hell. Sig. and Ex.

—². The reason those in externals separated from what is internal have no power to resist the evils and falsities from Hell, is that all the power to resist them is from the Divine; and therefore those who are separated from what is internal . . . have no power. Des. and Rep.

H. 137². In Heaven, all power is in Divine truth; and without it there is no power at all. Refs.

— . All the Angels, from Divine truth, are called powers; and also in proportion as they are receptions or receptacles of it, they are powers. Des.

— . That there is such power in Divine truth cannot be believed by those who have no other idea of truth than as of thought or discourse, in which there is no power in itself, except in so far as others do it from obedience. But Divine truth has power in itself, and such power, that through it Heaven and the world were created, with all things in them.

—³. That there is such power in Divine truth, may be illustrated by . . . the power of truth and good in

man ; and by the power of heat and light from the sun in the world. Ex.

228. Concerning the power of the Angels of Heaven. Chapter.

— (Such) know that all the power man has is from his understanding and will. Ex.

—^e. The nature of the power which the Angels have with man. Ex.

229. But the power of the Angels in the Spiritual World is so great that . . . it surpasses belief. Des.

—². That the Angels have a like power in the natural world, when it is granted. Ill.

—^e. As the Angels have such power, they are called 'powers.' Ill.

230. (But) the Angels have no power whatever from themselves ; but all the power they have is from the Lord ; and they are powers in proportion as they acknowledge this. Whoever of them believes that he has power from himself, instantly becomes so weak, that he cannot resist one evil Spirit.

231. It is the Divine truth proceeding from the Lord which has all power in the Heavens . . . and in proportion as the Angels are receptions of it, they are powers . . . So far, therefore, as an Angel is truth from the Divine and good from the Divine, so far he is a power, because so far the Lord is with him . . . (Thus) one Angel is not in the like power as another.

—². Those are in the greatest power who constitute the arms in the Grand Man, because they are in truths more than the rest, and into their truths there inflows good from the universal Heaven . . .

232. But the Angels are receptions of Divine truth in so far as they are receptions of Divine good ; for all power is in truths from good, and none in truths without good ; and, also, there is all power in good through truths, and none in good without truths. Power comes forth from the conjunction of both. It is the like with faith and love . . .

—². What great power the Angels have through truths from good, is evident from the fact that when an evil Spirit is merely looked at by the Angels he falls into a swoon . . .

233. As all power is in truths from good, there is no power whatever in falsities from evil . . . and therefore those in Hell have no power against truth and good. But the nature of their power among themselves, and the nature of the power of evil Spirits before they are cast into Hell, will be told in what follows.

539. All power in the Spiritual World is of truth from good, and there is no power whatever of falsity from evil. The reason all power is in truth from good, is that the Divine Itself in Heaven is Divine good and Divine truth, and in the Divine is all power. The reason there is no power whatever of falsity from evil, is that all power is of truth from good, and in falsity from evil there is nothing of truth from good. Hence it is that all power is in Heaven, and none in Hell . . .

S. 37. That Divine truth in the sense of the letter . . . is in its power. Gen.art. 49.

49. The power of Divine truth is especially against falsities and evils, thus against the Hells . . . Through

the truths with man also the Lord has power to save him . . .

—². The Lord's power from the ultimates of truth was represented also by the Nazarites . . .

— . That Samson's power was in his hair . . .

Life 31^e. Every man is such that he can shun evils as of himself by the Lord's power, if he implores it ; and that which he does afterwards is good from the Lord. 104^e.

W. 217. That degrees of height in their ultimate are in . . . power. Gen. art.

218. Endeavour . . . through motion . . . exerts its power. . . Therefore there is no power in endeavour alone, nor in force alone, but in motion, which is their product . . . Such is the progression (of endeavour, force, and motion) into power.

219. The interiors which are of the mind are in no power except through the forces in the body ; and neither are the forces in power, except through the action of the body itself.

—². The two prior degrees are in power through the exteriors of the body . . .

220. As such is the evolution and putting forth of the degrees into power . . .

221. That the Word in the sense of the letter is in its . . . power. Ex.

—². The Lord . . . took on the Human, in order to put Himself into the power of subjugating the Hells . . . This power is meant by His 'sitting at the right hand' of the power and virtue of God.

