

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. 504¹⁰.

9642⁵. '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. 336⁶. The falsities which are known to be falsities, are meant by 'the arrow that flieth by day.'

594¹⁵. Protection against injury by too much light . . . is signified by 'a cloud by day' (Is. iv. 5).

Days, Two. *Biduum.*

A. 2405². 'Two days' (Hos. vi. 2) = the time and state which precedes.

9037. See DAY at these refs. W. 390⁶.

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. 571².

5579⁹. In the Spiritual World, this hunger . . . is the evening, and after it come the daybreak and the morning.

6073^e. The daybreak and morning, which follow the night, = the first of the Church.

6110⁶. 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^e. In Heaven there are evening and daybreak before the morning; but not night.

10134³. By 'night,' or 'twilight' is signified a state of love in obscurity.

—^e. 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^e. 'Daybreak' = the obscurity which precedes the morning.

(f). 'Daybreak' = a state intermediate between the last and the first.

R. 4^e. See DAY at this ref.

816⁴. 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. 9². 'Cockrowing,' equally with 'daybreak,' = the last time of the Church.

187². '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^e.

Deadly. *Internecinus.*

A. 818^e. See HATE at these refs. 1032³. 1267. D. 4205, etc.

M. 509^e. 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.

2417⁸. The Ancient Church . . . referred into classes all the goods of charity; that is, all who were in good . . . and called them 'the deaf,' etc.

4027². 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

the Advent of the Lord, would come into a state of reception of the truths of faith, that is, of perceiving and obeying them. The same are signified by the deaf whom the Lord healed. 7337.

—^e. As 'the deaf' have this signification, it was forbidden to those with whom the Representative Church was instituted 'to curse the deaf' (Lev. xix. 14).

9209^d. 'The deaf hear' (Luke vii. 22) . . . 'The deaf' = those who are not in the faith of truth, because they are not in the perception of it.

9311⁵. 'He maketh the deaf to hear' (Mark vii. 37) : 'the deaf' = those who do not know the truths of faith, and therefore cannot live according to them.

9397^e. As 'the deaf,' or those who do not hear, are those who are not in the faith of truth, because not in the Knowledge and thence in the apprehension of it, when the Lord healed the deaf man, He 'put His finger into his ears, and said, Ephatha, that is, Be thou opened, and immediately his hearings were opened' (Mark vii).

S. 17^d. That the deaf received their hearing signified that those hearkened and obeyed who had before heard nothing about the Lord and the Word.

E. 239⁶. 'The deaf who hear the words of the book' (Is. xxix. 18) = those who want to obey truths, and thereby carry on a life of good, but are not able because they have not the Word.

—⁷. That those who are not in the perception and will of good will then be obedient and live in good, is signified by 'the ears of the deaf shall be opened' (Is. xxxv. 5).

409². 'Who is blind but My Servant, or deaf as My Angel Whom I send?' (Is. xlii. 19) . . . The reason He is called 'blind' and 'deaf,' is that the Lord is as though He does not see and perceive the sins of men; for He leads men gently, bending and not breaking; thus withdrawing them from evils and leading them to good; wherefore He does not chastise and punish like one who sees and perceives. This is meant by 'Who is blind but My Servant, or deaf as My Angel?' 'blind' and 'Servant' being said in respect to Divine truth; and 'deaf' and 'Angel,' in respect to Divine good; for 'blind' relates to the understanding and thence to perception; and 'deaf,' to perception and thence to the will. The meaning therefore is, that He is as though He does not see, although the Divine truth is His from which He understands all things; and does not will according to what He perceives, although the Divine good is His, from which He can do all things.

455²¹. 'The deaf' = those who are not in the understanding of truth and thence not in obedience.

556⁷. He is called by the Lord 'deaf and dumb' (Mark ix. 25), because he did not want to perceive and understand truth.

Dear. *Charus*.

A. 229. The Rational suffered itself to be deceived by the proprium because it was dear to it.

D. 3249. He induced the persuasion that he would take away that which was dearest to me.

4225. They feared death on account of their life in the world and the body, which they held most dear.

Death. See *DIE—mori*, and *DIE—mortificari*.

Death. *Lethus*.

Deadly. *Lethalis, Lethiferus*.

A. 817. Thus there arose the suspicion that he had perpetrated something deadly during the bodily life. D. 1260.

1035. That such a deadly—*lethifera*—and suffocative persuasion should no longer come forth. Sig.

1458^d. 'Before . . . He turn it into a deadly shade' (Jer. xiii. 16).

1515. The stench (of a certain woman) was as it were deadly.

7686^e. The falsity which (the Nephilim) infused was attended with a direful Persuasive, and was deadly . . .

P. 112². Gangrenous sores . . . which bring death to the body.

R. 425. 'A scorpion' = a deadly Persuasive . . . For when a scorpion stings a man, it induces a stupor upon the limbs, and, if it is not cured, death.

611². Death floats before their eyes.

M. 5³. This state is the death of your joys.

T. 165². Like one who . . . is struck (by a scorpion) with a deadly wound.

E. 706¹⁴. That 'they should not be hurt if they drank a deadly thing' (Mark xvi. 18) = that the wickedness of the Hells should not infect them.

Debate. See under *CONTROVERT*.

Debate. *Disceptare, Disceptatio*.

A. 3677^e. They love only . . . to debate, not what they are, but whether they are; and, so long as they are in this state, they will not know anything whatever about these innumerable things. 3747^e.

9818. They who are in the Celestial Kingdom . . . never have any debate about truths; so much so, that when the conversation turns to the subject of truths, they merely say, It is so, or, It is not so . . .

9942¹¹. 'To sue at the law, and to want to take away the coat' = to debate about truths, and to want to persuade that they are not true.

H. 575. The gnashing of teeth is the continual debate and combat of falsities together, thus of those who are in falsities, conjoined with contempt for others, enmity, mockery, ridicule, reviling . . . These debates and combats are heard outside those Hells as gnashings of teeth; and are also turned into gnashings of teeth when truths from Heaven flow in thither . . . All the fallacies of the senses are truths to them, and it is from these that they debate. This is the reason why their debates are heard as gnashings of teeth . . .

P. 197². The debate was warm.

R. 386. I once heard as it were the gnashing of teeth . . . The Angels said, They are schools . . . where they debate together. These debates are heard thus at a distance; but when near, only as debates. Des. T. 460.

T. 72. (A debate in the Spiritual World on the subject, Why does not God impute the merit of His Son to everybody.)

336. Among the ancients it was . . . debated which of the two must be first, (charity or faith).

E. 405⁴⁰. 'He debates with Israel' (Mic. vi. 2).

Debate. *Disputare, Disputatio.*

A. 342⁸. They who only debate whether these things exist, and so long as they do so, are outside the doors of wisdom, and are like persons who only knock at the door, without being able to peep into the magnificent palaces of wisdom ; and, what is wonderful, people who act in this way think themselves wiser than everybody else . . .

565⁸. He who makes pleasure and wisdom to consist in debating whether it is so or is not so, cannot have the least knowledge about the innumerable things which are correspondences.

901³. 'The iron of an axe,' and 'to cut wood' = debate about good from religiosity.

D. 1937. It was debated among Spirits . . . The reasonings and replies were so subtle that men would wonder at the possibility of carrying on a discussion by such skilful arguments. But I observed that after the discussion some were so befogged that they did not know what was truth, as is wont to be the case with truths which are long debated about ; they are bedimmed, so that (the disputants) are afterwards blinded in the truth itself.

2695. Against the principles, as against the cupidities of anyone, there should be no disputation from what is opposite, because it would have no effect ; but principles, even when false, are bent by the Lord to what is true, as cupidities are into what is good ; wherefore the sense of the letter ought not to be broken.

3459. See ANIMAL SPIRIT at this ref.

3493. That the Knowledges of faith may be brought even to denial by disputations.

— (Such) are able to debate with others, and even to be darkened [without suffering].

4676. They do not care about those tangled questions and disputations as to whether faith saves, etc.

5591. See SPEAK-*loqui*, at this ref.

E. 735⁴. 'He disputed about the body of Moses' (Jude 9).

Deborah. *Deborah.*

A. 3391³. See BARAK at these refs. E. 447⁴.

8753³. 'Until that I Deborah arose, that I arose a mother in Israel' (Judg. v. 7) . . . In this prophetic song of Deborah and Barak it treats of the perversion of the truth of the Church, and of its restoration. E. 652⁶.

E. 355³³. In the song of Deborah and Barak it treats of the combat of truth against falsity, and of the victory of the former. 422¹³.

434¹³. See SISERA at this ref.

Deborah. *Deborah.* (Rebekah's nurse.)

A. 4563. 'Deborah the nurse of Rebekah died' (Gen.

xxxv. 8) = that hereditary evil was driven out. . . 'Deborah' as the nurse of Rebekah = hereditary evil. Ex. . . But here, 'Deborah the nurse of Rebekah' = that which was received from the mother and nourished from infancy : this was the hereditary evil from the mother against which the Lord fought . . . and which He drove out.

—³. This is why it is recorded in this verse that 'Deborah the nurse of Rebekah died and was buried under an oak.'

4564. 'She was buried beneath Bethel under an oak' = that it was rejected for ever.

Debt. See OBLIGATION-*debitum.*

Decalogue. *Decalogus.*

See COMMAND-*præcipere*, LAW, and TABLE-*tabula.*

A. 576⁴. That the Decalogue consisted of ten commandments, or ten words, and that Jehovah wrote them on tables (Deut. x. 4) = remains . . .

1288. As 'words' = all things of doctrine, the commandments of the Decalogue are called 'words.' Ill.

1798³. Do not all doctrinal things belong to charity . . . To instance only the commandments of the Decalogue . . .

—⁴. These are the commandments of the Decalogue, which are exterior doctrinal things of faith, and which, with those who are in charity and its life, are known, not down to the memory, but are in his heart . . .

1834². See CHARITY at this ref.

2863². It is known that the gentiles . . . had for a law the commandments of the Decalogue. Enum. 4190.

3295^e. He who does not honour his parents, but learns to honour them from the commandment of the Decalogue ; when he first honours them it is from the commandment ; but this honour, being from the commandment, is not good in itself, because it is not from love, but either from obedience to the law or fear of the law. Still, it is called the good of truth, although at its first coming forth it is truth.

6804⁵. The stipulations or compacts which in the Word are called 'a covenant,' are, on man's part, in a confined sense, the ten commandments or the Decalogue . . .

9211^e. Let them take care they do not believe that the laws of life are abrogated, such as those in the Decalogue, and in other places in the Old Testament ; for these laws have been confirmed in both the internal and external form, because they cannot be separated.

Life. Title page. The Doctrine of Life for the New Jerusalem from the Commandments of the Decalogue.

53. The Decalogue teaches what evils are sins. Gen. art.

55^e. All these (miracles, etc.) were from the mere presence of the Lord in His ten words, which are the commandments of the Decalogue.

64. It is a general thing in the whole Christian World for the Decalogue to be taught, and for little children to be initiated through it into the Christian religion, for it is in the hands of all young children : their parents and masters tell them that to do those things is to sin

against God . . . Who may not wonder that the same parents and masters, and also the children when they become adults, think that they are not under that law, and that they are not able to do the things of that law? Can there be any other reason than that they love evils, and consequently the falsities which favour them? These, therefore, are they who do not make the commandments of the **Decalogue** commandments of religion.

65. All nations . . . with whom there is religion, have similar commandments to those in the **Decalogue**; and all who, from religion, live them, are saved; but all who do not live them from religion are damned . . . See 53. R. 529².

258⁴. Everyone born a Christian knows that evils are to be shunned as sins from the fact that the **Decalogue** is placed in the hands of every boy and girl, and is taught them by parents and masters; and, further, all citizens of the kingdom, especially the common people, are examined by the priest, from the **Decalogue** alone, repeated from memory, as to what they know of the Christian religion; and are also counselled to do the things therein commanded. In no case is it then said by any priest that they are not under the yoke of that law, or that they cannot do the things commanded because they cannot do any good from themselves. T. 525.

265³. Again, I have said, Why have you taught your little children the **Decalogue**? Is it not that they might know what evils are the sins which are to be shunned? Is it that they might only know these things, and believe, and not do? Why, therefore, is it said that this is new? To this they have only been able to reply, that they know and still do not know; and that they never think of the sixth commandment when they are committing adultery, nor of the seventh commandment when they are stealing or committing fraud, and so on . . .

326¹. That these two things are the primary ones of every religion, may be evident from the fact, that these two things are what the **Decalogue** teaches; and this was the first of the Word, was promulgated by Jehovah from Mount Sinai by a living voice, and was written by the finger of God on two tables of stone; and then, being placed in the ark, was called 'Jehovah,' and constituted the Holy of holies in the tabernacle and in the oracle of the Temple . . . and all the things there were holy from it alone.

329³. What at this day is the **Decalogue**, but as a little book or writing sealed up, and open only in the hands of little children and youth? Say to anyone somewhat advanced in age, Do not do this because it is contrary to the **Decalogue**; and who listens? But if you say, Do not do this, because it is contrary to the Divine laws, he may listen to that; when, nevertheless, the commandments of the **Decalogue** are the Divine laws themselves. The trial was made with many in the Spiritual World, and when the **Decalogue** or Catechism was mentioned they rejected it with contempt: this was because the **Decalogue** in its second table, which is man's, teaches that evils are to be shunned; and he who does not shun them . . . hears the **Decalogue** or Catechism mentioned with some degree of contempt, as if he heard some book for little children named, which is no longer of any use to him.

R. 529. By 'the ark in the temple' (Rev. xi. 19) is meant the **Decalogue**, for in the ark were the two tables on which the **Decalogue** was written.

669. 'After these things I saw, and behold, the temple of the tabernacle of the testimony in heaven was opened' (Rev. xv. 5) = that the inmost of Heaven was seen, where the Lord is in His holiness in the Word, and in the Law which is the **Decalogue**. . . The inmost of the tabernacle was where the ark was, in which were the two tables, upon which the ten words were written by the finger of God, which are the ten commandments of the **Decalogue**, which are meant by 'the Testimony' . . . Ill.

T. 282. The Catechism or **Decalogue** explained as to its external and internal sense. Chap.

283. In the Israelitish Church the **Decalogue** was holiness itself. Gen. art.

— As the commandments of the **Decalogue** were the first-fruits of the Word, and therefore the first-fruits of the Church that was about to be established with the Israelitish nation, and as they were in a brief summary the complex of all things of religion, by which the conjunction of God with man and of man with God takes place, they were so holy that there is nothing more holy. Ill. 284.

289. The reason the **Decalogue** in its spiritual and celestial senses contains universally all the precepts of doctrine and of life, thus all things of faith and charity. Ex. E. 1024², Ex.

582. What would the **Decalogue**, the beginning of reformation, then be, more than the paper sold in low shops, and used to wrap up spices?

