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# CONCORDANCE TO SWEDENBORG.

## Dagger. *Pugio.*

A. 814<sup>2</sup>. They sent to me a little child, with a dagger . . . D.1283.

M. 248. (Such married partners) appear like those who are fighting with daggers.

T. 324. Like those who talk in a friendly way . . . but hold a dagger behind them . . .

## Dagger. *Sica.*

D. 4494. Some can kill without the use of a knife, sword's point, or dagger.

## Dagon. *Dagon.*

S. 23<sup>2</sup>. The god of the Philistines at Ashdod was Dagon (1 Sam.v.), who was like a man above and a fish below; which image was devised because a man=in-  
telligence, and a fish knowledge, which make one.

F. 52. Dagon, their idol, was like a man above and a fish below; by which was represented their religion, which, from faith, was as it were spiritual, but from having no charity, was merely natural. P.326<sup>2</sup>. T.203<sup>2</sup>.

T. 71<sup>3</sup>. No more power than Dagon the idol of the Philistines at Ekron. 630<sup>2</sup>. J.(Post.)10.

E. 700<sup>22</sup>. The reason Dagon the god of the Ashdodites was cast down by the presence of the ark, his head and the palms of his hands being afterwards thrown upon the threshold of his house, was that Dagon=their religiosity, which, being devoid of spiritual good, was also devoid of all intelligence and power . . .

817<sup>10</sup>. Their religiosity was represented by their idol, which was called Dagon, set up at Ashdod, and which, according to their description, was fashioned like a man from the head to the navel, and like a fish from the navel downwards. Its being like a man from the head to the navel, represented the understanding from truths; and its being like a fish from the navel downwards, represented the Natural destitute of the good of love; for the lower part of the body down to the knees corresponds to celestial love; and a fish to the natural man, which is destitute of spiritual good.

Dahlborg. D.5031<sup>2</sup>. 5811<sup>1</sup>.

## Daily. *Quotidianus, Quotidie.*

A. 2493. The more interior and perfect the Angels are, the less they care for what is past, or think about what is future . . . thus they are free from cares and solitudes.

This is what is meant by the manna being received from Heaven daily, and by the daily portion of bread in the Lord's Prayer.

2838<sup>4</sup>. That 'daily,' and 'to-day'=what is perpetual, is evident from the sacrifice taking place every day. On account of the signification of 'day,' 'daily,' and 'to-day,' it was called 'the continual, or perpetual sacrifice.'

8395. That spiritual good was continually given them by the Lord, without any care or assistance of theirs, is signified by their receiving the manna daily . . .

8418. The reason continually is signified, is that they received the manna daily.

8478. The manna being given every morning, and that if any of it was left it bred worms=that the Lord daily provides necessaries . . . This is also what is meant by 'the daily bread' in the Lord's Prayer. J.(Post.)337.

H. 593. There enter Heaven and Hell . . . to the number of some thousands daily.

D. 361. That we are to supplicate daily concerning the Heavenly Kingdom . . .

— 'Daily,' in the Lord's Prayer, means every moment. Ex. . . Hence it may be concluded that 'daily'=each moment in successive things; but in the simultaneous things (of the Angels) it is turned into a continual glorification of God Messiah, so that the moments are continuous without any break or distinction: hence their perceptions and happiness; and also their [faith] that they constantly receive everything from God Messiah.

## Dainties. *Cupediae.*

A. 3502. 'Make me dainties such as I have loved' (Gen.xxvii.4)=pleasant things thence, because from good. 'Dainties'=pleasant things. . . In the Original Language, 'dainties' are the delights and pleasantnesses of relish; and, in the internal sense, =the delights which are of good and the pleasant things which are of truth; because relish, like all the bodily sensations, corresponds to celestial and spiritual things.

3512. 'Make me dainties' (ver.7)=the longing and delectation from the pleasantness therefrom. 'Dainties'=pleasant things; thus, the longing and delectation from the pleasantness therefrom, namely, from truth. Ex.

3520. 'I will make them dainties for thy father, such as he loveth' (ver.9)=that it will make deliciousness therefrom. 'Dainties'=pleasant things from good.

They are here called deliciousnesses, because the truths are not from genuine, but from domestic good.

[A.] 3589. ' (Esau) made dainties and brought them to his father' (ver. 31) = desirable and delectable things for the Divine Rational. 'Dainties' = the delights which are of good and the pleasant things which are of truth: the former are desirable, and the latter are delectable . . .

S. 96b. The Word is like a garden . . . in which there are delicacies and deliciousnesses of every kind; delicacies from the fruits, and deliciousnesses from the flowers . . . The man who is in Divine truths from doctrine . . . actually enjoys the delicacies and deliciousnesses therefrom.

T. 361<sup>2</sup>. This state of man may be compared to . . . delicacies . . .

E. 519. Hence what is savoury = the delight and pleasantness of wisdom; and dainties, being savoury, = the truths which are of wisdom.

### Damascus. *Damascus.*

A. 1232<sup>e</sup>. 'Damascus has been rejected' (Is. xvii. 1).

1715. 'He pursued them even to Hobah, which is on the left of Damascus' (Gen. xiv. 15) = extension so far. . . Damascus was the chief city of Syria (2 Sam. viii. 5, 6; Is. vii. 8), and it has almost the same signification as Syria. . . The furthest boundary of Canaan, but beyond Dan, is described by 'Damascus' (Amos v. 26, 27). The boundary of the Holy Land, or of the Lord's Kingdom, towards the north, is also called 'the boundary of Damascus' (Ezek. xlvii. 16-18; xlvi. 1). E. 1088.

1796. 'Eliezer of Damascus-Damascenus' (Gen. xv. 2) = the external Church. Damascus was the chief city of Syria, where had been the remains of the Ancient Church . . .

E. 376<sup>19</sup>. 'Damascus was thy trader . . .' (Ezek. xxvii. 18) . . . 'Damascus,' being a city of Syria, = a concordant Scientific . . .

911<sup>2</sup>. The Knowledges of truth and good destroyed . . . are here signified by 'Damascus' (Is. xvii. 3), which is treated of in this chapter.

P. P. Is. xvii. On those who place religion in the knowledge of Knowledges only, which is 'Damascus.'

Jer. xlix. On those who pervert the Knowledges of truth, who are 'Damascus.'

**Damn.** See CONDEMN-*damnare.*

**Damsel.** See GIRL.

**Dan.** *Dan.*

A. 259. The lowest things of reason, or scientifics, are also meant by what Jacob prophesied about 'Dan' (Gen. xlix. 17).

1710. 'He pursued even to Dan' (Gen. xiv. 14) = a state of purification. . . 'Even to Dan' = to the furthest boundary of the Land of Canaan. . . That 'Dan' = the furthest boundaries, or the outermost borders of Canaan. Ill.

3923. 'Therefore she called his name Dan' (Gen. xxx. 6) = its quality . . . which is in the name 'Dan,' for he

was so called from 'judging.' Still, the name involves the things signified by all these words of Rachel, 'God hath judged me, and hath also heard my voice,' that is, the good of life and the Holy of faith; also, in the supreme sense, the Lord's righteousness and mercy. It is this general principle of the Church which is signified by 'Dan,' and which is represented by the tribe named from 'Dan.' This general principle is the first which is to be affirmed or acknowledged, before a man can be regenerated or become the Church. Unless these things are affirmed and acknowledged, all other things of faith and life cannot be received at all . . . Affirmation and also acknowledgment is the first general principle with the man who is being regenerated, but it is the last with the man who has been regenerated; wherefore 'Dan' is the first with him who is to be regenerated, and 'Joseph' is the last; for 'Joseph' is the spiritual man himself: but with him who is regenerate, 'Joseph' is the first, and 'Dan' is the last; because he who is to be regenerated commences from the affirmation that it is so, namely, the Holy of faith and the good of life; whereas the regenerate man, who is spiritual, is in spiritual good itself, and therefore regards as last that it is so . . .

—<sup>2</sup>. That 'Dan' = the affirmative which is to be the first thing when a man is being regenerated. Ill.

—<sup>3</sup>. 'Dan,' here (Gen. xlix) = the affirmative of truth; of which affirmative it is said that 'he shall be a serpent upon the way, and an asp upon the path' when it reasons about truth from sensuous things . . .

—<sup>4</sup>. In Moses' prophecy about the twelve tribes: 'To Dan he said, Dan is a lion's whelp, he leapeth forth from Bashan' (Deut. xxxiii. 22). 'A lion' = the truth of the Church . . . hence 'a lion's whelp' = the first of truth, which is affirmation and acknowledgment. It is said 'from Bashan' = because from the good of the Natural.

—<sup>5</sup>. 'From Dan' (Jer. iv. 15) = the truth which is to be affirmed.

—<sup>6</sup>. 'The snorting of his horses is heard from Dan' (Jer. viii. 16) = ratiocination about truth from a non-affirmative.

—<sup>7</sup>. 'Dan' (Ezek. xxvii. 19) = the first truths which are affirmed.

—<sup>8</sup>. 'God liveth, Dan, and the way of Beersheba liveth' (Amos viii. 14) = that he is in the negative of all things of faith and its doctrine. The reason it = a negative of all things of faith, is that Dan was the last boundary of Canaan, and Beersheba the first, or the inmost of the Land. . . Therefore, when all things in one complex were signified, it was said 'from Dan even to Beersheba.' Ill.

—<sup>9</sup>. The reason 'Dan' = the first boundary, and also the last one, is that the affirmative of truth and good is the first of all things when faith and charity begin with a man, but the last when the man is in charity and thence in faith. Hence, too, it was, that when the Land of Canaan was being allotted as an inheritance, the last lot fell to Dan (Josh. xix. 40).

—<sup>10</sup>. As no lot fell to Dan among the inheritances of the rest of the tribes, but as it fell beyond their boundaries (Judg. xviii. 1), this tribe was passed over in Rev. vii. 5-8 . . . for they who are in only the affirmative



of truth and also of good, and do not go further, are not in the Lord's Kingdom, that is, among those who are sealed . . .

—<sup>10</sup>. 'Dan' is also mentioned as a boundary in Gen. xiv. 14 . . . and 'Dan,' there, has a similar signification. The city called 'Dan' was indeed not then built by the descendants of Dan (Josh. xix. 47 ; Judg. xviii. 29), but, relatively to entrance into Canaan, the first boundary, or, relatively to exit from it, the last one, was so called, even at that time.

4117. When the Land of Canaan was presented in one complex, it was said, 'From Gilead even to Dan,' and, in another sense, 'From Beersheba even to Dan ;' for Dan, too, was a boundary. Ill.

4608. 'The sons of Billiah . . . Dan and Naphtali' (Gen. xxxv. 25) = the things which follow and are of service to interior things. . . In the highest sense, 'Dan' = righteousness and mercy ; in the internal sense, what is holy of faith ; and in the external sense, the good of life.

6024<sup>6</sup>. 'The sons of Dan ; Hushim' (Gen. xlvii. 23) = what is holy of faith, and the good of life, and what is doctrinal belonging thereto.

6396. 'Dan' (Gen. xlix) = those who are in truth and not yet in good. For 'Dan' = the good of life ; but here, those who are in some good of life from truth, but not yet from good. Ex. 'Dan' = those who are in the good of life from truth, but not yet from good : the good with them as yet lies hidden in truth, being as yet deeply stored up ; and it gives them the affection of truth, and actuates them to live according to truth. They who are such are in the Lord's Kingdom . . . but as they do not act from love, but only from obedience . . . they are among those in the Lord's Kingdom who are in the First Heaven. These are they who are represented by 'Dan,' for in this prophetic utterance of Israel . . . by his twelve sons are described in general . . . all who are in the Lord's Kingdom. That those who are signified by 'Dan' are in the ultimate Heaven . . . because they are in truth and not yet in good, was represented by the lot falling to Dan last . . . and by their having obtained an inheritance at the extremity of that Land . . . wherefore 'Dan' represented those who are at the boundaries of the Lord's Kingdom ; for before truth is conjoined with good, it is in the ultimate. If, however, truth is entirely separated from good, it is then not at any boundary of the Lord's Kingdom, but is outside of it. That the inheritance of Dan was the last or ultimate of the Land of Canaan, is evident from the fact, that when the whole extent of that Land is described, it is said, 'From Beersheba even to Dan.'

—<sup>4</sup>. The quality of those who are in truth, and not yet in good, was also represented by the Danites who explored the land where they were dwelling (Judg. xviii) ; that they carried off a Levite from Micha's house, and took away an ephod, teraphim, and a graven image ; by which is signified the worship of those who are in truth and not yet in good, for they adore external things, and do not care for internal ones.

6398. 'Dan shall be a serpent upon the way' = their ratiocination about truth, because good does not yet lead. 'Dan' = those who are in truth and not yet in good.

6399<sup>6</sup>. With those who are represented by 'Dan,' truth is below and good is above.

6401. As 'Dan' = those within the Church such as above described, and who are therefore among the last in the Lord's Kingdom, by 'Dan' are also signified those who hatch falsities from fallacies and scatter them about. The falsities of these persons are also called 'horses ;' and their ratiocinations about truth and good, 'serpents,' in Jer. vii. 16, 17.

10258. 'Dan and Javan' (Ezek. xxvii. 19) = those who are in the Knowledges of celestial things.

10335. 'The tribe of Dan' (Ex. xxxi. 6) = those who are in the good and truth of faith.

—<sup>2</sup>. The tribe of Dan was the last of the tribes. Refs. . . In the ultimate Heaven are they who are in the truth of faith from good. Ex.

R. 362. 'Dan' is not mentioned in the enumeration of the tribes (Rev. vii), nor Ephraim ; the reason being that Dan was the last of the tribes ; and his tribe dwelt the furthest off in the Land of Canaan, and therefore could not signify anything in the Lord's New Heaven and New Church, in which all will be exclusively celestial and spiritual. Therefore, instead of Dan, there is 'Manasseh.' E. 450.

455<sup>4</sup>. As Dan was the last of the tribes, and consequently = the last or ultimate of the Church, which is what is sensuous subjected to interior things, it is said of him, 'Dan shall be a serpent upon the way biting the horse's heels, and his rider shall fall backward' . . .

E. 355<sup>8</sup>. In the prophetic utterance of Israel concerning the tribe of Dan, are signified the ultimates of the Church ; consequently, those who are in the ultimates of truth and good, who are called sensuous . . . These do not raise their thought above the sense of the letter, and these are meant by 'Dan' . . . 581<sup>11</sup>.

—<sup>31</sup>. 'Dan' = truth in its ultimate : this truth in the Church is what is contained in the sense of the letter : they who remain in this only . . . may be carried away into errors of every kind ; and those who are carried away into errors or falsities, are here meant by 'Dan' (Jer. viii. 16).

391<sup>29</sup>. See BETHEL at this ref.

417<sup>11</sup>. See BEERSHEBA at this ref.

514<sup>19</sup>. As the tribe of Dan was not present with Deborah and Barak in the battle against their enemies, it is said, 'Dan, why should he fear the ships' (Judg. v. 17), by which is signified, why did he not repel falsities and the doctrinal things of what is false ?

### Dance. Chorea.

A. 3081<sup>4</sup>. The affection of truth from good is described by 'timbrels' and 'dances' (Jer. xxxi. 4, 13). E. 863<sup>12</sup>.

4779<sup>5</sup>. 'Dancing' (Ps. xxx. 11) is predicated of truths ; and 'joy,' of goods.

8337<sup>5</sup>. 'To praise with the timbrel and the dance' (Ps. cl. 4) = from the good and truth of faith.

8339. 'In timbrels and dances' (Ex. xv. 20) = celebration from joy and gladness . . . 'Dance' is predicated of the affection of spiritual truth, and = the pleasantness or gladness thereof. In ancient times, gladness of heart

was testified not only by means of musical instruments and singing, but also by **dances**; for the joys of the heart, or the interior things in the body, broke forth into various acts, as into singing and **dances**. As, in ancient times, the gladnesses which surpassed all others were spiritual ones, that is, were from the affections of spiritual loves . . . it was then allowable to join **dances** to their songs and musical harmonies; and so to testify their joy. Hence it is that '**dances**' are mentioned in the Word, and by them are signified the gladnesses of the affections of truth or of faith, from good or charity. Ill.

[A.] 10416<sup>2</sup>. As, in the Word, internal things are described by means of external ones, so also are the joys and gladnesses which are in the interiors of man, by sports and **dances**. Ill.

—<sup>3</sup>. As sports and **dances**=the joys and gladnesses of the interiors which are from love . . . Miriam went forth with timbrels into **dances** . . . and David danced—*saltabat*—before Jehovah (2 Sam. vi. 14).

10459. 'He saw the calf and the **dances**' (Ex. xxxii. 19) = the infernal worship which was according to the delight of the external loves of that nation, and its consequent interior festivity . . . '**Dances**'=interior festivity.

M. 6<sup>2</sup>. There then followed **dances** of maidens and youths.

256. **Dances** . . . which in themselves are charming, because they are vivifications.

T. 611<sup>2</sup>. See CONCUPISCENCE at this ref.

D. 4739. There was a crowd outside the temple leaping, and carrying on **dances** which were not holy.

E. 323<sup>11</sup>. Musical instruments and **dances**=the joys and gladnesses which result from the affections.

**Dance.** *Saltare, Saltatio.*

**Dancer.** *Saltator.*

A. 465<sup>3</sup>. Like a **dancer** who wants to learn to dance from a knowledge of the motor fibres and muscles. D. 3950.

10416<sup>2</sup>. See DANCE—*chorea*, at this ref.

J. 56<sup>5</sup>. In some of these Societies (of the mock Heaven of the Papists) they **dance** . . . D. 5213. 6012.

M. 500<sup>2</sup>. The adulterers went down into Hell as it were **dancing**.

D. 3100. A place where there are **dances**, etc. 5213. 6012.

3212. They do nothing there but **dance**, etc.

E. 405<sup>13</sup>. Therefore the joy originating from the good of love is described and meant by '**dancing** and skipping.'

—<sup>14</sup>. 'The mountains **danced** like rams' (Ps. cxiv. 3) . . . '**To dance**' (being predicated of the good of love)= to do goods from joy.

543<sup>15</sup>. Locusts have legs above their feet '**to leap** upon the earth' (Lev. xi. 21) . . . It is said to '**leap** upon the earth,' because when '**leaping**' is predicated of flying creatures, it = to live, as '**walking**' does when predicated of animals of the earth; and spiritual life is from the

truths which are from good, which are signified by '**leaping** with feet above which are legs.'

700<sup>28</sup>. David's **dancing** represented the gladness and joy which result from the affection of truth and good from the Lord through the influx of Divine truth, which was signified by the ark.

1029<sup>14</sup>. '**To dance**' (Is. xiii. 21)=joy from the filthy love which has adulterated the good of love.

C. 189. There are diversions of charity . . . **Dances** at weddings, and at festive gatherings.

**Dance.** *Saltitare.*

E. 355<sup>25</sup>. '**To neigh**' and '**to dance**' (Nah. iii. 2)=to be carried away by desire and delight.

**Dane.** See DENMARK.

**Danger.** *Periculum.*

**Dangerous.** *Periculosus.*

A. 3757<sup>2</sup>. How great is the **danger** from profanation . . .

4031<sup>2</sup>. Unless it is received in freedom it is **dangerous**.

5387<sup>2</sup>. Such are most timid at the slightest **danger**, and most courageous when there is no **danger**.

5863<sup>2</sup>. How **dangerous** it is for a man to be in living consort with Spirits, unless he is in the good of faith.

9050<sup>2</sup>. 'With the peril of our souls we have brought our bread' (Lam. v. 9). 'The **peril** of souls'=the **peril** of the loss of faith, and therefore of spiritual life.

H. 249. To speak with Spirits is now rarely granted, because it is **dangerous**. Ex. 292<sup>2</sup>. U. 9 (e) E. 1182<sup>4</sup>. —<sup>5</sup>, Ex.

456<sup>3</sup>. It is **dangerous** to confirm anything by visions with those who are in falsities. Ex. . . This is the **danger** which is meant in John xii. 40.

P. 140. No one is reformed in a state of misfortune. . . . By states of misfortune are meant states of despair caused by **danger**; as in battles, shipwrecks, etc. Ex.

R. 473. These things are not received, until after those who are meant by 'the dragon' . . . have been cast out of the World of Spirits; because there would be **danger** if they were received before.

878. The internal of the Heaven from Christians was not fully formed . . . earlier than some time before the Last Judgment, and likewise after it . . . There was **danger** in collecting them into any Heaven before. Ex.

D. 150. The descendants of Jacob . . . succumb in every **danger** . . . But the moment the state of **danger** is changed, they return into their nature . . .

3060<sup>3</sup>. The learned are not permitted to speak with Spirits, except at the **peril** of their lives . . . It is most **dangerous** for any learned person, who has been imbued with phantasies, to be able to speak with Spirits, or to be presented with any revelation.

3061. For those who are not in the love of faith, it is as **dangerous** to come into the angelic Heaven as it is to go into flame. Ex.

4378. Hence it may be known how **dangerous** it is to



instruct others in evils, or to place stumbling-blocks in anyone's way.

4748. See CHARLES XII. at this ref.

E. 730<sup>o</sup>. 'With peril of souls to bring bread'=the difficulty and danger—*discrimen*—of procuring the truths of life from the Word.

**Danger, To be in.** *Periclitari.*

A. 1033<sup>e</sup>. They perceive their life, etc. to be in danger.

M. 155. (With such) eternal life is not endangered.

D. 4580. When their reputation is not endangered.

**Daniel.** *Daniel.*

A. 1709. This is historically true, but still was representative; as is everything historical of the Word in the book . . . of Daniel, etc.

3652<sup>2</sup>. 'Spoken of by Daniel the prophet' (Matt.xxiv. 15)=by the prophets; for when any prophet is mentioned in the Word by name, it is not the prophet who is meant, but the prophetic Word itself . . . By 'Daniel,' however, is signified everything prophetic concerning the Lord's Advent, and the state of the Church; here, concerning its last state.

5223<sup>4</sup>. See MAGICIAN at this ref.

E. 724<sup>28</sup>. Those who are being reformed by means of truths from the Word and by means of temptations are signified by 'Noah, Daniel, and Job' (Ezek.xv.14).