233. In Jehovah . . . there was the third degree in potency.

239. With every man there is a natural, spiritual, and celestial will and understanding in potency from birth.

270. The spiritual mind, from birth is . . . only in the potency of being opened.

406². All the power of good is through truth . . .

413. The understanding, from the power given it by the love . . .

P. 19². As the evil have nothing of power, the universal Hell is not only as a nothing before the Lord, but is altogether a nothing as to power. But it is wonderful that all the evil believe themselves powerful, and all the good believe themselves not powerful. The reason is that the evil attribute all things to their Own prudence . . . whereas the good attribute nothing to their Own prudence . . .

227⁵. They no longer have rationality in faculty or in potency.

296⁴. It would be the same with adulteries, unless it were provided that this evil decreases in potency according to the abuse.

329. The Lord continually inflows with power into the will so that one can shun evils ; and with power into the understanding so that one can think that there is a God ; but still no one can do the one unless at the same time he does the other. Ex.

R. 148. In these two things (natural truth, and the natural lumen of man, together) consists the power of truth. Sig.

[R.] 178. 'Thou hast a little **power**' (Rev.iii.8)=they know that they avail nothing from themselves. (=that they have **power** from the Lord against evils and falsities. E.209.)

241. The Divine truth of the Word as to **power**. Sig.

245. The Word as to its **powers** and guards. Sig.

435. That sensuous things . . . appeared to them to have **power** over all things. Sig. and Ex.

465. The Lord in Divine majesty and **power**. Sig.

523. 'Thou hast taken Thy great **power**' (Rev.xi.17) =the Divine omnipotence which was His from eternity.

553. 'Salvation and **power** (Rev.xii.10)=that now they are saved by the Lord's Divine **power**.

724. Much **power** from the Word continually. Sig.

742. 'They deliver their **power** and **Power** to the beast' (Rev.xvii.13)=to ascribe government and dominion over the Church to the Word.

804. '**Power** be to the Lord our God' (Rev.xix.1)=the acknowledgment and confession that the Lord has **Power**.

M. 21². Love has **power** through wisdom. Rep.

44⁸. What is the life of conjugal love except from the vein of **potency** . . .

55³. We have not found the common love of the sex chaste except with these who from love truly conjugal are in continual **potency**; and these are in the highest Heavens.

—⁷. Spiritual love exists solely with those who are in love truly conjugal, and thence in eminent **potency** . . . As they are in supereminent **potency**, they cannot do otherwise than love the sex, and at the same time be averse to what is unchaste. Hence they have the chaste love of the sex, which . . . derives its sweetness from eminent but still chaste **potency**. They possess eminent **potency** from a total renunciation of scortation; and, as the wife alone is loved, it is chaste.

79¹⁰. (They said,) Is not conjugal love with everyone according to the state of his **potency**?

103². (The opinions of the wise from the various kingdoms of Europe concerning the origin of the virtue or **potency** of conjugal love). 104-112.

113. (The Africans said,) You Christians deduce conjugal virtue or **potency** from various rational and natural causes; but we Africans deduce it from the state of man's conjunction with the God of the universe . . . When the love is from this state, and this is stable and perpetual, it cannot but operate its own virtue, which is like it, and thus stable and perpetual. Love truly conjugal is known only to those few who are near to God; consequently the **potency** of this love is known to no others. This **potency**, with that love, is described by the Angels in the Heavens as the deliciousness of a perpetual spring.

148. The external Conjugal (then) derives its delight from the blessedness which is in the internal, and at the same time its life, and the deliciousnesses of the **potency** of this life.

183⁶. In proportion as anyone loves to be wise for the sake of genuine use, he is in the vein and **potency** of

conjugal love; and, in proportion as he is in these two, he is in deliciousnesses. Des.

333. That . . . truly conjugal **potency** (is possible only with one wife). Ex.

477^e. Impotence awaits those who boast of the **potency** of scortation.

T. 68. That man is so far in **power** against evil and falsity from the Divine Omnipotence . . . as he lives according to Divine order. Ex.

71². vi. It is a law of order that man should purify himself from sins by his own work and **power** . . . —³, Ex.

86². All the virtue and **power** of God is of Divine truth from Divine good. This is why Jehovah God descended as the Divine truth . . . according to the words, 'Gird Thy sword upon Thy thigh, O mighty One, and . . . ride upon the Word of Truth . . .'

