

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.

Praise. *Laus.*

Praise. *Laudare.*

A. 456. To praise and celebrate the Lord is not an active life; but the effect of that life; for the Lord has no need of praises; but wills us to perform the goods of charity . . . H.404. D.3986.

1171³. These are 'the praises of Jehovah' (Is.lx.6); that is, internal worship.

1483. 'They praised her to Pharaoh' (Gen.xii.15)= that they were pleasing.

3048⁵. Goods and truths, which are 'the praises of Jehovah.' 3242².

3796³. Attends only to the delight . . . from the praise . . . of self.

3880⁵. 'Enter . . . His courts in praise' (Ps.c.4) . . . 'Praise' is from the love of truth.

5236⁴. 'From the mouth of infants . . . Thou hast perfected praise' (Matt.xxi.16)=that praise can come to the Lord through no way except through innocence . . .

8303. 'To be venerated with praises' (Ex.xv.11)= that to Him alone are the glory and thanksgiving. Ex.

8337⁴. 'To praise with the timbrel' (Ps.clix.3)=to glorify from the delight of the affection of the good of faith; and 'to praise with the harp'=from the pleasantness of the affection of the truth of faith.

H. 553. When others praise, venerate, and worship them, their faces are contracted, and appear as if glad . . .

556^e. Among those he calls his own are all who praise . . . him. N.67.

R. 809. 'Praise our God' (Rev.xix.5) = (an influx that) they should worship the Lord as the only God of Heaven.

—². That 'to praise God'=to worship Him; and thence that His praise is His worship. Ill.

M. 16. They whispered a votive praise to the Lord, and (then) reposed themselves at the table.

D. 2993. While writing he continually reflects on self-praise.

D.Min 4676^e. He could praise no one from his heart.

E. 324⁹. 'To announce the praises of Jehovah'= evangelization concerning the Lord, and the worship of Him.

376¹². Worship from these things is signified by 'to praise Jehovah . . .' (Is.lxii.9).

—²³. 'To praise the gods of gold . . .'=worship from the love of self . . .

388²⁵. 'To praise Jehovah' (Ps.cxlvi.)=to worship Him. 401²³. 419¹⁵.

455¹⁵. 'Praise' is predicated of the truth of the doctrine of the Church.

504²⁵. 'To praise'=to worship. 587¹⁷. 630¹³.

730²⁹. Their joy from the preaching and Knowledge of truth, is meant by 'to sing praise and lift up the voice' (Is.xlii.10).

1210. 'Praise God all His servants' (Rev.xix.5)=the worship of the Lord by those in truths. 'To praise God'=to confess and worship Him. Ill.

Praise, To sing. *Psallere.*

A. 3880⁴. 'To sing praise' (Ps.lvii.9) relates to what is spiritual. E.323⁶.

8633^e. (The inhabitants of Jupiter) sing praise (at sunrise and sunset).

E. 323⁷. Confession . . . from spiritual truth is expressed by 'sing praise on the harp to God' (Ps.cxlvii.7).

326¹¹. Joy therefrom is described by 'To sing praise,' etc.

Pray. See under SEEK—*quaerere.*

Pray. *Orare.*

Prayer. *Oratio.*

Prayer-like. *Oratorius.*

See LORD'S PRAYER.

A. 1094. What is the prayer of the mouth, if the mind is not in it, but babbling?

1999². (Why the Lord prayed to the Father.)

2535. 'He shall pray for thee' (Gen.xx.7)=it will thus be revealed.

— . Prayer, regarded in itself, is talking with God; and some internal view then of the matters of the prayer, to which there answers—*correspondet*—something like an influx into the perception or thought of the mind, so that there is a certain opening of the man's interiors towards God; but this with a difference according to the man's state, and according to the essence of the Thing which is [the subject] of the prayer. If [it is] from love and faith, and if it is only celestial and spiritual things, concerning which and for which, he prays, there then comes forth in the prayer a something like revelation, which is manifested in the affection of him who is praying, as to hope, comfort, or a certain internal joy. Hence it is that 'to pray,' in the internal sense, =to be revealed. Still more here, (because) by the prophet is meant the Lord, whose prayer was nothing else than internal speech with the Divine, and at the same time revelation. Ill.

2580. 'Abraham prayed to God' (ver.17)=revelation. Ex.

3285. 'Isaac prayed to Jehovah' (Gen.xxv.21)=the communication of the Divine which is the Son with the Divine which is the Father. 'To pray'=to be communicated; for prayer is nothing but communication. . . This communication was in the Lord . . . 3291.

3605^e. 'Pray for those who injure and persecute you.' Ex.

8179³. For in prayer from the Divine it is always thought and believed that the Lord alone knows whether it is conducive or not . . .

8573. (They think) that the Lord continually prays to the Father . . .

10299³. It has been granted to perceive the influx itself . . . the application to the objects of the prayer . . .

L. 35³. In His state of humiliation He prayed to the Father as to another . . .

W. 129^e. Who does not see God before him . . . while he is praying?.

P. 114. In the exhortation before the Holy Communion. —. T.722³. S12.

R. 224. I saw a company of Spirits on their knees praying to God to send Angels . . .

376. It is general in all Divine worship for man first to want, long for, and pray; and the Lord then answers, informs, and does: otherwise the man does not receive anything Divine. Ill.

537². Who thinks otherwise . . . who prays from this formula . . . Does he not pray to God the Father as one God . . . (Thus) he makes the three Persons three Gods, when he thus prays. B.35². T.623^e.

566. That (doctrinal truth in the Word) can be seen by those who pray to God the Father (shown to be impossible). —².

—⁴. We will pray to the Lord to let us ascend (from the abyss). And, as they prayed to the Lord, leave was granted.

618. Had taught that they should pray to the Father for the sake of the Son . . .

926². I prayed to the Lord, and suddenly the interiors of my mind were opened . . .

956. That he who knows anything about the Lord's Advent, and the New Heaven and the New Church . . . should pray that it may come; and that he who longs for truths, should pray that the Lord may come with light; and he who loves truths will then receive them from the Lord without any labour of his own. Sig. and Ex.

M. 24. To the sermon he subjoined a votive prayer . . .

461. He threw himself on his knees, and prayed devoutly to the Lord to be instructed. And then an Angel appeared . . .

B. 52². If you should pray at home and at church a thousand times that . . .

T. 73. We have prayed from our faith that . . .

105. Hence it is that the Lord prayed to the Father that He might do His will.

108. Henceforth no one in Christian lands who does not believe in the Lord is heard; his prayers—*preces*, in Heaven, are like bad smelling odours, and like eructations from diseased lungs; and, although he may suppose that his prayer is like incense . . . it ascends into the angelic Heaven just as the smoke of a conflagration, which, driven downwards by a tempest, is thrown back into his eyes . . .

110². He had confirmed himself . . . by the fact that the Son prayed to the Father . . .

—⁴. That in the world the Lord prayed to the Father . . . was according to the order established from creation. Ex.

112⁶. This prayer has been commanded for this time, to wit, that God the Father be approached through His Human . . . This is the true explication of the words of that prayer. (Namely, 'Our Father . . .') 113⁵.

159². The Angels said to me, We will pray to the Lord to allow us to descend . . .

525^e. Then the instructive and prayer-like—*oratoria*—preaching in the temples is . . . borne into the heart . . . (See also 798⁸.)

D. 1501. That the revengeful can pray devoutly. Ex.

1789. As to their prayer to the Lord . . . they had only a verbal or literal sense of the prayer . . .

2178. When I was in prayer, such a thought was insinuated into the sense of the prayer; namely, that a crowd of many things inflowed into the ideas of the thought and prayer, and therefore the ideas are unordained . . .

3320^e. In infancy I wanted to hold my breath while they were praying . . . (Compare 3464².)

4248. When angelic Spirits wanted to pray from me . . .

4940. A certain prayer was uttered by a woman . . . Women can enunciate with affection, and thus excite to devotion . . . But it is rarely that such are interiorly devout. Examp.

5976. He prayed to the Father, and an answer was given in various ways by a certain Spirit; but after his prayers he always acquired for himself confederacies, and went with them to destroy me . . . 5977. J.(Post.) 248.

6098⁴. They besought me not to say to them the words in the exhortation before the Communion . . .

E. 187⁵. 'To pray all the time' (Luke xxi.36)=to prepare themselves.

325⁸. To 'ask,' and 'pray' (Mark xi.24,25)=the life of love and charity; for to those in (this) life the Lord gives what to ask for; and therefore they ask for nothing but what is good; and this 'is done' to them . . . and, as the prayers—*preces*—proceed from the life of charity, and are according to it . . . it is added, 'when ye stand praying forgive . . .'

—⁹. That 'when ye stand praying'=when they are in Divine worship. Ill.

328¹⁵. 'To pray for him continually' (Ps.lxxii.15)=that they will be continually withheld from falsities, and kept in truths. 329¹⁸.

644²³. 'To pray' (for those who persecute us)=intercession. Ex.

695⁵. 'To pray,' in the universal sense, =all the truth which man thinks and speaks. . . Those who do good and speak truth (for their own sakes) are meant by those who 'do alms,' and 'pray,' in secret; for they do and pray from the love or affection, thus from the Lord . . .

1148⁴. (A prayer given.)

J.(Post.) 36. (Luther) prayed to the Lord that he might recede from his falsities . . .

214. The English were praised on account of that exhortation . . . but many of them said that it is for the common people . . . See 355.

272^e. These preachers are loved by the citizens (of London); they speak in accordance with the exhortation . . . 274.

Pray. *Precare.*

Prayer. *Prex.*

Praying, A. *Precatio.*

By entreaty. *Precario.*

A. 233⁸. (In temptation) man seems to urge the Lord, especially by prayers, to . . .

2702⁸. 'Weeping and prayers' (Jer.xxxi.9) = their state of grief and despair.

4227⁴. They said it is strange that the Lord does not hear their prayers when they are praying . . . They cannot be heard . . . because they pray for themselves against all; and, when they pray in this way, Heaven is closed; for those in Heaven attend solely to the ends of those who pray. D.1820.

5432^e. The Word is to be scrutinized with a devout prayer to the Lord . . .

8179². Those in temptations are wont to . . . betake themselves to prayers . . . not knowing that their prayers have no effect . . .

—³. For this reason the prayers of those who are in temptations are but little heard . . . The Lord will not act in favour of the prayers against the end, which is salvation.

8253. See PIETY, here.

9475. See INCENSE, here. —³. 10295. 10298.

10143⁴. Who place all worship in adoration and prayers . . . Yet the Lord regards nothing else in the man who is in adoration and prayers than his heart; that is, his interiors as to love and the derivative faith; and therefore if these are not within the adoration and prayers, there is no soul and life in them . . .

10198^e. 'The smoke of the incense' = the elevation of the prayers . . .

10295². Divine worship with those in the Celestial Kingdom, is not effected through confessions, adorations, and prayers, in the same way as with those in the Spiritual Kingdom. Ex.

10299². The confessions, adorations, and prayers which are from man, are not (those) which are heard and received by the Lord; but they must be from the Lord Himself with the man . . .

R. 224. The Angels said, The Lord Jesus Christ has heard your prayers, and has therefore sent us . . .

278. 'Which are the prayers of the saints' (Rev.v.8) = thoughts which are of faith from affections which are of charity with those who worship the Lord from spiritual goods and truths. By 'prayers,' are meant the things of faith, and at the same time those of charity, with those who utter the prayers; for prayers without these things are not prayers, but empty sounds.

393. 'Prayers' = the things of charity and thence of faith in worship.

859³. Those who . . . are somewhat moved by prayers uttered with affection . . .

T. 108. See PRAY-*orare*, here.

329⁴. Before . . . purification from evils, prayers to God are not heard. III.

D. 2435. Concerning the prayers of infants.—The prayers of infants are much more heard in Heaven than the prayers of adults, and still more fully than the prayers of those who have closed the way to interior things by thoughts of natural Things, and of the things of the memory; and still more fully than the prayers of those who are blinded, and thus have no faith . . . (Continued under LORD'S PRAYER.)

2082. In the other life their prayers for anyone are not granted, and not even those for themselves.

3126. Concerning prayers.—Prayers to the Lord, if made from conscience, as a duty, are good; but if thereby something is obtained, or merited, it is . . . evil.

3254. (It seems as if) pious prayers . . . inflow into Heaven . . . But . . . it is a fallacy. Ex.

3677. Concerning prayers.—Prayers effect nothing when they are such that we merely intend to deprecate our evils . . . Sins are not remitted except from the heart with a certain . . . internal pain, and thus an acknowledgment of filthiness, in which, and after, prayers avail . . . Otherwise, prayers, etc., rather confirm man. Ex.

3678. Certain are wont to flee to prayers, at all evils and misfortunes . . . There is no aid from this.

5668. (Infants there) learn prayers from their nurses through influx from Heaven.

5815². Those who had believed that salvation consists in prayers . . . and had lived well. (See LAST JUDGMENT, here.)

5970. Before whom I read the prayers customary in England before the Holy Supper . . . When they are reading these prayers in the churches they believe (them). . . They afterwards consulted together about that prayer, and some wanted to change it . . . J. (Post.) 214.

6088³. They eat with them by entreaty.

D. Min. 4573. So that their prayers were for the end of self. Ex.

4603^e. Everyone is allowed to approach the Lord with prayers . . .

4813. When he prayed about any Thing, and did not obtain it, he was very indignant . . .

4817. (In this cavern) are those who have devoted themselves to prayers . . .

E. 182^e. For the Lord leads their prayings through Heaven to Himself.

248^e. Those also err who believe that they can dispose themselves for influx by prayers, adorations, and the externals of worship. These effect nothing, unless the man abstains from thinking and doing evils; and, through truths from the Word, he as of himself leads himself to goods as to the life. If a man does these things, he then disposes himself; and then the prayers, etc., avail before the Lord.

324¹⁸. This worship (from spiritual good) is signified by 'the prayers of the saints' . . . 325, Ex.

325. By 'prayers,' in the internal sense, are meant all things of worship.

—². As prayers are not from the mouth, but from

the heart through the mouth . . . it is said, 'Keep the door of my lips . . .' And as David laments that evils still avail against him, he says, 'Because my prayers are as yet in their evils' (Ps.cxli.3,5).

—³. Worship does not consist in prayers . . . but in the life of charity. Prayers are only its externals; for they proceed from the man through his mouth; and therefore such as is the man as to life, such are his prayers. Ex. . . Therefore, such as is the affection, such is the praying. Spiritual affection is what is called charity towards the neighbour . . . the praying is the proceeding. (Thus) the essential of worship is the life of charity, and the instrumental of it is gesture and praying; or, the primary of worship is the life of charity, and its secondary is praying . . .

—⁶. As Divine worship consists primarily in the life of charity, and secondarily in prayers, therefore by 'prayers,' in the spiritual sense, is meant worship from spiritual good; that is, from the life of charity . . .

—⁷. 'Prayers' are also mentioned in many places; but, as prayers proceed from the heart, and the heart of man is such as is his life of love and charity, therefore 'prayers' = this life, and worship from it. Ill.

—⁸. As prayers proceed from the life of charity, and are according to it, therefore, in order that it may be done according to the prayers, it is said, 'When ye stand praying-orantes, forgive . . .'

—¹¹. As the prayers are such as is the heart of the man, and therefore are not the prayers of any worship if the heart is evil, it is said, 'If I regard iniquity in my heart, the Lord will not hear.'

—^e. (Thus) praying, in the spiritual sense, is worship from love.

— (Such) place piety in prayers, and not in life.

391¹⁶. 'I will make them joyous in the house of my praying' (Is.lvi.7) = that He will gift them with spiritual truths: 'the house of praying,' or the Temple, = the Heaven where are spiritual truths.

410⁸. 'My house shall be called a house of prayers' (Matt.xxi.13). . . As worship was carried on in the Temple at Jerusalem, it is called 'a house of prayers' . . . 'prayers' = worship.

493³. By 'the prayers' with which the incense should be offered (Rev.viii.3) are not meant prayers, but the truths from good through which are prayers; for these are the things which are prayed with man, and in these prayers is man constantly when he is in a life according to these truths. That by 'prayers,' in the Word, are meant the truths from good which are with man; and not the prayer of the mouth. Ref. 494.

781¹⁵. That they cannot be heard on account of falsities, is signified by . . . 'he obstructs my prayers' (Lam.iii.8).

Preadamite. *Praeadamitus.*

D. 3390. Concerning the preadamites. Gen.art.

— The quality of the preadamites who were regenerated by the Lord. Des. (One such) spoke to me . . . in his words there was but little of life . . . He was placed to guard me in the night . . . and was not evil; but had only a little life left; so that he was an external man, but still one who had internals in his externals, but only a little of them; so that he is not such an

external man as our ones are, in whom externals are separated from internals . . . Such were the preadamites; so that they were not evil. . . They relate to the hair of the genital members . . . and at this day there are many such . . .

3391. (How he was initiated into swifter gyres. Des.)
3392. 3393. 3397. 3399.

3394. His desire for glory in life was such as to exceed that of almost all others. He was almost such as were the Romans . . . (Sec 3455.)

Preach. *Contionari.*

Preaching, Sermon. *Contio.*

Preacher. *Contionator.*

M. 9². Finish your preachings.

24. The priest preached a discourse full of wisdom. . . The sermon was about . . .

269⁴. The devil said . . . I can also preach, and I have preached too. I asked, What hast thou preached?

363^e. When a priest is preaching from zeal . . .

T. 134. Before the sermon . . .

146. They believe that when they are preaching from zeal, they are inspired . . .

381². If this hypocrite becomes a preacher . . .

525². Then, what the preacher presents, is mere sound . . .

577^e. While the minister is preaching . . .

654. Listen to the preachings in the temples.

810. There is no more spirituality in their sermons . . .

D. 2021. A certain stupid one . . . who at certain times as it were preached.

3200. He was reduced into the state of zeal which he had in preachings . . .

3388^e. As they do in preachings who praise the preaching . . .

Inv. 16. All theological preachers are ignorant of the falsities of their own religion; for they preach that there is one God . . . and, then, do not remember anything about three Gods, etc. . . . But the falsity imbibed in the schools adheres within, and the other things are solely in the mouth; and after death they will come into the interiors of the spirit . . .

Preach. *Praedicare.*

Preaching, Predication. *Praedicatio.*

Preacher. *Praedicator.*

Predicate. *Praedicatus.*

Predicable. *Praedicabilis.*

Predicatedly. *Praedicate.*

A. 103. Such as is the subject, such is the predicate.

386. From the subject is made the predication.

568. That which is predicated is circumstanced according to the quality of that of which it is predicated.

588. This is why human properties are predicated of Jehovah . . . 592.

[A.]620^e. From the subject is known what is **predicated**.
627². 'Way' is **predicated** of truths. —³.

650^e. Such dimensions cannot be **predicated** of spiritual and celestial things . . .

724. Nothing holy can be **predicated** of (such truths).
—^e. They who have **preached** the Lord and faith with so much eloquence . . . and have not done it from the heart, in the other life are those who hate the Lord the most, and persecute the faithful. 3489².

726. Esse cannot be **predicated** of those things which cease to be . . .

795⁴. To **preach** the Lord from the doctrine of love and charity. Sig.

1054. When the man can be regenerated, it is **predicated** of the Lord that He sees him . . .

1411². When 'land' is **predicated** of the inhabitant, the signification is circumstanced according to the Thing concerning which is the **predication** . . . 2184⁴.

1573⁷. This is a common formula of preachers.

2583^e. All things are circumstanced **predicatedly** to the things being treated of.

2712^e. To such a degree are the words in the Word **predicated** of their own goods and truths, that merely from a knowledge of the **predication** of such words, it can be known what subject in general is being treated of.

3069². To instruct and **preach** the good and truth of faith from the Knowledges in the Word . . . from themselves, for the sake of their own honour and gain . . . Sig.

3402³. With such . . . the goods and truths they have . . . **preached** are taken away . . .

3413^e. Their zeal is merely a fervour thence; (for) they can **preach** against their own veriest life with a like zeal . . .

3488². Not the **preaching** of the apostles is treated of . . .

—⁵. **Preachings** of falsity. Sig.

—⁸. 'Shall be **preached**' (Matt.xxiv.14)=shall be made known.

3489. Frequent churches; hear **preachings** . . .

4311³. Priests and presbyters who **preach** holy things, and yet live and believe evilly . . .

4682. 'Joseph dreamed . . .'= **preaching** about Him. . . . As the dream treats of Joseph, it=**to preach** about the Lord's Divine Human . . . In ancient times, Divine truths were manifested . . . through speech, visions, or dreams, and the **preachings** were from them . . . Ill.

—³. 'To prophesy,' here, =**to teach** and **to preach**; but from 'the dreams of a lie,' from which was their **preaching**.

4683. When this Church begins, they **preach** charity, but only from what is doctrinal . . . In course of time . . . they **preach** faith; and at last . . . faith alone.

4685. The contents of the **preaching**. Sig.

4689². Many of those who have **preached** the Lord in the world, there utterly deny Him. . . They had **preached** Him because it was enjoined by their office,

and because they had thereby gained honours and wealth . . .

4692. Contempt and aversion still greater on account of the **preaching** of truth. Sig. and Ex.

4700. Indignation on account of the **preaching** of truth concerning the Lord's Divine Human. Sig. 4726. 4730^o.

4707. The **predication** of a name is circumstanced **predicatedly** to the Thing in its series.

4799⁴. Some of these (despisers of the Lord) **preach** Him, and move the common people to sighs and tears.

5006². They had frequented temples where the Word is **preached** . . .

—³. The Christian Church at this day **preaches** faith alone . . .

5201⁴. It has become customary to say 'feed,' when the discourse is concerning **preaching**, or concerning instruction from doctrine or the Word.

6914³. Evil priests . . . who can **preach** the doctrinals of their own Church with such ardour and simulated zeal . . . For the thought of honour and gain reigns in them universally, and from this fire are they excited so to **preach**.

6999. **Preaching**. Sig.

8253. See PIETY, here.

8383. Some of those who (injected scandals) had been **preachers** . . . and could then by their **preachings** . . . move the common people to tears . . .

8762. They place Divine worship in . . . hearing **preachings**, etc.

9357^e. Such things are presented to the Angels . . . when the Word of our Earth is read and **preached**.

9412³. 'To teach in the streets'=to **preach** truths from the Lord's Word; for they formerly **preached** in the streets, because streets=the truths of the doctrine of the Church.

10309². There are many such in Hell, who are present with and inspire . . . **preachers** who imitate Divine worship through affections of good and truth from proprium; which is permitted by the Lord, because they thus perform a use; for good men receive the Word from them well; because the Word, from whose-soever mouth it goes forth, is received by a man according to the quality of his good.

10735. A Spirit who had been a very pathetic **preacher**. (Compare D.4832.)

10736². The **preacher** who was with me was then explored as to his ideas of the three Divine Persons. See D.4832⁴.

10752. The **preacher** who was with me . . . was let into that Earth . . .

10754. The **preacher** was greatly delighted with that virgin . . .

10755. The **preacher** was brought into the state in which he had been in the world when he wanted to **preach** . . .

10833. (In the Sixth Earth) they hear **preachings**; and the **preacher** . . . teaches them truths Divine which

lead to the good of life. (The preachers know these truths) from revelation. Ex.

H. 221. The preachings (in Heaven) are according to the doctrines; and . . . there are temples in which the preachings take place.

222. The preachings in the temples are of service only as means for their instruction in the Things of life.

223. The preacher stands in a pulpit on the east; before his face sit those who are pre-eminently in the light of wisdom, and to the right and left of these, those who are less so. They recline in the form of a circus, so that all are in view of the preacher. At the two sides, where his view does not go, there is no one. . . . No one is allowed to stand behind the pulpit: if anyone is there, the preacher is confused. It is the same if anyone in the congregation dissents; and therefore he must avert his face. The preachings are made with such wisdom, that those in the world cannot be compared to them; for in the Heavens they are in interior light.

225. All the preachers are from the Spiritual Kingdom . . . because in that kingdom they are in truths from good; and all preaching is made from truths. The reason there are none from the Celestial Kingdom, is that there they are in the good of love; and therefore they see and perceive truths, but do not speak about them . . . And yet there are preachings there also, because they are thereby illustrated in the truths which they had known, and are perfected by many which they had not known before. As soon as they hear them, they acknowledge them, and thus perceive them . . .

226. All the preachers are appointed by the Lord, and thence are in the gift of preaching; and no others are allowed to teach in the temples. They are called preachers; not priests; for the reason that the priesthood of Heaven is the Celestial Kingdom . . .

227. All the doctrines according to which the preachings are made, regard life as the end . . .

271². The things which (the celestial Angels) hear from preaching do not enter into their memory; but immediately into the perception and the will, and become of the life.

393. Those who in the world have loved the Word, and from longing have sought out truths there . . . for the sake of the use of life . . . in Heaven are in illustration and in the light of wisdom . . . and discharge the office of preachers; and those who excel in wisdom from illustration are in a higher place.

598. Man learns spiritual goods from reading the Word, and from preaching.

C. J. 42³. (The English) complain of the preachers at the west (of London, who leave it doubtful) whether good is to be done or not.

—^e. These preachers are deprived of the priesthood.

W. 148. They grow warm with God . . . as when a preacher is speaking from zeal.

333. Uses for receiving the Spiritual from the Lord . . . are imbibed from . . . preachings and books; and,

in the Christian world, through doctrines and preachings from the Word.

P. 4². Whatever comes forth derives from its form . . . that which is called predicate . . .

154. It is a law of the Divine Providence that man be led and taught through the Word, doctrine, and preachings from it . . . Gen.art. 171, Ex.

172⁶. That this is done mediately through preachings, does not take away what is immediate. Ex.

—⁶. This is also according to the knowledge of preachers, who say that they speak not from themselves, but from the Spirit of God . . .

259². As, according to these laws, there is (only) mediate influx through the Word, doctrine, and preachings . . . dissensions and heresies are inevitable . . .

291. The priest who believes that he preaches from a holy zeal, prays that the Holy Spirit may teach him . . . and when their preaching is praised, they piously reply that they have spoken . . . from God.

R. 143. The interiors of that doctrine are the things put forth in . . . their preachings. . .

258. 'I saw a strong Angel proclaiming with a great voice' (Rev. v. 2) = the Divine truth . . . inflowing deeply into the thought . . . That which is proclaimed with power inflows deeply into the thought. (= exploration from the Lord's influx. E. 302.)

417⁷. (The preaching of the solidian clergy not understood.)

531. Lo, he lies dead in the street . . . who preached repentance . . . and the man Christ only.

—². Did not the Lord Himself preach (these things); and command His disciples to preach the same?

533². There are temples in Heaven, and preachings in them . . . N. 7, Ex.

M. 66^e. Substance not formed is not anything, because nothing can be predicated of it; and a subject without predicates is an entity of no reason.

87. Good without some attribute—*adjecto*—is of no predication . . .

380¹¹. As, of love and wisdom spaces and times cannot be predicated, but states . . .

485. Therefore they are called predications . . . and, after death, imputations. For predications are made by a man according to his rational lumen . . . and imputations are made by the Lord . . .

B. 58. That the dogmas of the present Church cannot be preached without great caution . . .

T. 49. As these three universal predications of the Divine Essence are not understood . . .

135⁴. These are four predications of the grace of the one God in His Human.

—⁵. These four predicates of the Human of God the Father. Ex.

146². Those who worship nature . . . as it were cast faith and charity into a bag behind their backs; and, while they are preaching and teaching, they hang it before them like a kind of ruminatory stomach . . .

- [T.] 335³. Ideas are predicable only of thought.
356. All the apostles preached faith . . . in the Lord Jesus Christ.
- 404². The quality of every love is **predicated** according to the end . . .
407. Charity cannot be **predicated** of this.
- 415^e. Esse can be **predicated** of spiritual life (only).
- 525^e. See PRAY—*orare*, here.
- 701⁴. A holiness merely **predicated** . . .
- ^e. (Thus) the mere **predication** of holiness to the Word and the sacraments . . . does indeed impress holiness. But when the holiness itself is disclosed . . . the **predication** (or **preaching**) of it becomes the acknowledgment of it.
810. These **preachers** are deprived of the priesthood (because) they do not frame their discourses from the Word, and thus from the Spirit of God, but from their own rational lumen. Des.
- D. 1603. This is called the subject; the rest . . . are called **predicates** . . .
2473. The faith which is **preached** to be given without works . . .
2947. Such are evil pastors, and **preachers**.
3105. (**Preachers** who deny what they have zealously preached here.)
3106. He had **preached** like an Angel.
3107. Who does not believe in the life after death when he hears a **preacher** ardent . . .
3108. Sometimes there is such persuasive **preaching** that those who believe nothing seem to be elevated into Heaven . . .
3200. That evil **preachers** can **preach** with spurious persuasion and zeal.
3421. In like manner **preachers** [treat] the things in the Word: they do not see the things which are repugnant . . .
- 3431². The **preacher**, or instructor (of a certain Spirit. Tr.). 3432. 3435. 3445. 3450. 3455. 3461. 3462. 3463.
3437. There would (in that case) be no need for his **preaching** . . .
- 3605a. That these things are not to be expounded—as **preachers** are wont to do—so as to move the affections; for thus not much remains. Rep.
4099. As **preachers** are wont to do, who accustom themselves to these things, in order to move (others) . . .
4129. So with a **preacher** of evil life when he is **preaching** goods: the evil Spirits think the same . . . But when the **preacher** is in his own life, the evil Spirits dominate.
- 4228². As many of those with whom I have spoken were **preachers** . . .
- . They had **preached** in this way . . . When they had **preached** well, they said . . .
4262. As with **preachers** . . .
4263. Those in charity and conscience know as it

- were from themselves all the Knowledges of faith . . . They can **preach** also all truths and goods . . .
4309. Those who have **preached** goods and truths, and . . . have thought differently . . . 4324.
4325. **Preachers** who said that they had **preached** . . . when in externals . . .
4358. A hypocrite, when let into the exterior state, spoke . . . as **preachers** do . . .
- 4811^e. Therefore in his last years he did not want to **preach**.
4833. On the state of evil **preachers** when they are **preaching**. Ex.
4853. He felt I was present, and therefore could not **preach**.
4904. Because they have **preached** clandestinely . . .
4929. They are distinguished by the priest who is **preaching**; for the thoughts of their minds are communicated. But those who come with a mind to hear whether the things he **preaches** are true . . . impede the **preacher** so that he cannot **preach**; and he therefore admonishes them to go out. Hence other **preachers** can rarely be present, because they observe such things; and therefore those of them who are there, hide themselves in a certain way, lest they should take away from the **preacher** the spirit of holiness.
4936. They have Churches in the other life, and they **preach**, in some places continually, so that persons can enter and go out at all times . . . They can be discriminated by the **preacher** merely from their situation . . .
4937. But when one of another doctrine comes thither, and thinks therefrom about the things which are being **preached**, the **preacher** is disturbed, and cannot **preach**; and therefore they either sit with averted faces, or else go out . . . The intelligent **preachers** know this . . . for the affection is completely varied according to . . . the turning of the face to them.
4938. I was in such a temple, and heard one **preaching**, but with averted face; because it is my custom to think about the things which are being **preached** . . .
4942. **Preachers** (with rare exceptions) except the simple, are in persuasive faith that the truth is according to their doctrine . . . Within reign enviousness and hostility . . . but there are some who are interiorly good; that is, who suffer themselves to be led by the Lord.
4943. They perceive in what affection the **preacher** is . . . **Preachers** are distressed by this, hardly knowing what to say. In this lies the difference between the **preachings** in the other life and the **preachings** in the world: in the world the affection of the love of self and of gain may sound like the affection of the love of good. Ex.
5514. On the Hell of **preachers** who care nothing for the Word and for doctrine from the Word.
- 5589b. Thus do **preachers** speak, each from his doctrine, without interior ideas; letting themselves solely into exterior affections . . .
5603. The **preachers** (in the other life) **preach** on the Word.

5641. As many preachers are wont to do ; who, when in their preaching, believe that it is so . . . 5917^e.

5667. Preachers sometimes visit the maidens there, and examine them.

5668³. There are preachers there for the infants.

5922^e. Melancthon has preached sometimes . . .

5936. On women who preach.—Women who think about religious things like men, and speak much about them ; and still more if they preach in meetings ; lose the feminine nature, which is that of affection . . . and become material, so that affection perishes, and the interiors are closed. They also begin to rave in their thoughts, which takes place because the destroyed affection causes the Intellectual to rave. In the external form they can indeed appear like other women. In a word, they become sensuous in the ultimate degree ; the former at home ; and the others where the preachings are.

5941. Those in the spiritual love of truth, which is perceived by their delight in hearing preachings . . .

5972. On the temples and preachings. Ex.

— . It is from this cause that all hear the preaching unanimously as one man ; (for) if the preacher says anything which is opposed, they all refuse in their minds to accept it ; and this is noticed by the preacher ; for he then feels such a resistance that he can scarcely utter those things, and this with variety according to the resistance. But when they accept, the preacher is as it were in his illustration, and easily utters, teaches, and confirms these things. When there is resistance, the preacher does indeed know the source of it ; but still he turns himself hither and thither ; namely, to those who are in the head there, to those in the breast, in the loins, and in the feet. Those in the feet do not perceive as the rest do, and therefore he can say what he likes before them, but still he cannot keep his sight with them long, and is therefore compelled to try with various things what will fall into the hearing ; and, when he has found it, he urges it in his preaching.

—². When anyone . . . hears him, and looks into Heaven, the thoughts of all are varied, and are kept in the hearing of truths, and if these are not being preached rightly, the preacher wavers, tries, sticks fast, until he comes into truths ; and, when he teaches them, the hearers all acknowledge and receive . . . Hence it is evident that the Lord disposes all in the temple by means of Angels and Spirits above or outside of them . . .

— . A certain one said that they hear and receive from delight whatever the preacher says, and hence there is rarely any resistance ; but he was told that delight derived from habit admits whatever is said ; but this delight alone effects nothing ; for it does not teach or amend them ; but if the delight is to learn truths . . . it does teach and affect, and thus amend ; for it passes into the life and heart, and the Lord then leads the man by means of it, even when he is unaware of it.

6024². Hence preachers who (have been in faith alone) in the world, cannot preach in the Spiritual World ; for although they are compelled to preach life and good acts, it is heard from their tone that they understand no other good acts than merely moral and civil ones . . .

and therefore they are no longer allowed to preach ; but only those who in the world have understood spiritual works.

6050. [Conversation] with the English about their preachers.—They do not love the elegance of their sermons . . . They tell them to omit such things, because they do not learn anything. Examp.

—^e. These preachers are at last removed . . .

6051¹⁰. There is doctrinal adultery with the preachers in Hell . . .

6099¹⁴. They preached similarly as in England, mystically . . .

6103. The preachers prevailed . . .

E. 193². A preacher who loves himself and the world above all things . . . can speak as from zeal for the Divine . . . and (then) think in like manner. But this state is the state of his thought from the memory of the body . . . for, when left alone, he thinks contrary to those things . . .

233⁴. Very few live thus from the doctrine (of faith alone) ; although it is believed by the preachers, that all [do so] who hear their preachings . . .

250³. This (good of life) the doctors and leaders preach when they are preaching from the Word, and this they teach everyone who approaches the Holy Supper . . . But as soon as they return . . . to their doctrine of justification by faith alone, they no longer believe those things . . . —⁵. —^e.

302. 'To proclaim with a great voice' = exploration from the influx of the Lord.

303^e. Is predicated of . . .

619¹⁶. (John the Baptist) preached according to the predictions in the Word . . .

700¹⁶. The holy preaching of Divine truth. Rep.

722. Predicates follow their subjects.

803². I. Let a man . . . learn from preachings the dogmas of his religion.

810². This is why those who institute preachings from the Word appear as if they were in truths ; yet the same persons, when they make preachings from doctrine . . . are in falsities.

817. A like preaching, etc., with those who separate faith from the life of faith. Sig. and Ex.

— . 'To speak' = preaching from doctrine ; thus doctrine and the derivative preaching. Ex.

825³. A man preaches . . . from the Lord when he lives according to the laws of his religion . . . He is taught by the Lord daily . . . what to preach, etc.

828³. With (the celestial Angels) truths are in the life . . . and do not manifest themselves except before the perception while . . . their ministers are preaching them from the Word. They are also perfected . . . from preachings, etc.

831². As the celestial Angels are perfected in wisdom through hearing, there are intermediate Angels, who are called celestial spiritual Angels, who preach and teach truths in their temples.

971. The preaching of the Lord's justice from His Spiritual Kingdom. Sig. and Ex.

[E.] 978. The preaching of the Lord's justice from His Celestial Kingdom. Sig. and Ex.

1024². The Word is in each Heaven . . . and preachings are made from it, as on earth.

1103. The Divine Essence . . . is the predicate, and God . . . is the subject; and therefore to say that the Essence is God, is to say that the predicate is the subject . . .

1173². That the Lord does not teach man truths immediately . . . but mediately through preachings, etc. . . and that man is then illustrated according to the affection of truth from use. Ex.

J.(Post.) 29. (The English) hear preachers of faith alone . . . and, when they hear it, the preaching sounds as if full of wisdom . . . but when they go home, they know nothing of what has been said . . .

159. Preachers who know something of the doctrine of their Church, after they have been instructed in the schools, and have arrived at their functions, care for them and for the Word no further than that they can preach . . . and thus live in idleness . . . and are not Christians. They are sent into the Hell in the northern quarter . . . and then become stupid.

187. A preacher who appeared like the dragon . . .

222. All those preachers who had confirmed themselves in faith alone . . . are not admitted to preach; the sacerdotal garment is taken away from them; and they afterwards do not know that they have been preachers. Very many are admitted to preach; but as soon as they preach faith alone . . . all go out . . . and thus those preachers who can recede are amended: they receive the doctrine of Heaven . . .

272^e. There are also preachers who dwell in the south (of London) who preach altogether that evils are to be shunned . . .

275. The preachers in the west further des.

283. When (the Moravians) are asked why their preachers are clothed in blue . . . they dare not say that they should be clothed like the English preachers in a black gown. Ex.

354. The (English) preachers make up their sermons so that the learned understand their own theology, and the unlearned theirs . . .

De Verbo 3. Many of these (celestial spiritual Angels) are preachers in the Third Heaven.

De Conj. 15. When a preacher comes to these harlots, they hold psalm-books in their hands, from phantasy, and thus deceive the preachers.

82. The delight of natural love falsifies the Word chiefly in preachers.

C. 122. So if anyone is listening to a preacher, and he says that he speaks from God, from zeal for their souls, even those who do not love God, and who believe nothing, may be affected, and love him . . .

Can. Holy Spirit iv. 8. The Divine meant by the Holy Spirit proceeds . . . through the clergy to the laity, through preachings . . .

Inv. 17. All things which the priests preach from the Word about faith . . . charity, conversion, repentance

. . . fall as it were into a bucket, when orthodoxy enters and explains them. . . All things are overthrown.

Preacher. *Praeco.*

R. 531. Absolve us . . . by his herald the priest.

—². You preacher of sin and repentance.

—³. We have heard from an audacious preacher of sin . . .

M. 7². Acclamation was made by a herald . . .

Precede. *Pracedere.*

A. 2235³. When 'judgment' precedes, it = love through faith; but when 'justice' precedes, it = faith from love.

3089^e. Such an (impure) affection must precede.

3350. No one wants to precede—*praecesse*—others.

3995². Truth (then) apparently precedes . . . Good then manifestly precedes.

8864⁴. The things which precede reign in the things which follow.

Precept. See COMMAND—*praecipere.*

Preceptor. *Praeceptor.*

I. 10^e. Affirms it (merely) from the mouth of a preceptor.

D. 3441. That preceptor or preacher. 3445. (Compare 3431².)

Precious. *Pretiosus.*

Preciousness. *Pretiositas.*

See under **STONE**.

A. 1327⁷. 'Every precious thing,' etc. (Jer.xx.5) = the Knowledges of faith.

2540². Things of slight importance to man are precious to the Angels. 2551². 2574^e.

3166. 'He gave precious things to her brother' (Gen. xxiv.53) = spiritual things for natural good. . . That 'precious things' = spiritual things. Ill.

3579³. 'Precious things of Heaven' (Deut.xxxiii.13) = spiritual things, which are 'the dew.'

8609. A precious stone = higher or interior truth.

9407⁵. A precious stone = truth translucent from the Lord's Divine. Ill.

9476². As the truths and goods of faith are signified by precious stones, intelligence and wisdom are signified by them.

9643⁴. 'A precious stone' (Rev.xxi.) = the truth of faith from the good of love. Refs.

9863². That the precious stones which were in the breastplate = Divine truths from Divine good. Ill.

9865. For precious stones represent according to their colours. Ex.

J. 56⁷. They accumulate precious things the same as in the world; for there are far more precious things in the Spiritual World . . .

R. 360². These 'precious things' (Deut.xxxiii.) = the Knowledges of good and truth, from which is doctrine.

789. 'To be made rich by her costliness' (Rev.xviii.

19)=to be made acceptable to God by the holy things of that religiosity. Ex. E.1176.

—². That the holy things of the Church are signified by 'precious things.' Ill.

T. 44^e. Their exaltation to uses, and the derivative preciousnesses.

418². Who loves a stone except from its preciousness ?

E. 242²¹. 'Kings' daughters are among the precious ones' (Ps.xlv.9)=the affections of truth themselves.

295¹⁰. 'The precious things of the earth' (Deut.xxxiii.16)=spiritual goods and the derivative truths which are of the Church.

401²⁴. 'The precious things of heaven, the dew, and the abyss lying beneath' (ver.13)=spiritual celestial things in the internal and external man. 'The precious things of the produce of the sun, and the precious things of the product of the months' (ver.14)=all things which proceed from the Celestial Kingdom and the Spiritual Kingdom . . .

405³¹. 'The precious things of heaven' = Divine spiritual things. 448⁷.

422¹⁹. When the goods of charity are genuine, they are called 'precious things of the hills of an age' (ver.15). (=genuine truths such as were in the Ancient Church. 448⁷.)

684¹⁸. 'Kings' daughters' = spiritual affections of truth, which are called 'precious' when the truths are genuine.

1120². 'Precious,' in the Word, is said of truths.

1146. 'Precious wood' (Rev.xviii.12)=excellent good ; thus rational good.

Precipitate. *Praecipitare.*

Precipice. *Praecipitium.*

Headlong. *Praecipites.*

A. 50². The Angels prevent him from precipitating himself into ultimate evil.

1049². This proprium desires nothing so much as to precipitate itself into Hell.

1683². It is the man himself who precipitates himself into Hell. 1861¹².

1820^e. When they approach the first threshold . . . they precipitate themselves backwards.

2132. They precipitate themselves thence. 2438³. 2733². 2749. 3938⁶. 6677².

5850². Unless Angels and Spirits were with men . . . they would precipitate themselves into the deepest Hell.

5854². Unless man were withheld by the Lord, he would continually precipitate himself into the deepest Hell. 6484². 6489^e.

8945⁴. Therefore they cast themselves down headlong. 9281². H.525^e. W.423.

R. 611². They cast themselves down by a precipice, which then appears to them. M.10⁵.

M. 305². If the successive order of conjugal love is precipitated . . .

312. That conjugal love precipitated without order . . . burns up the marrows, and is consumed. Ex.

T. 597^e. If anyone had been admitted (into spiritual temptation), he would have . . . precipitated himself more deeply into Hell.

691². When the Lord shows Himself more fully . . . some precipitate themselves deeper into Hell.

D. 2924. Lest they precipitate them into slaughter.

3115^e. Man continually studies to precipitate himself into the worst evil.

3406. They ran by a headlong way . . . When I awoke, I thought (with horror) of that precipice . . .

3932. They precipitate themselves into the penalties.

E. 455¹⁹. 'Those who precipitate themselves' (or 'the rash') (Is.xxxii.4)=those who easily seize upon and believe the things which are said ; thus falsities also.

Preconceived. *Praeconceptus.* D.2369.

Predestinate. *Praedestinare.*

Predestination. *Praedestinatio.*

Predestinarian. *Praedestinarianus.*

A. 6488. Discourse about predestination . . . Reply was heard from Heaven that no one is ever predestinated to Hell, but all to eternal life.

P. 202^e. There is not anything predestinated.

322. That . . . there is no predestination. Gen.art.

— Sound reason dictates that all have been predestinated to Heaven, and none to Hell. Ex. 329, Gen.art.

330. That it may appear how hurtful is the belief in predestination as generally understood, these four propositions are to be . . . confirmed. I. That any predestination except to Heaven is contrary to the Divine love. Ex.

—³. II. That any predestination except to Heaven is contrary to the Divine wisdom. Ex.

—⁴. This does not take away the truth that all have been predestinated to Heaven . . .

—⁸. IV. That any of the human race have been damned by predestination, is a cruel heresy. Ex.

R. Pref. ve. (The Roman Catholics) establish predestination ; saying that no one knows whether he is in the number of the predestinated . . . except by special revelation.

M. 105^e. The priest added predestination as a cause of potency, saying, Are not marriages predestinated, and (therefore) the profligations . . .

386. The Divine proceeding . . . operates the effects of the ends which the Lord predestinated in the creation.

B. 64. That from the faith of the present Church have been born enormous births ; as . . . predestination. 66, Ex.

66³. What more hurtful . . . and cruel . . . could be hatched, than [than the dogma] that some of the human race have been damned by predestination . . .

67. The third offspring hatched by the mother wolf, or predestination.

68². It may be said that it is by what is provided and predestinated that . . .

T. 56^e. How delirious are they . . . who teach that God can . . . predestinate the soul of anyone to eternal death . . .

72. A company of Spirits reasoning about imputation and predestination . . .

— . A supralapsarian predestinarian.

—³. How can Justice itself . . . predestinate anyone to Hell ?

485. That without free will in spiritual things . . . there would be no imputation, but mere predestination, which is detestable. Gen.art.

486. Predestination is an offspring of the faith of the present Church. Ex.

—². The dogma concerning predestination . . . flowed out of that faith almost inevitably, which took place first with the predestinarians ; then [was made] by Godeschalcus ; afterwards by Calvin and his followers ; and at last was firmly established by the Synod of Dort, and was carried into their Church as the Palladium of religion . . . by the Supra- and Infra-Lapsarians.

—³. (The hurtfulness and cruelty of predestination.)

487. Discussion about predestination with five members of the Synod of Dort. (—³.) Being compelled to speak from their internals, they said that the Word is a mere windy thing, because it predestinates all to Heaven ; that religion is only for the common herd, because where there is predestination, religion is nothing ; that predestination is not according to a life from the civil laws of justice, but is from the mere good pleasure of God ; that all things taught by the Church are rubbish, except that there is a God ; that spiritual things, if they penetrate deeply into a man, make him a detestable monster before God ; and that the faith from which they had deduced predestination, is effected according to predestination ; and that when it is given men are like stocks.

—⁵. They asked Swedenborg to select something from the Word about predestination. He read to them Is. lix. 5 ; but they could not bear to hear it explained.

—^e. From these things it is evident that the decree of that Synod concerning predestination is not only an insane heresy, but is also a cruel heresy ; and therefore is to be eradicated from the brain so that not one speck of it is left.

488. The monstrous faith that God predestinates men to Hell. (Exhibited by comparisons.)

490². (Thus) every man is predestinated to Heaven . . .

628. They have thus fallen into the detestable error concerning predestination.

634^e. How can councils be trusted, when that of Dort, by a unanimous vote, decreed a detestable predestination, and exalted it as the palladium of religion !

664. They suppose that 'the elect' mean those predestinated to Heaven by God, either before or after their birth, and that faith . . . is given to them alone . . . and that the rest are reprobated, and left to themselves to go to Hell by any way they please ; when yet . . . no election is made either before or after birth, but all are elected and predestinated, because all are called, to Heaven ; and the Lord after death elects those who have lived well and believed rightly, after they have been explored.

797³. When (Calvin) observed that (the members of that Society) neither knew nor could apprehend anything about predestination, he betook himself to one corner of it . . . This was provided that he might recede from his error concerning predestination ; and that the ranks of those who, after the Synod of Dort, adhered to that detestable heresy, might be filled up ; who were all relegated in succession to that cavern.

—⁴. When it was asked by the modern predestinarians, Where is Calvin ? . . .

—⁵. (Calvin said), It is predestination alone which determines all things of religion. (Swedenborg discusses predestination with Calvin, and quotes his sayings on the subject, on hearing which all the servants of the Lord withdrew from him, and he betook himself into that cavern. Their lot there, des.)

803. The dogma of predestination is born inevitably from these mystical things . . . Hence the laity talk much together about predestination ; some grasp it with both hands ; some with one, and laugh at it ; and some cast it from them . . . for they know nothing of the mystical things of faith, from which that viper has been hatched . . . Therefore the dogma of predestination with the laity, and also with the clergy, is like an image in the human form placed on a rock in the sea, (which some captains strike their sails to as a mark of reverence, some wink at and salute, and some hiss at.)

D. 267I. That all are predestinated to life.

4285². It has been foreseen and thus as it were predestinated . . .

4290. See INFANT, here.

E. 802⁴. This involves predestination, from which flows every kind of security of life with the evil, and the deprivation of all hope with the good ; when yet all have been predestinated to Heaven ; and those are called 'the elect' who learn truths and do them.

Coro. xlvi. Thence has necessarily flowed forth predestination, through which religion is abolished.

Predetermination. *Praefinitio.*

Predetermined. *Praefinitus.*

A. 7508. Predetermination. Sig.

7510. The effect according to predetermination. Sig.

—^e. Predetermination by the Divine, when it relates to what is perpetual, is expressed by 'the morrow.'

H. 420. (They infer) that Heaven is closed when it is full, and that this time is predetermined ; but . . . there is not any predetermined time.

Predicate. See under PREACH—*praedicare.*

Predicament. *Praedicamentum.* D. 3960.

Predict. *Praedicere.*

Prediction. *Praedictio.*

See FORETELL.

A. 3698. 'To dream' = to predict future things ; for prophetic dreams were predictions of things to come . . . In the supreme sense, they = foresight ; for predictions are from the Lord's Divine foresight. That

this is the only source of predictions about Things which do not flow according to the common order of nature, and which therefore cannot be foreseen. Ill.

—^e. Others . . . studied natural magic, whereby nothing of what is Divine could be predicted; but only what is contrary to the Divine . . .

5092. 'A dream' = foresight, and the derivative prediction . . .

5168. Prediction by the Celestial in the Natural. Sig.

6230. Prediction concerning vivification. Sig. and Ex.

6254. Prediction concerning good and truth. Sig.

— . 'To bless' = prediction. Ex. 6275.

6275. Prediction concerning the truth of the Intellectual and the good of the Voluntary . . . Sig.

6337. 'To tell what will happen' = to communicate and predict.

6340. Prediction concerning (the truths and goods of the Church in the Natural) by spiritual good. Sig.

6448. Predictions concerning spiritual life . . . Sig.

6587. A prediction that the Internal of the Church would cease. Sig.

7535. According to the prediction. Sig. 7618.

R. 2. Predictions by the Lord concerning Himself and His Church . . . Sig.

415. Instruction and prediction by the Lord. Sig.

478. That (this) has been predicted in both Testaments. Sig.

—². Concerning the prediction of the Lord's Advent . . . Ill.

M. 43. I predict that . . .

E. 5. Prediction by the Lord concerning the last times of the Church. Sig.

369. Prediction concerning a further succeeding state . . . Sig.

904. Prediction concerning the separation of the good from the evil. Sig.

Predominate. *Praedominari.*

Predominance. *Praedominium.*

A. 986. Before regeneration, cupidities and Falsities . . . continually predominate.

1188. With the predominating desire of . . .

5117. While truth still predominates . . . When good has the predominance . . . Rep. 6567.

5174. With whom evils have obtained the predominance . . . Those with whom goods have had the predominance . . .

H. 347². For the glory of self predominates . . .

359. The sole difficulty is . . . to prevent the love of self and of the world from predominating.

369. With the man the understanding predominates; and with the woman the will predominates; and the man-homo-is according to that which predominates. But in the marriages in the Heavens there is no predominance. Ex.

M. 90³. The application of the male is to . . . the things in which the understanding predominates.

T. 178. The faith which, from its predominance, is called saving.

424. With these, there predominates the love of self and of the world . . .

E. 409⁷. There must be a predominance of loves, of the one over the other . . .

S19⁴. These delights, when they predominate, cause the man not to believe . . .

Pre-eminence. *Praeeminentia.*

See SUPEREMINENCE.

A. 952. Because he had as the end the pre-eminence of self before others . . .

1188. The second origin of the falsities of doctrine is from . . . the desire of being pre-eminent. Sig.

1936⁴. In heavenly joy there is nothing of pre-eminence before another; and in proportion as there is pre-eminence, in the same proportion there is Hell.

2027². Say they have laboured in the vineyard, when yet they have constantly revolved in mind the pre-eminence of self, honours, etc.

2273. A man is not saved on account of his temptations, if he . . . thinks of his own pre-eminence before others . . . which is contrary to mutual love, and therefore to heavenly blessedness.

3417³. Those in knowledge . . . and not in the life of charity, cannot know of the existence of any delight except what results from pre-eminence; (whereas) heavenly delight results from humiliation, and the affection of being of service to others. Ill.

3956. Merit regards man, and thus conjoins itself with . . . the thought of the pre-eminence of self over others, and consequently with contempt for others.

D. 2516^e. Occurs.

Pre-establish. *Praestabilire.*

I. 1³. Pre-established harmony. Ex. 11⁴. T.695³. J.(Post.)264.

Preface. *Praefatio.* T.336².

Prefer. *Praeferre.*

A. 1877^e. They want to . . . be preferred to all others. Des.

2715². If he can thus prefer himself to others, he is in the delight of his life.

3906². The perception that good from proprium cannot but have . . . a preference of self before others; consequently contempt for others.

4104³. Truths and affections are elevated, when the things of eternal life . . . are preferred before those of (this) life. . . The contrary happens when he prefers (the latter before the former). —⁴. —⁵.

4947. Preferring themselves to others . . .

7773. In Heaven all are as equals . . . but still the one prefers the other to himself as he excels in intelligence and wisdom.

M. 156. That a state of marriage is to be preferred to one of celibacy. Ex.

Pregnant. *Gravidus.*

A. 1944. 'Thou art pregnant' (Gen.xvi.11)=the life of the Rational man. Ex.

4904. 'She is pregnant to scortations' (Gen.xxxviii.24)=that thence anything can be produced. Ex.

9042. 'To strike a pregnant woman a blow' (Ex.xxi.22)=the hurting of the good which is from truth. . . 'A pregnant woman'=the formation of good from truth. Ex. and Ill.

D. 3922. See LASCIVIOUS, here.

E. 721¹⁰. 'The pregnant one' (Jer.xxxi.8)=one who receives truths.

Prejudice. *Praejudicium.*

M. 231⁴. All their judgments are **prejudgments**; and **prejudgment** (or **prejudice**) influences the case from beginning to end. T.332⁴.

Prelate. *Praelatus.* D.3999. 4953. 5211. 5230.

Prelection. *Praelectio.* R.143.

Prelude. *Praeludium.* T.810.

Premature. *Praecox.* M.305^e.

Premeditate. *Praemeditare.*

Premeditation. *Praemeditatio.*

Premeditatedly. *Praemeditato.*

A. 830. Exercise deceit from what is premeditated. —². Others are deceitful by nature; thus not from what is premeditated.

A. 1638. (Spirits speak a man's own language better than the man himself) without any **premeditation**.

5172. Upright Spirits who think without meditation, and hence without . . . **premeditation**, utter whatever occurs . . . They belong to the thymous gland.

9013. 'Deceit'=wickedness from . . . what is **premeditated**.

D. 808. It occurs to them at the time what they shall say . . . without **premeditation**. Des.

1135. As the chyle attracts the aliments, so there Genii and Spirits attract those things which are natural, and not so much **premeditated**; for a deceitful man . . . seizes especially on those things which have not been **premeditated** . . . for the same man is wont to afterwards speak other things **premeditatedly** . . .

1282^e. As they had acted not from what is **premeditated**, they are treated more mildly.

2238. For Spirits act from nature; not from **premeditation**. (Spirits who do evil) **premeditatedly** . . . are those who are not tolerated (in the World of Spirits). There is a distinction between deceit as an instinct and deceit as **premeditated**.

2849. In the world also (some of the deceitful), from implanted habit, and actuality, do not **premeditate** deceits . . . Such are they who are tolerated . . . But there are also in the world those who **premeditate** . . . and, under a friendly countenance, meditate occasions to injure . . . These are they who are not tolerated, and are vipers.

2855. On the Hell of those who act from **premeditated** deceit.

4377. (This hasty resistance of the virgin sex was) without any **premeditation**.

Prepare. *Conficere.*

A. 7356^e. Of the bread baked for the sacrifices . . . (that) baked in an oven was distinguished from (that) baked in a pan, and (that) baked in a kettle.

7485. Garments which they **prepare** from the fibres of bark . . .

8800. 'He shall be **executed** with darts' (Ex.xix.13) =that spiritual good will perish.

9298^e. 'No meat-offering . . . shall be made fermented' (Lev.ii.11). Ex.

10254³. The aromatics of which the incense was **prepared** . . . 10295. 10298².

T. 470². Food **prepared** from terrene things.

E. 744². Men worn out with age.

Prepare. *Explanare.*

T. 24². Man thus **prepares** the way through which God descends.

34². If he **prepares** the way . . . to the spiritual degree. —.

366². The good **prepare** the way . . . and invite God . . .

Prepare. *Parare.*

A. 3142. To be **prepared** and full of goods. Sig.

—'. 'To sweep'=to **prepare** . . .

—'. Hence the formula, 'To sweep' and 'prepare the way.' Ill.

—². To **prepare** and *praeparare*—one's self to receive truth. Sig.

8790. 'They shall be **prepared** for the third day' (Ex.xix.11)=plenary preparation.

R. 446. 'To be **prepared**' (Rev.ix.15)=to be in the endeavour.

700. 'To **prepare** the way' (Rev.xvi.12)=to *praeparare*—for introduction.

813. 'His Wife hath **made herself ready**' (Rev.xix.7) =that those who will be of this Church . . . are being collected, inaugurated, and instructed.

881. '**Prepared** as a Bride adorned for her Husband' (Rev.xxi.2) =that Church conjoined with the Lord through the Word.

—². '**Prepared**' means girt for betrothal, and the Church is thus girt . . . through the Word. Ex.

T. 24. For everyone must **prepare** the way for God; that is, must *praeparabit*—himself for reception; and this is done through Knowledges.

105. Divine order is, that man . . . **prepares** himself to be a receptacle and habitation into which God may enter . . .

110⁵. To **prepare** one's self for the reception of God . . . is to live according to Divine order.

E. 571. 'To be **prepared** for an hour . . .'=to be continually in the state.

1220. 'To make herself ready' = to be adorned with truths from good for the reception.

Prepare. *Praeparare.*

Preparation. *Praeparatio.*

Preparatory. *Praeparatorius.*

A. 697. Every man is in some Society of infernals . . . but their torments are not communicated to him, because he is in **preparation** for eternal life.

2130³. The reason they were not admitted, was that they were not yet **prepared** to be in angelic Societies.

2379^e. The man in good is in Society with Angels . . . but cannot perceive angelic joy, because he is in . . . **preparation**.

3138. These three verses treat of the **preparation** . . . of the natural man. Ex.

3142². See **PREPARE**-*parare*, here. R.700. T.24.

4016. Further **preparation**. Sig.

4252a. Holy **preparation** and disposition. Sig.

4638⁵. The **preparation** of all (for judgment). Sig.

6505. A state of **preparation** through temptations. Sig.

7831². A state of initiation of the interiors, that is, of **preparation** to receive the influx of good and truth. Sig. 7849, Ex. 7878^e.

7843. **Preparation** for enjoyment by all . . . who are of the Spiritual Church. Sig.

7917. **Preparation** for the Lord's presence. Sig.

8129. Because they were not yet **prepared**. Sig. . . They could not be introduced into Heaven until they had undergone temptations, and the Lord had thereby confirmed truths and goods, and had conjoined them. This is here meant by being **prepared**.

8181. What is successive continually until they were **prepared**. Sig.

8422. 'Let them **prepare** what they have brought' (Ex.xvi.5) = the disposition of appropriated goods.

8496. **Preparation** for the conjunction of good ; (and) **preparation** for the conjunction of truth. Sig. and Ex.

8748. **Preparation** to receive truth Divine from the Lord. Tr. 8786. 8790.

9305. 'The place which I have **prepared**' (Ex.xxiii.20) = Heaven. . . 'To **prepare**,' when said concerning Heaven, = to give it from mercy to those in the good of life and of faith ; for Heaven is said to be '**prepared**' for these. Ill. . . For 'to **prepare** Heaven' is to **prepare** those who are to be introduced into Heaven ; for Heaven is given according to the **preparation** ; that is, according to the reception of good . . .

9763. A guard lest that Heaven be entered except by those **prepared**. Sig. and Ex.

— . No one is introduced into Heaven unless he is **prepared**. Ex. . . Their **preparation** is effected by the separation of the worldly and terrestrial things they have brought with them. . . When they have been **prepared**, they are elevated and introduced by the Lord into Heaven . . .

10615. The worship of the Lord from the truths and

goods of faith and love, and thus **preparation** for reception. Sig. and Ex.

H. 426. In the World of Spirits . . . all are explored, and are **prepared**. Ex.

429. The gates and doors to the heavenly Societies appear solely to those who are **prepared** for Heaven. Des.

491. The third state of man after death, is that of his **preparation**. 512, Ex.

— . Those who are at once taken up into Heaven, are those who have been regenerated, and thus **prepared** for Heaven, in the world. Des.

513². Those instructed in the world have been also **prepared** for Heaven there by the Lord, and are conveyed into Heaven by another way. Ex.

P. 67^e. As the Lord foresees this, He continually provides that man may be such ; for thus everyone who suffers himself to be led to Heaven, is **prepared** for his own place there. 68, Ex.

69. But the man who does not suffer himself to be led to Heaven, is **prepared** for his own place in Hell. Ex.

R. 611. All who have been **prepared** for Heaven, which is done in the World of Spirits, . . . long for Heaven ; and presently their eyes are opened, and they see a way . . .

948. This happens to all after death ; for thus the evil are **prepared** for Hell, and the good for Heaven. Sig. and Ex.

M. 10⁶. They know that in the World of Spirits . . . all are first **prepared**, the good for Heaven, and the evil for Hell ; and that when they have been **prepared**, they see ways open to them to Societies of their like . . .

11. Ten Spirits **prepared** to stay in Heaven for three days.

48a². The **preparation** (in the World of Spirits) has for its end that the Internal and the External may make a one.

—^e. When this is done, he is **prepared** for Heaven.

354^e. I saw them brought back, because they were not yet **prepared** (for Hell).

D. 2291. That there is continual **preparation** for life by the Lord, and never life. Ex.

— . They are **prepared** to receive life ; not to possess it.

3569. That in the other life they are **prepared**, so that they can be kept in a state of persuasion. Ex.

E. 357¹². 'They **prepare** their arrow upon the string . . .' (Ps.xi.2) = that they apply to doctrine falsities which appear like truths.

405³⁰. Occurs. 594¹². 644¹⁷.

731. 'To be **prepared** by God' (Rev.xii.6) = to be provided by the Lord ; for that which is done by man is **prepared** ; but that which is done by the Lord is provided.

J.(Post.) 23. All . . . after death are **prepared** either for Heaven or for Hell ; all according to their life as in conformity with their doctrine. With most, the **preparation** is effected through instructions by Angels ; but

the Dutch . . . cannot be prepared through informations ; they do not receive them . . . and therefore they are prepared in another way. Ex.

[J.(Post.)23]². Thus are they prepared for Heaven, not by others, but by themselves . . .

134. Preparatory Judgments before the Last Judgment . . .

234. In the World of Spirits he changes his Societies, and is thus prepared either for Heaven or for Hell . . .

— . At last, when the man has been prepared, his love is the head of all other things . . .

D.Love v². Thus the lungs are the *praeparatorium* . . .