**Daphne.** *Daphne.* T.58<sup>e</sup>.

**Dare.** *Audere.*

A. 7541<sup>3</sup>. Until they dare not do evil to anyone.

**Dark.** See OBSCURE.

**Darken.** *Obfuscare.*

**Darkening.** *Obfuscatio.*

A. 1639. (The corporeal memory) darkens the interior one.

2056. The darkening and contamination of a thing. Sig.

2196<sup>13</sup>. Man's Rational . . . thus darkened . . .

T. 404. Resplendent before the eyes of men, but dark—*fusci*—before those of Angels.

D. 2263<sup>e</sup>. There thus results nothing but a darkening of the true light.

2264. Thus the light is darkened, as by a rain cloud . . .

5749. Heaven begins to be darkened in them . . .

**Darkened.** See BLACK—*ater.*

**Darkness.** *Caligatio.*

H. 572<sup>e</sup>. Thick darkness—*caligo*—then ensues there, and consequent infatuation and darkness.

**Darkness.** *Caligo.*

**Dark, To be.** *Caligare.*

**Dark.** *Caliginosus.*

A. 7. The first state is that which precedes, both

from infancy, and immediately before regeneration, and is called 'emptiness,' 'voidness,' and 'darkness' (Gen.i.2).

17. Hence comes 'darkness,' or stupidity and ignorance about all things which belong to faith in the Lord, thus to spiritual and celestial life.

21<sup>e</sup>. All things proper to man are compared to 'night,' because they are of darkness.

232. Men are now able to confirm the unbelief of the senses by scientifics unknown to the ancients; in consequence of which the darkness is so great that it cannot be described: if man were aware how great is the darkness thence resulting, he would be astounded.

1158<sup>3</sup>. Their ignorance is here representatively expressed by 'a cloud and darkness' (Ps.xvii.2); but as they are in simplicity and uprightness, it is said, 'round about Him.'

1321. When the worship of self takes the place of the worship of the Lord, all truth is not only perverted, but is abolished; and at last falsity is acknowledged instead of truth, and evil instead of good; for all the light of truth is from the Lord, and all darkness is from man. When, in worship, man takes the Lord's place, the light of truth becomes darkness; and then they regard light as darkness, and darkness as light. Such, also, is their life after death; the life of falsity is to them as light, but the life of truth as darkness. The light of such life is however turned into mere darkness when they approach Heaven.

1839. See DARKNESS—*tenebrae*, at these refs. —<sup>5</sup>. 7688. E.526<sup>11</sup>.

1860. 'Thick darkness took place' (Gen.xv.17)=when there is hatred in place of charity. 'Darkness—*tenebrae*'=falsities, but 'thick darkness,' evils. There is 'darkness—*tenebrae*' when there is falsity in place of truth, and 'thick darkness' when there is evil in place of good, or, what is just the same, when there is hatred in place of charity. When there is hatred in place of charity, the darkness is so great, that the man is utterly unaware that it is evil, still less is he aware that it is evil so great that, in the other life, it thrusts him down to Hell. Ex.

—<sup>3</sup>. That 'darkness—*tenebrae*'=falsity, and 'thick darkness' evil. Ill.

—<sup>e</sup>. The word, however, in the Original Language, by which 'thick darkness' is expressed in this verse, involves both falsity and evil; or the dense falsity from which is evil, and the dense evil from which is falsity.

2162<sup>15</sup>. The same (natural and corporeal things) are signified by . . . 'thick darkness was under His feet' (Ps.xviii.9).

2405<sup>2</sup>. The Lord's Advent is called 'a day of darkness and of thick darkness' (Joel ii.1), because the good are then separated from the evil.

2441<sup>4</sup>. (To such) the light of Heaven appears as thick darkness. Sig.

2761<sup>4</sup>. 'Thick darkness' (Ps.xviii.9), here, = the clouds.

3033<sup>3</sup>. In the other life . . . in proportion as (such) are in the persuasion that they are in the truth do they induce darkness on others.

[A.] 3224<sup>2</sup>. On the approach of the light of Heaven, this light is at once extinguished, and becomes **thick darkness**. 4416 5219.

3340. To that light is opposed **thick darkness** . . . The infernals have this **thick darkness** from the falsities in which they are . . . and the further they are from truths, the greater is their darkness. When it is granted to look into the Hells where such are, there appears a **pitch dark** mist, in which they pass their time. . . Sometimes light is given them, but it is a deceptive lumen, and is extinguished for them, and becomes **darkness** as soon as they look at the light of truth . . . A certain person was let into that **pitch dark** mist in which the infernals are, in order that he might know how the case is with them. Des.

3342<sup>o</sup>. On account of the obscurity, nay, **thick darkness-caliginosum**, which earthly, corporeal, and worldly things induce. 3413.

3413. They who are in doctrine alone, and not in life, are utterly **darkened-caligantur**-and stupefied . . .

3425<sup>4</sup>. To the infernals the Lord appears . . . as **thick darkness** like that of night.

3493. '(Isaac's) eyes were dark so that he could not see' (Gen.xxvii.1)=when the Rational wanted to enlighten the Natural with what was Divine . . . When the eyes are said 'to be dark,' it=that there is no longer any apperception; here, no apperception of those things which were in the Natural; and as this is the signification of these words, it=that the Rational wanted to enlighten the Natural with what was Divine. Ex.

3643. In proportion as the infernals are in hatred and thence in falsity, they are in **thick darkness** and in cold.

3888. They who are solely in corporeal ideas . . . can only think about spiritual and celestial things in a sensuous and corporeal way; consequently, from mere **thick darkness** about the things of heavenly light . . . This **thick darkness** . . . so completely extinguishes celestial and spiritual things, that they appear to such persons as nothing.

4075<sup>2</sup>. Unless, by means of some idea, they made that infinite finite . . . it would be like looking into **thick darkness**.

4751<sup>2</sup>. See AVARICE at this ref.

—<sup>3</sup>. Unless, by means of avarice, (the Jews) had been so far removed from internal things, and thus kept in dense **thick darkness**, they would have defiled interior truths and goods . . .

6832<sup>2</sup>. As the Lord appears to everyone according to his quality, He cannot appear to those who are in Hell otherwise than as a dusky cloud and **thick darkness**; for as soon as the light of Heaven . . . falls into any Hell, darkness=*tenebrae*-and **thick darkness** reign there.

6948<sup>o</sup>. Hence it is, that when a man is in what is sensuous and its light, he is in **thick darkness** as to the things of the Spiritual World, that is, as to those things which are in light from the Divine; and hence it is, that sensuous lumen is turned into mere **thick darkness** when light from Heaven falls upon it: the reason is, that the truths which are of Divine light cannot be together with fallacies and the falsities thence derived, but extinguish them, and so induce **thick darkness**.

7102<sup>10</sup>. 'The pestilence which creepeth in **thick darkness**' (Ps.xci.6)=the evil which is in concealment.

7171. To Spirits, the light of the sun of the world is like dense **darkness**. . . That sun . . . is presented in their ideas as a certain **thick darkness-caliginosum**-at a great distance behind them, and a little above the plane of the head.

7711. 'There shall be **thick darkness** over the land of Egypt' (Ex.x.21)=the complete privation of truth and good. '**Thick darkness**'=the complete privation of truth and good. 'Darkness,' and, at the same time, '**thick darkness**,' are mentioned in the Word; and, in such cases, 'darkness' is predicated of falsity, and '**thick darkness**' of evil together with it. But the word by which '**thick darkness**' is expressed in this verse means the densest darkness=*tenebras*-of all, by which are signified such falsities as stream forth from evil: such falsities come forth with those who have belonged to the Church, and have lived a life of evil contrary to the precepts of faith which they knew: the evil from which these falsities spring forth is contrary to the Church, to Heaven, and to the Lord; thus is diametrically contrary to good and truth: this state is here described by '**thick darkness**.' 7714. E.526<sup>14</sup>.

—<sup>2</sup>. That both 'darkness' and '**thick darkness**' are mentioned together in the Word, and that in such cases 'darkness'=the privation of truth; and '**thick darkness**,' the privation of both truth and good. Ill.

—<sup>e</sup>. 'Darkness,' also,=ignorance of truth, such as there is with the gentiles; and '**thick darkness**,' ignorance of good. Ill.

7712. 'And one will feel about in the **thick darkness**' (id.)=the density of falsity from evil. 'To feel about in **thick darkness**'=that the falsity from evil is so dense that nothing of truth and good can be known; but if it is sought after, it is like one feeling about in **thick darkness**, and stumbling over and knocking against everything; wherefore, in Isaiah, **thick darkness** is called 'the **thick darkness** of striking against' (viii.22); and it is thus described in the same: 'We walk in **thick darkness**, we feel for the wall like the blind, and as no eyes do we feel about; we stumble in noon-day as in twilight; among the living we are as the dead' (lix.9,10).

7870. Hence it is evident that the state of those who are in Hell is called 'night;' not that the **thick darkness** of night prevails there, for they see one another; but as the state of truth and good in the Heavens is called 'day,' a state of falsity and evil is consequently called 'night:' there also is **thick darkness** there when any light of Heaven flows in there; for then the light by which they see is dissipated, and becomes **thick darkness**. Refs.

7950. See CAPTIVE at this ref.

8197<sup>2</sup>. Heavenly light . . . becomes **thick darkness** with the evil, even if they are in the light itself; and the **thick darkness** becomes the greater in proportion to the density of the falsity of evil with them: the reason is that the Divine truth proceeding from the Lord appears before the eyes of the Angels as light; but to those who are in falsities from evil it cannot appear as light, but as **thick darkness**; for falsity is opposite to truth, and extinguishes it. Sig.



8211. 'It came to pass in the morning watch' = the state of **thick darkness** and destruction of those who are in falsity from evil, and the state of enlightenment and salvation of those who are in truth from good. . . In the state to which 'morning' corresponds, the good begin to be enlightened as to the things of faith . . . but the evil then begin to be overshadowed by falsities . . . Consequently, to these, 'morning' is a state of **thick darkness** and destruction: to the former, it is one of enlightenment and salvation.

—<sup>2</sup>. From these states in Heaven there come forth states of light and heat, and also states of **darkness** and cold on earth . . .

8780<sup>3</sup>. At the presence of heavenly light (sensuous light) becomes mere **darkness**.

—<sup>e</sup>. As these things belong to their doctrine, they see nothing about the Lord; this is to them like **thick darkness**.

8928. 'Moses drew nigh to the **thick darkness** where God was' (Ex.xx.21) = the conjunction still of the truth of spiritual good with truth Divine . . . The reason truth Divine is '**thick darkness**' to (the Spiritual Church), is that they are not in any light as to Divine truths . . . They who belong to the Spiritual Church . . . believe that they are in the light; but that they are in obscurity, nay, in **thick darkness** as to truth Divine, is evident from the fact, that they do not know from any internal perception that what the Church says is true, but merely from the fact of the Church's saying so. This they confirm, whether it be true or false; and he who is not in internal perception about truth Divine is in **thick darkness**; or, what is the same, to him, Divine truth is **thick darkness**. Examp. . . Hence it is evident, in what obscurity, or in what **thick darkness** is the Spiritual Church.

—<sup>4</sup>. The other reason why Moses is said to have entered into the **thick darkness** where God was, when he drew nigh to God, is that Moses as the leader represented the Israelitish and Jewish people, which was in such **thick darkness** as to internal truths as to be utterly ignorant of them; for they made the whole of worship and everything Divine to consist in external things; hence the Divine was to them **thick darkness**. For it is known to everybody that the Divine is never in **thick darkness**, but in light . . . But the Divine appears to everyone according to the quality of his life and faith; thus as light to those who are in light, and as **thick darkness** to those who are in **thick darkness**. . . That the Lord appeared upon Sinai to (that people) in smoke, cloud, and **thick darkness**, according to their quality. Refs.

9256<sup>3</sup>. Hence it is, that all things of faith and charity, that is, of the doctrine of the Church, or of the Word; in general, all heavenly and Divine things; are to them **thick darkness**; and worldly and earthly things are light.

9577<sup>2</sup>. The things which are in the light of Heaven are in **thick darkness** in proportion as man sees from the light of the world; and, conversely, the things which are in the light of the world are in **thick darkness** when man sees from the light of Heaven . . . Hence it may be known whence it is that at this day man is in

**thick darkness** about heavenly things . . . for, at this day, man is so immersed in the body, thus in corporeal, earthly, and worldly things, and is in such a gross light of the world, that, to him, heavenly things are utter **darkness**, and therefore the sight of his spirit cannot be enlightened.

9642<sup>4</sup>. 'Darkness' and '**thick darkness**' (Is.lviii.10) = ignorance of truth and of good.

9801. See COLD at these refs. 9802.

10061<sup>4</sup>. 'The right eye' = the knowledge of good applied to confirm what is false; of which knowledge, because it is good for nothing, it is said that 'in darkening it shall be dark—*caligando caligabit*' (Zech.xi.17) . . . '**Thick darkness**' = falsity from evil.

10156<sup>2</sup>. They who are solely in natural knowledge . . . if, by their own lumen, which is called natural lumen, they want to enter into the things of Heaven, there meets them as it were a **thick darkness—caliginosum**—which blinds them, and causes what is heavenly to be as nothing; for that which in the mind appears as **thick darkness** is of this nature.

10201<sup>4</sup>. They are not in enlightenment from the Lord, but from self and the world, which enlightenmen is mere **thick darkness** in spiritual things . . .

10227<sup>2</sup>. The ascription of all things to the Lord opens the interiors of man towards Heaven, for he thus acknowledges that there is no truth and good from himself, and in proportion as he acknowledges this, self-love departs, and, with self-love, the **thick darkness** from falsities and evils . . .

—<sup>3</sup>. Natural lumen, when separated from the light of Heaven, as to the truths and goods of Heaven, is mere **thick darkness**. 10551<sup>3</sup>.

10420. Hence it is, that all things of Heaven and the Church are **thick darkness** to them.

10574<sup>3</sup>. 'The darkness, and **thick darkness** which cover the earth and the peoples' (Is.lx.2) = obscure things of faith and of love; for this is said concerning the establishment of the Church among the gentiles.

10694<sup>2</sup>. When heavenly light flows into the light of the world, it induces **thick darkness**, and consequent stupidity.

H. 122. The sun of the world appears to the Angels as a certain **thick darkness—caliginosum**—opposite to the Sun of Heaven; and the moon, as a certain darkness—*tenebrosum*—opposite to the Moon of Heaven, and this constantly. The reason is, that the fire of the world corresponds to self-love; and the light thence to the falsity from that love; and self-love is quite opposite to Divine love; and the falsity from that love is quite opposite to Divine truth; and that which is opposite to Divine love and Divine truth, to the Angels, is **thick darkness**.

—(d). To those who are in the Hells, the Sun of Heaven is **thick darkness**.

123. They who are in Hell turn themselves to the **thick darkness** and the darkness which are in the opposite . . . They who turn themselves to the **thick darkness** . . . are called Genii; and they who turn themselves to the darkness . . . are called Spirits: hence it is that those who are in the Hells are said to

be in darkness—*tenebris* . . . Darkness—*tenebrae* = falsity from evil. 151. 552°. 561.

[H.] 353<sup>2</sup>. Hence they cannot see what is true and good, for, with them, these are in **thick darkness**; and falsity and evil are in light.

488. All they who are in evil, and have confirmed themselves in falsities against the truths of the Church, especially they who have rejected the Word, shun the light of Heaven and hurry into vaults, the entrances to which appear **pitch dark**, and into holes in the rocks; and there hide themselves away; and this because they have loved falsities, and have hated truths; for such things correspond to vaults and to holes in the rocks . . . It is their delight to dwell there . . . E.410<sup>2</sup>.

—(s). 'Darkness' = falsities, and dense darkness—*densae tenebrae*, or '**thick darkness**,' falsities of evil. Refs.

518<sup>2</sup>. They with whom Knowledges resided only in the memory . . . on the influx of the light of Heaven their eyes began to be **dark—caligare**.

553°. The lumen (of the infernals) is turned into mere **thick darkness** when any of the light of Heaven flows in thither: hence it is, that the Hells are said to be in **thick darkness** and in darkness; and that **thick darkness** and darkness = falsities from evil, such as there are in Hell.

561°. **Thick darkness** = what is evil.

584. To the reception of that (infernal) lumen their eyes are accommodated, because, while they lived in the world they had been in **thick darkness** as to Divine truths, by denying them; and as it were in lumen as to falsities, by affirming them; whence their eye-sight has been so formed. Hence also it is, that the light of Heaven is **thick darkness** to them; wherefore, when they come out of their caves they see nothing. From this it most clearly appears, that man comes into the light of Heaven in proportion as he acknowledges the Divine and confirms with himself the things of Heaven and the Church; and that he comes into the **thick darkness** of Hell in proportion as he denies the Divine and confirms with himself the things which are contrary to those of Heaven and the Church.

586. Most of the Hells are triplicate, the higher ones appearing **pitch dark** within, because there they are in falsities of evil . . . for **thick darkness** corresponds to the falsities of evil.

N. 37. Hence it is, that with the evil, the things of Heaven are in **thick darkness**, and those of the world in light.

J. 38<sup>2</sup>. In proportion as man from internal becomes external, spiritual light is **dark—caligatur**—with him . . .

P. 167<sup>3</sup>. When an Angel looks into Hell, he sees nothing but mere **thick darkness** there; and when a Spirit of Hell looks into Heaven, he sees nothing but **thick darkness** there: the reason is, that heavenly wisdom is as **thick darkness** to those who are in Hell; and, on the other hand, infernal insanity is as **thick darkness** to those who are in Heaven.

R. 110. 'Thou dwellest where Satan's throne is' = their life in **thick darkness**. 'Satan' = the Hell of those

who are in falsities, and to be in falsities is to be in spiritual **thick darkness**. Spiritual **thick darkness**, the shadow of death, and darkness—*tenebrae*—, are nothing but the states of those in Hell, who are in the falsities of evil; on which account falsities are described by them in the Word. . . . But by '**thick darkness**,' here, it is not meant that they are in mere falsities, but that they are in no truths of doctrine; for the truths of doctrine which are from the Word are in light; hence, not to be in truths is not to be in light, consequently it is to be in **thick darkness**.

—<sup>2</sup>. In many places in the Word, it treats of those who are in 'darkness,' 'the shadow of death,' and '**thick darkness**,' whose eyes the Lord will open, and by them are meant the gentiles, who have been in good works, but not in any truths, because they have not known the Lord, nor possessed the Word . . . Hence it may be evident, that by 'thou dwellest where Satan's throne is,' is signified their life of good in **thick darkness**.

312. See **BLACK—niger**, at this ref.

423. 'The sun and the air were darkened—*obscuratus*—by the smoke of the pit' = that thence the light of that truth became **thick darkness**.

566<sup>5</sup>. They then looked up, and Heaven appeared to them as blood, and afterwards as **thick darkness**.

M. 233<sup>3</sup>. (A confirmer tries to prove that light is darkness, and darkness light.)

500<sup>5</sup>. It suddenly became **pitch dark—caligo**.

B. 79. That, according to the above prediction, there is at this day such **thick darkness** in Christian Churches . . . is due entirely to the doctrine of justification by faith alone . . .

I. 4<sup>4</sup>. Hence it is evident into what blindness, **thick darkness**, and stupidity those may fall who know nothing of the Spiritual World and its Sun . . . into **thick darkness**, because the sight of the mind, while the sight of the eye is flowing into it from within, is bereaved of all spiritual lumen, and becomes like that of an owl.

T. 209<sup>3</sup>. If anyone who is in falsities looks at the Word as it lies in the holy place, **thick darkness** spreads before his eyes, and consequently the Word appears to him black, and sometimes as if covered with soot.

D. 5464<sup>5</sup>. Some (evil Spirits) envelop others with **thick darkness**, and transfer them into **thick darkness—caliginosum**, and thus compel them to think about their own selves.

D. Min. 4682. **Thick darkness** has insanity in it.

4818. Such (Genii) were there as loved **thick darkness**.

E. 239<sup>11</sup>. 'Darkness—*tenebrae*,' and '**thick darknesses**' (Is. lix. 9, 10) = falsities.

386<sup>13</sup>. 'Behold straitness and **thick darkness**' (Is. viii. 22) = that (goods and truths) are not anywhere to be found, but mere falsities; '**thick darkness**' = dense falsity.

—<sup>25</sup>. 'Then shall thy light rise in the darkness, and thy **thick darkness** be as the noonday' (Is. lviii. 10). 'Darkness' = the ignorance of the spiritual mind; and '**thick darkness**,' the ignorance of the natural mind . . .



410<sup>a</sup>. In the lowest parts (of the Spiritual World) dwell those, who, relatively to the light of those who are above, are in darkness and **thick darkness**.

— The **thick darkness** in these gates (of Hell) appears as **thick darkness** to good Spirits and Angels; but as luminosity to evil Spirits. . . This luminosity, however, is not like that of the world in the daytime, but is like the nocturnal luminosity of owls, moles, and bats, which see nothing in daylight; and, therefore, to them, daylight is **thick darkness**, while the darkness-*tenebrae*-of night is their lumen: their sight is of this character, because it is formed by falsities and evils, which, in themselves, are darkness and **thick darkness**: wherefore, by 'darkness,' in the Word, are signified falsities of every kind; and, by '**thick darkness**,' the falsities of evil.

419<sup>12</sup>. '**Thick darkness** under His feet' (Ps. xviii.9) = falsities of evil in lower things.

526<sup>11</sup>. '**Thick darknesses**' (Is. lix.) = falsities of evil.

746<sup>6</sup>. Occurs.

750<sup>11</sup>. 'Darkness' and '**thick darkness**' (Is. lviii.10) = ignorance of truth and of good.

**Darkness.** *Tenebrae, Obtenebratio.*

**Darken.** *Obtenebrare.*

**Darksomeness.** *Tenebrositas.*

**Dark.** *Tenebrosus, Tenebrosus.*

A. 21. 'God distinguished between the light and the darkness. And God called the light day, and the darkness He called night' (Gen. i. 4, 5). 'The darkness' is what has appeared as light before man is conceived and born anew; because evil appeared as good, and falsity as truth; but they are darkness, and are the things proper to man which remain.

31. 'I will set darkness upon thy land' (Ezek. xxxii. 8) = that through sensuous and scientific things they have extinguished love and faith.

— 'The sun is darkened-*obtenebratus*-in his going forth' (Is. xlii. 10). 1808<sup>3</sup>, Ex. 8902<sup>2</sup>.

— 'A day of darkness, and of thick darkness' (Joel ii. 2).