87. All the virtue and **power** of (the will) is through the understanding . . .

—². In the Spiritual World the **power** of truth is most conspicuous. An Angel who is in Divine truths from the Lord, although as to the body weak as an infant, can put to flight a troop of infernal Spirits . . . It is the like with men, who are in Divine truths from the Lord . . . The reason there is such strength in Divine truth, is that . . . through Divine truth God created the universe; and all the laws of order through which He created it are truths. Sig.

124². There is such **power** in (Divine truth from Divine good) that . . .

—³. The nature of the Lord's **power**, which He has from Divine good, while He executed the Last Judgment, Des.

209^e. The **power** of truth there is so immense that . . .

223. That the **power** of the Word in ultimates was represented by the Nazarites. Gen.art.

224. Concerning the ineffable **power** of the Word. Gen.art.

—³. Then God, through the Human, which was Divine truth, put on all **power** . . .

—⁴. (Thus) the **power** of Divine truth is ineffable.

438. No one can purify himself from evils by his Own **power**, and by his Own forces, and yet it cannot be done without the **power** and forces of man, as his Own. Ex.

538. That . . . supplication for **power** to resist evils ought to be made. Gen.art.

576. As the human mind is such as to perceive this no otherwise than that man effects this (co-operation) from his own **power**, it shall be illustrated.

—². In man's Passive there is the Lord's Active; and therefore the **power** of acting well is from the Lord, and the derivative will of acting is as it were man's . . . (Man can also) act from the **power** of Hell . . .

Ad. 943. Human minds, thus men themselves, are mere **potencies**.

D. 1218. That **power** is obtained solely through vastations. Ex.

2921b. Such is their power that myriads would flee for one fly.

2956. That Spirits have nothing of power . . .

4167. (Spirits) are faculties and powers . . .

4427. On power, etc., in the other life. Ex.

4506. On the power of the Angels.

4959. Truths alone have power . . .

5015. Through him they had power.

6037. That falsities have no power against truths.

6110⁶. I have said to adulterers that in Heaven there is perpetua potency . . .

—7. If a man concentrates his love on his wife by shunning adultery as sin, his love then increases daily with its potency; whereas if men take from that love and consume it with harlots, conjugal love becomes like chaff . . .

6055. See MARRIAGE, (OR CONJUGIAL) LOVE, here.

D. Min. 4580. So that they might know whether the Lord's power is so great . . .

E. 9². In truth from good is all power . . . Sig.

36². 'Power and glory'=the Word in the internal sense. . . It is said that He would come in 'power,' because all power is in Divine truth . . .

48³. 'Thine is the kingdom, the power, and the glory'=Divine truth from the Lord alone. . . 'Power and glory' are also said, because in Divine truth is all power and glory.

74. 'His face as the sun shineth in its power' (Rev. i. 16)=His Divine love from which are all things of Heaven.

79². All the power of man from his body is transferred into the hands . . . Hence 'arms' and 'hands'=power; but this power is natural power . . . But spiritual power is to will the good of another; and, in so far as one can, to want to transfer into him that which is in ourselves: it is this power which is signified by 'the hand' in the spiritual sense, and its communication and transference by 'to touch with the hand.'

205. 'Having the key of David'=who has power through Divine truth. Ex.

— . The Lord has all power in the Heavens and on earth from Divine good through Divine truth. For, in general, good without truth has not any power; nor has truth without good; for good acts through truth. Hence it is that the Divine good and Divine truth proceed from the Lord united, and, in proportion as they are received conjointly by the Angels, these are in power.

209. That they have power from the Lord against evils and falsities in proportion as they make truths from the Word of life, and acknowledge the Divine of the Lord in His Human. Sig. and Ex.

—³. Something shall now be said concerning the power which they have from the Lord against evils and falsities. All the power which Angels and also men have is from the Lord; and, in proportion as they receive the Lord, they have power. He who believes that there is power against them from the proprium of man is much mistaken. Ex. . . In proportion, therefore,

as a man is conjoined with the Lord through love, he has power. . . Those in celestial love have much power; and those in spiritual love have a little power.