Preponderance. *Superpondium.*

Preponderate. *Supraponderare.*

A. 689. When there is a preponderance of evil, the evil is castigated . . . as of itself.

H. 592. If there were a preponderance on the one side . . . both (Heaven and Hell) must perish.

D. 2443^e. When there is a preponderance of evil, the evil is punished . . .

3397. Thus (with the preadamites) there was a preponderance within . . .

3726^e. If evil preponderated . . . the World of Spirits would be at once disposed so that there is equilibration.

4423^e. Man forces himself downwards, so that his force preponderates . . . Otherwise if they have lived in charity . . .

E. 899². Before the Judgment the Hells prevailed ; and there was a preponderance on their side ; but after it the Heavens prevailed, and thus there was a preponderance on their side.

Prerogative. *Praerogativus.*

A. 568^e. Laws in the Jewish Church concerning the prerogative of the man, and the obedience of the wife.

D. 2236. Why should (the Jews) affect a prerogative in Heaven ?

2410. The prerogative or more perfect faculty of the Angels . . .

2516. Not from a dignity prerogative above others ; but from mutual love.

2935. It was said, Have the Jews a prerogative above others ? I replied that with the Angels there is no thought about what is prerogative . . .

3820. The prerogative of man above beasts, is . . .

Presbyter. *Presbyter.*

A. 4311³. Priests and presbyters who preach devoutly, yet live evilly . . .

C.J. 42. The presbyters who are in the west (of London) . . . J.(Post.)276.

44. I have heard the presbyters from England conversing about faith alone . . . T.810^e. E.587³.

74. I heard a certain presbyter . . . saying that no one could have an idea of the Divine Human . . . W.11². T.836^e.

Life 7. I was permitted to interrogate some presbyters of England who preached faith alone . . .

R. 430. The presbyters who were in that faith embraced and kissed the locusts . . .

456². There are many of the presbyters among them, whom I have asked what they thought when they read in the Word about works . . .

T. 159⁵. We therefore unanimously agree with our priests and elders . . .

D. 5030. (The Catholics) believe their clergy-*presbyteris* . . .

6061. This was tried with . . . a presbyter of the Moravian congregation . . .

D.Min. 4813^e. As the presbyters insinuated . . .

J.(Post.) 123. The Africans brought the Word to their elders, who said that they have the Word . . . 230.

Prescribe. *Praescribere.*

H. 391. Lest they torture one another beyond the prescribed limits.

543^e. These governors dare not go beyond the prescribed limits.

D. 5833^e. If he does not observe the prescribed laws, he is punished.

E. 1027^e. Which are prescribed in the six last commandments.

Presence. *Praesentia.*

Present. *Praesens.*

See OMNIPRESENCE.

A. 730^e. With the Lord, and consequently with Heaven, it is the same whether a thing is future, or present : what is future is present.

823. When his enmities . . . return, those whom he has hated are presented-*sistuntur*-present . . .

904. The presence of the Lord with this man of the Church (Noah). Sig. and Ex.

—². In love towards the neighbour, the Lord is present . . . not so much in faith without love.

—³. The presence of the Lord first exists-*datur*-with man when he loves the neighbour. The Lord is in love, and, in proportion as man is in love, in the same proportion the Lord is present ; and, in proportion as the Lord is present, in the same proportion He speaks with man.

981. 'God blessed'=the presence and grace of the Lord. Ex.

—². It is said presence, because the Lord is present solely in charity. . . The Lord is present with every man ; but, in proportion as a man is distant from charity, in the same proportion is the presence of the Lord, so to speak, more absent . . .

1023. 'I set up My covenant'=the presence of the Lord in charity. 1032. 1038. 1055.

—². In proportion as the voluntary proprium of man can be separated from this intellectual proprium, in the same proportion the Lord can be present with him . . .

1032³. While (these gentiles) live in the world, the

Lord is present with them in their charity and innocence . . .

1038. There is, indeed, the actual presence of the Lord with every man; but it is nearer or more remote altogether according to his approach to love, or his distance from it.

—^s. That there may be the presence of the Lord, and of love, in all the will, and in all the thought. Sig. Such is the presence of the Lord, and of the mutual love from Him, with the Angels.

—^e. (The rainbow)=the presence of the Lord in charity; thus His remembrance with man. 1044, Sig. and Ex.

1044³. In proportion as there is the presence of the Lord in the intellectual proprium, in the same proportion must the voluntary proprium be removed. (For) the intellectual part of a regenerated man, from charity, in which the Lord is present, is Heaven; and his voluntary part is Hell; and in proportion as the Lord is present in Heaven, in the same proportion is Hell removed. . . The sign, therefore, that the Lord is present, is that the Voluntary of man is being removed . . .

1059. That the sign of the Lord's presence in charity was not only with the man of the Church, but also with the man outside the Church. Sig. and Ex.

— . The Lord is even more present (with the gentiles); because there is not so great a cloud in their intellectual part, as there is, in general, with those called Christians.

1100. With these ('Japheth') the Lord is equally present; for the Lord operates through charity, wherever it is. So . . . the Lord is much more present with children than with adults . . .

1114. Spirits . . . can see as present all whom they had known. . . They are present—*adsunt*—in a moment, and that most presently.

1153. For the Lord is present in love; thus in worship.

1274². Spirits of whom others are thinking . . . when the Lord concedes it, are present—*adsunt*—in a moment . . . What, then, are they not before the Lord, to whom all and each cannot but be most present . . .

1276^e. There is a like situation of all things around each Angel . . . The presence of the Lord is attended with this.

1382^e. In the present (of the Angels) they have past and future things together; so that in all their present there is the Eternal and Infinite of the Lord. 2493^e.

1395^e. When those whom they had hated are presented present . . .

1398. The Spirits could not endure the presence of the Angel . . .

1442^e. The celestial things of charity are attended with this; for in them alone is the Lord present . . .

1506². The other Spirits could not endure his presence, because he wanted to be greater than others.

1947. Therefore, in temptations, the Lord is more present.

2063^e. For only in good, which is solely of charity, the Lord is present.

2334. In all temptation there is doubt concerning the presence and mercy of the Lord. Ex.

2441². That the presence of the Lord is the same thing as the last time, which is called 'the Judgment,' is from this: that His presence separates the good from the evil, and has with it that the good are elevated into Heaven, and the evil cast themselves into Hell. Ex.

2706. The presence of the Lord with the spiritual. Sig. and Ex.

— . 'God with' anyone = the Lord's presence.

— . The Lord is indeed present with everyone; for life is from no other source . . . and in Hell itself; but diversely according to the reception of life. With those who receive the life . . . wrongly, and pervert it . . . the Lord is present, and rules their ends as far as possible for good; but His presence with them is called absence . . . But with those who receive the life . . . presence is predicated, and that according to the degree of the reception. It is as with the sun, which is present with heat and light in vegetation according to the reception.

2788. Nay, all the Eternal is present to Him.

2915. For the presence of the Lord with man is in good; and therefore in what is just and fair, and honourable and decorous. . . But with those not in these things—namely, from the heart or affection—nothing of Heaven can be inseminated; (and therefore) the Lord cannot be present there. The Lord's presence is predicated according to the quality of the good . . .

3559. Inmost perception from presence. Sig.

3691⁵. For in charity itself the Lord is present; and therefore those in it are called His 'images.'

4198. The presence of the Lord's Divine Natural in the good represented by Laban. Sig. and Ex.

— . 'To look,' or 'watch,' = presence; for he who looks at another . . . is present with him in sight. Besides, 'to see,' when predicated of the Lord, = foresight and providence; thus also presence through these. As regards the presence of the Lord, He is present with everyone, but according to the reception. . . Those who receive His presence in good and truth, are in the life of intelligence and wisdom; whereas those who receive His presence . . . in evil and falsity, are in the life of insanity and folly; but are still in the faculty of being intelligent and wise.

—^e. The quality of the presence is signified by 'Mizpah;' that is, the quality of those in the goods of works, or with the gentiles.

4299. To sustain the Divine presence. Sig.

—². Conscience is a new will and understanding from the Lord; thus it is the presence of the Lord with the man, and is the nearer in proportion as the man is in the affection of good or of truth. If the presence of the Lord is nearer than (this), the man comes into temptation. Ex.

4311. That the Lord was representatively present (with the Israelites). Sig. and Ex.

— . That He was not present as with those who have been regenerated . . .

[A.4311]². How the Lord is present with those who are within the Church. Ex.

4380. More general presence. Sig. and Ex.

4623. Those in the affection of good and truth are in the Lord's life . . . for in good and truth through affection the Lord is present . . . (But) in evil and falsity the Lord is not present.

4686. With these, the Lord is present ; because He is in charity ; and, through charity, in faith. 4689.

5229. For as soon as any Spirit remembers another, he is presented present ; and so present that they talk together . . . 5975. D.3076.

5336. When the presence of the Celestial of the Spiritual was in the Natural. Sig. 5337, Ex. 5638.

5430. 'To remember' = presence ; for the thing which is remembered is presented present.

5703. All things disposed into order by His presence. Sig. and Ex.

—². When the Lord is present, all things are disposed into order by His presence itself. The Lord is order itself ; and therefore where He is present, there is order ; and where there is order, there He is present.

5962. (The Celestial of the Spiritual) present no longer with them in that way. Sig. and Ex.

—². It is morning with Spirits and Angels when the Lord is present . . .

—⁴. It is evening with the Angels when they do not perceive the Lord to be present . . .

5963. The varying states in the other life, are according to the perception of good and truth with them, thus according to the perception of the Lord's presence . . . for they who are in the perception of the Lord's presence, are in the perception that everything which happens to them tends to their good, and that evils do not reach them.

6006. The presence of the Lord in that state. Sig.

6259. Presence. Sig.

6365. That the infernal and diabolical crew will flee away at his presence. Sig. and Ex.

— . No one of the infernal crew . . . can endure the presence of (a celestial) Angel. Ex. 6369.

6442. That when the Lord is present the deliverance of the good will be effected. Sig. and Ex.

6469. When the Angels have inflowed to my perception, the presence of the Lord has been manifestly apperceived ; a sign that they are in the Lord's life.

6476^e. (Thus) the Lord is present in every single thing of His Prayer.

6495. The influx which is from the Lord is the good of celestial love, thus of love towards the neighbour : in this love the Lord is present ; for He loves the universal human race . . . and, as the good of this love is from Himself, He Himself is in it ; thus He is present with the man who is in (it).

6518. The presence (of the Internal) in the natural mind. Sig.

6677. The infernals cannot stand at the presence of good ; for the Lord is present in all good . . .

6707. The Lord is present in good, because it is His,

and He is present according to the quality of it ; (therefore) the differences of the neighbour are circumstanced according to the presence of the Lord in the good . . .

6806. For it is charity which . . . causes the Lord to be present with man.

—³. As these are in evil, they are in a different presence, which is as it were absence ; although the Lord is not absent ; but the man or Spirit who is in evil, is he who is absent.

—^e. In a word, in the other life, similitude of state causes them to appear present . . . and dissimilitude of state causes them to appear absent. 6866².

6849. Lest they should be injured by the presence of the Divine Itself. Sig. and Ex.

— . 'To look at God' = the presence of the Divine Itself ; for the Lord is presented present before man no otherwise than by an internal looking, which is effected through the faith which is from charity . . .

6893. The presence (of the Divine of the Ancient Church). Sig.

— . Thought itself makes presence ; for he who is being thought of appears as if present before the internal sight. In the other life this takes place actually ; for when anyone is thought about intensely, he is presented present. Hence it is that friends meet there, and also enemies, and that, from these, hard things are suffered.

7017. For when one proposes anything to himself, he perceives it as present.

7056^e. Therefore, when there is conjunction (of truth proceeding immediately with truth proceeding mediately) the Lord appears as present ; and His presence is perceived : but when there is no conjunction, the Lord is as absent ; but His absence is not perceived, unless it is known from some perception what His presence is. 7058².

7195^e. For, in a state of temptations, the Lord is more present than out of it.

7390. The presence of the law Divine. Sig. 7451. 7587. 7637.

— . 'To call' = presence, because to call is to want to speak with him, and to communicate what one thinks ; and, in the other life, it is from a law of order that he is presented present with whom anyone wants to speak, and longs to communicate his thoughts.

7498. 'To come,' or 'enter,' to anyone, = presence, or appearance. . . For he who is thinking about anyone places him present to himself ; and . . . in the other life, he about whom anyone is thinking from a longing to speak with him, is presented present.

7519. (The power) to excite the falsities of cupidities, through presence, with those infesting. Sig. and Ex.

7724. For the Lord is present in good.

7777. The presence of the Divine everywhere then. Sig.

7867. 'The Passover of Jehovah' = the presence of the Lord, and deliverance by Him. 7917.

7869. The Lord's presence with those who have infested. Sig. 7925.

7926². The presence of the Divine the source of dam-

nation to those in faith (alone). Sig. The Lord does not present Himself present with those in Hell in order to inflict damnation ; but still it is His presence which effects it ; for the Hells continually desire to infest the good . . . but the Lord constantly provides that those in the ultimates of Heaven shall be in safety and quiet ; and this is effected through His presence with them. Then, when the infernals introduce themselves where the Lord is present—that is, into His presence—they cast themselves into the evils of vastation, and at last into damnation ; for the presence of the Lord, into which they rush, inflicts such things . . .

7989. The presence of the Lord with those in truth and good, and with those in evil and thence in mere falsity. Sig. and Ex.

— For through the presence of the Lord those are illustrated who are in good and thence in truth ; and those are blinded who are in evil and thence in falsity : also through the presence of the Lord those are brought forth from damnation who are to be elevated into Heaven . . . and through the presence of the Lord those are brought into damnation who are to be cast into Hell ; for they are in evil according to the degree of the Lord's presence. . . In what follows, the presence of the Lord is described by the pillar of cloud by day, and the pillar of fire by night, to lead them ; and His presence both with those in good and truth, and with those in evil and falsity, by the pillar placing itself between the camp of Israel and that of the Egyptians ; and by the fact that when Jehovah looked from it towards the camp of the Egyptians, they immersed themselves in the Sea Suph.

8017. A state of the presence of the Lord. Sig.

8039. That they underwent temptations with the Lord constantly present. Tr. S105. S110.

S137. The effect of the Lord's presence on the evil. Sig.

—³. For the evil flee from the presence of the Lord ; that is, from the presence of the good and truth which are from Him ; for . . . by this presence they are circumfused with their own evils and falsities ; because these then burst forth from them . . .

S197². The presence of the Lord, which is here signified by 'the pillar,' is heavenly light itself . . . But the same light causes thick darkness with the evil . . .

8206. For the Lord is present in good and truth ; and the presence of the Lord moves away evil and falsity on every side . . . and prevents them from rushing in. Sig.

S209^e. When man has been reformed . . . good removes evil ; because the Lord is present in good.

S214. For the presence of the Lord with the evil presents this effect (namely, that the falsities and evils which they strive to inflict, relapse upon themselves). Sig. S226, Sig. S334^e.

S227. His Divine presence has solely for its end the protection and Salvation of the good ; and, when the Divine is present with these, and is protecting them against the evil, then the evil burn still more against them, and still more against the Divine itself . . . and therefore rush on it ; and, in proportion as they do so,

in the same proportion, by a law of order, they cast themselves into punishments, vastation, damnation, and at last into Hell.

S264^e. For to cast the evil into Hell, and elevate the good into Heaven, by mere presence, is Divine.

S265. That by His presence alone falsities from evil have been damned and cast into Hell. Sig.

— For the evil can by no means endure and sustain the Divine presence ; for by the Divine presence they are tortured and as it were deprived of animation . . . Hence the life of those in falsity and evil labours at the Divine presence ; and then feels Hell in itself, according to the presence. Lest, therefore, they should be completely destroyed, they are veiled over with their own falsities and evils, as with mists, which are of such a nature that they infringe upon, repel, or suffocate, the Divine influx. Sig.

S286. Falsities collected into a one through the presence of Heaven. Sig. and Ex.

S296. The presence of the Lord with the Angels. Sig.

S306. From His mere presence they had damnation and Hell. Sig.

S321. By continual victories, the Lord subjugated all such, and then, through His presence, caused that they were cast into Hell.

S343. That from His mere presence the falsities of faith and the evils of life have cast themselves into Hell. Sig. and Ex.

S427. 'Glory' = the presence and advent of the Lord. Ex.

—³. For the Lord is present in the truth which is from Himself.

S443. The presence of the Lord in truth accommodated to apperception. Sig. and Ex.

S444. The truth which proceeds from the Divine of the Lord, in which is the presence of the Lord. Sig. and Ex.

S532. In the Divine presence. Sig. S535.

S567. At the last (in temptations) there is doubt almost amounting to denial of the presence of the Divine.

S652. The mercy and presence of the Lord in the Church. Sig.

—^e. For where there is the reception of mercy, there is presence ; which is chiefly in the Church, because . . . through the Word there is the presence of the Lord.

S792. 'To descend,' when said of Jehovah, = the Lord's presence through influx ; thus His advent.

— That people could perceive His presence only externally ; for their internal was devoid of good and truth, in which the Lord is present with others.

S816. Commotion of all things at the presence of the Divine. Sig. For the Divine is such that no one can endure it except in a kind of cloud. . . Those in good do indeed tremble at the presence of the Divine ; but it is the holy tremor which precedes reception : whereas those in evil are in terror at the presence of the Divine,

and flee away, and then are involved in their falsities as with a dusky cloud, and are hidden. Sig.

[A.] 8826. The presence of the Lord in Heaven. Sig.

8853. This (proprium, or Dominant) is present in man's thought, and also in his will, constantly.

8939. The presence of the Divine then, and influx. Sig. and Ex.

8945. For the Lord is more present in interior things.

8985². For in Heaven, where there is thought, there is presence; and the presence bends to itself the thoughts of those in the Society, and thus disturbs the influx from the Divine there.

9213⁵. When they dissent, (the others) disappear . . . The reason is that parity of thought conjoins, and presents presence; for the thought is the internal sight.

9296². For in all the present the Lord foresees evil, and provides good . . .

9297. The continual appearance and presence of the Lord also in the truths of faith. Sig. and Ex.

—². When man is regenerate, the Lord is present not only in the good with him, but also in the truths which are from good. Ex.

9329. (The consternation of all falsities) at the presence of the Lord. Sig.

9378. The conjunction and presence of the Lord through the Word in general. Sig. and Ex.

9405. The advent and presence of the Lord in the Word. Sig. and Ex.

9415. The presence of the Lord with (that people) through an intermediate. Sig. and Ex.

—². For the Lord presents Himself present with man; not man with the Lord; for all the good of love and truth of faith comes from the Lord . . . and therefore there is the presence of the Lord with those who admit Him; that is, with those who receive in faith and love the truth Divine which is from Him. Ill.

9480. The consequent presence of the Lord in the representative Church. Sig. and Ex.

9546. Thus the presence of the Lord with peace and with heavenly joy, from mercy. Sig.

9594^e. The presence of the Lord is according to the degree of reception.

9680². The Lord is in the Middle Heaven, but He is more present in the Inmost Heaven. Ex.

9682². How the case is with the presence of the Lord in the Inmost Heaven; and how it is with His presence in the Middle Heaven; and also in the Ultimate one, may be evident from what has been shown concerning the influx of good and truth from the Lord. The presence of the Lord is effected through influx; and the influx is according to the life of good and truth. Ex.

—³. As to what further concerns the presence of the Lord in Heaven, and, through Heaven, with man, it is to be known that the Lord is above the Heavens . . . but still He is present through the light and heat from the Sun . . . From these things it is evident that the Lord is present where the good from Him is received.

9784. 'In the Tent of the assembly' = the presence of the Lord.

—^e. 'The Tent' represented Heaven; and Heaven is Heaven from the presence of the Lord there . . .

9787. For with the Lord sequent and future things are together in the present . . .

9841^e. For love presents him who is loved present in itself.

10048². With those being regenerated, interior and exterior things are ordained by the Lord for all the sequent states, insomuch that the present things involve the future ones; and the future things in like manner when they become present ones; and this to eternity . . .

10106². Through the light and heat from the Sun, the Lord is present in the Heavens, and so present, that it is as if He is altogether there; for He infills the Heavens, and makes them.

10127^e. For the Lord is present with every man with the good of love; for He loves all . . .

10130³. All presence (there) is according to similitudes of loves; and all absence is according to the dissimilitudes of them.

10146. 'Before' = presence, and the presence of the Lord is in proportion to the reception of the good of love and truth of faith from Him. . . The Lord is indeed present with every man; but He is present with the good otherwise than with the evil: with the good He is present in every single thing which they think from the truth of faith, and which they will from the good of love, and so present that He Himself is the faith and the love in them; consequently He is with them as one who dwells with them. Ill.

—². But with the evil the Lord is not present in every single thing, because they have neither faith nor charity; but He is present in general, through which presence they have the faculty of thinking and willing, and also of receiving faith and charity, but only in proportion as they desist from evils. But in proportion as they do not desist from these, in the same proportion He appears absent . . . Hence it is that those in Heaven are in the Lord's presence; and those in Hell, in His absence. Ex.

10147. The Lord's presence and influx. Sig. 10153. 10154. 10197. 10276.

10153⁴. It is believed that the Lord is present in the truth which is called of faith; but He is not present in truth without good; but, where good is, there He is present in truth through good; and in truth in the proportion that it leads to good, and proceeds from good. Ex.

10276². All the influx and presence of the Lord takes place immediately, and also, in the lower Heavens, mediately through celestial good . . .

10277. As the influx and presence of the Lord is in love and faith . . .

10569². 'The eyes of Jehovah' = the Divine presence of the Lord in the truths and goods of faith and love with men on earth and with Angels in the Heavens. The reason the presence of the Lord is in the truths and

goods of faith and love, is that these are from the Lord Himself; and when the Lord is present in these with men and Angels, He is then present in what is His own with them, and not in their proprium. —³.

10574¹⁴. As the Divine appeared as a cloud, 'a cloud' = the Divine presence; and, where there is the Divine presence, there is Divine truth . . .

10645³. The Lord is present with man in his truths which are from good . . . The Lord does not dwell with an empty man; that is, with a man who does not know His truths and do them. In those truths which are from good—that is, which a man wills and does—is the Lord present with man . . .

H. 1². 'The coming of the Lord in the clouds of heaven with power and glory' = His presence in the Word.

57^e. In proportion as man is in good, the world with him is subordinated to Heaven . . . and then the Lord is present with him in both as in His Heaven . . .

121. The Lord in Person is constantly encompassed with the Sun; but He is in presence (in Heaven) by aspect: for it is a general thing in Heaven that they appear as present in the place where their aspect (or look) is fixed or terminated. . . This presence is called the presence of the internal sight.

147. Hence is evident the quality of the Lord's presence in the Heavens: that He is everywhere, and with everyone in the good and truth which proceed from Him . . . The perception of His presence is in their interiors: from these the eyes see . . . Him outside themselves . . .

194. In the Spiritual World, one is presented present to another, provided he longs intensely for his presence; for he thus sees him in thought, and presents himself in his state. And *vice versa*.

195. (Spaces cannot be measured in Heaven, but can be seen only from the state) the cause of which is that the Lord is present with everyone according to the love and faith, and that all things appear near or far off according to His presence; for from this are determined all things in the Heavens. Through this also the Angels have wisdom, for through this they have extension of the thoughts; and through this there is a communication of all things which are in the Heavens . . .

494. In the other life, when anyone is thinking about another, he in thought presents his face to himself, and at the same time many things which are of his life; and, when he does this, the other becomes present as if he had been summoned. Such things come forth there from the fact that thoughts are communicated there, and there are no spaces such as there are in the natural world . . .

549^e. From this comparison it may be seen that the presence of the Lord is perpetual with everyone; but that it is diversely received.

580². (A fifth kind of infernal arts relates to) ejections out of themselves, and consequent presences elsewhere . . .

594². Some of the media (for restraining the infernal Societies) relate to a stronger presence of the Lord.

J. 32². When a Spirit is in (externals), he appears in many places, everywhere as if present in the body; but this is only an appearance; (for he is actually only in the Society where are those in a like love).

L. 46⁴. To Proceed is nothing else than to illustrate and teach through presence, which is according to the reception of the Lord; whence most after death . . . receive the idea that the Holy Spirit is the presence of the Lord with man through Angels and Spirits, from which, and according to which presence, man is illustrated and taught.

S. 53. The reason doctrine is to be drawn and confirmed from the sense of the letter of the Word, is that the Lord is present there with man, and no where else . . .

78. The Lord is present with man . . . through the Word; because He is the Word; and in it as it were speaks to man . . . The Lord is present with man through the reading of the Word, but is conjoined with him through the understanding of truth from the Word.

99². Before His Advent into the world, the Lord was indeed present with the men of the Church, but mediately through Heaven; whereas since His Advent . . . He is present with the men of the Church immediately; for in the world He put on also the Divine Natural, in which He is present with men. T. 109.

W. 110^e. The Lord is equally present with those in the Ultimate Heaven as with those in the Third. That which causes the appearance of distance is in the subjects . . .

170^e. Through this conjunction (of the Creator with the created universe) the Lord is present in every work created by Him; for every created thing is, finally, for the sake of man.

291². Like the sphere of affections and thoughts which encompasses every Angel, whereby his presence is presented to those near and far off . . . The substances contiguous to his body . . . excite the atmospheres . . . and thereby present the perception as of his presence with others . . .

P. 29. When anyone, there, thinks about another from the affection of speaking to him, the other at once becomes present . . . In like manner when anyone is thinking about another from an affection of love: but by this affection there is effected conjunction; by the other, only presence. . . In the natural world the like takes place with men in the affections and thoughts of their spirit . . . 50. 326.

50². Hence it is that with every man there are Spirits present who are in a like affection; and they are as present as if one were included in their Society. Space and time effect nothing towards the presence, because affection and the derivative thought are not in space and time . . .

59. The Divine is not in time, and hence all future things are present to it . . . But those who think from time and space perceive this with difficulty . . . because they think from the present in the world, and not from the present in Heaven . . .

—². To think thus is to think from the Eternal at the same time as from the Present.

[P.]91. In the Spiritual World, where spaces are only appearances, wisdom makes **presence**, and love conjunction; and *vice versa*. . . This is the reason why those who reject the doctrine concerning the Lord, remove themselves from Him . . . But those who do not reject the doctrine, but the life, are **present**, but still are separated. Ex.

285. It follows that the Lord's **presence** . . . is also in the . . . most singular things of the understanding and thought, and also of the will and affection, and thence in the most singular things of the speech and action.

326⁴. In proportion as anyone Knows the Lord, and from Knowledges thinks about Him, in the same proportion the Lord is **present** . . . and in proportion as anyone does not Know the Lord, in the same proportion He is absent.

—⁶. (To Know, speak, and think of God) if one does not live well, causes nothing but **presence** . . .

333^e. For all the future is **present** to Him; and all the **present** is eternal to Him.

R. 13². Past and future things are **present** in Him. Sig.

54. That from such a **presence** of the Lord there is a failing of man's Own life. Sig. and Ex. . . The life proper to man cannot bear the **presence** of the Lord, such as He is in Himself. . . But still the Lord moderates and tempers His Divine so that man can bear His **presence**. This He does by veilings over. . . By (these) He is **present** with everyone who worships Him. Ill.

55. For the **presence** of the Lord with man is adjunction: thus conjunction through contiguity; and this contiguity becomes closer and fuller as the man loves the Lord . . .

160. Dead worship, or worship only external, causes the **presence** of the Lord, but not conjunction; whereas external worship in which interior things live, causes both **presence** and conjunction.

217. That the Lord is **present** with everyone in the Word, and is urgent there to be received. Sig.

380. That these are in the **presence** of the Lord. Sig.

796². The acknowledgment and worship of the Lord, and the reading of the Word, effect the **presence** of the Lord . . .

882. That the Lord will now be **present** with men in His Divine Human. Sig. and Ex.

883^e. Conjunction with the Lord is given only to those who approach Him immediately; **presence** to the rest.

937². In the Spiritual World, Knowledge and acknowledgment effect all **presence** . . . Therefore when anyone Knows another, either from report, from intercourse with him, or from relationship, he is presented **present** while he is thinking about him from the idea of this Knowledge . . . This state derives its origin from the fact, that the Lord is **present** with everyone according to his faith . . . The faith and derivative **presence** of the Lord are given through the Knowledges of Truths from the Word . . .

949³. The Holy Spirit is the Lord; for it is His Divine **presence**.

M. 72. The truth of faith causes the **presence** of the Lord; and the good of life . . . conjunction with Him. . . . The reason the truth of faith effects **presence**, is that it is of light . . . B.92.

158. As spaces (there) are appearances, distances and **presences** are also appearances . . .

171. **Presence** and absence (there) are according to spheres . . .

341². There are, with man, the **presence** of the Lord, and conjunction with Him. To approach Him effects **presence**; and to live according to His precepts, conjunction. His mere **presence** is without reception; but His **presence** and conjunction together are with reception.

—³. In the Spiritual World, everyone is presented **present** from thought about him; but no one is conjoined with another, except from the affection of love . . .

T. 30³. As God is in all time without time, in the Word the past and future are spoken in the **present**. Ill.

64. An Angel or Spirit is presented **present** to another in a moment, provided he comes into the like affection of love and derivative thought . . . (Shown from experience.)

—². The reason Angels and Spirits have such **presence**, is that every affection of love and derivative thought of the understanding, is in space without space, and in time without time . . .

— . When anyone recalls what he has seen in various places . . . he is in those places, as if they were **present**.

—³. Nay, the sight of the body emulates the same **presence**. Ex. . . Such **presence** have both the sights, the intellectual and the corporeal; for the spirit sees through the eyes; but no beast has a like **presence**, because beasts have no spiritual sight.

70³. For God, through His Sun, is **present** with both heat and light.

580³. The reason all can be regenerated and thus saved, is that the Lord is **present** with every man with His Divine good and truth . . .

719. That the Lord is **present**, and opens Heaven to those who approach the Holy Supper worthily; and that He is also **present** with those who approach it unworthily, but to these He does not open Heaven. Gen.art. 728.

— . The reason the Lord is **present** with both the worthy and the unworthy, is that He is omnipresent . . . but with the good—that is, the regenerate—He is **present** both universally and singularly. Ex.

—². But the **presence** of the Lord with those who approach unworthily, is His universal **presence**; but not His singular one; and His universal or external **presence** causes a man to live as a man, and to enjoy the faculty of knowing, understanding, and speaking rationally from the understanding . . . Whereas with those who also will and do truth and good, there is a **presence** of the Lord both universal and singular, or both internal and external.

728. The whole Lord is **present** in the Holy Supper, and His whole redemption. Ill.

—². When man is being regenerated, the Lord is indeed **present** . . . but for man to actually enter Heaven, he must actually present himself to the Lord . . . in His glorified Human, in which He is **present** (at the Holy Supper). Ex.

766. The Lord is **present** with man, and is urgent to be received ; and, when man receives Him . . . it is His first advent . . .

774. The presence of the Lord is perpetual with every man, both evil and good ; for without His **presence** no man could live : but His advent is solely with those who receive Him . . . The perpetual **presence** of the Lord causes man to become rational, and to be able to become spiritual . . . The mere **presence** of the Lord, and the consequent illustration of the understanding, may be compared to the **presence** of the solar light . . . but His advent, to the advent of the heat . . .

780. In order that the Lord may be constantly present—*adesse*, He has unfolded to me the spiritual sense of His Word, in which is Divine truth in its light ; and in this He is continually **present** ; for His **presence** in the Word is (solely) through the spiritual sense . . .

D. 2590. That Spirits know (only) from reflection, that they are **present**. Ex.

2886. On certain Spirits . . . who, when they come, seem to have the **presence** of the Lord with them.

3958. The past, **present**, and future are all eternal (to the Lord). They wondered it should be said that the **present** is eternal . . . Still, our **present** is eternal to Him.

3973. The Angels have no idea of past and future things ; but both are in their **present**.

4095^a. Consider the Divine, to which the most singular things are **present** from eternity . . .

4139^a. That Spirits appear **present** . . . although they are far away ; and that they operate in as **present** a manner as if they were there. Ex.

4226. On . . . the continual **presence** of the Lord with the Angels. Ex.

—^e. With the celestial Angels in like manner there is the **presence** of the Lord, although they do not know it . . .

4359^e. In the other life all faculties . . . become more **present** ; for they then act from nature.

4711^e. Spirits appear **present** according to the consent and affirmation. (From experience.)

4748². In punishments and dangers (Charles XII.) was more **present** in his internal diabolical life, than out of them.

5014. Thought there effects such **presence**. . . This is the difference between **presence** with Spirits, and with men.

5647^e. There is at once **presence** with the book . . .

D. Min. 4618^e. When such an idea occurs (there) the person is presented **present**.

4772. He then began . . . to infest me by his **presence** . . .

E. 25. **Presence** and Providence. Sig. and Ex.

— . The reason 'aspect' = **presence**. Ex.

— . Hence, in the Spiritual World, those appear **present** with whom another longs to speak, provided he has had some idea about him from seeing him in the world ; and especially if both have had.

—^e. All the **presence** of the Lord is Providence.

76. The **presence** of the Divine majesty. Sig. and Ex.

77². Man's state when the Divine **presence** removes proprium . . . and then infils him. Ill.

80. The Lord is indeed **present** with all in the universe ; but more nearly or remotely according to the reception of good through the truths with them from Him ; for it is good in which the Lord is **present** with Angel, Spirit, and man ; hence, according to the quantity and quality of good from the Lord with them, such is His **presence**. If His **presence** exceeds this, it causes straitness and tremor ; but recreation, by accommodation to reception. Sig.

87. The past, **present**, and future, = all things.

213. That the Lord is **present** in charity, and not in faith without it. Sig. and Ex.

— . 'To love,' when said of the Lord, = that He is **present**.

— . The Lord is **present** in man's affection or love ; thus in the life of his spirit . . . consequently He is **present** in charity . . . and, as the Lord is **present** in the charity with man, it is evident that He is not **present** in faith without charity.

—². Love effects conjunction, and consequent **presence**.

—^e. That the Lord is **present** with him whom he loves. Ill.

248. 'I stand at the door, and knock' = the perpetual **presence** of the Lord. Ex.

—². There are two things which are in the freedom of man from the perpetual **presence** of the Lord. Ex.

282. 'To fly' = circumspection and **presence**. Ex. and Ill.

—^e. Therefore, when any people or things appear afar off, and an Angel or Spirit, from intense affection, wants to meet, or examine (them), he is at once **present** there. The like is the case with the thought. Ex.

297². With the Judgment, the case is that the Lord is **present** with all . . . Those in good . . . follow . . . but those in evil . . . do not . . .

349². That life is in man . . . is only an appearance which arises from the perpetual **presence** of the Lord . . .

412¹⁶. He infils an Angel with His sight, and thus with His **presence**, from afar . . .

—¹⁹. The Lord is **present** with each and all, even with those in . . . sins, by which **presence** He gives them freedom to receive Him . . .

462. In the Spiritual World those appear **present** with whom there is conjunction . . . Sig.

628. In the Spiritual World, thought with the intention and will to see another, to speak with him, and to

give a command to him, causes him to be **present**; for in that World there are no distances which are constant . . . But similitude of affection and thence of thought causes **presence** . . . This comes from this Universal: that the Lord is **present** with all according to their love to Him, and their love towards the neighbour, and the derivative thoughts. From this universal principle come forth all the distances, that is, the **presences** and **absences**, between Angels and Spirits; and therefore when anyone longs to speak with another, that is, thinks about him from the intention or will of speaking with him, he is at once **present**, or he himself is **present** with *him*. J.(Post.)81.

[E.] 815⁵. All mental view from acknowledgment presents another **present** to itself . . .

—¹². There is indeed the **presence** of the Lord with all . . .

850. The **presence** of the Lord in Heaven and in the Church to separate the good from the evil . . . Sig. and Ex.

— . The **presence** of the Lord is perpetual with all who are in Heaven and the Church; but it is a peaceful, tranquil, conserving, and sustaining **presence**, through which all things in the Heavens and on earth are kept constantly in their order and in connection, and are reduced into it. In like manner in the Hells. But the **presence** which is here meant by 'standing upon Mount Sion,' is an active extraordinary **presence** of the Lord, to the end that His Divine may inflow through the Heavens into the lower things, and there separate the good from the evil . . .

1073². As the Divine truth is the Lord in the Heavens, the Lord Himself is also **present** in each and all things of His Word, as He is in His Heavens . . .

1087¹. This (Last Judgment) the Lord could achieve from the Divine in Him . . . through His Human . . .; and not from His **presence** or abode in the men of the Church, as formerly. Ex.

1096³. By the thought of light (as distinguished from the thought of love) man has **presence** in Heaven; but not conjunction with Heaven; for the thought of light alone (merely) presents the man **present** to the Lord and the Angels . . .

1165². (He says to himself) **present things** I know; future ones I will not think of.

1219³. Many have become **present** to me from far distant lands . . .

1224². That the Lord is **present** also with those outside Heaven and the Church . . . Ex.

D. Love iii. This is the cause of the appearance of distance between the Lord as a Sun, and Heaven where the Angels are. Still, the Lord Himself is **present** in Heaven, but adaptedly to reception. Nor is the **presence** of the Lord like the **presence** of man, which infls space; but it is **presence** without space, which is, that He is in the greatest and the least things . . .

Inv. 11. That the **presence** of the Lord's love is with those who are in faith in Him. Ex. That the Lord Himself is **present**, is evident from this: that spiritual love has no place. . . In a word, in the Spiritual World there is **presence** according to the love. Therefore the

Lord is omnipresent; and yet does not move. He is in place, but not by means of place; and is in space and extension, but not by their means.

23. The **presence** of the Lord was taken away from a certain devil; and the devil lay dead . . . It is from the perpetual **presence** of the Lord that man has the faculty of thinking, understanding, and willing.

28. For the Lord inspires men; and, when He is **present**, He is **present** by means of the Heavens, as is the soul by means of its body.

41². (Thus) no one has the Lord **present** with him, unless he knows His quality. Ex.

42. He who does not directly and immediately approach the Lord with an idea about Him, is not **presented present**. Ex.

Present, To. *Presentare.* M.47a^o.

Present, To. *Sistere.*

See under PRESENCE.

A. 41. When the proprium is **presented** to view . . .

1311². The judgment itself, or penalty of evil, is **presented** in lower and lowest things.

1379^e. Many other representative things are there **presented** conspicuously.

1391. The ideas of their thought are representative; thus all things are **presented** copiously.

1393. Thus are delightful and happy things **presented** without impediments.

1496. Truths themselves are (there) **presented** clearly to view.

1619. The things of the other life can never be **presented** to view before the sight of the body.

1632. When celestial and spiritual things . . . inflow into nature, such things are **presented** actually.

1767. When the Word is being read by (such) a man, it is **presented** by the Lord before the Angels in such beauty . . . 1768.

1773². Their approach presents such colours.

1873. So that it may be **presented** to the understanding.

5246². This state (of temptation) when **presented** to view there; for all spiritual states can be exhibited to the sight there . . . 5881.

6451². Life does not rest except in the ultimate of order, where it stands still.

6484². This can be **presented** to view to the Angels.

7297. 'The magicians did the like' = to **present** the like in appearance.

— . To **present** truths so that they appear as falsities.

—³. 'Sorceries' = the arts of **presenting** truths as falsities, and falsities as truths.

—^e. By phantasies, the evil **present** before the eyes beautiful things as foul, and foul ones as beautiful.

7298². In the other life, as soon as some truth is **presented** before good Spirits by a manifest experience, something opposite is **presently presented**. Ex.

8248. How the thoughts are presented through the face.

8249. Thus could the affections . . . and ideas . . . be presented to the life . . .

8533^e. The quality and quantity of anyone's good . . . can be presented to view in the light of Heaven.

9280³. The spiritual sense is presented in Heaven, when man is reading the Word holily.

10736^e. An idea of thought . . . about any Thing, is (there) presented to the life.

10809². The sun of the world is (there) presented in their idea as what is black . . .

H. 112. Things through which (uses) are presented in act, or effect . . .

240^e. The ideas of . . . any Angel or man are presented to view in the light of Heaven, when the Lord pleases.

466. Many things are there presented to view which with men only fall into ideas. The exterior memory is there presented to appearance like a callosity . . .

475. The whole man is presented in the deeds . . .

478. That (these truths) may be presented to apperception before the senses.

481³. The interiors and exteriors of the mind are (there) presented to view, whenever the Lord pleases.

W. 218. Through forces (endeavour) presents motion.

296. That these three things in the Lord . . . are presented in appearance outside the Sun . . .

T. 728². Man must actually present himself to the Lord; and as the Lord actually presents Himself to man . . .

Present, To be. *Adesse.*

A. 1114. They are present in a moment . . . 1274².
D. 3076. 5669. 5697^e. E. 1219².

1316. The Lord can never be present; man's proprium removes the Lord.

2338^e. Prayers that He be present.

4549. To provide, properly, is to be present with anyone . . .

6574². With those in temptation, the Lord Himself, both immediately, and mediately through Angels, is present . . .

D. Min. 4574. Those who in the world had associated with others with no other end than that they might be present. Tr.

Present. *Honorarium.*

A. 1171. 'A gift,' and 'a present' (Ps. lxxii. 10) = worship.

1172. Occurs.

Present. *Munus.*

A. 349. 'An offering' (or 'present') (Gen. iv. 3) = worship; (for) all the sacrifices were called 'offerings.' Ill. 355. 1171.

2906⁶. 'The offering of Judah' (Mal. iii. 4) = worship from celestial love; and 'the offering of Jerusalem' = worship from spiritual love.

3079³. 'An offering in a clean vessel' (Is. lxvi. 20) = a representative of the external man relatively to the internal. That which brings the present is the internal man.

4262. 'A present for Esau his brother' (Gen. xxxii. 13) = Divine things initiated into celestial natural good. . . 'A present' = initiation . . . because it was made to secure goodwill and favour.

—². The presents made in old times signified various things. . . Those given to kings and priests on approaching them, signified initiation; and those offered upon an altar, worship. For all the sacrifices, in general, of whatever kind, were called 'presents' (or 'offerings'); but, in special, the meat-offerings . . . for 'meat-offering,' in the Original Language, means 'a present.'

—³. That presents were given to kings and priests, on approaching them. Ill. 4364, Ex.

—⁴. The presents given to priests and kings were as if [given] to Jehovah.

—⁵. That the presents which were sent = initiation. Ill. Here, their presents are called 'initiation.'

4367. Refusal to accept a present insinuates affection. Sig.

4730³. The fundamental of charity is to act rightly and justly in everything relating to any duty or function.

5619. 'Make a present descend to the man' (Gen. xliii. 11) = to obtain grace. . . In the Ancient representative Church it was customary to give something as a present to the judges, and afterwards to the kings and priests, when they approached them; and this was even commanded. The reason was that the presents which they gave them represented such things with man as ought to be offered to the Lord when He is approached, which are the things which are from freedom . . . From this must man give a present to the Lord when He is approached . . .

—^e. These presents were initiations; and initiations are to obtain grace.

5671. 'They prepared a present' (ver. 25) = insinuation; for 'a present' = to obtain grace. 5675.

5992. The office of the Angels is to inspire charity and faith, etc., etc.

6023². The neighbour is loved when anyone discharges his function rightly for the good of others . . .

9229⁸. 'Which is greater, the gift or the altar which sanctifieth the gift?' (Matt. xxiii. 19) . . . By 'the gift,' or sacrifice, were signified the things of faith and charity which are from the Lord.

9265. 'Thou shalt not receive a present' (Ex. xxiii. 8) = aversion for any gain whatever; (for) 'a present' = everything worldly which is loved; whether it be opulence, dignity, reputation, or anything else which is flattering to the natural man. These things, in general, are called gain; and, in the internal sense, are meant by 'a present which blinds and perverts.'

9266. 'Because a present blinds those whose eyes are open' (id.) = that gains cause truths not to appear . . . As also in, 'A present blinds the eyes of the wise' (Deut. xvi. 19).

[A.] 9293. 'Not to see My faces empty' (Ex.xxiii.15); that is, without a **present**, =testification for the reception of good, and thanksgiving; for the **presents** which were offered to Jehovah=such things as are offered to the Lord by man from the heart, and are accepted by the Lord. It is with **presents** as with all the deeds of man. Ex. . . The like is the case with **presents**, in that it is the will in them which is regarded by the Lord. Hence it is, that by the **presents** offered to Jehovah . . . are signified such things as are of the will . . . Ill.

—². (Thus) the **presents** offered to the Lord were testifications of such things as are offered with the heart; which are the things of faith and charity.

—³. 'The gifts' offered by the wise men. Ex.

—⁴. 'To bring a **present**, and to bring a gift' (Ps. lxxii.10)=the good of love and of faith. (=to worship. E.406⁹.)

—⁵. It is the goods of love and of faith in the Lord which . . . are meant by 'an **offering** to Jehovah' (Is.lxvi.20).

—⁶. As by a **present** offered to Jehovah is signified the good of love and of faith, it is said that 'they bring to Jehovah an **offering** in justice' (Mal.iii.3).

9938. See GIFT—*donum*, here.

10137⁷. 'To offer a **present** in oil to the king' (Is.lvii.9)=to worship Satan from evils. 'A **present** in oil' is a meat-offering.

10793. The **office** of (priests) is called the priesthood.

R. 508. 'They shall send **presents** to one another' (Rev.xi.10)=consociation through love and friendship. . . For a **present** consociates; because it produces love, and makes friendship.

M. 231². Those who had been judges of friendship and of **presents**. Des.

—^e. The **office** given them is to prepare vermilion wherewith to bedaub the faces of harlots.

300³. It is at their pleasure to bestow these **presents** either before betrothal, or after it. Ex.

T. 114. See FUNCTIONS—*munia*, here.

146. Illustration and instruction . . . belong to their **office**.

412². According to the amplitude of the function . . .

779. The Lord has . . . sent me to this **office**.

E. 325⁹. 'To offer a gift upon the altar' (Matt.v.23, 24)=all Divine worship, because with that nation Divine worship consisted principally in offering burnt-offerings and sacrifices. 391²⁰.

412²⁶. To be enriched with these (Knowledges) is signified by 'to bring a **present**' (Ps.xlv.12).

E. 661². As **presents** capture minds, and consociate, it was customary in ancient times to give **presents** to a priest and a prophet, and also to a prince and a king, when they approached them. Ill. And therefore also the offerings upon the altar . . . and also the meat and drink-offerings were called '**presents**.' Ill. This was because external **presents** signified internal or spiritual **presents**; those, to wit, which proceed from the heart, and which are therefore of the affection and the faith. And as through these conjunction is effected, therefore

by '**presents**,' in the spiritual sense are signified conjunction, when predicated of God; and consociation, when predicated of men.

746¹⁹. 'A gift upon the altar'=the worship of the Lord from love and charity.

811¹⁹. That the Lord will do these things gratis, is signified by 'not for price nor **present**' (Is.xlv.13).

863¹⁴. 'The daughter of Tyre shall send a gift' (Ps. xlv.12)=worship by those in the Knowledges of truth.

C. 134. By ministries, are meant priesthoods and their duties; by functions, are meant various offices which are civil; by **employments**, are meant works, such as those of artificers; and by offices, are meant various studies, businesses, and domestic-servantships. Of these four consists the commonwealth, or society.

137. That all offices and **employments**, regarded as to goods of use, make a form which corresponds to the heavenly form. Gen.art.

— . Everyone there is in some ministry, function, office, or **employment** . . .

149. That in this form everyone is a good of use according to the extension of his office or **employment**. Gen.art.

158. That . . . if (such a man) sincerely, justly, and faithfully performs the work which belongs to his office and **employment**, he becomes a form of charity. Chapter.

196. Those who perform [the duties of] their **employments** solely for the sake of the necessaries of life; or of a name; or a salary. Des.

Present Church. *Ecclesia hodierna.*

See OLD CHURCH.

A. 10497^e. That the residue of that nation will have its end together with the end of the **Present Church** in Europe. Ill.

R. 700². The end of the **Present Church**. Tr.

— . Those of the **Present Church** in faith alone, are meant by 'the dragon,' etc.; and its contentions with those who will be of the New Church, are meant by 'the gathering together of the kings of the earth to battle.'

913³. The state of the **Present Church** is thus described (in Dan.ii.43); (which=faitn without truth commingled with the truth of the Word). This is the state of the Church at this day. What it will be afterwards, is described (in Dan.ii.45; and more fully in Dan.vii.13-18,27).

B. 16. Part Third will demonstrate the discordances between the dogmas of the **Present Church**, and those of the New Church. But we will dwell a little on these now, because it is believed by both clergyman and layman, that the **Present Church** is in the light of the Gospel itself. . . Neither does the **Present Church** see otherwise, because it has withdrawn the understanding from faith, and yet has confirmed its dogmas by a kind of sight beneath the understanding. . . The discordances in general are as follows.

35². That the same thought (of three Gods) is continued into the rest of the doctrinals of the **Present Church** . . .

40. That the dogmas of the **Present Church**, which

are founded upon the idea of three Gods . . . appear erroneous, after the idea of one God, in whom is the Divine Trinity, has been received in its place. Ex.

47. That the faith of the Present Church cannot be conjoined with charity, and produce any . . . good works. Ex.

51. That from the faith of the Present Church redounds a worship of the mouth and not of the life. Ex.

53. (Character of the doctrine of the Present Church.) Gen.art. 60. 64. 66.

58. That the dogmas of the Present Church cannot be learned without great difficulty . . . nor can they be preached and taught without using great care and caution lest their nakedness should appear . . . Ex.

70. That the last state of the Present Church . . . is meant by 'the consummation of the age,' and 'the Advent of the Lord' then. Ex. T.758.

71. By the destruction of the Temple . . . is also meant the destruction of the Present Church.

72. (Blindness of the Present Church to its own condition.)

92. 'To shorten those days' = to put an end to the Present Church, and instaurate a New one. (T.182.) The reason no flesh could otherwise be saved, is that the faith of the Present Church is founded upon the idea of three Gods, and with this idea no one can enter Heaven; consequently neither with that faith, because this idea is in each and all things of it; and besides, in that faith there is nothing of life from the works of charity. Ex.

95. That the opening and rejection of the dogmas of the faith of the Present Church . . . are meant in (Rev. xxi.5). Ex.

96. That the Falsities of the dogmas of the faith of the Present Church are first to be opened and rejected . . . Ex.

103. That the faith of the New Church cannot possibly be together with the faith of the Present Church. Ex.

T. 15². Such is the state of the Present Church . . .

64. I have spoken with . . . the instaurators of the Present Church: Luther, Calvin, and Melancthon.

94. In Present Christian Churches it is general to call the Lord . . . the Son of Mary, and rarely the Son of God, unless they understand a Son of God born from eternity . . .

116⁴. Those who believe the Word of the Lord in Matt.xxiv. concerning the state of the Present Church . . .

— Those who have deeply impressed on their hearts the faith of the Present Church . . .

177. Thence has arisen the faith of the Present Church, which is . . .

178³. In the faith of the Present Church . . . there are Falsities in troops . . .

182. 'The dragon' = those in the faith of the Present Church.

206². From this faith (in three Gods) depend each and all things of the Present Church . . .

343². What the Present Church lays down concerning faith . . .

355. That the Present Church has separated faith from charity . . .

380². I fear that the Arian and Socinian abominations still lie hidden in the general spirit of the men of the Church at this day.

451. The charity of the Present Church is spurious. Ex.

463². That the Present Church . . . banishes free will, . . . may be evident from the *Formula Concordiae*. 465.

508⁴. As the dogmas in Present Christian Churches have been framed not from the Word; but from Own intelligence . . .

536. All who do good from religion, after death reject the doctrine of the Present Church . . .

582. What would the universal human race be, if the faith of the Present Church were to last . . .

591^e. Hence regeneration cannot be known in the Present Church . . .

626. That the faith of the Present Church . . . and imputation, make a one. Gen.art.

635. In seven chapters in the Apocalypse is described the consummation of the Present Church . . .

755. These things were said by Daniel concerning the end of the Present Christian Church . . . 761. 782⁶.

760. See NIGHT, here.

Can. Trinity x. 2. That no flesh would be saved, unless that affliction and abomination of desolation were taken away, is because through the faith of the Present Church there is no conjunction with God, and thence no salvation. 3, Ex.

Scia. 12. The faith of the Present Church has separated religion from the Church. (13.) Has falsified the Word. (14.) Has destroyed the Church so completely that there is no truth of the Word which has not been falsified.

21. From the faith of the Present Church no good work can flow which is not either meritorious or hypocritical.

Inv. 9. The man who has completely confirmed himself in the faith and doctrine of the Present Church, is capable of making no account of repentance, the law of the decalogue, together with works and charity . . .

Presentiments. See D. 4819.

Preserve. *Conservare.*

Preservation. *Conservatio.*

Preserver. *Conservator.*

A. 530. Still, remains are always preserved.

561². All these states are so preserved by the Lord with man that not the least of them perishes.

609. Doctrinals of faith . . . were preserved for the uses of this posterity.

645. 'To pitch it with pitch' = preservation from an inundation of cupidities.

[A.] 694^e. Unless the Lord preserved all every moment, all would perish.

1050. The things which are preserved with man are called 'remains.'

—³. 'No flesh would be saved.'

4322^e. Thus preservation in connection and form is perpetual creation.

5127³. The power of understanding is always preserved for man by the Lord . . .

5293. 'To gather' = to preserve, etc.

5295. 'To heap up' = to preserve, etc.

5340. The preservation of truth adjoined to good. Sig. and Ex.

6482. Thus preservation is perpetual creation. 9502. T.46^e. 224.

7862. Preservation then. Sig.

8925. Thence the preservation of spiritual life. Sig. and Ex.

9836. The preservation, by a complete unition, of good and truth on all sides and for ever, with every exertion and power. Sig. and Ex.

—². Thus the preservation of the Heavens (is signified).

—³. That in ultimates there is . . . the preservation of interior things in their state. Ex.

—⁶. 'To carry upon their shoulder' = to preserve them.

— . The preservation of good in its state was represented also by . . .

9850. A representative of the Divine preservation of good and truth for ever from mercy. Sig. and Ex.

9855. Thus the preservation of the Spiritual Kingdom with all exertion and power. Sig. and Ex.

9887. The sustentation of Heaven, and the preservation of good and truth there with all exertion and power. Sig. and Ex.

9891. The conjunction and preservation of the middle part. Sig. and Ex.

— . It treats of the conjunction of all the goods and truths of Heaven with the ultimates there, and thence of the preservation of the whole and of all its parts.

—³. The preservation of the celestial goods and truths there . . . The preservation of the spiritual goods and truths there . . . The preservation of the natural goods and truths which proceed from the two preceding. Rep.

9893. The preservation of good and truth in the lowest part of Heaven. Sig.

9896. The conjunction and preservation of all things of Heaven through the sphere of Divine good in the externals of the Spiritual Kingdom. Sig.

9900. The preservation by the Lord of good and truth as to all its quality. Sig.

10076⁵. From this (Divine truth) the Heavens . . . are being perpetually created, that is, preserved; for preservation is perpetual creation.

10188. The sphere of Divine good, through which are conjunction and preservation. Sig. and Ex.

— . 'To carry' = preservation. 10192, Ex.

10189. Conjunction with truths on one side, and preservation through them. Sig. and Ex.

10190. Conjunction with good on the other side, and preservation through it. Sig. and Ex.

10192. Thence preservation in the state. Sig.

10231. Thus the preservation by the Lord of the Church and of all things of the Church. Sig.

— . 'Remembrance,' when by Jehovah, = preservation.

10266². In the order in which this good has been formed by the Lord through truths . . . in the same it is preserved by the Lord . . . for preservation is perpetual formation . . .

J. 72^e. These are (the Reformed) who were preserved (at the Last Judgment).

W. 270. (The spiritual mind) is preserved by the Lord in its integrity . . .

331. Uses to support the body relate to . . . the preservation of its state.

333^e. (Applying) the preservation of state to eternal life.

P. 2. The preservation of Things after their creation, is the government of the Lord, and is treated of in this Work.

3^e. The preservation of all things depends on the conjunction of the Creator with man.

M. 85^e. Hence is the conjunction of the created universe with its Creator; and, through the conjunction, the everlasting preservation.

86. The preservation of the whole is nothing else than the perpetual influx of the Divine good and Divine truth into the forms created thereby.

222². There are many spheres which proceed from Him; as the sphere of the preservation of the created universe . . . The conjugal sphere . . . is the super-eminent sphere of the preservation of the created universe by successive generations.

386. That two universal spheres proceed from the Lord to preserve the universe in its created state: the sphere of procreating; and that of protecting the things pro-created. Ex.

400. That the sphere of the love of procreating . . . makes periods, through which creation is preserved in its foreseen and provided state. Ex.

I. 5^e. The Divine infils all things, and, through its impletion, preserves all things in the created state . . .

T. 13. That unless there were one God, the universe could not have been created and preserved. Ex.

— . The universe has been so created, that God can be omnipresent, and keep each and all things under His auspices, and hold them together as a one for ever, which is to preserve.

46. That these [essentials] of the Divine love . . . are the cause of the preservation (also) of the universe. Ex.

74⁴. God also from His omnipotence preserves the universe . . . and, when anything falls from order, He . . . reintegrates it.

87^e. All the laws of order, through which He preserves the universe, are Truths. Ill.

224. Truth and Good . . . are the things through which the universe is (also) preserved.

266. The Ancient Word is preserved in Heaven . . .

430. (Taxes) collected for the preservation of our Country.

678². On this distinct ordination there, depends the preservation of the whole universe.

679. It is this unity which effects the preservation of the whole.

714. This relation (between singulars and universals) causes that all things of the universe have been preserved in their integrity from the first day of creation.

D. 1714. Hence is preservation, which is perpetual creation.

1759^e. Hence depends the preservation of all things in the universe.

2329. The Lord, who loves the preservation of all and each . . .

2487. The Lord has preserved, from the first man, the more interior things of man . . .

2592. That the Lord preserves man from all evil. Ex.

3365^e. This wrapping up is preservation . . .

3821. The Lord constantly preserves—*praeservet*—man . . . (Thus) unless the Lord preserved man every moment . . . he would instantly perish.

4225². But I have been preserved by the Lord.

5860. They have been preserved to the end that . . .

E. 376²⁸. 'And both are preserved.'

954². Who is the Creator and Preserver of the universe.

Can. God 9. Hence from Him is the preservation of the created universe. vii.10. 13a.

viii. 10. The preservation of the universe, which is a perpetual creation, is a full testimony that God is omnipotent, omniscient, and omnipresent.

Preserve. *Praeservare.*

Preservation. *Praeservatio.*

Preserver. *Praeservator.*

A. 6502. Preservation from the evils which impeded conjunction. Sig.

— . 'The physicians' = preservation from evils. Ex.

—³. A preserver from evils. Sig.

—^e. 'Medicine' = that which preserves from falsities and evils.

6503. The means of preservation from contagion. Sig. and Ex.

6595. 'To embalm' = preservation from the contagion of evil. Ex.

8365. That the Lord alone preserves from evil. Sig.

D. 3821. See PRESERVE—*conservare*, here.

President. *Praeses.* T. 459. —¹³. 503.

President. *Praesul.*

P. 257⁴. Whatever may be the character of the presiding men of the Church . . .

328⁷. When this has invaded the presidents, moderators, and leaders in the Church . . .

R. 153¹⁰. Then comes the overseer of that cavern, and says to them . . . And their companions say, Our overseer knows what work each one is fitted for . . . He is (punished) until the overseer sees signs of repentance . . .

M. 6². The presidents of the tables.

T. 136⁴. The president of the assembly said . . .

389. Where were two presidents of the Church with canons and presbyters under them.

—⁷. Then one of those presidents . . . snatched the mitre off his head . . .

484. What are they but fables of the ministers and presiding men of the Church . . .

644. The reason the presiding men of Christian Churches, and hence their subalterns . . .

796⁵. This leader (Luther).

Press. See PRINT.

Press. *Incumbere.*

A. 1661³. Hell presses on man as the sea upon each part of a dyke. 1692^e.

2163. 'Recline ye under the tree' (Gen.xviii.4) = to the perception of his state in which he was.

7296. The Egyptians applied themselves to such things.

H. 589. Lower things react in proportion as the higher ones press down.

P. 296^e. No more is incumbent on man than . . .

E. 409². 'My Servant, upon whom I lean' (Is.xlii.1) = the Divine Human.

Press. *Premere.*

Pressure. *Pressio, Circumpressio.*

A. 6057. The lungs are formed to all the nature of the pressure of the air; as also the compass of the body, which is held together in its form by the circumpressure of the air. W.176². 310.

D. 1280. Brazen points which they press with their hands.

4063. Thus man cannot consist without the pressure of the atmospheres.

Press down. *Deprimere.*

Depression. *Depressio.*

D. 4414^e. Pressed down towards lower things.

E. 253⁶. Occurs. 741¹⁷. Can.Redemp.ii.10.

559⁶. The depression to the things below is an actual depression of the interiors.

Pretence. See under TITLE.

Pretend. *Praetendere.* D.3187.

Pretext. *Praetextus.*

T. 317. Not under any pretext . . . Sig.

D. 3206². Under the pretext of honourableness . . . 3700.

4370. *Praetexentes*, occurs.
— . Assuming a pretext.

Prevail. *Increbrescere.* A.1191.

Prevail. *Invalescere.* A.5372. 7964. J.55⁶.

Prevail. *Praepollere.* H.462². 508⁴. T.523.

Prevail. *Valere, Praevalere.*

Prevalence. *Praevalentia.*

See MIGHTY—*validus*.

A. 3295. 'People shall prevail over people' (Gen. xxv.23). 'To prevail over'=to be higher.

3415. Thou **prevailest** exceedingly over us' (Gen. xxvi.16)=on account of the Divine in them.

3927. 'I have **prevailed**' (Gen.xxx.8)=to overcome.

4276. 'He did not **Prevail** * over him' (Gen.xxxii.25) =that he overcame in temptations.

6656. **Prevalence** if they increase. Sig.

6666. They can never **Prevail** against the good.

6724². That which acts interiorly **Prevails** immensely over that which acts exteriorly. Ex.

6784. 'To deliver'=to **prevail**.

—². Scientific truth **prevails** over the power of the doctrine of falsity from evil. Ex.

— . That which is contrary to the Divine, **prevails** nothing at all. Therefore . . . those in falsity from evil **prevail** nothing at all against one who is in truth from good . . .

8605. 'Israel **Prevailed**' (Ex.xvii.11) = that truth combating overcame.

8607. 'Amalek **Prevailed**' (id.)=that then falsity overcame.

H. 137². Through Divine truth the Angels **prevail** over the Hells . . .

P. 233⁴. For evil would **Prevail**, and that which **Prevails**, overcomes; if not then, afterwards. While evil as yet **Prevails** . . .

R. 110³. Satanic Spirits **prevail** through those who are in works alone; but without these, not at all . . .

436. Argumentations . . . through which they **prevail**. Sig.

549. 'And **Prevailed** not' (Rev.xii.8)=that they were convicted of being in falsities and evils, and still remained in them. See E.736.

T. 119². The internal man **prevails** so long as . . .

D. 4959. In the other life they **prevail** not at all . . .

5008. By the Book of Psalms he **prevailed**.

E. 357¹⁵. Occurs.

411¹⁴. As the Hells **prevail** nothing against the Divine truth . . . nor against any man in whom it is, the Lord says 'the gates of Hell shall not **Prevail** against it.'

* The Capital Initial indicates *Praevalere*.

783⁴. For evil Spirits **prevail** against those in evils . . . or evil through falsity, against evil through falsity. Ex.

Can. Redemp. ii. When the power of evil . . . begins to **prevail** over the power of good . . . Chapter.

Prevaricate. See TRANSGRESS.

Prey. *Praeda.*

Despoil. *Depraedari.*

Despoilings. *Depraedationes.*

See under SPOIL.

A. 576³. 'Prey in mine house' (Mal.iii.10)=remains in the internal man, which are compared to 'prey,' because they are as it were furtively insinuated among so many evils and falsities.