—<sup>2</sup>. In Isaiah, where it treats . . . in particular about individuals who are in darkness, and who receive light, and are regenerated. (lx. 2.)

38. 'To distinguish between the light and the darkness' (Gen. i. 18). 'Darkness' = falsity.

949. See CHAMBER-camera, at this ref.

1321. 'To confound' = not only to darken, but also to obliterate and dissipate.

1521<sup>e</sup>. The noonday light of the world is to the Angels as dense **darksomeness**. When they are permitted to look into that light, it is as if they were looking at mere darkness.

1528<sup>e</sup>. On the approach of the life of mutual love . . . this dim lumen (of evil Spirits) is turned into darkness; for evil Spirits pass their time in darkness, and, what is wonderful, some even love darkness, and hate light.

1605. 'The north' = those who are outside the Church; those, to wit, who are in darkness as to the truths of faith; it also = darkness with man.

1838. 'A deep sleep fell upon Abram' = that the Church was then in darkness. 'A deep sleep' = a dark state relatively to wakefulness. . . Not that there is ever a dark state with the Lord, but with the Church; as is the case in the other life, where the Lord is always the Sun, and the Light itself; but before the evil He appears as darkness; for the Lord appears according to each person's state. So, here, it is applied to the Church, when it is a dark state.

1839. 'Lo, a terror of great darkness falling upon him' (Gen. xv. 12) = that the darkness was terrible; and that the darkness is falsities, is evident from the signification of 'darkness' being falsities. The state of the Church before its consummation, but when the sun was about to set, is described by 'a terror of great darkness;' but the state when the sun has already set, is described by 'thick darkness,' in ver. 17. 1843.

—<sup>3</sup>. That 'a terror of great darkness would fall upon him' = that he would be horrified at such a devastation.

—<sup>4</sup>. That 'darkness' = falsities. Ill.

— 'Behold darkness, straitness, and the light is darkened' (Is. v. 30). 'Darkness' = falsities; 'the light is darkened' = that the truth does not appear.

—<sup>5</sup>. 'Darkness,' and 'thick darkness' (Zeph. i. 15) = falsities and evils.

—<sup>6</sup>. 'If thine eye be evil, thy whole body is darkened; if therefore the lumen that is in thee be darkness, how great is that darkness' (Matt. vi. 23). 'Darkness' = falsities, which have possession of those who are in Knowledges; and how great their darkness is in comparison with that of the gentiles, who have no Knowledges, is what is meant.

—<sup>7</sup>. 'Outer darkness' (Matt. viii. 12; xxii. 13) = the more direful falsities of those who are in the Church; for these persons **darken** the light, and bring forward falsities against truths, which the gentiles cannot do. 4424<sup>a</sup>.

— 'The light appeareth in darkness, but the darkness comprehended it not' (John i. 5). 'The darkness' = the falsities within the Church.

—<sup>8</sup>. The falsities outside the Church are also called 'darkness,' but such darkness as can be illuminated; as in Matthew: 'the people that sitteth in darkness hath seen a great lumen' (iv. 16). 'Darkness' = the falsities of ignorance, such as exist with the gentiles.

—<sup>9</sup>. 'This is the judgment, that light has come into the world, but men have loved darkness more than light, for their works are evil' (John iii. 19). 'Light' = truths; and 'darkness,' falsities; 'the Light' also = the Lord, because all truth is from Him; and 'the darkness' = the Hells, because all falsity comes thence.

—<sup>10</sup>. 'Walk while ye have the light, lest darkness lay hold upon you; for he who walketh in darkness knoweth not whither he is going. I have come a light into the world, that everyone who believeth in Me should not abide in darkness' (John xii. 35, 46) . . . 'The darkness' = falsities, which are shaken off by the Lord alone.

—<sup>e</sup>. The falsities of the last times, which are here called 'darkness,' or of which is predicated 'the terror of great darkness,' were represented and signified by 'the darkness over the whole earth, from the sixth to the ninth hour' (Matt. xxvii. 45; Mark xv. 33), and also

by 'the sun being **darkened**' on that occasion (Luke xxiii.44), by which was represented and signified that at that time there was no love, or no longer any faith. E.401<sup>15</sup>.

[A.] 1860. See **DARKNESS-caligo**, at these refs. —<sup>3</sup>. 2405<sup>3</sup>. 6832. 7711. —<sup>2</sup>. —<sup>e</sup>. 9642<sup>4</sup>. 10574<sup>5</sup>. H.122. 123. 488(s). 553<sup>e</sup>. R.110. —<sup>2</sup>. E.239<sup>11</sup>. 386<sup>25</sup>. 410<sup>2</sup>. —. 750<sup>11</sup>.

2353. 'Night'=a time of **darkness**, when the things of light are no longer seen.

2492<sup>2</sup>. With those who have wanted to penetrate into Divine arcana by scientific, and especially by philosophical things, and who would not believe until they were persuaded by these things, (the memory) appears **dark**, and is of such a nature as to absorb the rays of light, and turn them into **darkness**.

2973<sup>5</sup>. See **BODY** at this ref.

—<sup>6</sup>. The case is still worse with those whose interiors are **darkness**, while their exteriors appear to be lucid . . . They are called 'Babel.' Sig.

3224. To those who are in the light of the world, the light of Heaven is as it were **darkness**; and to those who are in the light of Heaven, the light of the world is as it were **darkness**. Ex.

3412<sup>2</sup>. They who are destitute of good cannot understand truth . . . wherefore when such approach Heaven, their light is turned into mere **darkness**; and their mind into the like, that is, into stupidity.

3693<sup>4</sup>. 'To dispose **darkness** that it may be night' (Ps.civ.20)=to moderate a state of obscurity. Ex.

3993<sup>5</sup>. Black=what is evil . . . but what is **dark-tenebricosum**=what is false; and, specifically, principles of falsity.

4214<sup>5</sup>. They who ascribe all things to their own prudence . . . are in fatuous lumen . . . but when they approach any heavenly Society, this lumen is extinguished, and becomes **dark-tenebricosum** . . .

4240<sup>3</sup>. When the Church is established among the gentiles . . . there is light to those who are in **darkness**. Sig.

4319<sup>2</sup>. Their brain appeared hairy and **darksome-tenebricosum**.

—<sup>e</sup>. With those who only know . . . heavenly light is not received . . . wherefore, when they approach angelic Societies, that is, heavenly light, this light is with them turned into **darkness**: hence it is that their brain appeared **darksome**.

4391<sup>2</sup>. 'Dense **darkness** under His feet' (2 Sam. xxii. 10) =those things which to man appear to be, relatively, **darkness**: such is the literal sense of the Word. 9406<sup>5</sup>.

4406. Shade and **darkness-obtenebratio** (are predicated of the understanding).

4418. They who are in the Hells are said to be in **darkness**; but they are said to be in **darkness** because they are in falsities; for as light corresponds to truths, so does **darkness** to falsities: for they are in a lumen like that of a charcoal fire, of a sulphurous yellow colour . . . This is the light which is meant by **darkness**; for according to their light . . . is their understanding: it is

also called **darkness**, because their lumens become **darkness** at the approach of heavenly light.

4531. In Hell there is not indeed **darkness**, but there is a dim lumen there, like that from a charcoal fire . . . This lumen is what is called 'the shadow of death,' and is compared to '**darkness**;' for it is turned into **darkness** when they approach the light of Heaven; and, when they are in **darkness**, they are in folly and stupidity. Hence it is evident, that as light corresponds to truth, so does **darkness** correspond to falsity. 5128<sup>e</sup>. E.526<sup>9</sup>.

4532. They who believe that they understand what is good and true of themselves . . . in the other life are sometimes let into a state of **darkness**, and when they are in it they speak sillily . . .

4658<sup>3</sup>. Thus philosophical things are with them a means of becoming insane . . . and therefore they have **darkness** instead of light.

4760<sup>4</sup>. Scientifics are in the light of the world, and, if they are not illuminated by the light of Heaven, they induce **darkness** . . .

4783<sup>6</sup>. They who are not in the affection of charity are in nothing but external sight . . . and, from this, no one can look at higher things, for they appear to him as **darkness** . . .

4844<sup>4</sup>. Unless the **darkness** be enlightened by the light, that is, truth by good, or faith by charity, there is nothing but **darkness**.

5037<sup>2</sup>. 'To open the blind eyes, and to bring the bound out of the prison, and them that sit in **darkness** out of the house of confinement' (Is.xlii.7)=those who are in ignorance of good and truth, yet long to know and imbue them.

5044<sup>12</sup>. 'The prince shall be borne upon the shoulder in the **darkness**' (Ezek.xii.12)=that with all power it will be brought down among falsities; for '**darkness**'=falsities.

5232<sup>e</sup>. Such is the state of the man who is in faith alone . . . he is in frost and **darkness**; in frost, because he is against good; and in **darkness**, because he is consequently against truth.

5865<sup>e</sup>. When Spirits look into the things which are of the light of the world, the things which are therein appear as mere **darkness**.

6015<sup>e</sup>. That thus only falsities will possess the natural mind, is signified by 'I will set **darkness** upon thy land' (Ezek.xxxii.8). '**Darkness**'=falsities. Refs. E.401<sup>13</sup>.

6400. They, therefore, who are in truth, and not yet in good, are in what is shady and **darksome-tenebroso**; because truth has no light from itself . . .

6406. Things devoid of order are **darksome** and opaque . . .

6588<sup>2</sup>. The enlightening of those who had been in ignorance of the truth and good of faith (is signified by) 'to appear to those who are in **darkness** and in the shadow of death' (Luke i.79).

6693<sup>5</sup>. 'I will **darken** the earth in the day of light' (Amos viii.9)=that falsities will possess the Church. 9642<sup>4</sup>. E.401<sup>16</sup>.

6829. When man is in temptation he is obsessed around by falsities and evils, which obstruct the influx



of light from the Divine, that is, of truth and good; and the man is then as it were in darkness: darkness in the other life is nothing but obsession by falsities . . .

7688. 'The land was darkened' (Ex. x. 15) = that falsity was brought forward where truth had been. 'Darkness' = falsities; thus, 'to be darkened' = to be in falsity; and as it treats of the devastation of those who had been of the Church, and had known truths, but had lived a life of evil, 'the land was darkened' = falsity where truth had been. As truth is signified by 'light,' falsity is signified by darkness; for truth and falsity are opposite, like light and darkness; and there actually is light with those who are in truth, and darkness with those who are in falsity. The lumen wherein are they who are in falsity in the other life becomes thick darkness at the presence of the light of Heaven, and still greater thick darkness with those who have been of the Church, because with them the falsity was contrary to the truth of faith; according to the Lord's words: 'If the light that is in thee be darkness, how great is that darkness;' and again: 'The sons of the kingdom shall be cast into outer darkness' (Matt. viii. 12) . . . 'Outer darkness' = the more grievous falsities; it is called 'outer' because falsities in the outermost things are more grievous. 9051<sup>2</sup>.

—<sup>2</sup>. That falsities are called 'darkness.' Ill.

—<sup>e</sup>. 'Darkness' also = ignorance of truth, such as prevails with the gentiles . . .

8197. 'Cloud and darkness' (Ex. xiv. 20) = the condensation of falsity from evil. . . 'Darkness,' too, = falsity. Refs. . . How it was that the pillar brought darkness on the Egyptians, while it enlightened the Sons of Israel. Ex.

8814. (The great darkness in which the Israelites were.) Ex. and Sig.

9186<sup>3</sup>. Hence it is that they are in darkness who separate good from truth . . .

9406<sup>2</sup>. As the Word in the letter is natural . . . the ultimate of the Word . . . is called, relatively, 'clouds' and 'darkness.' Ill.

10227<sup>6</sup>. 'The treasures of darkness, and the hidden wealth of hiding places' (Is. xlv. 3) = such things as belong to heavenly intelligence and wisdom, which are hidden from the natural man.

132<sup>e</sup>. Truths outside the Heavens shine coldly . . . wherefore, on the incidence of the light of Heaven (this cold light) disappears; and if there be evil under it, it is turned into darkness.

J. 15<sup>2</sup>. As this faith (about the resurrection) is a faith of falsity, it induces darkness.

W. 188. It is the end of this little work . . . that the darkness which envelops the man of the Church . . . may be dispelled. . . The Angels are in sorrow on account of the darkness on Earth . . .

243<sup>e</sup>. The fire of their love and the light of it have induced darkness . . .

P. 117<sup>e</sup>. They see in darkness, and nothing in light; like owls.

231<sup>4</sup>. Most of these (profaners) are hypocrites and Pharisees, from whom, after death, everything good and

true is taken away, and then they are sent into outer darkness. Those of this kind who have confirmed themselves against the Divine and the Word . . . sit mute in that darkness . . .

259<sup>2</sup>. When the things of life are not essentials of the Church, man, from the understanding, is in mere darkness.

318<sup>3</sup>. Let it be confirmed, for example, that light is darkness, and that darkness is light . . .

R. 312. See BLACK-niger, at this ref.

386. A window being made on the right side, I then heard them complaining that they were in darkness; but presently a window was made on the left side, that on the right being closed, and then the darkness was gradually dispelled . . . —<sup>e</sup>, Ex.

413. 'The third part of them was darkened' (Rev. viii. 12) = that they did not know what love is, what faith is, or any truth. . . 'To be darkened' = not to be seen and known on account of evils from falsities and falsities from evils. . . The reason 'darkness' = these things, is that 'light' = truth; and when the light is extinguished there ensues darkness. Ill.

—<sup>3</sup>. That 'darkness' = falsities of various kinds. Ill.

—<sup>e</sup>. 'Darkness,' in these places = falsity arising from ignorance of the truth, or from a false principle of religion, or from a life of evil. Of those who are in falsities of religion, and thence in evils of life, the Lord says that 'they are to be cast into outer darkness' (Matt. viii. 12; xxii. 13; xxv. 30). T. 635.

695. 'His kingdom became dark' (Rev. xvi. 10) = that nothing but falsities appeared. Falsities are signified by 'darkness,' because truth is signified by 'light.' . . But in their own sight the falsities of their faith do not appear dark, that is, false, but lucid, that is, true, after they have confirmed them; but still, when they are viewed from the light of Heaven, which discloses all things, they appear dark. Wherefore, when the light of Heaven flows into the chambers of those who are in Hell, it becomes so dark that they do not see one another: wherefore all Hell is closed . . . The reason they do not appear to themselves to be in darkness, but in lumen, although they are in falsities, is that their falsities, after they have confirmed them, appear to them as truths; hence is their lumen; but it is a fatuous lumen, as is the lumen of the confirmation of falsity: this lumen corresponds to the lumen of the sight of owls and bats, to which darkness is lumen and lumen is darkness; nay, to which the sun is nothing but thick darkness. E. 989.

M. 77<sup>5</sup>. If polygamists invade us, they are cast out into the darkness of the north . . . I asked what he meant by the darkness of the north . . . He replied that the darkness of the north is dulness of mind and ignorance of truths.

79<sup>4</sup>. As we entered the city, it became darkness, because the sky did not appear . . . I asked those we met whether they could see . . . They replied . . . We see clearly . . . The Angel said to me, To them darkness is light, and light darkness, as is the case with birds of night; for they look downwards and not upwards.

[M.] 533. See ANGEL at this ref.

D. 1402. On a state of vastation in **darkness**. . . They who suppose that they understand what is true and good from themselves . . . are vastated by a state of **darkness**. They are let into **darkness**. . . (See above, A.4532.)

1403. There are now others higher up . . . who say that they are in clear light; thus some may be in the surrounding space in light, while others are in **darkness**. . .

1404. These things signify that those who, because they were learned, supposed themselves to be in the greatest light, will be in the greatest **darkness**; while those who are round about, who do not trust in themselves so much, will be in the greatest clearness: for they who are in **darkness** were those whom the world believed to be in the greatest light.

1500. What the punishment of the horror of **darkness** effects. . . When they have been thus let down into the dark hole, and have afterwards come into the day, in case they again lust for revenge, this horror is presented to them; and so they desist.

3077. The life of the body with its ideas is so obscure, as to be relatively **darkness**. . .

3385. That interior, inmost, and still more supreme things are (to Spirits) as the **darkness** of the abyss.

3409. The Jews are thus hidden when such Spirits come . . . being wrapped about with **darkness-tenebroso**. . . that the phantasies of that wicked Spirit may not reach them . . . The dragon supposed that he could resist [him] by involving himself in **darkness**. . . but he had to confess that he could not, unless the Lord protected him.

3539. The life of the understanding of the evil is like a dim lumen thence . . . but on the approach of celestial love . . . the fiery part first dies away . . . And on the approach of truth, which is intellectual light, their fiery lumen grows dim, and at last becomes **darkness**, and this according to the distance and quality of the light.

4346. One who had had no conscience was for a long time in a dark-*obscura*-chamber, and said that he passed his time in **darkness** and preferred it to light.

4759<sup>e</sup>. This lumen of Hell is what is called in the Word '**darkness**.'

5698. The mountain then opened and swallowed them up, and they fell or were thrust deep down, and were sent into great **darkness**; and the **darkness** flowed in which was possessing them; **darkness** is falsities, which, with them, are in the place of light.

6086. A worldly Spirit who doubted that (spiritual light is Divine wisdom), because he was equally in light with those who were not worldly, was told that he did not see there from his own light, but from theirs; wherefore their light was removed, and he, being left to his own light, was in **darkness**. He was afterwards sent to a place where worldly Spirits could see although they were not in the light of Heaven. On his arrival there, at first he could see nothing; but afterwards he saw as they did, for their eyes were fitted to **darkness**, as they are with some birds. . .

E. 72. '**Darkness** upon the land' (Ezek.xxxii.8)= falsities in the Church.

151<sup>4</sup>. As men . . . became so external that they no longer acknowledged Divine truth . . . it is said that 'the **darkness** comprehended not the light.' 294<sup>16</sup>.

152<sup>11</sup>. 'If thine eye be evil, thy whole body shall be **darkened**; if therefore the lumen is **darkness**, how great is the **darkness**' . . . 'The **darkness**'=falsities; 'the whole body'=the whole spirit . . . If the spirit . . . has only the understanding of falsity, it is a spirit of **darkness**. 274<sup>3</sup>. 313<sup>15</sup>.

167<sup>5</sup>. 'Even the **darkness** does not make **darkness** for thee, but the night is as lucid day; as is the **darkness** so is the light' (Ps.cxxxix.12) . . . 'The **darkness**'=falsities.

195<sup>11</sup>. 'To cast him into outermost **darkness**' (Matt. xxii.13)=among those who are in falsities from evil. 'Outermost **darkness**'=falsities from evil.

208<sup>6</sup>. 'Treasures of **darkness** and hidden wealth of hiding places'=interior intelligence and wisdom from Heaven . . .

239<sup>9</sup>. The dissipation of the falsity of ignorance, and enlightenment, are signified by 'I will set their **darkness** for light' (Is.xlii.16).

274<sup>2</sup>. 'To make the **darkness** resplendent' (Ps.xviii.28)=to dissipate the falsities of ignorance by the light of truth.

279<sup>8</sup>. 'The terror of great **darkness**' which fell upon Abram=the state of the Jewish nation, that they were in the greatest **darkness** as to the truths and goods of the Church . . . 401<sup>30</sup>.

294<sup>15</sup>. That they had before been in dense ignorance and also in falsities, is signified by '**darkness** being upon the faces of the abyss' (Gen.i).

357<sup>12</sup>. '**Darkness**' (Ps.xi.2)=appearances; for they reason from the appearances in the world and from fallacies, applying too the sense of the letter of the Word.

372<sup>2</sup>. That they would divine falsities, is signified by . . . '**darkness** shall arise for you instead of divination' (Micah iii.6).

405<sup>52</sup>. 'Before He induces **darkness**' (Jer.xiii.16)=lest falsities take possession.

481<sup>8</sup>. '**Darkness**' (Is.xlix.9)=the falsities of ignorance.

536. 'The third part of them was **darkened**'=that all these things were turned into falsities of evil and evils of falsity. '**Darkness**'=falsities, and consequently 'to be **darkened**'=to be turned into falsities. The reason it =falsities of evil and evils of falsity, is because it is said that the third part of the sun was **darkened**, the third part of the moon, and the third part of the stars . . .

—<sup>2</sup>. The reason '**darkness**'=falsity, is that 'light'=truth; and falsity is opposite to truth, as **darkness** is to light.

—<sup>3</sup>. '**Darkness**,' in the Word,=falsities of various kinds. Ill.

—'. 'The sun shall be turned into **darkness**, and the moon into blood' (Joel ii.31)=that at the end of the Church there will be the falsity of evil in place of the



good of love, and the evil of falsity in place of the truth of faith.

—4. When the Church is in **darkness** and thick darkness . . . that day is called 'a day of **darkness** and of thick darkness.' Ill.

—7. That '**darkness**'=what is false. Ill.

—8. 'To put **darkness** for light, and light for **darkness**' (Is.v.20)=to say that what is false is true, and that what is true is false.

—9. 'Men loved **darkness** more than light'=infernal falsity, which is the falsity of evil. That it is the falsity of evil which is here signified by '**darkness**,' is evident from its being said 'because their works were evil.'

—10. In these places also (John i.4,5; viii.12; xii.35,46) '**darkness**'=infernal falsity; because 'the light,' to which the **darkness** is opposed,=Divine truth . . . and as Divine truth is light in the Heavens, it follows that the falsity of evil, which is the falsity in the Hells, is '**darkness**.'

—11. 'He hath made me sit in **darkness**' (Ps.exliiii.3)=in falsities.

—12. 'We await light, but behold **darkness**' (Is.lix.9)=the expectation of truth, but behold falsity; 'and splendours, but we walk in thick darknesses'=the expectation of goods through truths, but behold the life of falsity from evils.

—13. The Power of committing this crime, the Lord calls 'the Power of **darkness**' (Luke xxii.53), because they were in the falsities of evil; in falsities concerning the Lord, and in evils against Him: '**darkness**,' here, also=Hell, because there are such falsities of evil there.

—14. That we are to beware that the truth once perceived in the understanding and received in the will, is not turned into falsity, which is done by evil, is meant by 'See, therefore, that the light that is in thee be not **darkness**' (Luke xi.35); for thus falsities become worse.

—15. 'Sit in silence, and enter into **darkness**, O daughter of the Chaldeans' (Is.xlvii.5). 'The daughter of the Chaldeans'=the falsification of truth; hence '**darkness**'=the falsity of evil, because evil falsifies truth.