D. 6065². It was then replied that truth and life are to live according to the commandments of the **Decalogue**. Ex.

E. 675⁵. The reason there were ten words or ten commandments, of which the **Decalogue** consisted, was that 'ten' = all things, and, therefore, by the 'ten words' is signified the Law in the whole complex.

934². See **WORK-opus**, at this ref.

935². The evils enumerated in the **Decalogue** contain within them all the evils that can ever exist, wherefore they are called the ten commandments, because 'ten' = all. Ex.

939². The interior of man is no otherwise purified, than as he desists from evils, according to the commandments of the **Decalogue**. Ex.

948⁴. Religion with man consists in a life according to the Divine commandments, which, in sum, are contained in the **Decalogue**: with him who does not live according to them there cannot be religion, because he does not fear God, still less love Him; nor does he fear man, still less love him . . . Yet everyone can live according to these commandments, and he who is wise does so live, as a civil man, as a moral man, and as a natural man; but he who does not live according to them as a spiritual man cannot be saved; for to live according to them as a spiritual man is to do so on account of the Divine in them; whereas to live according to them as a civil man is to do so on account of what is just, and to avoid the penalties of the world; and to live according to them as a moral

man is to do so on account of what is honest, and to avoid the loss of reputation and honour; but to live according to them as a natural man is to do so on account of what is human, and to avoid the ill report of not being of a sound mind. Ex.

[E.] 1024^c. That the ten commandments of the **Decalogue** are all things of the Word in sum, can only appear from these commandments as to their three senses.

1026^e. The first three commandments (of the **Decalogue**) are of love to the Lord, the last six are of love towards the neighbour, and the fourth commandment, which is, 'Honour thy father and thy mother,' is the intermediate commandment . . .

1027. How conjunction is effected through the commandments of the **Decalogue**. . . The Lord conjoins man with Himself by this, that man knows, understands, wills, and does these commandments: when man does them there is conjunction, but if he does not do them he ceases to will them, and therewith to understand and know them. But . . . as the Lord alone conjoins man with Himself, and not man himself with the Lord, and conjunction is effected through doing, it follows that the Lord with man does these commandments. But (as) conjunction cannot be effected unless there is something reciprocal with man, the Lord has endowed man with the freedom of willing and acting as of himself . . . Wherefore, while man conjoins himself with the Lord by means of the last six commandments as of himself, the Lord conjoins Himself with man by the first three commandments, which are, that man should acknowledge God, believe in the Lord, and hold His name holy. The faith of these is not with man . . . unless he abstains from the sins which are demurred to in the last six commandments.

1028^e. As they who abstain from the evil of one commandment (of the **Decalogue**), and shun it as a sin against God, and are afterwards averse to it, fear God, they come into communion with the Angels, and are led by the Lord to abstain from the evils of all the other commandments, and to shun them and at last be averse to them, as sins; and if, perchance, they have sinned against them, still they repent, and so by degrees are withdrawn from them.

1167. That man, in proportion as he can be withdrawn from evils, does good from the Lord which is good in itself; and in proportion as he cannot be withdrawn from evils, does good from himself which has evil in it, may be illustrated by the commandments of the **Decalogue**. Ex.

1179^e. I have seen (those who had no worship on earth), and at first they appeared as if they were not men, but afterwards I saw them as men, and heard them speaking soundly from the commandments of the **Decalogue**.

J.(Post.) 340. He who is in adultery is in evil and falsity, and adultery is all sin against the **Decalogue**, for he who is in it is in all the evil of the **Decalogue**; and contrariwise.

D. **Love** xvii³. The evils man is to shun are all conspicuously written in the **Decalogue** . . .

D. **Wis.** ix². The way man must go to come into

conjunction with the Lord . . . the Lord teaches in the Word, and in special in the **Decalogue**, wherefore the two tables of it were written by the finger of the Lord Himself, one of which regards the Lord, and the other man, and both conjunction; wherefore, in order that the way may be known, the **Decalogue** shall be explained.

De Just. 64. I asked (the priests from the Reformed) what they understand by good works, whether such things as are enjoined by the Roman Catholics, or works according to the second table of the **Decalogue**. They answered, Both. I asked them whether the works of that table of the **Decalogue** contribute anything to salvation. They answered, Not anything, but still they are to be done, because they are commanded.

Decant. *Decantare.*

Decantation. *Decantatio.*

P. 336^e. The lungs decant the blood.

M. 145². The purification of natural spirits . . . called **decantation**, etc. (corresponds to the perfecting of wisdom) as by **decantations**, etc.

D. **Wis.** iii. 2. The spermatic vessels, in which the seed is cohabated and **decanted**.

Decease. See **DIE**.

Deceit. *Dolus.*

Deceitful. *Dolosus.*

Deceitfully. *Dolose.*

See under **SERPENT**.

A. 358. Simulation and **deceit** was then [held] abominable.

623^e. 'Deceit in his mouth' (Is. liii. 9) is said of the things of the understanding.

821. There are some who outwardly present an honest face and life, so that no one would suspect them not to be honest . . . They do not act openly, but through others by **deceitful** artifices they despoil others of their goods . . . They are hidden robbers, and their kind of hatred is conjoined with conceit, greed for gain, unmercifulness, and **deceit**. (Their state after death.) D. 2492.

824. On the Hells of the **deceitful** and of witches. Gen.art.

827. See **ADULTERY** at this ref.

830. They who deceive-*decipiunt*-men with sharp **deceit**, putting on an agreeable face and address, but hiding poisonous **deceits** within, and thus captivating men with the end of destroying them, have a Hell which is more fearful than that of others, even more so than the Hell of murderers. They seem to themselves to live among serpents; and the more hurtful their **deceits** have been, the more direful, poisonous, and numerous do the serpents appear which encompass and torture them . . . These are they who exercise **deceits** with premeditation, feeling therein the delight of life. The punishments of the **deceitful** are various, each according to the nature of the **deceit**. . . They are not tolerated in Societies . . . for whatever any Spirit thinks, his neighbours at once see and perceive, thus if there is anything of **deceit**, and also the nature of the **deceit**; wherefore,

being at last driven out of all Societies, they sit solitary, appearing then to have a broad face, four or five times as broad as those of others . . . sitting in torment like images of death. There are others who are **deceitful** by nature, but not with premeditation, and not in a clandestine manner with a feigned countenance: they are at once found out, and their thought is manifestly perceived: they boast, too, about it, as if they wanted to seem deep: these have not such a Hell. D.2857, below.

947. They who are **deceitful**, and who suppose themselves to be able to obtain all things by means of **deceitful** machinations, and who in the life of the body have confirmed themselves from the fact that such things have succeeded with them, seem to themselves to dwell in a certain tun on the left which is called the infernal tun, over which there is a covering, and outside a small globe on a pyramidal base, which they suppose to be the universe under their inspection and government. This is exactly how it appears to them. Those of them who have **deceitfully** persecuted the innocent are there for ages; I have been told that some have been there already for twenty centuries—*sæcula*. When they are let out, they have the phantasy that the universe is a kind of globe which they walk round and tread under foot, believing themselves to be the gods of the universe. I have sometimes seen them and have spoken to them about their phantasy; but having been of such a character in the world, they could not be withdrawn from it. I have also sometimes perceived with what subtle **deceit** they were able to pervert the thoughts, in a moment bending them away, and substituting others, so that one could hardly tell that they were from them. It is incredible how perfectly natural it is to them to do this. On this account, such are never admitted to men, for they infuse their poison so clandestinely and covertly that it is not possible to perceive it.

950^e. As they are not **deceitful**, their Hell is not so grievous.

957. They who in the life of the body have contracted the nature of saying one thing and thinking another . . . wander about . . . being driven away with penalties . . . according to the nature of the **deceitful** simulation which they have contracted. Des.

958^e. Whoever is let into this cone . . . has all his joints miserably torn: it is **deceitful** dissemblers who are let into it and so punished.

960. There are certain **deceitful** Spirits, who, while they lived in the body, had practised **deceits** covertly; and some of whom by baleful arts had pretended to be like Angels, with a view to entrap people. In the other life, they learn how to withdraw into subtler nature, and to snatch themselves away from the sight of others, supposing themselves thus to be safe from every penalty. But these not only undergo the penalties of rending, as the others do, according to the nature and wickedness of their **deceit**, but are also stuck together; and when this is done, the more they want to be loosed . . . the more closely are they tied. This penalty is attended with a more intense torture, because this answers to their more hidden **deceits**.

1094². They had attended the Church and the sacraments like other people; as had also the **deceitful**, and these in fact more than other people.

1118^e. (With the men of the Most Ancient Church), simulation, and still more **deceit**, was an enormous crime.

1182^e. The more love of the world and of self there is in that external worship, the less life and holiness there are in his worship; the more hatred towards the neighbour there is in the love of self and the world, the more profanity there is in the worship; the more malice there is in the hatred, the more profanity still there is in the worship; and the more **deceit** there is in the malice, the more profanity still there is in the worship.

1271. There were afterwards some **deceitful** Spirits who wanted to emerge, and infused into them to say that they were nothing . . . wherefore some were permitted to rise up . . . They supposed that they could do everything . . . but they were thrust down again by a little child . . . The **deceitful** also were punished, being first almost suffocated by the others, and afterwards stuck together, to cause them to desist from such things; but they were afterwards liberated.

1273. If (the novitiate Spirit) is a dissembler, a hypocrite, or is **deceitful** . . . he is sometimes received by good Spirits, but after a short time is dissociated, and then wanders about without Angels, begging to be received, and is sometimes punished; and at last is carried down among the infernals.

1380. They who have been **deceitful** often appear above the head; yet are really in Hell under foot. 2754. 3750.

1395. (As to this kind of perception), I have often listened while the **deceitful** were speaking, and have perceived not only that there was **deceit**, but also the nature of the **deceit**, and what wickedness there was in the **deceit**: it is as though there were an image of the **deceit** in each tone of the voice. I could also perceive whether the **deceit** was the speaker's own, or was that of others who spoke through him.

1640^o. Of what genius and nature Spirits are, manifestly appears from their speech, as well as from their sphere . . . So that if they are **deceitful**, although at the moment of speaking they use no **deceit**, still the genus and species of their **deceit** are perceived from each word and idea . . .

1691. All hatreds come forth from the love of self and of the world; from hatreds all revenges and cruelties; from the former and the latter all **deceits**.

1695. Still, licence is not granted to (evil Spirits) to think and speak what is false, except that which is from their evil; but not that which is contrary to their own proper evil; for this is **deceit**.

1702². (It is in consequence of possessing an interior man that **deceit** is possible to man.)

1820^e. Those (evil Genii) who are malignant and **deceitful**, insinuate themselves into the very loves . . .

1861. See CUPIDITY at this ref.

2219². Hence it is evident, that from self-love spring . . . all infamous simulations and **deceits** . . .

[A.] 2269°. In the **deceitful** and in hypocrites (good and evil) are not far from being conjoined, but still the Lord takes care that they are not conjoined; which is the reason why in the other life the **deceitful** and hypocrites undergo the most direful sufferings of all.

2426°. It is the **deceitful** and the hypocrites within the Church who are the most exposed to this danger (of mixing evil with good). Sig.

2492°. With those who have been **deceitful** and hypocrites, this (callosity of the exterior memory) appears as it were bony and of ebony, and reflects the rays of light. H.466.

2590. Such (Gentiles) . . . do not contrive machinations and **deceits**.

2754. See CHRISTIAN at this ref.

3934°. Something counterfeit, such as there is in hypocrisy and **deceit** . . .

3957°. He who has acquired a life of **deceit**, and therein has had the delight of his life, cannot put it off, but is also in that life after death.

3993¹². Simulation and cunning which have evil as their end, are not prudence, but are cunning and **deceit**, with which good cannot be at all conjoined; for the **deceit** which is the end of evil induces what is infernal on each and all things with man, and sets evil in the middle, and rejects good to the circumferences, which order is the infernal order itself.

4327. By this was signified that the fibres of the cerebrum have intruded themselves, and exercise command over those of the cerebellum, and that thence what is fictitious, simulated, counterfeited, and **deceitful** reigns within, and outwardly appears as what is sincere and good.

—². They who at this day relate to (the general involuntary sense) are they who think **deceitfully** . . . putting on a most friendly expression . . . and speaking sweetly like those who are pre-eminently endowed with charity; yet being the most bitter enemies . . .

4464°. The sphere of one who is in pleasures from **deceits**, etc. . .

4533. When they are looked into by the Angels . . . the **deceitful** appear as serpents, and the most **deceitful** as vipers.

4631. See ASSASSIN at this ref.

4663°. He who in the life of the body has practised **deceits** against his companions, also practises **deceits** against his companions in the other life.

5058. There was one who in the world had been [accounted] among the more worthy; he was then known to me, but not his inward character; but, in the other life, after some revolutions of the state of his life, he was shown to have been **deceitful**. When he had been for some time among the **deceitful** in the other life, and had there suffered hard things, he wanted to be separated from them. . . He was admitted into a Society consisting of the simple good . . . but he at once began to carry on his life by cunning and **deceit**. Within an hour, the good began to lament that he had taken from them their perception of good and truth,

and consequently their delight . . . Some light from the interior Heaven was then admitted, in which he appeared as a devil and having the upper part of his nose furrowed with a filthy wound. He also began to be inwardly tortured; and as soon as he felt it he cast himself into Hell.

5128°. There are two things which not only close up the way of communication (with the Rational), but also deprive the man of the capacity of ever becoming rational; these are **deceit** and profanation. **Deceit** is like a subtle poison which infects the interiors, and profanation is that which commingles falsities with truths, and evils with goods; by these two the Rational utterly perishes. With every man there are goods and truths stored up by the Lord from infancy . . . **Deceit** infects these, and profanation commingles them.

5394°. A cadaverous stench also exhaled from the caverns; the reason was, that the cruel and **deceitful** were therein, to whom a cadaverous stench is most delightful.

5559°. With those who have been **deceitful**, these outermost things (in the cuticles) appear as if they were conglutinations of mere serpents.

5608°. 'Vipers' = those who are the most **deceitful**.

5989. The most **deceitful**, who are above the head, once took a Subject and sent him to me, in order that they might be able to flow in with their **deceits**; but . . . he extricated himself from them. They afterwards took another, but could not reduce him to speak; he was more **deceitful** than they, which he showed by as it were folding himself up into the form of a spiral . . . D.4097. 4098.

6197. The **deceitful** who appear right over head, have sometimes flowed into me so subtly that I did not know whence it was, and could scarcely perceive otherwise than that that which flowed in was in me and from me, as is usually the case with others; but as I knew for certain that it was from some other source, the Lord gave me a perception so exquisite, that I perceived each influx of them . . . When they observed this, they were very indignant, especially that I should reflect upon that which was from them . . . The **deceitful** chiefly insinuated such things as are against the Lord.