3242⁴. 'Prey'=truths which had been falsified.

4503. 'To **despoil**' (Gen.xxxiv.27)=to destroy.

4511. 'They **despoiled**' (ver.29) = they perverted them.

6368. 'From the **prey**, my son, thou hast gone up' (Gen.xlix.9)=that from the Lord, through the Celestial, there is the deliverance of many from Hell. Ex. 6442 Ill. E.433⁴.

6443. 'In the evening he shall divide the **prey**' (ver. 27)=their possession in the Lord's Kingdom while they are as yet in obscurity. . . 'To divide the **prey**'=to give a possession in the heavenly Kingdom; for by 'the **prey**' are signified those who are snatched away and delivered by the Lord; hence by 'to divide the **prey**' is signified distribution, namely, among those who are in Heaven . . .

6914². The **spoiling** of the Egyptians. Ex. 7770.

6917³. The **spoiling** of the nations in the Land of Canaan. Ex.

6920. 'To **spoil**'=to take away.

9340¹⁰. 'To **spoil** the sons of the east' (Is.xi.14)=to receive and take into possession the interior goods of faith.

N. 76^e. Deprive, nay, **despoil** others.

P. 251. The **despoilings** of their wealth (permitted). Ex.

E. 278². 'The **prey**' from which he has 'gone up'=the dissipation of falsities and evils.

—⁸. 'The **prey**,' and 'food' (Ps.civ.21)=the good which is of love, and the truth which is of wisdom.

355¹¹. 'They have become a **prey**' (Ps.lxxvi.5)=that they have fallen by evils . . .

417⁷. 'To be for a **prey**,' and 'for a **spoil**,'=devastation. 601¹².

430¹¹. Occurs.

601¹⁶. 'To lay hold of the **prey**' (Is.v.29)=the deliverance . . . of those who are in truths from good.

652³². 'Prey'=the falsification of truth.

811¹¹. 'To fall by captivity and by **spoil**' (Dan.xi.33) =the deprivation of all truth and good.

Priapus. *Priapus.*

P. 117^e. Afar they appear like **priapuses**.

R. 458². Conceivances like those of priapuses and satyrs. Sig.

655. They appeared to me like satyrs and priapuses. Des.

M. 44⁴. Say they have seen satyrs or priapuses.

T. 316². Adulterers compared to satyrs and priapuses, who . . .

D. 4859. On priapuses and satyrs. Ex.

Price. *Pretium.*

A. 2959. The price of redemption by truth. Sig. and Ex.

—⁵. 'A shekel' = price, or estimation.

—⁶. 'A shekel' = the price of what is holy. Ill.

— . The number determines the estimation or price of good and truth.

2966. The price of redemption, is the Lord's merit and justice through the most grievous temptations . . .

—^e. With these, the price of redemption is signified by . . .

8568². 'To buy without price' (Is.lv.1) = to acquire from the Lord; thus gratis. (=without Own intelligence. E.617¹⁰.)

8849. Something of small value.

E. 328¹⁰. Oecurs. 695³.

654⁶¹. 'Our words come for a price' (Lam.v.4) = instruction from ourselves; whence come mere evils.

706¹⁸. 'Not for price, nor reward' (Is.xlv.13) = gratis from the Divine love. 811¹⁹.

Pride. *Fastus.*

Proud. *Fastuosus.*

See under OWN INTELLIGENCE.

A. 1040². He who is proud, is proud in every single (thing) of his will and thought.

1306. The love of self, which is scornful contempt and pride—*superbia* . . . 2219⁵.

1321^e. So far as their pride, or worship of self, is not taken away.

1380². As soon as their pride is taken away, they sink down into their Hell.

6813. From their Knowledges, the Spirits of Mercury are proud above others . . . They replied that it is not pride; but only glorying . . . 7077.

7077². When they heard that they were in pride, they began to humble themselves . . .

8744. When the external man is not regenerate, he places all good in pride, etc.

H. 464³. There remained with them a pride, as if they were wiser than others.

587³. At the east are those who have been proud . . .

S. 92^e. In the pride of wisdom.

P. 206. When the love of self inspires its love into its consort the understanding, it there becomes pride, which is the pride of Own intelligence.

298³. The intellectual proprium is pride from the love

of self. These two latter are like two consorts; and their marriage is called the marriage of evil and falsity.

R. 421. For pride (from erudition) conglutinates falsities . . .

940. That in the New Jerusalem men will not be in Knowledges about God from . . . glory originating from pride. Sig. and Ex.

—². See LUMEN, here.

T. 404². (The love of the world is worse) if it verges towards pride, and eminence over others . . .

D. 1249. Proud Spirits. Des.

3113. On a certain proud Spirit . . .

— . For there are many genera and species of pride . . .

3239. Hence it is that (the Spirits of Mercury) are in pride; and, because they are in pride, the life of ends and uses cannot so [well] inflow into them, until this pride is taken away. It is this pride which has done most of the things which I have described . . .

4749. The other, whose exteriors were full of pride; but his interiors good, was Er. Benz. Des.

4851. Such pride produces a tickling and a rubbing of the anus.

4884. In the world, Charles xii. was inwardly the proudest of all, which caused him to want to dominate over the universe . . .

4916. The reason they do not see the Angels there, is that their eyes are closed by pride . . .

6060. Zinzendorf was debilitated in mind, because his pride had been depressed.

E. 727¹⁹. See PRIDE—*superbia*, here.

Pride. *Superbia.*

Proud. *Superbus.*

Proud, To be. *Superbire.*

A. 1306. See PRIDE—*fastus*, here.

— . 'The eyes of the pride of man shall be humbled . . . For the day of Jehovah Zebaoth is upon everything proud and lofty . . .' (Is.ii.11,12) treats of the love of self.

1585⁴. The prophetic formula: 'the pride of Jordan.' Ex.

2219⁵. The love of self is not always that which appears in the external form as haughtiness—*fastus*, and pride; for sometimes these can have charity towards the neighbour; for such an external is born with some, and by some is contracted in early life; but is afterwards subjugated; the external still remaining.

2220². 'Pride' (Zeph.ii.10) = the love of self.

—³. 'Pride' (Ezek.xvi.49) = the love of self.

4750⁵. The evil of the love of self is not . . . the external elation which is called pride . . . The exteriors of the love of self are contempt for others, etc., sometimes with manifest elation or pride, and sometimes without it.

4751². With the sordidly avaricious, elation of mind, or pride, is not so conspicuous outwardly . . .

4947. (Such) have loved to live in splendour, but

only from external cupidity . . . for they have not been proud in mind . . . D.2683.

[A.] 6188³. The pleasures of the lowest Natural, which are those of the proud. Sig.

8185². 'The pride of Asshur shall be cast down' (Zech.x.11)=that they shall trust no longer in their own wisdom.

8678. 'They have been proud over them' (Ex.xviii.11)=the endeavour and force of dominating over those of the Church.

— The reason 'to be proud'=the endeavour and force of dominating, is that this endeavour and the derivative force are in all pride; for pride is to love self before others, and to set self before them, and to want to exercise command over them. And those who want this also despise others in comparison with themselves; and also, from hatred and revenge, persecute those who . . . do not worship them; the love of self, which is pride, is such, that . . .

—². That pride of heart, which is the love of self, repels the Divine from itself, and removes Heaven from itself. Ex.

9377. Without humiliation the Lord cannot be worshipped; for the reason that the Divine of the Lord cannot inflow into a proud heart; that is, into a heart full of the love of self . . .

H. 555. The love of self is little reflected upon, but that elation of mind in externals which is called pride . . .

D. 170. On the punishment of pride; that is, of trust in self.

2518. The phantasy . . . from pride to form for one's self a Society. Tr.

4069. When they took from them their . . . pride . . . they sank down.

4662. On the Hells: the proud.

—^e. (Thus) in proportion as anyone is proud at heart over others . . . he is in the same proportion less in the faculty of being wise.

4684. Which is a species of spiritual pride . . .

4746. As to the external life they had appeared proud; yet as to the internal life had been upright and innocent . . .

4748. Charles xii. was interiorly the proudest in the universal world . . .

4857. Those who are . . . in the highest degree proud, lie with swine, etc.

D. Min. 4706. Those who are dumb dogs . . . in the external form do not appear proud . . .

E. 117^e. Those who are proud from knowledges.

376³¹. The glorying of intelligence, or of erudition thence, is signified by 'the crown of pride' (Is.xxviii.1).

405³⁷. Boasting and elation of mind from falsities which they call truths, is signified by 'the pride of strength' (Ezek.xxxiii.28). 654³⁹.

514⁹. The destruction of conceit—*fastus*—from Own intelligence and knowledge, is meant by: 'the pride of man shall be destroyed' (Is.ii.17).

518³⁰. 'The pride of Asshur' = Own intelligence. 538⁵. 654²⁴.

—³⁵. 'The waters of pride' (Ps.cxxiv.5)=falsities which favour the love of self, and confirm it; and also falsities of doctrine which are from Own intelligence.

653⁴. 'Pride' = the love of self.

675¹⁴. 'Pride' = the love of falsity.

727¹⁹. 'The pride of Asshur' = the conceit of Own intelligence.

1120. Pride and boasting. Sig. and Ex.

Priest. *Sacerdos.*

Priesthood. *Sacerdotium.*

Sacerdotal. *Sacerdotalis.*

See HIGH PRIEST, and MELCHIZEDEK.

A. 382. 'Prophets' = those who teach; 'priests' (Lam.iv.13) = those who live according to the things.

1038⁴. The priesthood represented by 'Phinehas' = love and the things of love; like all the priesthood of that Church.

1097. Here, celestial men are called 'the priests of Jehovah;' and spiritual ones, 'the ministers of God.'

1241². The externals of worship, in addition to the priesthoods and things of the priesthoods, were . . .

1259^e. The priesthood of the Lord is predicated of nations, because of celestial things . . .

1361². So all priests whatever represented the Lord: the Sacerdotal itself is representative: the priests who were evil and unclean, in like manner . . .

1409⁴. All the priests, of whatever quality, represented the Sacerdotal of the Lord.

1416⁴. 'A kingdom of priests,' which is the Lord's Kingdom . . . predicated from the celestial things of love . . .

1664⁷. As the priests represented the Lord, who alone fights for man, their office is called 'warfare.'

1728. 'He (Melchizedek) was a priest' (Gen.xiv.18) = what is holy of love.

— Two things are predicated of the Lord: that He is a King, and a Priest. . . Priest, or priesthood, = what is holy of good, (which) is the Divine Celestial. . . The Lord as a Priest governs . . . from Divine good . . . (Continued under KING.)

2015⁴. 'Priest' = the good of charity.

—¹⁰. The priests represented His Divine good. . . All the laws by which the Lord governs the universe as a Priest . . . are goods.

— That these two things are conjoined in the Lord, was represented by the Royal conjoined with the Sacerdotal. Ill. 2258, Ex.

2362⁴. (Why the priests were not to marry widows, but virgins.)

2567³. 'As people, so priest' (Is.xxiv.2) = no interior truths and goods.

2607². 'Priest' = good.

2826⁷. Levi = the priesthood.

2830². Inaugurations into the priesthood were effected

through spiritual things ; for through spiritual things man is introduced into celestial ones . . .

3009^e. The **Sacerdotal** with them represented the Divine marriage of truth in good ; and is signified by the name 'Jesus.'

3325^a. Aaron represented the Lord as to the **priesthood** ; that is, as to the Divine love.

3670². All **priests**, of whatever quality they are (represent the Lord) by the **Sacerdotal** itself. . . The **Sacerdotal** itself is holy, whatever be the quality of him who ministers. Hence it is that the Word which an evil man teaches is equally holy, also the sacrament of baptism, and the Holy Supper, and the like. From this it is evident that . . . no **priest** can claim for himself anything of the Holy which is of his **priesthood**. In proportion as he does so he is a spiritual thief . . . and also, in proportion as he does evil . . . a **priest** puts off the representative of the holy **priesthood**, and represents the opposite. Hence . . . there were so many laws concerning the holiness in which the **priests** especially should be when ministering.

3703¹⁵. 'The daughter of a **priest**'=the affection of good.

3704⁵. As **priests** represented the Lord as to Divine good, they were called 'fathers.' Ill. and Ex.

3875⁴. For 'the **priesthood**,' in the internal sense of the Word, is nothing else than the Holy of love.

4013. Why the **priests** carried a rod.

4262². The signification of the presents made to the **priests**.

4281³. Both good and evil high **priests** could represent the things of the Lord's Divine **priesthood** . . .

4311³. The case is similar with **priests** and presbyters who preach holy things, and yet live and believe evilly. With these there are no good Spirits, but evil, even when they are in worship . . . for it is the love of self and the world . . . which enkindle them, and present an affection of what is holy, insomuch that sometimes nothing simulated is appereived, nor is it believed in by themselves ; when yet they are in the midst of evil Spirits, who are then in a like state, and who aspire and inspire. . . These [**priests**] have no communication with Heaven in themselves ; but those who hear and take in the words from their mouths . . . for it does not matter from whom the voice of good and truth flows forth, provided their lives are not manifestly wicked ; for this causes scandal.

4368³. Such are made sad, and angry, because they want to claim the power (of the keys) for the **priesthood**.

4677³. As the high **priests** represented the Lord as to the Divine Celestial, or Divine good, Aaron was clothed in garments which represented Divine truth . . .

4844¹⁶. As a widow represented the truth of the Church without its good . . . the **priests** were forbidden to marry a widow who was not the widow of a **priest**. Ill. The virgins whom they were to marry represented the affection of truth ; and the widow of a **priest**, the affection of truth from good ; for, in the representative sense, 'a **priest**' is the good of the Church.

5332. 'The daughter of the **priest** of On' (Gen.xli.45) =the truth of good ; for . . . 'a **priest**'=good.

5619^e. The **priests** represented the Lord as to Divine good. Refs. 9477².

6148. 'The ground of the **priests** he bought not' (Gen.xlvii.22). Ex. . . 'The **priests**'=good.

—³. As to '**priests**' signifying goods : there are two things which proceed from the Lord : good, and truth. The Divine good was represented by the **priests** . . . Hence it is that '**priests**'=goods. . . The **priesthood** and royalty . . . were conjoined in one person, because the good and truth which proceed from the Lord are united . . .

—⁵. On account of the wars and idolatry of that people, they were divided, and . . . those who engaged in holy things were called **priests** . . .

—⁷. That the **priests** represented the Lord as to Divine good ; and that thence by them is signified good. Ill.

—⁹. 'Jesus Christ hath made us kings and **priests** . . .' (Rev.i.6 ; v.10) : they are said to be made . . . '**priests**' from the good which is of charity.

6775. 'The **priest** of Midian had seven daughters' (Ex.ii.16)=the holy things of that Church. . . 'A **priest**'=the good of love. 6782. 6827.

6914³. Like evil **priests** . . . who within are devils, who can preach the doctrinals of their Church with such ardour . . . as to move the hearts of their hearers to piety ; and yet are in the love of self and of the world ; for the thought of honour and of gain reigns with them universally, and from this fire they are excited so to preach. There are evil Spirits with them, who are in the like love and thought, who lead them, and to whom are adjoined simple good Spirits.

8121^e. A **priest** who teaches truth, and leads to good, for the sake of truth and good, exercises charity. But he who does these things for the sake of himself and the world, does not exercise charity, because he does not love the neighbour, but himself.

8625. There are two things which are predicated of the Lord, namely, the **priesthood**, and the royalty. His **priesthood** corresponds to the Celestial Kingdom . . . for the Lord is called 'a **priest**' from Divine good.

8643. See JETHRO, here.

8770. 'Ye shall be to Me a kingdom of **priests**' (Ex. xix.6)=that then will be the good of truth . . . that is the good into which the man of the Spiritual Church is introduced through truth. . . '**Priests**'=good ; for the **Sacerdotal** of the Lord, which is represented by the **priests**, = Divine good.

—². There was (with them), first, a kingdom of judges ; then a kingdom of **priests** . . . and by the kingdom of **priests**, who were also judges, was represented the Divine good from which is Divine truth. (Continued under KING.)

—³. The Celestial Kingdom is what is called the **priesthood**.

8832. 'The **priests** also who approach to Jehovah shall sanctify themselves' (Ex.xix.22)=those who are in spiritual good . . . because, by the sons of Israel,

whose **priests** they were, were represented those who are of the Spiritual Church . . .

[A]. 9025³. Among **priests** . . . are those who teach . . . the truths of the Church from the literal sense of the Word, and those who teach . . . from doctrine from the Word . . . The latter differ very much from the former in perception. Ex.

9295². 'The **priest**' who 'waved the sheaf'—that is, who vivified the goods of truth—represented the Lord . . .

9670⁵. The **priesthood**, in which Aaron officiated, represented the Lord as to Divine good. 9804.

9806². Those who officiated in the ministry of worship were called '**priests**;' and as all worship is effected from good . . . by '**priests**' is signified good itself.

9809. 'To officiate to Me in the **priesthood**' (Ex. xxviii. 1)=a representative of the Lord; (for) '**the priest-hood**,' in the supreme sense, =every office which the Lord performs as the Saviour; (that is) from the Divine love . . . Hence by '**the priesthood**,' in the supreme sense, is signified the Divine good of the Lord's Divine love. —², III.

—⁶. As the **priesthood** was a representative of the Lord as to all the work of Salvation from the Divine love, therefore all Divine worship belonged to the office of the **priest**; (as the sacrifices, etc.). It also consisted in explaining the Divine law, and in teaching, when the **priests** were at the same time prophets.

—⁷. As the Lord in respect to the whole work of Salvation was represented by the high **priest**, and the work of salvation itself by his office, which is called the **priesthood**, (no inheritance was given them).

—⁹. (In these series) '**priests**'=goods in the complex. III.

—¹⁰. As the high **priest** represented the Lord as to Divine good . . .

9937. The **priesthood** in which Aaron officiated represented all the office which the Lord discharges as the Saviour. —². —⁴.

9946. The Divine good in the Heavens was represented by the **priesthood** of Aaron; and the Divine truth from the Divine good there, by the **priesthood** of his sons.

9957. 'They shall officiate to Me in the **priesthood**' (Ex. xxviii. 41)=a representative of the Lord as to all the work of Salvation from the Divine Human. Ex.

9985. The glorification of the Lord as to the Human is signified by the inauguration of Aaron and his sons into the **priesthood**. Tr.

9989. 'To officiate to Me in the **priesthood**' (Ex. xxix. 1)=all the work of Salvation by Him. '**The priest-hood**'=a representative of the Lord as to the work of Salvation.

10017. 'They shall have the **priesthood**' (ver. 9)=the Lord as to all the work of Salvation in successive order. (For) the **priesthood** represented by Aaron, is the work of the Salvation of those in the Celestial Kingdom, which Kingdom is properly meant by '**the kingdom of priests**;' the **priesthood** represented by his sons, is the work of the Salvation of those in the Spiritual Kingdom proximately proceeding from the Celestial Kingdom . . .

and the **priesthood** represented by the Levites, is the Lord's work of Salvation proceeding again from the former.

—². The work of the Salvation of those in celestial good, is represented by the **priesthood** of Aaron; the work of the Salvation of those in spiritual good, is represented by the **priesthood** of the sons of Aaron; and the work of the Salvation of those who are thence in natural good, is represented by the **priesthood** of the Levites . . .

10019. There were two things through which inauguration into the **priesthood** was effected: anointing, and the filling of the hand. By the anointing was effected inauguration to represent the Lord as to Divine good . . . and by the filling of the hand . . . as to Divine truth from Divine good. Ex.

—³. For by the **priesthood** was signified all the Lord's work of salvation.

10040². It is of the Divine Providence that the Catholic **priest** drinks up the wine. Ex.

10152. '(I will sanctify) Aaron and his sons to officiate in the **priesthood** to Me' (Ex. xxix. 44)=a representative of the Lord in both (the lower and the higher Heavens) as to the work of Salvation. Ex.

10279. The **priesthood** of Aaron and his sons=the Lord's work of Salvation in successive order. 10348.

10793. Governors over those things with men which are of Heaven, or over ecclesiastical things, are called **priests**; and their office, the **priesthood**.

10794. As concerns **priests**, they must teach men the way to Heaven, and also lead them. They must teach them according to the doctrine of their own Church, and must lead them to live according to it. The **priests** who teach truths, and, through them, lead to the good of life, and thus to the Lord, are good shepherds of the sheep; but those who teach, and do not lead to the good of life, and thus to the Lord, are evil shepherds. The latter are called by the Lord '**thieves and robbers**' (John x. 7-16).

10795. **Priests** must not claim for themselves any Power over the souls of men; because they do not know in what state are the interiors of a man; still less must they claim Power to open and close Heaven, because this Power belongs to the Lord alone.

10796. **Priests** must have dignity and honour on account of the holy things which they discharge; but those of them who are wise give the honour to the Lord, from whom are the holy things, and not to themselves. But those of them who are not wise, attribute the honour to themselves. These take it away from the Lord. Those who attribute honour to themselves on account of the holy things which they discharge, prefer honour and gain to the salvation of souls, which they ought to consult for; but those who give the honour to the Lord and not to themselves, prefer the salvation of souls to honour and gain.

10798. **Priests** must teach the people, and must lead through truths to the good of life; but still they must force no one, because no one can be forced to believe contrary to that which he has thought from the heart to be true. He who believes differently from the **priest**,

and does not make disturbances, must be left in peace. But he who makes disturbances must be separated; for this also is of the order for the sake of which is the **priesthood**.

10799. As **priests** are governors to administer the things which are of Divine law and worship. . .

H. 24. The Celestial Kingdom is called also the Lord's Sacerdotal.

74². Such a belief (about Angels and Spirits) reigns with the learned, and also . . . with **priests**.

226. All the preachers (in the Heavens) are constituted by the Lord . . . They are called preachers, and not **priests**. The reason they are not called **priests**, is that the **priesthood** of Heaven is the Celestial Kingdom; for the **priesthood**=the good of love to the Lord, in which are those who are in that Kingdom.

J. 63. **Priests** from the Reformed were sent to instruct (the good Papists).

C. J. 40^o. The English there have given them **priests** of great learning and ability . . . J.(Post.)8.

L. 16⁶. That the Lord was condemned by the chiefs of the **priests**, and by the elders=that He was condemned by all that Church. T.130².

S. 44. By Aaron's **priesthood** was represented the Lord as to Divine good, and as to the work of Salvation. T.218.

Life 39. That good loves truth, may be illustrated by comparison with a **priest**. A **priest**, if he is in the good of the **priesthood**, which is to provide for the salvation of souls, to teach the way to Heaven, and to lead those whom he teaches, in proportion as he is in this good, he from love and its desire procures for himself the truths which teach, and through which he leads. But a **priest** who is not in the good of the **priesthood**, but in the delight of his function from the love of self and of the world . . . also from love and its desire procures for himself those things in abundance according to the delight . . .

72. A man a **priest**, who is in the good of love towards the neighbour, whenever he teaches and leads, does a good work, because from the love of saving souls.

P. 109. Such are the **priests** who at heart make nothing of the neighbour, and do not fear God; and yet preach about the love of the neighbour, and the love of God.

197. Such are **priests**, especially, who love themselves above God, and the world above Heaven; or, what is the same, who worship God for the sake of the honours and gains, and yet have preached that charity and faith, all good and truth, also all wisdom, nay, prudence, are from God, and nothing from man.

—². Two **priests** disputing with an ambassador about human prudence . . . The **priests**, being then in theological zeal, said that nothing of (it) is from man . . . The Angels said to the ambassador, Put on the garments of a **priest**, and believe yourself to be a **priest**, and then speak . . . They afterwards said to the **priests**, Put off your garments . . . (The result.) M.354.

235^e. They may be angry with the defenders of the Divine Providence, provided they are not **priests** . . .

291. Therefore a **priest** who believes himself to preach from holy zeal, prays that the Holy Spirit may teach him . . . and, when his preachings are praised, he piously replies that he has spoken not from himself, but from God.

R. 8⁶. 'Prophets,' and 'priests,' in these places . . . mean the universal Church . . . 'Priests' mean it as to the good of life.

20. 'Hath made us kings and priests'=who gives that those who have been . . . regenerated, are in wisdom from Divine truths, and in love from Divine goods. . . 'Priests' is said from Divine love; and therefore those who are in . . . love from the Lord, are called 'ministers,' and 'priests.' Ill. 283. 284.

—². The Celestial Kingdom is what is called the Lord's '**priesthood**;' and, as all who are there, are in love from goods, they are meant by 'the **priests**' which the Lord will make those to be, who are in love from Him.

153⁸. If they have been **priests**, they want to build. Des.

426². Which the arcanist **priest** himself may know from this . . .

606. That no one is permitted . . . to be inaugurated into the **priesthood** . . . unless he acknowledges this doctrine . . . Sig.

854. 'Shall be **priests** to God and Christ' (Rev.xx.6) =because they are kept by the Lord in the good of love, and thence in the truths of wisdom. By '**priests**,' in the Word, are meant those who are in the good of love. Ex.

—³. (Refs. to passages on the subject of the **priesthood**.)

—^e. The **priesthood** is not in the person, but is adjoined to the person.

M. 9. A number of **priests** were seen . . .

—³. When they endeavoured to pluck themselves away from the **priests**, the **priests** caught hold of them . . .

—⁴. They said to the **priests**, We have seen from Heaven how you feed these sheep . . .

—⁵. You **priests** can be in the glorification of worship, because this is your office . . .

21⁴. It is fitting for a **priest** to be present and minister at a wedding on earth; but not in the Heavens, on account of the representation of the Lord Himself and the Church . . . But even (there) a **priest** administers at betrothals; and hears, receives, confirms, and consecrates the consent. Consent is the essential of marriage . . .

23. The worship of God is proclaimed in that Heaven by the **priests**. Des.

—^e. When the order is disturbed, the **priest** is not inspired.

24. After they had congregated, the **priest** ascended the pulpit, and preached a sermon full of the spirit of wisdom. Des. He added a votive prayer, and descended. As the hearers were going out, the Angel asked the **priest** to speak a few words of peace with his ten companions . . .

[M.] 182⁴. (A priest narrates how his order received the statements of Swedenborg regarding the other life.)

266. The high priest of the heavenly Society was clothed in a woollen gown—*toga*—refulgent with flaming crimson, and in a tunic of resplendent linen beneath it. He said that he was the minister of the Church there, because in being of service to them he ministered holy things for the uses of their souls; and that both (he and the Prince) were in perpetual joys from the eternal happiness which is in them from the Lord; and that all things in that Society are splendid and magnificent . . . for the reason that their love of dominating is not from the love of self, but from the love of uses . . . Fully Ex.

308. That marriage is to be consecrated by a priest. Ex.

— . As the ecclesiastical order on earth ministers those things which are of the priesthood with the Lord, that is, which are of His love, thus also the things which are of blessing, it is necessary for marriages to be consecrated by His ministers . . .

363^e. A priest preaching from zeal. Des.

380¹². Whence the priests pray in the temples that heavenly fire may inflame the hearts . . .

396^e. Hence it is that at this day inaugurations into the priesthood are effected through impositions of the hands.

500. Three priests who went about there preaching against adulterers.

521^e. Suddenly, an Angel stood there; he was a priest; and he opened a Hell . . .

T. 79⁴. He looked to see whether any priest was present . . .

—⁵. The priest said . . . —⁷.

—⁸. They turned themselves away from the priest.

106. (The state) of every student who is being initiated into the ministry before he becomes a priest; and of a priest before he becomes a pastor; and of a pastor before he becomes a primate.

114. That in the Lord there are two offices, the sacerdotal, and the royal, is known in the Church . . . From the sacerdotal office, the Lord is called 'Jesus' . . . and also 'Jehovah,' and 'Lord' . . . These two offices are distinguished from each other as are love and wisdom . . . and therefore whatever the Lord has done and operated from Divine love or Divine good, He has done and operated from His sacerdotal office . . . In the Word, also, 'priest,' and 'priesthood,' = Divine good . . . This was represented by the priests in the Israelitish Church. Redemption pertains to both offices.

134². Then a priest came, and said . . . The Angel was transfixed with astonishment.

—⁵. The priest understood the things said by the Angel . . . and then he groaned, and said, What is to be done? All at this day so preach . . . The Angel said, I have observed that the priests prepare eye-salve from the Word not interiorly understood, which they put on the eyes blinded by their faith . . . therefore go to him who stands there—and he pointed at me—and he will teach you from the Lord . . .

138. All of the Holy Order . . . are first instructed

there concerning the Divine Trinity, and especially concerning the Holy Spirit . . .

185³. (A priest in the arctic regions there: his sermon, and forms of worship: a conversation with him after the sermon.)

318. Priests who minister solely for . . . gain or honour; and who teach such things as they see or might see from the Word not to be true, are spiritual thieves; because they deprive the people of the means of salvation, which are the truths of faith. These are also called 'thieves.' Ill. 320^e.

380⁴. If they are priests, they are like pirates at sea . . .

415. It is not meant that the priesthood is to be loved . . . and the Church from it; but that the good and truth of the Church is to be loved, and the priesthood for its sake: this latter is of service only, and is to be honoured in proportion as it is of service.

422². A priest who teaches truths from the Word, and through them leads to the good of life, and thus to Heaven, as he consults for the souls of the men of his Church, eminently exercises charity.

441². Like these are priests who perform the duties of their ministry solely for the sake of the emoluments.

504³. Does not the priesthood at this day teach from the Word that . . .

508². The pulpit in that temple signified the priesthood and preachings.

666². A priest who has a spiritual willingness to teach truths for the sake of the end that his flock may be saved, has conscience; but he who [acts] for the sake of any other reason as the end has not conscience.

D. 2696^e. What a priest signifies in a lower sense.

3421^e. Hence, perhaps, it happens, that priests as it were at once change their mind when they become priests, and become more unmerciful than all others.

3462. As he was a priest, and priests are wont to shield each other, however flagitious . . . he was delivered into the company of priests, who wanted to shield him, because he was a priest; from their false opinion that unless priests are shielded, the priesthood will suffer . . . From this may be evident what is the quality of priests in general, thus of their bishops . . . that from this assumed false principle they are willing to defend the most wicked, and so allow the Lord's Church to suffer, rather than admit that the most wicked man be removed from the priesthood, when yet it is to have the care of souls, and not of a criminal, who may thus seduce and pervert whole congregations, and precipitate them to Hell. But such things are cared not for by most priests and their bishops, indulging in their worldly and corporeal things, and thinking not a whit about the Church and the salvation of souls. While I write these things, they have acknowledged that they are such, and, being somewhat ashamed, recede.

3519. (The Dutch) call their priests worldly priests. Ex.

3597. Priests and leaders especially inspire others with this unseasonable compassion—that they must live

if the whole world should perish. . . Such are represented by a priest clothed in a black garment . . .

4227. They are tenacious of revenge, as for the most part are the priests who are in such faith.

4543^o. I was told to reflect on the quality of such as are priests . . .

4757^o. Two (of these naturalists) were priests.

4841. In a dream I seemed to be in the company of many priests . . .

4904. There were some who have rejected the priestly office, saying that the priesthood is universal, thus with all. Some of these have read the Word quite diligently, but, as they have lived evilly, they have seized upon abominable dogmas thence. Of these there are many. These, too, have been cast down from Heaven, but at the back, because they have preached clandestinely . . .

4924. Certain priests from those who dwell upon a certain rock . . . Des.

4929. See *PREACH—praedicare*, here.

5027. Their priests explore the doctrinal things.

5074. Among the worst in the other life are priests who have been elevated to dignities, and thus have come, more than others, into the love of self. Des. and enum.

5532. Visitation on the Protestant priests at the Last Judgment . . .

5533. When they become priests, they do indeed read the Word, and know it; but still care no more for it than that they may preach from it. Des.

5723. I saw a great number of priests carried off from Heaven . . .

6027¹⁰. See *MARRIAGE*, here.

6094. Why inaugurations into the priesthood are effected through the touch of the hand upon the head.

6101⁴. How other (English) priests were subordinated to destroy (the Writings).

—⁵. All those priests were brought forward and were judged according to their own doctrine and life according thereto.

6104. Many priests were convoked, and divided, and the simple ones removed; and the learned interrogated as to the quality of their faith . . .

E. 31. 'Hath made us kings and priests'=that from Him we are in His Spiritual and Celestial Kingdom.

—⁸. 'Priests'=those in the good of love; (thus) those in the Celestial Kingdom. —⁸.

—^e. That the priests who do not acknowledge the Lord=the contrary. Ref.

155⁴. 'Ye shall be called the priests of Jehovah, the ministers of our God' (Is.lxi.6). The priests are called 'ministers' because they represented the Lord as to the good of love. Hence those in the good of love are called 'priests.' Refs.

—⁵. The Lord's Celestial Kingdom is called His 'priesthood.'

205. By 'the priests' in the Word was represented the Lord as to Divine good.

219². 'Priests' (Jer.i.18)=adulterated goods.

229⁴. By Levi was represented the good of charity, and therefore this tribe was made the **priesthood**; and the **priesthood** is the first of the Church.

235⁷. 'Priest and prophet' (Is.xxviii.7)=those who teach goods and truths; and, in the abstract sense, the goods and truths of the Church.

237³. 'The priest' (Ezek.vii.26)=one who teaches.

—⁴. 'His priests and princes together' (Jer.xlix.3)=the goods and truths of life and doctrine.

329²⁵. 'Priests' (Lam.iv.13)=those who lead through truths to good; here, in the opposite.

332. 'Hath made us to our God kings and priests'=that they, from the Lord, are in the truths and goods of the Church and of Heaven.

375¹³. That they anointed those who officiated in the **priesthood**, and also their garments. Ill.

—⁴. That the **priesthood** in general represented the Lord as to the work of His Salvation. Ref.

376³¹. 'The priest and the prophet err through strong drink . . .' (Is.xxviii.7)=that those who ought to be in the doctrine of good and truth are such; and, abstractedly from persons, that their doctrine itself is such . . . 'Priest and prophet'=the doctrine of good and truth.

—³⁴. 'Priests' (Jer.xiii.13)=those in Divine goods; 'prophets,' those in doctrine.

412²³. 'Priests' represented the Lord as to Divine good; and thence signified the good of the Church.

444². As this affection (charity) is the very essential of the Church, the tribe of Levi was made the **priesthood**.

—³. The reason the **priesthood** was given to that tribe, was that it represented love and charity . . . The like is signified in the Word by their '**priesthood**' and '**ministry**.' —⁷, Ill. —¹².

—¹⁴. 'The priest' (in the parable of the man who fell among thieves)=those who have no love to the Lord; and 'the Levite,' those who have no charity towards the neighbour.

475³. When Aaron and his sons were being inaugurated into the **priesthood** . . .

—⁴. The priests represented the Divine Holiness, which is pure without a blemish. Rep.

527⁵. See *MINISTER*, here.

624¹⁷. 'Priest' and 'prophet' are often mentioned together; and by 'priest' is meant one who leads to live according to Divine truth; and by 'prophet,' one who teaches it. Ill. —¹⁸.

—¹⁸. In the abstract sense, by 'priests,' and 'the **priesthood**' is meant the good of love, consequently also the good of life; and by 'prophets,' the truth of doctrine, consequently the truth which leads to the good of life. In a word, prophets teach; and priests lead.

637¹⁰. 'Priests'=the goods of the Church; and 'princes,' the truths thence.

659²³. 'Princes'=principal truths; 'priests,' the goods of doctrine; 'prophets,' the truths of doctrine. . .

684²⁸. 'Thy priests clothed with justice' (Ps.cxxxii.9)=worship from love with those in celestial good; for 'priests'=those in the Celestial Kingdom. 700¹⁰.

[E.] 700³⁰. Uzzah had not been anointed, as were the priests and Levites. Ex.

734¹⁴. (Thus) the priesthood is a warfare; but a warfare against falsities and evils.

750¹². 'Priests' = those who teach good; 'elders,' those who teach truth.

831^e. The higher Heavens, where are the celestial Angels, constitute the Lord's priesthood; for His priesthood is Divine good.

863². 'Her priests groan; her virgins are sad' (Lam. i.4)=that the affections of good and the affections of truth are destroyed.

—⁶. 'Her priests have fallen by the sword' (Ps. lxxviii.64)=that the goods of the Church, which are the goods of works, of charity, and of life, have been destroyed through falsities.

1007. From all conjunction of evil and falsity in the Spiritual World there flows forth a sphere of adultery . . . This flows forth especially from priests who have taught falsely and lived evilly; for these have adulterated and falsified the Word. From these . . . adultery is excited; but the adultery which is called sacerdotal adultery . . . De Conj. 18. 82, Gen. art.

1034³. The Lord is called a 'priest,' from Divine good.

1187². With a priest whose principal end is the love of money or possessions, the means are the ministry, the Word, doctrine, erudition, preaching from these, and through them the instruction of the men of the Church, and their reformation and salvation. These means are esteemed by him from the end and for the sake of the end; but still are not loved; although with some it appears as if they were loved . . .

—³. It is the like with a priest whose principal end is the love of eminence above others . . .

— . But, if the instruction, reformation, and salvation of souls is the principal end, and opulence and eminence are the means, then the man priest is quite different, for he is spiritual, whereas the former one is natural. With a spiritual priest, opulence and eminence are blessings; but with a natural one they are curses. (From experience, and Ill.)

J. (Post.) 10. English priests there. 272. 277.

20. Dutch priests there.

222. His sacerdotal garment was taken away . . .

De Just. 60. The priests who were followers of Calvin . . .

64. (Colloquy) with priests from the Reformed about justification. Gen. art.

D. Love xiii². The Church, Country, society, and the citizen, thus the neighbour, are loved by a priest, if he teaches and leads them from a zeal for the salvation (or health) of their souls.

xvii³. There are in the world . . . priests, leaders of the ministry, who preach with ardour as if from zeal . . . and who thereby perform eminent uses for the Church . . . many of whom do this from mere natural affection, which is for the sake of themselves, that they may be honoured and promoted to dignities, or for the

sake of the world, that they may acquire gain and become rich. These ends with some so kindle the affection to perform uses, that sometimes they perform more eminent uses than those who are in the spiritual affection of use . . .

C. 160. Charity with a priest.—If he looks to the Lord, and shuns evils as sins, and does sincerely, justly, and faithfully, the work of the ministry enjoined upon him, he does the good of use continually, and becomes a charity in form. And he does the good of use, or the work of the ministry, sincerely, justly, and faithfully, when the salvation (or health) of souls affects him. And, in proportion as this affects him, truths affect him, because through them he leads souls to Heaven; and he then leads souls through truths to Heaven, when he leads them to the Lord. His love then is sedulously to teach those truths from the Word; because, when he teaches them from the Word, he teaches them from the Lord. Ill.

174. The externals of the body which are of worship, are . . . with priests, also to preach, and to teach privately.

Inv. 17. All things which the priests preach from the Word about faith . . .

Primary. *Primarius.*

See under PRINCE.

A. 1482. 'The princes of Pharaoh' = primary precepts. Ex.

2089. Primary precepts which are of charity. Sig.

— . The primary things of truth, which are precepts. Sig.

2129³. By (these things) are signified the primary things of faith.

2177. The primary thing of representative worship . . .

2189². The primary of the Rational is truth . . .

2219³. The love of self is the primary thing which destroys order . . .

4476. The primary thing from the truths of the Church with the Ancients. Sig.

4801. Those who are primary in Heaven . . .

5082^e. For what is primary is also general, because it reigns in the rest; for particulars relate to primaries as to generals . . .

5949. That they have what is primary in the natural mind. Sig. and Ex.

7779. The son of a king = what is primary. Ex.

8578. 'The elders of Israel' = the primary things of wisdom and intelligence which accord with good and with truth; thus primary truths. 8585. 8681. 8773.

8773. They who are in good which is not as yet formed through truths, are first formed by the Lord through primary truths; that is, through general truths . . . primary truths are, that God is one, etc.

10632. The primary things through which is the conjunction of the Lord with the human race through the Word. Sig. and Ex.

—². The primary precepts. Tr.

10637. If they do these primary things which are of eternal Truth. Sig. and Ex. 10638².

10682. Information concerning the **primary** truths which are to be remembered and done. Sig. 10699. 10728.

E. 279⁶. 'The **primary** robe' (Luke xv.22)=general and **primary** truths.

Primate. *Primas.*

P. 208. If they have been **primates** of the Church (they want to dominate over all things).

250. When he sees the impious . . . made **magnates** and **primates** . . .

264. Why is this not revealed through some **primate** of the Church? But whether it is a **primate**, or the servant of a **primate**, is in the good pleasure of the Lord.

R. 799. 'The **magnates**' mean the superiors in their ecclesiastical hierarchy, who are called cardinals, bishops, and **primates**.

T. 16. The **primate** (that is, bishop) looking at me, said . . .

—². After these things had been said by the **primate** . . .

80⁴. Trifles introduced by some **primate** . . .

106. See **PRIEST**, here.

280. One whom the rest venerated as their **primate**, because he excelled them in wisdom. (Compare M.326.)

418. Who loves a **primate**, any minister of the Church, or canon, except for his erudition, integrity of life, and zeal for the health of souls?

503. There was no stated president who should act as **primate** among them . . .

595³. It matters not to him whether he is . . . a **primate** clad in a crimson robe and a mitre of two grades, or . . .

701^e. The mere attribution of holiness to the Word and sacraments, when made by the **primates** of the clergy . . .

D. 402. One nation were gathered about their **primate** . . .

476. That three **primates** have been thrust down from Heaven. Ex.

E. 315³. The (Papists) have transferred all the Divine Power . . . into their **primates**.

Can. Redemp. i. 9. These (four essentials of the Church) inflow into the **primates** of the Church, and, from these, into the people; as from the head into the body.

Coro. 51³. Like one who regards a **primate** of the Church solely from his mitre and the jewels in it . . .

Prime. See under **FIRST**.

Primeval. *Primaevus.*

A. 9224². Infested the Church from **primeval** times.

M. 59². Remember nothing of the **primeval** state of their marriage.

355⁵. Those who suffer themselves to be reduced into the **primeval** state of creation.

T. 490. From the **primeval** state of man in Paradise.

Primitive. *Primitivus.*

A. 1071². 'The **primitive** in the fig-tree' (Hos.ix.10). . . 'My soul desireth the **primitive** [fruit]' (Micah vii.1). . . 'The **primitive**' = faith, or what is right. 5117⁶.

1641. By ideas, the **primitives** of words.

3633. The **primitive** of man, which is from the soul of the parent . . .

W. 432. The **primitive** of man in the womb after conception. Des.

R. 29². (The spiritual language differs from natural ones) from its **primitive**. Ex.

M. 58². The **primitive** love of marriage emulates love truly conjugal . . .

T. 33². The receptacles of the **primitives** of which the (spiritual) Sun consists.

79⁷. For the Substantial is the **primitive** of the Material.

E. 403¹⁴. 'The **primitive** in the fig-tree' = natural good from spiritual good in infancy.

427⁵. This first-born and **primitive** is what Cain represents.

879². The (two) **primitives** of the Church are . . .

D. Wis. ii³. From these **primitive** forms the fibres go forth . . .

iii⁴. This **primitive** brain . . .

— Such is the **primitive** of man . . .

Primitive Church. *Ecclesia Primitiva.*

See **CHURCH OF THE GENTILES**.

A. 367². All were called brothers in the Church of the gentiles or **Primitive Church**.

393^e. Such was the **Primitive Church**, that is, the first Church after the Lord's Advent; (that is, it possessed conscience, and not perception).

407. In course of time Churches recede from true faith . . . so has it been also with the **Primitive Church**, or that which was after the Lord's Advent, which at this day is so vastated that there is not any faith; although there always remains some nucleus of the Church . . .

422. See **RACHEL**, here.

477². The **Primitive Church** or Church of the gentiles is signified by 'the house of Israel,' and 'the people of Israel.'

489². 'The sons of the desolate one' = the truths of the **Primitive Church** or Church of the gentiles.

931². A new Church is always resuscitated by the Lord; as . . . at the time of the Lord's Advent, the **Primitive Church** of the gentiles.

1834². When a Church is exsuscitated by the Lord, in the beginning it is innocent, and the one loves the other as a brother, as is known from the **Primitive Church** after the Lord's Advent . . .

1850⁴. After this, a new Heaven and a new earth were created, namely, a new Church, which is to be

called the **Primitive Church**, which was begun by the Lord, and was afterwards successively strengthened, and which at first was in charity and faith. The destruction of this Church is foretold by the Lord in the Evangelists, and by John in the Apocalypse, which destruction is what is called 'the Last Judgment;' (when) a New Church will be raised up in some country, this one remaining in its external worship, as the Jews do in theirs . . .

[A.] 2341³. In the **Primitive Church** the Holy Supper was called a feast.

2417³. Such was the **Primitive Church** or that of the gentiles after the Lord's Advent: this, in its beginning, had no other doctrinal than that of love and charity; for this was taught by the Lord Himself; but, successively, after His time, as love and charity began to grow cold, the doctrinal of faith commenced, and, with it, dissensions and heresies, which increased in proportion as they leaned on this doctrinal.

3803². The **Primitive Christian Church** called all brothers who were in good; but afterwards only those who were within their own congregation . . .

4706. ('The flock') of the Ancient and of the **Primitive Church**. Sig. and Ex.

— . By the **Primitive Church** is meant the Christian Church in its beginning. —^e.

4738². The Ancient Church, and also the **Primitive Christian Church** acknowledged (this truth concerning the Lord's Divine Human).

4772. A comparison with the goods and truths of the Ancient and of the **Primitive Church**. Sig. and Ex.

— . For the Ancient Church and the **Primitive Church**, which is the Christian Church at its beginning, are altogether the same as to internal things, and differ only as to external ones.

—^e. Hence Jacob the father represents not only the Ancient Church, but also the **Primitive Christian Church**.

T. 433. Dinners and suppers in the **Primitive Church** with Christians. Ex.

636. This imputative faith was not known in the **Apostolic Church** . . . Ex.

—². The Church which was before that time was called the **Apostolic Church** . . .

638. That **Apostolic Church**, as it worshipped the Lord God Jesus Christ, and God the Father at the same time in Him, may be likened to the Garden of God . . . That **Primitive Church** may also be compared to the twilight and morning . . .

Ad. 3/6147. Tabernacles=holy houses, such as were in the **Primitive Church**.

D. 3488. Concerning the best Spirits of another Earth (Mars), who are like those of the **Primitive** or **Moravian Church**. 3490a.

3492. It has come into my thought that these were not of the **Primitive Church**, but of the **Moravian Church** . . . with whom has been preserved an image of the **Primitive Church**.

E. 932^e. Some believe that if good works are to be

done . . . they will have to give to the poor all things they possess, as was done in the **Primitive Church**.

Can. Redeemer v. 7. The **Primitive Church**, which is called the **Apostolic Church**, knew nothing about any Son of God from eternity.

Primogeniture. See under **FIRST-BORN**.

Prince. *Princeps*.

Principality. *Principatus*.

A. 1482. 'The princes of Pharaoh' (Gen.xii.15)=primary precepts. 'Princes,' in the Word, = those things which are primary. Ill.

2015⁴. 'Princes'=things which are of truth.

2089. 'He shall beget twelve princes' (Gen.xvii.20)=the primary precepts of charity.

— . 'Kings,' and 'princes,' in the Word, = the things which are primary of the Thing of which they are predicated.

— . 'Princes'=the primary things of truth, which are precepts; hence the (spiritual) Angels are called 'principalities,' because they are in truths. 'Princes' are predicated from the truths which are of charity. Ex.

2235⁶. 'The prince of this world has been judged' (John xvi. 11)=that evils have been cast down into their Hells, so that they cannot do any more harm.

2761⁵. 'Princes'=the primary precepts of truth. Refs.

2830⁹. 'The princes of Kedar' (Ezek.xxvii.21)=their intelligence. (=spiritual truths. 3268⁴).

2851⁹. 'Her king and princes among the gentiles' (Lam.ii.9)=that truths are immersed in evils.

2921. 'My lord, thou art a prince of God in our midst' (Gen.xxiii.6)=the Lord as to good and truth Divine with them. . . 'A prince of God'=the Lord as to the power of truth, or, as to truth; (for) 'princes'=primary truths . . .

2928⁴. 'The prince' (Ezek.xlv.16,22) = the truth Divine which is from the Lord.

3272. 'Twelve princes of their peoples' (Gen.xxv.16) =all the primary things of that Spiritual Church.

3424^e. 'The prince' (Num.xxi.18) = the primary truths *a quo*.

3448². 'The princes of the army' (Dan.viii.11)=the Lord as to Divine truth. See F.67².

3703¹⁴. 'A prince' (Is.iii.7)=what is primary of doctrine thence.

3858¹⁵. Hence the Angels are called 'principalities;' for. 'princes'=the primary things of charity and faith. Ill.

4287. 'To contend as a prince' (Gen.xxxii.28)=to conquer in combats; here, in the combats of temptations. See 4293.

4432. 'The prince of the land' (Gen.xxxiv.2)=what is primary among the Churches.

4476². In the Most Ancient Church, he was called 'honoured,' who in the Ancient Church was called 'a prince.'

4503⁴. By 'the prince of Tyre' are signified the primary things of the Knowledges of truth and good. (=those in principles of falsity. 4728⁶.)

4790. 'The prince of the guards' (Gen.xxxvii.36)=the things which are primary for interpretation. 'Prince'=what is primary. 4966, Ex. 5084.

5043. 'The prince (of the prison)' (Gen.xxxix.21)=primary truth. (=truth governing in a state of temptations. 5044.

5044³. The reason 'a prince'=primary truth, is that 'a king'=truth itself; hence **princes**, because they belong to a king,=the primary things of that truth. Ill.

—'. 'The principality upon His shoulder' (Is.ix.6)=that all Divine truth in the Heavens is from the Lord; for the Heavens are distinguished into **principalities** according to truths from good; and therefore the Angels are called '**principalities**.'

—⁵. '**Princes**'=primary falsities. Ill.

—'. The Angels reject from themselves the idea of a king and a **prince**; and, when they apperceive it with man, they transfer it to the Lord, and perceive that which proceeds from the Lord, and that which is of the Lord in Heaven; namely, the Divine truth from His Divine good.

5082. 'The prince of the butlers, and the prince of the bakers' (Gen.xl.2). . . 'The prince'=what is primary; here, in general; for that which is primary is also general. . .

5140. 'The prince of the bakers'=the Sensuous in general which is subject to the voluntary part. 5163.

5321⁹. '**Princes**' (Jer.xvii.25)=the primary things of truth. Refs.

6087. '**Princes over my cattle**' (Gen.xlvii.6)=the primary things of scientifics.

6148¹⁰. '**Princes**' (Jer.viii.1)=primary truths. Refs. 6413⁴. 6524.

6393². They place blessedness in external things; namely, (in being) **princes** and magnates in Heaven; when yet heavenly blessedness is not to want to dominate . . . but to want to serve others, and be the least. Ill.

6659. '**Princes of tributes**' (Ex.i.11)=falsities which compelled them to serve. '**Princes**,' here, in the opposite, =primary falsities.

6766. 'Who set thee for a man a **prince** and a judge over us?' (Ex.ii.14)=that he had not yet advanced so far into the truths of the Church. . . 'A man a **prince**'=one who is in primary truths, thus who is illustrated more than others in the doctrine of truth. This is what is meant by 'a **prince**,' in the representative Church.

7839^e. 'The **prince**' (Ezek.xlvi.12)=those in genuine truths and thence in good.

8314. By '**princes**' are signified also the generals under which are all the rest, that is, the primaries; and they are predicated of truth.

—². '**Princes**'=primary things, and are predicated of the truths of faith; but '**leaders**'=chief things, and are predicated of the good of love. In the opposite

sense, '**princes**' are predicated of the falsities of faith; and '**leaders**,' of the evils of love. Ill.

8491. 'The **princes of the assembly**' (Ex.xvi.22)=the primary truths. 8495⁴.

8641. Truths thence in successive order, are represented by the **princes** 'of thousands,' 'of hundreds,' 'of fifties,' and 'of tens' (Ex.xviii.).

8709^e. 'The **princes**'=truths which are of service.

8712. 'The **princes of thousands**'=the primary things which are in the first degree under the truth immediately from the Divine. '**Princes**'=primary things; here, truths from good, because these **princes** were under Moses. . .

8713. 'The **princes of hundreds**'=the primary things in the second degree.

8714. 'The **princes of fifties**'=the intermediate primary things. Ex.

8715. 'The **princes of tens**'=the primary things in the third place. Ex.

9139³. 'Their **princes**' (Is.iii.14)=the truths of the Church.

9146². 'A king'=the truth of faith of the Church in the complex; '**princes**,'=the primary truths. 9391¹³. 9393³. 9404.

9222. 'Thou shalt not curse a **prince** in thy people' (Ex.xxii.28)=that the doctrine of truth is not to be reviled. 'A **prince**'=the primary truths of the Church.

9348⁴. 'The **princes of Israel**'=primary truths.

9659³. '**Princes of men**' (Micah v.5)=primary truths of good.

9688⁴. '**Princes of the sea**' (Ezek.xxvi.16)=primary scientifics, which are called dogmas.

9807^e. 'Trust not in **princes**' (Ps.cxlvi.3). '**Princes**'=primary truths; thus, in the opposite sense, primary falsities.

9927⁶. 'The **prince**' (Ezek.xlvi.8)=the truth of faith from the good of love. . .

9937⁷. 'The **prince of this world**' is the devil; thus all Hell. 10655³.

10160. It was asked whether in (the Second Earth) they live under the commands—*imperiiis*—of **princes**, or kings. . .

10696. 'Aaron and the **princes in the assembly**' (Ex. xxxiv.31)=the chief of those who were in externals without an internal; for Aaron was their head, and the **princes** were the leaders.

P. 215³. See JUDGE, here.

R. 18. 'The **prince of the kings of the earth**' (Rev. i.5)=that from the Lord is all truth from good in the Church. E.29.

341². (The English clergy) spoke about principality and dominion. . .

548^e. In Daniel, Michael is called 'the **prince**;' and by '**prince**' in the Word is signified a principal truth.

M. 7. (They had believed that they) would be kings and **princes**; (and were told), The greater of you will be kings, and the lesser **princes**. Des.

[M.] 11. The prince of a heavenly Society. Des. 14, Des.
 15. The dress of the prince. Des.
 19^e. Garments sent by the prince.
 20³. The prince sent one to represent him at the wedding.
 263². We are all . . . princes of princes, etc.
 266. The prince of the Society (who wore garments of scarlet, etc.) said he was the servant of his Society, because he was of service to it by doing uses. (Continued under PRIEST.)
 T. 76. I was conducted to the prince, in whose palace I saw several hundreds assembled, and the prince in their midst.

D. 3546. An Angel who had died in infancy who had been a prince—*princeps filius*. 3548.
 E. 131^e. 'The prince of Tyre' = the intelligence which is from the Knowledges of truth.
 175⁴. 'Princesses' = *principes foeminae* (Is. xlix. 23) = their goods.
 —¹⁰. 'Prince' = truth which is inservient.
 236⁴. 'Prince' = primary truths. 654⁵⁵.
 237³. 'Prince' = truth primarily inservient.
 275⁵. 'The princes of the sea' = primary Knowledges. (= primary scientific truths. 359⁹.) (= the Knowledges of truth, and those in them. 687¹³.)
 279⁹. 'Princes' = primary truths or falsities, which are called the principles of religion.
 304¹⁹. 'Princes' = things from Own intelligence.
 316¹⁶. 'The prince of the army' = the Lord as to the Divine Human, because from Him proceed all the truths and goods which make the Church. 573⁴.
 329¹⁰. 'The princes of the earth' = the principal truths of the Church. (= the affections of truth. 617²⁴. 650⁴⁷.)
 365¹⁷. As from the Lord are Divine good and Divine truth, He is called 'The Prince of peace;' and it is said 'of the multiplying of His principality and peace there shall be no end.' 'Principality' is said from Divine truth . . . 'prince' is said of truths; and = a principal truth.
 411¹⁸. 'Princes' = primary falsities.
 412²³. 'Princes' = primary truths from which is intelligence.
 448¹⁶. 'Princes' = those in truths. 537³.
 540⁴. 'Princes' = principal falsities.
 637¹⁰. 'Princes' = truths from good.
 654⁹. 'A Saviour and a Prince' (Is. xix. 20) = the Lord, who is called 'a Saviour' from the good of love, and 'a Prince' from the truths of faith.
 —⁴⁰. That there is not any truth which is the head, and thence not any truth of life from the Lord, is signified by, 'there shall be no more a prince out of the land of Egypt' (Ezek. xxx. 13).
 —⁵⁰. 'The princes of Zoan are become fools, the princes of Noph are taken away' (Is. xix. 13) = that the truths of wisdom and intelligence from spiritual light in the natural man are turned into the falsities of insanity.

655⁶. 'Princes' = truths from good.
 659²³. 'Princes' = principal truths.
 684³⁶. The Lord is called 'Messiah' from the Divine Human; and 'Prince' from Divine truth.
 —³⁹. 'The prince who shall come' (Dan. ix. 26) = falsity reigning.
 721¹³. The primary truths of the Church in which they are to be instructed, are signified by, 'princes, the princes of his people' with whom they are to be 'set' (Ps. cxiii. 8).
 727⁸. 'The princes who digged the well' = those who are intelligent from the Lord.
 —¹¹. The 'twelve princes' of the tribes = the truths of the Church in the whole complex.
 811¹¹. 'Princes' = falsities.
 J. (Post.) 230². Haughtiness of mind exists in like manner with those of the common people as with those in principality.

Principal. *Principalis.*
Principally. *Principaliter.*
 See under INSTRUMENT.

A. 241². Thus the Sensuous began to be the principal, and not the instrumental.
 1645. Ends and uses are the principals and essentials of Things.
 2021^e. The principal, with the instrumental . . . are not (really) a one . . .
 2343³. The principal of faith . . . 8172.
 2354^e. Love and charity are the principal in Heaven.
 4104³. When man acknowledges these as the principal . . .
 4723. These two principals of doctrine . . .
 6325^e. The principal cause . . .
 7233. Principally from the Word.
 9193⁴. The principal of the worship of the Most Ancient Church . . .
 —. The principal of internal worship is . . .
 9224³. This is the principal of the Church.
 10067³. The principal of all worship is . . .
 10143². The principals of representative worship were . . .
 10738⁴. The body is the instrumental through which the will, which is the principal, acts; and, in acting, the instrumental and the principal are together a one.
 H. 347². Then man regards himself principally . . .
 371. The Divine which proceeds from the Lord inflows principally into conjugal love.
 R. 951. Are principally signified . . .
 M. 380⁶. These may be a one, like the principal and the instrumental. T. 35⁶.
 I. 11². In everything effected there are the principal and the instrumental; and these two, when anything is being done, appear as a one, although they are distinctly two. Examp.
 17⁴. The principal love . . .

E. 209². The two principals of the Church are . . .

1122². That is called the principal which acts, and that the instrumental which suffers itself to be acted upon.

Principiate. *Principiatus.*

W. 365. That man's life is . . . in its principiates (or derivatives) in the body. Ex.

366^e. Such as is life in its principles, such it is in its principiates. Ex.

369². All things of the body are principiates; that is, woven together by means of fibres from the principles which are the receptacles of love and wisdom; and, the principles being such, the principiates cannot be different; therefore, wherever the principles go, the principiates follow; they cannot be separated.

387. The will and understanding are in . . . their principiates in the body . . . T.403².

M. 328. You are in principles, and thus singulars; but we are in principiates and composites . . .

368². Their love from its principle follows the principiates down to their ultimates . . .

I. 8. Like one who examines principiates without their principle.

17⁴. As principiates from their principle . . .

T. 37^e. They make principiates principles.

156. In the body the mind is in principiates which are formed to feel and act.

177². Faith is the principle; and doctrinals are the principiates; and principiates derive their essence from their principle.

E. 775². The organs which are formed to receive the senses . . . are derivations from the brain, exactly as . . . are principiates from their principles; or as substantiates are from their substances . . .

Principle. See BEGINNING.

Print. See under IMPRESS, and TYPE.

Printer. *Typographus.*

T. 123. Copies in abundance are reserved with the printer in London.

D. 5987. It was Levi (Lewis) the printer.

D. Min. 4813. (He suggested) that I might not receive a reply from the printer.

Prior. *Prior.*

Priority. *Prioritas.*

A. 1910^e. There is nothing which . . . is not composite, and which does not come forth from what is prior to itself. 9128³. 9473. H.9. W.303.

3219^e. It is contrary to order for the posterior to inflow into the prior . . .

3324². The good itself which is of life is prior (to truth).

—³. The priority is in good, and not in truth. Ex.

3325. That as to time the doctrine of truth was apparently prior. Sig. and Ex.

—². By prior, or the priority, which is signified by 'birthright,' is meant not only priority of time, but also priority of degree . . .

3498. Exteriors depend on interiors, as posteriors on priors . . .

3603². What the apparent priority of truth is. 3607³.

—³. Thus good becomes in the prior place . . . 3607³.

4009^e. As, in the Sensuous, as in the ultimate of order, prior things are together . . .

4489⁴. The internal or prior way . . . The external or posterior way.

4523³. Everything in the world comes forth . . . from what is prior to itself; and this prior . . . from what is prior to itself . . .

4667². The Rational is higher, or interior; or according to the wonted formula, prior; and the Natural is lower or exterior, consequently, posterior.

4994. That this good is prior in time, not in state. Sig.

— . Natural good not spiritual is prior in time; and spiritual natural good is prior in state. . . To be prior in state is to be more eminent as to quality.

5122^e. For the prior has regard to what is sequent in a continual series; and produces series of consequences to eternity.

5373³. Prior things must be in ultimates in order to come forth and appear in that sphere; and besides, all prior things tend to ultimates . . . and therein come forth together; like causes in their effects . . .

5377. Without correspondence with the Grand Man . . . nothing would have connection with what is prior to itself . . .

—². When the prior is taken away, the posterior necessarily falls; in like manner if the prior is separated from the posterior.

5413^e. It is a general law . . . that the prior can subsist with its own prior; but not without it with the posterior. Ex.

6040. The Natural perceives . . . from what is prior to itself; and (this) prior perceives from what is prior still to itself . . .

6280^e. 'Former years' (Mal.iii.4)=the states of the Ancient Church.

6465. Thus posterior things come forth by formations from prior ones. Hence it is that . . . the posterior depends on the prior, insomuch that it cannot subsist without the prior; for the posterior is kept in its connection and form by the prior. (Thus) also in the posterior are all the prior things in their order.

6484. He continued there his former life, as do all.

8714^e. Intermediates are . . . between things in a prior degree and those in a posterior one; for the sake of conjunction.

9135. The prior and posterior states of regeneration. Ex.

9224². The right of priority and superiority (of truth) over the good of charity; yet the (latter) is actually prior . . .

[A.] 1009¹. The Spiritual and the Natural are distinct as are the **prior** and the posterior . . .

10614². As the **prior** is in the posterior successively . . .

H. 38². Discrete degrees are discriminated as are the **prior** and the posterior . . .

S. 7. These three degrees are distinguished from each other as are . . . the **prior**, the posterior, and the postreme; but they make a one by correspondences. W.184².

W. 90². (The communication between the two worlds is not as) between purer and grosser; but as between **prior** and posterior . . .

119². Causes are **prior**, and effects posterior; and **prior things** cannot be seen from posterior ones; but posterior ones from **prior**.

185^e. The difference (between cause and effect) is as between the **prior** and the posterior, or as between that which forms and that which is formed.

204. It appears as if **prior things** must be less perfect than posterior ones, or simpler than composites; yet **prior things**, out of which posterior ones are formed . . . are the more perfect. The reason is that the **prior** or simpler are more naked, and less covered over with substances and matters devoid of life; and are as it were more Divine . . .

—^e. For all that is **prior**, the more **prior** it is . . . being more perfect . . . is the more exempt from injury.

208. For every ultimate consists of **prior things**, and these of their primes.

340. The Spiritual World is distinct from the natural as is the **prior** from the posterior . . .

P. 157⁵. There is nothing but what is from what is **prior** to itself; and this from what is still **prior** to it; and so at last from the first, which *is* in Itself. I.11¹. E.349⁵.