—⁴. But it is to be known that all the power which Angels and men have from the Lord is from the good of love; and, as the good of love does not act from itself, but through truths, therefore all the power is in the good of love through truths; and, with the spiritual, from the good of charity through the truths of faith. . . Good without truths has no quality, and where there is no quality there is no force or power. (Thus) all power is in good through truths, or in charity through faith, and none in charity without faith, nor in faith without charity. This is meant by 'the keys' given to Peter. Ex. . . By (what was said to Peter) 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. The power which the Lord alone has through Divine truth united to Divine good, and the derivative power of those who are of His Spiritual and Celestial Kingdom. Sig. and Ex.

— . The Angels are indeed in great power, but no one from himself. Nay, he who in Heaven believes that he is in power from himself, is deprived of it in a moment . . .

376²². All power is in truths from good. Sig.

405⁴. 'The power—*virtus*—of God'=Divine truth; and 'power,' when said of the Lord, =all power, or omnipotence.

440⁵. As Divine power is in truth from natural good, it is said, 'Ephraim is the strength of My head.' The reason Divine power is through truth from good in the Natural, is that the Natural is the ultimate into which the interiors inflow . . .

—⁶. 'Stir up Thy power' (Ps. lxxx. 2) = to penetrate thither in light.

449³. All power in the Spiritual World is from truth from good in the natural man. Sig. The reason all the power the spiritual man has is in this, is that the efficient cause is in the spiritual man, and the effect is in the natural man, and all the power of the efficient cause puts itself forth through the effect. That all the power of the spiritual man is in the Natural and through the Natural. Ref.

467. 'Power and strength' (Rev. vii. 12) = omnipotence from Divine good through Divine truth. . . 'Power' is said of Divine truth; and 'strength,' of Divine good.

691. 'Thou hast taken Thy great power . . . '=the instauration of the New Heaven and New Church . . . Ex.

716. (The great power of the dragon, and the cause of it. Sig. and Ex.)

—³. It has been said that falsities from evil have no power; but it is to be known that they have no power against truth from good . . . But the reason why falsities from evil have the power which is signified by 'the ten horns' of the dragon, is that falsities from evil avail against those who are in falsities from evil. Ex.

[E.] 726. The power of natural truth from spiritual. Sig. and Des.

— For all the power which belongs to truths in the natural man, is from the influx of truth and good from the spiritual man; that is, from the influx of Divine truth from the Lord through the spiritual man into the natural; for power belongs to the Lord alone, and He exercises it through the Divine truth which proceeds from Him. Ex. *seriatim*.

—². I. That the Lord has infinite power. Ex.

—³. II. That the Lord has infinite power from Himself through His Divine truth. Ex.

—⁵. III. That all power is together in ultimates; and that thence the Lord has infinite power from primes through ultimates. Ex.

—⁸. IV. That Angels and men, in proportion as they are receptions of Divine truth from the Lord, in the same proportion are powers. Ex.

—⁹. V. That power resides in the truths of the natural man, in proportion as this receives influx from the Lord through the spiritual man. Ex.

—¹⁰. VI. That the truths of the natural man have nothing of power without this influx. Ex.

745. See POWER—*potestas*, here.

776. The power of reasonings from the natural man, from fallacies, thus from falsities. Sig. In these there is indeed, in themselves, no power, because all power is in truths; but still there is much power in the falsities which are from the fallacies of the senses, and consequently in the reasonings from them, with the men of the Earth, before they are in truths from good. Ex. 783², Ex.

783. 'The dragon gave him his power, and his throne, and great Power' (Rev. xiii. 2) = that (such) through reasonings from fallacies strengthen their own doctrinals, and corroborate them, and thus powerfully seduce.

—³. It is from this that those in falsities are called 'mighty,' 'strong,' etc.

—⁴. Evil Spirits believe themselves to be mighty above all others, for the reason that they prevail against those who are in evils and the derivative falsities. . . . But this power may be compared to an ant against an ant. . . . the power of which is relative to their mutual forces. . . .

—⁵. There are some who acquire power by means of the Word. Ex.

— Some acquire power by means of simulated affections of good and truth. Ex.

— Some acquire power by means of representatives. Ex.

— As all power belongs to the truths which are from good. . . . nothing is more desired by evil Spirits than to draw good Spirits to their side, because so the evil are strong. But as soon as they are separated from them, they are in the falsities of their evil, and are then bereaved of all power.

—⁶. As they (then) no longer have any power, they fall down into Hell.

918¹. As all power resides in the extreme. . . .