6398°. Malice, cunning, and **deceit** are signified by 'serpents,' but by venomous ones, as 'vipers,' and the like; of which reasoning is the poison.

6914°. Even at this day some who are more **deceitful** than others . . . are under the view of the celestial (Angels), and, so long as they are so, are withheld from their wicked **deceits**.

7272°. From: these principles he lives in . . . in **deceit**, etc. . .

7360°. (The inhabitants of Mars) do not know what hypocrisy is, nor fraudulent simulation and **deceit**.

8622°. Inwardly, they were **deceitful** tigers.

8870°. Such are dissemblers, hypocrites, and the **deceitful**: these are they who make an image of the things which are from the Divine. In the other life, evil Spirits make such images . . . dissemblers, hypocrites, and the **deceitful** there learn this . . .

9013. 'To slay him with guile' (Ex.xxi.14)=malice thence to deprive the neighbour of eternal life. . . 'Guile' =malice from the will with previous thought or premeditation, thus of set purpose. Evils are done either from enmity, hatred, or revenge, and either with deceit or without deceit; but the evils done by deceit are the worst, because deceit is like poison which infects and destroys with infernal corruption and wasting away; for it goes through the whole mind, even to its interiors: the reason is, that he who is in deceit meditates on evil, and therewith nourishes his understanding and delights it, and so destroys everything therein which belongs to man, that is, which is of life from the good of faith and of charity. They who in the world have with deceit ensnared the neighbour as to worldly and earthly things, in the other life with deceit ensnare the neighbour as to spiritual and celestial things; and as they do this in covert they are relegated to the Hells behind the back, deep down according to the malignity and hurtfulness of the deceit. These are called . . . Genii. . . When they are looked at by the Angels, they appear as serpents, for their nature is that of serpents, and that which comes from them is like poison, and also is spiritual poison; wherefore 'poison,' in the Word, =deceit; and poisonous serpents, like asps, cockatrices, and 'vipers,' =the deceitful. Ill.

—⁴. Deceit is called hypocrisy when there is piety in the mouth and impiety in the heart, or when there is charity in the mouth and hatred in the heart, or when there is innocence in the face and gesture, but cruelty in the soul and breast, consequently when men deceive—*fallunt*—by innocence, charity, and piety; such are serpents and vipers, in the internal sense, because . . . in the light of Heaven those appear as serpents and vipers who conceal evils under truths, that is, who deceitfully bend truths to the doing of evil, for they as it were hide poison under their teeth, and so kill. But they who are in the faith of truth and the good of life from the Lord cannot be injured by their poisons, because they are in light from the Lord, in which the deceitful appear as serpents, and their deceits as poisons. Sig.

—⁶. They who are interiorly affected with spiritual deceit, that is, hypocrisy, are meant by those who speak against the Holy Spirit, for whom there is no forgiveness . . . for thus falsity lies hidden in the truths they speak, and evil in the goods they do, which is hidden poison; whence they are called 'a generation of vipers' . . . The reason there is no forgiveness for them, is that hypocrisy or deceit in connection with holy things infects the interiors of man, and destroys all spiritual life with him, so that at last there is nothing sound anywhere . . . Such, also, are meant by the man who had not on a wedding garment.

—⁹. 'Deceit,' in the Word, =hypocrisy. Ill.

H. 481³. The interiors of those who . . . have inwardly been in malignant deceit (appear dimly fiery).

488². They whose delight it has been . . . covertly to plot deceits, are also in these vaults, and enter into chambers so dark that they cannot even see one another, and there they whisper in corners into each other's ears: into this is turned the delight of their love.

491². They who have . . . thus filled their malignity with deceits, and have used goodness as a means of deceit, are at once cast into Hell: I have seen some such cast into Hell immediately after death; one most deceitful person head downwards and feet upwards; and others differently.

578. The worst of all are they who have been in evils from self-love, and have at the same time inwardly acted from deceit, for deceit enters more intimately into the thoughts and intentions, and infects them with poison, and thus destroys the whole spiritual life of man. Most of them are in the Hells at the back, and are called Genii, and there it is their delight to make themselves invisible and fly about others like phantoms, and covertly introduce evils, which they scatter about as vipers do poison. These are more direfully tormented than any. But they who have not been deceitful . . . yet are in evils from self-love, are also in the Hells at the back, but not in such deep ones.

579. See GENII at this ref.

Life 81. See CUNNING at these refs. D.5692.

R. 624. 'And in their mouth was found no guile' (Rev.xiv.5)=that they do not from cunning and purpose speak and persuade to falsity and evil. . . 'Guile'=persuasion to evil by means of falsity; properly, from cunning and purpose. For he who persuades to anything from cunning or deceit persuades from purpose also; for cunning or deceit purposes to itself, conceals its purpose, and effects it when there is an opportunity. 'A lie,' in the Word, =falsity and false speaking, and 'deceit'=each from purpose. Ill.

—^o. The deceitful are signified in the Word by poisonous serpents, as by 'crocodiles' and 'vipers;' and the deceit is signified by their 'poison.'

M. 79³. Their deceit and cunning are represented by the crocodiles (we saw).

513. The lust of seducing innocencies . . . prevails especially with the deceitful. Des. D.1070.

514³. If they had allured by deceit, they are carried down . . . to the Hell of the deceitful, which is in the western quarter deep down at the back, and there they appear as serpents of various kinds, and the most deceitful as vipers . . . Presently, as they sit or stand, they make themselves invisible, and fly about in the cavern like phantoms . . . and after flying they rest themselves; and then, wonderful to say, one does not know another; the reason of which is that they are in deceit, and deceit does not believe another, and therefore withdraws itself.

T. 321^e. In the widest natural sense (the eighth commandment) includes plots, deceits, and evils of purpose against anyone . . .

322. This falsity is meant in the Word by 'a lie;' and the purpose by 'deceit.' Ill.

324. They who speak falsities from deceit or purpose, and utter them in a tone imitative of spiritual affection, and especially if they mingle with them truths from the Word . . . were called by the ancients enchanters, and also pythons and serpents of the tree of knowledge of good and evil. (Described by comparisons.)

D. 127 (Index). The Spirits who say there is one Creator of the universe, and are unwilling to acknowledge the Lord, are evil and **deceitful** in proportion as they recede from the acknowledgment of the Lord.

132 (Index). Certain Spirits are most **deceitful**; Sirens are.

191. There are **deceitful** Spirits who can put on the appearance of Angels; but they are the worst . . .

225. Some of (the worst Genii, or furies) infested me so **deceitfully** and acutely that I could never have believed it possible for such poisons to exist . . .

284. They sought for innocencies with all **deceit** and diligence.

287. The lowest infernal crew consists of those who act the most **deceitfully** . . .

480. The worst Spirits are those who have been called Christians . . . They are most **deceitful**, and contrive such **deceits** together against the Lord . . . and against the faithful (as to excite astonishment).

535. They know that (the Spirits of our Earth) are cunning and **deceitful**. 594.

639. I was told that (these Spirits who are very high up in Heaven) are Genii, whose influx is malignant and most **deceitful** . . .

640. On the way, before their **deceit** or poison came to me, it was taken up by intermediate Spirits, and so tempered.

641. There are Spirits who lie concealed . . . so that their phantasies, and their **deceitful** arts and **wiles** do not become so manifest as those of other Spirits: they are in the zenith . . . and suppose that they can betake themselves into subtler nature; wherefore, as they say, they do not fear anything. But still their **deceits** appear manifestly whenever it is so permitted by the Lord . . . They insert themselves in covert into the manifest **deceits** of others.

644. The Spirits who were continually plotting **deceits** . . . were warned by others to desist, but they confessed they could not, even if they were to die . . . 1247.

865. The callosities in which are mixed such things as savour of **deceit** . . . cannot be so easily softened and resolved; wherefore it is effected by the punishment of rending asunder.

909. Such dwell near the place where are the worst infernal **deceitful** Spirits . . . for **deceits** are manifold.

929^e. Everything sharp = **deceit**, or cunning.

956. No one can judge concerning the life of another from (his intellectual abilities), for the evil can be more acute . . . than the good, as they who are **deceitful**, yea, the most **deceitful**, and robbers . . .

1071. On the punishment of a certain Spirit who desired to do everything from himself, as though he were alone, being at the same time **deceitful**.

1169. This **deceitful** (way) acquired in the life of the body, is so manifestly obvious to the Angels . . . that they observe it in every word he says. 1824.

1246. (On the **deceitful** in the dark chamber.)

1257. On a certain cunning and **deceitful** Spirit; his life; and his punishment in the other life.

1354. Such Spirits come by **deceit** into the region of the left eye . . . (Their punishment described.)

1356. That those who are inwardly **deceitful**—*subdoli*—are unexpectedly cast out of Societies. Des.

1490. The more interiorly (these revengeful Spirits) can enter and thus pervert, the more they desire to do so, and that with various **deceits** . . .

1808. Sought with art and **deceit** to exercise command . . .

1863. On those who in their lifetime **deceitfully** kill men.

1992. Some turn good into evil from **deceit**.

1993. There are three general causes . . . by which good is turned into evil, namely, from **deceit**, from art, and from a nature which has been contracted.

1994. Truth, also, is turned into falsity, either from **deceit** . . . from art . . . or from nature . . . as is the case with the Gentiles, who are much more easily saved than those who act from **deceit** and art.

2046. Their state can be known from the sound of their voice, as . . . whether they are **deceitful**, which is manifested in the speech itself, although no **deceits** are perceived. . . The speech of the **deceitful** is tacit, there being in every tone an image of the **deceit**, which is known by those to whom the Lord gives to know it.

2078. Wherefore he cannot desist, as is evident from his acting **deceitfully** under the pleasantness of another as it were appropriated to himself.

2346. Such are they who are the worst, who entirely profane holy things, and are nothing but hatreds attended with **deceits**. In the other life these cannot be reformed . . .

2408. Some (personate others) in order to contrive **deceits** the better.

2492. There are genera and species of those who are serpents, or of those who in the life of the body have been **deceitful**, and who in the other life are called serpents . . . for the Angels see their interiors, and then their **deceits** appear before the eyes of Spirits as creeping things . . . because in serpents there are poisons, by which in nature are represented **deceits**.

2494. At first, I supposed that they were good Spirits, but when I perceived their **wiles** I knew that they were **deceitful**, for whatever **wiles** they were able to plot and at once carry out, they applied themselves to.

2495. But there was a certain kind of **deceit** in others, not so observable . . . Their **deceit** was active . . .

2500. Such accustom themselves to the like **deceits**. Enum.

2503. This kind of **deceit** may be called the **deceit** of flatterers . . . being thus distinguished into genera, and these into species.

2525. These are they who in life have been **deceitful**.

2532. Hence it may be evident how unhappy those become after death who are **deceitful**, and are accustomed to **deceits**; for **deceits** are what occupy this interior

sphere . . . These are tormented much longer . . . for before the **deceits** which have entered their natural disposition . . . are extirpated, there is a long time of torment . . .

2762. In those who are **deceitful**, when they are looked at by Angels, there appear as it were other confluxes of serpents of various kinds, according to the nature of the **deceit**.

2848. On the **deceitful**.

— Spirits who are **deceitful** are not permitted to be in the World of Spirits, unless their poisons are taken away, or are tempered, so that they cannot injure anyone. Many, indeed, are to be preserved—*reservandi*—who do what is evil from a nature as it were like this, and that **deceitfully**, too, but who yet do so from natural instinct. It is they who occasion evil with premeditation, who hide their poisons, and thus do so **deceitfully**, who are not tolerated. A distinction is to be drawn between **deceit** as an instinct, and premeditated **deceit**.

2855. On the Hell of those who act from premeditated **deceit**, and who have put on such a nature.

— Spirits were shown me who were accustomed to deceive—*decipere*—men with acute **deceit**, putting on an agreeable face and address, and concealing poisonous **deceits** within . . . They were permitted to come into view, and to contrive their **deceitful** arts . . .

2856. I was told that . . . such were they who contrive subtle **deceits**, with premeditation, and thus deceive—*decipiunt*—under the guise of a friendly countenance, thinking of nothing but their neighbour's ruin . . .

2857. Their Hell is more frightful than any other, worse than that of murderers from hatred, and that of those who act without premeditated **deceit** . . . See A.830, above.

2858. Such are not like those who are **deceitful** by nature, and who make prudence to consist therein; for when these are present the fact is at once known both from their wanting to speak into the ear, and tacitly, and also from the sound of their speech . . . Such **deceitful** ones do not receive so frightful a Hell, but a different one . . .

2876. A discourse with a certain **deceitful** Spirit.

— He said that he could deceive—*decipere*—the devil, so artfully did he insinuate his **deceits**; insisting that as all derive their life from the Lord . . . the Lord led him to **deceits** . . .

2936. That the **deceitful** send Subjects, through whom they perform their **deceits**, so that they themselves may lie hidden.

— (The nature of the **deceitful** shown.)

2963. Sirens are they who insinuate themselves into the cupidities . . . in such a manner . . . that they (themselves) are unaware that evil or **deceit** is beneath . . . But they who, when they insinuate themselves, meditate concerning **deceits** . . . are not Sirens, but are the **deceitful**.

3080. If Heaven merely looks at a **deceitful** one, he is turned into a ball of serpents.

3186. On those who do not care for interior things; the **deceitful**.

— Some of them, who were more **deceitful**, insinuated themselves **deceitfully**—*subdole*—into the company of angelic Spirits . . . as was perceived from a kind of inanimate snowiness being perceived around . . .

3206. (In Gehenna) are the most **deceitful**, especially Sirens, who enter into the dispositions of others by an appearance of piety, and most **deceitfully** delude and seduce . . .

3214. On a **deceitful** murderer.

— There exhaled from him so much subtle poison, that it excited the **deceitful** and the more **deceitful** Sirens, who so scattered and exercised their poisonous **deceits**, that it cannot be described.

3215°. Then the **deceitful** murderer appeared like an inanimate mass, thus representing himself out of **deceit**; and then perhaps pouring round his **deceits** like poisons . . .

3457. There were above the head those who act with clandestine **deceit** . . . they at once acted from their nature . . .

3601. Such **deceitful** ones, who persuade to pity . . . keep themselves under the occiput . . .

3605½. On the quality of the phantasies of those who are **deceitful** Genii.

3638. The **deceitful** are pre-eminently in such (interior) thought . . .

3640°. (The evil who are in the interior sphere) are entirely removed from the **deceitful**, and still more from the most **deceitful**, so that they cannot communicate . . .

3647. There was a certain one among the **deceitful** or the Sirens above the head. That he was a new one, was observed from the nature of his **deceit**, which was greater and more intense than their **deceit** . . . I thus knew that a new **deceitful** one was in their company . . . He had been a Pontiff . . .