M. 31. They know no other than that they are in the former world . . .

—². The difference between the substantial and the material is like that between the **prior** and the posterior; and the **prior**, being in itself purer, cannot appear to the posterior, which in itself is grosser; nor can the posterior . . . appear to the **prior** . . . consequently an Angel cannot appear to a man, nor a man to an Angel.

326³. He said, What is the Spiritual unless it is a purer Natural? I replied, The difference is not such; but is such as is between the **prior** and the posterior, between which there is no finite proportion; for the **prior** is in the posterior as the cause in its effect; and the posterior is from the **prior** as the effect from its cause. Hence it is that the one does not appear to the other.

T. 33². All posteriors are (thus) receptacles of **priors**, and these of **priors** yet, and so in order of the primitives of which the (spiritual) Sun consists . . .

Ad. 633. Interiors, or **priors**, so called, because they are nearer to their first.

D. 1836. Posteriors acknowledge their **priors** as parents from which they come forth and subsist.

5615. As ultimates are directed by the Lord from **priors**, so on the other hand are **priors** from ultimates. —^e.

739⁷. To view the world by a **prior** way . . . is to view it from the light of Heaven.

795. What the **prior** and posterior are. Ex. . . (Thus) charity is actually **prior**, and faith posterior . . . as that which produces is essentially **prior** to that which is produced; and as *esse* is **prior** to *existere* . . .

1125². The distinction (between the degrees of life) is like that between **priors** and posteriors; for a posterior degree comes forth from the **prior** one; (and) that which is of a **prior** degree is less general . . . D.Love xi.².

Prism. *Prisma.* T.808^e. J.(Post.)267³.

Prison. *Carcer.*

See under BIND—*vincere*, and GUARD—*custodire*.

A. 2417⁸. (Those 'in **prison**' a class of the neighbour.)

4956². The bound, or those 'in **prison**' (Matt.xxv.)=those who acknowledge that there is nothing but falsity in them.

5036. 'He put him in the house of the **prison**' (Gen.xxxix.20)=as to false speaking against good; for 'to put into the house of the **prison**' and keep him bound there=to let into temptations as to false speaking against good. Ex. 5037, Ex.

5037. What is called 'the house of the **prison**' is all that place which is proximately below the soles of the foot and round about, where those are kept who are in vastation; that is, who have been in principles of falsity and in a life of evil from falsity, and yet in good as to their intentions. Ex. . . The place where they are, or rather the state in which they are, is signified in general by 'the house of the **prison**;' and the places themselves by 'pits.' —², Ill.

—². 'Prison' is here expressed by another word in the Original Language.

—³. The truths of faith are said to be 'in houses of **prisons**' (Is.xlii.22) when they are no longer acknowledged.

5043^e. 'The house of the **prison**'=the vastation of falsity; thus temptation. 5044.

5085. 'The house of the **prison**'=among falsities. 5096.

5096. Those in falsities, and still more those in evils, are called 'the bound,' and 'in **prison**;' not that they are in any bonds, but because they are not in freedom . . . to choose and accept truth . . . for they are in the persuasion that falsity is truth; and persuasion is such that it takes away all freedom to think anything else; and consequently keeps the thought itself . . . as it were in **prison**. Ex.

5246². A state of temptation, relatively to the state after it, is like the state of a pit, or **prison**, squalid and unclean. Ex.

6144². When they come out of that state they are like those condemned to death liberated from **prison**.

6621. My thought was as it were held in **prison** . . .

7260. They called those 'in **prison**' to whom they ought to come.

R. 856. 'Satan shall be loosed out of his prison' (Rev. xx.7)=that all who had confirmed with themselves the falsities of faith should be let out.

M. 54. The man is (then) surrendered to some harlot, and the woman to some adulterer, which is done in an infernal prison, treated of in R.153.

263^e. They sink down into a certain prison . . .

268^e. They are thrust naked into some infernal prison, where they are made to labour for clothing and food, and then for a few coins . . .

T. 79^e. They asked those in the same prison whether they were so to live to eternity; and some there replied, We have been here for some ages, and shall remain for ages of ages; because the nature we contracted in the world cannot be changed . . . by penalties . . .

D. 4652. He marked the starting-place. . . When they return to the first starting-place.

4921^e. Those in like evil are in a like chamber, and are there detained in prison . . .

D. Min. 4585. All who are kept bound by evil are 'in prison;' as they know . . .

E. 122. Those in the spiritual affection of truth . . . are detained in such a prison whenever they do not understand the Word, and yet want to understand it. Ex.

239⁸. That they are to be brought out of ignorance and falsities, is signified by 'to lead the bound out of the prison' (Is. xlii.7).

811¹². Jeremiah 'delivered into the prison' (Jer. xx. xxvii.) represented that the like would be done with the Church and its doctrine, which is signified by the whole of Judah being carried away into the Babylonish captivity.

1015^e. By 'the prison' (Matt. v.25) is meant Hell.

J. (Post.) 230. In such a prison are kept all, both men and women, who have lived evilly; that is, have given the reins to sins; and, before they come there, everything which they had learned from the Word is taken away from them . . . and also the Knowledge of whom they had been in the world . . .

Pristine. *Pristinus.*

A. 1982. The Souls then return into their pristine state.

2141^e. The Lord then returned into His former state of pereception.

7463. When the truth from the Divine is removed (from the evil) they return into their pristine state.

H. 18^e. They grieved at having returned into their pristine state.

160. When the Angels are in . . . their proprium . . . they are in hope that they will return into their pristine state.

239². When I was let back into my pristine state . . .

Ad. 3/5522. The original objects of all the senses give representations. Examps.

D. 2899. After the fear (is past) the man or Spirit returns to his pristine nature.

2911. I was remitted almost into my pristine state, so as not to speak or think among Spirits. 2951^e.

2967. He was reduced into the pristine form of the exterior spirit.

3113^e. Unless he was restored to his former greatness.

3394. He was shown that he was reducible into his pristine state.

3587^e. When they seemed to themselves to return into their pristine life . . .

5492^e. He returned to his pristine life. 5495.

5664a. To remit (Mohammed) into his former state.

E. 547². When they had relapsed into their pristine state . . .

Private. *Privatus.*

T. 405. Perform public and private uses.

432. The private obligations of charity. Enum.

Private Parts. *Pudenda.*

P. 281³. At last he would not know enough to cover the private parts.

706. 'The shame of nakedness,' or private parts (Rev. xvi.15)=filthy loves, which are infernal loves. E.1009.

Privative. *Privativus.* A. 9327³.

Privilege. *Privilegium.* R.799².

Privy. *Latrina.*

A. 954^e. Those who have been delighted with mere pleasures . . . are delighted to stay long in privies, perceiving there what is most delightful . . .

5174². Those with whom evils have predominated . . . are conveyed . . . into the intestines . . . to the colon and rectum, and are thence voided into the privy; that is, into Hell.

5394. A certain person was translated to (the Hells of the cruel adulterers). He said that nothing but privies appear there. Those there spoke to him, and led him to various privies . . . D. Min.4794, Ex.

8910³. 'To be cast out into the privy—*secessum seu latrinam*' (Matt. xv.17)=into Hell; for 'the belly' corresponds to the way towards Hell; and 'the privy' corresponds to Hell; and in the Word Hell is called 'a privy.' Ex. E.580². 622⁵.

10194^e. Around those in falsities from evil appear marshes, privies, etc.

H. 488⁵. Those who have passed their lives in mere pleasures, and have lived delicately, and have indulged the palate and the belly, loving these things as the highest good of life, in the other life love excrementitious things and privies, which are then a source of delectation to them . . . D.3211.

564^e. I have seen those in power, who in the world have dominated from the love of self, rejected among the most vile, and some among those who are in privies there.

D. 2675^e. Sodomites dwell in privies.

2750^e. Such (as interior witches) are those who dwell in privies.

3029^e. Certain in Hell also desired to glorify (the Lord), as I heard from . . . those who are in privies.

3383. Occurs.

5098. (The revengeful) who do not suffer themselves to be mastered in any other way, are sent into a great privy, and immersed . . .

E. 659⁵. Such Genii and Spirits dwell in the sepulchres, privies, and marshes which are in the natural world, although they do not know it. †

De Conj. 95. Those who have been addicted to variety, and have thereby extinguished the Conjugal, and who are at the same time voluptuous, are in a province beneath the intestines, where there are privies everywhere, and a foul stink.

Privy. *Secessus.*

A. 8910³. See PRIVY-*latrina*, here.

Privy. *Sentina.*

D. 377³. A phantasy of the diabolical crew is to want to be in privies; and, when they see a privy, they suppose it to be their home, with which they are most highly delighted, and suppose their Heaven to be there. 414.

597^e. There are evil Spirits who excite that pleasure of sitting long in privies, and of staying there beyond the stated time; for devils are most highly delighted with privies.

Prizefighter. *Ludio.* M. 55⁶.

Probatorium. De Conj. 73.

Probity. *Probitas.*

Upright. *Probus.*

A. 540. The upright are first taken to paradisiacal things . . .

1158³. 'Isles' = the upright nations outside the Church . . . who have lived in simplicity and probity.

1159. According to their probity. Sig.

1273². The angelic Society which accords with (their) piety, probity, etc.

1507. A certain one who had seemed to himself greater and wiser than others; but was otherwise upright.

1667³. Infants, upright children, and the simple in heart.

2179². Sheep (correspond to) probity, etc.

2302. The infants who are more upright than others . . .

3894. The upright are first remitted into the life they had in the world . . .

4227. They have removed the upright . . . not by vituperating them, because probity defends itself; but in other ways. Ex. D. 1809.

5032². Those who are hereditarily mild and upright . . .

5172. Upright Spirits of the thymus gland. Des.

6481². For the evil want to seem upright and zealous; and . . . are more strongly excited (to perform uses) than the upright.

7007. He thinks that the upright would be more happy in the world than the wicked-*improbis*.

—². Hence the wicked appear to be more glad and glorious than the upright. But the glorying and gladness of the wicked are external, and in the other life are turned into infernal unhappiness; but (those) of the upright are internal, which remain, and become heavenly happiness.

—³. In eminence and opulence there is worldly but not eternal felicity; hence they are the portion of both the bad and the good; and if not of the latter, it is lest they by such things should be turned away from good.

7122. The infestation of the upright (there) by falsities. Tr. (The upright are mentioned all through the account of the sons of Israel in Egypt.)

7280. Fear is a common bond, with both the upright and the evil; but with the upright it is an internal fear . . .

7295². How the case is with the evil who (there) infest the upright.

7332². Lest they should seduce the simple upright Spirits, with whom they have communication through truths.

8118^e. Whence is the probity (of the inhabitants of Jupiter).

8948. (The Spirits of Saturn) are upright and modest . . .

9296². According to the life of probity and obedience towards parents and magistrates . . .

10517. (The Spirits of the Third Earth) are upright, so that they may be called probities. Des.

C. J. 54. Calvin is upright . . . D. 6041. De Just. 63.

M. 164. The virtues which pertain to the moral wisdom of the men are called probity, etc.

T. 145. A man who is honourable, upright, pious, and religious . . .

D. 2683^e. Within, there are inseminated by the Lord, mercy, charity, probity, piety, justice . . .

2919. Concerning probity from fear.

— True probity and goodness are of the Lord, and are manifested by this: that he wills well to all. (The others) can be kept in the probity of fear; nay, this probity can be increased even to the adoring of the Lord; but, as soon as they are beyond fear, they return to wickedness.

2943. Evil Spirits can be kept in . . . a sphere of probity . . .

— Yet the sphere of probity and goodness comes from the Lord . . .

3074. On the sphere of the opinion of probity.

3167. The sphere of this dignity is so conjoined with that of probity and goodness . . .

4384. How the evil states of the upright return in the other life. Ex.

4418. Augustus was an upright man . . .

4881. They make nothing of a life of probity.

D. Min. 4727. On those who have acquired reputation by external probity.

E. 342⁴. They had been sensuous in the world, yet upright . . .

624². Two kinds of men upon whom the Judgment is executed ; one consists of the upright, the other of the wicked—*improbis*. The upright are Angels in the Ultimate Heaven, most of whom are simple . . .

Problem. *Problema.* M.315². T.697.

Proceed. *Procedere.*

See PROCESSION ; and under HOLY SPIRIT, and TRINITY.

A. 2149. 'The three men'=the proceeding Holy, etc.

2245^e. When the Human was conjoined with the Divine, the Proceeding was also together with them.

2288^e. Thus He rules the universe from the Divine Itself and the Human Divine through the proceeding Holy.

2319. 'The two Angels'=the Lord's Divine Human and proceeding Holy, to which belong Judgment.

2320. 2321, Ex.

2320^e. That the Holy proceeds from the Lord. Sig.

2321. The Holy itself proceeding from the Lord's Divine Human is what separates the evil from the good. Ex.

2329³. Consequently the Divine Human and proceeding Holy are Jehovah. Ill.

—⁴. All the Holy which is of the Holy Spirit proceeds from the Lord.

2332². The Lord miraculously moderates and tempers the Holy which proceeds from Him.

2343². (These things He does) through His Divine Human and proceeding Holy.

2993. Natural things proceed thence according to all the differences of truth and good . . .

3207². Good itself is holy, because it is the Divine which proceeds from the Lord . . .

3704^e. The Holy Spirit is the . . . Holy which proceeds from the Lord through Spirits or Angels ; that is, from His Divine good through the Divine truth.

3938². The esse of man is . . . the recipient of the Eternal which proceeds from the Lord.

—³. Existere can (now) be predicated of the Lord only as a certain Proceeding from Him. That which proceeds from Him is that which appears as the existere in Him.

3956³. This union (the heavenly marriage) proceeds from Him.

3969¹⁶. But from the Divine good proceeds the Divine truth ; (just as) light is not in the sun, but proceeds from it . . .

—¹⁷. The Divine Spiritual which proceeds from the Lord, is called 'the Spirit of Truth,' and is Holy Truth.

3997. For all spiritual and celestial good proceeds from the Divine Holy of the Lord.

4091. For whatever the Lord provides, proceeds from Him ; and whatever proceeds from Him is holy.

4126². A spiritual sphere which proceeds from the other (Spirit).

4180². Divine good and Divine truth continually proceed from the Lord . . .

—⁵. As the Divine truth proceeds from the Divine Human, and not from the Divine Itself . . .

4252a. The Holy which proceeds from the Divine. Sig.

4299³. From the Lord proceeds nothing but holy good and truth and mercy. 4307.

4381. 'I will proceed slowly' (Gen.xxxiii.14)=a successive state of preparation.

4577². After the Lord was glorified, from Him as from Divine good proceeded and proceeds Divine truth . . .

4669. Joseph represents the Divine Spiritual which proceeds from His Divine Human . . .

4687³. This is the Very Thing Itself from which truth Divine now proceeds and inflows into Heaven.

4692⁴. For the Divine Existing is the Divine itself proceeding from the Divine Esse, and, in an image, is a Man.

4724². All the Divine truth in the universal Heaven proceeds from no other source than the Lord's Divine Human . . .

—³. (Thus) the Divine truth does not proceed immediately from the Divine Itself . . .

4735. All the Holy in Heaven proceeds from the Lord's Divine Human, and thence all the Holy in the Church.

—⁴. For the Divine truth proceeding from His Divine Human is the Holy itself. —⁷.

—⁷. The Holy which proceeds from the Lord is 'the Spirit.'

4809³. For the Angels are recipients of the truth proceeding from the Lord's Divine good.

4973⁵. The Divine truth (now) proceeds from the Divine good.

4980². The Spiritual in its essence is the Divine truth which proceeds from the Lord . . . 6685.

4997. All the good which proceeds from the Lord.

5044⁵. The Angels perceive that which proceeds from the Lord . . .

5117⁹. Spiritual celestial good : so is called the Divine in Heaven proceeding from the Lord.

5256. That which proceeds from (the Divine Human) is life.

5307. 'The Spirit of God' is that which proceeds from the Divine ; thus from good itself ; for the Divine is good itself, and that which proceeds from it, is truth in which is good. . . The Spirit itself does not proceed ; but the truth itself in which is good ; that is, the holy truth . . .

5321². Nothing of doctrine can proceed from the Divine Itself, except through the Divine Human ; that

is, through the Word . . . That which proceeds from the Divine Itself immediately cannot be apprehended even by the Angels in the Highest Heaven ; because it is infinite . . . But that which proceeds from the Lord's Divine Human can be apprehended.

[A.] 5337. 'To go forth,' or proceed, in the spiritual sense, is to present one's self before another in a form accommodated to him . . . Ill.

—². Thus it is said that truth proceeds from good, when it is the form of good ; or when truth is good in a form which the understanding can apprehend. (So) the understanding proceeds from the will, when it is the will formed . . . (So) thought proceeds, when it becomes speech ; and the will, when it becomes action. Ex. (So) the external man proceeds from the internal, and that substantially ; because it is nothing else than the internal man so formed that it may act in a suitable manner . . . (Thus) to 'go forth,' or proceed, when predicated of the Lord, is the Divine formed as a man ; and thus accommodated to the perception of believers.

5689. For the medium proceeds from the Celestial of the Spiritual . . .

—². That which proceeds from anything derives its essence from that from which it proceeds . . .

6148³. There are two things which proceed from the Lord, namely, good and truth. . . The good and truth which proceed from the Lord are united . . . They proceed united. —⁵.

6179. For that which proceeds from the Lord is the Divine truth from Divine good.

6280. The Divine Human from eternity is what is called 'Sent,' or 'Angel,' by which is meant the proceeding ; for this is the same as Angel.

—³. The Divine Human which is in Heaven is the Divine truth which proceeds from Him, which is the light from Him as a Sun. Ex.

6338. The Universal which proceeds from the Lord effects this. —, Ex.

6373^e. The Lord came into the world . . . in order that the Divine truth might proceed from His Divine Human itself . . .

6374. That from His Divine Human should proceed truths which can be received. Sig.

6845. See HOLY, here. 6864.

6870. Knowledge that the Divine should proceed from Himself. Sig.

—. 'To be sent' = to proceed ; thus 'to be sent by God' = to proceed from the Divine, and also = the Divine proceeding from Him ; for that which proceeds from the Divine, receives the Divine, and advances it further. 10561^e.

6880^e. The Divine truth proceeding from the Lord is the veriest reality . . . for whatever proceeds from Him is the veriest reality in the universe.

6948. The power proceeding from His Divine Natural. Sig.

—. 'To throw forth' = proceeding ; thus influx.

7004. That the things he utters proceed from the Divine Human. Sig. and Ex.

—. 'To put in the mouth,' when predicated of the

Lord, = to proceed ; for the Word which is uttered by a Spirit or Angel, proceeds from the Lord's Divine Human.

—². The Divine truth which proceeds from the Lord immediately and mediately. (See DIVINE TRUTH, here.) 7270². —³.

7005. That truth Divine must proceed through the Divine Human from the Divine Itself. Sig.

7055. With man there can be truth proceeding mediately from the Divine which is not conjoined with the truth which proceeds immediately. Examps.

7167^e. The Divine Law is the truth Divine proceeding from the Lord ; and that which proceeds from Him is Divine good and truth . . .

7200^e. For the truths of faith and the goods of love proceed from the Lord ; and the things which proceed from Him are of Him insomuch that they are Himself.

7499. Divine truth proceeds from Divine good, as the Son from the Father, and is also said to be 'born.' Ex.

7499². After the Lord had fully glorified Himself . . . the Divine truth itself proceeded from His Divine Human. This Divine truth is what is called 'the Holy Spirit.'

8337. Moses = the truth of faith which proceeds immediately from the Lord ; thus internal truth ; Aaron, the truth of faith which proceeds mediately from Him ; thus external truth ; and hence Miriam = the good of faith which proceeds mediately from Him.

8472. The Divine good which proceeds from the Lord, communicates with all in Heaven . . .

8704. Truth proceeding immediately. Sig. 8705.

8864³. Truths which are truths all proceed from Him ; and the things which proceed from Him are Himself.

9262². From proprium, nothing but what is evil and false proceeds.

9303. For the Divine Human proceeds from Jehovah as the Father . . . and the proceeding from the Father is the Divine truth from that Divine good ; thus is the Divine Existere from the Divine Esse ; and is signified by 'Angel.'

—². It is said in the Church that from the Father proceeds the Son ; and that from the Father through the Son proceeds the Holy Spirit ; but what it is to proceed or go forth is as yet unknown. . . They say that to proceed is a word of union (but they really have no idea what it means). —³.

—⁴. The idea of the Angels of what to proceed means. Ex.

9405. The Word is the Divine truth proceeding from the Lord ; and that which proceeds from the Lord is the Lord Himself.

9407¹². That Divine truth is the Lord Himself, is evident from the fact, that whatever proceeds from anyone is himself : For instance, that which proceeds from a man when he is speaking or acting, is from his Voluntary and Intellectual ; and (these) make the man's life ; thus the man himself. . . Hence it may be evident that that which proceeds from the Lord, is the Lord ; (and) this is the Divine truth. 9503. 9682³.

—¹³. The Divine sphere which proceeds from the Lord, which is called the Divine truth, is universal . . . It appears before the eyes of the Angels as light . . .

9627. 'The redundant superfluity' = the proceeding.

9628. The ultimate of Heaven, namely, the proceeding. Sig.

9644. The truth which proceeds from the good which is from the Lord's Divine Human. Sig.

9813. 'Sons' = the things which are born from another as a father, thus which proceed.

9845^e. Goods and truths proceed in the order in which they are successively born.

9912. For to proceed is to inflow.

—². The good of charity towards the neighbour proceeds from the good of mutual love.

9961³. For that which proceeds from the Lord and inflows into the Heavens, is the good of love; and that which is received there by the Angels is the truth thence . . .

10017^e. For the things which proceed are his from whom they proceed; for the procedents or successives derive their esse thence.

10617. The Divine Itself, the Divine Human, and the Divine proceeding. Sig. and Ex.

—². The Lord as to the Divine proceeding, is Divine truth.

10646. From the Divine nothing can proceed but the Divine.

H. 7. Still, it is the Divine which proceeds from the Lord, which inflows with the Angels, and which is received by them, which makes Heaven in general and in part. The Divine which proceeds from the Lord is the good of love and the truth of faith . . .

13. The Divine proceeding from the Lord is called in Heaven Divine truth. (Continued under DIVINE TRUTH.) 127, Ex.

17. That the Divine proceeding from the Lord, which affects the Angels, and makes Heaven, is love. Ex.

29^e. In such a (tripartite) order is the Divine which proceeds and descends from the Lord.

139. The Divine good and truth which are from the Lord as a Sun, are not in the Lord, but from the Lord. In the Lord there is only Divine love, which is the Esse from which those come forth. To come forth—*existere*—from esse is meant by to proceed. Ex.

140. The Divine which proceeds from the Lord . . . is called for the sake of distinction Divine truth, although it is Divine good united to Divine truth. It is this Divine truth which is called the Holy which proceeds from Him.

371. The Divine which proceeds from the Lord inflows principally into conjugal love.

— . From the Divine love proceeds Divine good; and Divine good is received by Angels and men in Divine truths . . .

460. All the good and truth which proceeds from the Lord, and makes Heaven, is in the human form . . .

472. Everyone knows that every deed and work proceeds from the man's will and thought . . .

474. Thought (makes the man) only in so far as it proceeds from the will; and the deeds or works proceed from both . . . (thus) the will is the man himself; for the things which proceed belong to, that from which they proceed. To proceed is to be produced and presented in a suitable form, so that it may be apperceived and appear.

592^e. The Divine alone, which proceeds solely from the Lord, can resist all the Hells.

C. J. 62^e. The Lord's 'heel' is the proceeding Divine in ultimates, which is the Word in the sense of the letter.

L. 2. As the Word is Divine truth, it is also the Divine proceeding; and this is not only from the Lord, but is also the Lord Himself.

32⁸. All the Divine which proceeds from Jehovah God, from its primes in Heaven to its ultimates in the world, tends into the human form.

46². There is no other Divine which proceeds from the Lord than the Divine which is Himself.

—³. (The trine in an Angel consists of) soul and body and proceeding. That which proceeds from him, is himself outside of him.

—⁴. To go out and proceed is nothing else than to illustrate and teach through Presence, which is according to the reception of the Lord.

S. 3². There are two things which proceed from the Lord: Divine love and Divine wisdom; or, what is the same, Divine good and Divine truth. 19. Life 32.

6. From the Lord proceed the Celestial, Spiritual, and Natural, one after the other. That is called the Celestial, which proceeds from His Divine love; the Spiritual, which proceeds from His Divine wisdom . . .

—². It follows that the Divine which proceeds from the Lord to its ultimates, descends through three degrees . . .

19. For the Word is the Divine Proceeding.

44⁴. In the ultimate senses of the Word is the Divine proceeding in its fulness.

100. For all the good and truth proceeding from the Lord, is, in its form, a man.

Life 32. The Divine good and Divine truth are a one in the Lord, and thence proceed as a one from Him; but they are not received as a one by Angels and men . . .

W. 57. The Divine good and Divine truth, which are God, and appear to proceed from Him, although they are in Him.

86. It is the Divine love and Divine wisdom proceeding which appear as a Sun . . .

93. That Sun is not God; but is the proceeding from the Divine love and Divine wisdom of God Man. Gen. art.

— . By that Sun . . . is meant the first proceeding from Him, which is the highest of spiritual heat . . .

94. Spiritual heat and light, which decrease in proceeding.

95. (Thus) the first proceeding of love is heat; and the first proceeding of wisdom is light.

—^e. Heat and light are procedents; and, because they are procedents, they are also correspondences.

[W.] 97. The first proceeding from His love and wisdom is spiritual fire, which appears . . . as a Sun.

99. That spiritual heat and light, by proceeding from the Lord as a Sun, make a one . . . Gen.art.

— . The things which proceed make a one through correspondence.

— . Thus spiritual heat is the Divine Proceeding from the Divine Esse ; and spiritual light is the Divine proceeding from the Divine Existere.

100. The heat and light which proceed from the Lord as a Sun are what, by eminence, are called the Spiritual . . . The reason (they) are called the Spiritual, is that God is called 'a Spirit'; and God as a Spirit is this Proceeding. From His own Essence itself God is called 'Jehovah'; but through this Proceeding He vivifies and illustrates Angels and men.

146. That the Divine love and Divine wisdom which proceed from the Lord as a Sun . . . are the Divine proceeding, which is the Holy Spirit. Gen.art.

— . It is called the Divine proceeding, and yet no one knows whence it is called Proceeding . . . because it has not been known that the Lord appears as a Sun, from which proceeds heat . . . and also light . . . and, so long as these things were unknown, it could not be known but that the Divine proceeding is a Divine *per se* . . .

—². But now . . . a just idea may be had concerning the Divine Proceeding . . . that it is one with the Lord ; but proceeds from Him as heat and light from the Sun . . .

147. As the Divine Proceeding from the Lord as a Sun is in the Light and Heat, and as light and heat inflow first into . . . the atmospheres, which are the recipients of clouds, it may be evident that just as the interiors . . . are veiled around with such clouds, so is he a receptacle of the Divine Proceeding. Ex.

148^e. Because the Lord through His Divine proceeding not only kindles the will with spiritual heat ; but also illustrates the understanding with spiritual light.

151. That the Lord created the universe . . . by the medium of the Sun, which is the first proceeding of the Divine love and Divine wisdom. Gen.art. 152. 154. 174. 176^e. 204.

158. The heat and light thence proceeding are dead.

291. That Sun . . . is called a Proceeding, because it has been produced from the Divine love and the Divine wisdom, which in themselves are substance and form, and the Divine proceeds through this.

299². For the light and heat which proceed from the Divine Sun cannot proceed into nothing, thus not into a vacuum ; but into a containant which is a subject ; and this containant is called the atmosphere . . .

P. 4. That the Divine love and Divine wisdom proceed from the Lord as a one. Gen.art.

55. The Infinite and Eternal in itself is the Divine Itself . . . But the Infinite and Eternal from itself is the proceeding, or the Lord in others . . . and this Divine is the same as the Divine Providence.

58². That the Divine proceeding effects this (mar-

riage of good and truth) in the human race, is known from those who when infilled with the Divine proceeding, called 'the Holy Spirit,' prophesied . . .

219². Therefore from man can proceed only what is temporal ; and from the Lord what is eternal. Ex.

— . The infinite cannot proceed from the finite . . . Still, the infinite can proceed from the finite, not indeed from the finite, but from the infinite through it. And so the finite cannot proceed from the infinite . . . yet the finite can be produced from the infinite ; but this is not to proceed, but to create. . . Therefore, if from the Lord there proceeds what is finite, as is the case with many things in man, it does not proceed from the Lord, but from the man ; and it may be said [to proceed] from the Lord through the man, because it so appears. Ex.

230². As the Word is the Divine proceeding, it is 'the name of God.'

326⁶. These (precepts) are God ; for He is Himself His own Divine proceeding . . .

R. 45. 'The garment reaching down to the foot' = the Divine proceeding, which is Divine truth.

46. 'The golden girdle' = the Divine proceeding and at the same time conjoining, which is the Divine good.

961². The light of Heaven, from which their thought, and in which their discourse proceeded . . .

—³. In the Lord Jesus Christ . . . there is (also) the Divine proceeding, to which corresponds the activity in man.

— . From the Divine *a quo*, through the Divine Human, is the Divine proceeding.

M. 386. That two universal spheres proceed from the Lord to conserve the universe . . .

— . The Divine proceeding from the Lord is called a sphere, because . . .

—². These universal spheres proceed from the Sun . . . From the Lord through that Sun proceeds a sphere of light and heat . . . to operate . . . uses.

389. Hence whatever proceeds from the Lord is in an instant from primes in ultimates. 397.

T. 139. Like these three : soul, body, and Proceeding . . .

140^e. This Proceeding is 'the Power of the Highest.'

167. That Operations make the third essential, is because these proceed from the soul and body together ; and the things which proceed are of the same essence as those things which produce them.

652³. There actually is a sphere elevating all to Heaven which continually proceeds from the Lord . . .

778. Whatever proceeds from a man derives its essence from (his love and intelligence) . . . and therefore all things which proceed from a man, whether it be action or discourse, make the man, and are the man himself. (So with the Lord.)

D. 4442. (In that sublime idea of the Lord) the holy proceeding was all the sphere thence . . .

6045. The Divine proceeding is everywhere . . . As the Divine proceeding is also God . . .

E. 24. 'The Spirit of God' = the Divine proceeding,

or Divine truth united to Divine good in Heaven and in the Church ; and (this) Divine **proceeding** forms and creates an Angel . . .

25. For the things which **proceed** from Him, are not only His, but are Himself.

27. The Divine truth **proceeding** from the Divine good makes Heaven . . .

65. All articles of dress = things which **proceed**. Ex.

—². The Lord's garments = the Divine **proceeding**, which is Divine truth united to Divine good . . .

84³. It is His Divine **proceeding** which is called 'the Spirit of Truth' . . .

96³. That which **proceeds** immediately from His Divine Itself does not reach man . . .

146⁶. For the Lord is Divine Love Itself, and that which **proceeds** from Him is Divine good united to Divine truth . . . 288³.

183¹⁴. As the Divine **proceeding**, which is Divine truth, inflows with men both immediately and mediately . . .

251². (Thus) the Divine **proceeding** from the Lord is admitted by the way of the heart . . .

288⁴. 'The heavens' = the Divine which **proceeds** from the Lord ; because the Heavens are from His Divine . . .

295². The heat (in Heaven) is the Divine good **proceeding** ; and the light is the Divine truth **proceeding**.

329¹⁴. There are two things which **proceed** from the Lord's Divine Human : Divine good, and Divine truth. Sig. 343.

340¹¹. 'The name of Jehovah' = the Divine **proceeding**, which, in general, is called Divine truth and Divine good.

343. The Divine **proceeding** from His Divine Human, which is Divine good united to Divine truth. Sig.

392². That the Divine **proceeding** is Himself. Ex.

— . This sphere is the Divine **proceeding** from the Lord, which, in its essence, is Divine truth.

417. The Divine **proceeding** from the Lord into the universal Spiritual World. Sig.

418⁴. 'To stand beside Him' = to **proceed**.

419. By various degrees of remission and increase of the Divine **proceeding** from the Lord as a Sun . . .

422¹⁵. Before the Lord's Advent, the Divine **proceeded** from His Divine called 'the Father ;' but this did not reach to ultimates after the Church had been devastated. 433⁶, Sig.

464. Divine good united to Divine truth is the Lord in the Heavens ; for it is the Divine **proceeding**, from which are all things of Heaven . . . Refs.

617²⁰. The Lord's 'flesh and blood' = the Divine **proceeding** from the Lord . . . For it is the Divine **proceeding**, which is Divine good and Divine truth, which gives eternal life to man, and causes the Lord to abide in man, and man in the Lord ; for the Lord in man is in His own Divine . . . The reason the Lord Himself is meant by ('the flesh and blood') is that the Divine **proceeding** is the Lord Himself in Heaven and in the Church . . . 635³.

635². For it is the Divine **proceeding**, which is called Divine good and Divine truth, whence are the good of love to God and the good of charity towards the neighbour, and the derivative truth of doctrine and truth of faith . . .

639. Which are Divine things **proceeding** from the Lord, and are His in Heaven and in the Church. Sig. and Ex.

—². For all the Esse of Heaven and of the world **proceeds** from the Lord ; for it is the Divine **proceeding** which has created and formed all things of Heaven and of the world. This Divine **proceeding** is called 'the Word' in John i ; and 'the Word,' there, is the Divine **proceeding** which is called Divine truth . . . As this extends itself on every side around the Lord as a Sun, it is properly said to 'stand before Him' . . . and this, in its essence, is the Lord in Heaven, because it is the Divine **proceeding**, and that which **proceeds** is His from whom it **proceeds** ; nay, it is Himself ; just as the heat and light **proceeding** from the sun are the sun's. Therefore, all the Angels, who are recipients of this **proceeding** which is called the Divine truth, turn themselves to the Lord ; and thus are continually in His presence ; for . . . the Divine **proceeding** looks to the Lord as its centre . . .

644²³. 'The Father in the Heavens' is the Divine **proceeding** ; for all who receive it are called (His) 'sons.'

665³. This Divine **proceeding** (which is called the Divine Truth) is what illustrates man, and is what inflows with him when he is being reformed and regenerated . . . Ill.

678³. (Thus) the light of Heaven . . . is the Divine Love **proceeding**.

683². For the things which **proceed** from Him are Himself. The Lord in Heaven is nothing else than the Divine **proceeding**.

688³. 'God,' in the Word, = the Divine **proceeding** which is called Divine truth. — .

701⁴. Conjunction is effected by Him with Him through the Divine which **proceeds** from Him.

—¹¹. That the Divine **proceeding**, which is the Divine Truth, thus the Word, is 'a covenant,' because it conjoins. Ill.

726³. And that which **proceeds**, produces.

—⁴. This heat . . . and light . . . are called, in special, the Divine Truth ; and this, together with the auras, which also are spiritual, is called the Divine **proceeding** . . . The Lord has infinite power through the Divine **Proceeding**, which is called, in general, the Divine Truth.

—⁵. Primes are what proximately **proceed** from Him . . .

— . But Divine power is power through the Divine **proceeding**, which is called the Divine Truth.

746⁹. The Lord called them 'brethren' . . . from the Divine which **proceeds** from Him. The reason is that all in the Heavens are receptions of the Divine which **proceeds** from Him ; and the Divine which **proceeds** from the Lord . . . is the Lord in Heaven, and also in the Church . . . In a word, the Divine **proceeding**, which is the Divine of the Lord in the Heavens, is the

Divine born from the Lord in Heaven ; and therefore, from this Divine, the Angels, who are recipients of it, are called 'sons of God.'

[E. 746]. By 'the King,' also, who calls them 'brethren,' is signified the Divine proceeding, which, in one word, is called the Divine Truth, or the Divine Spiritual, which, in its essence, is the good of charity.

750^e. As the Divine proceeding, wherever it comes, forms an image of the Lord . . .

797. The Divine Truth proceeds from the Lord as a Sun ; and that which proceeds is His from whom it proceeds ; nay, it is Himself ; and therefore the Divine Truth . . . is the Lord in Heaven . . .

864². All the Angels . . . live according to the laws of order, which are His precepts ; that is, they live in the Divine which proceeds from the Lord, which is called the Divine Truth. As they live thus, they live in a heavenly aura, or in a heavenly ether . . .

888. 'The Lamb'=the Divine Human of the Lord ; here, the Divine proceeding from the Lord, which is Divine good united to Divine truth in the Heavens.

926³. It is said that they are from a spiritual origin, because they come forth from the Divine which proceeds from the Lord as a Sun ; and the Divine proceeding from the Lord as a Sun is the Spiritual. Ex. . . That which proceeds, in general, appears as light, and is felt as heat . . .

926⁴. It is the Divine proceeding from the Lord, which is called Divine good and Divine truth, from which are all the love and all the wisdom the Angels have . . . consequently (these) are the Lord with them.

941. For that which proceeds from anyone, is himself.

972. The Infinite Existere, which also is the Eternal, is the Divine proceeding . . .

1071^e. The Divine Truth proceeding from Him is 'the Spirit of Truth,' which goes forth and proceeds from Him and at the same time from the Father in Him.

1077². The Word is the Divine proceeding from the Lord, which is Divine good and Divine truth reciprocally united.

—³. From this reciprocal union of the Divine and the Human in the Lord proceeds the reciprocal union of Divine good and Divine truth, which proceeds from the Divine Love . . .

1092. 'An Angel descending from Heaven'=the Divine proceeding from the Lord in Heaven and in the world.

1111³. The Esse of an Angel is . . . his soul ; his Existere is . . . his body, and the Procedere from both is that which is called the sphere of his life. Without this last, the Angel cannot exist.

—⁴. The Divine called 'the Father,' and the Divine Human called 'the Son,' appear before the Angels as a Sun ; and the Divine proceeding thence as light united to heat . . . Thus . . . the Divine which is called 'the Holy Spirit' is the Divine Procedere from the Divine Existere and from the Divine Esse. This Trine is the Lord in Heaven : His Divine Love is what appears as a Sun there.

1112³. Before the Lord assumed the Human . . . God was a Man in like manner, and had the Divine Itself, the Divine Human, and the Divine Proceeding ; that is, the Divine Esse, the Divine Existere, and the Divine Procedere . . .

1115⁵. The Angels . . . acknowledge His Divine called 'the Father,' see His Divine Human, and are in the Divine Proceeding ; for the universal angelic Heaven is the Lord's Divine Proceeding . . . Therefore the Angels in Heaven are in a Man, which is the Lord's Divine Proceeding . . .

Ath. 62. That the Son from eternity was . . . the Divine proceeding, from which is Heaven ; thus the Divine forming. Ill.

68^e. Of the Divine Proceeding, from which is the universe of Heaven and the universe of the world, the idea of an extense can be held, especially in the natural world.

82^e. Some say that God is everywhere ; but it was shown that the Divine Proceeding is everywhere, like the light and heat from the sun.

116. That the Lord from eternity was the Divine Proceeding ; thus the Divine Human, may be seen from the fact, that the whole Heaven is a Grand Man, and the Divine Proceeding makes it. That this was the Divine Human. Ill. Moreover, God cannot appear as a Man, except from the Divine Proceeding.

120. Men are in an idea of the universe from space, which idea does not reach God, unless there is an idea of the Divine Proceeding ; nor should the idea of the Divine Proceeding, in the Spiritual World, be taken from space ; but only in the natural world.

127. To proceed, which is said of the Holy Spirit, is like the light and heat from the sun . . .

132. The Divine good proceeding is 'Jesus' . . . The Divine proceeding, which is the Word, is 'the Son of Man.'

145. The extension of the Divine into the universe is that which can be predicated of the Divine Proceeding, which is the Divine Truth . . .

149. By the Son of God from eternity is meant the Divine Proceeding, which is called the Divine Truth from which is Heaven ; and thence also the Lord in the world was the Divine Truth, which afterwards proceeded from Him. 156. 158. 175.

174. That the Lord is also the Divine Proceeding . . .

176. The Good proceeding is called by the Lord the 'Father in the Heavens' . . . But Divine truth proceeding is called by Him 'the Son of Man.'

177. The quality of the Divine Proceeding before the Lord's Advent, is described by circles, by degrees, by the Heavens, and by the interiors of man . . . But when there was no longer a reception of the Divine in the ultimate degree . . . the Divine Proceeding could not be extended thither ; and therefore He took on the Human, from which the Divine Proceeding might go forth, which can also be in ultimates, and thus preserve the Heavens, and save the human race. Thence is the omnipresence of His Human in the Holy Supper.

178. For the Divine Proceeding is such that in the

greatests and leasts it is a Man. For, such as it is in the greatest, such it is in every least, and in nature, where the Divine **Proceeding** is in ultimates. Ex. That there is such a nature in every degree, namely, that the affection clothes itself with a body, and this from the Divine **Proceeding**, is because that which **proceeds** from the Lord, **proceeds** from the several things of His body, both interior and exterior. Hence it is that the Divine **Proceeding** is the Lord in the Heavens, and is called 'the Son of Man,' and also 'the Comforter,' and 'the Holy Spirit.' From this it is evident what His omnipresence is . . . As affection and love put on that human form in every Heaven, or in every degree, it follows that the Human which is put on is the Divine Truth, and that those are in the Divine **Proceeding**, and are truly men, who are in love and thence in truths.

D. Love iii. The Divine Love, which is life itself, is not simply love, but is the Divine **proceeding**; and the Divine **proceeding** is the Lord Himself. The Lord is indeed in the Sun . . . but still love with wisdom is also Himself outside the Sun. The distance is only an appearance. Ex.

iv. The spiritual essence . . . regarded in itself, is the Divine **Itself proceeding**, accommodated to every Angel . . . and also to every man . . . For the Divine which **proceeds** from the Lord, is Divine from primes down to ultimates . . .

vii. For the Divine **proceeding** from the Lord, which is life and form, is a man in the greatests and in the leasts. D. Wis. iii. 4².

xiii³. As (the Grand) Man is the Divine **proceeding** from the Lord; and the Divine **proceeding** is the Lord in the Church and in Heaven, it follows that these are all in the Lord.

D. Wis. iii. 1. By the Lord is here and elsewhere meant the Divine which **proceeds** from Him as the Sun of Heaven; by which and through which all things in the universal world have been created; (and) which is life itself.

vii. 1. All the Spiritual, in its essence, is a man; thus all of love and wisdom which **proceeds** from the Lord; for this is the Spiritual. The reason all the Spiritual, or **proceeding** from the Lord, is a man, is that the Lord Himself . . . is a Man; and from Him cannot **proceed** anything but what is like [Him]; for the **proceeding** Divine is not, in itself, mutable and extended; and that which is not extended is such everywhere. Hence is His omnipresence.

xii. 5². The Divine **proceeding** is that which appears round Him to the Angels as a Sun. From this **proceeds** His Divine through the spiritual atmospheres . . .

Angelic Idea. God, through His Divine **proceeding**, created the universe . . . and, as the Divine **proceeding** is also life itself, all things were created from life and through life; and the Divine **proceeding** nearest is that which appears before the Angels as a Sun . . . and the Divine **proceeding** is Divine love and Divine wisdom, which, at a distance, has such an appearance. This Divine **proceeding** is what the Ancients effigied by clear golden or lucid circles round the head of God. . . From that Sun, as a great centre, **proceed** circles, one

after another, and one from another, down to the ultimate . . . and these circles . . . are spiritual atmospheres, which are infilled by the light and heat from the Sun . . . and, in the ultimate, by means of these atmospheres, and afterwards by means of the natural atmospheres, which are from the sun of the world, was effected the creation of the earth . . . The first **proceeding** was continued down to ultimates through discrete degrees . . . as producer and products in a continual series . . .

Can. God 10. God, through His Divine **Proceeding**, has omnipotence, omnipresence, and omniscience.

v. 5. Two things **proceed** from Jehovah God, through the Sun in the midst of which He is: heat and light . . .

Inv. 41^e. The Knowledges which **proceed** from Him: and the things which **proceed** from Him are Himself.

48. Whatever **proceeds** from God is of the human form . . . especially the soul, which is the first of man.

Process. *Processus.*

A. 3012. All the **process** of the conjunction of truth with good in the Lord's Divine Rational. Tr. 3013.

3021². The **process** commanded when a woman was accused of adultery. —

3809. The **process** of the conjunction of natural good with collateral good. Des.

3901. The **process** (of instruction). Des.

4122. The **process** of the separation (of mediate good from genuine good). Tr.

4129². Such a **process** of the adjunction and separation of (Societies with man) . . . The arcana of this **process** are here contained in the internal sense.

4269². The **process** of these Things . . . appears before the Angels in clear light.

4379. The **process** itself of the insinuation of truth into good. Des.

4538³. This was the **process** when the Lord made His Natural Divine. There is a like **process** when He regenerates man. 4559. 4582^e.

4582. The **process** of the progression from truth in the ultimate to interior truth and good . . . Des.

5115². The **process** of the rebirth of man. Des.

5202⁴. Man is reborn . . . by stupendous **processes**.

5249². This Divine **process** is fully described . . .

5354³. The **process** of regeneration . . . 10042⁵. N. 186.

6640. The **process** of the instauration of the Church . . .

7264. The **process** of their devastation. Tr.

7795². It is believed that (this) is done without any **process**.

9262³. The **process** of inquiry and expurgation (in Deut. xxi.).

—⁵. By the whole of this **process** was represented . . .

9670⁵. The Lord's glorification . . . is described by the **process** of expiation (Lev. xvi.). This **process** was as follows. . . This **process** was manifested to the Angels . . . and is now, when it is read in the Word.

[A.] 10057². The process itself of the glorification of the Lord's Human, and of the regeneration of man . . .

D. 3717. The processes by which (Sirens) act.

Procession. *Processio, Processus.*

M. 6². Entering in order of procession . . . 14.

D. 5453. Women led in procession—*processu*, which was Heaven to them.

D. Min. 4773. He saw the procession—*processum*—at his own funeral.

Proclaim. *Proclamare.*

A. 10412. 'Aaron proclaimed' = celebration.

—^c. They proclaim a certain person as God.

T. 338². That they might proclaim the dogma . . .

Proclivity. *Proclivitas.*

Prone. *Proclivis.*

A. 2910^e. Hence the will is more prone to evils and falsities. 3469⁴.

10302^e. Those in good are inclined to receive truth.

T. 512. The consequent proclivity of man to evils. 513.

521². Has a greater or less proclivity to particular evils.

—³. This inclination and proclivity to evils . . .

Procreate. *Procreare.*

Procreation. *Procreatio.*

A. 1123. Their greatest delight was to procreate offspring. Ex.

2243. (Adulterers reason that they promote the procreation of offspring.)

2746. Had thus extinguished the desire . . . for the procreation of infants . . .

2757. Still had not extinguished the natural desire of procreating offspring.

H. 315^e. Divine order . . . goes to the ultimate . . . and, by media there collected, redintegrates and produces itself further, which is done by procreations. J.20.

382a. Marriages on earth are also for the sake of the procreation of offspring; but not in the Heavens. Instead of this procreation, there is, in the Heavens, the procreation of good and truth. Ex.

402^e. Conjugal delight . . . is more excellent than all others on account of its use, which is the procreation of the human race, and thence of the Angels of Heaven.

J. 6. That the procreations of the human race on earth will never cease. Gen.art.

P. 332³. The procreations of wisdom from love are like seeds, by which procreations man becomes like a garden.

M. 183⁵. Therefore all things in the universe are procreated and formed from use, in use, and for use.

254. Impotence is a cause of separation, because the end of marriage is the procreation of offspring.

386. That two universal spheres proceed from the Lord to preserve the universe . . . One is the sphere of

procreating, and the other is that of protecting the things procreated. Ex.

390. For the love of procreating is continued into the love of the thing procreated. The quality of the love of procreating is Known from its delight, in that it is supereminent and transcendent. In this delight is the state of procreation with men—*viros* . . .

400. That the sphere of the love of procreating progresses in order from the end through the causes into the effects, and makes periods, through which the universe is preserved in its foreseen and provided state. Ex. 401.

403. The love of procreating, and the derivative sequent love of the things procreated, are implanted in the conjugal love with women; but these two loves are divided with them, when the end, which is the love of procreating, commences its progression. . . The love of procreating, which, with a woman makes a one with her conjugal love, is then not alike.

409. Conjugal love is implanted in every woman from creation, and, together with it, the love of procreating, which is determined to and flows unto the procreated offspring, and, from the women, is introduced into the men.

D. 6051⁹. Wisdom increases through the marriages in the Heavens, which, there, is instead of procreation.

E. 724³. 'Father,' 'mother,' 'sons,' 'daughters' = the goods and truths which procreate, and the goods and truths procreated. But it is to be known that the goods and truths which procreate are in the spiritual man, and the goods and truths procreated are in the natural . . . Hence it is evident, that those spiritual procreations, like the natural procreations from father and mother, are multiplied like families . . .

D. Wis. viii⁶. That the angelic mind cannot be procreated, and be multiplied by procreations, except in man. Ex.

— . With the Angels no other procreation and thence multiplication is possible than spiritual, which is that of wisdom and love . . . But in the natural world there are matters, through which and from which, procreations, and afterwards formations, can be effected . . .

xii. 5³. A natural origin has been added, that things may be at the same time material and fixed, for the sake of the end of the procreation of the human race, which is not possible except in ultimates, where there is what is full . . .

Procure. See under ACQUIRE—*comparare*.

Prodigal. *Prodigus.*

Prodigality. *Prodigalitas.*

A. 9391⁶. By 'the prodigal son' (Luke xv.) are meant those who have wasted—*prodegerunt*—heavenly riches, which are the Knowledges of good and truth. Further ex. E.279⁶.

M. 252². Too much prodigality (a cause of lawful separation).

T. 404². The love of the world (is less hurtful) if it verges to prodigality.

Prodigy. *Prodigium.*

Prodigious. *Prodigosus.*

See MIRACLE.

A. 968. From prodigious experience . . .

1861³. 'I will give prodigies in the heavens . . .'
(Joel iii.3). E.539⁸, Ex.

3900³. 'They shall give great signs and prodigies'
(Matt.xxiv.24) = things which confirm and persuade
from external appearances and fallacies, by which the
simple suffer themselves to be seduced. Ex.

7273. 'I will multiply My signs and My prodigies'
(Ex.vii.3) = admonitions of every kind . . . 'Signs and
prodigies' = confirmations of the Truth; and also the
media of Divine power; here, admonitions. Ex.

7290. 'Give a prodigy' (ver.9) = and therefore want
to be confirmed. 'Prodigies and signs' = confirmations
of Truths.

—. As to prodigies and signs . . . they were done
with such as were in external worship, and did not
want to know about internal; for those in such worship
had to be driven by external means. (Continued under
MIRACLE.)

7295². This prodigy = the first admonition with those
who infest. Ex.

7441. The signification of the prodigy which precedes.

7795. The prodigies and signs which were done in
Egypt = vastations and thence confirmations that they
are in evil; for those prodigies = so many degrees of
their vastation. 7796.

L. 16. Occurs. E.805⁵.

E. 624⁵. 'To give great signs and prodigies' = the
efficacy and power of falsities through confirmations
from the sense of the letter . . . Through this, signs and
prodigies are effected in the Spiritual World . . .

Produce. *Fruus.*

E. 730³⁸. 'A land of produce' (Jer.ii.7) = the Church
as to the truths of doctrine.

Produce. *Proventus.*

A. 1286². 'The produce of the lips' (Is.lvii.19) =
doctrine.

3579². 'The earth shall give its produce' (Zech.viii.
12) = that the Celestial of the Church, or the good of
charity, shall give truth.

—. 'The produce of the earth' (Hag.i.10) = the
like.

6155. 'In the produce' (Gen.xlvii.24) = the fruit
thence.

9272³. The produce (of the earth or fields) = the goods
of truth thence. Ill. 9273, Ex.

10184⁶. The produce of the vineyard = the state of
truth.

E. 357²⁵. 'Produce' = all the good and truth of the
Church.

365²⁷. 'The produce of the earth' = the consequent
multiplication of truth.

—. ²⁸. 'Produce' = the production of truth.

375³⁷. 'Produce,' and the foods thence, = all things
which belong to spiritual nourishment.

401²⁴. 'The fruits of the sun' (Deut.xxxiii.14) = all
things which proceed from the Celestial Kingdom.
448⁷.

405⁴⁵. 'Produce' = everything of the Church.

644⁷. 'The land shall give her increase' (Lev.xxvi.4)
. . . 'Increase' = the truth of doctrine, and the under-
standing of truth.

—. ¹⁴. 'The increase of the land' (Ezek.xxxiv.27) =
the multiplication of the truth of the Church.

650¹¹. 'Fruit of increase' (Ps.cvii.37) = goods of the
Church.

695¹³. 'Fruit' = the good of charity; and 'increase'
(Zech.ix.12) = the works of this good.

741¹⁸. Occurs. 799²¹. 1159³.

Produce. *Producere.*

Production. *Productio.*

A. 761. Man never produces from himself anything
false and evil; but the evil Spirits with him produce
them.

3648^e. Production is continual creation.

4322. It is the influx through Heaven which produces
all things in the three kingdoms . . .

4795. Corresponds to the affection of . . . producing
truths.

4904. 'To gestate in the womb' = to produce some-
thing.

—. To be produced, when predicated of the Church,
is the good which is produced through truth; and it is
produced when truth passes through the understanding
into the will, and from the will into act. . . When it is
in the will, it is in its womb, and is then first produced;
and, when the man is in good in act; that is, when he
produces good from the will . . . it is born.

—. That nothing of good could be produced (is
here sig.).

5147². Truths and goods . . . cannot be produced the
one without the other.

5194. Nothing is ever produced, unless good and
truth become a one by . . . marriage.

—. ². Heat and light must act as a one for anything
to be produced . . .

5912. When good is in the first place . . . it produces
truths continually . . .

6077. That (all things) may be continually producing
something.

6647. 'The sons of Israel were fruitful and were
productive' (Ex.i.7) . . . 'To be productive' = further
derivation. Ex.

7752. The things which have no relation to both
(good and truth) together, do not produce anything.
Good is that which produces, and truth is that through
which [anything is produced].

7754. For anything to be produced, there must be
two forces, one active and the other passive . . .

7796². Good itself, which is the Divine Esse, produces
all things through its truth.

[A.] 7966². From the truth of good, good was produced again . . . Sig. . . There are such productions and derivations of truth with those of the Spiritual Church. Rep.

9258². Then good . . . produces a new man . . .

—³. For good prolificates and produces itself through truths . . .

9568². (In this way) the one is produced and derived from the other ; and the first is the all in the products and derivatives . . .

10181³. These degrees are . . . distinct, like the thing producing, and the thing produced. H.38².

H. 474. See PROCEED, here.

N. 47⁶. That the Internal produces the External. Refs.

F. 13. It produces the affection of truth. . . (Thus) love produces faith . . . and, through this, it produces charity. 14.

15. Affection produces nothing from itself except through thought . . .

17. Faith does not produce good from itself but from charity . . .

31^e. Charity produces faith ; and not faith charity.

W. 218^e. Force is produced by endeavour . . . and motion is produced through force . . .

310. That in earths there is an endeavour to produce uses in forms. Ex.

312. The first production from these earths . . . was the production of seeds.

343. The influx thence produces such things immediately . . .

344². Nature contributes nothing whatever to the productions of plants and animals. Shown.

349. That nature has produced nothing, and produces nothing ; but the Divine . . . Gen.art.

351. (Shown) in the productions of plants.

—². (Shown) in the productions of animals. M.416. T.12.

P. 219². But the finite can be produced by the infinite.

R. 935. That the Lord produces goods with man according to every state of truth with him. Sig. and Ex.

M. 355⁴. The soul of man, being in the marriage of good and truth, . . . is in the perpetual effort for the fructification and production of its own likeness . . .

B. 49. Faith alone cannot possible produce or bring forth any works which are called 'fruits.'

T. 23. That the Divine Esse and Existere in itself cannot produce another Divine . . . Ex.

35⁶. To produce the things which the love wills and the understanding thinks.

—⁹. How can posteriors produce priors . . .

403². It is his honour to produce these things. .

597. What good temptations produce.

D. 3181. How dreams are produced. Ex.

3230. In the other life thoughts are brought forth. Ex.

3323. The idea brings it forth. 3606.

3647. One phantasy produces another.

4125. They would bring forth from the memory nothing but his evils and falsities.

E. 304⁵². 'To extend the earth and its products' (Is.xlii.5)=to form the Church and reform those there ; 'products'=all things of the Church.

401²⁴. 'The products of the months' (Deut.xxxiii.14) =all things which proceed from the Spiritual Kingdom. 448⁷.

726³. That which proceeds, produces.

828². They are the derivations and productions of (these) uses.

839. Works are their productions and effects.

922. The production of falsity from evil by Hell. Sig.

924. The productions in a series. Sig.

942^e. In both cases the production is effected in the time of spring.

1077³. Whence is the production and generation of all things.

1082⁸. The thing producing is love ; the thing produced thence is of love from good through truth. The ultimate products, in our world, are various . . . All the things produced are correspondences.

1138⁴. Everyone has delight from . . . production as from himself.

1171⁵. Spiritual germinations are productions of wisdom from love ; and then in every production there is a soul from that love, and its clothing from the wisdom.

1173³. The root is in the interiors, and the production in the exteriors . . .

1209³. The first is the Sun . . . ; the intermediates are spiritual things ; then natural ones ; then terrestrial ones ; from which, ultimately, are productions. . . So that productions are continual . . . Therefore the productions, which are chiefly animals and plants, are continuations of creation. (Although) the continuations are effected by means of seeds, still it is the same creating force which produces. (And) some seeds are still being produced.

—⁴. The force of forming . . . is the force of producing animals and plants from the ultimate matters of nature . . .

D. Love xi². Discrete degrees . . . are as the producing force to the produced forces, again become producing down to the ultimate product. . . All creation is effected through these degrees ; and all production is through them . . .

xx. That love produces heat. Ex.

D. Wis. ii². The first forms (in embryos) do not appear to the eye ; but their first productions, which make the head.

—³. From these forms . . . are brought forth and produced all things of the body. Ex.

—⁴. That these **productions** are effected according to the laws of correspondence. Ex.

iv^e. For all things of man, from head to heel, are **productions**.

x². Affection **produces** thought; and thought reproduces affection. Ex.

Product. *Genimen.*

Productive. *Genialis.*

Productively. *Genialiter.*

A. 5113¹⁴. By 'the product of the vine' (Matt. xxvi. 29) is not meant must, or wine; but something celestial which is of the Lord's Kingdom. 9412^e.

M. 8². Drinking jovially.

111. When it has passed the breast, it becomes **productive** love.

183⁶. As they grow up they conjoin themselves **productively**.

T. 14². He closes the internal man . . . as to its **productive** love.

96^e. Every **product** and germ from the earth is Known by its flower and seed.

708². 'The **product** of the vine which they should drink new' = the truth of the New Church and Heaven. (= the Divine truth from Divine good, and the derivative bliss and happiness. E. 252⁶.)

E. 376²⁶. By 'the product of the vine,' or the wine, which the Lord will drink new with them . . . when the Kingdom of God shall come, is meant that from His Divine Human is then all Divine truth in Heaven and in the Church; and therefore He calls it 'new.'

Profane. *Prophanare.*

Profanation. *Prophanatio.*

Profane. *Prophanus.*

Profaner. *Prophanator.*

See under LEPROSY, and MIX TOGETHER.

A. 273^e. Profanation. Sig.

285. Lest they should **profane** the holy things of faith. Sig.

301². For the things which have been commingled by **profanations** adhere commingled. As soon as any idea of what is holy arises, the idea of **what is profane** conjoined with it is present; which causes that he cannot be in any Society except in one of the damned. Whatever is present conjoined with any idea of thought, is most exquisitely perceived. The **profane things** thus adjoined to holy things cannot be shaken off except with infernal torture so great, that if man knew he would beware of **profanation** as of Hell itself.

302. The Jews would **profane** if they knew . . . Sig.

—^e. It is one who acknowledges, and afterwards blasphemes and **profanes**, who is here meant.

303. Therefore no one can **profane** holy things, unless he is so persuaded that he acknowledges, and yet denies. Ex.

306. 'To keep the way of the tree of lives' = lest he might **profane** holy things.

VOL. V.

408. When there is no faith, faith cannot be **profaned**. . . Those who do not believe cannot **profane**.

410^e. New light then shines forth, because they can then no longer **profane** . . .

571. When man is such that he immerses the truths of faith in his insane cupidities, he then **profanes** truths. (Then) the moment that remains are brought forth they are again **profaned** by the things which are **profane**. For **profanations** of the Word produce a kind of callosity, which obstructs and absorbs the goods and truths of remains. Therefore let man beware of the **profanation** of the Word of the Lord . . .

576². 'The Ammonite and the Moabite' = the **profanation** of the celestial and spiritual things of faith.

582. They immersed the doctrinals of faith in their cupidities . . . and the birth thence = that they . . . **profane** the holy things of faith; (for) they then cohere in every idea, and, in the other life, ideas are what are mutually communicated; and therefore as soon as any idea of what is holy and true is brought forth, **what is profane** and false is adjoined, which is instantly perceived; and therefore such cannot but be separated and be thrust down into Hell.

623. 'Violence' = when men inflict violence on holy things by **profaning** them . . .

639. **Secular** writers. —^e. 1066³. 1756².

661. It is otherwise with those who have no doctrinal things of faith . . . They cannot so **profane** holy things, and so close up the way for remains; and consequently cannot expel the Angels of God from themselves.

1001². Eating flesh with the blood, represented in Heaven **profanation**, or the commingling of what is holy and **what is profane**. 1003.

—⁵. That what is celestial . . . should not be commingled with the proprium of man, which is **profane**. Sig.

1002. To eat the flesh of animals, regarded in itself, is a something **profane** . . .

1007^e. **Profanation** is here treated of, the mention and consequent representation of which is not tolerated in Heaven.

1008. To avenge **profanation**. Sig.

— . Few know what **profanation** is . . . **Profanation** is manifold. He who completely denies the truths of faith does not **profane** . . . But he **profanes** who knows the truths of faith, and still more he who acknowledges, talks about, preaches, and persuades others of them, and yet lives in hatreds, revenges, cruelty, rapine, and adulteries, and confirms with himself such things by many things which he scrapes together from the Word, perverting them, and thus immersing them in these filthy things. He it is who **profanes**. These are the things which especially inflict death on man; (for) in the other life, **profane** and holy things are completely separated; **profane things** in Hell, and holy ones in Heaven. When such a man comes there, in every idea of his thought . . . holy things adhere to **profane ones**. He cannot there bring forth a single idea of what is holy, without the adherent **profane** being clearly seen . . . Thus, in each thing he thinks **profanation**

stands forth ; and, as Heaven abhors **profanation**, he cannot but be thrust down into Hell. Ex.

[A. 1008]^e. But those (do not) **profane** holy things who in simplicity have believed the things in the Word, even if they have believed things not true . . .

1010. The Lord's life is charity, which is not in man, because man is filthy and **profane**, but is with man.

—². The like is the case with **profanation**. He who **profanes** the Word . . . not only hates the Truth, but also extinguishes or murders it. . . In the other life, those who have **profaned** . . . hold in deadly hatred the Lord and all the goods of love and truths of faith, because they are contrary to their intestine hatreds, rapines, and adulteries, which they had veiled over with a show of holiness . . .

—³. That **profanation** is 'blood.' Ill.

—^e. To sacrifice elsewhere than on the altar . . . represented **profanation**. Ex.

1059^e. Still more (is there thick darkness) with those who **profane** the truths of faith, which the gentiles cannot do ; because . . . no one can **profane** that of which he does not know the quality and existence. This is why more gentiles are saved than Christians.

1094^e. (By naming Jehovah, the Jews) could **profane** what is holy, which the gentiles cannot do.

1182. Worships of which the exteriors appear holy, while the interiors are **profane**. Sig.

— . The more **profane** the interiors are, the more **profane** is the external worship. Ex.