992³. The Angels say that they are in continual potency; and that there is never any lassitude after

the act. . . . but alacrity of life and cheerfulness of mind. D. 6055.

999². From love truly conjugal there is power and protection against the Hells. Ex. 1002^o.

1004³. Their two bodies are potentially so united that. . . .

1071. 'To deliver their power and Power to the beast' (Rev. xvii. 13) = that the Word is Divine truth, on which the Church depends as to doctrine. Ex.

1086⁶. The power of the Word in the sense of the letter is the power of opening Heaven. . . . and it is the power of fighting against falsities and evils, and thus against the Hells. Ex.

1133^o. If (Angels or devils) had a whit of power from themselves, Heaven would fall, Hell would become a chaos, and every man would perish with them.

1134². The reason all power belongs to God. . . . is that God alone is life. . . .

1198. 'Power,' when predicated of the Lord, = omnipotence.

Ath. 112. In ultimates is all strength, or all power, together. Ex.

De Verbo 20^o. All power in the Spiritual World is in the Divine truth proceeding from the Lord. . . . and all the power of Divine truth consists in the sense of the letter. In the spiritual sense without the sense of the letter there is no power; but in the sense of the letter in which is the spiritual sense. . . .

—⁵. What is doctrinal confirmed by the sense of the letter as to genuine truth has power. The appearance of Divine truth also has power, but less power, as when it can agree with genuine truth. But the sense of the letter falsified has no power. . . .

Can. Redemp. ii. That the end of the Church is at hand when the power of evil through falsities begins to prevail over the power of good through truths, in the natural world; and at the same time the power of Hell over the power of Heaven. Chapter.

Power. *Potestas*.

A. 50^o. The Angels confess that there is nothing of Power with them. . . .

878. 'Hand' = power, also Power. . . .

1066³. The Word does not treat of monarchical Powers.

1607². As to 'Power' being given to the Son of Man. . . . it is to be known that the Lord had Power over all things. . . . before He came into the world. Ex.

1749². (Evil Spirits) suppose that they can contribute much to the Lord's Power and dominion. . . .

1755. That they were given into their Power. Sig. and Ex.

1920. That this Rational was under the Power of the affection of truth. . . . Sig.

2083^o. 'To sit at the right hand of Divine power' = to have all Power in the Heavens and on earth.

2760, Pref.². Peter never exercised such Power. . . . But faith in the Lord. . . . has this Power. . . .

—^e. Arrogate to themselves the **Power** of saving the human race.

4738³. The papal **Power** might have been dissipated . . . Ex.

—^e. They did not want to know that the **Power** given to the Lord's Human . . . shows it to be Divine.

5046. Absolute **Power**. Sig.

5650. Reduced under absolute **Power**. Sig. and Ex.

6371. That the **Power** should not recede from the Celestial Kingdom. Sig. and Ex.

—^e. A sceptre is the ensign of the royal **Power**.

—^e. The Angels of that Kingdom have indeed great **Power**, but in proportion as they are in the Lord's Divine Human through love to Him.

6677. Hence it is that the Angels, because they are in good, have such great **Power** over infernal Spirits that . . .

8581³. The **Power** of opening Heaven . . . belongs to the Lord alone . . . All **Power** in the other life is through the truth of faith from good. J. 57².

8769. That the Lord has all **Power** in Heaven and on earth. Sig. and Ex.

10019⁴. 'I give you **Power** to tread on serpents . . . and over all the **Power** of the enemy' (Luke x.19). These words describe the Lord's **Power** over the Hells . . .

10609³. The Lord and His **Power** over all things in Heaven and on earth. Tr.

10795. Priests are not to claim for themselves any **Power** over the souls of men . . . still less the **Power** of opening and shutting Heaven; because this **Power** belongs to the Lord alone.

10805. The king who has absolute **Power** . . . is a tyrant.

H. 587². One rages against another who derogates from his divine **Power**.

J. 57. They believe that the Lord's **Power** . . . has been transferred into Peter.

—^e. They were convinced . . . that the Lord alone has this **Power**, because it is Divine **Power**.

R. ix. Concerning the (papal) **Power**.

147. 'I will give him **Power** over the nations' (Rev. ii.26)=that they shall conquer in themselves the evils which are from Hell. E.175.