—16. '**Darkness**' also=the falsity which is not of evil, such as are the falsities of religion with the upright gentiles, and which arise from ignorance of the truth. Ill.

—17. '**Darkness**' also=mere ignorance, and the deprivation of truth. Ill.

—18. '**Darkness**' also=natural lumen, for this, relatively to spiritual light, is as **darkness**; wherefore, when the Angels look down into the natural lumen of man, such as prevails in the natural Knowledge of men, they see it as **darkness**, and those who are in it, as in **darkness**. This lumen is signified by '**darkness**' in Gen.i.

—19. As the sense of the letter of the Word is natural, it is called 'cloud,' and also '**darkness**,' relatively to the internal spiritual sense, which is the light of Heaven, and is called 'glory.'

60r<sup>16</sup>. 'Behold **darkness**, anxiety, and the light is **darkened-obtenebrescit**—in the ruins thereof' (Is.v.30), describes the vastation of the Church; '**darkness**'=

falsities; 'anxiety,' evil; 'the **darkening-obtenebratio**—of the light,' the vanishing away of Divine truth.

618<sup>3</sup>. 'Putting **darkness** for light, and light for **darkness**'=the falsification of truth . . . for truth is falsified when **darkness** is put for light, and light for **darkness**; '**darkness**'=falsities; and 'light' truths.

624<sup>14</sup>. '**Darkness** instead of divining'=that there are falsities instead of revealed truths.

650<sup>10</sup>. As '**darkness**,' and 'night'=the lumen of the natural man . . . it is evident what is signified by 'Thou dispoest **darkness** that there may be night.'

659<sup>7</sup>. 'Thou hast set me in . . . **darkness**.' 'In **darkness**'=as it were in falsities.

864<sup>3</sup>. 'He that followeth Me shall not walk in **darkness**' (John viii.12)=that he shall not be in falsities.

**Dark Sayings.** See RIDDLE.

**Dart.** *Jaculum.*

**Throw.** *Jaculari, Jactus.*

**Thrower.** *Jaculator.*

A. 2685. 'By going away about a bow-shot' (Gen. xxi.16)=a state so far as it was distant from the doctrine of truth . . . 'Shot'=that it was as far away as possible, as if it were as far as a **dart** can be let go from a bow: 'the shot of a bow' is here mentioned, because a bow is predicated of the spiritual man, and because he is 'a shooter-jaculator—of the bow.'

2686<sup>2</sup>. 'A bow'=the doctrine of truth; and this from the missiles—*telis*, arrows, or **darts**, which=the doctrinal things from which and with which they combat, especially they who are spiritual, and who were therefore called in ancient times 'shooters of the bow.' Ill.

2709. 'He was a shooter of the bow' (ver.20)=the man of the Spiritual Church; as is evident from the signification of 'a **dart**,' 'shaft-*teli*,' or 'arrow,' which is truth . . . or rather doctrinal things. Ill.

—4. As many things in the Word have an opposite sense, so have '**darts**,' 'shafts-*tela*,' 'arrows,' 'a bow,' and 'a shooter;' and they=falsities, the doctrine of falsity, and those who are in falsity. Ill.

—5. 'To shoot in secret at the upright; suddenly will they shoot at him' (Ps.lxiv.4).

—6. 'They make ready the arrow upon the string, to shoot in very darkness those who are right in heart' (Ps.xi.2).

3309<sup>2</sup>. The weapons of hunting, which were quiver, bow, and **arrows**=the doctrinal things of truth. Refs.

5354<sup>3</sup>. Hence the sons of Ephraim are called 'shooters with the bow' (Ps.lxxviii.9).

6421. 'They shoot' (Gen.xlix.23)=that they combat from (falsities). 'To shoot'=to combat from falsities; for 'a bow'=doctrine, and the **darts** or missiles-*tela*, those things which are of doctrine; thus truths of doctrine with those who are in truths, and falsities of doctrine with those who are in falsities: the reason 'to shoot' here=to combat from falsities, is that it here treats of those who are in falsities.

6422. See ARCHER at this ref.

8800. 'Or in shooting he shall be executed with **darts**'

(Ex. xix. 13)=that spiritual good would also perish. 'To be executed with darts'=to perish as to spiritual good; for 'a shooter of the bow'=the spiritual man.

P. 333<sup>3</sup>. If a shooter, or marksman, should aim at a target . . . and should err in his aim by a finger's breadth, at the end of a mile the dart-*telum*-or ball would depart very far from the line.

E. 357. 'Arrows,' 'darts,' and 'shafts-*tela*'=the truths of doctrine which combat. Ill.

—<sup>2</sup>. Combat against evils and falsities, is described by 'the daughters shall exasperate him, and they shall shoot, and the archers shall hate him': 'daughters'=those who are in evils, and, through falsities, want to destroy goods; those who assault through evils are signified by 'they will shoot'; and those who do so through falsities of evil, by 'the archers who will hate him.' 448<sup>6</sup>.

357<sup>11</sup>. 'Ephraim'=the understanding of truth, and 'his sons,' truths themselves, wherefore they are called 'shooters of the bow,' that is, fighters against evils and falsities.

—<sup>12</sup>. 'To shoot' (Ps. xi. 2)=to deceive. —<sup>14</sup>.

### Dart. *Telum*.

A. 2686<sup>6</sup>. See DART-*jaculum*, at these refs. 2709. —<sup>4</sup>. 6421. E. 357.

—<sup>3</sup>. 'The arrows of Jehovah are sharp, and all His bows are bent' (Is. v. 28) . . . 'Arrows'=spiritual truths.

—<sup>6</sup>. 'The bow with the arrows' (Ezek. xxxix. 9)=doctrine and its truths: truths themselves, when separated from goods, in the other life appear . . . as darts.

6000<sup>9</sup>. 'The arrow that flieth by day' (Ps. xci. 5)=the falsity which is openly taught, by which good is destroyed. 7102<sup>10</sup>. 9642<sup>5</sup>.

7729<sup>2</sup>. 'Whose arrows are sharp, and all their bows bent.' 'Arrows'=the doctrinal things of falsity from which the combat is waged. 8215<sup>3</sup>.

8813<sup>5</sup>. 'The arrow which shall go forth as the lightning' (Zech. ix. 14)=the truth Divine which reproves and penetrates.

9141<sup>4</sup>. 'A shield,' and 'the shafts' which belong to a bow=truths of doctrine from the Word, by means of which there is protection from the falsities of evil. Refs.

P. 202<sup>3</sup>. It is like a shaft let go from a bow, which, if at first it should decline ever so little from the mark, at the distance of a mile would diverge immensely. (See also DART-*jaculum*, at P. 333.)

T. 86. The Divine truth from the Divine good is . . . as a bow with arrows . . .

E. 257. 'Arrows,' etc. (Ezek. xxxix. 9)=all things which belong to doctrine. 'To kindle fire with them seven years'=to completely consume them all by means of evils.

273<sup>2</sup>. 'The arrows which went abroad' (Ps. lxxvii. 17) mean lightnings, whereby there appear as it were arrows-*sagittae*-from a bow, which are present when there are thunder and lightning, and by these are signified Divine truths.

336<sup>6</sup>. The falsities which are known to be falsities are meant by 'the arrow that flieth by day.'

355<sup>32</sup>. 'The arrows which are sharp, and the bows which are bent'=falsities of doctrine prepared for the destruction of truths. 357<sup>21</sup>.

357. Their enlightenment in truths is described by these words, 'His arrow shall go forth as the lightning, and the Lord Jehovah shall sound with the trumpet, and shall march in the storms of the south.' 'The arrow which shall go forth as the lightning'=truth enlightened; thus truth from the good of love.

—<sup>9</sup>. 'A pure shaft' (Is. xlix. 2)=truth dispersing evil.

—<sup>12</sup>. See ARROW at this ref.

—'. 'They make ready the arrow upon the string' (Ps. xi. 2)=that they fit falsities into doctrine which appear like truths.

—<sup>14</sup>. 'They stretch their arrow with a bitter word, in order to shoot the upright in secret' (Ps. lxiv. 4, 5) . . . As 'an arrow'=falsity of doctrine, it is said, 'they stretch their arrow with a bitter word.'

—<sup>16</sup>. 'His arrows as of a strong one, there shall not return anything vain' (Jer. l. 9)=that they will thence be imbued with mere falsities.

—<sup>23</sup>. 'He prepares the vessels of death, and makes his arrows burning' (Ps. vii. 13)=that he makes for himself principles of falsity from infernal love, whereby he destroys good and its truths.

—<sup>e</sup>. 'The bow with the arrows' (Ezek. xxxix. 9)=doctrine with its falsities.

401<sup>17</sup>. That then genuine truths and goods do not appear to them, but in their place fatuous truths and goods, which in themselves are falsities and evils, is signified by 'For light thine arrows go abroad, for respicence the thunderbolt of thy spear' (Hab. iii. 11). 'Arrows,' or lightnings=fatuous truths which in themselves are falsities.

502<sup>9</sup>. 'The arrow which shall go forth as the lightning'=truth dispersing and destroying.

594<sup>14</sup>. 'Thine arrows went abroad' (Ps. lxxvii)=Divine truths thence derived.

684<sup>15</sup>. 'Arrows' (Ps. xlv. 5)=truths combating.

724<sup>10</sup>. 'Sons of the youth which are like arrows in the hand of a mighty one' (Ps. cxxvii. 4)=the truths of the Ancient Church, which were natural truths from the Spiritual; this Church is meant by 'youth'; and as these truths possess all power against falsities and evils, it is said, 'as arrows in the hand of a mighty one': 'arrows'=truths which destroy falsities.

### Dash. *Allidere*.

A. 8902<sup>5</sup>. 'The little ones shall be dashed in pieces' (Is. xlii. 16)=that they will utterly extinguish innocence.

—<sup>6</sup>. 'To be dashed in pieces,' etc.=the extinction of faith and charity.

E. 652<sup>26</sup>. 'To be dashed in pieces at the head of all the streets' (Nahum iii. 10)=to be dispersed and to perish.

710<sup>24</sup>. 'Their bows shall dash the young men in pieces, and they shall have no pity on the fruit of the belly'



(Is.xiii.18)=that falsities of doctrine will destroy all the understanding of truth and all the good of love.

**Dates.** (*Fixing the time.*) D.4573. 4620. 5032. 5099. 5239. 5336. 5366. 5600. 5699. 5746. 5841. 5980. 5994. 5997. 6000. 6009. 6019. 6022. 6033<sup>4</sup>. 6082. 6088<sup>6</sup>. 6097. 6107. 6110<sup>28</sup>. —<sup>73</sup>. D.Min.4725. 4773. 4831. J.(Post.)104. D.Wis.vii. 1<sup>e</sup>.

**Daub.** *Illinere.* See BESMEAR.

P. 153<sup>e</sup>. It is as if they had daubed faith over all things of the Word, as one who daubs writing with vermilion, so that nothing which is beneath it appears.

T. 134<sup>5</sup>. The Angel said, I have observed that the priests prepare eye-salve from the Word not interiorly understood, which they daub on the eyes blinded by their faith.

797<sup>3</sup>. (Melancthon) bedaubed the paper with the same error . . .

**Daughter.** *Filia.*

A. 54<sup>e</sup>. From (the Most Ancient Church) emanated the phrase, which became customary, that, from the affection of good, the Church itself was called 'daughter,' and also 'virgin' . . . and 'wife.'

55<sup>2</sup>. The fruits thence derived, which are of truth, are called 'sons'; and the fruits which are of good, 'daughters.'

253. From the heavenly and angelic proprium, the Church is called in the Word, 'woman,' 'wife,' 'bride,' 'virgin,' 'daughter.'

489. 'Sons and daughters'=the truths and goods which they perceived; 'sons,' truths; and 'daughters,' goods; for the conceptions and births of the Church, in the Word, as of old, are called 'sons and daughters.' Ill.

— 'Thy sons shall come from far, and thy daughters shall be nursed at thy side' (Is.lx.4); 'sons'=truths; and 'daughters,' goods.

— 'Deliver me and snatch me from the hand of strange sons, whose mouth speaketh vanity; our sons are as great plantations made in their childhood; our daughters as corners, cut out in the form of a temple' (Ps.exliv.11,12): 'strange sons'=spurious or false truths; 'our sons'=the doctrinal things of truth; 'daughters,' the doctrinal things of good. D.4140<sup>e</sup>.

— 'I will say to the north, Give; and to the south wind, Keep not back; bring My sons from far, and My daughters from the extremity of the earth' (Is.xliii.6): 'sons'=truths; 'daughters,' goods. 1458<sup>2</sup>.

— 'Sons and daughters' (Jer.iii.24)=truths and goods.

490. 'Daughters'=goods many times in the Word; as in David: 'The daughters of kings among thy precious ones . . . The daughter of Tyre for a gift, the king's daughter is all-glorious within' (Ps.xlv.9,12,13); where the good and beauty of love and faith are described by 'daughter': hence Churches are called 'daughters,' and that from goods; as 'the daughter of Sion,' and 'the daughter of Jerusalem.' They are also called 'daughters of the people' (Is.xxii.4); 'the daughter of

Tharshish' (Is.xxiii.10); 'the daughter of Sidon' (ver. 12); 'daughters in the field' (Ezek.xxvi.6,8).

491. The same things are signified by 'sons and daughters' in this chapter (Gen.v.4,7,10,13,16,19,26,30); but such as the Church is, such are the sons and daughters, or the goods and truths: here, they = the truths and goods which they distinctly perceived, because they are predicated of the Most Ancient Church, which was the principal and parent of the other and succeeding ones. 532.

555. See CUPIDITY at this ref.

568. 'Daughters' (Gen.vi.1)=the things belonging to the will of that man, thus cupidities. . . 'Daughters,' or goods, belong to the will; but such as the man is, such is the understanding and such the will, thus such are 'the sons and daughters.' It here treats of a corrupt man, who has no will, but mere cupidity instead, which they suppose to be, and also call, will . . .

—<sup>2</sup>. The reason 'daughters'=the things of the will, and, when there is no will, cupidities; and the reason 'sons'=the things of the understanding, and, when there is no understanding of truth, phantasies, is that the female sex is of such a nature, and is so formed, that will or cupidity reigns above understanding; such is the whole disposition of their fibres; such is their nature. But the male sex is so formed, that understanding or reason reigns; such, too, is the disposition of their fibres; such is their nature . . .

569. 'The sons of God saw the daughters of man, that they were good, and took them wives of all whom they chose' (ver.2)=that the doctrinal things of faith conjoined themselves with cupidities; with any whatever.

1336. '(Shem) begat sons and daughters' (Gen.xi.11) =doctrinal things. 1338.

1341. '(Arphaxad) begat sons and daughters' (ver.13) =doctrinal things.

1344. '(Shelah) begat sons and daughters' (ver.15) =doctrinal things.

1346. '(Eber) begat sons and daughters' (ver.17) =doctrinal things which are rituals.

2015<sup>5</sup>. 'They will bring thy sons in the bosom, and thy daughters shall be carried on the shoulder' (Is.xlix.22): 'daughters'=goods; 'sons,' truths.

2362. See AFFECTION OF GOOD at these refs. 3024<sup>2</sup>. 3066. 3067. 3834. 3848. 4134. 4177. 4200. 4215. 4643.

2391. 'Daughters' (Gen.xix.12)=the affections of good and truth; or, what is the same, those who are in these affections. 2400. 2407.

2461. '(Lot's) two daughters with him' (ver.30)=its affections in like manner (impure). 'Daughters'=affections; but such as the good is, such are the affections; even spurious and impure good has its affections . . . 2465.

2464. '(Lot's) two daughters'=the affections thence derived, which are of such good and such falsity: the good from which the affections are, is 'Lot,' and the truth from which they are, was 'Lot's wife.' When this has become 'a statue of salt,' that is, when the good of truth is vastated, then such good exists as is signified

by Lot in the cave, and such affections therefrom as are signified by his 'daughters.'

[A.] 2466<sup>10</sup>. 'Daughters,' and 'daughters-in-law' (Hos. iv. 13)=such affections.

—<sup>14</sup>. As 'whoredom' has such a signification, and 'daughters'=affections, it was so severely forbidden that a priest's daughter should commit whoredom (Lev. xxi. 9).

2567<sup>5</sup>. 'Your sons and your daughters shall prophesy' (Joel ii. 28). . . 'Sons'=truths themselves; 'daughters,' goods themselves. Refs.

—<sup>10</sup>. See COOK at this ref.

3024. See AFFECTION at this ref.

—<sup>3</sup>. Hence it is evident that 'the daughters of the gentiles,' 'the daughters of the Philistines,' 'the daughters of Egypt,' 'the daughters of Tyre and Sidon,' 'the daughters of Edom,' 'the daughters of Moab,' 'the daughters of the Chaldeans, and of Babel,' 'the daughters of Sodom,'=affections of evil and falsity, from which come these religiosities; thus, they=the religiosities themselves. Ill. 4335.

—'. 'The daughters of the magnificent nations' (Ezek. xxxii. 16, 18)=affections of evil.

—<sup>4</sup>. 'The daughter of Egypt' (Jer. xli. 11)=the affection of reasoning about the truths of faith, whether it is so, from scientific; thus, she=the religiosity which thence originates. . .

—<sup>6</sup>. It is evident that in these passages 'daughters' do not mean daughters, but affections which disagree with truth; thus, the religiosities thence derived; (and what these are is determined by the signification of the various nations mentioned).

3081<sup>6</sup>. 'The king's daughter' (Ps. xlv. 13)=the Lord's Spiritual Kingdom; 'her friends, the virgins after her'=affections of truth. 5044<sup>13</sup>.

3103<sup>3</sup>. 'The daughters of Zion who uplift themselves' (Is. iii. 16)=affections of evil within the Church.

3110. 'Whose daughter art thou?' (Gen. xxiv. 23)=further exploration concerning innocence. Ex.

3620. 'I loathe my life, on account of the daughters of Heth' (Gen. xxvii. 46)=the adjunction of natural truth from another source. . . 'The daughters of Heth'=affections of truth from what is not genuine; here, of natural truth, because it is said concerning Jacob. 3621.

3621. 'If Jacob takes a woman from the daughters of Heth' (id.)=that natural truth was not to be associated with them.

3622. 'As these, are the daughters of the land' (id.)=because not from this ground, that is, from the truths of the genuine Church. 'Daughters'=Churches; for 'daughters'=the affections of good and truth; and 'the land,' the tract where the Church is, thus, the Church: thus, 'the daughters of the land'=the goods and truths of the Church.

3662. 'Thou shalt not take a woman from the daughters of Canaan' (Gen. xxviii. 1)=that it should not be conjoined with affections of falsity and evil. . . 'Daughters'=affections. Refs. 3665. 3683.

3686. 'Esau saw that the daughters of Canaan were evil in the eyes of Isaac his father' (ver. 8)=the foresight

and providence of the Lord that the affections of that truth with which natural good had heretofore been conjoined, would not conduce to conjunction. . . 'The daughters of Canaan,' here, the daughters of Heth=the affections of truth from what is not genuine. Ex.

3703<sup>2</sup>. 'Father'=good; and 'mother,' truth; in fact, that good and truth from which come the lower or derivative goods and truths, which are relatively as daughters and sons; and are therefore called 'daughters and sons' in the Word. —<sup>15</sup>, Ill. 3908. 4835<sup>3</sup>. 4843. H. 382a. E. 166.

—<sup>12</sup>. 'The king's daughter'=the love of truth. . . because it treats here of the Lord and His Divine Human. 5954<sup>7</sup>. 9688<sup>o</sup>. 9942<sup>r</sup>.

—<sup>15</sup>. 'The daughter of a priest'=the affection of good.

3793<sup>2</sup>. 'Laban' represents the good of a common, but collateral stock. . . Hence the daughters from that good, (Rachel and Leah,) represent affections in the Natural; for these are as daughters from that good as a father.

3818. 'The two daughters of Laban' (Gen. xxix. 16)=the affections of truth from the good of a common stock. 'Daughters'=affections; here, the affections of truth from the good represented by Laban.

3824. 'I will serve thee seven years for Rachel thy younger daughter' (ver. 18)=assiduity, and subsequently a holy state in order to be conjoined with internal truth.

3939. 'In my happiness because the daughters will make me happy' (Gen. xxx. 13)=the delight of the affections which corresponds to the happiness of eternal life. . . 'The daughters who will make happy'=Churches.

3963. 'Afterwards she bare a daughter' (ver. 21)=the affection of all (the general truths), and also the Church of a faith in which is good, (that is, the Spiritual Church). Ex.

4139. 'Thou hast not permitted me to kiss my sons and my daughters' (Gen. xxxi. 28)=disjunction in consequence of a free state according to the faith of this good. . . 'Sons'=truths; and 'daughters,' goods.

4185. 'The daughters are my daughters, and the sons are my sons, and the flock is my flock' (ver. 43)=that all the affections of truth, and all the truths and goods were his. 'Daughters,' here those of Rachel and Leah,=the affections of truth. 4215.

4187. 'And to my daughters, what shall I do to them this day, or to their sons whom they have borne?' (id.)=that he dare not claim them. 'Daughters'=affections of truth.

4429. 'To see the daughters of the land' (Gen. xxxiv. 1)=to know the affections of truth and the Churches thence derived.

—<sup>e</sup>. 'The daughters of the land'=the Churches among the ancients. Everywhere in the Word, in the internal sense, 'daughters'=Churches.

4434<sup>2</sup>. 'To love and betroth the daughter of a strange God' (Mal. ii. 11)=to conjoin one's self with falsity, in place of truth, which is 'the wife of the youth.'

—<sup>4</sup>. 'Sons' (Ezek. xvi. 20)=truths; and 'daughters,' their affections.

4450. 'Give your daughters unto us, and take our



daughters unto you' (Gen. xxxiv. 9) = the union of goods and truths. . . 'Daughters' = affections, thus goods. 4483.

4470. 'We will take our daughter and go' (ver. 17) = that there is no conjunction. Ex.

4677<sup>2</sup>. As kings represented the Lord as to Divine truth . . . their daughters were clothed in coats of various colours; for by 'daughters' were signified the affections of good and truth, and thence Churches. 9942<sup>8</sup>.

4782. 'And all his daughters' (Gen. xxxvii. 35) = those who are in evils. 'Daughters' = goods, and, in the opposite sense, evils; or, those who are in goods or evils. Refs.