1183². That holy things were **profaned**. Sig.

1292. That their worship became more unclean and **profane**. Sig. and Ex.

1313. Those not of the Church . . . cannot **profane** holy things.

1326. 'Babel' = worship in which interiorly is the love of self, consequently all that is filthy and **profane**. The love of self is nothing but the proprium ; and how filthy and **profane** this is. Ex. . . Hence comes all the **profanation** of worship . . . The holy can never be with the **profane** . . . This is why there is no internal worship with such.

1327². When the danger of the **profanation** of what is holy was thence imminent, the state of this Church was changed. Sig.

—³. The **profanation** of what is holy has with it eternal damnation. No one can **profane** what is holy except him who has the Knowledges of faith, and who acknowledges them . . . Internal things are what can be **profaned** ; for in (these) there is what is holy. . . So with a man who does not believe there is a life after death, but still has external worship : he cannot **profane** the things which are of eternal life, because he does not believe in their existence. It is otherwise with those who know, and who acknowledge ; and this is why man is permitted rather to live in pleasures and cupidities, and thereby to remove himself from internal things, than to come into the Knowledge and acknowledgment of internal things, and **profane** them. For this reason the Jews are permitted to immerse themselves in avarice . . . for they are such that if they were to acknowledge, they could not but **profane** . . . The like is the case with

many within the Church ; and (also) with the nations outside the Church : the latter can **profane** the least of all.

—⁶. Those who were in the Knowledges of internal things . . . and **profaned** them . . . and the penalty of the **profanation**. Sig.

1363^e. Internal idolaters can **profane** holy things, but external idolaters cannot ; and therefore, to prevent holy things from being **profaned**, external idolatry was tolerated.

1370. The **profanations** themselves of these things constitute the genera and species of the idolatries.

1878. The lot of those who have **profaned** the Word.

2056^e. Those within the Church who **profane** the goods and truths of faith. Sig.

2057. Those within the Church who are in falsity and at the same time in the love of self, especially **profane** holy things ; not so much those who are in any other love.

2196^e. In man there is nothing but what is evil, unjust, and **profane**.

2220. The false **profane** ; and the evil **profane**. Sig.

2321^e. Each, according to the **profane** with them, flees into his own Hell.

2327². A state of true humiliation is impossible, unless they acknowledge that of themselves they are **profane** and damned.

2332. The Holy Divine inflowing into the **profane** which is with man . . . is like a consuming fire.

2342. See FERMENT, here.

—³. Lest they should be contaminated with anything **profane**, what was leavened was so severely interdicted . . . for those who **profane** celestial and spiritual things cannot but perish.

2354². Such worship Him holily exteriorly ; but conceal this **profane** interiorly.

2357². He who once acknowledges and believes, if he returns to a life of evil, **profanes** what is good and holy ; but he who does not acknowledge and believe cannot **profane** ; and therefore care is taken by the Divine Providence that a man should not be admitted further into acknowledgment itself and faith of the heart than he can be afterwards kept in them ; and this on account of the penalty of **profanation**, which is the most grievous in Hell. This is why it is conceded to so few at this day to believe that the good of love and of charity is Heaven in man, and that all the Divine is in the Lord ; for they are in a life of evil. Sig. 2520^e, Sig.

2986³. The gentiles cannot **profane** holy things by evils of life ; for no one can **profane** what is holy who is ignorant of what it is.

3024⁶. That they were not to contract matrimony with the daughters of the Canaanites, had regard to these spiritual things : that good and falsity, and evil and truth, should not be conjoined ; for thence comes **profanation**. (As in) 'Judah hath **profaned** the holiness of Jehovah, in that he hath loved and married a daughter of a strange god' (Mal. ii. 11).

3373². The Jews would have denied (these interior truths) in their hearts, and would thus have profaned interior goods and truths . . . which is the reason why any interior things so rarely stand forth in the letter of the Old Testament. 3398². 3479². 4288¹. 4289. 4429². 4751³. 4847². 6963².

3398. That Divine truth might have been adulterated, and thus profaned. Sig. and Ex.

—². As to the profanation of truth, the case is this. Divine truth cannot possibly be profaned except by those who have before acknowledged it. Those who have entered into truth through acknowledgment and faith . . . if they afterwards recede from it, there continually remains the print of it within, which is recalled together with the falsity and evil; and thus the truth is profaned, because it adheres to these. Such therefore have continually in them what damns; thus their own Hell; for when infernals approach a sphere where there are good and truth, they instantly feel their own Hell; for they come into that which they hate, consequently into torment; and therefore those who have profaned truth dwell continually with that which torments them, and this according to the degree of the profanation. As this is so, it is most especially provided by the Lord that Divine good and truth should not be profaned; and it is provided especially by this, that the man who is such that he cannot but profane, is withheld as far as possible from the acknowledgment and belief of truth and good . . .

—⁴. This is why the Lord did not come into the world, and reveal the internal things of the Word, until there was no good whatever left with the Jews, not even natural good; for they could then no longer receive any truth with internal acknowledgment—for it is good which receives—and thus they could not profane. Sig.

— . For the same reason the arcana of the internal sense are revealed now; because at this day there is scarcely any faith . . . and, when this is the case, they can be revealed without danger of profanation, because they are not interiorly acknowledged.

3399². Those of the Spiritual Church cannot adulterate good so far as to profane it, because they cannot receive good so as to have a perception of it; but they can profane truth, because this they can acknowledge. But in the last time of the Church they cannot acknowledge truth . . .

—³. Those who can profane good are of the Celestial Church . . . as was done by the Antediluvians . . . and, that the profanation of good should no longer come forth, is signified by (the cherubim at Eden).

3402. That Divine truth and Divine good are not to be opened . . . from the fear of eternal damnation if they are profaned. Sig. and Ex.

—³. To know good and truth . . . and to talk about them, is not to have them; but to be affected with them from the heart . . . No one is allowed to accede to them with affection and faith, unless he is such that he can remain in them to the end of life. But those who profane, cannot be withheld from them.

3703². The profanation of what is holy. Tr. 3941⁵.

3754^e. The fourth state (of the perversion of good

and truth in the Church) which is the profanation of good and truth. Tr. (in Matt.xxiv.19-22).

3755³. 'Then shall be great affliction, such as was not since the beginning of the world . . . ' = the highest degree of the perversion and vastation of the Church as to good and truth, which is profanation. For the profanation of what is holy induces eternal death much more grievous than all the other states of evil; and the more grievous, in proportion as the goods and truths which are profaned are more interior . . .

3757. Refs. to passages on the subject of profanation. H.456(h). N.172.

3898². The reason the Lord spoke in this way was that they should not understand the Word, lest they should profane it . . . But the interiors of the Word are now opened, because the Church is so far vastated . . . that though men know and understand, they do not acknowledge, much less believe, except a few who are in the life of good . . .

3899. (In Matt.xxiv. 23-28) it treats of the state of the Church . . . with those in special who are in holy external worship, but in profane internal; that is, who orally profess the Lord with holy veneration, but at heart worship themselves and the world, so that the worship of the Lord is their means for gaining honours and wealth. These, in proportion as they have acknowledged the Lord, heavenly life, and faith, in the same proportion, when they become such, profane.

4031³. That which compels . . . infuses something holy; but, when . . . the man returns to his former affections . . . that holy conjoins itself with the evils and falsities, and becomes profane, which is such that it leads into a Hell the most grievous of all. For he first acknowledges and believes, and is also affected with what is holy, and then denies, and even holds in aversion. That those who once acknowledge in heart, and afterwards deny, are those who profane; but not those who have not acknowledged in heart. Refs.

4424. They are kept in evils, and thence in falsities . . . lest through the Knowledges of good and truth they should communicate with Heaven, and through evils and the derivative falsities with Hell, and thus hang between the two; and also lest they should profane goods and truths, which is done when they are commingled with falsities and evils.

4503⁴. 'They shall profane thy beauty' (Ezek. xxviii.7).

—⁹. To profane goods and truths. Sig.

—¹¹. The perversion, destruction, and profanation of the truth of the Church through falsity and evil. Sig.

4581^e. Profanations of truth. Sig.

4601. 'Reuben lay with Bilhah . . . ' = the profanation of good through separated faith. . . 'Then profanedst thou it' (Gen.xlix.4). 6349.

—². The profanation of good through separated faith takes place when the truth of the Church and its good are acknowledged and believed, and yet the life is contrary to them. For with those who separate the things of faith from those of charity in understanding and thence in life, evil is conjoined with truth, and

falsity with good. It is this very conjunction which is called **profanation**. It is otherwise with those who although they know what are the truth and good of faith, still at heart do not believe in them. . . The **profanation** of good through separated faith is also represented by Cain . . . by Ham . . . and by the Egyptians being drowned in the Red Sea. 6348.

[A. 4601]³. Those who know what the truth and good of faith are, and yet do not believe in heart, as is the case with the most part at this day, cannot **profane**, because their Intellectual does not receive, and imbue itself therewith.

4689². That (the Lord's Human is Divine; that He alone rules Heaven and the universe; and that His Divine is the all in Heaven) could not be openly revealed, because it was foreseen . . . that the Christian Church would turn aside from charity to faith, consequently would separate itself from Him, and thus would not only reject, but also **profane** the Holy which is from His Divine Human; for faith separated from charity cannot do otherwise.

4759². To those who have no remains . . . what is holy . . . is either filthy or **profane**.

4847². A holy internal conjoined with an idolatrous external becomes **profane**.

4868^e. As they know internal things, and acknowledge them in childhood, yet deny them in adult age, they are described in the Word by filthy adulteries . . . for they are **profanations**.

4922⁶. The **profanation** of good and truth is described by: 'I saw a woman sitting upon a scarlet beast, full of names of blasphemy . . .'

5044⁷. 'I will render **profane** the princes of the sanctuary' (Is. xliii. 28). —¹⁰.

—⁹. 'The Chaldeans'=those who **profane** truths; 'the inhabitants of Babel'=those who **profane** good. Refs.

—¹¹. Hanging represented the damnation of **profanation**.

—'. 'To scortate after Baalpeor'=to **profane** worship.

5120¹³. 'Cup'=falsity from evil with those who are **profane**; that is, who, within, are in things contrary to charity, and outwardly counterfeit holiness. . . The **profane** things which they hide away under external holiness. Enum.

5128⁵. There are two things which not only close up the way of communication (with the Rational), but also deprive the man of the faculty of ever being able to become rational: they are deceit, and **profanation**. . . **Profanation** is that which commingles falsities with truths, and evils with goods. By these two, the Rational completely perishes. . . **Profanation** commingles the remains.

5135⁶. **Profanation**, and the consequent taking away of good and truth, is signified by the deed of Achan . . .

5217^e. A subject in whom truths and the opposite falsities subsist together, is called 'lukewarm'; and one in whom falsities and truths are commingled is called **profane**.

5268. 'Seven, in the opposite, = what is profane. Ill.

5508². If Providence were to act visibly . . . there would be danger that a man . . . would believe that it was of Providence, and afterwards would go into the contrary: thus truth and falsity would be conjoined in the interior man, and truth would be **profaned**, which is attended with eternal damnation. Therefore man is preferably kept in unbelief . . .

—⁴. The Israelites could be compelled without danger of the **profanation** of what is holy. Ex.

5897⁸. For this is the commingling of truth and falsity which is called **profanation**.

6348³. If faith is conjoined with evil, which takes place when the truth of faith is first believed, and still more when the man lives according to it, and it is afterwards denied, and he lives contrary to it, there takes place **what is profane**; for the truth of faith and the good of charity are first inrooted in the interiors through doctrine and life, and are afterwards called forth thence and conjoined with evil. The man with whom this is done has, in the other life, the worst lot of all, for with such a one good cannot be separated from evil . . . neither has such a one any remains of good stored up in his interiors, because they have completely perished in evil. Their Hell is in the front part towards the left at a great distance; and those there appear to the angelic sight like skeletons, with scarcely any life. Therefore, to prevent the **profanation** of good and truth, the man who is such as not to suffer himself to be regenerated—which is foreseen by the Lord—is withheld from faith and charity, and is permitted to be in evil and the derivative falsity; for then he cannot **profane**.

6959. That if those of the Spiritual Church had faith they would become **profaners** of truth. Sig. and Ex. 6972.

—². In childhood and adolescence they have faith in the doctrinals of their Church, but they have faith from parents and masters, and not from themselves; and therefore, if they afterwards recede from faith, they do not **profane** truth except slightly, which **profanation** can be removed by Divine means . . . But if a man has faith in the doctrine of the Church and in the Word from himself, that is, by confirmations with himself, and then afterwards recedes, and denies with himself that which he had before believed, and especially if he lives contrary to the truth which he had confirmed with himself, and either explains it in his own favour, or altogether rejects it, he **profanes** the truth; because he commingles and conjoins truth and falsity within himself. These become like skeletons, and have as little life left as have the bones relatively to the organic life of the flesh. Yet a harder lot is theirs who **profane** good than that of those who **profane** truth. Those of the Spiritual Church can **profane** truth, but not so much good.

6963. 'His hand was leprous as snow'=the **profanation** of truth. (Continued under LEPROSY.)

—³. Heaven is horrified at the mere mention of **what is profane**.

—⁴. Such a one is not interiorly in **profanation**, but exteriorly, which can be removed. Sig.

—'. He is interiorly in **profanation**. Sig. and Ex.

6971². When an avenue for the influx of the light of Heaven has once been opened, and afterwards closed, the man is compelled to look downwards . . . lest the truths he has once acknowledged, and which remain in his interior man, should be contaminated with falsities, and thus profaned.

—³. The gentiles . . . have not genuine truths, but truths conjoined with many fallacies, which cannot be so profaned.

7290². (Miracles would cause profanation.) Ex.

—⁴. But miracles (cannot cause profanation with those who are in mere external worship). Ex.

7293⁵. Which reasonings come forth from those who . . . profane truths and goods.

7319. In the other life nothing is more abominable, and consequently stinks more grievously, than profaned truth. Ex. . . Profaned truth is falsity conjoined with truth; and falsified truth is falsity . . . adjoined to truth. 7326^e.

7554². (Terrible consequences of profanation.) Des.

8148^e. In this evil there is profanation. Profanation is the acknowledgment of truth and good, with a life contrary to them. Refs.

8169^e. (Thus) in yielding in temptations there is . . . sometimes profanation; and the greatest and direst damnation of all is damnation from profanation.

8394. After a man has examined himself, acknowledged his sins, and done repentance, he must remain constant in good to the end of life; for if he afterwards relapses to his former life of evil, he profanes; for he then conjoins evil with good, and thus his 'latter state is worse than his former one.'

8408². People in whom is the evil of the profanation of good. Sig.

8540⁴. The profanation which was in the Church at that time. Sig.

—^e. Evil closed up in good with falsity, which is the same as what is profane. Sig.

8882. 'Thou shalt not take the name of thy God in vain' = profanations and blasphemings of the truth and good of faith. . . 'To take the name of God in vain' properly = to turn truth into evil; that is, to believe that it is truth and still live in evil; and also = to turn good into falsity; that is, to live holily and still not believe. Both are profanation. Ex. . . This conjunction cannot be loosed . . . except by a tearing asunder, which takes away all spiritual life; and therefore they are sent into a Hell the most frightful of all, where they are direfully tortured. This is meant by (the blasphemy against the Holy Spirit; and also by the return of the evil Spirit with seven others worse than himself). Ex.

8932⁷. (Belshazzar's act) = to profane by evils and falsities. 9093⁴.

8943. 'To profane' (Ex.xx.25) = to cause that there is not any worship. Ex.

9014⁵. The profanation of the good of love; and the profanation of the truth of faith. Sig.

9020. When the truth of faith has once been acknowledged, and is afterwards applied to evil, it is com-

mingled with falsity from evil; hence is profanation. Examp. Such cannot possibly escape from damnation; for by this (profanation) they deprive themselves of all spiritual life. Ex.

9021². 'To curse father and mother' = profanation; for those within the Church who altogether deny the Lord and the things of His Kingdom and Church, profane.

—^e. (But) the denial of the Lord is not profanation with those outside the Church. Ex.

9049⁵. The reason these interior things of Heaven are here opened by such things as are in the world, was to prevent worldly men from understanding them . . . lest they should profane the interiors of the Word; for they would thus cast themselves into a Hell the most frightful of all, which is the Hell of the profaners of the Word. Ill.

—⁵. Those who are 'healed,' and again return to falsities and evils, profane.

9188². So far as possible, the Lord withholds man from the conjunction of truth and good with falsity and evil, because this conjunction is profanation; but still many of those in the Church cannot be withheld; because from their infancy they have imbibed such things as are of the Church from the Word and from doctrine from the Word; and some of them have imbued them, and made them of their faith; and, when they have grown up, and have begun to think . . . from themselves, they have made of no account the things which had been made of their faith, and instead of them have seized upon falsities, and have also imbued them. These are they who have conjoined in themselves truths with falsities; for the truths which have once been made of the faith remain, and cannot be eradicated; and the falsities which afterwards become of the faith conjoin themselves with them. It is this conjunction which is signified by 'sorceries.'

9298². There are truths with the evil, and falsities with the good; but the truths with the evil are not commingled with the falsities from evil with them so long as they are only in the memory, and serve as means for evil; for so long they are devoid of life. But, if the truths are falsified to favour evil—which is done by a wrong interpretation—then they are commingled, whence comes the profanation of truth. Sig.

9340⁸. To profane goods and truths by an application to evils and falsities. Sig.

9348³. The successive profanation of truth by the enticements of falsities from evils. Sig.

9468⁶. The religion by which the holy things of the Word are profaned through application to falsities which favour diabolical loves. Sig.

9818²⁷. 'To speak against the Holy Spirit,' or deny the Divine truth, when once it has been acknowledged, is profanation; and profanation is such that it completely destroys the interiors of man. Hence it is said that this sin cannot be remitted.

10033⁶. The reason the eating of the blood and fat was so severely forbidden, was that by it was represented the profanation of Divine truth and Divine good. Ex.

[A.] 10037³. Those who have profaned the goods and truths of the Church. Sig.

10040². (If the Catholic laity were to drink the wine, they would profane holy things.) P.257⁶.

10117². To conjoin what is Divine with the proprium of man . . . is to profane. Hence it is said, 'Whoever eats of what is left until the morning, profanes the holy thing of Jehovah . . .' (Lev.xix.7).

10174. Consequently, adulteries are profane.

10217⁸. The end is when truth is altogether profaned.

10287. The conjunction of Divine truth with those who do not acknowledge the Lord is profanation; for profanation is the conjunction of Divine truth with falsities from evil; and this conjunction, which is profanation, exists solely with those who have before acknowledged the things of the Church, especially the Lord, and afterwards deny them; for by (this) acknowledgment, communication is effected with the Heavens . . . and by denial afterwards is effected the conjunction of the interiors with falsities from evil . . .

—². The state of the man with whom there is profanation, is that he has communication with the Heavens, and at the same time with the Hells; through truths with the Heavens, and through falsities of evil with the Hells. Hence, in the other life, they are torn asunder, by which everything of interior life perishes. After the dilaceration they scarcely appear as men, but as burnt bones, in which is but little life.

—³. But it is to be known that there are very many genera of profanations, and of these very many species. For there are those who profane the goods of the Church; and those who profane its truths. There are those who profane much; and those who profane little. There are those who profane interiorly; and those who profane exteriorly, more, and more. There are those who profane through faith against the truths and goods of the Church; and those who profane through life; and there are those who profane through worship. Hence there exist many Hells of profaners, which are distinct from each other according to the diversities of the profanations. The Hells of the profanations of good are at the back; but those of the profanations of truth are beneath the feet and at the sides. They are deeper than the Hells of all other evils, and are rarely opened.

10362. 'He that profanes (the Sabbath)' (Ex.xxxi.14) = to be led by themselves and their own loves, and not by the Lord. Ex.

10383. Those (in the Third Earth) who profane holy things, are grievously punished. Des.

10393. That interior things with the Israelites were completely closed, lest they should profane the holy things of Heaven and the Church, is signified by the tables of the Law being broken by Moses, etc. 10492³.

10652. The profanation of good, and the profanation of truth. Sig. and Ex.

—². The first conjunction of the affections of evil with truths . . . is not as yet profanation; but the second conjunction is profanation; for this takes place when evil is applied to truth, and truth to evil, which is done by a wrong interpretation of the truth and the

application of it to evil; and thus by the insertion of the one into the other. From this, truth no longer remains truth, but is mortified and profaned. Sig.

—^e. The death of (the 24,000)=the extinction of all truths. This takes place with those who profane.

H. 456³. To confirm anything by visions with those in falsities is dangerous; because they would first believe and afterwards deny, and thus would profane that truth itself; for to profane is to believe and afterwards to deny; and those who profane truths are thrust down into the lowest and most grievous of all the Hells. Ill.

J. 64. They are carried into . . . the gulfs where are the Hells of profaners.

73^e. In the former state, the man who would have understood the spiritual sense, would have profaned it.

L. 18³. If imputation were possible, an impenitent man would impute to himself the Lord's merit, and think himself justified thereby; which would be to defile what is holy with profane things, and to profane the Name of the Lord; for it would be to keep the thought in the Lord, and the will in Hell . . .

S. 67³. 'To commit adultery' (in the celestial sense) = to deny the Lord's Divine, and profane the Word.

P. 133². He who, after worship, returns into his evils, profanes the goods and truths of worship, and the lot of profaners after death is the worst of all. Ill.

226. That if man afterwards recedes from these things, and goes into what is contrary, he profanes holy things. Gen.art. There are many kinds of the profanation of what is holy, but this kind is the most grievous of all; for profaners of this kind after death become no longer men. They do live, but continually in delirious phantasies . . . and, as they are no longer men, they are not called he, or she, but it. . . The cause is that when a man first acknowledges Divine things, and believes them, and afterwards recedes and denies them, he commingles holy with profane things; and, when these have been commingled, they cannot be separated otherwise than by the destruction of the whole. Fully ex.

228. No man thus profanes holy things who does not know them . . .

—². (Reception in infancy alone does not cause profanation; nor a life of evil followed by repentance.) Ex.

229. In the most general sense, by profanation is meant all impiety; thus by profaners are meant all the impious, who at heart deny God, the holiness of the Word, and thence the spiritual things of the Church. These are holy things, and they speak impiously about them. But these are not here treated of; but those who profess God, hold the sanctity of the Word, and acknowledge the spiritual things of the Church . . . The reason these profane, is that what is holy from the Word is in them and with them, and this which is in them, and which makes something of their understanding and will, they profane. But in the impious . . . there is nothing holy which they can profane. They are profaners; but are not the profane.

230. The profanation of what is holy is meant in the

Second Precept . . . 'Thou shalt not profane the name of thy God.' And that **profanation** is not to be committed, is meant in the Lord's Prayer, by 'Hallowed be Thy name.' Ex.

231. The first kind of **profanation** is by those who make jokes from the Word, and about the Word; or from the Divine things of the Church, and about them. Ex. . . This kind of **profanation** is lighter or more grievous according to the acknowledgment of the holiness of the Word, and the indecorum of the conversation.

—². The second kind of **profanation** is by those who understand and acknowledge Divine truths, and yet live contrary to them. Ex. Those **profane** more lightly who only understand, and those more grievously who also acknowledge. Examp.

—³. The third kind of **profanation** is by those who apply the sense of the letter of the Word to confirm evil loves and false principles. Ex.

—⁴. The fourth kind of **profanation** is by those who speak pious and holy things with the mouth, and also simulate the affections of the love of them in tone and gesture; and yet at heart do not believe and love them. Ex.

—⁵. The fifth kind of **profanation** is by those who attribute Divine things to themselves. Ex.

—⁶. The sixth kind of **profanation** is by those who acknowledge the Word, and yet deny the Divine of the Lord. Ex.

—⁷. The seventh kind of **profanation** is by those who first acknowledge Divine truths, and live according to them, and afterwards recede and deny them. This is the worst kind of **profanation**, because they commingle holy with **profane things**, insomuch that they cannot be separated, and yet they must be separated in order for them to be either in Heaven or in Hell . . .

—⁸. The **profane** of this kind are meant by 'the lukewarm' . . . This kind of **profanation** is described in Matt. xii. 43-45 . . .

—⁹. That the Lord provides that man should not interiorly acknowledge truths and afterwards recede, is meant in John xii. 40. 233⁹.

233⁴. Hence comes a recession from good, and a return to evil, which is the worst kind of **profanation**.

—⁷. That when man is in evil, many truths can be introduced into his understanding, and be stored up in the memory, and yet not be **profaned**. Ex.

258². That such a doctrine has been permitted is of the Divine Providence, lest the Divine of the Lord and the Holy of the Word should be **profaned**. The Divine of the Lord is not **profaned** when Salvation is placed in these words: That God should have mercy for the sake of the Son . . . because in this way they do not approach the Divine of the Lord . . . Nor is the Word **profaned**, because they pay no attention to the places where 'love,' 'charity,' 'doing,' and 'works' are mentioned. They say that all these are included in faith . . . They are therefore like those who do not know any truth from the Word, and therefore cannot **profane** it.

264². That if the spiritual sense of the Word had been revealed before, the Church would have **profaned** it; and, through it, the holiness of the Word. Ex.

R. 198. 'To the Angel of the Church of the Laodiceans write'=to those and concerning those in the Church, who believe alternately from themselves and from the Word, and thus **profane** holy things. Ex.

204. 'Because thou art lukewarm, and neither cold nor hot, I will spew thee out of My mouth'=**profanation**, and consequent separation from the Lord. . . To be separated from the Lord, is to be in neither Heaven nor Hell, but in a place separated, bereaved of human life, where there are mere phantasies. The reason is that they have commingled truths with falsities, and goods with evils; thus holy things with **profane ones**; so that they cannot be separated . . .

213. 'Lest the shame of thy nakedness should appear'=lest the good of celestial love should be **profaned** and adulterated. Ex.

214. 'Anoint thine eyes with eye-salve . . .'=that the understanding may be healed, lest the genuine truths of wisdom should be **profaned** and falsified. Ex.

316. 'Hurt not the oil and the wine'=that it is provided by the Lord, that the holy goods and truths, which lie hidden interiorly in the Word, should not be violated and **profaned**.

473. Before the dragon has been cast out, this doctrine . . . if not rejected, would be . . . **profaned**.

540. 'The seven diadems on the heads (of the dragon)' =all the truths of the Word falsified and **profaned**.

541³. If the falsification proceeds to the affirmation that the Lord in the Word has not commanded good works for the sake of the conjunction of man with Himself, but only for the sake of conjunction with the world, then the truths of the Word are **profaned**; for thus the Word is made no longer a holy Book, but a **profane book**.

686². It is of the Divine Providence that those in faith alone should falsify the truths of the Word; because if they knew them so as to interiorly think them, they would **profane** them. Sig. and Ex.

719. Revelation of the **profanations** of the Roman Catholic religion. Sig. (How effected, 802.)

723. That religiosity upon the Word **profaned** by them. Sig. and Ex.

— 'Blasphemy'=the denial of the Divine of the Lord in His Human, and the adulteration of the Word, thus **profanation**; for he who does not acknowledge the Divine of the Lord in His Human, and falsifies the Word, but not of set purpose, does indeed **profane**, but lightly; whereas those who ascribe to themselves all the power of the Lord's Divine Human, and moreover deny it; and who apply all things of the Word to acquire for themselves dominion over the holy things of the Church and of Heaven, and moreover adulterate the Word, **profane** grievously.

758. That they have put forth nefarious dogmas, which are adulterations and **profanations** of the good and truth of the Word. Sig. and Ex.

T. 129. How the Jewish Church had **profaned** the Word. Rep.

342³. These **profane** His Church and His Temple.

[T.] 722. He who approaches the Holy Supper, and does not acknowledge God, **profanes** it.

Ad. 3/1128,9. We should most carefully beware of the thought of things which are **profane** and damned; for these things infest the thought of the mind. I have often found that the bare mention of oaths and **profane** Things has so hurt my mind that I did not know where to turn in order to shake them off . . .

D. 1257. [A profaner] there; his experiences and punishment.

1304. (On those who **profane** by jesting from the Word.)

2067. What harm ideas cause when **profane things** are mixed in with them. Ex. 2073.

3467. (A representation of profaned holiness, seen.)

4265. On Babel and **profanation**.

4396². They had been withheld from the **profanation** of truth, which they had blasphemed, but could not **profane**.

4470. The Jesuits are the most **profane** of all.

4488. On a certain interior **profane one**, or interior hypoerite. 4495.

4496. On a **profane** female Spirit. 4500.

4500. She made herself a **profane** Hell. 4504.

4511. Concerning the Hells . . . and the **profane**. 4545.

4585^e. If man were to believe (in a particular Providence) and were afterwards to deny it, he would **profane** holy truth, which is the most direful Hell itself.

4721. A plastered chamber of brick work seen. There was a bed by the wall; and he who was there seemed like nothing else than some black, burnt bony thing, from which there rose at the wall a black vapour. There was **what is profane** there . . .

4854. On the Hell of the **profane**.—The Hell of the **profane** is diametrically beneath man, under his conjugials . . . There are very many there at this day; for into that Hell come those who have believed the things of Heaven and the Church, and have afterwards, in themselves, denied them; and also those who in compliance with custom frequent holy things, and believe, and yet live evilly; but not those who have lived evilly and have not believed. (The scenery there des.) 4855. 5877.

5457. On the **profane** from various religions, especially from the Roman Catholics. Ex. (Examps. of the crimes by which they had committed **profanation**. 5459².)

5459². (A **profane** lake which appeared like fluid, naked, putrefied flesh, into which such were cast.)

5653². Thus there is **profanation** there.

5662a. They wanted to make one Church out of many by doctrinals, and not by life, so that they had almost **profaned** goods.

—^e. They were cast down, lest they should **profane** the good with others.

5878. **Profaners** cause a foul heaviness in the breast.

5950. The **profane** have their Hells in the west, far away, towards the south there, deep down. When they become **profane** they are no longer men; for in the light of Heaven they appear like charred skeletons; and therefore are spoken of in the neuter gender . . . By degrees they lose human life, and become like ghosts, and seem to themselves to fly in the air; now as females; now as males; now as infants; and in other forms . . .

5996. Concerning a cadaverous breast . . . He stank like a corpse . . . chiefly from the fact that when he was a young man he loved his wife well, and detested adulteries; and afterwards went into the contrary, and approved of adulteries; whence came the **profanation** of conjugal love.

6051^e. Therefore marriages are not to be **profaned** by adulteries.

D. Min. 4669. Whence come **profane things**. Examp.

4703. The Hell of the **profane** is to the left, under the earth. . . These are said to relate to mice. Their operation des.

4745². This black queen was **profane**, because she acknowledged a deity and yet lived (as is here described). She has suffered most grievous penalties, (her) Hell being such as is that of the **profane**. They at last become like skeletons, scarcely cohering together, in which there is scarcely any life; for **what is profane** is attended with this from that Holy which coheres with the **profane**. They cannot be separated as with others; but are torn asunder; and then life, which is in holy things only . . . perishes, or is varied into most stinking things, with torment.

4819. He then came to the **profaners** of what is holy; who had borne themselves holily in externals in order to seduce; but within had thought **profanely** about holy things; and with whom holy and **profane things** had been conjoined. They appeared to him like skeletons, exhaling what is cadaverous.

4820. (Such) say, from evil, that they are **profane**, and thence holy. Ex.

4824. Round about, afar off, appeared a black mistiness, mixed with what is fiery, or bloody . . . In that thick darkness are **profaners** . . . There is nothing there but the gnashing and fury of one against another . . . They are all round about, at the furthest circumference.

E. 141². That they **profaned** at the same time the goods and the truths of the Church. Rep.

—³. The **profanation** of truth. Sig. And of good, —⁴. —⁵. —⁷.

186³. The falsification of truth is meant by, "Thou hast **profaned** Me with My people' (Ezek. xiii. 19).

232². To **profane** is to believe in God, the Word, eternal life, and many things said in the sense of the letter, and yet to live contrary to them.

233⁴. The lot of the lukewarm is not unlike that of the **profaners**. Des.

235⁴. They **profane** truths by falsifications . . .

—³. All kinds of adulterations of good, and falsifications of truth, or **profanations**. Tr.

257⁸. **Profanation**, which is the plenary destruction of truth and good. Sig.

324⁶. To 'murmur,' that is, to rebel against the Lord, and to celebrate holy things, is **profanation**.

374⁶. The damnation of those who **profane** holy things. Tr.

— Those who have not **profaned** the holy things of the Church, because they have good and truth within. Sig. For those who **profane** have nothing of good and truth within, but only without, when they are speaking; whereas those who do not **profane** have good and truth within.

375⁴. 'Not to hurt the oil and the wine' = to prevent the **profanation** of the interior goods which belong to the internal sense; for if they were known and believed, and were afterwards denied, or, also, if one were to live contrary to them, then they would be **profaned**; and to **profane** interior goods and truths is to conjoin one's self with Heaven and with Hell at the same time, which is to completely destroy spiritual life . . . which cannot be separated, but must be torn asunder; and, when they are torn asunder, everything of spiritual life is destroyed. Hence it is that after death **profaners** are not Spirits in the human form, as others are, but are mere phantasies, and appear to themselves to fly hither and thither without any thought, and at last are separated from others, and are cast down into a Hell the lowest of all, and, as they do not appear in the human form . . . they are called *it*, that is, non-man.

—⁶. The reason the internal sense has now been opened, is that the Last Judgment has been executed . . . and thus it has been provided that **profanations** should not come forth.

434¹⁷. 'Then **profanedst** thou' (Gen. xlix.) = conjoined with the love of self and of the world . . .

519^e. The commixture of good and evil, and of truth and falsity, is not the **profanation** of good and truth. **Profanation** is solely with those who have first received truth and good in heart and faith, and afterwards deny them in heart and faith.

540⁹. The **profanation** of truth through reasonings from scientifics falsely applied. Sig.

587¹⁷. 'To drink out of the vessels of the Temple,' and at the same time to worship idols, = the **profanation** of good and truth through evils and falsities in worship: and, as by **profanation** everything spiritual of man perishes; and without what is spiritual man is not man, Belshazzar was [slain].

700¹⁵. Hence Jericho then signified the **profanation** of good and truth. —¹⁸.

706⁹. 'To convert and be healed,' here, = to **profane**, which is done when truths and goods are acknowledged, and especially when the Lord is acknowledged, and is then denied.

710⁷. 'Woe to those that are with child . . .' = that those who receive goods and truths cannot keep them; because Hell then prevails, and takes them away, whence is **profanation**.

741²⁰. The **profanation** of the Truths which are from good, is signified by 'the land shall be **profaned** under its inhabitants' (Is. xxiv. 5).

935². 'Thou shalt not **profane** the name of God' contains also not to despise and reject from the heart the Word, doctrine therefrom, and thus the Church.

949³. In proportion as he does not **profane** the name of God, thus also in proportion as he shuns the cupidities originating from the loves of self and of the world, in the same proportion he loves the holy things of the Word and of the Church; for these are 'the name of God,' and (these) cupidities **profane** them. 959². —⁴.

960¹⁴. Divine truth (or the Word) is **profaned** when its holiness is denied; which is done when it is contemned, rejected, and treated with opprobrium . . .

962¹¹. As by the **profanation** of the name of God is meant the denial of the holiness of the Divine truth . . . it follows that the name of God is interiorly **profaned** through a life contrary to the precepts of the decalogue. For there is a **profanation** interior and not exterior, and there is a **profanation** interior and at the same time exterior, and there can also be some exterior and not at the same time interior. Interior **profanation** is effected through life; exterior through speech. Interior **profanation** . . . becomes also exterior after death . . .

985³. Therefore the genital members . . . are not to be **profaned** by the unchaste love of adultery . . .

1005². (The commixture of seeds) as is done in adulteries, is **profane**. Ex.

1025⁴. 'Thou shalt not **profane** the name of God,' in its three senses.

1047². **Profanations** are of many kinds. The most grievous is when the truths and goods of the Word . . . are acknowledged, and the man lives according to them, and they are afterwards denied, and he lives contrary to them; or, also, they are not denied, and still he lives contrary to them. Through this **profanation** there is effected a conjunction and cohering of good with falsity, and also of truth with evil; whence it comes forth that the man is in Heaven and Hell at the same time; therefore, as Heaven wants to have its own, and Hell its own, and yet they cohere, both are taken away. Hence perishes the life proper to man, and he becomes like a brute animal, raving continually, and is carried by his phantasy into the air like a dragon flying backwards and forwards, and also sees flakes and chaff like giants and crowds, and a little cup as the universe, and so on. As they no longer have human life, they are not called Spirits, but **what is profane** . . . but this kind of **profanation** is rare, because it is provided . . . that man should not enter into the faith of truth and life of good, unless he can be kept constantly therein to the last of his life. 1158², Ex.

1049³. But the man does not **profane** who in childhood up to adolescence is in faith and a life according thereto, and who afterwards in the age of manhood recedes from faith and the life of faith. The reason is that the faith of childhood is a faith of the memory . . . whereas the faith of the age of manhood is a faith of the understanding . . . This faith can be **profaned**, if the man recedes from it, and lives contrary to it . . .

—⁴. In a word, whatever a man thinks, speaks,

and does from the understanding with the will favouring, is of his life . . . and this, if it is holy, is profaned by recession. But the profanations of this kind are more grievous or more light according to the quality of the truth and the derivative faith, and according to the quality of the good and the derivative life.

[E.] 1050². The cause of this horrible state of profanation after death, and of the state of phantasy which results therefrom. Fully Ex.

—^e. Hence it is that a profane one is no longer called a man, nor, he or she, but *it*; for he is a brute.

1051². This (worst) kind of profanation exists especially with those who acknowledge the Lord and His Divine, and the Word and its holiness. The reason is that the Lord alone, through truths from the Word, opens Heaven to the man who lives according thereto; and without Heaven being opened this profane cannot exist. Hence it is evident that the Gentiles . . . cannot induce on themselves such a profane. Nor the Jews . . . Nor the impious who have been such from their childhood . . .

1053². The second kind of profanation . . . is with those who have domination as the end, and the holy things of the Word, of the Church, and of worship, as the means. Ex. 1054². 1055².

—^e. In this kind of profanation are all those who are in sacred ministries, and who seek their own honour and glory through the holy things of the Church . . .

1055³. But this second kind of profanation of the holy things of the Church is not like the first kind of the profanation of them. The first kind exists with those with whom communication with Heaven has been effected through the opening of their spiritual mind; but this second kind of profanation exists with those with whom the spiritual mind has not been opened . . . The lot of these profaners after death . . . is that they are in hatred against the Lord, Heaven, the Word, the Church, and all its holy things. They come into such hatred from the fact that dominion is taken away from them . . .

1058². In the third kind of profanation are those who adore Divine things with devout gestures, and pious lips, and yet in heart and spirit deny them . . . Ex. 1059², Ex.

1061². The fourth kind of profanation is to lead a life of piety (des.) and yet to make of no account the precepts of life (des.). Ex. 1062³, Ex. 1063³, Ex.

—^e. This kind of profanation is not hypocritical, like the former one. Ex.

1062^e. Of this kind those profane more who defend their vices . . .

1064³. The fifth kind of profanation is not like the rest . . . for it is to jest from the Word, and about the Word. Ex.

1141. All goods and truths . . . profaned by the Babylonians. Sig. 1142. 1143. 1144. 1145. 1146. 1148. 1150. 1151. 1152. 1153. 1154. 1155. 1156.

1158². For it is better for man to be constantly evil, than to be good and afterwards evil; for thus he becomes profane. Hence comes the permission of evil. Ex.

—³. There are many kinds of profanation, but this kind is the most grievous of all. Their lot after death is terrible: they are not in Hell, but beneath Hell, and there they do not think, or will, but they see and act; they see things which are not, and do not see things which are; and they act as if they were acting all things, and yet they act nothing, being altogether deliriums of phantasy. And, as they do not think or will, they are no longer men (and are called *it*). Such do those become who have once been reformed, and do not remain so. The cause of this horrible lot is this. By their reformation there is effected communication with Heaven; goods and truths inflow which open the interiors of their minds, and remove evils to the sides. . . . If they do not remain in this state . . . those evils flow back, and commingle themselves with the truths and goods. Thus Hell mingles itself with Heaven in them, so that they cannot be separated; for whatever has once been impressed on the mind of a man by love is never extirpated. Therefore, after death, as the goods cannot be separated from the evils, nor the truths from the falsities, the whole mind is destroyed, so that they no longer have any thought or will; and that which remains is like a shell with the kernel taken out, or like the skin and bones without the flesh . . . Know, therefore, that there is no danger in coming from evil to good; but that there is danger in coming from good to evil. 1160², Ill.

1160^e. The Lord, by His Divine Providence, is especially careful to prevent this kind of profanation; and, to prevent it, He separates with man the holy things from those not holy, and stores up the holy things in the interiors of his mind, and elevates them to Himself; but the things not holy, in the exteriors, and turns them to the world . . .

1182³. 'To be cast into the depth of the sea' = into Hell. The reason this 'is better,' is that to know goods and truths, and to pervert them, is to profane.

Ath. 98. The Lord lived so humbly . . . that the Jews might not acknowledge Him from externals; (otherwise) they would have become profaners.

Coro. 57. That the fourth state of the Israelitish Church was the profanation of holy things . . . Ex.

Profess. *Profiteri.*

Profession. *Professio.*

A. 1081. Called 'brothers' because they profess faith.

1321^e. Do not acknowledge the truth they had professed (here).

7317. Those who infest are those . . . who had professed faith . . .

H. 6. They had professed the Father . . .

R. 833. Had professed faith alone. 834.

M. 187^e. *Ex professo.* D. 3320.

D. 4349^e. Union is not by professions of truth.

D. Min. 4753. Had professed magical arts.

Profit. *Emolumentum.*

See under CONDUCE, GAIN, and HIRE—*quaestus*.

A. 1673⁴. Persuade themselves that all their Own profit is the eommon good.

H. 56. The variety of the worship (in Heaven) is an advantage . . .

P. 77. These goods are, in themselves, advantages.

M. 130⁴. Goods are in themselves things profitable . . .

T. 426². The benefactions of charity are advantageous things in many ways.

D. Wis. xii. 4³. All things have been created for the use, advantage, and delight of man.

Profitable, To be. *Prodesse.* A.9341⁶.

Progress. *Progredi.*

Progress. *Progressus.*

Progression. *Progressio.*

Progressive. *Progressivus.*

A. 30². The progression of faith with them. Des.

1379. The progressions, etc., of Spirits, are nothing but changes of state. D.4403. 4652^e.

1402. (The Lord's) progress. Tr.

1427. Progression to Divine things. Sig.

1451. The progression (of the Lord) into the celestial things of love. Sig.

1457. Further progression. Sig. (by 'journeying').

— Here begin the progressions of the Lord into Knowledges.

1495. There is progression when man is being instructed . . .

2196¹². Cannot apprehend that there are progressions there ; when yet they appear to themselves to progress just as man does on earth, in their dwellings, courts, paradises ; still less . . . that it is changes of state which appear thus.

2500. The progression of the Lord into the goods and truths of faith. Sig.

—^e. The Lord progressed according to Divine order. 2511.

2523². The Lord's life was a continual progression of the Human to the Divine . . .

2744. How the delights from conjugal love progress (upwards and downwards). Ex.

2950. Those who are in progression. Sig.

3308². A state of progress. Sig. and Ex.

3565^e. In the end is hidden all the progression.

3587. A progression and a change of state. Sig.

4345⁴. As man progresses in age . . . For he progresses successively towards interior things.

4375. 'To journey,' and 'go,' involve progression to further things.

4430. Progressions into the truths of faith and goods of love. Sig.

4582. The process of the progression from truth in the ultimate to interior truth and good . . . Sig.

4585². The progression of the Lord's Divine towards

interior things. Tr. For the Lord progressed in a similar order to that (of man). Ex. —⁵. —⁶.

4598. Progression towards interior things is not progression into scientifics ; for this progression often exists without any progression towards interior things ; often with egression. Nor is it progression into virile judgment . . . Progression towards interior things is progression towards Heaven and the Lord through the Knowledges of truth implanted in the affection of them . . . 4599, Sig.

5122². The states of the renascence of everything . . . have their progressions from beginning to end . . .

—³. Such progressions and derivations are perpetual with the man who is being regenerated . . .

5605². The progressions there are changes of the state of life (which) appear in externals exactly like progressions from place to place. Ex. H.192, Ex.

6766³. The progress of the Divine truth with the man who is being regenerated. Tr.

8420^e. 'To progress' = to live. Ex.

8557. What is progressive of spiritual life. Sig.

8750. All things there are measured by progressions of the state.

— In the inmost sphere of Heaven there is a certain progression according to the Divine heavenly form . . .

9325. Goods and truths in their order proceed in a continual progression. Sig. and Ex.

9407. Divine truth in its progress through the Heavens . . .

9440^e. Measures his progressions according to space and time.

H. 195. When anyone there is progressing from one place to another . . . he arrives more quickly according to his longing . . .

269^e. (A regenerating man) does not know any step of the progression.

341². This innocence is the end of all their instruction and progression.

F. 13. This is the progression of charity . . . 15.

W. 75. States there appear to be progressive ; (but) in God they are not progressive, because He is infinite.

104. The Angels have no progression of the day . . . nor any progression of the year . . .

111. The Lord cannot advance through spaces.

171. The created universe, in its general progression . . .

211. All things progress through degrees. . . The progressions of discrete degrees are like the progressions of ends to causes . . . 212.

218^e. Such is the progression (of force, etc.) into power.

304. A progression from primes to ultimates in the fibres and vessels . . .

—². There is also such a progression of love . . . of wisdom . . . in a word of all things in the created universe.

[W.] 310². Forms, in **progression** from primes to ultimates, and from ultimates to primes . . . 314². 316.

314^e. The **progression** of the creation of the universe . . .

P. 59. The Divine Providence in all its **progression** with man . . .

180. Man would interfere with the order of the **progression** of the Divine Providence . . .

M. 185. These momentaneous **progressions** are also changes of state . . .

444³. There is no . . . **progression** of good to evil; but a . . . **progression** of good to a greater or a less good, and of evil to a greater or a less evil.

D. 3941. **Progressions** from one place to another, which do not come forth from phantasy, signify changes of Societies. Ex.

4087. Which translation and **progression** is an appearance and a fallacy . . .

4304. On the **progression** of Sirens. Ex.

4390^e. **Progressions** of ends. Can. God vii. 1, 3.

6011. On the **progression** of truth from knowledge into understanding . . .

E. 505. **Progression** towards lower things. Sig. and Ex.

Coro. 6. The day, or **progression**, in each Church. 27. 51.

Prohibit. *Prohibere.*

Prohibition. *Prohibitio.*

A. 995². No one is ever forbidden to enjoy pleasures . . .

1318. 'Nothing will be withheld from them' (Gen. xi. 6). Ex.

—^e. The end with a man can never be prevented, that is, changed, unless his state is.

4995. 'He hath not kept back anything from me, except thee' (Gen. xxxix. 9). Ex.

M. 519^e. These . . . correspond to the **prohibited** degrees.

E. 840. A **prohibition** lest anyone should learn or teach . . .

Prolification. *Prolificatio.*

Prolific. *Prolificus.*

Prolificate. *Prolificare.*

A. 8876. The **prolification** of falsity from evil thence. Sig.

9258². All its fibres regard the **Prolific** of the seed. . . It then serves the **Prolific** as soil. . . The **Prolific** in plants corresponds to the good in man. Ex.

9666². The **Prolific** remains in its integrity, and produces a new plant . . .

W. 310². From this is the **Prolific** (of seeds).

316. The state up to the time of **prolification** . . .

M. 51. (Sexual intercourse there is) without **prolification**, instead of which there is spiritual **prolification**. Ex. 52.

90^e. The **Prolific** is in the male. This is from no other source than the understanding; being from truth from good there.

92. A sphere of propagation, that is, of **prolification** and fructification . . .

115⁵. The **Prolific** of the husband would be in a continual Spring. . . The spiritual **prolifications** with the Angels are such; and . . . natural **prolifications** also are from this origin.

127². **Prolification** corresponds to the propagation of truth.

172. The **prolific** contributions from husbands are received universally by wives, and add themselves to their life. . . Because in the **Prolific** of the husband is his soul, and also his mind as to its interiors . . .

183⁵. All fructification, propagation, and **prolification**, are originally from the influx of love, wisdom, and use from the Lord . . .

355^e. The faculty of **prolificating** in males, which makes a one with the faculty of multiplying wisdom from the love of truth.

T. 403². Like the **Prolific** of the seed . . .

E. 990^e. There is some correspondence of Heaven with the **prolification** in adulteries; but not with the delight in them.

991². From this love descends the love of **prolificating** . . . From this love descends the love of **prolificating** in adulteries . . .

1000⁴. Conjugal love begins . . . to inspire sports for the sake of **prolification**.

1002^e. Marriages are seminaries for Heaven through **prolifications**.

Prolix. *Prolixus.*

Prolixity. *Prolixitas.*

A. 1395. Would be too **prolix**. 1486. 1522. H. 157.

D. 4128. (The representations) were sufficiently **prolonged**.

E. 325⁶. In praying they were not to be **prolix**. Ex.

587⁷. On account of its **prolixity**.

Prologue. *Prologus.* N. 8. P. 191.

Prolong. *Prolongare.*

A. 488². 'To **prolong** the days' (Deut. v. 16) = a happy state.

3390. 'The days were there **prolonged** to him' (Gen. xxvi. 8) = a state of reception.

3703⁵. 'To be **prolonged**' is predicated of good, and its increase. 8898, Ex. E. 304⁴².

E. 375³. The days being '**prolonged**' = happy to eternity.

706¹⁶. The **prolongation** of the time. Sig.

768⁵. 'To **prolong**,' when said of the Lord, = duration to eternity.

900². 'He shall **prolong** His days' (Is. liii. 10) = the Divine good. 'Long,' and thence '**prolong**,' are said of good.

966². 'The prolongation' of their days (in the fourth commandment)=the happiness of eternal life.

Prolong. *Prorogare.* D. Wis. x. 3^e.

Prominence. *Prominentia.*

Prominent. *Prominere.*

A. 8246. Their faces are prominent about the lips. 8247.

D. 5925. Their faces were almost monstrous from prominences and protuberances.

Prominent. *Exstans.*

Prominently. *Exstanter.*

A. 7475. All Spirits are in the human form, but not in so prominent a one as the Spirits of Mars.

W. 318. These two things are standing proofs . . .
—^e. This is prominently evident . . .

R. 571². Occurs.

Promiscuous. *Promiscuus.*

D. 3307. Desired promiscuous ventry.

6106⁴. Not allowed to scortate promiscuously.

Promise. *Polliceri.*

Promise. *Pollicitum.*

T. 44². Proffers useful offices.

483. The Word is full . . . of blessings and promises of reward . . .

D. 3926. Occurs. 4754^e. 5015^e.

Promise. *Promittere.*

Promise. *Promissio.*

A. 2034⁷. From the time of the first promise (Gen. iii. 15).

5185. They then promise all things.

7933. According to the promise in the Word. Sig.

8055. Which are promised by the Divine to those in good and truth. Sig. 10527.

Coro. 59. The promise of the Advent . . . Ex.

Promise. *Spondere.*

Promise. *Sponsio.*

A. 5609. 'I will be surety for him' (Gen. xliii. 9)=he will be adjoined to him. 5839.

— . What Judah said concerning that suretyship.

5610. Suretyship, or bail, goes no further.

10560. The solemn promise of the Church with that nation. Sig. and Ex.

H. 35². Promising that they would no more covet things higher . . .

M. 3⁵. They are the promises of God, which cannot fail.

155. Celibacy together with a solemn promise of chastity.

300. Two who have engaged themselves to marriage, and have confirmed their solemn promises by presents . . .

—². Conjugal love engages for itself everlasting favour.

Can. Holy Spirit iv. 7. A clergyman is to be inaugurated by the solemn promise of the Holy Spirit . . .

Promote. See ADVANCE.

Prompt. *Promptus.*

Promptitude. *Promptitudo.*

A. 6921. The Spirits of Mercury are more prompt and quick than other Spirits. 6922.

6922. On account of their promptitude.

D. 2252. Souls are much more prompt . . .

Promulgate. *Promulgare.*

Promulgation. *Promulgatio.*

A. 8862. Promulgated from Mount Sinai. —². 9411. Life 53. 55. M. 351². D. 3253.

8931^e. He willed to promulgate *viva voce* the ten commandments.

9414^e. The promulgation of the Law. Tr. Life 59.

T. 414². A law inscribed on the human heart, whence has been promulgated . . .

D. 3891. Indignant that I should promulgate these things.

Prone. *Pronus.*

Proneness. *Pronitas.*

See PROCLIVITY.

A. 831. Such are very prone to adulteries.

977². With an unregenerate man there is . . . cupidity, and thence a proneness to all evil.

1094². Such are very prone to adore every idol . . .

S. 52. Their mind is prone to errors.

D. 2351. Proneness to anger is turned into zeal.

2457. So that the man is no longer prone to that evil.

3598^e. After one actuality (of adultery) they are prone to cruelty.

Coro. 35. From these are derived . . . pronenesses to evils.

Pronounce. *Pronuntiare.*

A. 1638. Their words are . . . distinctly pronounced.

1876². They could not pronounce (words of natural language).

5464. Will be with truths as was declared. Sig.

D. 3662^e. When he pronounces any sentence . . .

E. 763³. Their reasonings they pronounce . . .

Propagate. *Propagare.*

Propagation. *Propagatio.*

Propagative. *Propagativus, Propagatrix.*

Propagator. *Propagator.*

See SHOOT-propago.

A. 1520. The spheres propagated outside of him.

2039. The greatest use, the propagation of the human race . . . M. 68².

[A.] 2057³. Cause that the delight is propagated no further.

5116². From propagation to eternity . . . W.347.

H. 308². Light, which is propagated around. E.313³.

382a. Good and truth are propagated from the marriages there.

409. Propagate themselves with increase towards the exteriors.

W. 347. Both forms receive the means of propagation. Ex.

M. 46². For the sake of the propagation of the human race.

92. The sphere of propagation which proceeds from Him . . . 222². 355⁵.

183⁵. See PROLIFIGATION, here.

— . Propagations are continuations of creation.

198. By the reception of the propagations of the husband's soul . . . 321. 355⁶.

220. According to the love of propagating the truths of wisdom.

223^e. Hence is the propagative formation (in men).

236. That soul may be propagated from soul.

238². This propagative or plastic force in seeds . . .

245. The soul of the father is propagated although not conjoined with the soul of the mother. Ex.

T. 350². From one seed of men can be propagated families for ever.

380. All the good and truth of the Church are propagated from the marriage of the Lord and the Church.

796. Luther was a most active propagator of his dogmas.

D. 3697. Marriages being for the sake of the propagation of offspring . . . whatever destroys propagation is diabolical.

3778. Thence is the propagation of human society and consequently of the heavenly Societies. 3794^e.

3862. The nerves relating to propagation are from the cerebellum . . . for propagation is exempt from the voluntaries of man in almost all things. . . The principal end of the motions of that region is that of propagation.

4781. In this Earth the doctrine published from Heaven can be propagated through the universal world . . .

E. 351^e. This propagation of light in Heaven . . .

1201³. In everything spiritual there is a propagative force.

1203². The endeavour to propagate itself to eternity . . .

J.(Post.) 316^e. Instead of propagation there is a unition of minds.

Can. God iii. 11. An image of the infinite is impressed on the varieties and propagations in the world.

Propel. *Propullulare.* D.710a. 3548. E.584.

Propensity. *Propensio.*

A. 3127. That it is of the propensity, or animus. Sig. 3131.

3134. The propensity of truth in the natural man. Sig.

3980. Propensity. Sig. 4455.

4434. An inclination to conjunction. Sig.

5244. The propensity of the new Natural. Sig. and Ex.

E. 412²⁴. Propenso *animo.* — .

659²⁴. Exterior and interior affection and propensity to these things. Sig.

827. The propensity of their animus to idolatrous worship.

J.(Post.) 9. A propensity for doing.

Proper. See under PROPRIUM.

Property. See under PROPRIUM.

Prophet. *Propheta.*

Prophecy. *Prophetare.*

Prophecy. *Prophetia.*

Prophetic. *Propheticus.*

Prophetess. *Prophetissa.*

See FALSE PROPHET.

A. 66². The third style of the Word is the prophetic, which was born from the style of the Most Ancient Church. But it is not continuous . . . and is scarcely intelligible except in the internal sense, where are the greatest arcana, which follow in a beautiful connected order, and regard the external and the internal man, many states of the Church, Heaven itself, and, in the inmosts, the Lord. 1139. D.2721.

302^e. (The prophetic style was to prevent profanation.)

382. 'Prophets'=those who teach. 1460².

1116^e. Representatives like those seen by the prophets. 1532.

1462⁷. 'A prophet'=one who teaches, thus the doctrine of Knowledges.

1532. The visions of the prophets were nothing else than openings of their interior sight. Examps. 1619. 4527^e.

1756³. When moved by the prophetic Spirit . . .

1786. Visions were different to Moses from what they were to the prophets. Ex.

1871². This is especially the case with the prophetic Word of the Old Testament.

1925. There were Angels who . . . spoke through the prophets. —⁴, Ex.

1966. On prophetic visions and dreams. Gen.art. 1970. 1975. 1976. 2179². —³.

2173^e. The duplex expressions in the prophets. Ex.

2310. That there is an internal sense in the propheticals may be believed more easily . . .

2353². 'Prophets.' here, =those who teach falsities. 3301².

2534. 'Because he is a prophet' (Gen.xx.7)=that thus it would be taught.

— . 'A prophet,' in the sense of the letter, =those

to whom there is revelation ; and also, abstractedly, the revelation itself : but in the internal sense, one who teaches ; and also, abstractedly, the doctrine itself. And as the Lord is doctrine itself, or the Word which teaches, He is called 'a prophet.' Ill.

—³. 'To prophesy' = to teach. 2567⁵.

2576¹⁴. 'Came ye out to see a prophet? I say . . . more than a prophet' (Matt.xi.9). 'A prophet' = the externals of doctrine and worship.

2592. (Delight of a heathen) when I read to him something from the propheticals.

2606. The prophetic Books enum.

2608. (Prophetic parts where there is no sense in the letter.)

2686. The prophetic writings in the Ancient Church. 2897, Ex. 2898.

2826¹⁰. Where, in the prophets, good is spoken of, so also is truth.

3010. 'False prophets' (Matt.xxiv.24) = those who teach truths not Divine, or falsities.

3316⁴. 'Sons of the prophets' = those who teach.

3652. 'Spoken of by Daniel the prophet' = by the prophets ; for when any prophet is mentioned in the Word by name, it is the prophetic Word itself which is meant. . . By 'Daniel' is meant all the prophetic concerning the Lord's Advent, and the state of the Church.

—, Vastation is much treated of in the prophets, and by it in the sense of the letter is signified the vastation of the Jewish and Israelitish Church ; but, in the internal sense, the vastation of the Church in general ; thus that which is now at hand. T.758.

3693². 'The sun shall go down upon the prophets' (Micah iii.6) = that they will no longer have truth and the doctrine of truth. 'Prophets' = those who teach the truths of doctrine.

3698². (This) was from the proprium of the prophet.

3869⁵. 'To hear Moses and the prophets' = to know the things in the Word, and to have faith in it ; thus also to will them.

3900². 'There shall arise false Christs and false prophets' = the falsities of that doctrine.

4652². (Thus) the Spirit spoke with the prophets not as a man with a man, but as a spirit with a man, that is, in him. Ill.

4677⁵. The prophets were clad in coats of hair, because by the prophets was represented the Lord as to the truths of doctrine . . .

4682. Hence, by the prophets, in the Word, to whom truth Divine was manifested either by speech, by visions, or by dreams, are signified those who teach truths ; and, in the abstract sense, the truths of doctrine.

—². 'To prophesy' = to teach and preach them.

—³.

5110^e. The form in which He appeared to the prophets.

5121³. Such were most of the revelations of the prophets in the Jewish Church : they heard a voice, they saw a vision, or they dreamed a dream ; but, as they

had no perception, they were merely verbal or visual revelations . . .

6148¹⁰. 'Priests' = goods ; 'prophets,' those who teach.

6212. It is known from the Word that there was an influx from the World of Spirits and from Heaven into the prophets, partly by dreams, partly by visions, and partly by speech ; and also, with some, into the speech itself, and into the gestures themselves ; thus into the things which are of the body ; and that they then did not speak from themselves, or act from themselves, but from the Spirits who then occupied their bodies. Examps.

—⁴. (Thus) was I instructed how the prophets, through whom Spirits spoke and acted, were possessed ; namely, that the Spirits occupied their bodies, insomuch that scarcely anything was left except that they knew that they existed. There were certain Spirits for this use, who did not want to obsess men, but only to enter into the corporeal affections of the man ; and, when they entered into these, they entered into all things of the body. . . The Spirits who possessed my body, as formerly the bodies of the prophets, said that at the time they knew no otherwise than that they had life as in the body.

—^e. There were also other influxes with the prophets ; namely, that they exercised their own discretion and thought, only that the spirits were speaking with them, for the most part inwardly in them ; the influx not being into the thought and will, but merely discourse which came to their hearing.

6333^e. The reason the Word is prophetic, is that when it is read it is not understood by the man except obscurely ; and when it is understood obscurely by such a man as there is now, it is perceived by the Angels clearly.

6632^e. 'The Law and the prophets' = the Word in each and all things.

6752. Elias represents the Lord as to the prophets . . .

7055³. The prophets wrote as the Spirit from the Divine dictated ; for the very words which they wrote were uttered in their ears. With them was the truth which proceeds mediately from the Divine, that is, through Heaven, but not the truth which proceeds immediately ; for they had not a perception of what each thing signified.

7268^e. Hence Aaron is here called Moses' prophet . . . that is, one who utters adequately to the understanding the Divine truth which proceeds immediately from the Lord, and which transcends all understanding. And, as a prophet is one who teaches and utters Divine truth adequately to the understanding, 'a prophet' = the doctrine of the Church. 7269, Ex. R.8⁵.

7553³. 'The prophets who see vanity and divine a lie' (Ezek.xiii.9) = those who teach evils and falsities. 9248.

8337. 'Miriam the prophetess' (Ex.xv.20). Ex.

8408⁵. 'The prophets' = doctrines from the Word.

8781². The Word in the letter, especially the pro-

phetic one, is nothing else (than the density of a cloud) relatively to the internal sense.

[A.] 8902¹⁴. 'Prophets and apostles' (Luke xi.49)=the truths and goods of the Church.

9188⁸. That 'prophet' (Dent.xviii.15) is the Lord. Ill.

—^e. 'A prophet'=one who teaches; in the abstract sense, doctrine; thus the Lord as to the Word or Divine truth.

9198². 'No prophet is accepted in his own country' (Luke iv.25)=that the Lord and the Divine truth from Him are less received and loved at heart within the Church than outside it. . . 'A prophet,' in this sense, = the Lord as to the Divine truth, thus as to the doctrine of the Church.

9229⁶. 'Prophets'=the doctrine of truth which is through the Word from the Lord.

9263⁷. 'Prophets'=those who teach the truths and goods of faith; and, in the abstract sense, the doctrines of faith. Ill.

9341⁷. That the prophetic Word would perish. Rep.

9372⁵. 'More than a prophet'=that the Word is more than any doctrine in the world.

—⁶. That 'all the prophets and the Law prophesied until John.' Ex.

9457². Such things appeared also to the prophets, when their interior sight was opened. Ill.

9806². The Lord is called 'a prophet' when truth is treated of.

9809⁹. 'Prophets' (in the series 'kings,' 'princes,' 'priests,' and 'prophets')=doctrines.

9820². The prophets are called 'holy' because by them is signified the Word, which is the Divine truth; and, in special, doctrines from the Word.

9954⁹. The reason the prophets were anointed, was that the prophets represented the Lord as to the doctrine of Divine truth, consequently as to the Word. E.375¹⁵.