3663. They are more **deceitful** than others, and by such are the Pontiffs ruled as soon as they are made Pontiffs.

3664. These are they who rule the Spirits above spoken of as being more **deceitful** than others . . .

3684. This was confirmed by the **deceitful** above the head, who said that they could treat him like a dog.

3712. Such, above all others, desire to come into the world through others, because they are most **deceitful** . . .

3713. They do not manifest their **deceit** . . .

3780. It was observed that (the Quakers) are not so **deceitful** as others, but that there is a kind of secret **deceit** . . .

3793. The **deceit** (of the Quakers) was found to consist in this, that they dare not publish their thoughts . . . wherefore they are **deceitful** in covert, their nature drawing them back . . . This kind of **deceit** differs from all others.

3838. There was a subtle Spirit with me who was a Subject of the **deceitful** above the head . . . and who believed himself to be the Holy Spirit . . .

3841. Those above the head, the **deceitful** among the more **deceitful**, who suppose themselves to be the Holy Spirit . . . actuated him . . . 3843°.

[D.] 3847. As the **deceitful** who are above the head are devoid of conscience . . . they wanted to induce upon me that what is indifferent ought to be a matter of conscience . . .

3849. Yet, inwardly, they are wolves, as are the **deceitful** who are above the head.

3851. As I lay in bed, the **deceitful** Spirits above the head formed a design to destroy me . . .

3923^e. They are not only malignities, but are also **filthily deceitful**, thus wanting to plot their **deceits** through the innocent. 3924^e.

3925. Through the noble offspring of the Most Ancient Church, the Lord rules those most **deceitful** ones of all, who are the highest up above the head. —^e.

3926. On the most **deceitful** above the head.

— The most **deceitful** above the head plotted nefarious **deceits** . . . When it was detected, they sent those **deceitful** ones whom they lead . . .

3927. They are punished by grievous punishments of doubling up . . . being reduced into a very gross state . . . even contrary to their **deceits**; and then they are also doubled up, or by doublings up they are broken and torn as to all their members from the breast in succession to the feet . . . Their heads are hard and bony, and, if thus treated, would be broken . . .

3933. The **deceitful** and the most **deceitful** are in general such that they take hardly anything from man's ideas but what is innocent and heavenly, and thereby lay an ambush for him, turning it by various methods to destroy the man . . .

3968. Those most **deceitful** Spirits were then seen (acting) not by bodily circumflexions, but by borings . . . and by spiral turnings, and it was said that such are the worst, because they act so **deceitfully** in order to extricate themselves from the societies of others . . . As, however, they are devoid of persuasion, and act solely from phantasy, they could be tolerated in the World of Spirits; still, they are cadaverous.

3978. On the most **deceitful**.

— There were some who, in the middle of the night, when I suddenly awoke, assaulted me with such subtle **deceit** that it cannot be described. It was scarcely observed by the angelic Spirits . . .

3997. They who are highest above the head . . . who flow into the lower **deceitful** ones, while I was writing, inflicted a pain in the region of the abdomen, which was their own anguish . . . because they did not want to be exposed, or written about. I spoke to them, and perceived that they could insinuate themselves into my affections and excite my pity . . .

4020. Both the **deceitful** and the most **deceitful** above the head joined themselves to (the Sirens), and flowed in through them . . . and when they were told that they should desist, because if they persevered they would be reduced into a miserable state, they said that they could not possibly desist.

4039. The evil who in the life of the body have been but little **deceitful**, in the other life become very **deceitful**.

4041. The **deceitful** Spirits above the head, by mere thought and the leading of it, led the Spirits above me to speak . . . This was shown by others, who led the **deceitful**, too, to speak . . .

4057. I wondered that the **deceitful**, Sirens, etc., were possessed of such knowledge in infusing and doing evil . . . I knew that in the life of the body they knew nothing of the kind; as, for instance, that the **deceitful** should flow in most **deceitfully** into all things of thought and affection, and pervert them . . . But in proportion as anyone is in the life of cupidities, he is in the knowledge of those things which belong to the cupidities; hence, in the other life, come such **deceits** and malignities.

4067. When the most **deceitful** above the head . . . wanted to destroy me, they said that they could not, because there is nothing (of me); but if there were anything, they could do it . . . To be anything, as anything of proprium, would be to be what they can attack and destroy . . . as the most **deceitful** would then have it within their rights . . . Thus is he safe, who, in the truth of faith, believes himself to be nothing.

4068. When (the noble offspring of the Most Ancient Church) spoke with me, the most **deceitful** who were highest up above the head fell down over my head, and gravitated upon the head so heavily that I felt it like a weight, insomuch that if they had not been directly over my head, [they would have sunk] into the deep . . .

4069. The noble offspring of the Most Ancient Church said that it was given them to rule the most **deceitful**, and that when they took from them their lofty disposition or pride, which holds them in their highest station, they fell down . . . and then the most **deceitful** could not open their mouths.

4085. Such are in Hell . . . in the filthiest excrements; and are vassated to the very bones, because they are most **deceitful** . . .

4086. Certain evil and **deceitful** Spirits are really in Hell, although they appear in the World of Spirits, as, for instance, the most **deceitful** above the head are in Hell under the buttocks . . . So with others who are in Gehenna . . . when the phantasy of magic and **deceit** comes on them, they seem to be elsewhere . . .

4097. The **deceitful** above the head knew how to take to themselves (female) Subjects from those who are above the head, whom others had not observed to be present . . . 4098.

4098^e. While the **deceitful** remained above the head (this Siren) could turn them into monsters . . . wherefore they were not permitted to have such a one for a Subject.

4101. On the most **deceitful**.

— It is amazing that the most **deceitful** above the head, who have been Pontiffs and the like, as soon as anything innocent appears, cannot desist from seizing it as a means for laying an ambush. Examp.

4352. On hypocrites and the **deceitful**.

— Spirits clearly showed that hypocrites and the **deceitful** are much more foolish and senseless than others who openly speak what is right and true . . . (Bergenstierna) supposed himself to have been very

prudent and wise, and that no one had observed him, whereas all could observe his hypocrisy and deceit. It is granted to nearly every man thus to see that there are deceit and hypocrisy, and also the quality of the deceit and hypocrisy, and that, too, in every single thing he says. This dissociates them from others, and no one trusts them, because all are aware of it after slight intercourse. That they should suppose no one can see and know this, is due to their senselessness; so that they apprehend less than others. All the **deceitful** are of this character, and still more is this the case in the other life . . .

4370. On **deceitful** and evil Spirits who desire to torment innocent little children . . .

4424. She projected herself through spiral forms, by which is signified something **deceitful** . . .

4546. To the right, obliquely in front (in the Hells) are the **deceitful**, deeper and deeper in proportion as they are more **deceitful**.

4583. On a certain most wicked one, who was **deceitful** under the appearance of innocence : his Hell.

4589. Hell. On those who inmosty cherish **deceits** against the neighbour, and outwardly appear sincere.

4681². (On the Jesuits.) The **deceitful** . . . are at the back of the former, and appear as if standing . . . They take extreme care not to be discovered; when discovered before the eyes of the Angels they appear like conglomerated serpents . . . They reject from themselves . . . those who are not **deceitful** . . . They cast themselves above the head . . . and look down below, plotting **deceits** . . . Their **deceits** cannot be described . . .

5109. The **deceitful** (are devastated) in a different way, because they think more deeply or interiorly than others . . .

5634². With those who have been **deceitful**, and have burned with revenge to the very end of life, and have perceived their delight therein, there is nothing whole remaining.

6053. **Deceit** is heinous because it enters into the interiors of man, even into the Rational . . . and there completely closes the spiritual mind.

— These three evils (adultery, the love of exercising command, and **deceit**) will be especially shunned by those who will be of the New Jerusalem.

Min. 4774. On revenge attended with **deceit**.

— (The archbishop James Benzelius) took extreme delight in contriving **deceits** in his thought . . .

— Hence it is evident that the lust of doing evil to others from interior **deceit** leads the spirit into such cupidities as it had not exercised before, or as it had not had hereditarily . . . so that the life which is the interior life is diminished . . . It was said that they who are in the lust of revenge, and at the same time in **deceit** . . . appear like dried up skeletons.

4786^c. When (vengeful devils) speak, there is heard as it were a silent hiss after their speech, and this from interior **deceit**.

E. 329¹⁸. 'The Lord shall redeem their soul from **deceit** and violence' (Ps.lxxii.14)=deliverance from the

evils and falsities which destroy the goods of love and truths of faith.

—²². 'The man of bloods and **deceits**' (Ps.v.6)= those who are in falsities from evil.

866. 'In their mouth was found no **guile**'=that they are averse to think and to persuade falsities. . . 'Guile'=to deceive-*fallere*-and seduce from purpose, thus from the intention which is of the will; and thus from the mind to think and persuade falsities, which destroy man to eternity.

—². What else 'deceit'=in the Word. Ill.

—³. 'Deceit' (Zeph.iii.13)=falsity not from ignorance of truth, but from the deliberate purpose of deceiving-*fallendi*, as is the case with the wicked.

—⁴. 'Deceit' (Ps.v.6)=this from purpose.

— The lips and tongue, with which they speak a lie and **deceit** (Jer.ix.5,6)=thought with intention to persuade falsities contrary to truths, and to seduce.

— 'Iniquity' (Job xiii.7)=regards evil; 'deceit,' falsity thence.

— In these places, 'deceit' does not mean **deceit** in the natural sense, in which it means fraudulent machination, and a lie from malice against others; but **deceit** in the spiritual sense, in which 'deceit' is thought from the intention of the will, that is, from the purpose or deliberation of speaking and persuading falsities; and thus a mind to destroy.

—⁵. This done from purpose is meant by 'the **deceit** of their heart' (Jer.xiv.14).

—⁶. That by 'deceit' is meant the falsification of the truths of the Word from purpose, and also from the cupidity of seducing, is evident from Hosea: 'Ephraim hath encompassed me with a lie, and the house of Israel with **deceit**' (xiii.12) . . . Hence 'a lie' and 'deceit'=to persuade falsities from purpose and cupidity.

—⁷. From this it is evident again that 'deceit' means **deceit** in the spiritual sense, which is that which is against the truths and goods of the Word and of the Church, thus the mind and cupidity of destroying them.

—⁸. The reason **deceit** was so grievous a crime is that deliberation and purpose are of the will, and whatever is of the will is of the man himself, and is called the evil of his heart . . .

—⁹. Hence it is evident that 'deceit' in general= all the evil of intention to destroy truths through falsities.

—^c. (Refs. to passages on the subject of **deceit**.)

908^e. 'The lip of a lie, and the tongue of **deceit**' (Ps. cxx.2)=falsities from evil.

J.(Post.) 5. In England . . . there is no liberty to use **deceit** and cunning in order to deceive-*fallendum*-others . . . But the opposite is the case with the Italians at the present day; there, there is liberty to deceive-*fallendi*-with cunning and **deceit** . . .

Deceive. *Decipere.*

Deception. *Deceptio.*

A. 830. See **DECEIT** at these refs. D.2855. 2856. 2876.

949. In that chamber . . . they consult how they may fraudulently **deceive** others.

1178². 'Hunting'=to **deceive** by persuasions, and by Knowledges which they pervert.

[A.] 5573. Still, they did not use these pretences in order to **deceive** by means of lies.

9348. The **deception** of evils. Sig. . . Why evils **deceive**. Ex.

D. 2075. A Spirit acted in a more subtle manner than others . . . thus **deceiving**, which was natural to him . . .

2967. To-day he invents another wife, in order to **deceive** the innocent . . .

3710^e. They seize truths and goods, but solely with the end of **deceiving** others.

4321. See PAUL at this ref.

Min. 4706^e. Thus by **deception** they can bend the minds of others . . .

Deceive. *Fallere.*

A. 957^e. (They are punished) until they are struck with terror and horror at **deceiving** by false speeches.

5270^e. He is much **mistaken**. 5342^d.

7356. The delight of their life to reason from falsities, and thus to **deceive** and seduce others.

9013. See DECEIT at these refs. E.866. —³. J.(Post.)5.

R. 455. They speak truths with the mouth, but falsify them . . . and thus **deceive**. Sig.

De Conj. 88. They who speak much about God, but care nothing about **deceiving** men . . . commit adultery with maid-servants . . .

Decimate. See under TEN.

Decision. *Decisio.*

A. 1857^d. 'I have heard a consummation and **decision**' (Is.xxviii.22).

—'. 'Seventy weeks are **decreed** upon thy people' (Dan.ix.24).

—'. 'Even to the consummation and **decision**' (ver.27).

2905^e. See CONSUMMATE at these refs. R.478^e. T.755^e. E.374^g.

10456. Suspense as to the combat between falsity and truth, and no **decision**. Sig.

D. 5545. Without such an Intellectual, he could never come to a **decision** as to what is true.

E. 397^g. 'Consummation' and 'decision' in these passages=the last state of the Church, which exists when there is no longer truth because there is no longer good . . . and then comes the Last Judgment.

De Verbo 12. This will of good, when it is determined to this use, becomes . . . the affection of truth, then the perception of truth, and presently, by means of rational light, the thought of truth, thus **decision** and conclusion . . .

Declare. See TELL, UTTER—*enuntiare*, and PRONOUNCE.

Declare. *Declarare.*

Declaration. *Declaratio.*

M. 167^e. This would carry with it the **declaration** and publication of their love.

296³. Hence . . . **declaration** belongs to the men.

300. After a **declaration** of consent, pledges are to be given.

—³. They were then **declared** to be bride and bridegroom.

D. 4650. They then **declared** that they now know what the internal man is.

E. 785². They **declare** such to be saved.

Decline. See TURN ASIDE.

Declivity. *Declivitas, Declivē.*

M. 79^d. We descended by a long **declivity**.

D. 4896. They appeared as on a height to which there was no **slope**, when yet there are everywhere **slopes** by which people ascend.

5244. According to the **declivity** of the globe . . .

Decorate. *Decorare.*

Decoration. *Decoramentum.*

A. 1627. It has also been granted me to see the **decorations** (in Heaven), as for instance those on the steps and gates; they seemed to move as if they were alive, and to vary themselves with an ever new beauty and symmetry; and I was informed that the variations can go on for ever . . . with a constantly new harmony . . .

1774^e. Adorned with chaplets and heavenly **ornaments**.

2758^e. Their wings **decorated** with golden and silver colours . . .

R. 606. **Decorated** with the laurel of tutorship.

M. 91. To **decorate** herself, and exalt her beauty.

T. 404². (The love of the world) is less hurtful if it regards as an end the splendid things of the world, such as palaces, **decorations** . . .

797^e. They adorned (Melanthon's) room with **decorations** . . .

D. 711. There was only shown me the **decoration** which followed, only the **decoration** of a gate . . .

1087. On rainbow **decorations**.

—'. The varieties of such representations or **decorations** are as numerous as minds. These are distinct from the **decorations** of the spiritual.