253. 'Thou art worthy to receive . . . **Power**' (Rev. iv.11)=that the Lord has the Kingdom. (=salvation. E.293.)

288. 'Worthy is the Lamb to receive **Power**' (Rev. v.12)=that the Lord as to the Divine Human has omnipotence. E.338.

322. 'There was given him the **Power** of killing . . .' (Rev.vi.8)=the destruction of all good.

425. 'There was given them **Power** as the scorpions of the earth have **Power**' (Rev.ix.3)=the power of persuading that their falsities are truths.

439. 'Their **Power** is to hurt men five months' (ver.10)=that they can induce a stupor . . . E.561.

454. 'Their **Power** was in their mouth' (ver.19)=that

they prevail only by discourse which confirms faith. E.580.

587. '**Power** was given to (this beast)' (Rev.xiii.7)=dominion. E.803.

596. 'He exercises all the **Power** of the first beast' (ver.12)=that they confirmed the dogmas . . .

742. See **POWER—potentia**, here.

754. 'Having great **Power**' (Rev.xviii.1)=a strong influx. (=omnipotence. E.1093.)

853. 'Over these the second death has no **Power**' (Rev.xx.6)=that they are not damned.

951. 'That their **Power** be in the tree of life' (Rev. xxii.14)=to the end that they be in the Lord and the Lord in them, through love . . .

—². '**Power** in that tree'=**Power** from the Lord . . .

—^e. The Angels have such **Power**, that if they merely want, they obtain.

M. 7⁴. There are (in Heaven) governments and forms of government, and therefore there are greater and lesser **Powers** and dignities.

291. Rivalry between consorts concerning right and **Power**. Ex.

—². If they extend their **Power** beyond what is right.

D. 291. That the **Power** of the devil is mere phantasy . . .

4817. That the Lord can be honoured by the worst devils if He promises them **Power**.

5630. They said they have all the Lord's **Power** . . . 5650.

5790b. They said the Lord has no **Power**, because He has given it all to them . . .

—^e. A certain (infernal) was given **Power** over many, and was told that he should enjoy this **Power** if he would acknowledge the Lord. He then acknowledged with such fervour . . .

5893. He confessed . . . that if he had had absolute **Power**, he would have . . .

D. Min. 4745. Concerning kings and queens who believe that they have absolute **Power**, and have the lives of men in their **Power**.

E. 114⁸. Why they say that the **Power** which belonged to His Human was given Him by the Father . . . It was because they have transferred to themselves all His Divine **Power** . . . (Thus) they no longer attribute any **Power** to the Lord.

—⁹. Benedict XIV . . . had believed that the Lord has no **Power**, because He had transferred it all into Peter and thence into his successors; and (that) their saints have more **Power** than the Lord, because they retain it from God the Father; whereas the Lord has abdicated all, and given it to the Pontiffs.

223²³. 'To have **Power** over ten cities'=intelligence and wisdom.

293. The reason '**Power**,' here, =salvation, is that all Divine **Power** regards this as the end; for man is reformed by the Divine **Power** . . . Those who claim this **Power** do not know what salvation is . . . To claim Divine

Power is to claim **Power** over the Lord Himself, which **Power** is called 'the **Power** of darkness' (Luke xxii. 53).

[E. 293]². That '**Power**,' when said of the Lord, principally regards salvation. Ill.

— . Moreover, the Lord has **Power** over all things, because He is the only God; but the salvation of the human race is the Principal of **Power**. Ex.

304⁴⁷. 'The **Powers** of the heavens' (Luke xxi. 26) = the Word in the sense of the letter. Ex.

384. '**Power**' = the effect, because to be able is to effect.

526¹². The **Power** to do this deed the Lord calls 'the **Power** of darkness.' Ex.

544. '**Power**' = power and effect . . .

548⁴. 'A city' = doctrine; and 'to have **Power** over it' = to be intelligent and wise.

581⁶. 'The **Power** of the enemy' = cunning.

644. 'These have **Power** to shut heaven' (Rev. xi. 6). Ex.

645. 'They have **Power** over waters . . .' (ver. 6). Ex.

745. 'Now is . . . the power . . . of our God, and the **Power** of His Christ' (Rev. xii. 10) = that now the Lord has power to save those who . . . '**Power—potentia**' = that He can; thus the possibility . . . and 'the **Power** of His Christ' = the efficacy of Divine truth. Refs.