10683⁶. 'A disciple'=the truth of life; 'a prophet,' the truth of doctrine.

H. 254. How the Lord spoke with the prophets.—Not by an influx into their interiors, but through Spirits who were sent to them, whom the Lord filled with His aspect, and thus inspired the words which they dictated to the prophets. . . As the words came forth immediately from the Lord, each of them is filled with what is Divine, and contains in itself an internal sense. . . A Spirit who is filled with the Divine knows not but that he is the Lord. . .

J. 50. The Mohammedans who had acknowledged the Lord as the Greatest Prophet. . .

59². 'Prophets'=those who teach truth, and through it lead to good; and 'false prophets,' those who teach falsity, and by it seduce.

L. 15². The prophets represented the Lord as to the Word, and thence as to the Church; and the Lord was the Prophet. Ill.

—^e. By the Lord as the greatest prophet, is signified the Church itself and the Word itself. 16⁵, Ill.

28. The prophets were called 'sons of man' because they represented the Lord as to the Word, and thence signified the doctrine of the Church from the Word. . . For the spiritual signification of 'a prophet' is the doctrine of the Church from the Word; and, when said of the Lord, the Word itself. Ill. S.35.

52. That Jehovah Himself. . . spoke the Word through the prophets. Ex.

— . When the prophets were in vision, they were not in their bodies, but in their spirits, in which state they saw such things as are in Heaven. But when Jehovah spoke with them, they were in their bodies, and heard Jehovah speaking. These two states of the prophets are to be carefully distinguished. Ex. and Ill. R.36. 945².

53. It is not said in the prophets that they spoke the Word from the Holy Spirit, but that they spoke it from Jehovah. . . Ill. R.36^e. T.158.

P. 230³. By 'the name,' and 'the reward,' of 'a prophet,' is meant the state and happiness of those who are in Divine truths.

R. 8. 'The words of this prophecy' (Rev.i.3)=the doctrine of the New Jerusalem; for by 'a prophet,' in the abstract sense, is signified the doctrine of the Church from the Word; thus, here, the doctrine of the New Church; and the like by 'a prophecy.'

—². 'The reason 'prophet' and 'prophecy'=the doctrine of the Church from the Word, is that the Word was written through the prophets. . . and therefore when 'a prophet' is mentioned, since his function was to write and teach the Word, there is meant the Word as to doctrine, or doctrine from the Word. Hence the Lord, being the Word itself, was called 'the prophet.'

— . That by 'a prophet' is meant the doctrine of the Church from the Word. Ill.

—³. 'To receive a prophet in the name of a prophet'=to receive the doctrine of truth because it is true. E.102⁶.

—⁶. 'Prophets and priests'=the universal Church as to the truth of doctrine and the good of life. Ill.

36^e. The Word was not revealed in a state of vision, but was dictated by the Lord to the prophets *viva voce*. And therefore it is nowhere said that they spoke from the Holy Spirit, but from Jehovah.

132². 'To kill the prophets' (1 Kings xviii.4,13)=to destroy the truths of doctrine from the Word.

133. 'Who calleth herself a prophetess' (Rev.ii.20)=who make it the doctrine itself of the Church, and found all their theology upon it. By 'a prophet,' in the Word, is signified the doctrine of the Church; in like manner therefore by 'a prophetess.' (=the doctrine of all falsities. E.160.)

173². The prophets and apostles are called 'holy' because by 'prophets' and 'apostles' are signified the truths of doctrine of the Church.

478. By 'the mystery of God evangelized to the prophets' (Rev.x.7) is signified that which has been foretold by the Lord in the Word, and has hitherto been hidden.

483. 'Thou must prophesy again. . .' (ver.11)=that they must be further taught.

509. 'Those two prophets tormented them . . .' (Rev. xi.10)=that these two essentials . . . are in opposition . . .

526. 'To give reward to His servants the prophets . . .' (ver.18)=the happiness of eternal life to those who are in truths of doctrine from the Word . . .

687. 'The blood of saints and prophets have they poured out' (Rev.xvi.6)=that (faith alone) when received, perverts all true doctrinals from the Word.

790. 'Ye holy apostles and prophets' (Rev.xviii.20) =the men of the Church who are in goods and truths from the Word. . . 'Prophets'=truths from good from the Word.

801. 'In her was found the blood of prophets and of saints' (ver.24)=the adulteration and profanation of every truth of the Word and of the Church. . . 'Prophets'=all who are in Divine truths from the Word; and, abstractedly, the truths of doctrine from the Word.

819. 'The testimony of Jesus is the spirit of prophecy' (Rev.xix.10)=that it is the all of the Word and of the doctrine thence.

943. 'The Lord God of the holy prophets' (Rev.xxii.6)=the Lord from whom is the Word of both Covenants; for by 'prophets' are signified those who teach truths from the Word; and, in the abstract sense, the doctrine of truth of the Church; and, in a wide sense, the Word itself, (thus) the Word of both Covenants.

944. 'Blessed is he that keepeth the words of this prophecy' (ver.7)=that the Lord will give eternal life to those who keep and do the truths or precepts of the doctrine of this Book, now opened by the Lord.

946. 'I am . . . of thy brethren the prophets' (ver.9) =those who are in the doctrine of the New Jerusalem.

947. 'Seal not the words of this prophecy' (ver.10)=that the Apocalypse is not to be closed up.

957. 'Everyone that heareth the words of the prophecy of this Book' (ver.18)=those who read and know the truths of doctrine of this Book now opened by the Lord. 958.

T. 126. The last temptation which the Lord as the Grand Prophet sustained. 129, Ex.

130. That the prophets represented the state of their Church as to doctrine from the Word, and as to life according to it. Ill.

149. 'The Spirit of prophecy'=the truth of doctrine from the Word; for 'prophecy'=nothing else than doctrine; and 'to prophesy'=to teach it. (=the life and soul of doctrine. E.10².)

157. As in a state of the mind separated from the body, the prophets saw such things as come forth in the Spiritual World, it is called 'a vision of God' . . . This is the state in which I have been for twenty-six years, with the difference that I have been in the spirit and body at the same time, and only sometimes out of the body. Ill.

287. 'The Law and the prophets'=the whole Word.

789. The New Church as treated of in the prophets. Ill.

D. 1957. On the speech of Spirits with Moses and the prophets. Ex.

2022. The prophetic spirit in the representative Church, which was given to whomsoever the Lord pleased, thus to the seventy elders who prophesied by the spirit of Moses. Thus did Saul prophesy. Which prophetic Spirit was nothing else than that they spoke and acted under words and ways that were unknown to them . . . 2282.

2272. On the action of Spirits into the prophets (in causing them to assume various postures). Ex.

2277. In like manner were the old prophets obsessed. Ex.

2282. External men were actuated by such a prophetic spirit as that of Saul . . . But interior men . . . if possessed by a like spirit, are left to themselves, both as to the thoughts and the acts; and therefore it was foretold that prophecies should cease, namely, through the Lord . . .

2283. Other prophetic influxes. Ex.

2414. If they should read the prophetic Books without the points . . .

—^e. The prophetic writings, where the sense is understood by no one except the Lord . . .

2521. On certain troops of prophets in the Old Testament.

6062². See PAUL, here.

6108. On the two prophets in Rev.xi.

D. Min. 4662. That not the Holy Spirit, but an Angel, spoke to the prophets. Ex.

E. 8. Hence it is that all things the Angels said to the prophets were Divine, and not at all from the Angels. Ex.

14. 'The words of this prophecy'=the truths which are of the doctrine of Heaven.

100³. See APOSTLE, here.

131⁹. 'Prophets'=those who teach truths. 141⁸. 152⁴. 329²⁵.

219². By all the prophets are signified the doctrines of Divine truth.

223². 'A prophet'=one who teaches truth; and, in the abstract sense, the doctrine of truth. 235⁷. 653¹⁰. 706³. 710¹². 866⁵. 975. 1193.

236⁶. 'Prophets'=the truths of doctrine. 433³³. 537¹⁷. 655⁹. 659²³.

237. 'Prophets'=doctrines. —³. 240³.

372². 'Prophets'=those in the truths of doctrine; and, abstractedly, the truths of doctrine. 376³². —³⁴. 386⁷. 395³. 419¹⁶.

376³¹. 'The priest and the prophet'=the doctrine of good and truth.

391¹⁹. 'The blood of the prophets'=the falsification of the truths of doctrine.

409⁶. 'Prophets,' in the Word, = the doctrine of Divine truth; thus the Divine truth as to doctrine.

483¹¹. 'Prophets'=false doctrines.

559⁴. 'A prophet'=the doctrine of truth, and thence

the knowledge of truth; but here the doctrine and knowledge of falsity.

[E.] 569²⁰. 'A prophet' = doctrine from the Word.

577⁷. 'Prophets' = those who teach truths, and the intelligent; and, abstractedly, the doctrine of truth, and intelligence.

587¹³. 'A prophet' = one who teaches truths; and, in the abstract sense, the doctrine of genuine truth which is from the Lord. 600²⁰.

590². The incantations in which the prophets were skilled. Ex.

601⁸. 'His servants the prophets' (Amos iii.7) = those who are in the truths of doctrine, and receive.

612. 'His servants the prophets' (Rev.x.7) = the truths of doctrine, here, the Word.

619³. The prophet John.

624⁴. The reason 'to prophesy' = to teach the Word, is that by 'a prophet,' in the supreme sense, is meant the Lord as to the Word; and, in the relative sense, one who teaches the Word; but, in the abstract sense, the Word itself, and also doctrine from the Word. Hence, 'to prophesy' = to teach the Word and also to teach doctrine from the Word. Fully ill.

—¹³. By 'prophets,' in the spiritual sense, are meant all whom the Lord leads, and with whom also the Lord inflows, and reveals to them the arcana of the Word, whether they teach them, or not. —¹⁵. —¹⁶, Ill.

—¹⁵. The prophets of the Old Testament were not illustrated as to the understanding; but only received in the hearing the words which they were to say or write, without understanding their interior and still less their spiritual sense.

— . In the opposite sense, by 'prophets' are signified perversions and falsifications of the Word, and falsities of doctrine. Ill.

—¹⁶. 'To kill the prophets' = to extinguish Divine truth by the falsification of the Word.

—¹⁸. In a word, prophets teach; and priests lead.

695¹⁹. 'So persecuted they the prophets who were before you' = that formerly they had in like manner assaulted the truths of doctrine.

727¹². 'The judge and the prophet' = the doctrine of good and of truth.

811⁶. All the prophets represented the Church as to doctrine from the Word.

—¹². By 'a prophet,' in general, is signified the doctrine of the Church from the Word.

1037². Therefore, when the eyes of the spirit were opened with the prophets, they saw such things as represented the Divine celestial and Divine spiritual things of the Church; and also such things as represented the future things which would happen in the Churches.

De Verbo 10². Each of the chapters in the prophetic Word corresponds to one of the Societies of Heaven. (Continued under PROPHETS and PSALMS.)

Prophet. *Vates.* M.315⁴.

Prophets and Psalms. (*The Work.*)

L. 37. It has been granted me to run through all the Prophets and the Psalms of David, and to examine and see each verse as to what is there treated of; and I saw that no other things are there treated of than the Church instaurated and to be instaurated by the Lord, the Advent of the Lord, His combats, glorification, redemption, and salvation, and Heaven from Him, and at the same time their opposites.

S. 97^e. These Summaries (quoted from the Prophets and Psalms) have been collated with the Word in Heaven, and they conform with it. R.43⁴. 239⁶. 707³. 859.

De Verbo 10². When I ran through the Propheticals of the Word from Isaiah to Malachi, it was granted to see that the Societies of Heaven were excited in their order, and they perceived the spiritual sense corresponding to them. 18. S.113.

P.P. (At the end.) The *Arcana Coelestia* referred to.

Propinquity. *Propinquitas.* A.7826. 7940.

Propitiate. *Propitiare.*

Propitiation. *Propitiatio.*

Propitiatory. *Propitiatorium.*

Propitious. *Propitius.*

Propitiator. *Propitiator.*

See under CHERUB.

A. 645^e. The expiation or propitiation of the Lord is protection from the inundation of evil.

9506. 'Thou shalt make a propitiatory (or mercy-seat) of pure gold' (Ex.xxv.17) = the hearing and reception of all things of worship from the good of love. 'The propitiatory' = the cleansing from evils, or the remission of sins, consequently, the hearing and reception of all things which are of worship. That 'the propitiatory' = the cleansing from evils and the remission of sins, is evident from the places in the Word where propitiation or expiation is mentioned; and that it = the reception of all things of worship, is because those who have been propitiated or expiated, that is, cleansed from evils, are alone heard . . . and therefore Aaron was not allowed to approach the propitiatory until he had cleansed and expiated himself and the people.

—². (Moreover) Jehovah spoke with Moses upon the propitiatory between the cherubs. T.283².

— . Therefore there were cherubs upon the propitiatory . . .

— . (Therefore) the propitiatory was upon the ark, and the cherubs were upon the propitiatory; and the propitiatory and cherubs were of pure gold. E.392⁵.

—³. That the propitiatory = a cleansing from evils, thus the remission of sins. Ill.

9513. 'The propitiatory' = the hearing and reception of all the things of worship which are from the good of love. 9517. 9518. 9682. 10196. 10339. E.277⁴. 283¹⁴. 700³.

10042⁵. Expiation, propitiation, and redemption, are nothing else than purification from evils and falsities, the implantation of good and truth, and their conjunction; thus regeneration. Refs.

10122. 'A bullock of sin thou shalt offer . . . upon the propitiations' (Ex.xxix.36) . . . 'The propitiations' =the reception of the good of love and of faith from the Lord after the removal of evils and the derivative falsities.

10124. 'In propitiating thyself upon it' (ver.36)= the faculty of receiving good from the Lord ; (for) 'to propitiate upon the altar'=after the removal of evils and the derivative falsities, the implantation of good by the Lord, and the reception of it by man and Angel.

10127. 'Seven days thou shalt propitiate upon the altar' (ver.37) = what is full as to the influx into Heaven and the Church. . . 'To propitiate'=purification from evils and the derivative falsities. —⁴,Ex.

—⁴. As to propitiate and expiate=this, they also involve the implantation of good and truth, and the conjunction of both by the Lord. Ex.

10629. 'Be propitious to our iniquity' (Ex.xxxiv.9) =that their interiors may be removed. Ex.

P. 326¹². That the Lord was propitious. Sig.

R. 393. Propitiation lest the Angels of the Spiritual Kingdom should be hurt . . . Sig. and Ex.

—^e. Propitiations in the Israelitish Church were made by incensings. In like manner here, lest they should be hurt by the satanic Spirits . . .

T. 135³. That I might speak with them . . . about mediation, intercession, propitiation, and expiation. Ex.

—⁴. This Human is what propitiates, etc.

—⁵. Propitiation means the operation of clemency and grace, lest man by sins should bring himself into condemnation ; likewise protection, lest he should profane holiness. This was signified by the propitiatory . . .

E. 392⁶. That 'the Testimony'=the Lord, is evident from the fact that that which was upon the ark was called the propitiatory, and the Lord is the Propitiator.

496³. By this was represented that all propitiation and expiation were from the Lord's Divine love.

700⁶. By 'the propitiatory' is signified the removal of the Falsities from evil loves, and, then, reception and hearing.

805³. That (the present faith) is propitiation, namely the propitiation of God the Father by . . . the blood of His Son. Ex. 806². 810³.

1179³. Upon which is the propitiatory, which is the Lord.

Proportion. See under RATIO.

Proportionately. *Proportionate.* A.2973³.

Propose. *Proponere.*

Proposition. *Propositio.*

Purpose. *Propositus.*

A. 4292⁵. The breads of proposition (or show-bread).

4727. Are they not averse to the mere proposition ?

6203. From consent, then from purpose . . .

7017. When anyone proposes anything to himself, he perceives it as present . . .

7978². The twelve breads of proposition = the good of celestial love ; and their being cooked in cakes = the goods of spiritual love.

8774. Proposition with influx. Sig.

9011. Those injure anyone not from purpose . . . Sig. and Ex.

9012. 'When a man shall act from purpose against his companion' (Ex.xxi.14) = previous thought from a depraved will. Ex.

H. 277². Not purposed and deliberate . . . M.395.

509^e. Their evils have been . . . not from purpose against the truth . . .

Life 97. This combat is not grievous except with those who . . . have indulged in their concupiscences from purpose.

W. 267³. Take the falsest thing, and put it into a proposition . . .

279. Those things of the mind which belong to any purposed Thing are in the middle . . .

P. 296⁵. If he thinks that this evil is contrary to the commandments . . . he then commits it from purpose, and thereby lets himself deeply down, from which he cannot be brought out except by actual repentance.

324. In the order set forth.

M. 133. They confirmed the Truth of the proposition . . .

146^e. The end, purpose, or intention of the will is primarily regarded by the Lord ; and therefore so far as a man is in these . . . he is initiated into purity.

452³. With these a conjugal life is their purpose, intention, or end . . . (and therefore) is such before the Lord.

453^e. The Angels replied that they regard all from the purpose, intention, or end . . . 527^e. T.523^e.

493. (These adulteries) are imputed to them as evils of purpose . . . Ex.

—². That which flows forth from the very essence of a man's life, thus that which flows forth from his will or love, is principally called purpose ; but that which flows forth from . . . his understanding, is called intention.

495. That adulteries from the purpose of the will . . . render men natural, sensuous, and corporeal. Ex.

527². All things done by a man's interior will, are done from purpose ; because that will proposes to itself what it does by its intention.

528. He who from purpose or confirmation acts against one commandment acts against the rest. Ex. T.523.

529. If from purpose and confirmation they abstain from one evil because it is a sin, they abstain from all evils. Ex.

—^e. A man comes into this purpose, if once or twice in a year he examines himself, and repents of the evil he discovers.

T. 321^e. Purposed evils (are included in the eighth commandment). 322. 324.

[T.] 333². This proposition and discussion are rarely terminated in the affirmative . . .

374². This infinite diversity . . . derives its origin from the end, intention, and consequent purpose . . .

—³. In the seed are concealed the end, intention, and purpose of producing fruits . . .

523. Into this purpose (to act against the commandments) come those who do not want to hear anything about repentance; but into the purpose of believing in the Lord and of loving the neighbour, come those who through repentance have removed some evils which are sins: these are kept by the Lord in the purpose to abstain from other evils; and therefore if they commit sin from ignorance or overpowering concupiscence, it is not imputed to them . . .

526. With full purpose of amendment of life.

566^e. If you do so from any other purpose or end . . .

657^e. The truth of the proposition is evident . . .

658⁴. As the end is the purpose, and this intends, purpose is also of the will, and it enters the understanding by the intention . . .

D. 1467. Some assume certain propositions . . . but others see that they are hypotheses.

1937. A dispute about this proposition . . .

1953. Things which suit their theses or propositions.

2176. That we should not propose to ourselves to do anything for certain which is in itself indifferent . . .

2327. When this proposition had been confirmed by the Angels.

2764. They can induce others to believe whatever they propose to themselves.

3092. It was then proposed to (them) to solve this proposition . . .

3711^e. They set forth with a mere regard to wealth.

4742. They never desist from a purpose once formed. 4745.

5500. Those who have been homicides from will and purpose . . .

E. 778¹¹. Those who act against them from purpose. Sig.

824. The first proposition is believed without being first explored . . . —².

866⁴. 'By deceit' = from purpose. —⁶. —⁸.

Proprium. *Proprium.*

Proper. *Proprius.*

Properly. *Proprie.*

Property. *Proprietas.*

Proprietary. *Proprietarius.*

See under APPROPRIATE, FLESH, OWN INTELLIGENCE, POWER, AND PRUDENCE.

A. 8. The second state is when a distinction is made between the things which are the Lord's, and those which are proper to man.

— . Cause the things of the body and the world, thus those which are proper [to man], to be quiescent.

21^e. All things proper to man are compared to 'night.'

24³. The external man is led as by things which are his Own . . . Sig. and Ex.

41. Whatever is proper to man has no life in it; and when presented to view appears hard, as if bony and black.

50². The Angels (then) bend man by his Own cupidities' . . .

131. A posterity of the Most Ancient Church who affected proprium. Tr. 133. 137. 142.

132. As man . . . wants to be led also by himself and the world, or from proprium, proprium is here treated of, as being conceded to him.

134. He is therefore let into a state of proprium, and proprium is given him. Sig.

135. That celestial and spiritual life were adjoined to proprium, so as to appear as a one. Sig. 160^e.

136. That innocence was insinuated into the proprium, so that it should not be ungrateful. Sig.

138. 'A help as with him' = proprium, which is also called a rib built into a woman. 140. 142.

141. Innumerable things might be said about proprium, as to how proprium is with the corporeal and worldly man, how with the spiritual man, and how with the celestial man. Proprium, with the corporeal and worldly man, is his all; he knows nothing but proprium; if he should lose proprium, he would suppose himself to perish. With the spiritual man, proprium appears similar; for although he knows that the Lord is the life of all . . . he does not so much believe as say it. But the celestial man . . . perceives it to be so, and never desires proprium; and yet . . . proprium is given him by the Lord, which is conjoined with all perception of good and truth, and with all happiness. The Angels are in such proprium, and in the highest peace and tranquillity, for in their proprium are those things which are the Lord's, who rules their proprium, or them through their proprium. This proprium is the veriest Celestial; but the proprium of the corporeal man is the Infernal.

146^e. Those who desire proprium begin to despise the things of the Lord . . .

147. 'The rib' = the proprium of man in which there is little vitality, and a proprium which is dear to him. 'The flesh in place of the rib' = a proprium in which is vitality. 'A deep sleep' = the state into which he was let that he might seem to himself to have proprium . . . for in that state he knows not but that he lives . . . from himself. 148, Ex.

149. 'Bones' = proprium, and indeed proprium vivified by the Lord. Ill.

—². The proprium of man, when viewed from Heaven, appears as a bony, inanimate, and very deformed thing; but when vivified by the Lord, it appears fleshy.

— . The Lord alone has proprium; from proprium He redeemed man; and from proprium He saves him. The Lord's proprium is Life; and, from His proprium He vivifies man's proprium, [which in itself is dead.

The Lord's **proprium** is signified by, 'A Spirit hath not flesh and bones, as ye see Me have.'

150. The state of man when in **proprium**, or when he supposes that he lives from himself, is compared to a deep sleep.

— That the **proprium** of man in itself is dead. Shown from experience.

151. 'The rib'=the **proprium** not vivified; 'the woman'=the **proprium** vivified by the Lord; 'to bring her to the man'=that **proprium** was given him . . . (that is) a **proprium** vivified by the Lord.

152. It was the woman who was beguiled; for nothing ever beguiles man but his **proprium**; or, what is the same, the love of self and of the world.

154. There is never anything evil and false which is not **proprium**, and from **proprium**; for the **proprium** of man is evil itself. . . When things proper [to man] are presented to view in the World of Spirits, they appear so deformed that nothing can be depicted more so, with a diversity according to the nature of the **proprium**; so that he to whom the things proper to him are presented is horrified, and would flee from himself as a devil. But the **propriums** which have been vivified by the Lord appear beautiful with a variety according to the life . . .

155. The heavenly marriage is . . . in the **proprium**; and the **proprium** vivified by the Lord is called His 'bride,' and 'wife.' The **proprium** thus vivified by the Lord has a perception of all the good of love and truth of faith; and thus has all wisdom and intelligence conjoined with ineffable happiness.

—². The quality of this vivified **proprium** (is) that the Angels perceive that they live from the Lord, and, when they do not reflect, they know no otherwise than that they live from themselves . . . This **proprium** is meant in . . . 'a woman shall compass a man' . . . for the **proprium** is such that it encompasses, as a rib made flesh encompasses the heart.'

156. 'Bone of bones and flesh of flesh'=the **proprium** of the external man; 'bone,' **proprium** not vivified; 'flesh,' the **proprium** vivified . . .

157. Those who could be called their own-*proprium*-of the same family . . .

159. Because they desired **proprium**, which is of the external man . . . they no longer perceived the internal man to be distinct from the external . . .

161. As this posterity desired to live in the external man, or in **proprium**, it was granted them; but the Celestial Spiritual was insinuated therein.

164. The **proprium** of man is nothing but evil . . . but when charity and innocence from the Lord are insinuated into **proprium**, it appears good and lovely. These as it were abolish **proprium**, or the man's evil and falsity.

190. The third state of the Most Ancient Church so affected **proprium** as to love it. Tr.

191. The love of self, or their own love, is signified by 'the woman.' 194. 208.

206². Not to have **proprium** (they suppose) to be nothing.

207. (Cupidity, phantasy, and intelligence) are of **proprium**, or of 'the woman.'

210. What **proprium** is.—The **proprium** of man is all the evil and falsity which springs from the love of self and of the world, and from not believing in the Lord, or the Word, but in self, supposing that what they do not apprehend sensuously and scientifically is nothing. Ex. . . . This, then, is the **proprium** of man, which in itself is infernal and damned.

214. They are called 'naked,' because left to **proprium**; for those left to **proprium**, or to themselves, no longer have anything of intelligence and wisdom, or of faith.

215. That **proprium** is nothing but evil and falsity, is evident from the fact that whatever Spirits say from themselves is false and evil. Des.

—^e. 'A graven image'=the falsity which is of **proprium**; 'a molten image'=the evil which is of **proprium**.

237. The Church so loved self or **proprium** that it could no longer apprehend anything of truth. Tr.

241. Everyone may know from his Own experience. 379².

249. 'Nations'=those who trust in **proprium**.

252. The heavenly marriage is such that Heaven and the Church are united to the Lord through **proprium**, insomuch that it is in the **proprium**; for without **proprium** there is no union; and when the Lord insinuates innocence, peace, and good into this **proprium**, it then still appears as **proprium**, but heavenly and most happy. (The difference between) the heavenly and angelic **proprium**, which is from the Lord, and the infernal and diabolical **proprium**, which is from self, is like that between Heaven and Hell.

253. From the heavenly and angelic **proprium** the Church is called in the Word 'woman,' 'wife,' 'bride,' 'virgin,' and 'daughter.' Ill. 261. 262.

256. The Lord was born in a Church which had lapsed into an infernal and diabolical **proprium** . . . that of His own power He might unite the Divine celestial **proprium** to the human **proprium**, in His Human essence, so that they should become a one in Him.

268. There are no things proper to man in the internal man, but in the external.

308. Lest man from **proprium** . . . should enter into the mysteries of faith . . .

357. Anger . . . results from everything which goes contrary to Own love . . .

362. When phantasy claims it as his Own invention.

371. This Perceptive was proper to the Most Ancient Church.

389. When there is disjunction he is left to himself, or to **proprium**; and whatever he then thinks is falsity, and whatever he wills is evil.

472. The word 'create' properly regards man.

478. Properly, he is never called 'Adam' . . .

531. There is 'work and labour of our hands' when

men have to (do these things) from self, or from **proprium**.

[A.] 561. Remains are well separated from the things which are **proper** to man, or evils and falsities.

574². Things which are **man's own**, all of which are corporeal. Sig.

585². 'Figment' = thought from **proprium**.

588. This is why human **properties** are predicated of . . . the Lord.

597³. That the **proprium** of man is nothing but evil (was one of the general principles of the Most Ancient Church).

633. Even with the most celestial Angel the **proprium** is nothing but falsity and evil.

634. In the proper sense. —^e. 1411. 1662.

661³. It properly signifies . . .

694. Hell from **proprium** . . . constitutes one devil . . .

714. Man . . . regarded in his **proprium** is nothing but a beast.

730. In temptation, man is in vastation of all things which are of **proprium** . . . for the things proper to man must die . . .

731. The **proprium** of man, which is as it were destroyed when it is vivified. Sig. and Ex.

—^o. The **proprium** of man is all evil and falsity; but when he comes into temptations . . . it is resolved and tempered through truths and goods from the Lord, and is thus vivified, and appears as if not present . . . Still, it is not destroyed, but remains. Ex.

780. For in the **proprium** of the man there is the life of the Lord, which is the life of charity and faith.

841². After temptation . . . the things of the Lord, and those **proper** to man, appear confounded . . .

848². When told that no one can do what is good from himself, or from **proprium**, he is astounded.

868². No evil and falsity can ever be abolished, because man's **proper** life consists in evil and falsity.

874². Man's Own cupidities mingle themselves in what he does . . . so that inwardly it is filthy.

875⁴. If the Lord were to remit . . . so that man acted from his **Own** will, he would do evil . . .

876². Such things are in **proprium** . . .

878³. Evils are from the **proprium** of his will; falsities are from the **proprium** of his understanding.

942. Own justice.

978. (People) believe that they do good and think truth from **proprium**. **Proprium** is attended with this.

981³. The spiritual . . . do not acknowledge (mercy), because they remain in **proprium**, and love it.

987. Man, Spirit, and Angel (as to) all his **proprium**, is the vilest excrement. Des.

994⁷. The filthy pleasures which derive their origin from **proprium**. Sig.

99². *Propria voluntaria*. Sig.

1000. The new life . . . is entirely separate from the Voluntary or **proprium** of the man, that is, from the life proper to man, which is not life . . .

1001⁵. That the Celestial, which is the **proprium** of the Lord . . . should not be commingled with the **proprium** of man, which is profane. Rep.

1011. When charity is extinguished, man is left to himself and his **proprium** . . .

1023. The heavenly marriage in the Most Ancient Church was in the voluntary **proprium**; but in the Ancient Church was in the intellectual **proprium**; for when the Voluntary of man became wholly corrupt, the Lord separated his intellectual **proprium** from that corrupt voluntary **proprium**, and in his intellectual **proprium** formed a new will . . . So far as the voluntary **proprium** can be separated from this intellectual **proprium**, the Lord can be present with him . . . Temptations . . . cause the voluntary **proprium** to be quiescent, to become as nothing, and as it were to die. So far as this is done, the Lord through conscience implanted in the intellectual **proprium** can operate in charity. Sig. 1040³.

1025³. Their Own proper posterity.

1042². With the regenerate spiritual man, there is an intellectual **proprium** in which the Lord insinuates innocence, charity, and mercy. Sig. (by 'the rainbow.') 1043.

1044. 'The earth' here = the voluntary **proprium** of man, which cannot be regenerated.

—³. The 'sign of the covenant' is this: that in so far as there is the presence of the Lord in the intellectual **proprium**, the voluntary **proprium** must be removed.

1047. That on account of the voluntary **proprium** of man the faith of charity does not appear. Sig. and Ex.

1049. Man's **proprium** is infernal, and is his very Hell itself; for through his voluntary **proprium** he communicates with Hell, and from Hell and itself it is such that it desires nothing more than to precipitate itself into Hell; nor is it content with this, but desires to cast down all in the universe.

1076^e. Hence do they live in **proprium**.

1316. With whom his **Own** good is the end, the Lord can never be present: the **proprium** itself of man alienates the Lord. Ex.

1326. The love of self is nothing else than the **proprium** . . . from which flow forth all evils . . .

1387. Suppose that they would be bereaved of all life, because they would (then) think nothing from self or **proprium** . . .

—². They then live from the Lord, and also have **proprium**, which is given them with all happiness.

1412. The exterior things are those which are **proper** to the body.

1438². All men have no other seed than a something filthy and infernal, in which and from which is their **proprium** . . . and therefore unless they receive from the Lord new seed, and a new **proprium**, that is, a new will and a new understanding, they must be accursed to Hell.

1444². The Lord had no actual or Own evil. 1573⁸.

1551^e. 'Made with their hands'=what is from proprium.

1568⁴. The things which are discordant are of the man and his proprium.

1594⁵. To angel or man, while he lives in mutual love, the Lord gives a heavenly proprium, so that it appears to him no otherwise than that he does good of himself; hence the internal man is predicated of man, as if it were his.

1639. The speech of words is the speech proper to men . . .

1661⁴. When man . . . supposes good and truth to be from self . . . the goods and truths from which he is combating . . . are not goods and truths . . . for proprium is in them . . .

—^e. His Divine Essence thus introduced the Human to overcome from its Own power.

1673⁴. Regard all that is their Own as the common good.

1695. Evil Spirits are not allowed to think and speak contrary to their Own evil.

1712. The proprium and self-merit which they place in them . . .

—². With their Own forces.

1745^e. The internal man of the Angels . . . in so far as their Own things do not hinder, is the Lord.

1755². The will to dominate is something of human proprium . . .

1813². For his proprium from the father, in addition to the proprium actually acquired by himself, is such.

— . The human proprium is attended with such phantasies.

1937². These Spirits are as if devoid of proprium, so that they have no determination, and are among the more useless.

—³. (Thus) man ought to compel himself to do good and speak truth, (because) he is then gifted by the Lord with a heavenly proprium. Man's heavenly proprium is formed in the endeavour of his thought . . .

—⁵. This (interior) freedom is from the Lord, who . . . by means of it causes him to overcome the evil as it were from proprium. Through this freedom the man receives a proprium in which the Lord can operate good. Without a proprium acquired through freedom . . . man can never be reformed, because he cannot receive a new will. 1947.

—⁶. It is celestial love which the Lord then insinuates, and through which He creates his proprium; and therefore the Lord wants it to appear to the man as his, although it is not his. This proprium, which he thus receives through what is apparently compelled in the life of the body, is infilled by the Lord in the other life with indefinite delights . . . The Angels are in such proprium; and in proportion as they are in the truth that all good and truth are from the Lord, they are in the delight and happiness of this proprium.

—⁷. But those who reject all good and truth . . . cannot compel themselves, and thus cannot receive this proprium of conscience, or new Voluntary.

1940². The Rational, which appears as proper to man.

1947². When man is being regenerated, he compels himself from the freedom with which he is gifted by the Lord . . . and thence receives a heavenly proprium, which proprium is afterwards perfected by the Lord by degrees, and becomes more and more free . . .

2041. 'Flesh'=the proprium of man. The proprium of man is nothing but the love of self and of the world . . . which is filthy . . . and is to be removed. Sig.

2654⁴. This Rational mocks if told that it has nothing of its Own . . .

2657⁵. The proprium which man has before regeneration, and the proprium which he has after it. Ex.

2678. The spiritual man left in proprium. Sig. and Ex.

—^e. Unknown to themselves, they are led by their proprium. 2679.

2831⁸. Scientific proprium.

2880. Nothing appears to man as his own-*suum*, or, what is the same, as his proprium, except what flows from freedom. Ex.

— . To act from affection is to act from life, that is, from self, thus from what is our own-*suo*, or, what is the same, from proprium. In order, therefore, for man to receive a heavenly proprium, such as is the proprium of the Angels in Heaven, he must be kept in freedom, and be introduced through freedom.

2883. In order that man may receive a heavenly proprium, he must do good of himself, and think truth of himself; but still know . . . think, and believe, that all good and truth are from the Lord. (Thus do) good and truth become as his Own. 2891.

3108². Before truth has been conjoined with good, it is indeed with the man, but does not become as his-*ejus*, or as his Own; but as soon as it is initiated into its good, it is appropriated to him.

3341. All shade, thus all insanity and folly, are from the proprium which man, Spirit, and Angel has.

3394². For (the spiritual) cannot be separated from proprium . . .

3518. This good in the Natural, which the Lord had from the Father, was His proprium, because His life itself. (Rep. by Esau.)

3603^e. Thus makes evils his own-*sua*, or his Own-*propria*.

3705. That the good in which He was, was from proprium. Sig. and Ex.

3812. 'Bone'=man's intellectual proprium; and 'flesh,' his voluntary proprium; thus 'bone'=his proprium as to truth; and 'flesh,' his proprium as to good.

—². As concerns the proprium in general, it is twofold, one infernal, the other heavenly. Man receives the infernal one from Hell, and the heavenly one from Heaven, that is, through Heaven from the Lord. Ex.

—³. This proprium, in both senses, is signified by 'bone,' and 'flesh.' Ill.

3813. 'Flesh,' in the supreme sense, =the proprium of the Lord's Divine Human, which is Divine good; in the relative sense, man's voluntary proprium vivified

by the **proprium** of the Divine Human. (6968.) . . . This **proprium** is what is called the heavenly **proprium**, which, in itself, is of the Lord alone appropriated to those who are in good and thence in truth. Such a **proprium** have the Angels, and men who as to their spirit are in the Lord's Kingdom. But, in the opposite sense, 'flesh'=the voluntary **proprium** of man, which in itself is nothing but evil, and because not vivified by the Lord is called dead. Ill.

[A.] 3901³. The Rational from **proprium** . . . Sig.

3906². Good from **proprium** cannot but regard self . . .

3993⁵. 'Black,' in special, =the **proprium** of man, because this is nothing but evil.

3994. The **proprium** of innocence. Sig. and Ex.

3999. 'Hire,' predicated of the Lord, = **proprium**, namely, that which is acquired from **His Own** power.

4001. The **proprium** of the man who is being regenerated reigns at first; for he supposes that he does what is good from **proprium** . . .

4007^e. There are two things which are put off by all who enter Heaven, namely, **proprium** and the derivative confidence, and self-merit or **Own** justice; and they put on a heavenly **proprium**, which is from the Lord . . . and, in proportion as they do so, they come the more interiorly into Heaven.

4086. Advertence from **proprium**. Sig.

4088. The **proprium** of the good signified by Laban, that it is not such as to act from itself. Sig. and Ex.

4137. The state in which it would have believed from **proprium** . . . Sig. 4138.

4145². Then begins to think that by the good he does from **proprium** he merits nothing.

4151⁷. The evil . . . urgently entreat to be allowed to live in **proprium** . . .

4166. That no truths were **His Own**, but all were given. Sig.

4168. 'Twenty' = **proprium**; (for) remains, when predicated of the Lord, are nothing else than **His proprium**. 'Twenty years'=the states of the **proprium**. . . In the supreme sense, these words treat of the **proprium** in the Natural, which the Lord acquired for Himself by **His Own** power . . . 4176.

4171. From this (actual evil) is the **proprium** which man acquires for himself.

4174^e. Thus derive the good which inflows from the Lord, into their own **proprium**.

4295³. In proportion as the Angels are not in **proprium**, they are in good and truth.

4623. Those in evil and falsity by affection are in the life of the **proprium**, thus in a life not real . . .

4735. With the Ancients, 'flesh and blood'=the Human **proprium** . . . The Lord's **proprium** itself which He acquired for Himself by **His Own** power, is Divine. His **proprium** from conception was that which He had from Jehovah, and was Jehovah Himself; and hence the **proprium** which He acquired for Himself in the Human was Divine. This Divine **proprium** in the Human is what is called the 'flesh and blood' . . .

4843^e. Such things with man, proper to him, which he must 'leave.'

5155. All evil inflows from Hell, that is, from the **proprium** of man which makes one with Hell.

5376. Nothing is appropriated to anyone which he does not acknowledge from **His Own** view . . .

5608⁵. Infants do not rule themselves from **proprium**.

5647. For they feared to be adjoined to the Internal, and thereby to lose their own **proprium**; and, with their **proprium**, their freedom . . . 5660².

5660². They would receive instead a heavenly **proprium**, and, with this **proprium**, blessedness and happiness to eternity.

—³. As to the heavenly **proprium**, this comes forth from the new will . . . and differs from the **proprium** of man in the fact that they no longer regard themselves in everything which they do, learn, and teach; but they regard the neighbour, the public, the Church, the Lord's Kingdom, and thus the Lord Himself . . . He who is gifted with a heavenly **proprium**, is also in quiet and in peace; for he trusts in the Lord, and believes that nothing of evil can happen to him; and he knows that concupiscences do not infest him. Moreover, those who are in a heavenly **proprium** are in freedom itself; for to be led by the Lord is freedom; for they are led in good, from good, to good.

5672^e. The states of shade come forth . . . from the **proprium** of the Angels; for in proportion as they are let into their own **proprium**, they come into a state of shade, or of evening; and in proportion as they are elevated into their heavenly **proprium**, they come into a state of light. 6110⁴.

5725. When a man who has lived in good is remitted into his **proprium**, thus into the sphere of his own life, there appears as it were an inundation; and, when in this inundation, he is indignant, angry, thinks with disquietude, and desires with vehemence . . .

5758². In proportion as I have been left to **proprium**, or myself, I have been inundated with evils; and in proportion as I have been withheld thence by the Lord, I have been elevated from evil into good.

5760. To be without freedom from **proprium**. Sig. 5763, Ex. 5786, Ex. 6138. 6568.

5773. Mourning on account of the loss of truths from **proprium**. Sig. and Ex.

—². (In the second state of regeneration) they are let into temptation, whereby the things of **proprium** are weakened, and good is insinuated . . . and, with this, a new freedom, thus a new **proprium**. Rep.

5886⁵. 'Sell all that thou hast . . . '=that they must alienate all things which are their **Own**, which are nothing but evils and falsities.

5964^e. (In this state of 'evening') they can no longer be withheld from their **proprium** . . . and therefore this state comes when they are left to themselves, or to their **proprium**; and, in proportion as they . . . are immersed in it, they recede from the things of Heaven, and good becomes imperceptible to them, and truth obscure.

5993². As all of man's life from **proprium** is of the love of self and of the world . . .

6119. (In states of shade) they are remitted as to some part into their **proprium** . . .

6122. In a state of desolation they are obscured by **proprium** . . .

6138². 'Father and mother'=in general the things which are of man's **proprium** from heredity; 'son and daughter,' the things which are of man's **proprium** from actuality.

6163. That they would renounce their **proprium**. Sig.

6323³. For love towards the neighbour and love to the Lord are **proper** to man.

6368. For man's will and thought from **proprium** are nothing but evil and the derivative falsity.

6960. 'Bosom'=**proprium**, for that is man's **proprium** which is of his love . . .

7007². Good and truth, in order to belong to man as his **Own**, must be inrooted in his will . . .

7430^e. 'Work of the hands . . .'=such things as are from **proprium** . . .

7784². The **proprium** (of those who are in the good of the Spiritual Church) is nothing but what is evil and damned; but the Lord's **proprium** which they receive is good.

7821. To look above self is **proper** to man; but to look below self is **proper** to beasts.

8179². When man fights as of himself, and still believes that he does so of the Lord, the good and truth which inflow . . . are appropriated to him; and hence he has a new **proprium**, which is called the heavenly **proprium**, which is a new will.

8349^e. This communication with good is intercepted as soon as man comes into his **proprium**; for he thus falls into the love of self or of the world.

8408. For (a life according to one's pleasure) is a life of **proprium**.

8409. That the **proprium** of man is nothing but evil. Refs. 9166⁸. 10283, Refs. 10660^e. 10808.

—³. All who are regenerated are vivified from the Lord's **proprium**. Sig.

8481. The falsity of evil which is in good from **proprium**. Sig.

8495³. That they should 'do no work on the Sabbath day'=that they should not do anything from **proprium**, but from the Lord; for the state of the Angels is that they will and do nothing from themselves, or from their **proprium** . . . The **proprium** from which they do not act, is signified by 'not doing their own ways . . .' This state with the Angels is the heavenly state itself; and, when they are in it, they have peace and quiet.

—⁴. It is to be known that all things which come from the **proprium** of man are evils.

—⁵. 'To kindle a fire'=that which is of life from **proprium**.

8497. The enjoyment of all good and truth as if from **proprium**. Sig. and Ex.

—². It is said as if from **proprium**, because the goods of faith and of charity cannot be given to man or Angel so as to be his **Own**; for men and Angels are only

recipients, or forms accommodated to receive life, thus good and truth, from the Lord . . . and, as life is from the Lord, it cannot be appropriated in any other way than so as to appear as if it were their **Own** . . . The reason why life appears as if their **Own**, is that the Lord . . . wills to give all His things to man . . . This **proprium**, which is given by the Lord, is called the heavenly **proprium**.

8500. The infernal filth which is in the things which are done from **proprium**. Sig.

8768. These are called the Lord's **Own**. III.

8853. Every man has a **proprium** which he loves above all things. This is called the dominant, or universally regnant with him. This is constantly present in his thought, and also in his will; and makes his veriest life. 8854, Examps.

8869. 'A graven image'=what is from the **proprium** of man . . .

8942. Truth made from **proprium**. Sig.

8988. For whatever is of the will with man is his **proprium**.

9039. What is acquired from **proprium**. Sig. and Ex.

9166⁸. 'That which is more than these,' is not from the Lord, but from the **proprium** of man, thus 'from evil.'

9229. For that which is of man, and is called his **proprium**, is evil.

— . In proportion as man can be withheld from his **proprium**, in the same proportion the Lord can be present. 9954⁵.

9299. The good of worship not [to be] from **proprium**. Sig. and Ex.

9310. It is a characteristic mark—*proprium*—of love to . . .

9336². Man from **proprium** loves himself more than the Lord, and the world more than Heaven.

9338⁶. For the Divine must be in the Divine, not in the **proprium** of anyone.

9383. One state is peculiar and proper to the internal man . . . the other is peculiar and proper to the external man.

9391¹⁴. For the things which are from **proprium** are from evil, and thence are false, although outwardly they appear as true, because taken from the letter of the Word.

9954⁵. Without the good of love, the Divine is not present, but the **proprium** of man, and, with the **proprium**, Hell . . . for the **proprium** of man is nothing else.

9959⁴. That the holy things of worship were not to be commingled with the **proprium** of man. Sig.

10027. The Divine power of the Lord from **proprium**. Sig. and Ex.

10067⁷. The Lord cannot dwell in anything proper to man, because it is evil.

10283. Not communicative with the **proprium** of man. Sig. and Ex.

—². There are with man a voluntary **proprium**, and

an intellectual proprium; his voluntary proprium is evil, and his intellectual proprium is the derivative falsity. Sig.

[A. 10283]¹². For the proprium of man desires nothing but its own-*suum* . . .

—. 'Teeth' = the corporeal proprium, which is the lowest of man.

10405. Things which favour the proprium. Sig.

10406¹². That all falsities are from the proprium of man. Sig.

10490⁷. Things proper to man, which are evils and falsities in their order. Sig.

10646^e. From him who is in humiliation proprium recedes; and, in proportion as this recedes, what is Divine is received; for the proprium of man is the sole obstacle to the Divine, because his proprium is evil and falsity.

10729. Man in the former state of regeneration is indeed led by the Lord, but through his proprium; for to act from truths is to act from the things which are with man . . .

H. 8. The Angels do not (make Heaven) from any possession of theirs. 12.

158. The second cause (of the changes of state with the Angels) is that they have proprium equally with men, and that it is to love themselves, and that all in Heaven are withheld from their proprium; and, in proportion as they are withheld from it by the Lord, they are in love and wisdom; and in proportion as they are not withheld, they are in the love of self; and, as everyone loves his proprium, and is drawn by it, there are these changes of state.

160. When the Angels are in the last state, which is when they are in their proprium, they begin to be sad . . . for Heaven to them is to be withheld from proprium.

277. Infants have no proprium acquired from the love of self and of the world.

278². As (those in innocence) love nothing more than to be led by the Lord . . . they are removed from their proprium; and, in proportion as they are removed from their proprium, the Lord inflows.

280. For (the Angels) know that to lead themselves is to be led by proprium; and proprium is to love self . . . 558.

—². (The celestial Angels) are separated from proprium, insomuch that they live as it were in the Lord.

283^e. (Thus) the proprium of man . . . is contrary to innocence; for all in Hell are in proprium, and thence in the love of self.

293^e. The good which man receives in freedom . . . becomes as his Own.

341. Man is so far in innocence as he is removed from his proprium; and, so far as anyone is removed from his proprium, he is in the Lord's proprium. The Lord's proprium is what is called the Lord's justice and merit.

484 (r). (Refs. to passages on the subject of the proprium.) N.82.

501^e. Hence it is evident what things are proper to man, and what are not proper to him . . .

504. Man's state in company is not his proper state.

—^e. The state of the interiors . . . is his proper state . . .

551^e. Vastation is . . . an immission into the interiors; thus into the proprium of the spirit . . .

556². A life of self is a life from the proprium of man; and the proprium of man, regarded in itself, is nothing but evil.

558. For the proprium of man is his hereditary evil . . .

—². Man is let into his proprium, thus into his hereditary evils, whenever he regards himself in the goods which he does. Ex. . . There are evil Spirits . . . who are skilled in the art of letting upright Spirits into their proprium . . . which they effect by this, that they let them into thoughts about themselves . . .

591. For the Angels are all withheld from their proprium, and are kept in the Lord's proprium, which is good itself; but the Spirits who are in the Hells are all in their proprium, and the proprium of everyone is nothing but evil; and (therefore) is Hell.

592². For the proprium of everyone, whether Angel, Spirit, or man, is nothing but evil; and therefore no Angels or Spirits can resist the evils continually exhaled by the Hells, because from proprium all tend to Hell.

N. 57. The dominant of man's life . . . is his will, his proprium, and his nature . . . and cannot be changed after death, because it is the man himself.

82. On the proprium of man: that it is the love of self and of the world. Refs.

145. As to act from freedom appears to man as if from his proprium, heavenly freedom may be called heavenly proprium; and infernal freedom, infernal proprium. Infernal proprium is that into which man is born, and it is evil; but heavenly proprium is that into which man is reformed, and it is good.

U. 174². For from proprium, in which are those who are in the love of self, nothing else springs than evil; for the proprium of man is nothing but evil; and the proprium, being evil, does not receive good from Heaven: hence the love of self, when regnant, is the father of all such evils.

L. 18⁵. 'He came into His Own, but His Own received Him not . . .' (John i. 11). . . By 'His Own' are meant those who were then of the Church . . . 'The will of the flesh' = the voluntary proprium of man, which in itself is evil; 'the will of man' = the intellectual proprium of man, which in itself is falsity. . . (Life 17^e.) (Thus those are saved who are in the good of love and truths of faith from the Lord; and not those who are in proprium.

60. For nothing blinds man but his proprium . . . The proprium of man is the love of self, and the derivative pride of Own intelligence.

61². When they read the Word, their mind sticks in themselves and the world, and they thence think constantly from their proprium, which is in thick darkness as to all the things of Heaven; in which state man cannot be withdrawn by the Lord from proprium, and thus be elevated into the light of Heaven.

115. Make inquiry, and you will find that the will of man is his **proprium**; and that this, regarded in itself, is mere evil; and that thence comes the falsity in the understanding.

Life 30². That these things are from **proprium**, and therefore there is no life in them. Sig.

93. As this **proprium** of man makes the first root of his life, it is evident what kind of a tree man would be if this root were not extirpated, and a new root implanted . . .

W. 73. Nothing proper to nature can be predicated of the Divine; and space and time are proper to nature. **T.** 27.

114. For the Angels are not Angels from their **proprium**; their **proprium** is exactly like the **proprium** of man, which is evil. The **proprium** of the Angels is such because all Angels have been men, and this **proprium** is inherent in them from birth. It is only removed; and, in proportion as it is removed, the Angels receive love and wisdom, that is, the Lord, in themselves. Everyone can see . . . that the Lord must dwell with the Angels in His own-*suo*; that is, in His own **proprium**, which is love and wisdom, and not at all in the **proprium** of the Angels, which is evil. P. 53³.

264. That the origin of evil is the abuse of the faculties which are proper to man, and are called rationality and freedom. Gen.art.

298^e. Those things are not called uses which are from the **proprium** of man; for this is Hell . . .

335². (By adoring and worshipping the Lord) man removes **proprium**, which hinders the influx and reception of the Divine; for the **proprium**, which is the love of self, hardens the heart and closes it up. This is removed by the acknowledgment that nothing but evil is done from himself . . .

361. The thought then communicates with the Sensuous, which is the **proprium** of man.

—³. Thought separated from common perception falls into the imagination, from sight, and from **proprium**.

396^e. Causes man to immerse his mind in his **proprium** . . .

P. 74. The rationality and freedom which are proper to man . . .

78. For the **proprium** of man and his freedom make a one. Man's **proprium** is of his life . . . also, man's **proprium** is that which is of his love; and what he does from (these) he does from freedom, (and it is appropriated to him). Ex.

—³. There is not anything proper to man; but it appears to him as if there were.

79³. Lest they should believe the good in which they were to be their **Own** . . .

89^e. Not from interior freedom, which is his proper freedom.

154². For the Lord elevates them from their **proprium**.

176. Without the appearance that man acts, etc., as of himself, no one would have anything of his own-*sum*, or be his own-*suus*-man; thus would have no **proprium** . . .

186². The Lord leads man silently . . . and therefore man knows no otherwise than that he is constantly in his **proprium**; for freedom makes a one with **proprium** . . .

189. The man who has become . . . wise by a rejection of **proprium**, sees the Divine Providence . . .

191. That **Own** prudence is null, and only appears . . . Gen.art.

206. **Own** prudence is from the **proprium** of man, which is his nature, and is called his soul from his parent: this **proprium** is the love of self and the derivative love of the world, or the love of the world and the derivative love of self. Ex.

—^e. Lest he should see that . . . the **proprium** of man is Hell, and the derivative love of the **proprium**, the devil.

211. For the **proprium** of man, which is his will, never acts as one with the Divine Providence: there is in the **proprium** of man innate enmity against it; for this is that serpent which seduced our first parents. Ex.

215⁷. Man's Hereditary is his **proprium**, in which he is, and into which he comes, through the love of self, and chiefly through the love of dominating from the love of self; for the man who is in this love regards nothing but self, and thus immerses his thoughts and affections in his **proprium** . . .

219. Temporary things are all things which are proper to nature, and which derivatively are proper to man. Ex. . . But eternal things are all which are proper to the Lord; and, from Him, are as if proper to man. Ex.

233¹². The love of self, regarded in itself, is the love of **proprium**; and the **proprium** of man, as to its affections, which are all natural, is not unlike the life of a beast; and as to its perceptions . . . is not unlike an owl; and therefore he who continually immerses his thoughts in his **proprium**, cannot be elevated out of natural into spiritual light, and see anything of God, Heaven, and eternal life.

287. All that man thinks and wills . . . if evil, is from the **proprium** of man.

293. There is not in man a grain of **Own** will and **Own** prudence . . . If there were a grain with anyone, Heaven and Hell would not stand, and the whole human race would perish. Ex.

294². For everyone wants to be his own-*suus*, and to be led by self . . . for this is freedom itself, which appears as the **proprium** in which every man is; and therefore if he knew that what he thinks and wills inflows from another, he would seem to himself like one bound . . .

298³. Every man has a voluntary **proprium**, and an intellectual **proprium**; the (former) is evil, and the (latter) is the derivative falsity . . . The voluntary **proprium**, in its essence, is the love of self; and the intellectual **proprium** is the pride from that love: these two are like two married partners, and their marriage is called the marriage of evil and falsity . . . 321^e.

308³. (As everything inflows into man,) what is his **proprium**? His **proprium** does not consist in his being such a receptacle; because this **proprium** is nothing

else than his quality as to reception; but is not a **proprium** of life; for by **proprium** nothing else is meant than that which lives from itself, and thence thinks and wills from itself; but that this **proprium** does not exist with man, and is not even possible with anyone, follows from what has been said above.

[P.] 309. I said to them that man has not any **proprium**, unless you want to call this his **proprium**: that he such or such a subject, or such and such an organ, or such and such a form. But this is not the **proprium** which is meant; for it is only quality. So that no man has any **proprium** as **proprium** is commonly understood. Those who had ascribed all things to **Own** prudence, who may be called **proprietary**s in their own image, were so wroth that flame appeared from their nostrils, and they said, You speak paradoxes . . . according to that would not man be nothing and emptiness? Ex.

313². 'The serpent'=the Sensuous and **proprium** of man . . .

—³. The condemnation of the serpent=the condemnation of **Own** love and **Own** intelligence; the condemnation of Eve=the condemnation of the voluntary **proprium**; and the condemnation of Adam=the condemnation of the intellectual **proprium**.

316. **Own** prudence is the intellectual **proprium** of man inflowing from the love of self, which is the voluntary **proprium** of man; and **proprium** cannot do otherwise than make all things its own-*sua* . . . All who are led by the Divine Providence, are elevated from **proprium**, and then see that all good and truth are from the Lord . . .

317. That everything persuaded and confirmed remains with the man as **proprium**. Ex.

327. (Good) can be turned into evil by a recipient subject whose form is a form of evil: such a subject is man as to his **proprium** . . .

R. 323. 'Death'=the love of the **proprium**. Ex.

452. The **proprium** of the will, the **proprium** of the understanding, and the common **proprium** flowing forth from these two (which is the concupiscence of evil and falsity). Sig.

457. They had not shunned their **Own** things . . . Sig. and Ex.

504. Retaining similar properties of the flesh.

758². The Divine can be with man, but not in his **proprium**; for the **proprium** of man is nothing but evil; and therefore he who ascribes what is Divine to himself as **His Own** . . . profanes it. What is Divine is exquisitely separated by the Lord from the **proprium** of man, and is elevated above it, and never immersed in it.

875⁹. For everything which proceeds from man, as from himself, proceeds from his **proprium**, and the **proprium** of man is evil from birth . . .

882. Heaven is not Heaven from the things proper to the Angels . . .

M. 77⁷. A tree native or proper to our Heaven.

So². The Conjugal, which is peculiar and proper to a Christian man.

106. He wants to possess her as a property loveable

above all things; and, when she has promised herself to him, he regards her as **one's own** regards **one's own**.

194². 'The 'father and mother' a man is to 'leave'=his **proprium** of the will and **proprium** of the understanding; and the **proprium** of the will of man is to love himself, and the **proprium** of his understanding is to love his own wisdom. . . That these two **propriums** are evils deadly to the man, if they remain with him, and that the love of these two is turned into conjugal love. Sig.

196. All affection of love is a **property** of the will . . .

210. That the proper sense of conjugal love is the sense of touch. Ex.

262². To dominate from the love of self is [to do so] from **proprium**; and the **proprium** of man from birth is evil itself.

331³. The love of the **proprium**, since it cannot endure an equal, never becomes conjugal love; but so long as it prevails, it remains scortatory.

524. Everyone has his **Own** proper life. —², Ex.

B. 60. Ascribes to God human properties. Ex. 63. T. 133.

T. 9³. These were not gods, but so many properties . . . of the one God.

15². Attribute to each Person separate qualities, or properties . . . 16³. 17³. 135². 168^e. 185³.

31^e. There is not anything proper of the world in God . . .

139. Is properly signified . . .

141^e. These properties are not communicable.

245^e. None of this is their own property.

357^e. The Lord gives this power (to man) as some property.

359. In (natural faith and charity) there is the **proprium** of man . . .

361². In proportion as, with man, faith and charity become spiritual, in the same proportion is he withdrawn from **proprium**, and does not regard himself, and his reward . . .

382. Therefore those who deny God, do not want, and therefore cannot receive, any good from any other source than their own **proprium**; and the **proprium** of man is the concupiscence of his flesh; and, whatever proceeds from this is, spiritually, evil; however, naturally, it may appear good.

405². For they love themselves alone, and thence immerse the wills and thoughts of their minds in **proprium**, which, regarded in itself, is hereditary evil.

438. No one can purify himself from evils from **Own** power and **Own** forces; but still it cannot be done without the power and forces of the man, as if they were his **Own**. Ex.

439. Immerse the interior desires of their minds in their **proprium**.

466^e. 'The tree of the knowledge of good and evil'=man not in the Lord, but in his **proprium**, as is he who believes that he does all things of himself, even good.

493^o. Whatever proceeds from the love of the internal will . . . being the same as the esse of the man's life, is also his **proprium**; which is the reason why that which is received from the freedom of this will remains; for it adds itself to the **proprium**.

494. These things are **proper** to the soul.

611. Begins to think from his Own understanding.

658. To examine the properties (of the will and understanding).

—⁵. All the **proprium** of man is in the will, and this is evil from the first birth; but becomes good from the second.

—⁶. (Thus) there is one **property** of the will, and another of the understanding . . .

801. His Own good coheres with this . . .

810. From their own-*suo*-rational lumen, and thus from their Own spirit.

D. 241. The properties of the spiritual form . . .

1178. All good is the **proprium** of the Lord.

1370. The Holy with Angels and Spirits is the **proprium** of the Lord; and that which is the **proprium** of an Angel or Spirit is evil and unclean.

1561. Whenever man reflects upon himself: that he thinks good, and does good, this comes from his **proprium** . . .

1587. That it is common and **proper** to man to speak with Spirits and Angels.

2043. What to be nothing signifies.—Spirits . . . supposed that if they should lose the things which are **proper** to them, nothing would remain . . .

2060^e. The less anyone has from his own **proprium**, the more he has from the Lord.

2250. That all the **proprium** of man is hard, consequently bony.

2486. That the actual and proper evils of man are those which torment him in the other life.

2994. So much as man has of pertinacity, so much he has of **proprium** . . .

3474. On the **proprium** of man, Spirit, and Angel.

— . Certain interior Spirits insinuated that they had a **proprium** which was not evil; namely, an inmost mind. Ex.

— . Therefore, if a Spirit or Angel were deprived of his **proprium**, which is of the natural mind, both interior and lower, he would be deprived of all life . . .

—². That the **propriate** or natural mind may be obsequious to the spiritual and celestial mind, the case is this: that it is not destroyed . . . for then they would feel nothing of themselves; but his **propriate things** are disposed into a form which may be compared to a rainbow, in which the colours derive their origin from black and white, answering to the **propriate things** of man, namely, his evils. These are disposed by the Lord in order that he may thus live as it were from his own life; and the less of remains there are, the less has he of life from **proprium**.

3919. Truth can never come forth with man as his **proprium** . . .

4067. The deceitful Spirits could not destroy me, because there was nothing [of me]. (Thus) to be something, so as to have something **proper**, is to be that which they can assault and destroy.

4079. Whatever evil Spirits infuse is of their **proprium**; for they inflow from their **proprium**, and a **propriate** idea is always in it; for they want to rule man, and do not suffer him to be anything.

4137. Whatever flows from the **proprium** of Angels, Spirits, or men, is evil and false . . .

4144. On **proprium**.—Spirits are indignant when they perceive that another is leading them . . . but care nothing about it when they do not notice it . . . 4161.

4414. To want to become good, nay, to make one's self good, when one intends good, is good, when they are ignorant that it is done by the Lord; for they thus receive a heavenly **proprium**.

4588. I was also in the opposite sphere, that all things are from **proprium**. This sphere continually inflowed . . .

5464. They turn the thoughts of another Spirit, and thus also of a man, to himself, to his own power, his own praise, in a word, to **proprium**. Almost all the infernals know how to do this.

—². Others inspect various parts of the body . . . and, where they see what is black, they know that **proprium** still reigns there; for the **proprium** of man is black, because it is of the love of self; and they then inquire what of self is there, and (then) infuse their own thoughts there, and lead him wherever they will.

—⁵. J.(Post.)241.

—⁸. It is the Sensuous of man where the love of self or his **proprium**, dwells. In proportion as he can be elevated thence as to the thoughts towards interior things, in the same proportion he can be withdrawn from his **proprium** . . .

—⁹. It is given me to perceive when I am in **proprium**, and when not in **proprium**; and, when in **proprium**, I am helpless; and therefore I have been withdrawn from it by the Lord as much as possible.

6052. For the love of commanding sinks the mind in its **proprium** . . . But everyone in whom is Heaven is elevated from **proprium**, although the man does not feel it.

D. Min. 4681. Some one wanted to give me his all, so that he would have nothing left for himself . . . and thus I should have his **proprium**. Hence it was insinuated how the ease is with the heavenly **proprium** from the Lord; namely, that from Divine love He continually wills to give what is His to man, and does give it in so far as man can receive.

4694. From constant experience, I know (that everything inflows); and yet the things, when they are interior goods and truths, appear exactly as if they are mine, or from **proprium** . . .

4728. On the light and understanding which are from **proprium**. Des.

E. 23². Neither is the Church the Church from the **proprium** of men; but from the Divine of the Lord . . .

77. When man is in the acknowledgment (that all good is from the Divine, and nothing but evil from

himself) . . . he comes as it were out of himself ; and is (then) removed from proprium, which in itself is merely evil ; and, when he is removed, the Divine infils him, and lifts him up.

[E.] 195². (Such) are elevated above their natural man, and thus above their proprium . . .

242⁸. Man cannot be withdrawn or elevated from his proprium unless, as to those things which are of life, he looks to the Lord . . .