4818. 'Judah saw there the daughter of a man, a Canaanite' (Gen. xxxviii. 2) = the affection of evil from the falsity of evil. . . 'Daughter' = the affection of good; and, in the opposite sense, the affection of evil.

4843<sup>2</sup>. The life of evil is signified by 'the daughters committing whoredom' (Hos. iv. 13); and the doctrine of falsity from which is the life of evil, by 'the daughters-in-law committing adultery.'

—<sup>3</sup>. 'The daughter rising up against her mother' (Micah vii. 6) = that the affection of evil does so against truth; and the daughter-in-law against her mother-in-law = that the affection of falsity does so against good. —<sup>5</sup>. —<sup>6</sup>.

5332. 'He gave him Asenath the daughter of Potipherah priest of On for a woman' (Gen. xli. 45) = the quality of the marriage of truth with good, and of good with truth. . . 'The daughter of the priest of On' = the truth of good; for 'daughter' = the affection of truth; and 'a priest' = good.

6021. 'His daughters and his sons' daughters' (Gen. xli. 7) = goods in order. 'Daughters' = goods; and so also do 'sons' daughters,' but the goods which are from the former, thus in their order.

6138<sup>2</sup>. 'He that loveth son and daughter more than Me is not worthy of Me' (Matt. x. 37). 'Father and mother,' here = those things in general which are of man's proprium from heredity; and 'son and daughter,' those things which are of man's proprium from actuality.

6413<sup>4</sup>. 'The daughter of Zion' (Lam. i. 6) = the affection of good, which is of the Celestial Church.

6419. 'Of a daughter, she marcheth upon the wall' (Gen. xlix. 22) = to fight against falsity. 'A daughter' = the Church; here, the Spiritual Church, because that is treated of.

6432<sup>6</sup>. 'Daughters' (Is. xxxii. 9) = affections.

6677. 'If she be a daughter, even let her live' (Ex. i. 16) = not (to be destroyed) if it is good. . . for, when the infernals infest, they are allowed to assault truths, but not goods. Ex.

6729. 'The daughter of Pharaoh went down' (Ex. ii. 5) = the religiosity there. 'Daughter' = the affection of truth and of good, and thence the Church; but, in the opposite sense, the affection of falsity and of evil, and thence the religiosity which is from them; here, the religiosity from false scientifics, because it is the daughter of Pharaoh. 6739.

— That 'daughters,' in the Word, = Churches;

B

and also that 'daughters' = the religiosities of many nations, which are false. III.

—<sup>o</sup>. 'The daughter of Egypt' (Jer. xlvi. 11) = the affection of reasoning concerning the truths of faith, whether it is so, from scientifics, when the Negative reigns; thus = the religiosity which thence originates; and which is of such a character that nothing is believed except what is false.

6740<sup>o</sup>. 'The daughters which are carried by nurses at thy side' (Is. lx. 4) = the goods which are continually being insinuated; for 'daughters' = good; and 'nurses,' those things which insinuate.

6745<sup>e</sup>. 'The daughter of My people is cruel' (Lam. iv. 3) = the Spiritual Church; here, vastated.

6750. 'She brought him to the daughter of Pharaoh' (Gen. ii. 10) = to the affection of scientifics. 'The daughter of Pharaoh' = a religiosity; but here, the affection of scientifics; for it is the third state which is described in this verse, and, in that case, 'daughter' = affection; and 'Pharaoh,' what is scientific in general; thus, 'the daughter of Pharaoh' = the affection of scientifics. Ex.

6775. 'The priest of Midian had seven daughters' (Ex. ii. 16) = the holy things of that Church. 'The daughters of a priest' = the things of the Church; 'daughter' = the Church; 'priest,' the good of love; thus, 'the daughters of a priest' = the Church as to good: 'Midian' = those who are in the truths of simple good; and 'seven' = what is holy; thus, 'the priest of Midian had seven daughters' = the holy things of the Church belonging to those who are in the truths of simple good.

6788. 'He said to his daughters' (ver. 20) = thought concerning the holy things of the Church. 'Daughters' = the holy things of the Church; the holy things which are here signified by 'daughters' are truths, which, in the Word, are called 'holy' . . .

6793. 'He gave Zipporah his daughter to Moses' (ver. 21) = that he adjoined to him the good of his own Church. . . 'Daughter' = good, and also the Church; 'Zipporah' = the quality of the good of that Church.

6919. 'Ye shall put them on your sons and your daughters' (Ex. iii. 22) = application to their truths and to their goods. 'Sons' = truths; and 'daughters,' goods.

7662. 'With our sons and with our daughters' (Ex. x. 9) = those who are in the affection of truth and in the affection of good. 'Sons' = the truths of the Church, thus affections, because truths without affections are not anything; and 'daughters' = goods, thus, the affections of good.

7729<sup>6</sup>. 'The daughter of Zion' (Micah iv. 13) = the Celestial Church. E. 176<sup>o</sup>.

8890. 'Thou shalt not do any work, thou, nor thy son, nor thy daughter,' etc. (Ex. xx. 10) = Heaven and happiness for each and all things in the internal and external of man. . . 'Thou' = the man himself; 'son,' his Intellectual; 'daughter,' his Voluntary, both in the internal man. . . The reason 'son' = the Intellectual, is that 'son' = truth, for truths constitute the Intellectual; and the reason 'daughter' = the Voluntary, is that 'daughter' = good, for goods constitute the Voluntary.

[A.] 8904<sup>4</sup>. 'Daughters' (Ezek.xvi.20)=goods.

8982. 'If she bear him sons and daughters' (Ex.xxi.4)=truths and goods thence derived. 'Sons'=truths; and 'daughters,' goods.

8993. 'When a man has sold his daughter for a maid-servant' (Ex.xxi.7)=the affection of truth from natural delight. 'The daughter of a man'=the affection of truth; for 'daughter'=affection; and 'man,' truth.

—<sup>e</sup>. They who are in the genuine affection of truth, in the representative sense, are 'the daughters of the men of the Israelites;' but they who are in an affection of truth which is not genuine, are 'maidservants from the daughters of Israel.'

9001. 'According to the judgment of daughters shall he do to her' (ver.9)=that it shall be as is the genuine affection of truth... 'Daughter'=the affection of truth; here, the genuine affection of truth; for 'a maidservant'=the affection of truth from natural delight; thus not genuine before she is betrothed...

9079. 'Or shall have gored a son or a daughter' (ver.31)=a reviling by the affection of evil against the truths and goods of faith derived from interior things... 'Son'=the truth of faith; and 'daughter,' the good of faith: the reason they=truths and goods derived from interior things, is that interior things are like parents, from which goods and truths are born like sons and daughters. Ex.

9666<sup>6</sup>. 'Sons from afar'=those who are in obscurity as to truths; 'daughters from the extremity of the earth'=those who are in obscurity as to goods, such as are the gentiles. 'Sons'=those who are in truths, and, in the abstract sense, truths; 'daughters,' those who are in goods, and, in the abstract sense, goods. Refs.

10031<sup>2</sup>. 'The daughter of My people' (Lam.ii.11)=the Church.

10109<sup>4</sup>. 'The daughter of a priest married to a strange man shall not eat' (Lev.xxii.12)=that the holy things of the Church cannot be appropriated to the good which is not conjoined with the truths of the Church.

10227<sup>14</sup>. 'The daughter of Tyre shall offer thee a gift' (Ps.xlv.12): the Church as to the affection of truth is here described, and is called 'the king's daughter;' for 'daughter'=the Church as to affection; and 'king,' truth. E.236<sup>6</sup>.

10402. 'Pull out the earrings of gold from the ears of your women, of your sons, and of your daughters' (Ex.xxxii.2)=the drawing out of such things from the sense of the letter of the Word as favour external loves, and the principles thence derived... 'Daughters'=the affections of truth and good, and, consequently, in the opposite sense, the affections of falsity and of evil.

10490<sup>4</sup>. 'The daughter against her mother, and the daughter-in-law against her mother-in-law' (Matt.x.35)... 'The daughter'=the affection of good and of truth; 'the mother,' the affection of evil and of falsity; 'the daughter-in-law'=the truth of the Church adjoined to its good; and 'the mother-in-law,' falsity adjoined to its evil. —<sup>5</sup>.

10651. 'If thou take of his daughters for thy sons' (Ex.xxiv.16)=the conjunction of the affections of evil

with truths... 'Daughters'=the affections of good; and, in the opposite sense, the affections of evil.

10652. 'And his daughters go a whoring after their gods, and make thy sons go a whoring after their gods' (id.)=thus the profanation of good and of truth... 'His daughters,' or those of the inhabitant of the land, =the affections of evil. Ex.

H. 382 (r). 'Daughters'=the affections of good, thus goods. Refs.

Life 79<sup>2</sup>. The Israelitish and Jewish Churches are here treated of, which are 'the daughters of one mother' (Ezek.xxiii.2). R.134<sup>4</sup>. E.141<sup>4</sup>. 555<sup>7</sup>.

R. 166<sup>3</sup>. 'The king's daughter'=the Church as to the affection of truth.

458<sup>2</sup>. 'The daughters of the owl,' etc. (Is.xiii.21)=various concupiscences.

543. 'A daughter,' in the Word,=the good of doctrine, also the will and thence the affection of truth and of good.

748<sup>2</sup>. 'To eat the flesh of sons and daughters' (Jer.xix.9)=to destroy truths and goods with one's self: 'sons'=truths; and 'daughters,' goods. Refs.

M. 120. The offspring from the Lord as a Husband and Father, and from the Church as a wife and mother, are all spiritual; and in the spiritual sense of the Word are meant by 'sons and daughters,' etc. Gen.art.

— Hence 'sons and daughters' in the spiritual sense of the Word, mean truths and goods; 'sons,' truths conceived in the spiritual man and born in the natural man; and 'daughters,' in like manner, goods... As 'daughters'=the goods of the Church, there is so frequently mentioned in the Word 'the daughter of Zion,' 'of Jerusalem,' 'of Israel,' and 'of Judah,' by which are not meant any daughters, but the affection of good which is of the Church.

202. The offspring born from two who are in love truly conjugal derive from their parents the marriage principle of good and truth, whereby they have an inclination and capacity, if sons, to perceive the things of wisdom, and if daughters, to love the things which wisdom teaches. Gen.art.

E. 175<sup>8</sup>. 'Sons and daughters' (Jer.v.17)=the affections of truth and of good.

195<sup>9</sup>. 'The king's daughter'=the spiritual affection of truth, and thence the Church from those who are in that affection. 242<sup>21</sup>. 298<sup>7</sup>. 412<sup>26</sup>. 684<sup>18</sup>.

240<sup>7</sup>. 'The daughters of Zion' (Is.iii.17)=the Celestial Church, and the things of that Church; here, perverted.

357<sup>2</sup>. 'Of a daughter' (Gen.xlix.22)=those who are in evils, and want to destroy goods by means of falsities.

357<sup>19</sup>. 'The daughter of Zion' (Jer.vi.23)=the Church.

372<sup>7</sup>. 'The daughter of My people' (Jer.viii.21)=the Church.

395<sup>8</sup>. 'The king's daughters that were virgins' (2 Sam. xiii.18)=the affections of truth, and thence the Church, as may be evident from a thousand places in the Word where are mentioned 'the daughter of a king,' 'the daughter of Zion,' and 'the daughter of Jerusalem'...



wherefore, also, the **daughters** of a king represented the truths of that affection by their garments, and, in general, by their mantles, which were variegated with pieces.

403<sup>13</sup>. 'Which devoureth thy sons and thy **daughters**' (Jer. v. 17) = all spiritual affections of truth and of good.

412<sup>26</sup>. 'The **daughter** of Tyre' = the affection of the Knowledges of truth and of good.

438<sup>3</sup>. 'The **daughters** who will make happy' = the spiritual affections of truth which constitute the Church, and from which comes all internal happiness that is heavenly. Ex.

448<sup>8</sup>. 'Of a **daughter**, she marcheth upon the wall' = to fight from the truths which are from good against the falsities which are from evil.

453<sup>10</sup>. 'The **daughters** of Judah which shall exult' (Ps. xlviii. 11) = the affections of good and of truth which appertain to those who belong to the Celestial Church.

504<sup>21</sup>. 'The mother against the **daughter**, and the **daughter** against the mother' (Luke xii. 53) = the cupidity of falsity against the affection of truth; and the reverse. 724<sup>6</sup>.

518<sup>6</sup>. 'Dragons and the **daughters** of the owl' (Is. xliii. 20) = those who know truths and goods only from memory, and do not understand and perceive them; these speak truth without having any idea of it, being entirely dependent upon others.

526<sup>14</sup>. 'The **daughter** of the Chaldeans' (Is. xlvii. 5) = the falsification of truth.

532<sup>11</sup>. 'The mother' (Luke xii. 53) = the truth of the Church; and 'the **daughter**,' its good.

555<sup>7</sup>. 'The sons and **daughters** whom they bare' (Ezek. xxiii. 4) = the falsities and evils of the Church.

586<sup>4</sup>. 'To sacrifice sons and **daughters**' (Ps. cvi. 37) = to destroy the truths and goods of the Church by evil cupidities; 'sons' = the truths of the Church; and 'daughters,' its goods.

587<sup>0</sup>. 'The **daughters** of the owl' = the affections of falsity.

617<sup>30</sup>. The consumption of all truth and good is signified by 'they shall eat the flesh of their sons and **daughters**' (Lev. xxvi. 29). 'Sons' = the truths of the Church, and, in the opposite sense, its falsities; and 'daughters' = the affections of truth and of good, and, in the opposite sense, the cupidities of falsity and of evil; their mutual consumption and extinction is signified by 'eating them.'

624<sup>10</sup>. 'Thy sons and thy **daughters** shall fall by the sword' (Amos vii. 17) = that the truths and goods of the Church will perish by means of the falsities of evil.

637<sup>11</sup>. 'The **daughters** of Zion,' and 'the virgins of Jerusalem' (Lam. ii. 10) = those in the Church who are in the affection of good and of truth; and, abstractedly, these affections themselves.

650<sup>25</sup>. 'The **daughters** of the owl' = sensuous affections, for the Sensual is affected with and sees truths in the darkness, as an owl sees objects in the night.

653<sup>4</sup>. 'The **daughters** that were haughty' (Ezek. xvi. 50) = the cupidities which are of (self-love).

654<sup>44</sup>. 'The **daughter** of Egypt' = the affection of falsity which belongs to such a Church.

—<sup>68</sup>. 'Sons and **daughters**' (Ezek. xxiii. 25) = the truths and goods of the Church which they will destroy. —<sup>70</sup>.

655<sup>7</sup>. 'To commit whoredom with the **daughters** of Moab' (Num. xxv. 1) = to adulterate the goods of the Church.

659<sup>21</sup>. 'Sons and **daughters**' (Jer. xvi. 3) = exterior truths and goods; 'mothers and fathers,' interior truths and goods . . .

687<sup>11</sup>. 'The **daughter** of the Chaldeans' = the profanation of truth.

714<sup>18</sup>. 'Owls' = those who see falsities as truths; and 'their **daughters**,' the concupiscences of falsifying truths. —<sup>20</sup>.

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

724<sup>20</sup>. 'Sons from afar, and **daughters** from the extremity of the earth:' 'sons' = those who are in truths; and 'daughters,' those who are in the affection of them; and, therefore, abstractedly from persons, they = truths and the affections of them.

—<sup>25</sup>. That all truths together with the affections of them will perish through falsities is signified by 'your sons and your **daughters** shall fall by the sword' (Ezek. xxiv. 21): 'sons' = truths; 'daughters,' the affections of truth.

734<sup>16</sup>. The Church which is in genuine truths is meant by 'the **daughter** of Zion' (Jer. vi. 2).

811<sup>17</sup>. 'Thy sons are carried off into captivity, and thy **daughters** into captivity' (Jer. xlviii. 46) = that the truths and goods of their Church are shut off by falsities and evils; 'sons' = truths; and 'daughters,' goods.

863<sup>3</sup>. 'The **daughter** of Zion' (Lam. ii. 10) = the Church in which the Lord reigns through Divine truth. 1175<sup>2</sup>.

—<sup>13</sup>. See VIRGIN at this ref.

—<sup>15</sup>. 'King's **daughters**' (Ps. xlv.) = the affections of Divine truth . . . 'The **daughter** of Tyre shall send a gift' = worship by those who are in the Knowledges of truth . . . 'The king's **daughter** is all glorious within' = the spiritual affection of truth, which is called 'glorious' from the abundance of truth, and 'within' = what is spiritual.

911<sup>14</sup>. 'Harvest' and 'bread' (Jer. v. 17) = the truths and goods of the Church nourishing; 'sons and **daughters**,' the same producing.

919<sup>3</sup>. 'Careless **daughters**' (Is. xxxii. 9) = those in the Church who love falsities more than truths.

922<sup>2</sup>. 'The **daughter** of Judah' (Lam. i. 15) = the Church from the doctrine of truth from the Word.

### Daughter-in-law. *Nurus*.

A. 2466<sup>10</sup>. See DAUGHTER at these refs. 4843<sup>2</sup>. —<sup>3</sup>. 10490<sup>4</sup>.

4818<sup>2</sup>. To lie with a **daughter-in-law** was a capital

offence (Lev. xx. 12), and Judah's referring this deed with his daughter-in-law to the levirate law . . . involves this, that his sons by Tamar should be acknowledged as the sons of Er his first-born, who was born of a Canaanite mother . . .

[A.] 4843. '(Judah said) to Tamar his daughter-in-law' (Gen. xxxviii. 11) = a Church representative of spiritual and celestial things, which is called 'a daughter-in-law' from truth . . . 'A daughter-in-law' = the Spiritual of the Church, or truth. The reason 'a daughter-in-law' has this signification, is that all things of marriage, and all who were from marriage, represented such things as are of the heavenly marriage, thus which are of good and truth . . . Hence, 'a daughter-in-law,' being the wife of a son as a new husband, = the truth of the Church conjoined with good. 9079.

—2. That by 'a daughter-in-law,' in the internal sense of the Word, is signified the truth of the Church adjoined to its good, consequently, in the opposite sense, the falsity of the Church adjoined to its evil. Ill.

4869. 'Because he knew not that she was his daughter-in-law' (ver. 16) = that he did not perceive it to be the truth of the Representative Church. 'A daughter-in-law' = the truth of the Church adjoined to its good. The reason it = the truth of the Representative Church, is that by 'Tamar,' who is here 'the daughter-in-law,' is represented the Church representative of spiritual and celestial things.

4903. 'Saying, Tamar thy daughter-in-law hath committed whoredom' (ver. 24) = a perception that it is false that there is anything conjugal in the case . . . 'A daughter-in-law' = the truth of the Church.

H. 382a. 'Sons' and 'daughters' = the truths and goods which are procreated; 'sons-in-law,' and 'daughters-in-law,' the conjunctions of these.

—(r). 'A daughter-in-law' = good associated with its truth. Ref.

E. 141<sup>12</sup>. 'The daughters-in-law who commit adultery' (Hos. iv. 13) = evil conjoined with falsities thence. 324<sup>20</sup>.

De Conj. 83. They who read the Word without doctrine, as they necessarily fall into many fallacies from the sense of the letter . . . and who have at the same time taken up many falsities and confirmed themselves in them, and who are, consequently, in the conceit of their Own intelligence, produce adultery as of a father with his daughter-in-law.

## David. *David.*

A. 66<sup>e</sup>. In the Psalms, under the character of David as a king, in the internal sense, it treats of the Lord.

255<sup>e</sup>. 'David' (Ps. lxxxix. 3) = the Lord. 2842<sup>3</sup>. —.

666<sup>e</sup>. 'David' (Is. lv. 3) = the Lord.

—<sup>1</sup>. 'David' (Ezek. xxxiv. 24) = the Lord. 1038<sup>2</sup>.

—'. 'David' (Ezek. xxxvii. 25) = the Lord. 1038<sup>3</sup>.

1025<sup>10</sup>. 'David' (Jer. xxxiii. 22) = the Lord.

—'. 'David' (Jer. xxiii. 5) = the Lord.

1725<sup>3</sup>. This is evident in David. 1745<sup>2</sup>.

1888. By 'David' is not meant David, but the Lord. . . . These things were written by the prophets after

the time of David, yet it is openly said that he shall be their Prince and King.

2159<sup>3</sup>. 'David' (Is. xxxvii. 35) = the Lord, Who, as He was to come, is called 'Servant' as to the Human.

2604. Many of the Jews are there introduced to David, etc.

2649<sup>3</sup>. 'How, therefore, doth David in spirit call Him Lord?' (Matt. xxii. 43): thus as to the flesh He was no longer the Son of David. L. 35<sup>5</sup>. T. 102<sup>2</sup>.

2761<sup>5</sup>. 'David' (Jer. xvii. 25) = the Lord.

2832<sup>3</sup>. 'David' (Ps. cxxxii. 17) = the Lord. 9954<sup>16</sup>.

2842<sup>1</sup>. 'David' (ver. 11) = the Lord. Still, the oath was made to David, because he was of such a character that he believed it to be confirmed concerning himself and his descendants, for David was in the love of himself and his descendants, and therefore believed that (these things) were said about him . . . although they were said about the Lord.

2909<sup>4</sup>. See HEBRON at this ref.

3305<sup>5</sup>. Hence it is manifestly evident, that by 'David,' etc. are not meant these persons, but that, in the supreme sense, they = the Divine spiritual things which are in the Lord, and which are of the Lord in His Kingdom and Church . . . 3881<sup>4</sup>.

3322<sup>4</sup>. 'The tent of David' (Amos ix. 11) = the Church and worship of the Lord. 4926<sup>2</sup>.

3441<sup>4</sup>. 'David My servant' (Ezek. xxxvii. 24) = the Lord as to the Divine Human, and this from Divine truth, which is signified by 'a king,' who here is David.

3881<sup>7</sup>. Truth is signified by 'the house of David' (Zech. xii. 7).

4391<sup>4</sup>. 'To set up the fallen tent of David' (Amos ix. 11) = to restore the Holy of truth after it has perished; 'David' = the Lord relatively to Divine truth.

4594<sup>e</sup>. See BETHLEHEM at these refs. E. 449<sup>3</sup>.

—'. By 'David' is especially represented the Lord as to the Royalty or Divine truth. 5307<sup>2</sup>.

4763<sup>5</sup>. By 'a king,' especially by 'David,' is represented Divine truth.

5044<sup>8</sup>. 'The throne of David' = the Heaven of the Lord.