3381. Men and little children so **decorated** that they can never be described.

5601^e. On their beds and ceilings there sometimes appear beautiful variegations of many **decorations** when they live a life of truth and good; otherwise they are changed.

6042. (Melanthon) found out how by a phantastic art to produce appearances of **decorations** . . .

6088^e. There are also table **decorations** which cannot be described in natural language.

J.(Post.) 28. In (Melanthon's) chamber there are bare stone walls without **decorations** . . . When he

writes these things about good works, he begins to adorn his chamber with various decorations; but after he has written and left them on the table he cannot see them . . . and then the decorations of his chamber vanish.

229. The truths of faith are compared to the decorations and furniture in palaces . . .

254. The decorations in the houses (of the Jews) are resplendent with silver, gold, and diamonds.

Decorum. See BECOMING.

Decrease. *Decrescere, Decrescentia.*

A. 494². As the Church decreases . . .

495. As the Most Ancient Church decreased . . .

530. The case with Churches is that they decrease . . . 2909³. 2910⁴. 2913³.

2905³. Good and truth . . . is wont to decrease.

W. 94. Spiritual heat and light decrease in proceeding, and the decrease takes place through degrees.

186. Thus does wisdom decrease down to ignorance, as light decreases to shade.

253². In each Society the light decreases from the middle to the boundaries.

302. The atmospheres . . . decrease in downward progression according to degrees of breadth . . . 303.

Decree. *Decernere, Decretum.*

A. 3401. A decree from the Lord in the Spiritual Church. Sig. 3402.

473⁸. When it was decreed concerning the Lord's two natures . . .

D. 2876. It was decreed from eternity . . .

Decree. *Sancire.*

P. 256. A religion which decrees . . . So, too, with some other things decreed of the Christian religion.

317. Many statutes and ordinances—*sancita*.

322². There hardly exists a nation so barbarous as not to have decreed by laws that murder is not to be committed . . .

R. 798⁴. A religion by which it is decreed that Divine Power belongs to a man.

T. 14³. The Decalogue . . . decrees that . . .

16. (The notion that the Father and the Son) decreed—*decernant*—and decree who are worthy . . .

134². (And that) the rest may remain sons of wrath, as was before decreed.

465. These are the precepts, dogmas, and decrees of the modern Church concerning free-will . . . They have been presented in order that the precepts, dogmas, and decrees of the New Church on these subjects may be more clearly seen.

501⁸. They have decreed that man can contribute nothing . . .

503. They then poured forth and published their decree.

De Domino. (*The work.*)

De Dom. 1. Date of the De Domino. Ath.2. 45. 52, etc.

Dedan. *Dedan.*

Dedanites. *Dedanim.*

A. 1168. 'Sheba and Dedan' (Gen. x. 7) are the nations with whom (these Knowledges of faith) were: in the internal sense by these same nations are signified the Knowledges themselves; but with this difference, that by 'the sons of Cush' are signified the Knowledges of spiritual things; and by 'the sons of Raamah' (that is, Sheba and Dedan), the Knowledges of celestial things. 1171, Ill.

1172. That by 'Dedan' are signified the Knowledges of lower celestial things, which are in rituals. Ill.

—^e. 'Dedan,' here (Jer. xlix. 8), in the proper sense = the rituals in which there is no internal worship or adoration of the Lord from the heart . . .

3240. 'Jokshan begat Sheba and Dedan' (Gen. xxv. 3) = the derivations from the first lot.

—³. 'Sheba and Dedan' are those who constitute the first class, that is, those who in the Lord's Spiritual Kingdom are in the good of faith, and who possess doctrinal things of charity; hence it is that 'Sheba and Dedan' = the Knowledges of celestial things, or, what is the same, those who are in the Knowledges of celestial things, that is, who are in the doctrinal things of charity; for doctrinal things are Knowledges, and charity is the Celestial which belongs to the spiritual man. That 'Sheba and Dedan' have this signification, was shown before; but there 'Sheba and Dedan' are grandsons of Ham, and are called sons of Raamah. The fact is that there never were such persons . . . Yet there were nations which were so called, but which were descended from others, as were 'Sheba and Dedan,' who, as is here evident, were descended from Jokshan the son of Abraham by Keturah. (The signification of Dedan ill.)

—⁶. 'Sheba and Dedan' (Ezek. xxxviii. 13) = the internal things of worship, namely, the goods of faith. . . . In the proper sense, 'Sheba' = those who are in the Knowledges of good; 'Dedan,' those who are in the Knowledges of truth from good.

3241. 'The sons of Dedan were Ashurim, and Letushim, and Leummim' (Gen. xxv. 3) = the derivations from the second lot. 'Dedan' = those who are in the good of faith, properly, those who are in the truth of faith from good.

32687. 'The troops of the Dedanites' (Is. xxi. 13) = those who are in Knowledges.

E. 195⁸. 'Dedan was thy tradress with garments of liberty for the chariot' (Ezek. xxvii. 20): 'Dedan' = those who are in the Knowledges of celestial things.

Deduce. See DRAW DOWN.

Deed. See under DO.

Deem. *Censere.*

A. 10217. The word for number used here in the Original Language means to survey, reckon, etc.

T. 343°. Almost nothing besides this is deemed to be properly theological.

Deep. See under HIGH—*altus*.

Deep. *Abyssus*.

A. 18. 'The faces of the deep' (Gen.i.2)=cupidities and thence falsities, from and in which he is wholly. As he has no light, he is like an *abyss*, or a confused dark something. Such are also called 'the *abysses* and depths of the sea' in various places in the Word, which are 'dried up' or 'wasted' before man is being regenerated, as in Is.li.10.

206°. What can be the result but an *abyss* of darkness?

215. They fall into mere falsities, thus into an *abyss* of darkness.

756. 'The fountains of the great deep were broken up' (Gen.vii.11)=the extreme of temptation as to voluntary things. . . 'The deep'=cupidities and falsities thence. Ill. 845.

—'. 'The deep,' and 'many waters' (Ezek.xxvi.19)=the extreme of temptation.

—'. 'Waters,' and 'the deep' (Jon.ii.5)=the extreme of temptation. 1691°.

—². In ancient times, the deep meant Hell; and phantasies and false persuasions were likened to the waters and floods and also to the smoke therefrom; and so do some of the Hells appear, to wit, as *deeps* and as seas. . . That Hell is called 'the deep,' and the filthy things thence, 'floods,' is evident from Ezek.xxxi.15.

845°. The fountains of the deep, which are the Hells.

1664°. 'The bottomless pit' (Rev.xi.7)=Hell.

2702¹¹. 'Rivers,' 'waters,' 'fountains,' and 'deeps' (Deut.viii.7)=the truths thence derived.

—¹³. 'Waters,' 'floods,' and 'deeps' (Ps.lxxviii.15)=truths from the Lord.

3579°. 'The deep that lieth under' (Deut.xxxiii.13)=natural things.

4197°. 'The beast from the bottomless pit,' or Hell, 'shall kill them' (Rev.xi.7)=the vastation of good and truth within the Church.

6431. 'Blessings of the deep that lieth under' (Gen.xlix.25)=the scientifics which are in the Natural. . . 'The deep that lieth under'=the scientifics in the Natural: the Natural is called 'the deep that lieth under' relatively to interior things, which are 'heaven;' and as the Natural is signified by 'the deep that lieth under,' scientifics are also signified, for scientifics together with their delights are in the Natural. . . 'The deep' also=scientific truths in the Natural in the blessing of Joseph (Deut.xxxiii.13).

6726°. 'The deep which was round about' (Jon.ii.5)=the evil of falsity.

7519. 'The pit of the *abyss*' (Rev.ix.2)=Hell.

7643. 'The *abyss* out of which the locusts came=Hell.

8099°. 'The waters of the great deep,' and 'the depths of the sea' (Is.li.10)=the Hell where are those who are in faith separated from charity, and in a life of evil.

8278. 'The *deeps* have covered them' (Ex.xv.5)=that falsities from cupidities have overwhelmed them. 'The *deeps*'=the falsities which are from cupidities. By '*deeps*' in the Word are meant waters, and the abundance of waters in the depths; and waters=truths or falsities; and the depths—*profunda*—the Hells: hence it is that 'the *deeps*'=falsities from cupidities, and also the Hells.

—'. That 'the *deeps*' in the Word mean waters in the depths, and the abundance of waters, is evident from Ezek.xxxi.4; etc. In these places, 'the *deeps*' stand for waters in abundance; and waters=truths, or the *deeps*, stand for the truths of faith in abundance. 'He made them drink great *deeps* out of the rock' (Ps.lxxviii.15)=truths of faith without deficiency. 'The *deeps* going forth out of the valley and out of the mountain' (Deut.viii.7)=the truths of faith from love. . .

—². That 'the *deeps*'=falsities from cupidities, thus also the Hells. Ill.

—³. As these things are signified by 'the *deeps*,' temptations are also signified by them; for temptations are effected through the injection of falsities and evils by the Hells. Ill.

8279. 'The depths—*profunditates*'=the Hells relatively to evils; and 'the *deeps*,' the Hells relatively to the falsities which come from them. Ill.

8288. 'The *deeps* were congealed in the heart of the sea' (Ex.xv.8)=that the mere falsities from the evil of the cupidities of self-love could not at all emerge. . . 'The *deeps*'=falsities from cupidities, and also the Hells.

9433°. 'The deep with which it is covered as with a garment' (Ps.civ.6)=scientific truth for the natural man.

R. 421. 'There was given unto him the key of the pit of the *abyss*' (Rev.ix.1)=their Hell opened. . . 'The *abyss*'=the Hell where are those who have confirmed with themselves justification and salvation by faith alone, who are all from the Church of the Reformed; here, however, those who, in their own eyes and thence in the eyes of many others, appear learned and erudite, when yet before the Angels in Heaven they appear bereft of understanding as to the things which are of Heaven and the Church; for they who confirm that faith even to its interiors close the higher things of their understanding, and at last to such a degree, that they can no longer see any spiritual truth in light. Ex. B.87. 89.

—². (This pit, and the *abyss* below it described.) B.89.

440. 'They had a king over them, the angel of the *abyss*, whose name in Hebrew is Abaddon, and in Greek he hath the name Apollyon' (ver.11)=that those are in the Satanic Hell who are in falsities from concupiscences, and have destroyed the Church by the total falsification of the Word. . . 'The *abyss*'=the Satanic Hell, where these are.

442°. They abide in the southern quarter of the *abyss*.

500. See BEAST at this ref.

566°. There then ascended some from the *abyss* who at first appeared like locusts, but afterwards like dwarfs;

they were those who in the world had prayed to God the Father, and had confirmed justification by faith alone; being the same as those treated of in Rev.ix.2. . . . They said that they saw truths in light; but they were told that they saw them in fatuous light . . . which is the confirmation of falsity . . . and this was confirmed by the fact that when they looked up to Heaven . . . they saw darkness; but when they looked down to the abyss . . . they saw light . . . T.162.

—³. They then retired, and let themselves down into their abyss . . .

—⁴. When they came to their own in the abyss . . .

734. 'Is about to come up out of the abyss, and go into perdition' (Rev.xvii.8)=what is sometimes deliberated in the Papal Consistory concerning the reception and reading of the Word by the laity and common people, but it is rejected. . . . By 'the abyss out of which it is about to ascend' nothing can be signified but that religiosity, and especially where its throne is, thus the Papal Consistory. It is an abyss, because that which is decreed there regards dominion over the holy things of the Church and over Heaven, and thus over all things of the Lord and His Word.

840. 'Having the key of the abyss' (Rev.xx.1)=the Divine Power of opening and shutting Hell.

843. 'His being cast into the abyss' (Rev.xx.3)=that they were let down towards Hell.

T. 32°. How singulars emulate universals, and represent the infinity of God, is an abyss, and is an ocean.

1107. That Spirit was then sent away into the abyss treated of in Rev.ix.2, where the angels of the dragon discuss the mystical things of their faith.

113°. Some of them fell into the abyss treated of in Rev.ix.2, which is now in the southern quarter, towards the east, where those are who confirm justification by faith alone.

290°. The Lord's Divine wisdom they call an abyss. Now as the Word is from this abyss, because from the Lord, it is evident that there is a certain infinity in all things of it.

350. The Lord's Word is an abyss of truths . . .

628°. 'The abyss' (Rev.ix.11)=the abode of these falsities.

D. 2679. When the eternal was represented as an abyss without a bottom, some who looked into its depths were struck with intense fear . . .

3385. As the darkness of the abyss.

5372. Being gathered into one they were sent into the abyss; their abyss is in the southern quarter (towards the east) . . . Hence it is that the dragon is said to have been sent into the abyss, and there kept bound a thousand years.

5467. They were cast into such an abyss as opened in front of that lake, which abyss was dark, and tended deep under the sulphurous lake. In front there also opened a similar abyss, which tended underneath the other one; into this were cast those who knew about the Divine, and frequented places of worship, and yet had been in like wickedness. 5468, See the figure. De Conj. 93.

5751. On the abyss.

— . The abyss treated of in the Revelation, into which the dragon was at length cast, is completely and directly under the genitals; there appears there a great and wide cavern, black and pitch dark; thither was cast the dragon himself (Bishop Benzel.) and many who adhered to him . . . It is a vast gulf, and is the receptacle of the filth of the urine, but not of that of the excrement, because all there love falsities, and commingle falsities with truths.

E. 275¹¹. 'The deeps which He bestows in treasures' (Ps.xxxiii.7)=the scientific sensuous things which are the most general and ultimate of the natural man, and simultaneously in which are interior or higher truths. —¹².

283°. 'To trust under the deep' (Ps.xci.4)=scientific truth, which is the Divine Spiritual Natural.

340¹⁶. 'The blessings of the deep that lieth under' (Gen.xlix.)=the multiplications of truth from good in the external or natural man.

342¹¹. 'The seas' and 'the deeps' (Ps.cxxxv.)=those who are in the ultimates (of Heaven).

372⁴. 'The deep which was covered over him' (Ezek.xxxi.15)=the Knowledges of truth. . . 'The deep,' or 'the sea'=the Scientific and Cognitive in general which is in the natural man.

374⁷. 'Fountains'=interior truths; 'deeps' (Deut.viii), exterior truths.

388²⁵. 'Whales' and 'deeps' (Ps.cxlviii.7)=scientifics and Knowledges in general, or in the whole complex.

405²⁰. 'The deep' (Ps.xxxvi.)=truths in general, which are called the truths of faith.

—²¹. 'The deep' (Ps.civ.)=scientifics in general.

—³¹. 'The deep that lieth under'=spiritual natural things.

448⁷. 'The deep that lieth under'=the natural man where are the Knowledges of truth and good for perception, and scientifics which confirm.

518³. 'The deeps that go forth out of the valley and out of the mountain' (Deut.viii.)=the Knowledges of truth and good in the natural man, and in the Spiritual.

—¹⁵. 'The deep' (Ezek.xxxi.)=the Knowledges of truth which are in the natural man.