—⁴. The **Power** to be the sons of God (John i. 12). Ex.

783. '**Power**' = worth—*valor*; and 'great **Power**' = strengthening and corroboration thence.

—². Such **Power** it has sometimes been granted me to see . . .

— . Falsities have **Power** in those who are in falsities from evil . . .

789. 'The **Power** of the beast' from the dragon = the strengthening and corroboration of this dogma . . .

796. 'The **Power** of acting' (Rev. xiii. 5) = the act of destroying goods and truths. Ex.

916. 'Having **Power** over fire' (Rev. xiv. 18). Ex.

985. 'Having **Power** over these plagues' (Rev. xvi. 9) = no fear of the Last Judgment. . . 'To have **Power**,' when said of God, . . . = the Lord as to the Last Judgment.

1029². As they knew that all **Power** belongs to the Lord alone . . .

— . They rejected the Lord, if the **Power** was not granted them . . .

—³. They who in the world have exercised the Divine **Power** of the Lord . . .

1050. They have transferred the Divine **Power** of the Lord into the Pope . . . So that they could say that they have not taken His Divine, but His Human, **Power**; not wanting to know that the Divine **Power** principally consists in the **Power** of saving the human race, which **Power** the Babylonians appropriate.

1065. The truth adulterated . . . by the Lord's **Power** over Heaven and earth . . . being transferred into their supreme one, and from him to the rest under him. Sig. 1143.

1066. The truth profaned by the Lord's **Power** over

Heaven and earth, as assumed by them, being said not to be Divine. Sig.

—². They say that the **Power** over Heaven . . . is not Divine, because it was the **Power** of the Lord's Human transferred to Him by God the Father, and by the Lord into Peter . . . Still this **Power** is Divine; (for) after God created the universe, it is the Primary of Divine **Power** to deliver men from Hell and save them . . . and human **Power** can contribute nothing whatever to this.

1071. See **POWER—potentia**, here.

Power. *Virtus.*

A. 49^e. '**Power** and glory' = the internal sense of the Word. 8427⁴. 9405². 9807⁵. 10604⁴. T. 776.

1839². The Knowledges of good and truth . . . which are 'the powers of the heavens.' 1984³. (Compare 4060⁴.)

7549. 'To make thee see My power' (Ex. ix. 16) = . . . how great is the Divine power—*potentia*.

8266. 'Jah is my power' (Ex. xv. 2) = that everything of power is from Him.' '**Power**' = force and power.

8309. 'To lead in power' (ver. 13) . . . to elevate by Divine power.

8875³. '**Powers**' are predicated of truth.

10436. 'With great power and a strong hand' (Ex. xxxii. 11) = by Divine power.

H. 468. Moral truths relate to . . . virtues of every kind.

W. 416². If the love is merely natural it does not see these virtues . . .

P. 322. A moral man . . . makes these laws . . . his virtues.

R. 373. 'Honour, and power, and strength' (Rev. viii. 12) = the Lord's Divine Celestial.

575. 'The dragon gave him his power . . .' (Rev. xiii. 2). Ex.

—^e. '**Power**' = worth—*valor*.

674. '**Power**' (Rev. xv. 8) = Divine truth celestial.

M. 17⁵. Plays which represent the various . . . virtues of moral life . . . No virtue with its honourableness and decorums can be presented to the life, except by means of relatives . . .

—^e. For nothing honourable and good of any virtue can by successive progressions pass over to what is dishonourable and evil; but only to its leasts until it perishes; and, when it perishes, the opposite begins.

76. Not idols, but configurations representative of the various moral virtues.

103². See **POWER—potentia**, here.

164. Of the moral wisdom with males are all the moral virtues, which regard life . . . and also the spiritual virtues, which flow forth from love to God and love towards the neighbour. Enum.

172. That the wife is conjoined with the husband by the appropriation of the forces of his virtue . . . Ex.

331. Virtue is not deficient when a man loves his wife from intelligence . . . Intelligence is to love the wife alone, and virtue is not deficient to this love; but in-

sanity is to love . . . the sex, and virtue is deficient to this love.

355⁵. For a thousand years, faculty, force, or virtue has never been lacking to me . . .

356. You in the Heavens remain to eternity in . . . the virtue of the age (of adolescence). Tell us how we can obtain this virtue. Ex.