5313<sup>4</sup>. 'The throne of David' (Luke i. 32) is not the kingdom David had . . . but the kingdom in Heaven; wherefore by 'David' is not signified David, but the Lord's Divine Royalty; and by 'throne,' the Divine truth which proceeds, and which constitutes the Lord's Kingdom.

5335<sup>e</sup>. As David was to represent the Lord as to the royalty, he did not begin to reign (until he was 'a son of thirty years') (2 Sam. v. 4). Ex.

8495<sup>4</sup>. 'To sit upon the throne of David' (Jer. xvii. 25) = that these things are from the Lord.

8770<sup>e</sup>. They who know the things mentioned above may also know why somewhat of the priesthood was granted to David.

9163<sup>e</sup>. 'The house of David,' and 'the tent of David' = the Church of the Lord; for, in the prophetic Word, 'David' = the Lord.



9548<sup>e</sup>. **David** is called 'the lamp of Israel' (2 Sam. xxi. 17) . . . because 'a king'=the Divine truth which is from the Lord; and '**David**,' the Lord as to Divine truth, from which come faith, intelligence, and wisdom.

9954<sup>15</sup>. '**David**' (Ps. lxxxix. 20) = the Lord.

—<sup>16</sup>. Hence it is evident, that the Lord as to His Divine Human is here (Ps. cxxxii. 10) meant by '**David**,' 'the anointed of Jehovah.'

10217<sup>3</sup>. 'To number'=to arrange in order and dispose, and as it belongs to the Lord alone to arrange in order and dispose the truths and goods of faith and of love with everyone in the Church and in Heaven, therefore, when this is done by man, as it was done by **David** through Joab, it=the ordering and disposition of such things by man and not by the Lord; which is not to order and dispose, but to destroy. P. 244.

10249<sup>5</sup>. By 'the seed of **David**' (Ps. lxxxviii. 4) is not meant the posterity from **David** as a father . . . but by '**David**' here, as elsewhere, is meant the Lord as to Divine truth; thus by his 'seed' are meant those who are regenerated by the Lord, and, in the abstract sense, those things which are from the Lord with them . . .

H. 526<sup>4</sup>. The Angels know where **David**, etc. are: they are held in no higher estimation than others. The reason they are mentioned with honour in the Word, is that by them in the internal sense is meant the Lord . . . by '**David**' the Lord as to the Divine Royalty.

L. 43. That the Lord is called '**David**.' Ill.

44. He who knows that the Lord is meant by '**David**,' may know why **David** so frequently wrote about the Lord in his Psalms when he wrote about himself. Ill.

S. 71. See AARON at this ref.

P. 245. **David** represented the Lord Who was to come into the world; and Solomon, the Lord after His coming. —<sup>e</sup>.

R. 174. 'He that hath the key of **David**, and openeth and no one shutteth, and shutteth and no one openeth' (Rev. iii. 7) = Who alone has omnipotence to save. '**David**'=the Lord as to Divine truth. . . 'The key of **David**' has a similar signification to the keys of Peter. . . The key of **David** given to Eliakim (Is. xxii. 21, 22) has also a similar signification.

266. 'Which is of the tribe of Judah, the root of **David**' (Rev. v. 5) = (that the Lord subjugated the Hells) through the Divine good united to the Divine truth in His Human. . . By '**David**' is meant the Lord as to the Divine truth of the Divine wisdom.

954. 'I am the Root and the offspring of **David**' (Rev. xxii. 16) = that He is that Lord Who was born in the world, and thus the Lord in His Divine Human. From this He is called 'the Root and the Offspring of **David**,' and also 'the Branch of **David**' (Jer. xxiii. 5; xxxiii. 15).

D. 463. On the same side, lower down, is **David**, who receives nobody that comes to him; but those who come he sends from himself to Jesus; thus he lives in heavenly rest, and in happiness.

2621. On **David**. . . When I was reading about the adultery of **David** with Bathsheba, and about his cruelty to the sons of Ammon, there was long presented,

for days, one whom they called **David**, with whom I spoke; and I supposed that he could have been among the upright; but if it is he, or if the one who is with me presents his person . . . then is he such a leader of adulterers and of the cruel as derive from adulteries and cruelty the highest delight; and, moreover, he is acute or pernicious, because his phantasy goes deeper than others. I have heard that during his life by what he wrote in the Psalms he meant himself, and not so much the Messiah, Whom he indeed knew; but whether he believed Him to be Jehovah the God of Israel, I do not yet know. See 2 Sam. xii. 31. 2656.

2638. **David** learned (this cruelty) from such Spirits, or from his companions who had been in visions . . .

2640. These are the three kinds of instruments which the infernals seem to themselves to use with the greatest delight, whom **David** taught when he was in his cruelty: hence it may be evident of what quality he was; and as to his Psalms, he did not speak the least word, but the Lord's spirit through him, because he was a king, and of such a character; but he had applied to himself whatever is said there about the Messiah and His Kingdom.

2657. There is no harm in their calling (**David**) a man of God, and holy. Ex.

3346. (The delight of these inhabitants of Venus in plundering) was communicated to me . . . Hence the cruelty of **David**.

3656. On **David** and a Pope. It was shown that **David** desired to be the highest in Heaven, for such a cupidity cleaves to him from his understanding himself in the Psalms. Sometimes he is permitted to go up on high, and so suppose himself to be in the highest Heaven. Des.

3657. It was also shown how he subjugates those who are in the interior sphere of Spirits, and compels them to worship him as a god. The pope who was lately with me again came among those who are above the head . . . and was then with **David**, who wanted to reduce him to submission, so that he should worship him as a god; for **David** had previously declared that he was a god, when he was in the highest, and it was seen and represented . . . that those who would not acknowledge him a god in that highest he threw headlong down. Des. It then came out of his phantasy that he might carry the Lord down to the Lower Earth, to keep Him there. Such is his character when he goes up into the highest, and declares himself to be a god: and as the popes also declare themselves to be god on earth, he of whom I spoke before was united with **David**. But as the pope was in the persuasion that he was a god, and **David** also was in the persuasion that he was a god . . . they strove together; but **David** conquered, because he was not only in persuasion, but was also in cruelty, and thus in the persuasion of subjugating . . . and when the pope refused to yield, **David** heard or perceived that he would profess Christ . . . and then, being in the persuasion of cruelty, he treated him in his own way, as he had treated the gentiles . . .

3658. When the pope complained of these torments, **David** said to him that he was **David**, and that he kept

the Lord bound, and that only one was to reign in Heaven . . . On hearing this, the pope said that **David** was holy; he therefore denied the Lord and followed **David** . . . but when he came into the pope's persuasion, that if he denied the Lord whose vicar he was, he would be nobody . . . **David** noticed it, for in that state he can instantly perceive the persuasions of another, wherefore he turned him into a cloud . . . in which condition he supposed himself to be nothing.

[D.] 3659. After this, as **David** wanted to be a god, he betook himself among the interior Spirits . . . and subjugated them, because he was in the persuasion that he was a god, and could subjugate everybody by cruelty such as he had during his life, wherefore he subjugated those interior Spirits who would not acknowledge him as a god. Des.

3660. When he supposed that he had thus subjugated Heaven, he feared to go further . . . where the interior good Spirits begin, because he knew from former experience that he could not endure their sphere; but still . . . he rushed thither . . . and then began to be tortured, and to be sensible of a cadaverous stench, so that he could no longer endure it; if he advanced further it seemed to him that he would perish; wherefore he was cast down thence into the Lower Earth. It was perceived that this had often taken place before, and that he had been thus cast down as soon as he came into the sphere of angelic Spirits. I perceive from this, that he dared go thither while he was in the persuasion that the Lord was bound by him . . . yet from his suffering so miserably while there, he called the Lord's Heaven Hell, because when he came there he came into direful torments, because into a sphere contrary to adultery and cruelty. But when he reached the Lower Earth, he was suddenly projected upwards, from some persuasion . . .

3664. It was observed that above those to whom **David** strove to come, there are Spirits still more subtle, for from the fact that Spirits spoke through him during the life of the body, **David** is of such a character that he is able to strive to come to them. (These Spirits described.)

3665. Such Spirits, and **David** too, although among the evil he seems so acute . . . are yet grosser than all the rest; for in the sphere of the good they become more excrementitious, nay, more cadaverous than others . . . as was said to **David**, and thus to them.

3674. On **David**. I spoke to **David**, who is now above the head, and who, when there, supposes himself to be more subtle than others, because the Holy Spirit spoke through him. He openly confessed that he did not understand what he wrote; he had indeed thought that it contained some secrets, but what, he knew not; also that he knew that a certain one was to come into the world, but had no further knowledge about him. This he . . . as it were attested; and also that he had applied each and all things to himself and the Jews. He said that as a Spirit spoke through him as he through me, he was of the same character; but it was permitted to say to him that he had no Knowledge of the Lord, thus no Knowledges of faith, and therefore did not know the interior things of the Word, and so had

remained solely in the sense of the letter, which was a very different thing; and that Spirits had spoken through him things which he did not perceive . . . To this he could make no reply . . .

3679. It was said of (this Spirit) that he was of such a quality as to freely suffer the persons of others to be induced upon him, as that of **David**, and thus act not only their persons, but also their shameful deeds; and it was said that he became such from the actuality not only of **David**, but of any other one. Such Spirits, especially when they suffer infamous persons to be induced upon them, after a while are such that they do not know otherwise than that they are those very persons, and thus persuade not others only but themselves too that they are such.

3682. **David**, being himself wicked, and the subject of the wicked . . . for he has nothing but adulteries and cruelties in his disposition, strives and plots without conscience. It was evident that he was a subject of the deceitful above the head, as they began to exert their wickedness more openly than before, in order that the blame might be laid on **David**; wherefore **David** was wrapped up in the veil and let down towards the lower regions, but by means of the persuasions and phantasies infused into him by the diabolic crew on high. He struggled for an hour, with indescribable pertinacity. Phantasies were constantly infused into him, which he received with his persuasion, and thus with the veil. With a diminution of the veil, or without the veil, he cast himself in all directions, now below, now midway, now upwards in front, now close above the head, now behind the head; which was only a phantasy with an obstinate persuasion. 3688.

3683. After a while he attempted to act the python . . . standing on my head . . . Whether this pythonic practice belonged to **David** during his life, it is not allowable to infer from this . . .

3684. He was afterwards told that he is like a dog, and was treated by others as if he were a dog, because he was their subject, which was confirmed by the deceitful above the head . . . But as this was contrary to his sphere of authority . . . he was indignant, and was thus wrapped up in as it were a misty veil of authority, and let down . . . They who spoke thus to **David** were those who most greatly boast that they are the Holy Spirit. 3688.

3851. The Spirits above the head formed a design to destroy me . . . I perceived that they wanted to act by means of innocent persons, under whose persons they presented those whom they evoked. They evoked **David** also, who appeared before me in his own face and body, furnished with his instruments, but immersed in a dark cloud.

4111. Such punishments last long, for years and ages, as with the dragon, with **David**, which punishments are attended with vastation, yet a last vastation follows. Des.

4462. See SIREN at this ref.

5618. See WORD at this ref.

D. Min. 4603°. It was said that many of the saints



are in Hell, being pre-eminently magicians, and there were mentioned Anthony, Francis Xavier, David.

E. 19. 'David'=Divine truth in the Spiritual Kingdom, which is called the Lord's Royalty, wherefore, in the supreme sense, he=the Lord as to that truth and as to that Kingdom; on which account it is said of David that he shall come and reign over the Sons of Israel (Ezek.xxxvii.24,25; Hos.iii.5). 62<sup>3</sup>.

205. 'He that hath the key of David' (Rev.iii.7)=Who has power through Divine truth. . . 'David'=the Lord as to Divine truth. The reason 'David' in the Word means the Lord, is that 'kings' in the Word represent the Lord as to Divine truth. . . and king David especially, because he took great care of the things of the Church, and also wrote the Psalms. . . The reason it is said 'he that hath the key of David,' is that 'David' represented the Lord as to Divine truth, and all power in the Heavens and on earth resides with the Lord from Divine good through Divine truth. . .

—<sup>2</sup>. That 'David' in the Word=the Lord. Ill.

—<sup>1</sup>. It is said that 'they shall seek Jehovah their God, and David their king' (Hos.iii.5), because 'Jehovah'=the Lord as to Divine good, which is the Divine being; and 'David the king,' the Lord as to Divine truth, which is the Divine manifesting.

—<sup>3</sup>. 'The house of David, and the inhabitant of Jerusalem' (Zech.xii.7)=the Spiritual Kingdom, which is constituted of those in Heaven and earth who are in Divine truth. 483<sup>11</sup>.

—<sup>4</sup>. 'I have sworn to David My servant, Thy seed will I establish for ever; and build up thy throne to all generations' (Ps.lxxxix.4) is not applicable to David, whose seed and throne have not been established for ever. . . but 'the seed of David' means those who from the Lord are in truths from good, and, in the abstract sense, the truths themselves which are from good. . . That it is the Lord as to Divine truth, or that it is the Divine truth proceeding from the Lord, which is meant by 'David,' is evident, for it is said, 'In the heavens thou shalt confirm thy truth, and the heavens shall confess thy truth in the congregation of the saints.'

—<sup>6</sup>. As David represented the Lord as to Divine truth, the Lord willed to be born from the house of David, and also to be called 'the Son,' 'the Root,' and 'the Offspring of David'. . . but when the Lord put off the human from the mother, and put on the Human from the Father. . . He was no longer that 'Son,' as is meant by His words to the Pharisees (Matt.xxii).

253<sup>5</sup>. 'The throne of David'=Heaven as to Divine truth.

310. 'Of the tribe of Judah, the root of David'=through Divine good united to Divine truth in His Human. . . 'The root of David'=the Divine truth; for 'David'=the Lord as to Divine truth.

—<sup>8</sup>. The Lord as to Divine truth is called 'the root of David' from the fact that all Divine truth is from Him, as also all things come forth and subsist from their root.

316<sup>8</sup>. 'David' (Ps.lxxxix.20)=the Lord as to Divine truth. . . As 'David' means the Lord as to the Divine truth which proceeds from His Divine Human, it is

said 'David My servant,' for 'servant' . . . is predicated of truth. 375<sup>20</sup>.

—<sup>9</sup>. 'David' here, too (Ps.cxxxii.17)=the Lord as to Divine truth; 'to make his horn to bud'=the multiplication of Divine truth in the Heavens and on earth by Him; wherefore it is also said 'I will dispose a lamp for Mine anointed.'

375<sup>20</sup>. Hence it is evident, that the Lord as to His Divine Human is here meant by 'David the anointed of Jehovah' (Ps.cxxxii.17).

376<sup>34</sup>. 'The kings that sit upon David's throne' (Jer.xiii.13)=those who would otherwise be in Divine truths.

392<sup>12</sup>. These things are said of David (Ps.cxxxii.11), but 'David,' here, means the Lord.

401<sup>8</sup>. These things are said of the Lord, and of Heaven and His Church, for by 'David' (Ps.lxxxix.25), who is here treated of in the sense of the letter, is meant the Lord.

409<sup>5</sup>. As by 'David' in the Word is meant the Lord as to Divine truth, and Divine truth serves, where 'David' means the Lord, he is called 'a servant.' Ill.

444<sup>6</sup>. 'There shall not be cut off from David a man to sit upon the throne of the house of Israel' (Jer.xxxiii.17)=that then the Divine truth which proceeds from the Lord shall perpetually reign in the Church. . . 'Then may also My covenant become of no effect with David My servant, that he should not have a son to reign' (ver.21)=that then they would have no Divine truth. . . 'So will I multiply the seed of David My servant' (ver.22)=the multiplication of Divine truth. . . with those who have conjunction with the Lord.

453<sup>12</sup>. 'The house of David'=the Church as to the truths of doctrine.

555<sup>10</sup>. 'David' (Zech.xii.12)=the Divine truth.

650<sup>51</sup>. 'A shepherd, My servant David, whom Jehovah will stir up' (Ezek.xxxiv.23,24) means the Lord. . .

684<sup>10</sup>. By 'David' in the Word is meant the Lord as to Divine truth, or as a King.

—<sup>19</sup>. That by 'David' here (Ps.lxxxviii) is not meant David, but the Lord as to His Royalty, which is the Divine Spiritual, and is called Divine truth, is very evident from the things here said about David. . .

—<sup>29</sup>. 'David' as 'a servant'=the Lord's Human as to Divine truth; and 'anointed'=this united to Divine good. . . 'In Zion I will make the horn of David to bud' (Ps.cxxxii.17)=the power of Divine truth from Him in Heaven and the Church.

700<sup>26</sup>. Zion, where David was=the inmost of the Church, which is called its Celestial.

—<sup>28</sup>. David's dancing (2 Sam.vi.14) represented the gladness and joy which result from the affection of truth and good from the Lord through the influx of Divine truth, which is signified by the ark. . . The dancing of David. . . represented joy of heart from the affection of spiritual and celestial good.

701<sup>7</sup>. By 'David' here (Ps.lxxxix.3,28) is meant the Lord as to the Royalty, Who is called 'chosen' from good, and 'servant' from truth; 'to make a covenant, and to swear to him'=the union of His Divine with His Human. . . 'I will establish thy seed even to eternity'

=the eternity of the Divine truth from Him; 'mercy will I keep for him to eternity'=the eternity of the Divine good from Him . . . This is the sense of these words, when, instead of **David**, there is understood the Lord as to His Divine Human and His Royalty . . .

[E. 701]<sup>18</sup>. By '**David** who shall pasture them, and who shall be a prince in the midst of them' (Ezek. xxxiv. 23) is meant the Lord as to Divine truth, which is called 'a servant' from its serving.

—<sup>19</sup>. 'My servant **David** shall be king over them' (Ezek. xxxvii. 24): here, also, by '**David**' is meant the Lord; for it is evident that it was not **David** who was to come and be their king and shepherd . . .

768<sup>18</sup>. That this (infernal falsity) shall not have dominion in the Lord's Church, in which there is Divine truth celestial, is signified by 'not anyone of his seed shall sit upon the throne of **David**, and have dominion any longer in Judah' (Jer. xxii. 30).

781<sup>12</sup>. The reason power was given to **David** to smite a lion and a bear, which took a small cattle from the flock (1 Sam. xvii. 34), was that by '**David**' was represented the Lord as to Divine truth, by means of which they who belong to His Church are instructed. . . 'A lion' here = the power of infernal falsity against Divine truth . . . and 'a bear,' the power of falsity against Divine truth natural; 'a small cattle from the flock' = those who are of the Lord's Church; and as these things are represented, power was given to **David** to smite the bear and the lion, by which was represented and signified the Lord's power of protecting His own in the Church by means of His Divine truth from the falsities of evil which are from Hell . . . By '**Goliath**,' who was a Philistine . . . are signified those who are in truths without good . . . and 'uncircumcised' = those who are in filthy corporeal loves . . . Hence it is evident what the victory of **David** over Goliath represented.

799<sup>9</sup>. That the Lord will reign (in Heaven and the Church) through Divine truth from Divine good, is signified by 'he shall sit thereon in truth in the tabernacle of **David**' (Is. xvi. 5); by '**David**' is meant the Lord as to the Royalty, which is Divine truth; and by 'his tabernacle' is signified Divine good.

850<sup>2</sup>. The reason 'Mount Zion' = Heaven and the Church where the Lord reigns through His Divine truth, is from the fact that Zion was the city which **David** built, and in which he afterwards dwelt, and was thence called the city of **David**; and as by '**David**' was represented the Lord as to the Royalty, which is Divine truth, 'Zion' = Heaven and the Church where the Lord reigns through Divine truth.

946. The Lord's Spiritual Kingdom is signified by the 'throne of **David**' (Is. ix. 7).

**Davus.** *Davus.* Coro. 54<sup>o</sup>.

**Dawn.** *Aurora.*

A. 920. When (the most ancient people) perceived the morning they did not perceive the actual morning of the day, but the heavenly principle which is an image of the morning and the **dawn** in minds; hence the Lord is called 'the morning,' 'the east,' and 'the **Day-spring**.'

1726. In a state of peace, the celestial and spiritual things of the Lord are as in their **dawn** and spring, for peace is as the **dawn** in early morning, and as the spring in spring-time; **dawn** and spring cause everything . . . to be full of joy and gladness; each thing derives an affection from the general nature of **dawn** and spring . . . 2780.

1807<sup>2</sup>. When he sees the **dawn** of day, he does not think about the **dawn**, but about the origin of all things from the Lord, and their advance into the day of wisdom.

1837. The Lord's Church is compared to the times of the day; its first period to sun-rise, or to **dawn** and morning . . . 2905.

2405. 'As the **dawn** ascended' (Gen. xix. 15) = when the Lord's Kingdom draws nigh . . . Daybreak is here expressed by 'as the **dawn** ascended,' and it = the time when the upright are separated from the evil . . . This time or state is called 'the **dawn**,' because then the Lord comes, or, what is the same, His Kingdom then draws nigh. Such is really the case with the good, for there then beams forth with them an appearance of morning daybreak or **dawn**; hence, in the Word, the Lord's Advent is compared to 'the morning' . . . as in Hosea: 'as the **dawn** is His going forth' (vi. 3) . . . His Advent, or drawing nigh, is here compared to 'the **dawn**.' 2441.

—<sup>3</sup>. 'The day of Jehovah cometh . . . as the **dawn** spread upon the mountains' (Joel ii. 1, 2): here, also, it treats of the Lord's Advent, and His Kingdom.

—<sup>4</sup>. 'From the womb from the **dawn**' (Ps. cx. 3) = the Lord Himself, thus the Divine love from which He fought.

—<sup>6</sup>. In like manner, the fire upon the altar was to be kindled 'every **dawn**' (Lev. vi. 9, 12).

3458. In the supreme sense, 'morning' and '**dawn**' = the Lord; in the internal sense, the Celestial of His love; hence also, a state of peace.

3579<sup>4</sup>. By the morning or **dawn**, when the dew descends, are signified states of innocence and peace.

3696<sup>2</sup>. After combats or temptations, man comes into this state (of peace), which is as the state of spring that follows autumn and winter, or as the state of **dawn** that follows evening and night: a state of peace in spiritual things is like one of spring and **dawn** in natural ones.