535². 'The pit of the abyss' (Rev.ix.)=the Hell where and whence are the falsities of evil.

536. 'There was given unto him the key of the pit of the abyss'=communication and conjunction with the Hells. . . 'The pit of the abyss'=the Hells where and whence are the falsities of evil.

537. 'And he opened the pit of the abyss'=communication and conjunction with the Hells where and whence are such falsities. . . The reason it is called 'the pit of the abyss,' is that 'a pit' (or well)=the Word in the sense of the letter and the truth of doctrine thence, and in the opposite sense the Word falsified and thence falsity of doctrine; and 'the abyss' and depth of the sea=Hell. The reason it=the Hell where are those who falsified the truths of the Word by applying them to evils of life, is that these Hells appear to those who

are above like seas, and those who are there appear in their depths . . . 538.

[E.] 538². That 'seas,' 'depths,' and 'abysses' = the Hells where and whence are the falsities of evil. Ill.

—¹⁴. As 'the abysses' = the Hells where and whence are falsities, so 'the abysses' = the ultimates of Heaven, where and whence are the Knowledges of truth, which are the truths of the natural man. The reason is that the ultimates of Heaven also appear as it were in waters, but thin and clear ones . . . Ill.

—¹⁵. 'Abysses' in these places = the ultimates of Heaven, in which are the spiritual natural Angels.

—^e. Moreover, 'abysses' also = Divine truths in abundance, and the arcana of Divine Wisdom. Ill.

539. 'The pit of the abyss' = the Hell where are they who have falsified the Word.

650. 'The abyss' = Hell.

—¹². 'The deeps' and 'the seas' (Ps. cxlviii.) = the Natural itself where are scientifices.

946³. 'Judgments' are predicated of Divine truths, which are compared to 'a great deep' (Ps. xxxvi. 6); for 'the great deep' = Divine truth.

1055. 'Is about to come up out of the abyss, and go into perdition' = the Word acknowledged as Divine for form's sake, but still rejected. 'To come up out of the abyss,' when predicated of the Word with those who belong to Babylonia, = to be received and acknowledged as Divine for form's sake.

Deep. *Profundus.*

Depth. *Profunditas.*

Deeply. *Profunde.*

A. 904². This would be to have an infernal deep between him and the Lord.

1286³. 'Deep of lip' (Ezek. iii. 5) is said of the gentiles, who, although they are in falsity of doctrine, are still in charity . . .

1307^e. The more the Hells will to lift up their heads to Heaven, the more deeply they depress themselves.

1380. By phantasies Spirits may be carried up on high . . . and at the same moment into the deep.

2057³. In the other life, all who are in self-love are more deeply infernal than others.

2754. The Hell of the most deceitful is deeply under the heel.

4601³. The deepest Hell awaits (profaners).

4750⁴. They who are in self-love, being against all good whatever, are in the deepest and therefore in the most grievous Hells; but they who are in the love of the world . . . are in Hells not so deep . . . 8318³.

4936. Magicians . . . are deeply in caverns; those who have been more pernicious are more deeply buried.

4951. Beneath the heel . . . there is a Hell deep down . . . Here are the most wicked . . . They are often punished, and are then let more deeply down . . . Out of that deep is sometimes heard a tumult as of massacre.

5057^e. The more deeply (they cast themselves into Hell) the better it is for them.

5394. These Hells are . . . partly deep down in front.

5715. There appeared a great square opening tending obliquely downwards to a great depth; in the deep was seen a round opening . . .

5721^e. Such are cast into Hell deeply.

5977^e. Genii are in the Hells at the back, deep down . . .

6318. They were seen rising from the deep . . .

6353³. They are more tortured by the evil of their life in Heaven than in the deepest Hell.

6677. When the infernals try to attack goods, they are cast deeply into Hell.

6692². In the deepest (of the Hells of the magicians) are the Egyptians.

8273^e. Whenever (the Hells endeavour to force their way up) a number of them are cast down more deeply.

8278. 'Abysses' mean abundance of water in the deeps . . . and by the deeps are signified the Hells.

8279. 'They went down into the depths like a stone' (Ex. xv. 5) = they sank to lower things as by their weight . . . 'The depths' = lower things where the Hells are.

— . See DEEP-*abyssus*, at this ref.

—². (The term 'deep' Ill.)

—^e. The reason 'the deep' = Hell relatively to evil, is that it is opposite to 'high,' by which is signified Heaven, and which is predicated of good.

8298. 'They sought the deep like lead' (Ex. xv. 10) = that evil dragged them down to lower things, like weights in the world. 'The deep' = lower things, and the Hells as to evils.

8318². They who are in the evil of self-love are deeply in Hell in proportion to the quality and quantity of that love.

8325. States of truth and good, and, in the opposite sense, states of falsity and evil, are represented in the other life by heights and depths.

9656. Hence deep things = exterior ones, and high things = interior ones.

9937⁹. 'The depth of the sea' (Mic. vii. 19) = Hell.

10181^e. Hell is said to be in the deep, because there are no perfection, intelligence or wisdom, and no good and truth there.

10287³. The Hells of the profanations of truth . . . are deeper than the Hells of all other evils, and are rarely opened.

H. 3. They who have denied the Lord's Divine . . . are let down into the deep, and thus completely separated from the rest from the Christian world.

578. They who are not so deceitful . . . are not in such deep Hells.

586. In the deeper Hells are those who have acted interiorly from evil; in the less deep ones are those who have acted exteriorly, that is, from the falsities of evil.

P. 296². Of himself, an evil man continually leads himself more deeply into his evils. Ex.

R. 143. 'Who have not known the depths of Satan, as they speak' (Rev.ii.24)=who do not understand their interior things, which are mere falsities . . . Its 'depths' =the interior things of the doctrine separated from charity . . . The deep and interior things of this doctrine are what are delivered in their books, lectures, and preaching.

232^e. Their lot is that they are let down into the deep . . .

T. 159^b. Have you seen Socinus . . . or Arius? . . . They are in the deep beneath you . . .

245. Without the understanding of the Word, as it is in itself, in its bosom, and in its depth . . .

D. 1277. On the deepest Hell. 1278. 1279. 1288, Gen.art. 3358.

1292. On a deep Hell under the feet.

3365. They were let down to some depth.

3800. Being inspected when in the deep . . .

4631³. In all the Hells there are places deeper and deeper, which are worse in the lower parts, and still worse in the still deeper ones; I have seen them cast down from one depth into another; and the deeper they go the denser is the appearance of the mist which encompasses them . . .

4682. The depth (of this Hell) is great.

5204. There are gulfs wide and long, and also deep . . . with depths doubled and trebled.

5496. The depths (of their Hell) are numerous according to the degree of the evil.

E. 171. 'Who have not known the depths of Satan, as they speak'=ensnarement thereby . . . Satan . . . continually inspires the loves of self and of the world, and man receives these loves with delight, because they are in him hereditarily, and thus are his proprium; thus does Hell insinuate itself with man and ensnare him; these things are what are signified by 'the depths of Satan.'

453¹¹. 'A people of depths of lip' (Is.xxxiii.19)=falsities of doctrine confirmed even to the appearance of truth. 455¹³.

455¹². 'Peoples deep of lip' (Ezek.iii.6)=those who are in doctrine which is not intelligible.

514¹². 'Wonders in the deep' (Ps.cvii.24)=the hidden things of intelligence and wisdom.

537⁹. 'The depths of the waters' (Ps.lxix.14)=falsities from the Hells; 'neither let the deep swallow me up'=let not the Hell do so where are the falsities of evil, or let not the falsities of evil which are from Hell.

538³. This is signified by . . . 'He dried up the sea . . . and set its depths for a way that the redeemed might pass over' (Is.li.io).

—⁵. 'To dry up all the depths of the river' (Zech.x.11)=to dissipate all the falsities of evil, even the deeper ones.

—⁷. 'The depths of the sea' (Mic.vii.19)=the Hells where and whence are the falsities of evil; therefore it is said that 'He will cast all our sins into the depths of the sea.'

—¹¹. 'Into the depth even into the heart of the seas' (Jon.ii.3)=Hell.

—¹³. 'The sea' and its 'depths'=the Hells. Ill.

659⁸. 'In the depths' (Ps.lxxxviii.6)=as it were in evils.

1182³. 'To be sunk in the deep of the sea' (Matt.xviii.6)=to be cast into Hell.

Deer. See under HIND.

Defame. *Diffamare.*

A. 4689². They did so because if they spoke against religion they would be defamed. T.405².

—³. He who believes otherwise is defamed.

5721. If they detected any blemish . . . they defamed them.

T. 321. 'To bear false witness against the neighbour' (means) to traduce and defame the neighbour . . .

D. 5962. (They) could acutely defame others.

Defecate. *Defaecare.*

Defecation. *Defaectio.*

A. 349². 'Purge (the sons of Levi)' (Mal.iii.3).

5182. This is represented by the impurities in the blood, from which it is to be defecated; this defecation is effected by means of violent motions . . .

8009. That his truth must be defecated from impure loves. Sig.

9293^e. 'To purify the sons of Levi, and to purge them as gold and silver'=the purification of good and truth from evils and falsities.

W. 419². So far the love is defecated from its impurities, and is purified . . .

M. 145². **Defecation,** rectification, etc.

E. 1159³. 'Lees,' and 'lees well refined' (Is.xxv.6)=truths from that good, with the happiness therefrom.

D. Wis. x. 3. This may be illustrated by the defecation of the blood in the lungs . . .

Defect. See FAIL=*deficere.*

Defend. *Defendere.*

Defence. *Defensio.*

A. 270. See ANGEL at these refs. 737. 751. 761. 1683. 5954⁸.

1683^e. The good are in their veriest life . . . when they can perform the use of **defending** others from evils.

2709. See BOW at this ref.

2851³. Angels from the Lord, that is, the Lord, **defend** (the rational mind).

4227. Probity **defends** itself.

4248^e. Man cannot undergo temptations before, because he is not as yet in the Knowledges whereby to defend himself.

4274. Truth is assaulted by the evil Spirits, and **defended** by the Angels who are with the man . . .

4599¹. 'Towers'=the interior truths which **defend** those things which are of love and charity.

5008⁷. (When this ultimate truth is withdrawn) the

spiritual man no longer has anything wherewith to defend himself against the natural man. Sig. 5009^e. 5022. 5028².

[A.] 5036². See TEMPTATION at these refs. 6097. 8960. 8975.

6405². As soon as a man who is in truth and not yet in good brings anything into act from a religious principle, he afterwards defends it as if it were the veriest truth.

6419². 'A wall'=the truths of faith which defend. Ill.

6663². He who defends his opinion . . . confirms it.

7297^e. 'Fortifications'=truths, in so far as they defend goods.

7437². What a man loves he confirms and defends, and evils cannot be confirmed and defended except by means of falsities. The reason they who are in evils think to the falsities by which they defend evils, is that evils are the very delights of their life . . .

—^e. Such, after having for some little time defended evils by falsities, persuade themselves that evils are goods, and falsities truths.

9024². 'To plead their suit'=to defend and deliver from falsities. —.

9300². They maintain that the natural man cannot apprehend the things of faith.

M. 365. The zeal of a good love . . . never breaks forth against the other, but only defends itself; and it defends itself against evil as when this rushes into a fire and is burnt up.

D. 1063. It is otherwise when men defend themselves from their enemies . . . for this is to be considered as a just defence . . .

3904. He was of those who have . . . defended (the Knowledges of faith) with zeal . . . but now know nothing.

3913. The skull . . . which defends (the brain).

4139. The evil Spirits attack, and the good only defend.

4675. Societies of Spirits have their own proper defences—*defensionalia*.

—^e. Every animal has its own defence—*defensionale*.

4735. Whatever opinion they take up . . . they defend . . .

4737. When (Swab) defended himself against the evil . . .

E. 734^e. They who are in falsities always make the attack, but they who are in truths only defend.

D. Wis. xi. 2. (2nd series). Hence come . . . the defences of disagreeing dogmas within the Church.

C. 164. He is also the aggressor, when aggression is defence.

Defend. *Patrocinari*.

A. 7502². To defend falsities and evils . . . 7577². 7766.

10122². He defends evils by his intellectual faculty.

10640². Lest he appropriate some doctrinal thing which defends evil. —^e.

D. 4659. They could defend evils and falsities with such ingenuity . . .

5372. They defended every evil . . .

Deficient. See FAIL—*deficere*.

Defiguration. *Defiguratio*.

Coro. 43^e. For the sake of this transfiguration and defiguration of heavenly things . . .

Defile. See under CONTAMINATE, and UN-CLEAN.

Defile. *Conspurare*.

Defilement. *Conspuratio*.

See FILTH—*spurcus*.

A. 2468². Such persons are described in the Word . . . when their good is not as yet so much defiled; then, when it is defiled; and afterwards, when it is altogether defiled. —³. —⁶. —¹⁰. 4174.

4050^e. See LYMPH at this ref.

4462². See MOST ANCIENT CHURCH at this ref.

5390^e. They had been endowed with a certain intellectual faculty, which they had abused to defile even the holy things of the Word and of doctrine.

5954². See DEFILE—*polluere*—at these refs. E. 195³.

7091. They would thus defile the Divine. 7290^e.

7902². If there is one falsity . . . the truths themselves remaining are thus defiled . . .

10049. The lowest and natural things are more defiled with evils and falsities than interior ones . . .

10208². The sanctuaries . . . were defiled when the people sinned.

H. 302^e. The good which flows in he defiles with merit.

561. Hence the Divine cannot flow in, because the instant it does so, it is immersed in thoughts about self, and is defiled.

W. 420^e. All the defilement of man is effected through falsities opposed to the truths of wisdom.

421. The love or will is defiled in the understanding, and by it, if they are not elevated together. Gen.art.

424. Love defiled in the understanding, and by it, becomes natural, sensuous, and corporeal. Gen.art.

R. 166. See DEFILE—*inquinare*, at these refs. 620. W. 419.

729. The Roman Catholic religiosity . . . has defiled and profaned the things of the Word and of the Church. Sig.

Defile. *Inquinare*.

Defilement. *Inquinamentum*.

A. 6388. They thus not only defile genuine love or charity, but also pervert it.

7090². These things are darkness and defilements . . .

H. 515. Nor have they defiled their spiritual life by the grossness from honours and riches.

W. 419². Through the understanding, the love . . .

sees what the evils are which pollute and defile—*conspurcant*—the love.

R. 166. 'Who have not defiled their garments' (Rev. iii.4)=who are in truths, and have not defiled—*conspurcaverunt*—their worship through evils of life and the falsities thence.

620. 'These are they who have not been defiled with women' (Rev. xiv.4)=that they have not adulterated the truths of the Church, and defiled—*conspurcaverint*—them with falsities of faith.