254². For the Lord is not conjoined with the proprium of man, but with His own with him. The Lord removes the proprium of man, and gives from His own, and dwells in it.

291. For when man is in humiliation, he is then removed from his proprium ; and the proprium of man does not receive and acknowledge anything of good and truth from the Lord ; for the proprium of man is nothing but evil ; and evil rejects all the good and all the truth of Heaven and the Church.

304. The reason the Angels (have an evil proprium) is that . . . every man retains his proprium after death ; and the Angels are withheld from the evils which are of their proprium, and are kept in goods, by the Lord.

318². Man's voluntary proprium is evil, and his derivative intellectual proprium is falsity ; and therefore whatever is from proprium, is contrary to wisdom and intelligence. (Thus) unless man is elevated by the Lord from his proprium—which is done when he receives Divine truth not only in memory but also in life—he cannot be at all wise or intelligent. But this elevation by the Lord from proprium, does not appear to man, nor is it perceived by him, so long as he is in the world ; but when he comes into his spirit . . . and even then only by those who come into Heaven.

355³⁶. The proprium of everyone resides in the natural man, and there is not proprium in the spiritual man . . .

386⁴. The formation of doctrine from proprium in both understanding and love. Sig.

401²⁴. As the love of self lets man into his proprium, and keeps him in it . . .

433³². 'When he speaketh a lie, he speaketh from his Own' (John viii.44)=from what is innate. (=from the evil of the will. 740⁹.)

458⁸. Natural good separated from spiritual good, is good from proprium ; but, regarded in itself, is not good, but the delight of desire especially from the love of self and of the world, which is felt as good : how man forms this good with himself and persuades himself that it is good. Sig.

483⁶. In the sensuous and natural man resides the proprium of man . . .

517². Those in the love of self are immersed in their proprium . . .

563. The ultimate Sensuous is altogether destroyed with man ; for therein is the proprium of everyone, into which he is born, which in itself is nothing but evil.

585². It is to be known that, in itself, the proprium of man is nothing but evil and the derivative falsity . . .

This proprium is derived by man principally from his parents, in a long series backwards ; so that at last the Hereditary, which is his proprium, is nothing but evil successively heaped up and condensed . . .

—³. As man as to his proprium is such, therefore of the Divine mercy . . . means have been given, through which he can be removed from his proprium. These means are given in the Word ; and, when man operates by these means, that is, thinks, speaks, wills, and acts from the Divine Word, he is then kept by the Lord in Divine things, and is thus withheld from proprium ; and, when this lasts, as it were a new proprium is formed, both voluntary and intellectual . . . which is completely separated from the proprium of the man . . .

616². The proprium of man is in his will.

629¹⁵. For quantity and quality are properties of the finite . . .

646³. It is to be known that in proportion as man acknowledges the Lord, and lives according to His precepts, in the same proportion he is elevated above his proprium. The elevation is from the light of the world into the light of Heaven. That man is elevated above his proprium, he, while he lives in the world, does not know, because he does not feel it ; but still there is an elevation, or as it were an attraction, of the interior understanding and the interior will of the man to the Lord . . . This is manifested to a good man after death . . .

650². For the love of self is the love of the proprium of man . . .

653². For he who loves himself only, loves his proprium ; and thence immerses in his proprium all things of his will and of his understanding, insomuch that he cannot be elevated from it to Heaven and the Lord . . . whence the man becomes merely natural, and the merely natural man favours evils of every kind ; for the evils into which man is born reside in the natural man . . . and the proprium of man also resides in the natural man ; and the proprium of man is nothing but evil.

714¹⁰. For the love of self is the proprium itself of man . . .

727²². For when the proprium is consulted, it answers him falsity : the proprium is of the will ; thus of the love ; and the falsity thence is of the understanding.

745⁴. 'His Own received Him not' = those of the Church where the Word is . . . 'The will' = the proprium of man . . .

758². Those in the loves of self and the world, love nothing except their own proprium ; and the proprium of man is nothing but evil. But those in loves to the Lord and towards the neighbour, do not love their own proprium ; for they love the Lord above themselves, and the neighbour outside themselves ; and are also withheld from their proprium, and are held in the Lord's proprium, which is Divine.

817⁶. For natural love separated from spiritual is the proprium of man . . .

850. For the proprium of the Angels cannot make Heaven, nor the proprium of man, the Church ; because the proprium of both Angels and of men is not good.

852⁵. He said that God was His proper Father.

893³. 'His cross' = the proprium of man, against which he must fight.

934². Abstaining . . . from the concupiscence for the possessions and properties which belong to others.

945. When man is in this state, he is then elevated from his proprium. For man is in his proprium, when solely in the external Natural; but is elevated from his proprium, when in the internal Spiritual. That he has been elevated from his proprium is not felt by the man, except from the fact, that he does not think evils, and that he is averse to think them; and that he is delighted with truths, and with good uses. Nevertheless man, if he progresses further into this state, perceives the influx with some thought; but still he is not withheld from thinking and willing as of himself . . .

950³. He who loves himself, loves his own proprium . . . hence he loves evil in the whole complex . . . In like manner he who loves the world, but in a less degree; for the world cannot be loved as much as the proprium; and therefore the world is loved from proprium, and for the sake of proprium, because it is of service to it.

962. 'Sores' = works from proprium, and thence evils, because from the proprium of man nothing but evil can be produced; for the proprium of man is that into which he is born, and which he afterwards contracts by his life; and, as his proprium is from birth itself composed of mere evils, man must be created anew . . . When he is being regenerated, then the evils, which are from proprium, are removed; and goods are implanted in their place, which is effected through truths.

1032². Thus man can no longer be led by the Lord; but he is led by his proprium; and to be led by his proprium is to be led by Hell . . . For man has been so created, that he can be elevated from his proprium, and think in the elevation; and he is elevated from proprium, and thinks in the elevation, when [he is led] by the Lord . . .

—³. But when man seeks for dominion over the world, Heaven, and the Lord, he immerses the interiors of his mind . . . in his proprium; and, when man is immersed in his proprium, he thinks and wills from Hell . . .

1053⁶. The proprium of man, regarded in itself, is nothing but evil, nay, is profane.

1082². 'Flesh,' here, = the proprium of the Lord's Divine Human, which is the Divine good of the Divine love.

1103². The property which is added to each Person as His special attribute. Enum. 1118².

1131². The two properties of nature, which are times and spaces . . .

1138³. Appears to man as his Own, and his own-proprrium *et suum*.

1147². When (the Angels of the higher Heavens) are remitted into the state of their proprium . . .

1150³. Thus freedom makes one with proprium.

1170⁵. How the proprium of man is distinguished

from his non-proprrium . . . The proprium resides more interiorly; but the non-proprrium more exteriorly; and the latter veils over the former . . . nor does it appear until this veil is taken away, as is done with all after death.

1210. When man is in this acknowledgment, he then removes his proprium, which is of the love of self . . .

Ath. 108. The properties differ. 139. 183. Inv. 53.

119. This (Human) was not His proprium, because it was in the Angels; but in the Divine Human He is in His own proprium.

J.(Post.) 249. Everyone who acknowledges God at heart, is elevated above his proprium . . . But he who cannot be elevated above his proprium, has Heaven closed against him.

De Verbo 9. He then thinks constantly from his proprium . . .

D.Wis. iii. 5. Without the co-operation of the understanding and the will, man has not any proper life . . .

xi. 5. The proper and genuine uses of charity . . .

8. That uses which have Own good for the first and last end are not uses of charity. Ex.

C. 204. It is from this origin that man as to his proprium is nothing but evil . . .

Can. Holy Spirit i. 3. Property and quality. 8. Trinity 2.

Proselyte. *Proselyta.*

T. 677³. All foreign proselytes (are baptized).

D. 4792⁶. (The Moravians) above others want to make proselytes . . .

Prospect. See under LOOK OUT.

Prosper. *Prosperare.*

Prosperous. *Prosper, Prosperus.*

Prosperity. *Prosperitas.*

A. 3177. 'Jehovah hath prospered my way' (Gen. xxiv. 56) = that all things are now foreseen.

4972. 'He was a prosperous man' (Gen. xxxix. 2) = that all things are foreseen. 4975.

4975. 'To be prospered' = to be provided.

5049. 'Whatever he did Jehovah prospered' (Gen. xxxix. 23) = that the Divine Providence is from Him.

— . That 'to be prospered,' in the supreme sense, = Providence, is because everything prosperous, which appears in the ultimates of nature, is effected, in its origin, from the Lord's Divine Providence.

8480⁶. With those who trust in the Lord, everything . . . whether it appears prosperous or not prosperous, is good . . .

8981³. Those who have thought about the worldly life, and its prosperity, and still have lived a good moral life . . .

9409⁶. For the sake of prosperity in the world . . .

I. 14³. In order that he may be prosperous in the world, and blessed after death. He becomes prosperous and blessed, if he procures for himself wisdom, and keeps his will under obedience to it; but unprosperous

and unhappy if he puts his understanding under obedience to his will. Ex. T.588.

T. 305. They thus consult the temporal prosperity (of their children), and also their eternal happiness.

D. 5161. They know more clearly than others whether they are being prospered or not.

E. 375²⁷. Occurs. 617⁷.

900². 'The will of Jehovah shall be prospered by His hand' (Is. liii. 11) = that thus everything in the Heavens and on earth will be kept in Divine order.

Prostitute. *Prostituere.*

Prostitute. *Prostibulum.*

Prostitution. *Prostitutio.*

A. 9960¹⁰. To prostitute holy things.

M. 297². They would prostitute their modesty.

469. He fears . . . the prostitution of his name.

D. 3899. Many of them become most filthy prostitutes. De Conj. 56.

5751. Had been prostitutes.

Prostrate. *Prostrare.*

Prostration. *Prostratio.*

A. 1999. Humiliation of heart (is attended with) prostration to the earth upon the face before the Lord. 2153. 2327. 4215². 5323.

4293³. They could lie prostrate on the ground for whole days.

M. 10⁵. He said, I prostrated myself on the ground.

E. 863². 'He hath prostrated all my strong ones' (Lam. i. 15) = that all the power of truth against falsities has perished.

922⁵. The prostration of the Hells by His Own power. Sig.

Protect. *Protegere.*

Protection. *Protectio.*

A. 9502. The eternal protection of Heaven through the Divine sphere of good and truth. Rep.

E. 282³. 'To protect' = the Divine Providence as to protection—*tutelam*.

Protect. *Tutare, Tutari.*

Protection. *Tutela, Tutatio, Tutamen.*

Safe. *Tutus.*

Guardian. *Tutor.*

Tutelar. *Tutelarioris.*

A. 59². If the Lord did not protect man every moment, he would perish . . .

— I have been so protected by the Lord. 1271.

968. Nothing can hurt those whom the Lord protects, even if they should be encompassed by all Hell both without and within . . .

1788. Protection against evils and falsities. Sig. and Ex.

2379. That the Lord protects those who are in the good of charity. Sig.

3519⁴. Those in innocence are the safest of all. Sig.

—⁵. All in Heaven are kept safe by the Lord through states of innocence. This protection sig.

4555². 'The terror of God' = protection. Ex.

5032^e. As, with such, there is in the internal man no receptacle of good and truth, they cannot be protected by the Angels.

5036². When they apperceive that he is interiorly protected by the Angels, the evil Spirits excite the falsities he had thought, and the evils he had done . . .

5893^e. Thus do the Angels elevate the man's mind from falsities, and protect it from evils.

5992. The Angels through whom the Lord . . . protects man, are near the head. Des.

6344⁴. Sometimes the Angels exercise their power by protecting man against many Hells . . .

6369. 'To couch' = to lie down in safety.

—^e. Those in celestial good are safe through good.

6370. That he is safe among all in the Hells. Sig.

6423. That he is safe by the combating truth of doctrine. Sig. and Ex.

—². One who was in natural truth, and was safe in many Hells.

6724². When man is being reformed . . . as to the external man he is let into his evils and falsities, consequently among infernal Spirits who . . . fly around him, and try in every way to destroy him; but the good and truth which inflow through the internal man render him safe . . . for that which acts interiorly prevails immensely over that which acts exteriorly. Ex.

6760. Prudence as to whether he was in safety. Sig.

6769. That he was not yet in truths, so as to be safe. Sig. and Ex. . . For those in truths are safe wherever they go, even in the midst of the Hells.

7168. For the Lord protects those in infestation and temptation.

8118³. For the sake of protecting themselves, the human race congregated into kingdoms . . .

8125. The conducting of the Spiritual Church through the midst of Hell, and their protection then by the Lord. Tr. 8194. 8236.

8227. When the Divine is present with the good, and protects them against the evil, the evil burn still more against them . . .

8273. That the Lord protects against all the evils and falsities which are from the Hells. Sig. and Ex.

8624. The continual war and protection of the Lord against those who are in the falsity of interior evil. Sig. —^e. 'The brazen serpent' represented protection.

8875. That the zeal from mercy of the Lord when He protects His own against the evil, appears as hostility and anger. Ex. —³, 9313^e. C.J. 28.

9049⁶. The reason evil is not to be 'resisted,' is that evil hurts not those who are in truth and good; for they are safe by the Lord.

9108. The Spirits of Saturn feared nothing, because they were safe.

9141⁴. Truths of doctrine from the Word, through which there is **protection** from the falsities of evil. Sig.

9278³. The Hells continually endeavour to infest . . . but the Lord continually **protects** . . .

9316. When the Lord has **protected** against the evils and falsities which infest the Church. Sig.

—^e. By the mere **protection** of Heaven by the Lord, Hell is removed; that is, by the mere **protection** of those who are in good and truth, those in evil and falsity are removed.

9324. **Protection** from falsifications of truth and adulterations of good. Sig.

9492². The good proceeding from the Lord . . . **protects** them. Sig.

9629. The manner in which this ultimate proceeds from good, so as to render Heaven **safe**. Sig. and Ex.

9916. Thus strong and **safe** from injury. Sig.

9936³. To be in **safety** from infestation . . . because in the Lord through love. Sig.

9962. **Protection** from the Hells. Sig. and Ex.

10187. This is why those in Heaven are in **safety** from infestation . . .

—². Those who are solely in truths (can have no **protection** in the other life; because truth can be approached by the evil, for the reason that the evil pervert truths by wrong interpretations . . . But in proportion as there is good in the truths, in the same proportion truths cannot be approached).

10236⁴. The Lord's safeguard lest man should enter into the things of Heaven or the Church from his Sensuous. Rep.

H. 550. The infernal crew . . . inflict penalties on everyone who is not **protected** by the Lord; and therefore when one does evil from an evil heart, as this rejects from itself all **protection** by the Lord, they rush on him . . .

577³. Unless the Lord **protected** man, he could never be rescued from Hell . . . and the Lord cannot **protect** man, unless he acknowledges the Divine, and lives a life of faith and charity; for otherwise he averts himself from the Lord, and turns himself to the infernal Spirits . . .

595. The Lord continually **protects** the Heavens by withholding those who are there from the evils of their proprium . . .

J. 56⁸. (The **protection-tutamen**-of evil Spirits by the simple good.)

C. J. 24. Acknowledged them as their **guardian** Angels.

28. A sign representative of the **protection-tutatio**-of the Angels by the Lord.

W. 331. Uses for the sustentation of the body relate to its **protection**, etc. 333.

P. 252². A good man is solely in the prudence and zeal of **protecting** . . . (So) the Angels [merely] **protect** themselves. (Thus) it is allowable for everyone to defend his country . . .

R. 394. Their **protection** by the Lord. Sig. 545. E. 641. 728.

M. 78³. The tutelary God of that city.

222². A sphere of **protection** of good and truth against evil and falsity (proceeds from the Lord). 386.

391. That the sphere of the love of infants is a sphere of the **protection** and sustentation of those who cannot **protect** and sustain themselves. Ex.

T. 17. We have been **guardians** of a Trinity of Persons . . .

68². Unless man acknowledges . . . His **protection** against Hell . . .

303. The third commandment = . . . peace, because **protection-tutatio**-from Hell.

305. The honouring of **guardians** by their wards.

D. 1232. When Spirits harass them, they say they are **safe**; because they know that the Lord **protects** them.

2689. Therefore he who is in order . . . cannot suffer violence from the evil, because the Lord **protects** him.

3525. On **guardian** Angels . . .

3893^e. So that if the Lord did not **protect** me, I should perish at any moment.

4067^e. Thus he is **safe** who in the Truth of faith believes himself nothing.

4829. If not **protected** by the Lord . . .

5898. The sphere of the Lord's Divine around those whom the Lord **protects** . . .

E. 395². The Lord **protects** His own by Divine truth; for He surrounds them with a sphere of light . . .

472. Those now in truths and in the Lord's **protection**. Sig. and Ex.

556⁸. For they know that the Lord **protects** all who are in good against the evil; and that He **protects** them according to the good with them; but that He would not **protect**, if on account of the evil done them, they were to be kindled with enmity, hatred, and revenge; for these avert the **protection**.

—⁹. 'Not to resist evil' = that we are not to fight back, nor retaliate: the Angels . . . permit evil to be done to them, because they are **safe** by the Lord . . .

601⁶. The **protection-tutatio**-of the faithful by the Lord. Sig.

—⁷. Their **protection-tutatio**-by Divine truth. Sig.

642². When an evil Spirit attacks . . . (anyone) whom the Lord **protects**, he at once deprives himself of **protection** by the Lord; for every Spirit both evil and good is in the Lord's **protection**; and, when he is deprived of it, he falls into evils and falsities of every kind which are from Hell, and at the same time into the hands of those who are thence, and are called punishers. 643².

669. Separation and consequent **protection**. Sig. (Compare 670.)

700⁸. **Protection-tutatio**-from falsities and evils which are from Hell. Sig. . . (That is) **protection-tutela**-through Divine truth in ultimates . . .

[E.700]². This protection is signified by 'the cherubs.'
727². 'To be comforted' = to be protected.

781¹². The power of the Lord to protect His own in the Church through His Divine truth . . . Sig.

999². From love truly conjugal there are power and protection against the Hells. Ex.

1121. That they are not without protection. Sig.

— . For good and its affection does not defend itself; but it is defended by truth and its understanding.

Protend. *Protendere.* E.775².

Protest. *Contestari, Obtestari.*

A. 5584. 'To protest' (Gen.xliii.3) = to be averse.

8830. 'To protest' (Ex.xix.21) = exhortation.

Protestant. *Protestans.*

R. 740. The Protestants or Reformed, who have completely receded from the Roman Catholic religiosity. Tr. 745^e. 748. 749.

746. The Word as to power from Divine truths with the Protestants . . . Sig.

750. That the Protestants will acknowledge the Word, and found the Church upon it . . . yet found the doctrine of their Church on a single saying of Paul falsely understood. Sig.

751. The Woman does not reign over the Protestants . . . except in so far as they have as to some part received her doctrinals. Enum. B.20.

B. 9. The doctrinals of the Protestants concerning justification. Quoted.

18. The Churches separated from the Roman Catholic Church by the Reformation are from those who call themselves the Evangelical and the Reformed, and at the same time Protestants . . .

T. 154². All the Protestants, whether called Evangelical or Reformed . . .

270. The Word, which is with the Protestants and Reformed . . .

508⁴. With the Protestants the Word is open; but still is closed up by their common saying, that the understanding is to be kept in obedience to their faith.

817. The Papists appear around and below the Protestants . . .

D. 5347. See LAST JUDGMENT, here. 5362. 5395. 5396a. 5412. 5504. 5532. J.(Post.) 134. 141. 142.

E. 1070². Hence are called Protestants and Reformed.

Ath. 134. As the Protestants saw contradictions in the Council (of Nice), they admitted the things which follow; to which, however, few of the modern Protestants pay any attention; and therefore they believe with the Papists that the Human is not Divine . . .

Inv. ii. That the doctrinals contained in the True Christian Religion agree with the doctrinals . . . of the Protestants who acknowledge a personal union in Christ, and approach Christ, and take the two kinds in the Eucharist.

Protoplasmic. *Protoplastus.* Coro.33.

Protraction. *Protractio.* M.305^e.

Proud. See PRIDE.

Prove. *Probare.*

A. 5385. That Jehovah will 'prove the reins and heart.' Ex.

5453. 'Your words shall be proved' (Gen.xlii.16) = that it is certain.

E. 167³. 'To prove the reins' = to purify truth by separating falsity. —⁴.

Provender. See FODDER.

Proverb. *Proverbium.* A.5223. S.103².

Provide. *Providere.*

Providence. *Providentia.*

See under CHERUB, FORESEE, and FORTUNE.

A. 197^e. 'The brazen serpent' = the Lord's Sensuous, who . . . alone is circumspect and provides for all.

306. To provide that he could not enter into any arcanum of faith. Sig.

609. Of the Lord's Providence . . .

1755. The Lord foresees, provides, and disposes everything; but some things from permission; some from admission; some from leave; some from good-pleasure; and some from will.

1874^e. He provides and disposes that evils are turned into goods.

1919^e. Providence not merely universal.

2256². He provides that goods are never mixed with evils.

2357². The Lord's Providence takes care that man is not admitted further into faith of heart than he can be kept in it.

2429⁴. He provides that no one has more truth than he receives of good.

2679^e. The least things are foreseen and provided to eternity. 2694.

2694³. Attribute all things to prudence, and little or nothing to the Divine Providence.

— . The Divine Providence is universal because in the most singular things . . . 3175⁴.

2747^e. Acknowledge a universal Providence, which is none.

2761⁴. The Lord's Providence preventing man from entering from himself into the mysteries of faith. Sig.

2829. Thought about everything . . . to eternity, with the Divine Providence. Sig.

2837. 'Jehovah shall see' = the Lord's Providence. 2839.

3039. 'He shall send His Angel before thee' = the Divine Providence. 3154⁴.

3062. Providence from eternity. Sig.

3177. That all things are now provided. Sig.

3384³. The Lord as to the state of Providence. Sig.

3398². **Providence** that Divine good and truth be not profaned. Ex. 3402².

3556. **Providence**. Sig.

3686. The Lord's foresight and **Providence** . . . Sig.

3688³. As the Lord foresees this, He also provides . . .

3711. 'I will keep thee . . .' = the Divine **Providence**.

3732. A state of **Providence**. Sig. and Ex.

3833³. Those who reason about the Divine **Providence** . . . cannot know these innumerable arcana of **Providence** . . . 4031².

3854. 'Jehovah saw' = the Lord's foresight and **Providence**.

— . There is foresight relatively to man ; **Providence** relatively to the Lord . . .

—³. The foresight and **Providence** of the Lord are in the most minute singulars with man . . .

3869. 'Jehovah hath heard,' in the supreme sense, = **Providence** . . .

—³. The Foresight of the Lord is to see from eternity to eternity that it is so ; and the **Providence** of the Lord is to rule so that it is so, and to bend the freedom of man to good, in so far as He foresees that man will suffer himself to be bent in freedom.

3880⁹. The votive sacrifices . . . in the internal sense, = that the Lord would provide ; in the supreme, a state of **Providence**.

3901⁵. 'Face of eagle' = circumspection and thence **Providence** . . .

3951. Stipulated from what was provided. Sig. and Ex.

— . The Lord's **Providence** is especially concerned with the conjunction of good and truth. Ex.

3966. Foresight and **Providence**. Sig.

—^e. 'To listen to anyone,' when predicated of God, = **Providence**.

4060⁴. A remnant of the Church is always provided . . .

4091. To will that the Lord should provide. Sig. and Ex.

4101. To obey, when predicated of the Lord, = to provide. Ex.

4154. Of the Lord's Divine **Providence**.

4198. The Lord's presence through Foresight and **Providence**. Sig.

4262. Those things which happened of the Divine **Providence**. Sig.

4329^e. The Lord's universal **Providence** without the most singular things which are in it, and from which it is, is nothing at all.

4359. Truths from the Divine **Providence**. Sig.

4364². The Lord thus bends by a silent **Providence** . . .

4549. 'To be with anyone in the way in which he walks,' when predicated of the Lord, = His Divine

Providence ; for to provide is properly to be with anyone, and to protect from evils.

4606. 'Simeon,' in the supreme sense, = **Providence**.

4654. Spirits who inflowed strongly into the thought when the things of **Providence** were being treated of. Ex. They were those who when they had prayed for anything, and had not obtained it, had doubted concerning **Providence**.

4975. That all things were from the Divine **Providence**. Sig. (See PROSPER.)

5049. That the Divine **Providence** is from Him. Sig.

5122³. The Lord knows everything, and provides every moment. If He were to intermit it for an instant, all the progressions would be disturbed . . . (Thus) the Divine Foresight and **Providence** is in the most singular things : if it were only universal, the human race would perish.

5124. What was provided. Sig. and Ex.

5155. **Providence** is predicated of good ; but Foresight of evil ; for all good inflows from the Lord, and therefore this is provided . . . **Providence** about evil is nothing else than the direction or determination of evil to a less evil, and, so far as possible, to good . . .

5177. For they attribute to themselves that which is of the Divine **Providence**.

5179^e. Fortune is the ultimate of **Providence**.

5195. **Providence** regards the successive state to eternity . . .

5264. Apperceived what was provided. Sig.

—². For all that the Lord does is **Providence**, which, being from the Divine, has in it what is eternal and infinite . . . This is called **Providence** ; and as this is in everything which the Lord does, therefore His doing cannot be expressed by any other word than **Providence**.

5275. States of **Providence**. Sig. and Ex.

5284. For what is of the Divine **Providence** certainly happens.

5291⁷. These historical things happened of **Providence**, that Divine things might be represented.

5316. 5620¹⁴. 5688².

5309. Foresight and **Providence** of the Celestial of the Spiritual. Sig.

5503. 'God doing' = **Providence** ; for all that God does can be expressed by no other word than **Providence** ; for the reason that in all He does there are what is eternal and what is infinite ; and these are in the word **Providence**.

5508. Reflection from the good of that truth upon the things hitherto provided. Sig.

—². For everything which happens . . . is from **Providence**. The Divine **Providence** operates thus invisibly and incomprehensibly, in order that man may in freedom ascribe it either to **Providence**, or to chance ; for if **Providence** were to act visibly and comprehensibly there would be danger . . . of man's believing that it was of **Providence**, and afterwards going into the contrary : thus . . . truth would be profaned . . .

[A.] 5664^e. For prudence corresponds to **Providence** . . .

5890. Spiritual life in them from **Providence**. Sig. and Ex.

5894. Such is the Lord's **Providence**, and indeed continuous; although man . . . denies **Providence** in singular things, when yet it is in the most singular things of all, from the first thread of man's life to . . . eternity. More things of **Providence** concur in each moment with every man than can be comprehended by any number.

5896. Consulted for by the Divine **Providence**. Sig.

6025. This was of a peculiar Divine **Providence**.

6128. 'To provide bread' (Gen. xlvii. 17) = the sustentation of spiritual life.

6185. So done from **Providence** by the Divine. Sig.

6298. Foresight and **Providence** to eternity. Sig.

6303. 'God shall be with you' = the Lord's Divine **Providence** . . . For when the Lord is with anyone, He leads him, and provides that all things which happen . . . turn out for his good: this is the Divine **Providence**.

6480. As . . . the Lord's influx through Heaven, and immediately from Himself, is more fitly called **Providence**—for the Lord inflows not only into the will and thought of man, but also at the same time into many things which befall him—therefore in what follows we may say **Providence**.

6481. (Souls) take with them the opinion that the Divine **Providence** is (only) universal, from seeing the wicked (succeed), not knowing that the Divine **Providence** has for its end man's eternal salvation . . . 8717³.

—². The Lord provides His ends through the evil (also).

6482. (Argument for a particular **Providence**.)

6484. One who had confirmed himself . . . that nothing is of the Divine **Providence**, but everything from prudence, fortune, and chance . . . It was shown that every single thing of his life had been guided by the Lord, and that he would have precipitated himself into the most frightful Hell if the least thing had ceased from the Lord's continual **Providence**.

6485. The good Spirits said that man's prudence is to the Divine **Providence** as a mote is to the universal atmosphere . . . They said, further, that all contingent things are of **Providence**; and that **Providence** acts silently and secretly . . . D. 4393.

6486. The Angels said that the Lord's **Providence** is in the most singular things of all; but not according to such an order as man proposes to himself, because the things to come are both foreseen and provided; and that it is like one building a palace, who first heaps up materials of every kind which lie without any order, while the resultant palace is solely in the understanding of the architect. 6487. D. 3724.

6490. If the Lord's **Providence** were not in the most singular things, man could not possibly be saved, nor even live . . .

—^e. The sphere of ends, which is of **Providence** from the Lord.

6491. That the Lord's **Providence** is infinite, and regards what is eternal, may be evident from the formation of embryos in the womb . . .

6493². It was said, further, that the least things of all, down to the leasts of the leasts, are directed by the Lord's **Providence**, even as to the very steps; and that when such a sphere prevails as is contrary thereto, misfortunes happen.

6494^e. What is called fortune is from the influx of **Providence** in the ultimates of order . . . Thus **Providence** is in the most singular things of all, according to the Lord's words, that not a hair falls from the head without the will of God. 6493. D. 4562.

6570. That God will provide. Sig.

6692². All who have firmly impressed on themselves that all things are of Own prudence, and nothing of the Divine **Providence**, in the other life are very prone to magic . . .

6951. **Providence** from the Divine. Sig. . . (This) was predicated of the Lord as to the Human, when He was in the world.

6964. 'Jehovah said' = **Providence**.

7004². By such an influx the Lord leads man by **Providence** . . . in the most singular things of all.

7007⁴. (Refs. to passages on the subject of **Providence**.) N. 276.

7270⁴. Truth Divine . . . without successive formation inflows into the ultimates of order, and there, from the First immediately also, rules and provides each and all things.

8093. 'To lead,' when done by God, = **Providence**.

8455. Peace has in it confidence in the Lord, that He . . . provides all things . . .

8478. That the Lord daily provides necessaries. Sig.

—⁴. The Divine **Providence** is universal . . . and those who are in the stream of **Providence** are continually carried to things happy . . . and those are in the stream of **Providence** who trust in the Divine, and attribute all things to Him; and those are not in the stream of **Providence** who trust in themselves alone, and attribute all things to themselves; for they are in the opposite, because they derogate from the Divine **Providence**, and claim it for themselves. It is also to be known that in proportion as anyone is in the stream of **Providence**, in the same proportion he is in a state of peace; and also that in proportion as anyone is in a state of peace from the good of faith, in the same proportion he is in the Divine **Providence**. These alone know and believe that the Lord's Divine **Providence** is in . . . the most singular things of all . . . and that the Divine **Providence** regards what is eternal.

—⁵. But those in the opposite scarcely want **Providence** to be named . . .

8560. The Divine **Providence** differs from all other leading and control in this: that **Providence** continually regards what is eternal, and continually leads to salvation, and this through various states, now glad, now sorrowful, which man cannot possibly comprehend, but still all are conducive to his life in eternity. This is signified by 'the journeyings at the mouth of Jehovah.'

8588. Those who in temptations almost disbelieve in the Divine Providence. Tr.

8717². The Divine disposition or Providence . . .

—³. Few ascribe to the Divine Providence . . .

—^e. Therefore the Lord provides for the good who receive His mercy in time, such things as conduce to the happiness of their eternal life ; riches and honours for those to whom they are not injurious, and none for those to whom they are ; to the latter He gives, in time, in place of honours and riches, to be glad with a few things, and to be content more than the rich and honoured.

8813³. The Divine Providence of the Lord . . . which is truth Divine proceeding from His Divine good. Sig.

8869. Such attribute all things to self . . . (and) wholly deny the Divine Providence in such things . . .

9010. Those who were of the Ancient Churches knew that the Lord's Providence is in each and all things ; and that contingent things, that is, those which appear as of chance, are of Providence . . .

9296². For the Lord in every present time foresees what is evil and provides what is good.

9304. 'To keep thee in the way' = His Providence and guard from the falsities of evil.

— . Providence is to provide and look out for ; thus to lead to good and guard from evil . . .

9787^e. For everything which the Lord ordainates, that is, provides, with man and Angel, is eternal.

10409². (The connection of man's coming to dignities and wealth with the Divine Providence.) Fully ex.

—³. The goods and happinesses which the Lord provides for man are eternal . . . That which lasts to eternity *is*, but that which has an end relatively *is not* ; the former is provided by the Divine, but not the latter, except in so far as it is conducive to the former. 10775.

10452^e. All disposition into good, which is called Providence, is thence. Ex.

10773. The government of the Lord in the Heavens and on earth is called Providence ; and, as all the good of love and truth of faith are from Him, and not at all from man, it is evident that the Lord's Divine Providence is in each and all things which conduce to the salvation of the human race. Sig. 10774.

10775. Those who think from worldly things about the Divine Providence conclude that it is only universal, and that the singular things are with man. Ex.

10779. Nevertheless the Divine Providence continually accompanies (Own prudence), by permitting and continually withdrawing from evil. But to be led to things happy in Heaven . . . is effected from His Divine Providence by disposing and continually leading to good.

H. 594^e. The Lord alone provides that there shall be equilibrium between good and evil . . .

N. 267. On Providence. Chapter. (From A. 10773, *et seq.*).

W. 37. The Divine Providence in reforming, re-

generating, and saving men, partakes equally of the Divine love and the Divine Wisdom . . .

P. Title. Angelic Wisdom concerning the Divine Providence.

1. That the Divine Providence is the government of the Divine love and Divine wisdom of the Lord. Gen. art. E. 152, Sig. —^e.

7. That it is of the Divine Providence that every created thing be such a one . . . Ex.

16. The chief end and operation of the Divine Providence is that man may be in good and at the same time in truth . . . and may not have a divided mind. Ex.

21. That the Lord's Divine Providence causes evil and falsity to serve for equilibrium, relation, and purification . . . Ex.

—^e. (Thus) it is the perpetual object of the Divine Providence, with man, to unite good to truth, and truth to good ; for thus man is united to the Lord.

27. That the Divine Providence has for its end a Heaven from the human race. Gen. art.

45. (The various subordinate ends of the Divine Providence.) Enum.

46. That the Lord's Divine Providence, in all it does, regards what is infinite and eternal. Gen. art.

55. That the Divine Providence, in all it does, regards what is infinite and eternal from itself . . . The infinite and eternal from itself is the Divine proceeding, or the Lord in others . . . and this Divine is the same as the Divine Providence ; for, through the Divine from Himself, the Lord provides that all things be in order . . . and, as the Divine proceeding operates this, it follows that the whole of it is the Divine Providence.

64. That to regard the infinite and eternal in forming the angelic Heaven, so as to be before the Lord as one man, which is His image, is the inmost of the Divine Providence. Ex.

69^e. This is the inmost of the Divine Providence concerning Hell.

70. That there are laws of the Divine Providence which are unknown to men. Gen. art.

71. That it is a law of the Divine Providence that man should act from freedom according to reason. Gen. art.

100. That it is a law of the Divine Providence that man, as from himself, should remove evils as sins in the external man ; and that thus and no otherwise the Lord can remove evils in the internal man, and then at the same time in the external. Gen. art.

123. That it is a Continual of the Divine Providence that He conjoin man with Himself and Himself with him, so that He can give him the felicities of eternal life . . . Ex.

124. Two arcana . . . from which can be seen the quality of the Divine Providence. One is that the Lord never acts into anything particular with man, without acting into all things together. The other is that the Lord acts from inmosts and from ultimates at the same time. Ex. 125.

[P.]129. That it is a law of the Divine **Providence** that man should not be compelled by external means to think and will . . . the things of religion; but that man should lead and sometimes compel himself. Gen.art.

154. That it is a law of the Divine **Providence** that man should be led and taught from Heaven through the Word, doctrine, and preachings therefrom, and this in all appearance as of himself. Gen.art.

175. That it is a law of the Divine **Providence** that man should not perceive and feel anything of the operation of the Divine **Providence**, but that he should still know and acknowledge it. Gen.art.

— (Arguments of the natural man against there being a Divine **Providence**.) 182, 216, 236, 237, 238, 249, Gen.art. 250, Gen.art. 251, Gen.art. 252, Gen.art. 254–274, Gen.art.

176. That if man perceived and felt the operation of the Divine **Providence**, he would not act from freedom according to reason, nor would anything appear to him as his. Ex.

—². For the Lord through His Divine **Providence** leads all; and man does not lead himself except apparently.

177. The operation of the Lord's Divine **Providence** is continual to withdraw man from evils; and if anyone were to perceive and feel this continual operation . . . would he not continually resist it, and thus either quarrel with God, or else mix himself up with the Divine **Providence** . . .

180. That if man manifestly saw the Divine **Providence**, he would introduce himself into the order and tenor of its progression, and would pervert and destroy it. Ex.

—⁶. That if man were at the same time in internal things, he would pervert and destroy all the order and tenor of the Divine **Providence**. Ex.

182. That if man manifestly saw the Divine **Providence**, he would either deny God, or make himself God. Ex.

183. For the Divine **Providence** never acts together with the love of man's will; but continually against it . . .

186. Hence the Lord does not manifestly appear in His **Providence**; but leads man by it as silently as a hidden current does a ship . . . (and thus) freedom appropriates to man that which the Divine **Providence** introduces.

187. That it is given to man to see the Divine **Providence** on the back, and not in the face; also in his spiritual, and not in his natural state. Ex. 189.

190³. Without His Divine **Providence**, which is like a continual creation, could the infinite affections and derivative thoughts of men . . . be disposed so as to make a one . . .

191. That . . . the Divine **Providence**, from things most singular, is universal. Gen.art. 201², Ex.

200^e. That the affections of the life's love are led by the Lord through His Divine **Providence**, and the thoughts at the same time, from which is human prudence. Ex.

201. That the Lord through His Divine **Providence** composes the affections into one form, which is the human one. Ex. This is a universal of the Divine **Providence**.

—³. **Providence** with God is called prudence with man . . . So that we cannot speak of a universal **Providence**, if men **provide** all things from Own prudence.

202. (The universality of the Divine **Providence** in relation to creation.) Ex.

203². Of this universal **Providence** man sees nothing . . .

205. That those who have acknowledged God and His Divine **Providence** make Heaven. Ex.

207. Whence and what the Divine **Providence** is.— It is the Divine operation with the man who has removed the love of self . . . This being removed, the Lord enters with the affections of the love of the neighbour, and opens the windows . . . and makes him see that there is a Heaven, etc. . . and, through the spiritual light and the spiritual love then inflowing, makes him acknowledge that God, through His Divine **Providence**, rules all things.

210. Unless man, as from his own prudence, disposes all things of his function and life, he cannot be led and disposed from the Divine **Providence**. Ex.

—². Therefore if you want to be led by the Divine **Providence**, use prudence, as a servant and minister who faithfully dispenses the goods of his lord. Sig.

—^e. This is the prudence with which the Divine **Providence** acts as one.

211. The Divine **Providence** operates so occultly . . . lest man should perish. Ex.

212. The Divine **Providence** in ultimates . . . by constancies and inconstancies acts marvellously with human prudence; and at the same time hides itself.

214. That the Divine **Providence** regards eternal things, and temporal ones no otherwise than as they agree with eternal ones. Gen.art.

220. That the conjunction of temporary and eternal things with man is the Lord's Divine **Providence**. Ex. —². —⁴. —⁸.

227². That the Lord through His Divine **Providence** continually disposes that evil be by itself, and good by itself, so that they can be separated. Ex.

233⁹. That the Lord through His Divine **Providence** most carefully provides that (truths) are not received by the will sooner or more than man as of himself removes evil in the external man. Ex.

234. That the laws of permission also are laws of the Divine **Providence**. Gen.art.

235. He who does not acknowledge the Divine **Providence** at all, in his heart does not acknowledge God; but, instead of God, nature; and instead of the Divine **Providence**, human prudence.

241^e. By 'the tree of life' is there meant the Lord as to His Divine **Providence**; and by 'the tree of the knowledge of good and evil,' man as to Own prudence.

249⁴. All the laws of the Divine **Providence** are necessities.

285. That the Divine Providence is equally with the evil as with the good. Gen.art. 287.

296⁷. That the Divine Providence with the evil is the continual permission of evil, to the end that there may be a continual withdrawal from it. Ex.

297. That the evil cannot be completely withdrawn from evils, and led into goods, so long as they believe Own intelligence to be everything, and the Divine Providence not anything. Ex.

298⁴. That the Divine Providence continually causes man to see truth, and also gives the affection of perceiving and of receiving it. Ex.

— This is done because the Divine Providence acts from the interior . . .

—⁶. He who believes in the Divine Providence is withdrawn from evil ; but he who does not believe in it, is not withdrawn ; and he believes in it who acknowledges evil to be sin, and wills to be withdrawn from it . . .

308. That the Divine Providence does not appropriate evil to anyone, nor good to anyone . . . Gen.art.

318¹⁰. See PRUDENCE, here.

331. That the Lord cannot act contrary to the laws of the Divine Providence ; because to act contrary to them would be to act contrary to His Divine love and contrary to His Divine wisdom ; thus contrary to Himself. Gen.art.

— Among the things which proceed from the Lord, the Divine Providence is primary . . .

— The operation and progression of the end through the means is what is called the Divine Providence.

—². It may also be said that the Lord is Providence, as it is said that God is order ; for the Divine Providence is the Divine order primarily concerned with the salvation of men . . .

332. That the operation of the Divine Providence to save man begins from his birth, and lasts to the end of his life, and afterwards to eternity. Ex.

335. That the operation of the Divine Providence is continually effected through means from pure merey. Ex. 336. 337

R. 426. The Lord's Divine Providence that . . . Sig. and Ex. 427. 686.

888. That all things in the Heavens and on earth . . . are ruled through His Divine Providence, and take place according to it. Sig. 950.

M. 44⁶. When a youth sees a virgin provided by the Lord, and a virgin a youth . . .

49^e. (Internal conjunctions are provided on earth for those who . . .)

229. That the Lord provides similitudes for those who long for love truly conjugal ; and, that if they do not exist on earth, He provides them in the Heavens. Ex.

—^e. It is said as from fate, instinct, and dictate, but it is meant from the Divine Providence ; because when this is not known it so appears. 316³.

316³. The Lord's most singular and thence most

universal Divine Providence is concerned with and is in the marriages in the Heavens . . . M.229.

386^e. The operation of uses through these spheres is the Divine Providence.

T. 73³. His government, which is called Providence, is carried on according to order . . .

406. Everyone ought to provide his body with food . . . and provide his mind with food . . .

Ad. 2/839. The tenor of the Divine Providence as seen in my life. D.3177.

D. 1076. On the Divine Providence. 1758. 2163. 2483. 2605. 2714. 3165. 4201.

1088. On Foresight and Providence. 1885. 4704. D.Min.4652.

3667. All the objects which move man's thought . . . are of the Providence of the Lord, which can never be penetrated.

4000. On Providence and influx. 4002. 4095.

4252. On Providence and miracles.—Man can never be made better . . . if he obtains what he desires, and knows how everything is : all things ought to be contrary to his cupidities and thoughts ; and still he should believe that the Lord rules everything. Ex.

4289. On the Lord's Providence in the most singular things.

4423. On Providence.—It acts calmly, and always draws upwards . . .

5940^e. The government of the Lord's Providence is through affections ; thus through good into truth.

D. Min. 4692. On Providence and fate.

E. 25. Presence and Providence. Sig. and Ex.

—^e. For all the presence of the Lord is Providence.

68. The Divine Providence from His Divine love. Sig. and Ex. 152.

280. The appearance in ultimates of the Divine guard and Providence as to wisdom. Sig. and Ex.

281. The appearance in ultimates of the Divine guard and Providence as to intelligence, and as to clear view on every side. Sig. and Ex. 284.

338. 'To receive . . . wisdom' = the Divine Providence. Ex.

458³. For the Divine good united to Divine truth proceeding from the Lord in the Third Heaven is received as the Divine Providence . . .

668. 'They heard a great voice' = the Lord's Divine Providence.

731. Meanwhile provided with more. Sig. . . For that which is from man is 'prepared ;' but that which is from the Lord is provided.

927. 'Wonderful' = from the Divine Providence.

1135³. The Laws of the Divine Providence. Gen.arts. 1136². 1138. 1139. 1140. 1150³. 1152². 1153⁵. 1155³. 1158². 1162². 1173². 1185². 1199.

D. Wis. ix². The Divine wisdom is that which is called the Divine Providence . . . and Divine truths are what are called the laws of the Divine Providence . . .

C. 170. Ship-captains trust in the Divine Providence more than landsmen.

Province. *Provincia.*

- A. 170. The province of the heart . . . 318². 3886^e.
 1385. Spirits of the province of the scaly skin.
 1525. The internal province of the face.
 1623. The province of the interior eye.
 1977^e. The province of the cerebellum. 8593.
 1978. The province of the left chest.
 2542. The province of the ear. 3869⁸.
 2853². The expression province of the head; of the eye; of the breast, etc. Ex. 2996². 3625. 3639. 4223.
 3540. The province of the skin. 6402.
 3637^e. In Heaven all are allotted their provinces.
 3869⁸. The province of the eye.
 3886. The province of the occiput.
 4046. Belong to the province of both the heart and the lungs.
 —². The province of the dura mater.
 4047. The province of the pia mater.
 4049. The province of the ventricles of the brain.
 4050³. The province of the infundibulum.
 4403. To what province Spirits belong, is known from their situation and place with me; also from the plane in which they are, and their distance therein. (The Spirits of various provinces enum.)
 4625². (Various provinces enum.)
 4797. Every Angel is in some province of the Grand Man; and thus communicates generally and widely with all in the same province, although he is in the part of that province to which he properly corresponds.
 4800^e. They did not know that they were allotted to the province of the face; for to what province they are allotted is hidden from Spirits, but not from Angels.
 4803. The states of good Spirits and of Angels are continually being purified and perfected; and they are thus carried into the interiors of the province in which they are; thus into more noble functions . . . D.668.
 4805². In Heaven there are those who relate to all the provinces of the body as to its exteriors and interiors; but if they were to aspire beyond those which correspond to their life, they could not have Heaven.
 4931. Heaven relates to the Lord . . . Hence it is that Heaven is distinguished into as many provinces as it were as there are viscera, organs, and members in man, with which, also, there is a correspondence . . . But all these provinces relate to the two Kingdoms . . .
 5171. To what provinces the angelic Societies belong, may be known from their situation relatively to the human body; and also from their influx; for they inflow into that organ or member in which they are . . .
 5180. The province of the cistern and ducts of the chyle.
 5181. Their province Known from the gyres. Examp.
 7358. The Spirits of every Earth relate to some peculiar province in the Grand Man . . .

8630². Each province in the Grand Man has its own sphere distinct from that of another province; hence the mutual conjunction of those who belong to the same province, and the disjunction of those who belong to another.

H. 65. (The Angels' use of the term province.)

W. 288. As God is a Man, the universal angelic Heaven is distinct in regions and provinces according to the members, viscera, and organs of man; for there are Societies . . . which make the province of all things of the brain; and of all things of the face, also of all things of the viscera of the body; and these provinces are just as distinct from each other as these are with man; moreover the Angels know in what province of man they are. T.65².

T. 813. (The provinces in earthly kingdoms.)

D. 665. On the provinces in the body to which the Angels are allotted.

1364. (Thus) every man is allotted his own province . . .

3036. The four provinces in the body. Enum.

4670^e. In (the Third) Heaven . . . they know . . . if they desire it, to which province in the human body [each one] corresponds.

D. Love x. The Divine love . . . is distinguished into lesser kingdoms, which may be called provinces, and these again into Societies . . . (The same with diabolical love. —².)

Provision. *Annona.*

See under PLENTY.

A. 5402. 'Provision in Egypt' (Gen. xlii. 1) = the truths of the Church through scientifics. 5405.

5405. 'Provision' is here expressed in the Original by a word which means 'breaking' . . . because bread was broken when it was given to another. Ex.

5462. 'Bring ye provision for the famine of your houses' (ver. 19) . . . 'Provision' = truth.

5492. 'They lifted their provision upon their asses' (ver. 26) = truths gathered into scientifics. Ex.

5529. 'Provision' = truth. 5579.

6114. 'Provision' = the truth of the Church.

6661². Provision = truth, or falsity.

Provision. *Viaticum.*

A. 5490. 'To give them provision for the way' (Gen. xlii. 25) = that he supported the truths they had. . . 'Provision' also = support by truth and good in Ps. lxxviii. 24, 25. 5953. 7981.

Provoke. *Provocare.*

See EXACERBATE.

E. 586³. Occurs. 624¹¹.

659². 'To provoke Jehovah to anger' (Is. lxxv. 3) = to sin against the truths and goods of the Word.

Proximate sense. *Sensus proximus.*

A. 2166. The proximate sense given. 2235.

2664. Occurs. 4255. 4679. 4680.

4690^e. The proximate sense defined.

Proximity. *Proximitas.*

See NEIGHBOUR.

A. 6756. Occurs. H.46(a).

Prudence. *Prudentia.***Prudent.** *Prudens.***Prudently.** *Prudenter.*A. 197. 'Be ye prudent as serpents' (Matt. x. 16). Ex. R.455^e.

266. Therefore the wife is under the man's prudence.

949. Had placed the honour of prudence in insidious things.

950^e. Ascribe all things to their own prudence. 4214⁴. 6316^e. 8478^e. 8717³.1936⁵. Is insane in proportion as he attributes prudence to himself.

2364. That he applied himself prudently. Sig.

2694³. They who attribute all things to their own prudence . . .

— . But when anxiety and grief are induced on them . . . the persuasive is broken . . . and they can be brought into the faith that . . . all prudence, etc. are of the Lord.

3573⁴. Civil prudence is believed to be speaking and acting differently from what one thinks and intends . . .3993¹². Simulation and cunning which have good as the end . . . are prudence; the evils which are admixed with it can be mingled with good . . . But the simulation and cunning which have evil as the end, are not prudence . . .4403². Those under the occiput are those who act silently and prudently.4638³. 'The five prudent virgins = those who are in truths in which is good.—¹⁰. He who is in good; that is, who acts according to the precepts, is called 'prudent' in . . . 'I will liken him to a prudent man' (Matt. vii. 24).

5664. From Him without any of their own prudence. Sig. and Ex.

6213. The Lord then rules him . . . by external bonds, which are of Own prudence . . .

6398². The prudence and circumspection which comes forth in externals, are signified by 'serpents,' in Matt. x. 16. 6949^e.6481^e. The evil are permitted to believe that all things are of Own prudence . . .6485. See PROVIDE, here. 10779. P. 201³. 210. 235.—². Those who attribute all things to Own prudence are like those who wander in dense forests.

6494. Prudence avails nothing against fortune. Ex.

6655. 'Let us use prudence with them' (Ex. i. 10) = cunning; (for) 'prudence,' when spoken of by the evil, means cunning; for that which the evil do from cunning and deceit they call prudence.

6692². All who have firmly impressed on themselves that all things are of Own prudence . . . in the other life are very prone to magic . . . 7296². D. 5010.

6704. (Christia prudence to be exercised in works of charity.)

6760. Prudence as to whether he was in safety. Sig.

8250. Simulation, hypocrisy, cunning, and deceit, which are modern prudence . . .

P. 70. Not knowing that human prudence is nothing . . .

126. Then in place of cunning the Lord implants prudence.

187^e. Those who have confirmed themselves for nature and human prudence, do not acknowledge the Divine Providence, because the natural light inflowing from below extinguishes the spiritual light inflowing from above.190^e. From things constant and stated . . . they find arguments for their delirium in favour of nature and human prudence.

191. That Own Prudence is null, and only appears to exist, and also ought to appear as if it existed . . . Gen. art.

— . Prudence is from God . . . prudence is from no other source than intelligence and wisdom (and therefore it is only an appearance that it is from man). Ex. 193.

197. Man knows his thoughts and derivative intentions . . . and as all prudence is from these, he sees it in himself. If, then, his life's love is the love of self, he comes into the pride of Own intelligence, and ascribes prudence to himself; and he collects arguments in its favour, and thus recedes from the acknowledgment of the Divine Providence. . . In like manner if the love of the world is his life's love; but this does not recede in so great a degree. Thus these two loves ascribe all things to man and his prudence . . .

—². Two priests disputing with an ambassador about human prudence . . . At heart all three believed that human prudence effects all things; but the priests . . . said that nothing of prudence is from man. (On changing their garments, they changed also their sentiments.) Afterwards all three entered the way of Own prudence, which tends into Hell. M. 354.199². (Arguments showing how little human prudence can do.)200^e. The affections of the life's love are led by the Lord, and the thoughts at the same time, from which is human prudence.

201. Those who ascribe all things to nature, also ascribe all things to human prudence. Ex. But for the sake of their good name, both say that the Divine Providence is universal, but that its singulars are with man; and that these singulars in the complex are meant by human prudence.

—^e. The Divine Providence is in . . . the most singular things of human prudence . . .205. That those who have acknowledged nature alone and human prudence alone make Hell . . . Ex. All who lead an evil life, interiorly acknowledge nature and human prudence alone: the acknowledgment of these is inwardly concealed in all evil. —². Ex.

206. Whence and what Own prudence is. It is from man's proprium. Ex.

— . The mate of the love of self is the pride of Own intelligence; and hence is Own prudence.

[P. 206]^e. The love of self and its mate then sit in the dark and reason . . . in favour of Own **prudence** against the Divine Providence.

208. But those who acknowledge nature and Own **prudence** are like the Spirits of Hell, who are averse to being led by the Lord, and love to be led by themselves. (Various classes of them des.) They are all enemies of God, and scoffers at the Divine Providence.

210². Therefore, if you want to be led by the Divine Providence, use **prudence**, as a servant and minister who faithfully dispenses the goods of his lord. This **prudence** is 'the pound' which was given to the servants to trade with, an account of which they must render. The **prudence** itself appears to man as his Own; and is believed to be his Own so long as man keeps within him that most deadly enemy of . . . the Divine Providence, the love of self. . . The door for this to be cast out is opened by man's shunning evils as sins as of himself, with the acknowledgment that it is of the Lord. This is the **prudence** with which the Divine Providence acts as one.

211. The 'enmity between thy seed and her seed' = that . . . between the Own **prudence** of man and the Divine Providence of the Lord; for Own **prudence** is continually lifting up its head, and the Divine Providence is continually putting it down.

212. Does not fortune laugh at **prudence** and wisdom?

213. But I know that human **prudence** brings the Rational over to its side more than the Divine Providence does to its; because the latter does not appear, and the former does . . . But I say to the natural man, Write books, and fill them with arguments . . . in favour of Own **prudence**, and an Angel would write on them, They are all appearances and fallacies.

215³. Then originated degrees of dignities . . . and, with these, the love of self, and the pride of Own **prudence**.

235². Those who have confirmed themselves in favour of human **prudence** . . . in whatever they see, hear, and read . . . notice nothing else; nor can they, because they receive nothing from Heaven . . .

236. Things of permission . . . by which the merely natural man confirms himself . . . in favour of human **prudence** . . . Enum.

241^e. 'The tree of knowledge' = man as to Own **prudence**.

252. That victories are on the side of **prudence**. Ex.

—². For a good man is in the **prudence** . . . of defending; and rarely in any **prudence** . . . of invading.

293. There is not one grain of . . . Own **prudence** with any man . . . If there were, neither Heaven nor Hell would stand, and the whole human race would perish. Ex.

308. That . . . Own **prudence** appropriates both evil and good to men. Gen.art.

310. What Own **prudence** is, and what is **prudence** not man's Own. Ex.

— . Those are in Own **prudence** who confirm appearances with themselves, and make them Truths,

especially this appearance: that Own **prudence** is everything, and the Divine Providence not anything, except something universal . . .

316. The reason Own **prudence** persuades and confirms that all good and truth are from man and in man, is that Own **prudence** is the intellectual proprium of man inflowing from the love of self . . .

318¹⁰. That the simultaneous voluntary and intellectual confirmation of evil causes man to believe Own **prudence** to be everything, and the Divine Providence not anything; but not intellectual confirmation alone. Ex. There are many who, from the appearances in the world, confirm with themselves Own **prudence**, but still do not deny the Divine Providence . . .

321. That he who confirms with himself the appearance that wisdom and **prudence** are from man, and in man as his own, cannot see but that otherwise he would not be a man, but either a beast or an image; when yet it is the contrary. Ex.

—^e. The proprium of the understanding is the pride of Own intelligence; and from this is Own **prudence**.

R. 53^e. To adore the sun of the world, is to acknowledge . . . Own **prudence** as the effectress of all things.

M. 155a³. The wives said, Be prudent . . .

— . The **prudence** of wives. 161². 166.

164. The virtues which pertain to the moral wisdom of the men are called **prudence**, etc.

187². The innate **prudence** in virgins.

281. That these conjugal simulations with natural men savour of **prudence** . . .

395. Infants have no **prudence** from proprium . . .

T. 418. **Prudence** in military commanders.

425. That the benefactions of charity are to give to the poor, etc., but with **prudence**. Gen.art. 428.

D. 154^e. These arcana are to be stated **prudently**.

1585. A **sagacious** and clear-sighted man.

2429. On those who confide in Own **prudence**. . . Spirits are permitted to lead, persuade, and induce cupidity on such . . .

3538^e. In order that those in faith may not trust in their own **prudence**, they rarely obtain the things they desire while they desire them; but they obtain them afterwards, if they are useful to them, when they are not thinking about them.

3747. On those who from their success here have contracted the persuasion that they should attribute everything to their own **prudence**.

4115. I wondered whence came such **sagacity**, cunning, . . .

4131^e. Whatever man does of his own **prudence** tends to evil; if not apparently so here, yet visibly so in the other life.

4627⁸. Hence, from light are thought, apperception, reflection, animadvertence, **prudence**, . . .

5161. On the Hell of those who . . . act with deliberation, circumspection, and **prudence**.

D. Min. 4728. On . . . Own **prudence** and wisdom.

E. 187⁴. 'The five prudent virgins' = those in love and thence in faith. 252⁸. 375⁴¹. 675⁶. 840³.

560². But cunning and malice are not prudence and intelligence . . .

581². 'Serpents' = the sensuous man as to cunning, and as to prudence. Ill.

—⁹. 'Be ye prudent as serpents:' Those are called 'prudent' who are in good; cunning, those who are in evil.

763⁰. This is meant by: 'The sons of this age are more prudent than the sons of light . . .' (Luke xvi.8).

837⁹. He then shuns evils and does goods with prudence, intelligence, and wisdom.

1159⁵. The Lord . . . permits that man should rather attribute the things which take place to prudence . . . than that by manifest signs of Providence . . . he should unseasonably cast himself into sanctities . . .

1185². The tenth law of the Divine Providence is that man from Own prudence shall lead himself to eminence and opulence when these seduce . . . Ex.

Prune. *Pruna.*

D. Min. 4679. The odour of prunes when boiled = the delight which married partners have in lying beside each other; namely, the delight itself of being simply beside one's partner, lying by her.

Pruning-hook. *Culter putatorius.*

E. 734³. See KNIFE, here.

Psalm. *Psalmus.*

Psalmody. *Psalmodia.*

See PRAISE, TO SING—*psallere*.

A. 66^e. The fourth style (of the Word) is that of the Psalms of David, which is intermediate between the prophetic style and the common style of those who speak. There, under the person of David as a king, it treats of the Lord. L.44. D.2721^e.

1648. The form of the Psalms of David compared with the speech of choirs of good Spirits. Des.

1771. When I was reading some of the Psalms of David, the interior mind of (these Spirits) was opened . . . and they perceived the interiors of the Word in these Psalms; at which they were astounded, and said that they could never have believed such things.

8337^e. See INSTRUMENT, here.

9809⁵. This is the sense perceived in Heaven when this (exth) Psalm is being read by man.

L. 37. See PROPHETS AND PSALMS, here.

S. 108. Spirits from Abyssinia . . . on hearing singing in some place of worship in the world from a Psalm of David, were affected with such delight that they sang along with them; but presently their ears were closed so that they heard nothing thence, and they were then affected with still greater delight, because with spiritual delight, and at the same time were infilled with intelligence, because that Psalm treats of the Lord, and Redemption. The cause of the increase of delight was that communication was given them with that Society in Heaven which was in conjunction with those in the world who were singing that Psalm. From this it was evident that communication with the universal Heaven

is given through the Word. De Verbo 18². (Compare D.5947. J.(Post.)122.)

R. 38². As every letter signifies a Thing in the Spiritual World . . . David wrote Psalm cxix in an order according to the letters of the alphabet . . . Something like it appears in Psalm cxi.

279². The Psalms of David are nothing but songs; for they were played—*psallebantur*—and sung; and therefore in many places they are called 'Songs.' Ill.

Ad. 3/23. (The speech of Spirits) is a species of song . . . being terminated in a similar way, as the Psalms are wont to be . . .

D. 335. That when the Psalms of David have been read, they were of such efficacy in Heaven that some of the celestials could not but be astounded. Ex.

2640. As to the Psalms of David, he did not speak the smallest word, but the Lord's Spirit through him.

5008. (That magician) had the Book of Psalms, whereby he was safe where he was, and also had power.

5666. (The maidens there) have the Word written, and Psalmodies. They take them to the preachings, and also read in them; and if they do not read, either some garment is taken away, or their little garden vanishes.

5947. In Abyssinia there are many Psalms which have been made by a pious man, and which are sung in their temples. These Psalms are written in a style similar to that of the Word. J.(Post.) 122, Ex.

5960. (Spirits called 'Gog and Magog' sing Psalms.)

6077. (The Tartars) said that they have a book . . . which they called a Divine Book, which they read and are instructed by, and which they understand. It was found to be the Psalms of David. J.(Post.) 133.

E. 326². To these (instruments) was adjoined singing with songs, by which were formed agreements of Things with the sounds of the affections. All the Psalms of David were such, and therefore they are called 'Psalms' from 'to sing praise'—*psallere*, and also 'Songs.' —^e, Ill.

De Verbo 4². They explained the sense of Psalm xxxii.2, from the letters alone.

Psaltery. *Nablium.*

A. 420². The spiritual things of faith were celebrated by means of the harp and psaltery . . . Ill.

3704⁴. Holy spiritual things are called 'vessels of psalteries' (Is.xxii.24). (=scientific truths from a spiritual stock. 9394⁶.)

3880⁵. 'The harp' and other stringed instruments (including the psaltery) = spiritual things.

3969¹⁴. 'The harp with the psaltery' (Ps.lxxxii.2) is a spiritual expression.

R. 276. Spiritual goods and truths correspond to psalteries and harps. The correspondences were with their sounds.

E. 323³. 'A psaltery of ten strings' (Ps.xxxiii.2) = spiritual good corresponding . . .

—⁵. As by 'a psaltery' is signified spiritual good or

the good of truth ; and by 'a harp,' spiritual truth or the truth of good . . . —⁶.

[E.] 326⁹. 'Confess ye in the harp, and sing praise in the psaltery,' is said of those who are in spiritual love . . . 448¹⁵. Occurs. 1029¹³.

Psychology. *Psychologia.*

Psychological. *Psychologicus.*

H. 353. By the sciences, are meant experimental things of various kinds ; as psychologies.

D. 4698. He had studied the things of psychology.

Pu. *Pu.*

C. J. 4. They suppose that Souls are not in a place, but in a somewhere which they call Pu. 6. W. 350. M. 28². 29. 182⁵. 422. T. 29². 769. 771. D. 4616^e. J. (Post.) 90.

Puah. *Puah.* A. 6674.

Pubes. *Pubes.*

D. 3752^e. They inflowed into the pubes of the genital member ; but only into the bony part there.

3900. They inflict a pain in the bone of the pubes, which is the anterior bone of the pelvis. 3930.

Public. *Forensis.*

Out-of-doors. *Forinsecus.*

A. 9264. The forensic signification of this word.

M. 90². Many of the [duties] of the male are public, and regard uses in public—*publico*. 91^e.

T. 432. Statute law distinguished from civil law.

518. They mean no other charity than public.

D. 4830. That garments are forensic truths. Ex.

E. 796². The doctrine of life (with them) is an out-of-doors doctrine . . .

Public. *Propatulus.*

A. 7454². Whatever man has thought, etc., is not hidden, but is publicly open.

H. 469. Whatever he has done, etc., both in public, and in concealment . . .

R. 341². They went from the open air into a grove . . .

M. 318. The reason is open to all.

Public. *Publicus.*

A. 3951². In proportion as riches have in them spiritual good ; that is . . . the good of our country, or the public good . . . they are good.