4275. 'Until the ascending of the **dawn**' (Gen. xxxii. 24) = before the conjunction of the natural good which is signified by Jacob with the Celestial Spiritual or the Divine good of truth. In the supreme sense, 'the **dawn**' = the Lord; in the representative sense, His Kingdom; and in the universal sense, the Celestial of love; here, the Celestial Spiritual; for, when the **dawn** ascended, Jacob was named Israel, by which is signified the celestial spiritual man.

4283. 'He said, Let me go, because the **dawn** ascendeth' (ver. 26) = that temptation ceased when conjunction was at hand. . . 'The **dawn**' = the conjunction of the natural good which is signified by Jacob with the Celestial Spiritual or the Divine good of truth. The reason the wrestling commenced before the **dawn** ascended, and ceased after it had ascended . . . is that the times of the day . . . signified states; here, states of conjunction



through temptations, for when there takes place the conjunction of the internal man with the external, it is then **dawn** to him, because he then enters into a spiritual or celestial state; and then, too, if he is in such a state that he can perceive it there appears to him a light like that of the dawn: otherwise, his Intellectual is illuminated, and becomes to him as when one awakes from sleep in the early morning while the **dawn** is first enlightening and beginning the day.

4289. 'Let me go, because the **dawn** ascendeth' (id.)= that the representative would depart from the descendants of Jacob before they came into the representatives of the Land of Canaan . . . '**Dawn**'=when they came into the Land of Canaan, thus into the representative of a Church there. Ex.

4300. 'The **dawn** ascendeth'=when conjunction is at hand, or is commencing.

5662<sup>2</sup>. Peace in Heaven is like spring on earth, or like the **dawn**, which do not affect by means of sensible varieties, but by means of a universal pleasantness flowing into each thing that is perceived, and which imbues with pleasantness not only the perception itself, but every single object. 8455.

H. 289. This peace is like the morning or **dawn** in spring time: the night is past; all things of Earth live anew at the rising of the sun; and the scent of vegetation is diffused by the descending dew of the skies; and the soft breath of spring gives fertility to the soil, and fills all minds with pleasantness. The reason is that the morning or **dawn** in the spring time corresponds to the state of peace of the Angels in Heaven.

P. 257<sup>2</sup>. 'How art thou fallen from heaven, Lucifer, son of the **dawn**' (Is. xiv. 12) . . . It is from this primeval state of (the first preachers of the Christian Church) that Lucifer is called 'the son of the **dawn**.'

M. 382. From the transparence of which comes the **dawn** and bloom of her life.

T. 112. I fell into meditation respecting the fables of the ancients, that they feigned **Aurora** with wings of silver feathers, and in her face displaying the lustre of gold.

571<sup>2</sup>. These two states (that is, reformation and regeneration) may be compared to the progression of light and heat in the days of the spring time; the first to daybreak—*diluculo*—or cock-crowing, the second to the morning and **dawn**.

D. 2294. This is the reason why the states of Spirits are varied, so that there may be compared to them the changes . . . of the day; **dawn**, noon, evening, night; and again **dawn**.

E. 1029<sup>12</sup>. Lucifer is called 'the son of the **dawn**' from the intiamant of the light or of day; for 'the **dawn**'=the Church at its beginning.

**Dawn.** See DAYBREAK.

**Dawn.** *Illucescere.*

A. 2041<sup>2</sup>. Celestial love . . . begins to appear, nay, to **dawn** in his interior man.

5740. 'The morning **dawned**' (Gen. xlv. 3)=a state of enlightenment.

**Day.** *Dies.*

See SABBATH, TODAY, and TOMORROW; and also under TIME and THREE.

A. 6. The six **days** or times, which are so many successive states of man's regeneration, are in general as follows. 62.

16. The most ancient time . . . is called in the Prophets 'the **days** of antiquity,' and also 'the **days** of eternity.'

21. All things of the Lord are compared to '**day**,' because they belong to the light; and all things proper to man are compared to 'night,' because they belong to darkness.

23. Nothing is more common in the Word than for '**day**' to be taken for time itself. III.

— As '**day**' is taken for time, it is also taken for the state of that time. III.

24. After the spirit of God . . . has brought forth into **day** the Knowledges of truth and good . . .

28. Concerning the man who is to be regenerated, in Zechariah: 'That shall be one **day** known to Jehovah; not day, nor night; at the time of evening there shall be light' (xiv. 7).

30. Love is the great luminary which has dominion 'by **day**' (Gen. i. 16); faith from love is the lesser luminary which has dominion 'by night.' 32. 709.

34<sup>o</sup>. 'The **days** of affliction' (Mark xiii. 19)=his miserable state in the other life.

37. It is said that the luminaries shall be 'for signs, and for stated times, and for **days**, and for years' (Gen. i. 14) . . . There are changes of spiritual and celestial things, in the universal, and in the singulars, which are compared to the changes of the **days** and the years: the changes of the **days** are from morning to noon, thence to evening, and through night to morning. (See CHANGE—*vicis*.)

38. 'To have dominion in the **day**, and in the night' (ver. 18): '**day**' means good; 'night,' evil; wherefore goods are called works of the **day**, and evils, works of the night.

70<sup>o</sup>. There scarcely intervene **days** after the decease of the body before they are in the other life.

74. The celestial man is 'the seventh **day**, in which the Lord rests.'

221. 'The aura or breath of the **day**' (Gen. iii. 8)=the time when the Church still had a residue of perception . . . The most ancient people compared the states of the Church to the times of the **day** and night; to the times of the **day** while it was still in light . . . The Lord also calls a state of faith '**day**,' and a state of no faith 'night'; as in John: 'I must work the works of Him that sent Me while it is **day**; the night cometh, when no one can work' (ix. 4). The states of man's regeneration are also called '**days**' in Gen. i.

267<sup>o</sup>. 'All the **days** of thy life' (Gen. iii. 17)=even to the end of that Church. 271.

347. 'The end of the **days**' (Gen. iv. 3)=the advance of time.

349<sup>o</sup>. 'The **days** of eternity' (Mal. iii. 4)=the Most

Ancient Church; 'the ancient years'=the Ancient Church. 2906<sup>6</sup>.

[A.]487. 'Days'(Gen.v.4)=times and states in general. It is very common in the Word to call all time 'days'; wherefore, also, the states of times in general are also signified by 'days'; and when 'years' are added, by the times of the years are signified the quality of the states, thus states in special.

488. 'Days'=states in general; and 'years,' states in special. Ill.

—<sup>3</sup>. In the sense of the letter it cannot but seem that 'day'=time; but in the internal sense it=state: the Angels who are in the internal sense of the Word, do not know what time is . . . thus not what a day and a year are; but they know what states are, and their changes. Exampl. 493.

862. 'It came to pass at the end of forty days'(Gen.viii.6)=the duration of the former state, and the beginning of the following one. . . As the state after temptations is here treated of, it is said 'forty days,' but not 'forty nights;' the reason is that charity now begins to appear, which in the Word is compared to day, and is called 'day'; and the faith which precedes, being not yet so closely conjoined with charity, is compared to night, and is called 'night.'

893<sup>2</sup>. Every entire period is marked out in the Word by a day, a week, a month, or a year, even if it were a hundred or a thousand years; as 'the days' mentioned in Gen.i, by which are signified the periods of the regeneration of the man of the Most Ancient Church. In the internal sense 'a day' and 'a year' have no other signification than time, and as they=time, they=state. Ill. 9037.

931. 'Still in all the days of the earth'(Gen.viii.22)=all time; for 'a day'=time . . .

936. 'Day and night'(id.)=the state of a regenerate man as to intellectual things, the alternations of which are those of day and night. Ex.

1259<sup>6</sup>. The Most Ancient Church and the Ancient Churches are 'the days of eternity,' and 'the years of generation and generation'(Deut.xxxii.7).

1335. 'A year' in the Word, as 'a day,' and 'a week'=a whole period, less or greater, of fewer or of more years; nay, abstractedly, a period.

1807<sup>2</sup>. See DAWN at these refs. 1837. 2294.

1825. The last time of the Church is therefore signified by 'the third day,' 'the third week,' etc.

1839<sup>5</sup>. 'The day of Jehovah'(Zeph.i.14)=the last time and state of the Church. 1860<sup>3</sup>, Ill.

2103. 'In the selfsame day'(Gen.xvii.23)=that state which has been spoken of. 'Day,' in the internal sense, =state.

2111. 'In the selfsame day'(ver.26)=then. 'Day'=time and state. Refs.

2119. As soon as his bodily things grow cold, which takes place after some days, he is resuscitated by the Lord . . .

2199. 'Entering into days'(Gen.xviii.11)=that the time was at hand. 'A day' in the Word, as also 'a year,

nay, in general, time,=state; therefore, here, 'to enter into days'=to enter into that state in which He would put off the human; thus, that the time was at hand.

2323. The states of the Church 'are in the Word compared to the times of the year, and to the times of the day . . . namely, its noon, evening, night, and morning . . .

2353<sup>4</sup>. 'I must work the works of Him that sent Me while it is day' . . . 'Day'=the time and state when there are good and truth; 'night,' when there are evil and falsity.

2405<sup>2</sup>. 'The third day'(Hos.vi.2)=the judgment, or the Advent of the Lord; thus the drawing nigh of His Kingdom. 2788<sup>2</sup>. —<sup>3</sup>, Ill.

2649. 'In the day when he weaned Isaac'(Gen.xxi.8)=a state of separation. 'Day'=state.

2726. 'Days'=the state of the thing treated of.

2788. 'In the third day'(Gen.xxii.4)=what is complete, and the beginning of sanctification. 'Day' in the Word=state.

2906<sup>6</sup>. 'Seventy years'(Is.xxiii.15)=an entire period, from the beginning of the Church's existence until it expires, which also is 'the days of one king.'

—<sup>6</sup>. 'The days of old' and 'the years of the ages'(Ps.lxxvii.5)=(the Most Ancient and the Ancient) Churches.

3016. 'Abraham being old came to days'(Gen.xxiv.1)=when the state was at hand that the Lord's Human should become Divine. . . 'Day'=state. Refs.

3176. 'A day or ten, afterwards thou shalt go'(Gen.xxiv.55)=a state of departure which appears to them full. 'Day'=state.

3251. 'These are the days of the years of the lives of Abraham which he lived'(Gen.xxv.7)=the representative state of the Lord as to the essential Divine . . . 'Days' and 'years'=states.

3298. 'Her days were fulfilled to bring forth(ver.24) the first state of effect. 'Days'=states.

3325<sup>8</sup>. The reason it should be seven days with its mother(Ex.xxii.30), was that 'the seventh day' signified the celestial man; and the reason why on the eighth day it was to be given to Jehovah, was that 'the eighth day'=what is continuous from a new beginning; namely, what is continuous of love.

3390. 'It came to pass, because the days were prolonged to him'(Gen.xxvi.8)=a state of reception. . . 'Days'=states.

3419. 'The days of Abraham his father'(ver.18)=time and state antecedent as to truths. . . 'Days'=time and state. Refs.

3462. 'It came to pass in that day'(ver.32)=the state (of doctrine).

3467. 'Even to this day'(ver.33)=the perpetuity of the state. 4304. 4316.

3498. 'I know not the day of my death'(Gen.xxvii.2)=life in the Natural. 'Day'=state . . . Thus by 'the day of death' is signified a state of resuscitation to life.

3607. 'The days of mourning'(ver.41)=the inversion of the state.



3613. 'Tarry with him some days' (ver.44)=what is successive. . . 'Days'=times and states.

3703<sup>s</sup>. 'Days upon the land' (Ex.xx.12)=states of good thence in the Lord's Kingdom. 'Days'=states.

3755. 'Those days' (Matt.xxiv.19)=the states in which the Church would then be.

—c. 'The days being shortened' (ver.22)=a state of removal.

3785. 'Behold, as yet the day is great' (Gen.xxix.7) that the state was now advancing.

3814. 'He dwelt with him a month of days' (Gen.xxix.14)=a new state of life. . . 'A month of days'=a new state. . . When a year, month, or day is mentioned in the singular, it=a whole state, thus the end of the former and the beginning of the following one.

3827. 'They were in his eyes as some days in his loving her' (ver.20)=a state of love. . . 'Days'=states.

3830. 'Because my days are fulfilled that I may come to her' (ver.21)=that now is the state. 'Days'=states.

3941. 'Reuben went in the days of harvest' (Gen.xxx.14)=faith as to its state of love and charity. 'Days'=states.

4010. 'He put a way of three days between himself and Jacob' (ver.36)=their state quite separated. . . 'Days'=states.

4060. 'Immediately after the affliction of those days' (Matt.xxiv.29)=the state of the Church as to the truth which is of faith. . . 'Days'=states.

4119. 'It was told Laban on the third day' (Gen.xxxi.22)=the end of conjunction. 'The third day'=what is last, and also what is complete, thus the end, and also the beginning; for the end of a state of conjunction is the beginning of the following state, which is one of separation, which state is also here signified by 'the third day.'

4175. 'In the day the heat devoured me, and the cold in the night' (ver.40)=temptations. . . 'Day'=a state of faith or truth, which is then at its height; and 'night' a state of no faith or truth.

4334. 'Of that day and hour knoweth no one' (Matt.xxiv.36)=that the state of the Church at that time would not appear to anyone, either on earth or in Heaven. By 'day and hour' here are not meant day and hour, or time, but the state as to good and truth.

4387. 'Esau returned in that day to his way to Seir' (Gen.xxxiii.16)=the state of Divine natural good at that time to which the goods of truth were adjoined. 'Day'=state.

4495. 'It came to pass on the third day' (Gen.xxxiv.25)=what is continuous even to the end. 'The third day'=what is complete from beginning to end, thus also what is continuous. Ex. and Ill.

4548. 'Who answered me in the day of my straitness' (Gen.xxxv.3)=in a state in which he preferred truth to good. 'Day'=state.

4616. 'And the days of Isaac were' (ver.28)=the state now of the Divine Rational. 'Days'=states.

4620. 'Old and full of days' (ver.29)=what is new of life. . . 'Full of days'=a full state.

4780. 'He mourned over his son many days' (Gen.xxxvii.34)=a state of mourning for destroyed good and truth. . . 'Days'=states; here, states of great mourning, because it is said 'many days.'

4850. 'The days were multiplied' (Gen.xxxviii.12)=a change of state. . . For 'day,' or time, in the internal sense, is state.

4901<sup>s</sup>. There are no days and years there, because the Sun there . . . is always rising and never sets.

4926<sup>s</sup>. 'To build according to the days of eternity' (Amos ix.11)=according to the state of the Church in ancient times; that state, and that time, in the Word, are called 'the days of eternity,' and 'the days of an age,' and also those 'of generation and generation.'

5000. 'She spake to Joseph day by day' (Gen.xxxix.10)=thought concerning that thing. . . 'Day by day,' or every day=intensely.

5089. 'They were for days in custody' (Gen.xl.4)=that they were a long time in a state of rejection. 'Days'=states; here, therefore, 'for days'=a long time in a state.

5122. 'The three shoots are three days' (ver.12)=continuous derivations even to the last. . . 'Days'=states.

5123. 'Yet within three days' (ver.13)=then what is new. . . 'Days'=states. . . Hence it is evident that 'three days'=a complete state; consequently, 'within three days,' or after three days,=a new state; for after a state is completed a new one commences.

5153. 'Are three days' (ver.18)=even to the last.

5154. 'Yet within three days' (ver.19)=that which is in the last.

5159. 'It came to pass on the third day' (ver.20)=in the last. 'The third day'=the last state; for 'day'=state.

5265. Hence the seventh day was made holy.

5270<sup>e</sup>. Wherefore, in the representative Church the days commenced in the evening,

5360<sup>s</sup>. This state (of desolation and vastation) is called 'the great day of Jehovah,' 'the day of wrath' and 'of His vengeance,' 'the day of darkness' and 'of thick darkness,' 'of cloud,' and 'of dimness,' 'the day of visitation,' also 'the day when the earth will perish,' thus 'the last day,' and 'the day of judgment;' and as they have not understood the internal sense of the Word they have hitherto supposed that it is the day when the earth will perish. . . not knowing that by 'day' here is signified state, and by 'the earth,' the Church; thus by 'the day when the earth will perish,' the state when the Church will be destroyed.

5458. 'Joseph said to them on the third day' (Gen.xlii.18)=the perception of the Celestial of the Spiritual concerning those truths separated from itself, when fulfilment has taken place. . . 'In the third day'=the last state when there comes a new one, thus when fulfilment has taken place.

5612. 'I shall sin against thee in all days' (Gen.xliii.9)=that the Church will no longer possess any good. . . 'In all days'=in perpetuity, thus no longer.

5798<sup>s</sup>. The last time of the Church and its destruction, is called 'the day of Jehovah's anger.'

[A.] 6000<sup>3</sup>. 'Day' (John ix.4) = truth from good; 'night,' falsity from evil. It is the first time of the Church which is meant by 'day,' for truth is then received because they are in good; and it is the last time which is signified by 'night,' for then nothing of truth is received because they are not in good.

6093. 'How many are the days of the years of thy life?' (Gen. xlvii.8) = concerning the state of the natural life from the spiritual. 'Days,' and also 'years' = states.

6095. 'The days of the years of my sojournings' (ver. 9) = concerning what is successive of life. 'Days' and 'years' = states.

6097. 'Few and evil have been the days of the years of my life' (id.) = that the state of the natural life is full of temptations. 'Days' and 'years' = states.

6098. 'And have not attained to the days of the years of the life of my fathers' (id.) = that he was not raised to the state of their life. 'Day' and 'years of life' = states of the spiritual life.

6165. 'Even to this day' (Gen. xlvii.26) = to eternity.

6175. 'The day of Jacob, the years of his life, was seven years and a hundred and forty years' (ver.28) = the general state and its quality.

6176. 'The days of Israel drew near for dying' (ver. 29) = the state immediately before regeneration. . . 'Days' = states.

6278. 'From then even to this day' (Gen. xlviii.15) = continually. 'To-day,' and 'to this day' = what is perpetual and eternal. . .

6298. 'He blessed them in this day' (Gen. xlviii.20) = foresight and providence to eternity. . . 'In this day,' or to-day = what is eternal.

6337. 'I will tell you what shall happen at the end of the days' (Gen. xlix.1) = the quality of the state of the Church in that order in which they then were. . . 'The end of the days' = the last of the state, in which they are together; for 'days' = states.

6505. 'Forty days were fulfilled to him' (Gen. I.1,3) = a state of preparation through temptations. . . 'Days' = states.

6508. 'Seventy days' (id.) = a full state.

6573. 'In order to do according to this day' (ver.20) = that it is according to order from eternity. . . 'According to this day' = from eternity.

6699. Some myriads of men flow thither *daily-per diem*.

6755. 'It came to pass in those days and Moses grew' (Ex. ii.11) = when these states lasted, and increase in scientific truths. 'Days' = states.

6767<sup>2</sup>. 'The day of killing' (Jer. xii.3) = the time of the vastation of the Church, when there is no longer any faith because no charity. 8902<sup>6</sup>.

6798. 'It came to pass in these many days' (Ex. ii.23) = after many changes of state. 'Days' = states.

7110. 'Pharaoh commanded in that day' (Ex. v.6) = the cupidity of infesting the truths of the Church while in that state. . . 'Day' = state.

7133. 'Fulfil your works, the word of a day in its

own day' (ver.13) = that they should serve falsities so called in every state. . . 'The word of a day in its own day' = in every state. 7157.

7240. 'It came to pass in that day Jehovah spake to Moses in the land of Egypt' (Ex. vi.28) = the state of the Church at the time when command was given by the law from the Divine to those who were of the Lord's Spiritual Kingdom, while still in the vicinity of those in the Hells. 'Day' = state.

7680. 'All that day, and all that night' (Ex. x.13) = everything of perception, both obscure and not obscure, with those who infest, that it was destroyed. 'Day' = a state of perception not obscure; 'night' = a state of obscure perception; for the times of the day . . . correspond to the enlightenments which are of intelligence and wisdom; thus to perceptions; in general, day and night.

7715. 'For three days' (Ex. x.22) = a full state. Ex.

7887. 'Even in the first day ye shall make leaven to cease from your houses' (Ex. xii.15) = that nothing false whatever shall be in good. 'The first day' = the beginning of that state. 7891.

7890. 'From the first day even to the seventh day' (id.) = a holy full state. 'Seven days' = a holy state, and also a full state.

7892. 'In the seventh day there shall be a holy convocation for you' (ver.16) = thus in the end of the state. 'The seventh day,' which was the last one of the feast, = the end thereof.

7905. 'For seven days' (ver.19) = the entire period of this state. 'Seven days' = a holy state, and also an entire period from beginning to end, or a full state: the same as 'a week.'

8017. 'It came to pass in this same day' (ver.51) = a state of the Lord's presence. 'Day' = time and state.

8059. 'In the seventh day a feast to Jehovah' (Ex. xiii.6) = the holy worship of the Lord. 'The seventh day' = a holy state.

8400. 'In the fifteenth day of the second month' (Ex. xvi.1) = the state relatively. . . 'Month' = the end of a former state and the beginning of a following one, thus a new state; 'day' = state in general. Refs.

8418. 'They shall gather the word of a day in its own day' (Ex. xvi.4) = constantly for the necessity. Ex.

8421. 'It shall be in the sixth day' (ver.5) = in the end of each state. 'Day' = state. 8488.

8506. 'Six days shall ye gather it' (ver.26) = the reception of truth before it is conjoined with good. 'Six days' = a state of combat and labour; here, a state of the reception of truth, or the state in which good is acquired through truth, for in this state there are combat and labour. . .

8633. They have no holy-festos-days (in Jupiter).

8752. 'In this day' (Ex. xix.1) = at that time. . . 'Day' = state; wherefore, 'in this day' = at the time when there is fulness of state.

8888. See COMBAT at this ref.

—e. The prior state (of regeneration) is signified by the six days which precede the seventh, and the posterior state by the seventh day. 9431<sup>e</sup>.



8898. 'That thy **days** may be prolonged upon the Land' (ver. 12)=the consequent state of life in Heaven. . . 'Thy **days**'=the state of life.

8902<sup>3</sup>. It treats here of the last time of the Church, when there are no longer any faith and charity, which time is 'the cruel day of Jehovah . . .' (Is. xiii. 9).

8906<sup>3</sup>. 'The **day** of Jehovah' (Joel ii. 1)=the last state, or the last time of the Church, when there is no longer any truth, but in the place of truth there is falsity.