T. 366². The evil obstruct this influx by . . . spiritual defilements . . .

E. 195. See SARDIS at this ref.

862. 'These are they who have not been defiled with women'=those who have not falsified the truths of the Word.

Defile. *Polluere.*

Defilement. *Pollutio.*

A. 4439. 'Jacob heard that he had defiled Dinah his daughter' (Gen. xxxiv.5)=conjunction not lawful. . . The defilement of marriages=conjunction not lawful.

4460. 'Because he defiled Dinah their sister'=initiation to conjunction.

4503⁹. 'To defile the houses, and fill the courts with the slain' (Ezek. ix.7)=to profane goods and truths.

4504. 'Because they had defiled their sister'=because they had defiled—*foedaverunt*—the truth of faith.

5954⁹. 'Defiled garments' (Zech. iii.3)=truths defiled—*conspurcatis*—by the falsities which are from evil. E.740¹⁶.

E. 195³. Thus are Knowledges from the Word polluted and defiled—*conspurcantur*—by the loves of self and of the world . . .

388¹⁵. 'To defile the temple of holiness' (Ps. lxxix.1)=to profane worship.

Define. *Definire.*

Definition. *Definitio.*

Definite. *Definitus.*

A. 448⁰. They deprive Spirits of all sense by their definitions and suppositions.

2575⁴. As a thousand . . . is a definite number . . .

8533. Goods . . . are determined with every man while he lives in the world; they are determined according to the quantity and quality of the faith and charity in his life.

T. 17³. They said . . . Thus do the chiefs of the Church define the word person. . . I said, Is this a definition of person? . . . You have defined person as being that which properly subsists . . .

28. It cannot define it otherwise . . .

52. Here we will open the subject of order by a general definition of it. . . In this definition . . .

132. The determined damnation . . .

423. Charity may be defined as . . .

D. 2369. Inhering in their significations and defini-

tions of such words . . . in the definitions of certain words . . .

2370. They who have not inherited in the philosophical definitions of words . . .

4627. Cannot be defined . . .

Min. 4578. See PHILOSOPHY at these refs. 4655.

Deflower. *Deflorare.*

Defloration. *Defloratio.*

A. 828. (On those who are in the desire to deflower virgins; the enormity and the punishment of this crime.) D.2704. De Conj.126.

M. 319⁰. The lust of defloration . . . has led some to desire repeated marriages.

454. The lust of fornication is more grievous as it verges to the desire of . . . defloration. Gen.art.

501. On the lust of defloration. Gen.art.

— This lust is not only a lust of adultery, but is more grievous than (ordinary adulteries); for the lust of defloration . . . cannot previously exist with anyone.

502². The wives said . . . that this state commenced from the moment of defloration . . .

504. Defloration, without a view to marriage, is the villainy of a robber. Gen.art.

— Some adulterers are possessed of the desire of deflowering virgins, and thus girls . . . and after defloration they leave them, and continually seek for others . . . and this lust grows to be the chief of the delights of their flesh. . . This villainy remains inrooted . . . after death. . . A woman deflowered by such . . . becomes a harlot, which is to be laid at the door of that robber. . . As such are violators of marriage, and despisers of the female sex, and thus are spiritual robbers, it is evident that the Divine Nemesis pursues them.

505. The lot of those who have confirmed themselves in the persuasion that the lust of defloration is not an evil of sin, after death is grievous. Gen.art.

D. 474I. See CHARLES XII. at this ref.

Deformity. See UGLY.

Defraud. See under FRAUD.

Defunct. See DIE—*defungere*.

Degrade. See under AROGATE.

Degree. *Gradus.*

Graduate. *Graduare.*

See under REGION.

A. 62. By degrees (man becomes regenerate).

316^e. Are led by degrees to Heaven.

543. To that degree that they could bear no more . . . Hence it is evident, that not only are there degrees (of heavenly joy) . . .

657. There are three degrees of intellectual things in man; the lowest is the Scientific, the middle is the Rational, the highest is the Intellectual; these are so distinct from each other as never to be confounded. (Sig. by the three stories of the ark.)

658. These three degrees . . . understanding, reason,

and knowledge, are also signified by the windows of the three tiers in the Temple (1 Kings vi.); and also by the rivers which went forth from Eden. 655².

[A.] 1555³. The new life is received by degrees.

1627. Decorations of steps, described.

1661^e. By degrees. 1871. 4145². 7186 (occurs five times). H.335.

1820⁵. In the highest degree. (In the sense of superlative.)

2023². Love to the Lord is in a higher degree (than love towards the neighbour).

2504^e. All these are called spiritual things, which are thus distinguished into degrees, and succeed each other in such an order.

3020². The natural mind is a distinct mind from the rational one, and is in a lower degree . . .

3209. The Rational is in a degree above the Natural . . .

3309. Scientifics are of two kinds, or of two degrees, sensuous things and scientific ones. Sig. and Ex.

3404. These appearances or truths are of a higher degree. Tr.

3405². The appearances of truth which are of a higher degree far surpass in abundance and perfection those which are in a lower degree; for myriads of myriads of things which are distinctly perceived by those who are in a higher degree, appear as only a single one to those who are in a lower degree; for lower things are nothing but compounds of higher ones; as may be inferred from the memories of man, the interior of which, being in a higher degree, far surpasses the exterior one, which is in a lower degree.

—^e. The Angels of the Third Heaven are in the fourth degree above man.

3412. The appearances of truth of a lower degree. Tr.

3646. In a like degree and manner.

—². The souls of men are in a higher degree (than those of brutes).

3691. The reason it is said, the good and truth of that degree, is that goods and truths are entirely distinct from each other according to degrees; interior goods and truths are in a higher degree, and exterior ones are in a lower degree; in a higher degree are the goods and truths of the Rational, in a lower one are the goods and truths of the Natural, and in the lowest are the sensuous goods and truths which are of the body. The interior goods and truths, or those in a higher degree, inflow into the exterior goods and truths, or those in a lower degree, and there present their own image . . . Hence it is evident, that the goods and truths . . . which are in a higher degree are entirely separated from those in a lower one, and so separated, that the interior ones, or those in a higher degree, are able to come into existence independently of the exterior ones, or those which are in a lower degree. He who has not a distinct notion of degrees, cannot have a distinct notion of interior and exterior goods; nor how the case is with the soul of man . . . or with the Heavens . . .

—³. These three Heavens are most distinct from each other according to degrees . . .

—⁴. They who are in love to the Lord, so as to have a perception of the love, are in a higher degree of good and truth, and are in the Third Heaven . . . and are called Celestial Angels; but they who are in charity towards the neighbour, so as to have a perception of the charity, but not so much a perception of love to the Lord, are in a lower degree of good and truth, and are in the Second Heaven . . . and are called Spiritual Angels; while they who are in charity towards the neighbour merely from the affection of truth, so as not to have a perception of the charity itself, except from the truth by which they are affected, are in a still lower degree of good and truth, and are in the First Heaven . . . and are called good Spirits. Hence it may in some measure appear how the case is with degrees; namely, that those things which are in a higher degree, present themselves in an image in those which are in the next lower one . . .

—^e. Into these degrees are the three Heavens distinguished, and according to these degrees does the Lord flow in with Divine good and truth, thus with wisdom and intelligence, and with heavenly joy and happiness.

3699^e. There are lowest goods and truths, and highest ones, and between them there are steps as of a ladder.

3747². There are three degrees of life in man, as there are three degrees of life in the Heavens. . . I have been instructed concerning these degrees of life, that the ultimate degree of life is what is called the external or natural man . . . that the second degree is what is called the internal or rational man . . . and that the third degree of life, which is entirely unknown to man, is that through which the Lord flows into the rational mind, whence he has the capacity of thinking as a man, and whence he has conscience, and the perception of good and truth, and also elevation by the Lord to Himself.

3952. The heavenly marriage is not between good and truth of one and the same degree, but between good and truth of a lower degree and of a higher one. Ex.

—². The celestial man is in a higher degree (than the spiritual).

3994⁴. In the Original Language, 'lamb' is expressed by various words, whereby are signified the different degrees of innocence.

4121. All who are in goods and truths are in brotherhood; but still there are degrees according to the quality of the goods and truths; these degrees are signified by 'brothers,' 'sisters,' etc.

4154. The goods and truths of the internal man are of threefold degrees, such as exist in the three Heavens; and the goods and truths of the external man are also of threefold degrees, and correspond to the internal ones; for there are intermediate goods and truths between the internal and the external man . . . there are goods and truths proper to the natural man . . . and there are sensuous goods and truths . . . These goods and truths of threefold degrees pertain to the external man, and correspond to so many goods and truths of the internal man . . . The goods and truths of all the degrees are entirely distinct from each other . . . those which are interior are component, and those which are exterior are composite . . .

4286^c. The First Heaven is also celestial and spiritual, but not in the same degree as the former ones . . .

4434¹⁰. (Correspondence of the forbidden degrees in marriage.)

4459⁶. He who is spiritual in an interior degree, regards intelligence and wisdom as a mediate end . . .

4482². They who are in a like degree of good, are also in a like degree of truth . . .

4592⁹. All things of the Church, from the first degree to the last. Sig.

5008³. (Such) hold everyone to be the neighbour, yet all in a different respect and degree . . . whereas (such) do not allow of degrees and respect.

5114³. There are degrees (or steps) as of a ladder between the Intellectual and the Sensuous ; but no one can apprehend these degrees, unless he knows . . . that they are perfectly distinct from each other, and in fact so distinct, that the interior ones can come into existence and subsist without the exterior ones, but not the exterior ones without the interior (5146³); as, for example, the spirit of man can subsist without the material body . . . the spirit of man being in an interior degree, and the body in an exterior one. The case is the same with the Spirit of man after death, if he is among the blest: he is in the ultimate degree there when he is in the First Heaven, in the interior degree when in the Second, and in the inmost when in the Third: when he is in this last, he is at the same time in all the rest, but they are quiescent with him, almost as the Corporeal is quiescent during sleep, only with the difference that the interiors with the Angels are then in the highest state of wakefulness. There also exist with man the same number of distinct degrees as there are of Heavens, besides the ultimate, which is the body with its sensuous things. Hence it is evident how the case is with the derivations from first to last (which are signified by the 'three shoots of the vine'), or from the Intellectual to the Sensuous. The life of man, which is from the Divine of the Lord, passes through these degrees from the inmost to the ultimate, and according to its derivation it becomes more and more general, and in the ultimate most general; the derivations into lower degrees are only compositions, or rather conformations of the singulars and particulars of the higher degrees in succession, with such things added from purer nature, and then from grosser, as may serve for containing vessels; on the dissolution of which vessels, the singulars and particulars of the interior degrees, which had been conformed therein, return to the degree next higher . . .

5144. 'Three baskets' = the successives of voluntary things . . . for there are degrees (or steps) as of a ladder from inmost things to outermost ones; into the inmost there flows in good from the Lord, and this flows through the Rational into the interior Natural, and thence into the exterior Natural or Sensuous, distinctly, as it were by the steps of a ladder, and in every degree it is qualified according to the reception. 5147.

5145². The interiors with man are distinguished into degrees, and in each degree there are terminated things, and, by the termination, they are separated from the lower degree; thus it is from the inmost to the outer-

most. The interior Rational constitutes the first degree, in which are the Celestial Angels, or the Third Heaven; the exterior Rational constitutes the second degree, in which are the Spiritual Angels, or the Second Heaven; the interior Natural constitutes the third degree, in which are good Spirits, or the First Heaven; the exterior Natural or Sensuous constitutes the fourth degree, in which is man. These degrees with man are perfectly distinct . . . Hence if a man has lived the life of charity and love, he can after death be translated into the Third Heaven; but, in order for him to be of such a character, it is necessary for all the degrees with him to be well terminated, and thus by terminations to be distinct from each other. When this is the case, each degree is a plane, in which the good that flows in from the Lord rests and is received. Without these degrees as planes, the good is not received, but flows through as through a sieve . . . down to the Sensuous and there . . . is turned into what is filthy.

—⁴. See BOUNDARY-terminatio, at this ref.

5146². What is purer and what is grosser may exist in one and the same degree, according to both extension and compression, and according to determinations, and also according to the insertion of things homogeneous or heterogeneous.

5236². By the 'suckling,' 'little child,' and 'child,' are signified three degrees of innocence . . . and as three degrees of innocence are signified by them, so also are three degrees of love and charity . . .

5605. 'We will arise, and go, and we will live, and not die' = spiritual life according to degrees. Ex.

5934^e. By such degrees of scientifics, man ascends to intelligence; for, through these degrees, scientifics open the mind . . .

6310. The interiors of man are distinct according to degrees by means of derivations; according to these degrees there are also lights . . .

6313^o. The three Heavens are no otherwise distinct from each other than according to elevation to interior things, thus according to degrees of light.

6326. There was a philosopher . . . who died a few years ago, with whom I spoke about the three degrees of life in man, saying, that man consists of mere forms for the reception of life, and that one form is more interior than another, but that one has come into existence and subsists from the other; also, that when the lower or exterior form is dissolved, the higher or interior one still lives.

6396. Man . . . is first in truth . . . next, in the good of life from truth . . . then, in the good of life from good . . . these are the degrees (or steps) of regeneration.

6707. The quality of Christian good determines in what degree everyone is the neighbour . . .

6819. These are the four ascending degrees of the neighbour; a society consisting of many is in a degree prior to that of a single man; our Country is in a prior degree to a society; in a still prior degree is the Church; and in a still prior degree is the Lord's Kingdom; but in the highest degree is the Lord. These ascending degrees are like the steps of a ladder, at the top of which is the Lord.

[A.] 7014^e. These were the **steps** of the Lord's glorification.

7265. In this chapter it treats of the first three **degrees** of vastation. Enum.

7295³. (The first, second, and third **degrees** of the taking away and deprivation of the influx of truth and good.) Sig.

7378. In this chapter it treats of the third and the fourth **degree** of the vastation of those who are in falsities, and who infest the upright in the other life. Ex.

7502. The **degrees** of the vastation of those who were infesting, were punishments.

7710^e. Hence it is that there are **degrees** of devastation, until at last they are cast into Hell, which is the last of the **degrees** of vastation.

7795. 'Prodigies' = so many **degrees** of their vastation . . . The reason there are so many **degrees** . . .

8443². Truth Divine is not of one **degree**, but of many; truth Divine in the first **degree** and also in the second is that which immediately proceeds from the Lord, and is above the angelic understanding; truth Divine in the third **degree** is such as there is in the Third Heaven . . . truth Divine in the fourth **degree** is such as there is in the Second Heaven . . . truth Divine in the fifth **degree** is such as there is in the First Heaven . . . and truth Divine in the sixth **degree** is such as there is with man, accommodated to his perception; thus is the sense of the letter of the Word.

8603^e. The passings over from one to another in successive order are also called **degrees**.

8641. Truth in the first **degree** is represented by 'Moses'; and the truths thence derived in successive order, by 'the princes of thousands,' 'of hundreds,' 'of fifties,' and 'of tens.'