4221^e. What those become who are in no love . . . towards the public . . .

7367. Man is in the love of self when in what he thinks and does, he does not regard the neighbour, thus not the public . . .

H. 217². All the forms of government (in Heaven) agree in this : that they regard the public good as the end ; and, therein, the good of each one . . .

P. 250⁴. With all such, the public good is in their mouths, but their own good in their hearts.

M. 7⁴. These supreme ones are chosen from those whose heart is in the public weal.

T. 405. They seek dominion with the end that they may perform uses to the public, and to private persons.

429. That there are duties of charity, some public . . . Gen. art. 430.

D. 2711. It is not allowable to say these things in public, lest they should come into thought to man.

4363. He said that all others regard themselves and not the public. (He was told) that he was a thief . . . wanting to plunder the public for the sake of self . . . —^e.

4548. There are some who do not live for any use . . . caring nothing for public things . . . (Their correspondence.)

5999². The public and non-public libraries in Heaven.

E. 1226⁶. The life of the love of use is the life of public love, etc.

—⁷. The essence of uses is the public good ; through the public good in the most general sense with the Angels is the good of the whole Heaven ; in a less general one, the good of the Society ; and in a particular one, the good of a fellow-citizen.

D. Wis. xi. 2. The neighbour in a wide sense is the Common, or public. 4.

Public Place. *Forum.*

A. 6311. Some who were not so evil . . . appeared in a public place . . .

C. J. 26. The crowd (attempted) to drag the Angels into a public place . . .

H. 184. (The cities in Heaven have) streets, ways, and public places.

R. 791². The World of Spirits is like a public place in which all are first congregated.

M. 17². Every morning from the houses round the public places are heard the sweetest songs . . .

— . The windows of the houses of the public place, and of those of the streets, are then closed.

79⁴. The streets got wider as they extended, and at the end were spacious, where were the public places ; so that there were as many public places as streets.

—⁶. Bring the two visitors into a public place.

179. The breast is the public place of meeting.

Publican. *Publicanus.*

E. 617²². For the gentiles, who are meant by 'the publicans and sinners' (Mark ii. 15) received the Lord, imbibed His precepts, and lived according to them, through which the Lord appropriated to them the goods of Heaven, which is signified by 'eating with them.'

Publish. *Propalare.*

Publishing, A. *Propalatio.*

A. 1080. The publishing of the errors of others.

5573. Spirits who strove that nothing should be published about them. (They were Dutch Spirits. See D. 3499.)

8544^e. (The Spirits of Jupiter) requested me not to publish (this).

10633. For the Spiritual (of the Word) is made manifest with the Angels, when the Word is being read by man.

W. 119. When effects alone are examined, they do not make manifest any cause.

R. 444². Their interiors are said to be 'bound' because they are not made manifest.

449². Some things are to be published about them, which I have received from their lips.

T. 17⁴. You would be ashamed to publish (your idea of three Gods); for if you were to publish it, you would be called insane . . .

613. This shall be made public in brief . . .

D. 3280. Like the Spirits of Mercury, they do not want to make public the things they know . . .

3638. With the evil (the end) does not make itself manifest in the speech of words. —^e.

3735. (The Quaker Spirits) did not want their interior quality to be made public, having this from the life of the body, that nothing should be made public.

4308. As soon as external bonds are taken away, the interiors are made manifest.

5457. Lest this crime should be made public . . .

6103². Many things recounted to me, which it is not allowable to make public.

J. (Post.) 55. Profane things which I scarcely dare make public.

Publish. *Vulgare, Evulgare.*

Publishing, A. *Evulgatio.*

A. 2034⁵. In the life of the body they had divulged nothing of this.

8385. The Spirits of Jupiter observed me thinking that I should publish these things; which they did not want, because they are forbidden to publish them. They marvelled that such things can be published by mere writings; and were then informed about printing; and . . . that the Word and doctrinal things are published in this way . . .

M. 167². This would carry with it the publishing of their love.

Puffed up. *Bullatus.* A. 10137¹¹.

Puffed up. See under ELATION.

Pul. *Pul.* A. 1158⁵.

Pull. *Vellicare.*

A. 8990⁴. (The expression) to pull the ears, has flowed into human speech from its signification, which is to cause to attend and to remember.

R. 839⁵. They said that they would pull our ears.

T. 136⁴. Many of them were eager to pull my ears.

Pulley. See under SPIRAL—*helix.*

Pulling-out, A. *Evulsio.* A. 1999. H. 449^e.

Pulp. See under FLESH.

Pulpit. *Pulpitum.*

A. 1764. Pulpits seen as representatives.

10833. (Pulpits used by preachers in the Sixth Earth.)

H. 223. (In Heaven) the preacher stands in a pulpit on the east.

— . No one is allowed to stand behind the pulpit. Ex.

R. 484⁷. Behold a circus, and in the middle a pulpit . . .

M. 9². All had turned away from the pulpit . . .

23². (Position of the pulpit in a temple in Heaven.)

24. The priest (then) ascended the pulpit, and preached . . .

269⁴. (The devil said,) When I was upon the pulpit, I thought that I would speak rightly. Ex.

363^e. When a priest is preaching from zeal, he . . . bangs the pulpit.

381^e. (A kind of pulpit in a palace there.)

T. 14³. Thinks God is only a word sounded from the pulpits.

55^e. Thus the adytum, altar, and pulpit, would stand without protection.

146^e. When they ascend the pulpit . . . they are carried away by a zeal which with many is from infernal love.

519. They are like the pulpits therein, where the Word is not . . .

D. 3396. Occurs. J. (Post.) 268^e. 5 M. 14.

Pulpit. *Suggestum.*

M. 315². In the middle of the orchestra there was a pulpit . . .

T. 132. What is more frequently preached from the pulpits?

185³. A priest . . . ascended the pulpit . . . and began a discourse on the Divine Trinity.

336². In the building of a temple . . . a pulpit is erected.

459. I saw a low pulpit, in which stood one who filled the office of president.

508. Within (the magnificent temple), on the south side towards the west, was a pulpit, on which at the right lay the open Word . . . the resplendence from which illuminated the whole pulpit.

—². The pulpit signified the priesthood and preaching (of the New Church). The Word open upon the pulpit and illuminating its upper part, signified the internal sense of the Word revealed . . .

518. Some of them can . . . pour forth from the pulpits many holy things . . .

815². These from their chairs, those from their pulpits . . .

831^e. So they sound forth from their pulpits.

Pulse. See under BEAT.

Pulse. See LEGUMINOUS, and POTTAGE.

Pump. *Antlia.*

Pump, To. *Exantlare.*

A. 4050². The lymph which is pumped out thence.

H. 54^e. Like animals in pneumatic pumps . . .
T. 28². D. 3466.

Punch. *Punch.*

J. (Post.) 269. I asked about the liquor called punch. They said that it is given to those (in the London there) who are sincere and also industrious.

Pungent. *Pungens.*

A. 545^e. Like pungent dust compared with a pure and gentle aura. H. 413².

5981^e. Compared to angular and pungent things when the angularities and pungencies—*punctoria*—have been taken away from them. D. 1995.

Punish. *Punire.*

Punishment. *Punitio.*

Punisher. *Punitor.*

See PENALTY.

A. 245. The Lord punishes no one; but the diabolical crew does it. 592². 1408³.

391. Evil Spirits are highly delighted to punish one another.

587². To be punished is of mercy, because it bends all the evil of penalty into good.

696. Such is the equilibrium . . . that the evil itself punishes itself . . .

816^e. The horrible punishment of hatred and revenge des. It lasts for ages.

817. After (the poisoner's) confession, punishment followed. Des.

831^e. These witches or Sirens are grievously punished. (By snakes, collisions, etc.)

957. The punishment of those who say one thing and think another. (Racking, blows, collision, and rending.) Something is removed by each punishment. The renders said that they are so delighted to punish that they would not want to desist if it were to last to eternity.

959. Spirits wanted to insidiate against me in my sleep. Punishers were suddenly present, who miserably punished those Spirits. (They clothed them with visible bodies and bodily senses, and tortured them by violent collisions of the parts, with pains induced by resistance.) The punishment lasted a long time, and extended to many companies around me; and to my astonishment all the insidiating Sirens were found. (Continued under PENALTY.) 1983.

967. When the evil are being punished, Angels are always present, who regulate the penalty, and alleviate the pains of the sufferers; but they cannot take them away, because there is such an equilibrium there that evil punishes itself; and unless it could be taken away by means of punishments, such could not but be detained in some Hell to eternity; for they would then infest the Societies of the good . . .

1011^e. Evil (there) punishes itself; in like manner falsity. Sig.

1838². Punishment is often predicated of the Lord; when yet it is of the man of the Church, who punishes and condemns himself. Ex.

1857². The evil (there) are not punished until their evils have been brought to their height; and this both in general and in particular; for such is the equilibrium there that the evil itself punishes itself . . .

1936³. No one is ever punished on account of evil acts done from an end truly good.

2258^e. Unless the evils were punished, the whole kingdom would be infected with them; and therefore there is more mercy in kings and judges in punishing evils . . . than in showing an unseasonable clemency.

2417⁷. In punishing the evil there is charity. Ex. 4730³.

2447. So with punishments and damnations: they never come from the Lord; but from the man, or Spirit, or devil himself; and this from the laws of order as to truth; because they separate themselves from good.

—³. For example: one devil punishes and torments another . . .

— . Unless a king who is merciful and gentle were to allow his laws to punish the evil—although he himself punishes no one; but rather grieves that they are such as to require to be punished by their evils—he would relinquish his kingdom as a prey to such, which would be the height of unmercifulness.

2746. (In the case of one who had lived lasciviously, delighting in variety) everything was disclosed, and he was miserably punished, and that in the sight of the Angels. He was then cast into Hell.

2768^e. He who separates himself from the laws of Divine order . . . casts himself into the laws opposite to Divine order, which are of evil and falsity, and consequently of punishments and torments.

3614⁵. 'Anger' is predicated of the punishment of evil; 'wrath,' of the punishment of falsity; and 'fervour,' of both. . . There being repugnance, there is also punishment; for the things which are repugnant, collide, and then evil and falsity are punished.

4208⁴. Therefore (the Jews) were compelled by punishments, etc. 6997³.

4293³. After they had been punished, they could be in the greatest external humiliation.

4502². 'To curse' = to avert one's self; and also to be punished on that account.

4951. (The interiorly malicious) are often punished . . .

5008³. Those in evil are also the neighbour; but these are benefited if they are punished according to the laws; because they are amended through punishments . . . 5036⁴.

5185. The Spirits of the pancreatic, hepatic, and cystic ducts . . . present themselves especially in chastisements and punishments, which they want to direct. D. 893.

5721⁴. These are grievously punished, until they desist from seducing others by an appearance of what is just.

5764. As in Hell associates conspire together for evil, when they do evil, all are punished.

6559. If evil Spirits do evil in the World of Spirits beyond what they had imbued by their life in the world, the punishers are at once present, and chastise them exactly according to the degree of the excess; for it is a law there that no one must become worse than he had been in the world. Those who are being punished are quite ignorant whence these chastisers know that the evil is beyond what they had imbued; but they are informed that in the other life there is such an order that the evil itself has its own penalty with it . . . (This is the case) in the World of Spirits; but in Hell the one chastises the other according to the evil which they had actually imbued in the world; for this evil they take with them into the other life.

—^e. As for good Spirits, if they chance to speak or do evil, they are not punished; but excused; for their end is not to speak or do evil; and they know that such things have been excited with them by Hell . . .

6997⁵. By 'anger,' 'wrath,' 'fury,' 'fire,' are meant the punishments and damnations into which man casts himself when he casts himself into evils; for from Divine order goods have rewards with them, and hence it is that evils have punishments with them, insomuch that they are joined together. Ill.

—⁶. For all the punishments of the evil come forth from the Lord's mercy towards the good, to prevent them from being injured by the evil; but the Lord does not inflict the punishments upon them; but they themselves do it; for in the other life evils and penalties are joined together. The evil especially inflict punishments on themselves when the Lord is doing mercy to the good; for their evils then increase.

7032². They never desist except through grievous punishments . . .

7102². 'The sword' = . . . the punishment of falsity; 'famine' = . . . the punishment of evil; 'the evil beast' = the punishment of evil from falsity; 'the pestilence' = the punishment of evil which is not from falsity but from evil; and, as punishment is signified, so also is damnation; for this is the punishment of those who have persevered in evil. Ill.

7188. When the infernals are deterred from doing evil through punishments, they at last abstain from infestation; but (cannot do so) unless the undelight of the punishment prevails over the delight of doing evil. Hence are the punishments of the evil in the other life.

7808. If the chastiser Spirit returns, (the man of Jupiter) is punished more severely; but angelic Spirits regulate the punishment according to the intention in the deeds, and the will in the thoughts.

7810. The kinds of punishments inflicted on the men of Jupiter if they act evilly. Enum.

8214^e. To every evil there is its own punishment. Refs.

8223³. It often happens there that when the evil want to inflict evil on the good they are grievously punished . . . and this appears as revenge on the part of the good; but it is not from the good, but from the evil, who then, by a law of order, obtain an opportunity . . . The

evil who punish, do it from the cupidity of doing evil; but the good from the affection of doing good.

8227. When the Divine is . . . protecting the good against the evil, the evil burn still more against them . . . hence they rush on, and, in the same proportion, from a law of order, cast themselves into punishments . . .

—^e. It is to be known that all the punishments . . . in the other life have good for their end.

8232². When, in Hell, they do evil to others there, they are punished . . . by those to whom they do it.

8632. The Spirits of Jupiter at first did not want to admit that the Lord punishes no one . . . D.627.

9033. It is a spiritual truth . . . that the Lord punishes no one . . .

—². It is a law of Divine order that good has its reward in it . . . Hence it is that evil has its punishment in it . . . The former law is from the Lord . . . but the latter not so . . . 9049.

9036. The punishment of spiritual death. Sig.

9049. When anyone does evil to another from the heart . . . punishers are at once present, who treat him evilly. Thus is evil with its delight restrained.

9069². No one is punished on account of hereditary evils; but on account of his Own evils. Refs.

9277³. The punishment for the non-reception of these goods. Sig.

9982. For man is deterred from evil by regarding the punishment.

10383. Those are grievously punished (in the Third Earth) who profane holy things; and before the punisher Spirit comes, there appears to them the wide gape of a lion. . . They call the punisher spirit the devil.

10711. As he induced them to believe that his life was communicated to them, he was grievously punished (by wrapping up in a sack, and contortion).

10790. The governors are to punish those who live contrary to order.

10791. Unless (men) were held in bonds by . . . rewards . . . and by punishments contrary to their loves, which are losses of honours, possessions, and life, for those who do evils, the human race would perish.

P. 249. He who thinks against God is rarely punished in the natural world, because there he is always in a state of reformation; but he is punished in the Spiritual World . . . for he then can no longer be reformed.

251³. When the sons of Israel . . . fell into any evil . . . they were punished by the nation which (signified that evil).

M. 80. When (the infernals) do evil, they are grievously and miserably punished.

500. They cried, Let them be punished! let them be punished!

T. 459¹⁵. When (those in Hell) do evils, they are punished, which the Lord permits for the sake of amendment.

D. 170. On the punishment of pride, that is, self-trust.

[D.] 404. On the punishment of those who had wanted to get rich for the sake of themselves alone.

434. On the punishment of the veil. Des. 435.

436. On the punishment of running round.

453. That there are Souls who love to be punished. Ex.

541. On the punisher Spirits of Jupiter. 544. 622.

935. On the punishment of revenge and hatred.

937. 944. 1488, Gen. art. 5097. D. Min. 4774.

1039. On the difference between punishments and vastations.—All the punishment in the other life is done for the sake of his amendment; for the penalties are such that they as it were take away the evils, or put on the faculty of doing what is good; thus, in themselves, all the punishments are vastations, because they devastate evils by the putting on of the faculty of speaking truth and doing good; and this faculty is a something superadded, the gift of the Lord; for if evils were merely taken away, without the donation of faculties of good, nothing of the man would remain, because there is nothing but evil in man.

1040. But all the punishments are done with pain, or resistance (whereas there are vastations which are done without resistance . . .).

1071. On the punishment of one who desired to do everything from himself.

1074. Such punishments do not indeed take away the nature; but have the effect that when the evil Spirit is doing it again, the recollection of it arises, so that he is deterred. . . But punishment once inflicted does not have this effect; it must be often repeated, so that something is subdued each time; which is wont to be done in the course of many years.

1119. For when he is about to be punished, he ought to know . . . of what quality he is . . .

1203. Grievous punishment of those who exercise venery without true conjugal love, or the desire to procreate offspring.

1354^e. In this way (the profane Spirit) is miserably punished. (The tun, des.)

1494. (The office of the Angels in regulating the punishments.) 3299. 3465.

1497. Thus do they remain [in punishment] for centuries—*sacula*, until their former life has been changed.

1807. The discerptors, or punishers . . . were greatly delighted with that penalty; and . . . said that they would not want to desist if it were permitted them thus to punish to eternity: they call this their function. . . They are those who constitute such functions of the infundibulum . . .

2305. When any Soul, or Spirit, comes among others . . . there are many who then think of scarcely anything else than to find something evil, so that they may chastise and punish. With such an ardour are many carried away; so that they are as it were executioners, although in the life of the body no such thing is heard of from them. 2354.

2354. The Soul is relinquished to such to be punished;

for, when the evil is great it is in the evil that it be punished; and therefore the Lord in justice permits that evil, and falsity, be punished; but only for the sake of his amendment, or good.

2579. For the more interiorly a man is evil, the more grievous and prolonged is the punishment. Thus there remains for them a Hell most grievous and prolonged, and vastation until almost nothing remains of those who are contrary to mercy, and contrary to innocence; all of whom are deceitful, and evil more interiorly than others.

2711. The punishment of those who *delectati sunt puellas parvas stuprandi*. (In boiling water.) 2719.

2746. The punishment of laceration inflicted. 3297.

3110^e. Those at the nates are carried away by the cupidity of punishing everyone in a subtle manner.

3201. How and why the Lord permits Spirits to undergo such punishments and torments. (Shown by experience.)

3489². It would be absurd to suppose that the Lord permits anyone to be punished in Hell for [the sins of] so short a life. . . Therefore it is not to be thought that the Lord permits anyone to be punished . . . except with the end of amendment; for whatever is from the Lord is . . . for the sake of a good end; but eternal punishment could have no [such] end.

3606. How filthy ideas punish those who have them. Ex.

3747. They are not punished the instant they come into the other life, because they are in persuasion, and they would be broken . . .

3869. How evil Spirits are punished by their Own ideas.

3926^e. Those who were subtle supposed that they could not be punished, supposing their [doings] to be beyond punishments.

3927. They are punished by grievous penalties of folding; which were such that they were reduced from their subtlety into a very gross state. Des.

4110. How the evil states of men in the world return there, and cause punishment.

4206. That evil punishes itself.

4207. (The punishment of those who desire to return into the body.)

4224. When a Spirit rushes into evil greater than what is actual with him, he then punishes himself, or runs into the punishment.

4239. The arts of Sirens in trying to elude the punishers. Enun. . . But yet they were most grievously punished.

4298. The punishment of circumgyration inflicted. The punishers were those who, in the life of the body, had inwardly studied . . . to destroy others. It was said that these could inflict such a penalty, and not others, because the penalty was a peculiar one.

4369. Being such, they (thereby) summoned the punishers; who were such that they at once knew where they were; what they had thought; what they had said to each other; and who treated those who supposed

they could do all things . . . as cats do mice. Des.

4370^e. (These malignant Spirits who desire to torture infants) were **punished**; and, when they wanted to thrust themselves into an innocent state, there came other **punishers**, who were more subtle, who tortured them until they desisted.

4395². The **punishers** do not need to explore others in this way; they know at once without such exploration who they were, and where they are . . .

4419. I heard that very many (of these hypocrites) were being **punished**, in order; and that the **punishment** passed along to a distance and above to many. The **punishment** was a peculiar one of laceration. 4420^e, Des.

4421. On **punishments**: that they are of mercy.

4451. Sirens elude the **punishments** either magically or filthily . . . They sometimes eluded them; but sometimes could not; and were thus **punished** most grievously with contortions as to the bones and flesh and also as to phantasies . . . 4463. 4474. 4478. 4502.

4471. Evil Souls or Spirits first return into their own life, and then exercise their wickednesses according to their nature, and then when they exceed the delight of their life, they are **punished**, and this often enough to deter them, which may be done to 20, 50, 100, 200 times, or more . . . After they have led this life for some years, and have exercised their wickednesses . . . they become nothing else than the evil of their own kind . . . and thus they precipitate themselves into Hell . . . and there torment each other . . . and sit, meanwhile, like skeletons . . . and then they dare not rise up into the World of Spirits; for they know that there would at once be grievous **punishments** for them. . . At last, after many centuries, they having been thus tormented, their corporeal delights can be to some extent lulled, and they are then sometimes elevated into the World of Spirits, in order to serve for the lowest uses, with only little life, and scarcely any delight; for . . . no one is tormented or **punished** except that some use may arise from it . . . Such is the lot of the evil.

4472. Whenever infernals have come to me they have risen up into the World of Spirits; but . . . they did not dare to remain there . . . and said that they could not do anything; and I perceived that they had learned such things through **punishments**; whereas those who have not yet (completed their stay in the World of Spirits) do not know this . . .

4511. The infernals who receive nothing of amendment through **punishments**, are those who are carried towards Hell . . .

4512. In the Hells are such that they suffer themselves to be **punished** and fear the penalties; for they are as often **punished** there by their like . . .

4513. But those who are **punished** in the World of Spirits, and receive amendment, are those who become better [thereby].

4549. They suggested that the Lord does evil to the evil, because when, as it were of Providence, the evil are excited to do evil, they are **punished**. But . . . this is

because they stand opposed to those whom the Lord is benefiting in Heaven . . . and thus when the Lord does good, those who will evils are **punished**.

4648². Whenever he moved, a noise was heard below, like the noise of **punishments**; (for) by many efforts to do evil he had opened to himself the Hells which **punish** . . . At last he came there, in that he himself should be **punished** through that with which he wanted to **punish** or do evil to others . . .

4660. As they are such it cannot be otherwise than that they should mutually **punish** each other in the Hells . . .

4748². In **punishments** and dangers (Charles xii.) was more present in his internal diabolical life . . .

4756^e. If they sin they are brought to the judges, who at once see whether they are guilty, and grievously **punish** them, and this continually for a long, long time, until at last they dare not do it any more, not from conscience, but from fear.

4994. That sorceress . . . avoided **punishments** in various ways.

5097. (The revengeful) are **punished** much more grievously than others . . . (Immersion in a great privy.) This may last for centuries. 5098.

5506⁵. Common vastation is effected through **punishments**, which take place whenever he tries to do evil to another. The **punishments** are grievous according to the evil; and frequent according to the contumacy. 5507.

5843^e. (Benedict xiv.) was **punished** like the rest, and that grievously in a cavern where there is a grievous **punisher**.

6040^e. (Melancthon) was in much cupidity of **punishing**. He was often **punished**: I have heard the judge speaking of his **punishment**.

D. Min. 4547. Man has charity if he is in the zeal of **punishing** the evil for the end that they may become good, and that the good may not be injured . . .

4717^e. (These hypocrites) are grievously **punished**, until they desist from seducing others by the appearance of what is honourable.

4757. (These sorcerers) assailed me also; but were **punished** grievously and long. The **punishment** lasted continuously for many hours.

4774. (James Benzelius) thus exceeded the limits of his delight, and was therefore grievously **punished** by inward pains; and it was perceived that while he was enduring the penalty he still retained his revengefulness, because that grievous **punishment** lasted long; for they are not let go until something of amendment or aversion for such things is perceived by the Angels; but he retained his revengefulness however much he was **punished**. . . He was again given over to a more grievous **punishment**, so that he was set on fire within . . . and it was shown him to the life that the **punishment** of burning could be aggravated indefinitely . . .

4792. Evils cannot be . . . so subdued that [those in them] do not long to do them, except by **punishments**. Ex. Their nature often holds out for many years, before it suffers itself to be subdued.

[D. Min.] 4793^e. (This Genius of the thoughts) was grievously punished; but he still persists, and therefore grievous suffering is imminent, before he is thrust down into Hell.

E. 633⁵. Plenary punishment is described by 'forty;' for punishment equally (with vastation) is the consummation of evil. (That) after punishment, reformation succeeds. Sig.

642². When any Spirit does evil, he removes himself from the Lord's protection, and then falls into evils and falsities of every kind which are from Hell, and at the same time into the hands of those who are thence, who are called **punishers**. These then punish and torture him according to the evil which he has attempted to do, or which he has done. 643².

746¹⁸. Three degrees of punishment are signified by 'the judgment,' 'the council,' and 'the Hell of fire' . . .

890². The infernals are continually withheld from their loves, and, whenever they break forth into them, they are punished . . .

989^e. No one suffers penalties for the evils of his parents . . . and therefore it is provided that after death only a Man's Own evils recur, and he is then punished on account of those which recur.

J. (Post.) 230. If the infernals do the works imposed on them negligently, they are severely punished . . . If they only put their feet out, they are punished.

302^e. The punishment lasted until they asseverated that they would not do so any more.

Pupil. *Alumnus.* D.6095.

Pupil. *Pupilla.*

8865^e. Like touching the pupil of the eye . . .

P. 97^e. As a man guards the pupil of his eye.

M. 268². The pupils of their eyes as it were flashed in a green plane.

E. 37². Hence the iris and pupil appear now dilated, now contracted; now obscure, now lucid; and sometimes sparkling, exactly according to the desire and longing of the understanding.

5 M. 2. The pupils of the eyes sparkled . . . then became opaque, and the irises became green . . .

Purchase. See BUY.

Pure. *Purus.*

Purely. *Pure.*

Purity. *Puritas.*

Purify. *Purificare.*

Purification. *Purificatio.*

Purificatory. *Purificatorius.*

See under CIRCUMCISE, CLEAN, CLEANSE, and WASH.

A. 1706. The beginning of purification. Sig. 1710. 2044.

1717². (How temptations operate in purifying.) 1725².

1793. After, through combats of temptations, He had purified the Maternal.

1901². It is purer than can be perceived . . .

1986. That man must first remove his loves . . . and thus be purified, was represented by circumcision. —². 2045.

2039. **Purity.** Sig.

—^e. In proportion as the evils of cupidities and the derivative falsities are removed, in the same proportion man is purified . . .

—^e. For, without the Knowledges of truth, there is never any purification. 2046, Ex.

2049². The gentiles can be purified equally with those within the Church; and they are purified when they reject filthy loves, and live together in charity; for they then live in truths. Sig.

2051². Purification from these filthy loves is in the highest degree necessary within the Church; because (such) can render holy things impure.

2053. With man there is no pure intellectual truth . . .

2102. Their purification and justice from the Lord. Sig. and Ex.

—^e. The conjunction of the Divine with man cannot take place, unless man is purified from these loves; but, as soon as he is being purified from them, the Divine Human inflows, and conjoins the man with Himself.

2114^e. That those who have been purified from the loves of self and the world, both within the Church and without it, are justified by the Lord. Sig.

2249⁴. For according to the purification of the ideas (the Angels) are perfected for the reception of heavenly things. That Heaven is not pure before the Lord, is known.

2307. Are infants pure, because they have no actual evil? I was told that they are equally in evil . . .

2342. 'Cooked unleavened things' = purification. —^e.

2362⁵. How pure the Word is in the internal sense, although it appears otherwise in the letter.

2526. 'Blamelessness' is expressed in the Hebrew by a word which also means 'cleanness' and 'purity.'

2632. The purification of the Rational. Sig. and Ex.

2634². Circumcision represented the purification of the heart. . . That the heart; that is, the interiors of man, is to be successively and continually purified from the evils of cupidities, and the falsities of the derivative phantasies, is according to Divine order. The precepts concerning the purification of the heart are each and all of Divine order . . .

2715². (Thus the spiritual man) can scarcely acknowledge any pure truth, such as the celestial acknowledge.

3147. 'Water to wash his feet' = purification there. Ex.

—⁵. 'To wash with waters' = to purify from falsities. Ill.

—⁶. That only external or natural things are to be purified; and unless these have been purified, that is, unless the things of the love of self and of the world have been removed thence, internal things, which are of love to the Lord and towards the neighbour, can never inflow. Examp. —⁸.

—⁷. Then the Lord, through these things, purifies also the natural or external man . . .

3148. The purification of all things which are His in the natural man. Sig. and Ex.

3219^e. The grosser cannot inflow into the purer.

3993⁸. With man there is no pure good, or good not mixed with evil; nor pure truth, or truth not mixed with falsity. Ex.

—¹⁰. For example: if anyone believes himself to be pure from sins . . . if he lives a new life . . . this is falsity with which good can be mingled . . .

4007². 'Purify me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow' (Ps. li. 9) = to be purified from sins through the reception and putting on of the Lord's justice.

4224. There are organic forms still purer, which cannot be detected even with the microscope. Ex.

4295². How it is to be understood that Heaven is not pure in the eyes of God (Job xv. 15). Ex.

4496. For when man is being purified from these loves, as is the case when he is being regenerated, he is in grief and anxiety. The cupidities which are then being wiped away are what feel grief and anguish.

4527². Thus Spirits are in a body as it were purified.

4545. 'Purify yourselves, and change your garments' (Gen. xxxv. 2) = that holiness is to be put on; (for) 'to be purified,' or 'cleansed,' = to be sanctified.

—³. (Thus) 'to remove the garments, and put on changes of garments,' represented purification from falsities.

4803. For in Heaven there is continual purification, and thus, so to speak, new creation.

5146². Man has no other conception of what is more interior and perfect, than as of what is purer in a continual diminution; but what is purer and grosser may exist in one and the same degree; both according to extension and compression, and according to the determinations; and also according to the insertions of things homogeneous or heterogeneous. Ex. 6465².

5170. (Thus) with the sensuous things subject to the intellectual part, which are retained. They are not therefore conjoined; for they are not as yet pure from fallacies; but, as they are purified, so they are conjoined.

5174. Souls first come as it were into the region of the stomach, and are there agitated and purified . . .

5198^e. The 'water' thus prepared (Num. xix. 2-11) represented the medium of purification.

5391. The purer blood.

—^e. They detain the mind of the other in certain fixed thoughts, whence there rise up and manifest themselves such things as cohere in a series . . . from which the man is to be purified.

5669. 'They washed their feet' = the purification of the Natural.

5849². How, then, could he see the things which are within even this purer nature?

5954^e. (Thus) purification, which was represented by the washing of the garments, is effected through the truths of faith.

6373. For the Divine which flowed through the Celestial Kingdom could not be pure, because Heaven is not pure.

6639². The man of the Church who comes into the other life is to be purified from such things as infest truths and goods, otherwise he cannot be elevated into Heaven . . . Therefore in order that he may be purified, he is kept in a state such that he may be assaulted by scientifics which disagree with truths, and also by falsities; and this until those scientifics become of no account to him, and are removed. This rarely takes place during the life in the body; but it takes place in the other life with those who are to be elevated into Heaven; yet with the greatest variety. (Sig. by the Israelites being oppressed by the Egyptians.)

6724². For what is interior, being purer, acts into every single thing of what is exterior.

7291^e. Internal things are relatively purer and simple.

7343². Evident from the common rule, that with the pure all things are pure, and with the impure all things are impure. Ex.

7601³. Natural truth is represented there as a con-texture of the purer threads of flax.

—⁶. The washing of the feet = purification from sins, which is effected through the truths of faith; for by these man is taught how he should live.

7853. 'Unleavened things' = what is purified from all falsity. 7902. 8058. 8060.

7854. For man could not endure pure truth and pure good.

7861. For purifications are effected by fire.

7902². As to truth purified from all falsity, it is to be known that there can never be pure truth with man. Ex. . . But truth is said to be purified from all falsity, when man can be kept by the Lord in the good of innocence. Innocence is to acknowledge that with himself there is nothing but evil . . .

7906². It is to be known that the purification of truth from falsity can never come forth without fermentation. Ex.

— . The state has not as yet been purified when man acts from the truth of faith; but it has been purified when he acts from the good of charity . . .

7918. 'Take a bundle of hyssop' = an external medium through which is purification. . . The reason 'hyssop' = external truth which is a medium of purification, is that all spiritual purification is effected through truths; for the earthly and worldly loves from which man is to be purified are not known except through truths. When these are insinuated by the Lord, horror is insinuated at the same time for these loves, which causes that when the like inflows into the thought, that horror returns, and consequently aversion for them. Thus is man purified through truths, as through external media.

8099. When they had been delivered from the Lower Earth . . . they were brought into a second state of purification, which is that of temptations.

8487². Therefore with the man (of the Spiritual Church) the good of truth cannot long remain pure . . .

[A.] 8521. 'White . . .' = that the truth therein was pure. Ex.

8711. Because the truths are pure without a worldly end. Sig. and Ex.

8725^e. Good cannot be conjoined with truths until the truths have been purified from falsities of evil.

8789. The purification of truths. Sig.

8809. The purification of the good of faith. Sig. and Ex.

— . Those who, as to the interiors, are not in good and truth, cannot be in pure marriage . . .

8811. At the end of the purification. Sig.

8902¹⁶. Purification from that evil because done from immoderate zeal . . . Sig.

9088². Purifications from these loves are impossible except through the truths of faith, because these teach that all concupiscences are from these loves.

9286². For the man who is being regenerated is first purified from falsities . . . 9294², Ex.

9287. Worship and thanksgiving on account of purification from falsities. Sig.

9293^e. 'To purify the sons of Levi . . .' (Mal. iii. 3) = the purification of good and truth . . .

9333². Man is not purified from sins; but is withheld from them . . .

9468⁹. The purification and withdrawal from evils and falsities through truths and goods from the Word. Sig.

9572. 'The snuffers,' etc. = things purificatory and evaculatory in the Natural. Sig.

— . All things of the internal man descend into the Natural, and are purified. Why this is done in the Natural.

—^e. 'Washing' = the purification of the internal man.

9670⁶. 'The bullock' and 'ram' = the purification of good from evils in the external and internal man. (9990.) That this purification was effected through truths from good. Sig. And 'the he-goat,' etc. = the purification of truth from falsities in the external man.

9781. 'Pure,' when said of the good sig. by 'the oil,' = genuine. Ex.

9809¹⁰. The purifications commanded for the priests. Enum. and Ex.

9852. 'Pure gold' (Ex. xxviii. 14) = good from the Divine.

9959³. All the expiation effected by the washings, sacrifices, etc., represented the purification of the heart from evils and falsities, thus regeneration; and (this) purification is effected through the truths of faith. Sig. 9990.

9990². Before man can be regenerated, he must be purified from evils and falsities . . . The purifications of the external man were represented by the sacrifices from oxen, bullocks, and he-goats; the purifications of the internal man, by those from rams, kids, and she-goats; and the purification of the internal itself, which is inmost, by those from lambs (and kids). 9991. 10042⁸.

9992. 'Unleavened bread' = the purification of the Celestial in the inmost man.

9993. 'Unleavened cakes . . .' = the purification of the middle Celestial.

10002. Purification through the truths of faith. Sig.

10021. The application of the natural man for purification . . . Sig. 10022.

10022². For when man has been purified from evils and falsities, which is effected through their removal, then inflow good and truth from the Lord, and . . . they are conjoined. (Not otherwise.)

10024. Preparation for the purification of good and truth from the Lord in the external man. Sig. and Ex.

10026. All purification is effected through the Divine truth proceeding from the Divine good. Ex.

10028². When man is being purified, he first of all learns such truths as can be apprehended by the sensuous man. Sig. and Ex.

10042⁵. All things of worship relate to purification from evils and falsities, etc. Ex.

10042¹³. The purification of the whole man, external, internal, and inmost. Rep.

10049. The purification of the lowest things. Sig. and Ex.

—². Therefore the purification of the internal man . . . is effected in Heaven by the Lord.

10050. The purification of the exterior things of the natural man. Sig. and Ex.

10057⁶. With the man who is being regenerated, purification from evils and falsities continually goes on; for in proportion as man is purified from evils and falsities, in the same proportion are implanted the truths of faith, and these are conjoined with the good of charity, and in the same proportion the man afterwards acts from the good of charity. (10127⁴.) The purification from evils and falsities with man, is not deliverance from them; but is their removal. Refs.

10109. The appropriation of good with those who have been purified from evils and falsities. Sig.

10123. Purification from evils in Heaven and in the Church. Sig. and Ex.

10127⁴. 'To propitiate' = purification from evils and the derivative falsities; or, what is the same, their removal.

10129⁴. The meat-offerings = purification from evils; and all purification from evils is effected in a state of the good of innocence. Sig.

10143³. For purification from evils and falsities is to desist from them, and to shun and be averse to them.

10208. Purification from evils through the truths of faith which are from the good of love. Sig. and Ex.

—⁴. For nothing of man has been purified, unless the extremes have been purified. Sig. and Ex. —⁵.

10209. All purification from evils lasts perpetually, not only in the world, but also (there). Sig.

10210². Hence man can never be purified from evils unless he is in the good of innocence. Ex.

10211^e. Purification from evils is nothing but detention from them, that is, their removal.

10218. Purification or deliverance from evil through the faith that all truths and goods . . . are from the Lord. Sig. and Ex.

10229. The purifying truths from good of the Church. Sig. and Ex.

—^e. How truths are the sole means of man's purification. Ex.

10234^e. The new thing here expounded is concerning purification from evils and falsities.

10235. 'The laver of brass'=the good of the natural man in which there is purification. Ex. 10237.

10237. Both the internal and the external of man are purified; the internal in Heaven, and the external while he lives (here), thus in the Natural. The reason purification then goes on in the Natural, is that the truths of faith in the Natural come to manifest perception.

— . That purification is effected through truths, is evident from the fact that those who are being purified must not only know what is evil and false, but also acknowledge, and then be averse to and shun it. Then, first, is man purified from them.

10239. A representative of the purification . . . of man by the Lord. Sig. and Ex.

—². Regeneration differs from purification in this: that regeneration is the precedent, and purification is the consequent. Ex.

10243. Purification through the truths of faith. Sig.

—². For unless the Natural is purified in the world, it cannot be purified afterwards to eternity.

10275. All things which are of purification . . . Sig.

10296. 'Pure frankincense' (Ex.xxx.34). Ex. —³.

10301. 'Pure' (ver.35)=without evil.

H. 34. For interior things are in themselves purer.

L. 51⁴. 'A dove'=purification . . . through Divine truth.

S. 40². To purify the interiors, which are of the will and thought . . . through the Word . . . that so the exteriors may be purified, which are of works and speech. Sig.

W. 89. The sun pure fire. 90^e. 157. 351. 353. P.3². T.41, E.944². 1218². (See Fire at J.(Post.)313.)

90². No communication by continuity, that is, as of purer and grosser . . .

419. That the will is purified in the understanding. Gen.art.

420^e. For all the purification of man is through the truths which are of wisdom . . .

422. That the love purified by wisdom in the understanding becomes spiritual and celestial. Gen.art.

423². (Thus) with him who is spiritual, it is the purer blood . . . which has been purified; and it is purified in proportion as the man is in the marriage of love and wisdom. . . And, as the purer blood inflows into the blood of the body, it follows that this is purified through it.

P. 6. The purer anything is, the fuller it is.

21. That evil and falsity are made to serve for purification, etc. Gen.art.

25. (This) purification is effected in two ways: by temptations, and by fermentations. Ex.

111. That the Internal cannot be purified from the concupiscences of evil, so long as the evils in the external man have not been removed. Gen.art.

119. That the Lord then purifies man from concupiscences in the internal man, and from the evils themselves in the external. Gen.art.

—². So long as the ultimates are kept closed by the man himself, there cannot be any purification. Ex. 120².

121. Many believe that merely believing . . . purifies man from evils; some that doing good purifies; some, knowing, saying, and teaching the things of the Church; some, reading the Word and pious books; some, frequenting places of worship, hearing preachings, and especially approaching the Holy Supper; some, renouncing the world and devoting one's self to piety; some, confessing one's self guilty of all sins; and so on. But these do not purify man at all, unless he explores himself, sees his sins, acknowledges them, condemns himself on account of them, and does repentance by desisting from them . . .

150. That the internal man must first be purified, and thus the external, is known. Ill. and Ex.

151². Purification from evils. Sig. To purify the internal man . . . to purify the external man . . . and that when the internal man has been purified, the external must be purified . . . and that all purification from evils is from the Lord. Sig. E.666².

220³. At death, man retains the purer things of nature . . .

279³. Some men after death believe that they are pure from sins . . . They are first clothed in white garments, which=a state purified from evils . . .

—⁶. Substances purely organic.

296¹⁰. On the methods by which man is withdrawn from evil. . . The delights of concupiscences . . . are emitted into the interior thoughts . . . and thence into the exterior thoughts . . . The means of purification, etc., are there. Des.

—¹². With an evil man there is no other purification . . . than of the more grievous evils . . . But with a good man there is (also) the purification of the less grievous ones; and this is effected through the delights of the affections of good and truth . . . These are the means by which the Lord purifies all who are saved. He also purifies the same by external means, which belong to fame and honour . . .

—¹⁴. Comparison with the purification of the blood in the body.

—^e. (Thus) the Divine Providence . . . is constant in its end to purify man.

R. 379. That they had purified their (religious things) from the falsities of evil by truths. Sig. and Ex.

468. A Sun which is pure love; and a sun which is pure fire. T.75². 76². —⁴. 77³.

814. That they will be instructed in truths genuine and pure . . . Sig.

M. 31². The prior, being in itself purer . . .

[M.] 64. That love truly conjugal is . . . purer than any other love. Ex.

71². With men, or Angels, no love can ever become pure; but, as the intention of the will is primarily regarded by the Lord, in proportion as man is in this . . . he is initiated into its purity . . . 146.

139. Thus the purity of conjugal love is what is called chastity.

145. That with those who become spiritual, conjugal love is more and more purified. Ex.

—². This spiritual purification compared to the purification of natural spirits. Ex.

I. 9³. Thus the natural sun is mere fire; and also is fire in its own purity itself. 10.

T. 142. That the Divine virtue and operation meant by 'the Holy Spirit' are . . . renewal, vivification, sanctification, and justification; and, according to these, purification from evils. Gen.art. 149.

—². Purification from evils is the remission of sins.

144. For baptism=regeneration and purification; in like manner 'a dove.'

331⁴. That man must purify himself from evils, and not wait for the Lord to do it immediately. Shown. . . The Lord would say, The means of purification are from Me . . . Use them, and you will be purified. 436².

438. But no one can purify himself from evils by his Own power . . . but still it cannot be done without the man's power, as if his Own. Ex.

659^e. (Thus) the thought is the Purificatory . . . of (the hereditary) evils.

670. That baptism means spiritual washing, which is purification from evils and falsities, and thus regeneration. Gen.art.

D. 1033. That agitations and thus purifications (there) are innumerable. Ex.

1956. What a purified body is.

5750. See LAST JUDGMENT, here.

5838. (The methods used in the purifications of the Reformed.) 5839².

—². When a Society began to be infected . . . it was purified in various ways.

E. 167. 'The kidneys'=the truths of faith, and their purification from falsities. Ex.

340¹⁰. 'Pure in heart' (Ps.xxiv.5)=those who are in good from love.

386³⁰. 'Hyssop'=an external means of purification.

475⁷. That both the internal and the external man are to be purified; and the external through the internal. (Refs. to passages.)

—⁸. The internal man is purified through the truths which are of faith; and the external through a life according to them. Sig.

580³. Man cannot be purified from evils and falsities, unless the unclean things which are in him emerge into the thought . . .

—⁴. 'A coal from the altar'=the Divine love, from which is all purification.

595². This may be illustrated by the idea of a surface, in the middle of which are things purer . . .

600²¹. 'The brazen sea' represented the common Purificatory . . .

677³. When Societies are being purified . . .

939². That the interior of man must be purified, before the good he does is good. Sig. The interior of man is purified solely by desisting from evils according to the commandments . . .

990³. (Thus) the love of marriage even in its ultimate act is purity itself . . . and the love of adultery in its acts is impurity itself.

1084^e. Wonderful to say, the purer things (in nature) are in the grosser . . .

D. Wis. x. 3. That the life of the understanding purifies the life of the will. Ex.

C. 191. As is the mind of the head in (the fibres, etc.) such are the delights: pure, or impure . . .

Purgatory. *Purgatorium.*

R. Pref. vi. (The Roman Catholic doctrine of Purgatory. Quoted.)

770. Had fortified itself especially by Purgatory . . .

784². Purgatory is a figment purely Babylonish and diabolical for the sake of gains . . . —^e.

T. 475^e. Purgatory is a fable invented by the Roman Catholics.

D. 4553^e. They instilled a fear of Purgatory.

5006^e. He assented to the belief in Purgatory.

E. 1100²³. Would be tormented in Purgatory if . . .

1122. They terrify by the horrors of Purgatory . . .

Purge. See under DEFECATE.

Purple. See CRIMSON.

Purpose. See under PROPOSE.

Purse. *Crumena.*

S. 26³. I saw great purses containing much silver; and, as they were open, there was a perception as if anyone could take of the silver; but there were two Angels sitting beside the purses, who were guards. (This) represented the sense of the letter (in which) are Knowledges of truth in great abundance; (and of which) everyone can take; yet care is taken lest anyone should falsify the spiritual sense. R.255. T.277. De Verbo 1.

E. 131³. 'Purse,' and 'scrip' (Luke xxii.35)=spiritual Knowledges; thus truths.

840⁶. 'Purses'=the like as the coins and money in them; namely, the Knowledges of truth and good from the Word.

Pursue. See under PERSECUTE.

Pursue. *Insectari.* H.586^e.

Pustule. *Pustula.*

A. 7524. 'Pustules' (Ex.ix.9) = the blasphemies thence.

8246. Faces pustulated . . .

H. 553². Their faces enormous with pustules . . .
M.432².

M. 253. Malignant pustules on the body (a cause of legitimate separation). 470.

263. A devil seen. His face was full of pustules like those of a burning fever.

E. 962⁸. Correspondence of 'pustules.'

Put. *Ponere.*

A. 6919. 'Ye shall put upon' (Ex.iii.22)=application to.

7137. 'To put upon them' (Ex.v.14)=to inject.

8774. 'To put the words before them' (Ex.xix.7)=proposition.

9076. 'If expiation is put upon him' (Ex.xxi.30).
9078,Ex.

H. 361. They do not set their heart in these things.

R. 470. 'He set his right foot on the sea.' Ex.

E. 405⁹. Occurs. —²¹. —⁴⁷. 406⁵. —. 412⁹.
577¹¹. 730⁵. —⁷. —¹¹. —¹⁷. —²¹. —²⁴.
—²⁵. —²⁶. —²⁷.

Put. *Puth.*

A. 1160. 'Put,' etc. (Gen.x.6)=so many nations, by which are signified the Knowledges, knowledges, and worships which are of faith separated from charity. 1163.

1163. 'Put,' or 'Lybia,'=Knowledges from the literal sense of the Word, by which they confirm false principles. 1166.

1164. 'Put' (Jer.xlvi.8)=Knowledges from the literal sense which are according to the appearances of the senses. (=Knowledges. 1195^e.)

1231. 'Lud and Put' (Ezek.xxvii.10)=Knowledges which serve to defend truths, with the aid of reason. 'Put'=exterior Knowledges of the Word. (=those in Knowledges. 3448⁸.)

Put away. *Amovere.*

See REMOVE.

A. 8174. That the falsities once put away will be put away to eternity. Sig.

9316. When the Lord . . . has put away the evils and falsities which infest the Church. Sig. and Ex.

9320. That evils (and falsities of worship) are to be completely put away. Sig. and Ex. 9321.

T. 435. That the first of charity is to put away evils . . . Gen.art. 437.

Put forth. *Exserere.*

A. 984. The goods of charity put themselves forth in affections . . .

8293^e. The delight of doing evil . . . put itself forth . . .

H. 360². Unless the affection puts itself forth into acts . . .

D. 2082. Internal envy . . . is much more pernicious than the envy which puts itself forth . . .

Put off. *Deponere.* E.1013³.

Putting off. A. *Depositio.* D.4480.

Put off. *Exuere.*

Putting off. A. *Exuitio.*

A. 1106. There put off principles of falsity. 1107.

1748². 'Put off thy shoe' (Jos.v.15). 'The shoe'=the natural ultimate, which is to be put off.

1854². Death nothing but the putting off of the things of grossest nature . . .

2008. The Lord putting off the human. 2010. 2063. 2112. 2138. 2139. 2159. 2198. 2199. 2203. 2204. 2209. 2213. 2288. 2511. 2592. 2624. D.5992. E.205⁶.

2159. The Lord completely put off the Maternal.

—². When He had put off this human, He put on the Divine Human.

2196². Human rational truth cannot put off appearances.

2625². If he were to put off the idea of space and time . . .

—^e. He puts off the old man, and puts on the new.

2649². The plenary putting off of the human . . .

2916³. The idea of a sepulchre is as it were put off . . .

3016. 'Old age'=to put off what is human, and to put on what is heavenly.

3405. As He put off this human, He put off the appearances also; and put on the infinite and eternal Divine Itself.

3913⁴. Ends for self and the world must be put off, and ends for the neighbour, etc., must be put on. To put off the former, and put on the latter, is impossible . . . except through media.

3957². When the body has been put off . . .

—³. No one can put off the life he has acquired from infancy, unless . . .

—⁶. External things are put off with the body.

4063³. Concupiscences must be put off, and affections of Heaven must be put on. Ex.

4741. 'They stripped Joseph of his coat' (Gen.xxxvii.23)=to dispel and annihilate appearances . . .

5331^e. The Celestial of the Spiritual . . . was the human . . . which could be put off . . .

8452³. When the external is being put off . . .

9300⁶. After the putting off of the body . . .

C. J. 66. When made God, He had put off all the human from Mary.

L. 35. The Lord successively put off the human; and put on the Human from the Divine in Himself. Ex. Can. Redeemer ix.

W. 234. Thus could He put off nature . . . and put on the Divine.

238. When He had put off the natural degree . . .

M. 36². After death, man puts off all that does not agree with his love; and successively puts on the face, tone, speech, gestures, and manners, of his life's love.

T. 94. When the Lord had glorified His Human, He put off everything of His mother, and put on everything of the Father.

[T.] 102. By acts of redemption He put off the human from the mother, and put on the Human from the Father . . . Ill. 103^e.

568⁵. When your external man is put off . . .

E. 444¹⁴. 'They stripped him' (Luke x.30). 'To put off' (or 'strip'), in the Word, = to bereave of truths.

Put on, Clothe. *Induere.*

Putting on, A. *Induitio.*

Clothing. *Indumentum.*

See under PUT OFF.

A. 996². They put on Delights still more interior.

1426. That He would put on celestial and thus Divine things.

1428. Lot put on another representation.

1740². Thus are goods and truths put on.

2008. The Lord putting on the Divine. 2010. 2063.

2112. 2216. 2218. 2624.

2009⁸. 'He shall be clothed in white raiment.'

2137. That the Divine . . . should put on something natural. (2162.) And that the Human should put on the Celestial. Sig. The Celestial and derivative Spiritual which He put on. Sig.

2139. That He would put off human rational truth, and would put on truth Divine. Sig.

2189³. Truth is the clothing of good; therefore truths are called 'clothes,' and 'garments.'

— When the Angels appear clothed, it is the resplendence inducing the appearance of a garment.

2265^e. In its place He put on the Human Divine. 2288^e.

2300. The Actual of the parents puts on nature.

2523². It pleased Him to put on the human like another man.

2576¹⁸. 'Raiment' (Is.lxiii.3)=the Lord's Human.

2760². 'Clothed-circumindutus—in a vesture . . .'

— 'Clothed in clean white linen.'

2795^e. Why He put on the human state itself . . .

2796. The puttings on of various states by the Lord. Ex.

3108². Truth then clothes the man . . .

3300. That good has been clothed with truth. Sig.

—². 'He shall wash his clothing in wine' (Gen. xlix.11). 'Clothing,' here, = the Divine Natural.

3301⁴. Before He put on Divine good and truth as to the natural man also.

3539. 'She put them on Jacob' (Gen.xxvii.15)=to communicate and imbue . . .

3735. 'Garment to put on' (Gen.xxviii.20)=to be appropriated and conjoined . . .

3938³. When the Lord had put on the Divine Esse.

3994⁶. The putting on of the Divine as to the Human. Sig.

4007². To be purified from sins, by . . . the putting on of the Lord's justice. Sig.

—³. 'Clothed in white.' Ex.

4545. 'To change the garments'=to put on holy truths. Ill.

4904². Putting off the old man, and putting on the new.

5620¹². 'Clothing of camel's hair'=the Word, such as is its literal sense as to truth; which sense is a clothing for the internal sense.

5689². Clothed . . . for use in a lower sphere . . .

—³. That which gives the clothing is the mother; for the clothing is the body of that soul.

5857. Spirits put on all things of the man's memory, etc. 5859. 5860. D.267.

6371². The Lord put on that same which was with the (Celestial) Angels . . .

7601³. (Such) appear clothed in white.

8030. They appear clothed in azure . . .

8245. The clothing (of the inhabitants of Jupiter).

8760². The infinite (must) put on something finite . . .

9372⁴. (Not) 'a man clothed in soft clothings' (Matt. xi.8). Ex.

—⁸. 'Clothing,' or 'garment,' said of the Word, = the truth Divine there in the ultimate form.

—⁹. There, all appear clothed according to the truths from good.

9468⁵. 'To clothe one's self' (Jer.iv.30)=to teach truths of doctrine.

9792. The clothing (of a woman of the First Earth). The same served the man also for clothing.

9827. All clothings derive their signification from the part of the body which they cover. 9916^e.

9952. 'Thou shalt put them on Aaron' (Ex.xxviii.41) = to induce the state which is represented by the garments . . .

H. 101. Why He clothed His Divine with the Human . . .

108. All things in the world come forth from the Divine, and are clothed with such things in nature . . .

112. Uses are clothed with such things . . .

177. On the garments with which the Angels appear clothed. Chapter.

331. The infants are not clothed with an earthly body . . .

352. Whatever is confirmed puts on the appearance of truth.

485^e. He then puts on a spiritual body. . . (For) the bodies with which the Angels are clothed are spiritual.

W. 233. The Lord put on—*superinduerit*—this third degree by the assumption of the Human. 234.

331². Uses created for the clothing of the body . . .

333². Clothing as applied to the truths of wisdom.

334. The Angels are clothed gratis . . .

P. 180⁷. The muscles make a clothing.

298. Every man (then) puts off the material body, and puts on a spiritual one.

R. 212. 'White vestments that thou mayest be clothed' (Rev.iii.8)=to acquire genuine truths of wisdom.

725. 'The woman was clothed—*circuminduta*—with crimson and scarlet' (Rev.xvii.4). Ex.

M. 2. The Angel was clothed in . . .

20². The bridegroom was clothed in . . . 21, Ex.

31². The material man is as the clothing to (the spiritual or substantial man).

M. 48a^e. The putting off of the External, and the putting on of the Internal, after death. Ex.

206. The clothing of the offspring is from the mother. Ex.

I. 11. That the Spiritual clothes itself with the Natural, as man does with a garment. Ex.

12. That spiritual things thus clothed in man cause that . . .

—⁵. His soul is then clothed with a substantial body, as in the world it had been clothed with a material body.

T. 109². The Lord (then) put on the Divine Natural.

404. Man puts on a totally different state if . . .

569. When the material body has been taken away, and the . . . clothing of the spirit has been thus removed . . .

583. Man is born spiritual as to the soul, and is clothed with the Natural which makes his material body; and therefore when this is laid aside, his soul, clothed with a spiritual body, comes into (that) World.

D. 1054. By the putting on of a specious appearance . . .

2574. The Spirits put on the man himself. Ex.

2939. Certain Spirits do not at once put on the man's memory; some put on all of it. Ex.

E. 65. All clothings=things which proceed. Ex.

243. 'To put on' (or 'be clothed') (Rev.iii.18)=to acquire intelligence. 246.

272³. After this last temptation, He put on the Divine good of the Divine love . . .

457. 'Clothed in white robes'=in truths.

659¹⁹. When man puts off his material body, he puts on a spiritual one, with which he rises.

750¹⁶. 'Nor for your body, what ye shall put on . . . Is not the body more than clothing?' (Matt.v.25) . . . 'To clothe the body,' and 'the clothing,'=the truth which invests the good of love . . . 'The clothing,'=that truth; and 'the body,' the good of the will.

1042. 'To be clothed—*circumindui*'=to be in externals; for the clothes are external things which cover; hence 'to be clothed'=the appearance in externals.

1218. A clothing—*superindumentum*—from the sun of the world, is given to the things which are in the natural world.

Put to Flight. See FLIGHT.

Putridity. *Putredo.*

Putrefy. *Putrescere.*

Putrefaction. *Putrefactio.*

See STINK—*putere.*

A. 1773^o. Such heat is that which putrefies . . .

6503^o. Embalmed, that the body might be preserved from putridity. 6505.

8482. 'It became putrid—*computruit*' (Ex.xvi.20)=what is infernal thence. 'To putrefy'=infernal filth. 'To putrefy' is here predicated of evil; and 'worms,' of falsity; for, when good becomes evil, it is circumstanced as is flesh, or bread, when it putrefies; and the falsity from that evil is like the worm which is produced from the putridity. 8500.

H. 362^o. (These riches, and uses,) putrefy like a body without a soul; and like damp soil without the light of heaven.

D. 2660. When filthy delights . . . putrefy, and become fetid like ordure, so that (the Spirits) begin to abominate these things, then they are like soil into which a faculty of good can be inseminated.

2841. That natural and corporeal things, separated from spiritual and celestial ones, putrefy.

4469. They are permitted to descend into worldly and corporeal things, and thus to putrefy again.

5459. There then appeared there as it were liquefied flesh, dissolved by putrefaction.

E. 275⁷. 'The fish putrefies' (Is.l.2)=that scientifics . . . shall be devoid of all spiritual life, which takes place when they are applied to confirm falsities against the truths of the Church. 513³.

1005². As from such a commingling (of seeds), putridity, from a spiritual origin also, must come forth, it follows that adultery is an abomination.

Pyramid. *Pyramis.*

Pyramidal. *Pyramidalis.*

A. 947. A globe on a pyramidal base.

M. 6³. Small pyramids with sweetmeats on the tables.

7. A portico constructed of columns and pyramids.

—². Beside each pyramid a chair of state.

14². In the middle of the table a lofty pyramid of gold, with a hundred salvers in three rows . . . Through the middle of the pyramid there gushed a fountain of nectareous wine . . . At the sides of this lofty pyramid were various heavenly forms of gold, on which were dishes and plates loaded with food of every kind.

D. 4361. Like a pyramidal sack.

Pyre. *Pyra.* T.510.

Pyris. *Pyris.*

T. 798². A place called Pyris in the spiritual language.

Pyrrha. *Pyrrha.* T.58².

Pythagoras. *Pythagoras.*

Pythagorean. *Pythagoreus.*

M. 151a. Pythagoras there.

153a. The Pythagoreans there.

Python. *Python.*

Pythonic. *Pythonicus.*

A. 3698^o. Others, called pythons, etc., who studied

natural magic, whereby nothing of what is Divine could be foretold; but only what is contrary to the Divine . . .

B. 79^e. Lest (their sermons) should appear to be pythonic.

T. 324. Those who speak false things from deceit, and pronounce them in a tone emulous of spiritual affection . . . were called . . . also pythons and serpents of the tree of knowledge.

Ad. 3/5868. So was the woman of the python permitted to foretell to Saul . . .

D. 3004. The magic exercised by the ancients, especially the pytholics. Ex.

3683. David tried to act the python, by evoking others to ascend in the manner of the pythons, he standing on my head, which he did from his persuasion and pythonic idea; (which) is a persuasion conjoined with the idea of evoking those whom they like. Whether David had this Pythonic in his life, cannot be determined . . .

3717^e. All which (representations) are their . . . magical, and pythonic phantasies.

E. 141¹⁴. 'I will cut off the soul that looketh to pythons' (Lev.xx.6).

1182^e. When the Spirit, from a like affection, favours the thoughts or principles of the man, then the one leads the other, as the blind the blind . . . The pytholics of yore were such, and likewise the magi in Egypt and Babel, who, from their discourse with Spirits, and their operation felt manifestly in themselves, were called 'wise.'

Coro. 43². Of some (of these representative forms, the ancients made) pythons.

45^e. The most heartfelt delight (of the infernals from the Ancient Church) is to give out vaticinations and presages, and to act the pythons. They are the chief source of the enthusiasms in the Christian world.

57². Celebrate profane festivals, like the pythons on their sabbaths.

Pyx. *Pyxis*. T. 568².

Quadrangular. See SQUARE.

Quadruped. *Quadrupes, Quadrupedus*.

A. 4227³. Such are distinguished by this, that they act in a quadruped manner . . . **D.** 1819.

P. 275^e. If man were born into the love of the neighbour . . . he would indeed at first creep like a quadruped, but with the implanted endeavour to raise himself up . . .

D. 1031. When a Spirit is being inaugurated (into a gyre), he is driven into a quadruplicate step, so that the sound is like a quadruped . . . 1127.

1203. There are Spirits who speak in a quadruped manner. Des.

Quail. *Coturnix*.

T. 810². Likened to the quails from the sea cast upon the camp of Israel, of which many thousands died. **Coro.** 22².

E. 750¹⁵. By the flesh of the quails—*coturnicum seu selav*—given them, is signified natural nourishment.

1200³. (The quail a bird of an intermediate character, which appears in the World of Spirits.)

Quail. *Selav*.

A. 8395. Consolation after temptation is signified by the manna and the quail.

8426². This delight of natural love is signified by 'the quail' which they received in the evening (Ex.xvi.).

8431. 'The quail' = the good of the external or natural man, which is called delight.

8452. 'The quail came up' (ver. 13) = natural delight through which is good. The reason 'quail' = natural delight, is that it was a bird of the sea; and by a bird of the sea is signified what is natural; and by its flesh, which was desired, delight. Further ex.

—². By a bird of the sea and its flesh, is signified natural delight; and, in the opposite sense, the delight of concupiscence. 'Quail' = this, in Num.xi. Ex.

—³. But the natural delight which is signified by 'quail' in (Ex.xvi.), which was given to the people in the evening, is not the delight of concupiscence; but is the delight of the external man which corresponds to the good of the internal. This delight has spiritual good within it; whereas the delight of concupiscence has in it infernal evil. Ex. 8487³, Ex. —⁴.

Quaker. *Quaquerus*.

Quakerish, Quaker. *Quaquerianus*.

Quakerism. *Quaquerismus, Quaquerianismus*.

C. J. 83. On the Quakers in the Spiritual World. Gen.art.

— When Quakerism commenced, these enthusiastic Spirits, who believed themselves to be the Holy Spirit, were drawn out of the forests, and obsessed many, and infused the persuasion that they were being acted upon by the Holy Spirit; and, as they perceived the influx by the sense, that religiosity so took possession of them, that they believed themselves to be illustrated and holy above all others; and therefore they could not be withdrawn from their religiosity. Those who have confirmed themselves in it, come into a like enthusiasm after death, and . . . are relegated to their like in the forests, where from afar they appear like wild swine. But those who have not confirmed themselves, are remanded to a place like a desert . . . where caves are their temples. **D.** 3784. 3785.

84. After the former enthusiastic Spirits had been removed from them, the tremor which they caused in their bodies ceased, and they now feel a motion on the left. From the first time [of Quakerism] they have gone from bad to worse; and at last into nefarious things, by command of their holy spirit, which they divulge to none. I have spoken with the founder of their religiosity, and with Penn, who said that they have no part in such things. (**D.** 3771. 3814.) Those who perpetrate them are let down into a dark place, and sit in corners, appearing like the dregs of oil. **D.** 3811.

85. As they have rejected the two sacraments, and