9037. 'If he shall continue a **day** or two' (Ex. xxi. 21) =a state of life remaining even to the full. '**Day**'=the state of life; 'two days=*biduum*'=the succeeding state, thus a full state.

9198<sup>3</sup>. 'The **days** of Elias' (Luke iv. 25)=the state of reception of truth Divine from the Word at that time . . . '**Days**'=states.

9226. 'Seven **days** shall it be with its mother' (Ex. xxii. 30)=the first state with truths. 'Seven **days**'=the first state of those who are being regenerated; for '**days**'=states.

9227. 'On the eighth **day** thou shalt give it Me' (id.)=the beginning of the following state, when the life is from good. . . 'The eighth **day**'=the beginning of the following state.

9326. 'The number of thy **days** I will fulfil' (Ex. xxiii. 26)=even to a full state. '**Days**'=states of life. Refs.

9431. 'Six **days**' (Ex. xxiv. 16)=while in a state of truth. Ex.

9432. 'He called to Moses in the seventh **day**' (id.)=when truth is conjoined with good. 'The seventh **day**'=the second state, when truth is conjoined with good, or when man is in good.

10122. '**Daily**-*in diem*,' or every **day** (Ex. xxix. 36)=continually.

10127. 'Seven **days** thou shalt propitiate upon the altar' (ver. 37)=what is full as to influx into Heaven and the Church. 'Seven **days**'=what is full.

10132. '**Daily**' (ver. 38)=in every state; for by '**day**' is signified state, and by the morning of the **day** and its evening on which the burnt-offerings of lambs were to be made, is signified every state.

10217<sup>5</sup>. 'To number our **days**' (Ps. xc. 12)=to order and dispose the states of life; and the **days** are said to be numbered when they are ordered and disposed, thus when they are finished; as in Is. xxxviii. 10.

10609<sup>1</sup>. It here treats of the Lord's Advent, for this is signified by 'the **day** of Jehovah' (Joel i. 15).

10771. Relatively to the time of the **days** in our Earth, the **day** (in the Fifth Earth) is fifteen hours long.

10834. (The Spirits of the Sixth Earth) said . . . that their **day** is equal to nine hours of our time, which they were able to ascertain from the length of the **days** in our Earth as perceived in me.

H. 155<sup>3</sup>. It is from this correspondence that 'a **day**,' and 'a year,' in the Word, =the states of life in general. (g). Refs. W. 73<sup>3</sup>.

. 452. See *DIE-obire*, at these refs. T. 138.

L. 4. In this first article I shall merely adduce passages from the Word in which it is said 'that **day**,' 'in that **day**,' and 'in that time;' in which by '**day**' and '**time**' are meant the Advent of the Lord. Fully III.

5. In these passages, by '**day**' and '**time**' is meant the Advent of the Lord; by 'the **day**' or '**time** of darkness,' 'of thick darkness,' 'of dimness,' 'of no light,' 'of devastation,' 'of the end of iniquity,' 'of destruction,' is meant the Advent of the Lord when He was no longer known, and therefore when there was no longer anything of the Church remaining. By 'a **day** cruel,' 'terrible,' 'of wrath,' 'of anger,' 'of tumult,' 'of visitation,' 'of sacrifice,' 'of retribution,' 'of straitness,' 'of war,' 'of a cry,' is meant the Advent of the Lord to judgment. By 'the **day** in which Jehovah alone shall be exalted,' 'in which He shall be one and His name one,' 'in which the branch of Jehovah shall be for ornament and glory,' 'in which the righteous shall flourish,' 'in which he shall be vivified,' 'in which he shall seek his flock,' 'in which he shall make a new covenant,' 'in which the mountains shall drop new wine,' 'in which living water shall go forth from Jerusalem,' 'in which they shall look back to the God of Israel,' and many similar expressions, is meant the Advent of the Lord to establish a new Church, which shall acknowledge Him as the Redeemer and Saviour.

S. 14<sup>o</sup>. By 'the **day** of Jehovah' (Is. xxiv. 21; Joel ii. 1; iii. 14) is meant the Advent of the Lord, which took place where there was no longer any residue of good and truth in the Church, and not any Knowledge of the Lord.

W. 73<sup>2</sup>. Their Sun is constantly in its Orient . . . hence they have no **days**, etc.

390<sup>o</sup>. The most, after a period of two **days**-*biduum*-out of the body, are in the Spiritual World; in fact, I have spoken with some after two **days**. H. 312<sup>4</sup>.

R. 4<sup>2</sup>. 'Unless those **days** should be shortened, no flesh should be saved, but for the elect's sake those **days** shall be shortened' (Matt. xxiv. 22)=that unless the Church were finished before its time it would utterly perish.

—<sup>e</sup>. Hence also it is, that in the Word an entire period is called 'a **day**;' its first state 'daybreak' and 'morning,' and its last 'evening' and 'night.'

101. 'Ye shall have affliction ten **days**' (Rev. ii. 10)=that this is to last the full time, that is, as long as they will to remain in falsities. . . 'Ten **days**'=the duration of that state to the full . . . because '**days**'=states.

380. 'They serve Him **day** and night' (Rev. vii. 15)=that they constantly and faithfully live according to the truths, that is, the precepts, which they receive from Him. E. 478. —<sup>3</sup>, Ex.

414. 'That the **day** shone not for a third part of it, and the night likewise' (Rev. viii. 12)=that there was no longer with them from the Word any spiritual truth or natural truth serviceable for doctrine and life. By 'the **day** not shining' is meant that there was no light from the sun, and by 'the night likewise' is meant that there was no light from the moon and stars. By light in general is signified Divine truth . . . Divine truth in the

spiritual sense of the Word is as the light of the sun in the **day**; and Divine truth in its natural sense is as the light of the moon and stars in the night. . . These things are also meant by '**day**' and '**night**' in the following passages. Ill. E.527. —<sup>4</sup>, Ill.

[R.] 446. 'An hour, a **day**, a month, and a year' (Rev.ix.15)=continually and perpetually; the same as all time. E.571.

637. 'They shall have no rest **day** and **night**' (Rev. xiv.11)=their perpetual state in undelightful things after death. . . By '**day** and **night**' is signified all time, and in the spiritual sense, in every state, and thus perpetually; for in that sense '**day** and **night**'=states of life.

704. That fighting against the truths of the New Church (is signified), is because it is said 'in that great **day** of God Almighty' (Rev.xvi.14), and by that **day** is signified the Advent of the Lord, and then a New Church. —<sup>2</sup>, Ill. 707, Ill.

—<sup>c</sup>. As it is the consummation of the age . . . when the Advent of the Lord and the beginning of the New Church take place, by '**the day** of Jehovah' in many places is signified the end of the former Church . . .

765. 'In one **day**' (Rev.xviii.8)=the time of the Last Judgment, which is also called '**the day** of judgment.' E.1124.

864. 'To be tormented **day** and **night**' (Rev.xx.10)=to be interiorly infested constantly.

T. 200<sup>e</sup>. '**Day**,' mentioned twice (Is.ix.23,24) means the first and the second Advent of the Lord.

**Hist. Crea. i. 5.** By '**a day**' here and in the rest of this chapter is not meant a common **day**, but the whole space of that time, or that whole time of the creation in which the sun, the globe of the future Earth, and the ethereal atmospheres came forth; for in the Holy Scriptures entire periods of time are called '**days**.' Ad.9.

8. 'And there came forth from the evening and the morning the second **day**,' or the second space of time, within which was made the aerial atmosphere . . . for with God . . . a thousand years, that is, a great length of time, are as a **day**. Ad.S. 9.

Ad. 3. These '**days**' are to be called **days** of creation, and mean entire spaces of time . . . 8.

D. 1973. What is meant by '**the evening and the morning a day**' (Gen.i). . . That '**day**'=time in general, may be very well known from the Scriptures, for this word means time.

2680. The heavenly changes and revolutions . . . are represented in the world by **days**, etc.

5493. On the fourth **day** after death (Er.Br.) was called to judgment . . . On the same **day** he was at once cast into Hell . . .

5495. On the fourth **day** he was taken out thence, and his former life such as he had in the world was granted to him, and on the fifth **day** he rushed into every kind of wickedness . . . and was also several times most grievously punished; which was on the fifth **day** after death.

E. 63<sup>4</sup>. 'The **days** come, when ye shall long to see one of the **days** of the Son of Man, but ye shall not see it' (Luke xvii.22): 'to long for one of the **days** of the Son of Man'=to long for truth Divine which is genuine in some respect.

137. 'In the **days** wherein Antipas was My faithful martyr, who was slain among you' (Rev.ii.13)=in that time and state wherein all are hated who profess the Divine Human of the Lord. '**Day**'=time and state. Refs.

199<sup>e</sup>. 'Upon Thy book all my **days** were written, in which they were formed; and not one of them is wanting' (Ps. cxxxix.16)=all the states of life . . .

285. 'They have no rest **day** and **night**, saying, Holy, Holy, Holy' (Rev.iv.8)=the Most Holy which proceeds from the Lord. Ex.

298<sup>8</sup>. 'The **day** of anger' (Ps.cx.5)=a state of combat.

304<sup>3</sup>. 'The **day** of Jehovah' (Is.xiii.9)=the last end of the Church, when comes the judgment. 721<sup>24</sup>.

315<sup>12</sup>. 'We are killed every **day**' (Ps.xliv.22)=that of ourselves we are always falling into falsities and being led astray by them, especially at the time when falsities reign.

—<sup>15</sup>. 'The **day** of the great slaughter' (Is.xxx.25)=the Last Judgment, when the wicked are condemned and perish. 405<sup>6</sup>.

328<sup>8</sup>. The casting down into Hell of those who were insurgent . . . is meant by . . . '**the day** of vengeance is in Mine heart' (Is.lxiii.4).

372<sup>2</sup>. That they would know neither good nor truth, is signified by '**the sun shall set upon the prophets, and the day shall become black over them**' (Mic.iii.6): '**the sun**'=the good of love; and '**the day**,' the truth of faith . . .

386<sup>22</sup>. 'The **days** of the entire' (Ps.xxxvii.18)=the states of those who are in good and thence in truths, or who are in charity and thence in faith.

391<sup>13</sup>. 'In that **day**' (Is.xix.18)=the Advent of the Lord, and the states of those at that time who are in scientific truths from the Lord. 548<sup>6</sup>. 654<sup>7</sup>.

401<sup>12</sup>. 'The **day** of Jehovah cruel, of indignation and of wrath of anger' (Is.xiii.9)=the **day** of the Last Judgment. 413<sup>1</sup>.

—<sup>21</sup>. The reason it said that '**the sun** was made to rule by **day**' (Ps.cxxxvi.8), is that '**day**'=the light of the spiritual man, for it has enlightenment and perception from the good of love.

405<sup>23</sup>. This Judgment is what is meant in the Word of the Old Testament by '**the day** of indignation,' '**of anger**,' '**of wrath**,' '**of the vengeance of Jehovah**.'

—<sup>35</sup>. 'The **day** of Jehovah Zebaoth' (Is.ii.12)=the Last Judgment . . . 410<sup>3</sup>. 514<sup>9</sup>.

413. 'For the great **day** of His wrath is come' (Rev. vi.17)=the Last Judgment upon the evil . . . The Judgment upon the evil is called '**the day** of indignation,' '**of wrath**,' '**of anger**,' and '**of vengeance**;' but the Judgment upon the good is called '**the time** of the Lord's coming,' etc.

—<sup>7</sup>. By '**the day** of Jehovah's vengeance' (Is.xxxiv.



8; lxi.2), as by 'the day of His anger,' and 'of His wrath' is signified the Last Judgment. 850<sup>16</sup>.

422<sup>16</sup>. 'In that day' (Zech. xiv. 8) = His Advent.

430<sup>16</sup>. 'Day' (John xi. 9) = enlightenment in truths from good; and 'the twelve hours of the day,' all things of truth from good.

433<sup>25</sup>. 'The days come' (Jer. xxxi. 27) = the Advent of the Lord. 768<sup>4</sup>.

438<sup>5</sup>. That the Word shall last to eternity, is signified by 'as thy days so shall thy renown be' (Deut. xxxiii. 25).

444<sup>7</sup>. 'The covenant of the day' (Jer. xxxiii. 20) = conjunction through love; 'the covenant of the night,' conjunction through faith. See 527<sup>5</sup>.

502<sup>6</sup>. 'In that day the great trumpet shall sound' (Is. xxvii. 13) . . . These things are said concerning the Advent of the Lord.

526<sup>4</sup>. The Last Judgment, which then follows, is meant by 'The day of Jehovah great and terrible' (Joel ii. 11). Ill.

—<sup>5</sup>. These things are said of the last time of the Church, when the Lord would come into the world and effect a Judgment: as there are then no longer any good of love or truth of faith, but evil of falsity and falsity of evil, it is called 'that day,' 'a day of darkness and of thick darkness.' Ill.

532<sup>4</sup>. 'On the third day' (Hos. vi. 2) = full reformation and restoration.

540<sup>3</sup>. 'Behold, the day cometh that burneth as an oven' (Mal. iv. 1): these things are said of the last time of the Church, and of the Last Judgment then.

550. 'In those days' (Rev. ix. 6) = then.

585<sup>7</sup>. 'In that day shall a man look back unto His Maker' (Is. xvii. 7) . . . These things are said of the Advent of the Lord and of a new Church then.

594<sup>6</sup>. Hence, the Last Judgment, when they who are in falsities of evil will perish, is called 'a day of cloud and of dimness' (Joel. ii. 2; Zeph. i. 15). 1135<sup>2</sup>.

611. 'The days of the voice of the seventh Angel' (Rev. x. 7) = the last state of the Church.

636. 'A thousand two hundred and sixty days' (Rev. xi. 3) = even to the end of the Old Church and the beginning of the New Church. Ex.

644. This revelation and preaching from revelation at the end of the Church is what is chiefly meant by 'the days of the prophecy of the two witnesses' (Rev. xi. 6).

654<sup>23</sup>. 'In that day' (Is. xxvii. 12) = the Advent of the Lord.

—<sup>38</sup>. 'A day of cloud' (Ezek. xxx. 3) = the state of the Church consequent upon truths not being understood, thus, consequent upon falsities.

658. 'Three days and a half' (Rev. xi. 9) = what is plenary; here, plenary extinction.

664. 'After three days and a half' (ver. 11) = when it was complete; thus, the end of the Old Church and the beginning of the New Church. . . The reason it is said 'three days and a half,' is that 'day' in the Word = states; here, the last state of the Church. Ex.

684<sup>23</sup>. 'The days of the heavens' (Ps. lxxxix. 29) = the states of the whole Heaven, which are from His Divine.

706<sup>6</sup>. 'Three days and three nights' (Matt. xii. 40) = to the full.

721<sup>7</sup>. 'While it is yet day' (Jer. xv. 9) = while the Word is still acknowledged.

—<sup>15</sup>. That those Kingdoms perish which are not made to be of life, is signified by 'in the midst of his days he forsaketh them' (Jer. xvii. 11).

—<sup>22</sup>. 'The great day' (Jer. xxx. 7) = the Advent of the Lord, and then the Judgment by Him.

730<sup>40</sup>. 'The days of youth' (Hos. ii. 15) = the times of the Ancient Church.

747. 'Which accuseth them before God day and night' (Rev. xii. 10) = and scolded and disputed with them from the Word continually. . . 'Days and nights' = continually and without intermission: 'days and nights' = all the states of life; 'day,' a state of life when the mind is in a clear idea; and 'night,' when it is in an obscure one. . .

781<sup>16</sup>. 'The day of Jehovah' (Amos v. 18) = the Advent of the Lord, Who is the Messiah Whom they awaited. . . But as the Lord did not come for the sake of any kingdom on earth . . . and as the Jewish nation was in the falsities of evil, and these were then made manifest, it is said, 'Woe to those who long for the day of Jehovah; what is the day of Jehovah to you? it is one of darkness and not of light.'

803<sup>2</sup>. I. Man should read the Word every day, one chapter or two. . .

811<sup>17</sup>. 'The extremity of the days' (Jer. xlviii. 47) = the Advent of the Lord.

890. 'They shall have no rest day and night' (Rev. xiv. 11) = continual infestation by evils and thence falsities. . . 'Day and night' = continually. . . By 'day' is signified the state of their falsity; and by 'night,' the state of their evil; for as to his thoughts man is in light, thus in day, and as to his affection, in obscurity or in night. . . Hence there was upon the Tent a cloud by day, and a fire by night. . .

900<sup>2</sup>. 'He shall prolong his days' (Is. liii. 10) = the Divine good, which proceeds from Him; for 'long' and 'prolong' is said of good; and 'days' = states.

1004. 'Of that great day of God Almighty' (Rev. xvi. 14) = the last state of the Church, when the Advent of Lord and the Last Judgment take place. . . Often is it said in the Word 'the great day,' 'the day of Jehovah,' 'the day of anger and of wrath,' 'the day of vengeance,' 'the terrible day;' and in these places there is meant the last state of the Church, and then the Advent of the Lord and the Last Judgment.

1100<sup>3</sup>. 'In that day' (Hos. ii. 18) = the Advent of the Lord.

D. Wis. vii. 4<sup>2</sup>. That the separation of the spirit from the body usually takes place on the second day after the last agony, has been given to know from the fact, that I have spoken with some deceased persons, who were then Spirits, on the third day after.

5 M. 4. Man passes into the Spiritual World usually on the third day after he has breathed his last. . .

**Day after.** *Postridie.*

A. 10497. 'It came to pass the day after' (Ex. xxxii. 30) = the duration of such worship even to the end of the Church. 'The day after' = what is perpetual and eternal; and, when said of the Jewish nation, = even to the end of the Church. The reason 'the day after' = what is perpetual and eternal, is that 'the morrow,' when said of such things as signify Divine celestial and spiritual things = what is perpetual and eternal.

**Day, By.** *Interdiu.*

A. 8106. 'By day in a pillar of cloud' (Ex. xiii. 21) = that when there was a state of enlightenment, it was tempered by what is obscure of truth. 'By day,' or 'in the day' = in a state of enlightenment. . . Hence 'day' = a state of enlightenment or of clear perception. E. 504<sup>10</sup>.

9642<sup>5</sup>. 'The arrow that flieth by day' (Ps. xci. 5) = the falsity which is openly taught.

R. 922. 'Its gates shall not be shut by day' (Rev. xxi. 25) = that those will be continually received into the New Jerusalem who are in truths from the good of love from the Lord. . . 'By day' = continually, because there is always light there.

E. 336<sup>6</sup>. The falsities which are known to be falsities, are meant by 'the arrow that flieth by day.'

594<sup>15</sup>. Protection against injury by too much light . . . is signified by 'a cloud by day' (Is. iv. 5).

**Days, Two.** *Biduum.*

A. 2405<sup>2</sup>. 'Two days' (Hos. vi. 2) = the time and state which precedes.

9037. See DAY at these refs. W. 390<sup>6</sup>.

**Daybreak.** *Diluculum.*

A. 883. The time of evening is as the daybreak before the morning. Ex. . . As the evening signified the daybreak before the morning, the evening was so often mentioned in the Jewish Church . . . 2323, Ex.

2405. See DAWN at these refs. T. 571<sup>2</sup>.

5579<sup>9</sup>. In the Spiritual World, this hunger . . . is the evening, and after it come the daybreak and the morning.

6073<sup>e</sup>. The daybreak and morning, which follow the night, = the first of the Church.

6110<sup>6</sup>. In Heaven there is no night, but only evening, which is succeeded by the daybreak that precedes the morning.

8211. The end and the beginning of these variations (of state) is the morning, and, in special, the daybreak; for then night is ended and day begins.

8426<sup>e</sup>. In Heaven there are evening and daybreak before the morning; but not night.

10134<sup>3</sup>. By 'night,' or 'twilight' is signified a state of love in obscurity.

—<sup>e</sup>. That cockrowing and daybreak are the same thing, is evident from Mark xiii. 35.

10135. Morning, noon, evening, night or twilight, and again morning: when the Angels are in a state of

. . . love in obscurity or in some cold, it is night with them, or, rather, it is the daybreak before the morning.

H. 155<sup>e</sup>. 'Daybreak' = the obscurity which precedes the morning.

(f). 'Daybreak' = a state intermediate between the last and the first.

R. 4<sup>e</sup>. See DAY at this ref.

816<sup>4</sup>. The last state of the Church is called 'evening' and 'night,' and its first state 'daybreak' and 'morning.'

T. 335. Once, when I awoke at daybreak . . .

766. When a man receives the Lord, by acknowledging Him as His God, the Creator, Redeemer, and Saviour, it is His first Advent, which is called 'daybreak.'

E. 9<sup>2</sup>. 'Cockrowing,' equally with 'daybreak,' = the last time of the Church.

187<sup>2</sup>. 'The daybreak' before the morning, or 'the cockrowing' = a state of commencing faith and charity.

**Day Spring.** See under DAWN.

**Deacon.** *Diaconus.* D. 5079.

**Dead.** See HALF DEAD.

**Dead.** See REPHAIM.

**Deadly.** See DESTRUCTION—*exitium.*

**Deadly.** *Funestis.* A. 775<sup>e</sup>.

**Deadly.** *Internecinus.*

A. 818<sup>e</sup>. See HATE at these refs. 1032<sup>3</sup>. 1267. D. 4205, etc.

M. 509<sup>e</sup>. This lust (of varieties) is deadly to marriage love; and, as marriage love constitutes the inmost of life with man, it is deadly to that life.

T. 309. Not to bring any deadly evil upon his name and reputation.

**Deadly.** See DEATH—*lethum.*

**Deaf.** *Surdus.*

A. 196. Such are not only deaf serpents, but are flying serpents . . .

489. 'The deaf that have ears' (Is. xliii. 8) = those who comply with truths.

2417<sup>8</sup>. The Ancient Church . . . referred into classes all the goods of charity; that is, all who were in good . . . and called them 'the deaf,' etc.

4027<sup>2</sup>. It would be like . . . speaking to the deaf.

6989. 'Deaf' (Ex. iv. 11) = no perception of truth, and consequently no obedience. 'The deaf' = those who do not perceive what truth is, and therefore do not obey it. . . The reason 'deaf' has this signification, is that hearing corresponds to both perception and obedience. . . In the Word, by 'the deaf' are also signified the gentiles who do not know the truths of faith, because they have not the Word, and therefore cannot live according to them, and still when they are instructed receive them, and live according to them. III.

—'. 'The deaf' here, (Is. xliii. 8) = those who, through