405. The spiritual love their children . . . from the virtues and good morals with them. —².

433. The faculty and virtue, which is called virile, accompanies wisdom . . .

—². This spiritual sufficiency, even in the Natural, will not be lacking at this day with those who approach the Lord, and abominate adulteries as infernal . . . But . . . with adulterers, the faculty and virtue, which is called virile, loses its vigour down to nothing . . .

459^e. Offer to their wives the first-fruits of their virtue.

B. 78². 'The powers of the heavens'=(love, faith, and Knowledges) as the supports of the Heavens and the Church.

T. 70³. The power of the sun . . .

87. All the virtue and power of the will is through the understanding . . .

88. 'The power of the Highest' (Luke i.35) = the Divine good.

139. That the Holy Spirit is . . . also the Divine virtue and operation proceeding . . .

—². 'The spirit of counsel and might' (Is. xi.2).

140^e. This Proceeding is 'the power of the Highest.'

142. That the Divine virtue and operation, meant by the Holy Spirit, are . . .

— . These are the virtues in their order which the Lord operates in those who believe in Him . . . 149, Ex.

143. The operation of these virtues is the Holy Spirit . . .

146. That this Divine virtue and operation . . . with the clergy, is illustration and instruction. Ex. 155, Ex.

150. Those who believe in the Lord will receive these spiritual virtues (or powers). Ex.

152. (These) virtues are together in the Lord, and from the Lord in man; but still they come forth successively . . .

153². That God the Father does not operate these virtues from Himself through the Son . . .

271^e. 'The powers of the heavens' = the power of (the spiritual sense).

443. The offices of honourable life, which relate to the various virtues . . .

776. 'Power' (as distinguished from 'glory') = the Lord's power through the Word.

838. By the power propagated from Himself, (the Human) should be conceived . . .

D. 3394^e. But the bravery of the Romans was insane.

4040. Honourableness means all the moral virtues.

5666. Tokens of diligence, or of virtue.

D. Min. 4589. The love . . . grows according to the virtues which we esteem in (the king). 4590.

E. 298². 'Thou hast an arm with might' (Ps. lxxxix. 13). Ex.

405⁴. 'Who by His power setteth fast the mountains, being girded with power' (Ps. lxxv.6). (See POWER—*potentia*, here.)

413². The Lord then intensifies from the Sun His power; that is, His love . . .

624⁴. 'To do many powers' (Matt. vii.22) = to convert many.

644¹⁹. 'Power' = the power of Divine truth.

696¹⁷. That thence He has Divine . . . power, is meant by . . . 'the spirit of counsel and might.'

741¹⁴. 'Jehovah makes the earth by His power' (Jer. x.12; li.15) = that the Lord makes the Church stable through the power of Divine truth.

—²⁶. 'The powers of the heavens' = Divine truths as to power.

— . That then the Lord will manifest the Divine truth, which has power . . . is signified by, 'They shall see the Son of Man coming in a cloud of the heavens with power.'

955. 'The power of God' (Rev. xv.8) = the Divine power.

1096. 'He cried in might with a great voice' (Rev. xviii.2) = in power before Heaven and in the Church. Ex.

Can. Redeemer iv. 5. 'The power of the Highest' = the power proceeding from the Divine good. (See head of this chapter.)

Powerful, Very. *Praevalens.* D.6040^e.

Practical. *Practicus.*

Practically. *Practice.*

A. 9297⁴. There are theoretical truths of faith, and practical ones. He who regards the theoretical ones in the practical ones, and sees the former in the latter . . . is in faith from the Lord. Ex.

T. 382. Such are theoretically evil; but those are practically evil who make the Divine precepts of no account . . .

Ad. 992. These (principles) are theoretical and practical. The theoretical are such things as imbue the understanding, but still can be expunged from it. But the practical are those which pass through the will into actions, and flow from the love . . . and then acquire habit, and form the spontaneous Natural itself . . .

E. 250⁵. They call the former practical religion, and the latter Christian religion . . .

Ath. 207. They know that practical religion is the way to Heaven, and not the theoretical way.

Praecordia. *Praecordia.* Ath.94.

Praetorium. *Praetorium.* M.380².

Prague. *Praga.* D.3411^e. 3729^e.

Praise. *Applausibilitas.* D.2993.