8643. When the son-in-law represents truth, the father-in-law represents good, in a higher **degree** . . .

8707. 'Way' is predicated of the understanding of truth; here, in an interior **degree**, because . . .

8712. 'Princes of thousands' = the primary things which are in the first **degree** under truth immediately from the Divine . . . (these) are in a more dignified **degree** than they who are over few; here, therefore (it means) those who were in the first **degree**, for they who were in a lower **degree** were princes of hundreds, of fifties, and of tens.

8713. Primary things in the second **degree**. Sig.

8714. Intermediates between those truths from good which are in the second **degree**, and those which are in the third. Sig.

8715. 'Tens' also = many things, but in a less **degree**.

8872. These things are such as are in the sensuous Corporeal, as is evident from the successive **degrees** of the light which is of the Intellectual in man; in the first **degree** with man are those things which are in spiritual light, signified by 'the things in the heavens above'; in the second **degree** are those things which are in natural light, signified by 'the things in the earth beneath'; and in the third **degree** are those things

which are in the sensuous Corporeal, signified by 'the things in the waters under the earth.'

8945. 'Thou shalt not go up by **steps** unto Mine altar' (Ex.xx.23) = non-elevation to the interior things which are celestial. . . 'To go up by **steps**' = to elevate one's self to higher or to interior things.

—². No one in the other life is allowed to be elevated higher into Heaven than to the **degree** of good in which he is . . .

—⁶. It is said 'to go up by **steps**,' because, in the World of Spirits, elevation to interior things . . . appears as an ascent by **steps**; hence it was that Jacob in his sleep saw Angels ascending to the Lord by the **steps** of a ladder; therefore, too, in the Word, '**steps**' = an ascent to higher, that is, to interior things, as in Ezek. xl.6,22,26,31,34; and in Amos; 'The Lord Jehovah builds His **steps** in the heavens' (ix.6).

9286². The successive **steps** of deliverance from damnation are circumstanced as are the successive **steps** of regeneration. Sig. and Ex.

9336. 'By little and little I will drive them out from before thee' = the removal (of evils and falsities) by **degrees** according to order. Ex.

9435. The **degrees** of ascent from the people to the Lord are thus described.

—². There are like **degrees** of ascent from the world to Heaven with those who are being regenerated by the Lord . . .

9489. 'A cubit and a half the height thereof' = what is full as to **degrees**. 'Height' = **degrees** as to good and as to truth. —.

—^e. The reason 'height' = **degrees** as to good and thence as to truth, is also because what is high = what is internal, and good is perfect according to **degrees** towards interior things.

9594. The reason there are three Heavens, is that there are three **degrees** of life with man . . . the inmost **degree** of his life is for the inmost Heaven; the middle **degree** of life is for the middle Heaven; and the ultimate one is for the ultimate Heaven . . .

—². These **degrees** of life with man are opened successively; the first **degree** by a life according to what is fair and just; the second **degree** by a life according to the truths of faith from the Word and according to the goods of charity towards the neighbour therefrom; and the third **degree** according to the good of mutual love and the good of love to the Lord; these are the means by which are successively opened these three **degrees** of life with man, thus the three Heavens with him. But in proportion as man recedes from the good of life, and accedes to evil of life, these **degrees** are closed . . .

9659⁶. Truths leading to good and from good to truths are signified by 'the porch,' and by 'the **steps**' (Ezek.xl).

9773. 'The height five cubits' = **degrees** of good and truth also as much as is sufficient. 'Height' = **degrees** as to 'good'; and as it is predicated of the ultimate Heaven, it also = **degrees** as to truth, for that Heaven is in the good and truth of faith.

—^e. Distances from the inmost are **degrees** of good and truth from the Lord.

9825. As the Spiritual Kingdom is distinguished into three degrees, into the inmost, middle, and external, 'the robe' = that which is in the middle of this Kingdom. The reason this Kingdom is distinguished into three degrees, is that the inmost there communicates with the Celestial, and the external with the Natural, and therefore the middle draws equally from both. For anything to be perfect, it must be distinguished into three degrees; such is the case with Heaven, and with the goods and truths there. That there are three Heavens is known, thus there are three degrees of goods and truths there. Each Heaven, too, is distinguished into three degrees; for the inmost of it communicates immediately with the higher one, the external with the lower one, and therefore the middle with both; hence its perfection. The case is the same with the interiors of man, which, in general, are distinguished into three degrees, namely, into the Celestial, the Spiritual, and the Natural. In like manner, each of these is distinguished into its own three degrees; for the man who is in the good of faith and of love to the Lord, is a Heaven in the least form corresponding to the Grand one. Such, also, is the case with all things of nature; that the Natural of man is distinguished into three degrees, see 4570. . . The reason it is so, is that everywhere there are end, cause, and effect . . . and hence it is that 'three' = what is complete from beginning to end.

9940. These are the degrees of the influx and the reception of the Divine; but every degree contains innumerable things, which are distinct from those which are in every other degree; and the innumerable things therein are the arcana of Heaven, few of which fall within the human understanding. . . The arcana of permission are few relatively to those of the higher degrees, which are the things which take place from leave, from good-pleasure, and from will.

10132¹². These three degrees of innocence are signified by 'a bullock,' 'a ram,' and 'a lamb' . . .

10181. 'Two cubits the height thereof' = the degrees of good and truth, and their conjunction. . . 'Height' = the degrees of good and thence of truth. By degrees of height are meant degrees from interiors to exteriors, or from inmosts to outermosts.

—². There are two kinds of degrees, degrees in length and breadth, and degrees as to height and depth; the latter degrees differ very greatly from the former ones; the degrees of length and breadth are those which succeed each other from the middle to the circumferences; but the degrees of height proceed from interiors to exteriors; the former degrees, namely, those of length and breadth, are degrees which continually decrease from the middle towards the circumferences, as light decreases from the flame . . . Whereas the degrees of height, which proceed from inmosts to outermosts, or from highests to lowests, are not continuous, but discrete; they are circumstanced as are the inmost things of a seed relatively to its exteriors. . . These degrees are discriminated, thus are distinct, as the thing producing and the thing produced. The things which are in an interior degree, are more perfect than those which are in an exterior degree, and there is no likeness between them, except through correspondences . . .

—⁴. He who does not acquire a perception of these degrees, can know nothing whatever of the differences between the Heavens, and between the interior and the exterior faculties of man, thus between the soul and the body; he is also utterly unable to apprehend what the internal sense of the Word is, and its difference from the external sense; and not even the difference between the Spiritual World and the natural world; being, in fact, not able to understand what and whence are correspondences and representatives, and scarcely what influx is. Sensuous men do not apprehend these differences; for they make increase and decrease according to these degrees continuous, thus they make these degrees like the degrees of length and breadth, wherefore they stand outside, far from intelligence. H. 38³. J.(Post.)309.

H. 31^e. The spiritual natural and celestial natural Angels are distinct from each other, yet constitute only one Heaven, because they are in one degree.

33. There are three degrees of the interiors with everyone, both Angel and Spirit, and also with man; they with whom the third degree is open, are in the inmost Heaven; they with whom the second, or only the first is open, are in the middle or in the ultimate Heaven: the interiors are opened by the reception of Divine good and Divine truth. (See THIRD HEAVEN at this ref.)

(q). There are as many degrees of life in man as there are Heavens, and they are opened after death according to his life. Refs.

34. As, with the Angels of the inmost Heaven, the interiors are opened into the third degree, their perfection vastly surpasses that of the Angels in the middle Heaven, whose interiors are opened into the second degree . . .

38. He who does not know how the case is with Divine order as to degrees, cannot apprehend in what way the Heavens are distinct from each other, nor, in fact, what the internal and the external man are. . . There are two kinds of degrees, there are continuous degrees, and there are degrees not continuous; continuous degrees are circumstanced as are the degrees of the decrease of light from the flame down to darkness, or as the degrees of the decrease of sight from those things which are in light to those which are in shade, or as the degrees of purity of the atmosphere from the bottom of it to the top; it is distances that determine these degrees. Whereas degrees not continuous, but discrete, are discriminated as are the prior and the posterior, as the cause and the effect, and as the thing producing and the thing produced. He who investigates the matter, will see that in each and all things in the universal world, whatsoever they may be, there are such degrees of production and of composition; that is to say, that from one [is formed] a second, and from the second a third, and so on.

39. With every Angel, and also with every man, there is an inmost or highest degree, or an inmost or highest something, into which the Divine of the Lord first or proximately inflows, and from which it disposes the rest of the interiors which succeed each other according to the degrees of order. . . By this inmost or highest man is man, and is distinguished from the brute animals, for they have it not. Hence it is, that man,

differently from animals, as to all the interiors of his mind and disposition can be elevated by the Lord to Himself, can believe in Him, be affected with love to Him, and thus see Him, and can also receive intelligence and wisdom, and speak from reason; hence, too, it is, that he lives to eternity. J.25⁵.

[H.] 104. See CORRESPONDENCE at this ref.

120. The Lord as a Sun does not flow in immediately into the Heavens, but the ardour of His love is tempered on the way by means of degrees; the temperings appear as radiant belts round the sun.

146. The distance between the Sun and the Moon there, is thirty degrees; consequently, the distance between the [two sets of] quarters is the same. E.422⁴.

208. In every Angel there are three degrees of life, as there are three degrees of Heaven; with those who are in the inmost Heaven, the third or inmost degree is open, and the second and first are closed; with those who are in the middle Heaven, the second degree is open, and the first and third are closed; and with those who are in the ultimate Heaven, the first degree is open, and the second and third are closed. As soon, therefore, as an Angel of the Third Heaven looks down into a Society of the Second, and speaks with anyone there, his third degree is closed, and then he is bereaved of his wisdom, because his wisdom resides in his third degree, and he has none in the second or first. Sig.

211. In the inmost Heaven (the form of Heaven) is the most perfect of all; in the middle Heaven it is also perfect, but in a lower degree; and in the ultimate Heaven in a still lower one; and the form of one Heaven subsists from that of another Heaven through influx from the Lord. But the nature of communication by influx is not comprehended, unless the nature of degrees of height is known, and what the difference is between these degrees and the degrees of length and breadth.

267. With every Angel there are three degrees of life, which correspond to the three Heavens; those with whom the first degree is open are in the First Heaven; those with whom the second degree is open are in the Second Heaven; and those with whom the third degree is open are in the Third Heaven; according to these degrees is the wisdom of the Angels in the Heavens. . . The reason there are such great differences (in their wisdom), is that those things which are in a higher degree are singulars, and those which are in a lower degree are generals. . .

—². The sensuous Corporeals of man are in the lowest degree.

270. The wisdom of the Angels of the Third Heaven is incomprehensible, even to those who are in the ultimate Heaven; the reason is, that the interiors of the Angels of the Third Heaven are open to the third degree, whereas those of the Angels of the First Heaven are only open to the first degree. . . As the interiors of the Angels of the Third Heaven are open to the third degree, Divine truths are as it were inscribed on them, for the interiors of the third degree are more in the form of Heaven than those of the second and the first degree, and the form of Heaven is from Divine truth. . .

271. Love to the Lord opens the interiors of the mind to the third degree. . .

280. The Heavens are distinguished according to innocence; they who are in the First Heaven are in innocence of the first or ultimate degree; they who are in the Second Heaven are in innocence of the second or middle degree; and they who are in the Third Heaven are in innocence of the third or inmost degree.

288². The Angels of the Third Heaven are in the third or inmost degree of peace, because they are in the third or inmost degree of innocence; and the Angels of the lower Heavens are in a less degree of peace, because they are in a less degree of innocence.

349. Whatever a man acquires in the world, remains and is carried with him after death, when, also, it is increased and becomes full, but within the degree of his affection and desire of truth and its good. . .

410. Hence it is evident, not only that there are degrees of the joys of Heaven, but also that the inmost of one hardly approaches the ultimate or middle of another.

468². There are three degrees of life with every man; the Rational is opened to the first degree by civil truths; to the second degree by moral truths; and to the third degree by spiritual truths. The Rational, however, is not formed and opened by these truths merely by man's knowing them, but by his living according to them. . . When truths are mere servants (to selfish ends) they do not enter into man, and open any degree of his life, even the first. . . Man, therefore, becomes rational to the third degree by the spiritual love of the good and truth which are of Heaven and the Church; to the second degree by the love of what is sincere and right; and to the first degree by the love of what is just and fair.

S. 6². Hence it follows, that the Divine which proceeds from the Lord to its ultimates, descends through three degrees, and is named the Celestial, the Spiritual, and the Natural. The Divine which descends from the Lord to men, descends through these three degrees, and when it has descended, it contains these three degrees within it: everything Divine is of this character; therefore, when it is in its ultimate degree, it is in its fulness. Such is the Word.

7. The difference between these degrees cannot be known unless correspondence is known; for these degrees are entirely distinct from each other, as are the end, the cause, and the effect; or as the prior, the posterior, and the postreme; but they make one through correspondences.

68. In every man from creation there are three degrees of life, celestial, spiritual, and natural; but man is in the natural so long as he is in the world, and so far in the spiritual as he is in genuine truths, and so far in the celestial as he is in a life according to them; but still he does not come into the spiritual itself or the celestial itself until after death. T.239.

W. 65. The uses of all things which are created ascend through degrees from ultimates to man, and through man to God the Creator. Gen.art. . . Ultimates are all things of the mineral kingdom. . . Mediates are all things of the vegetable kingdom. . . Primes are all things of the animal kingdom. . . 170^o.

66. There are three degrees of ascent in the natural world, and there are three degrees of ascent in the Spiritual World. . . The more perfect animals are recipients of the three degrees of life of the natural world ; the less perfect are recipients of the life of two degrees of that world ; and the imperfect ones are recipients of one of its degrees. But man alone is a recipient of the life, not only of the three degrees of the natural world, but also of the three degrees of the Spiritual World. Hence it is, that, unlike any animal, man can be elevated above nature ; can think analytically and rationally . . . But these six degrees . . . will be treated of . . .

67. How man ascends from the ultimate degree to the first. He is born into the ultimate degree of the natural world ; he is then elevated by knowledges into the second degree ; and as he perfects his understanding by knowledges, he is elevated into the third degree, and then becomes rational. The three degrees of ascent in the Spiritual World are in him above the three natural degrees, but they do not appear until he puts off the earthly body. When he puts this off, the first spiritual degree is opened to him, afterwards the second, and at last the third ; but only with those who become Angels of the Third Heaven . . . Those become Angels of the Second and the Ultimate Heaven, with whom the second and the ultimate degree can be opened. Each spiritual degree is opened with man according to the reception of the Divine love and the Divine wisdom from the Lord ; they who receive something thereof come into the first or ultimate spiritual degree ; they who receive more, into the second or middle spiritual degree ; and they who receive much, into the third or highest degree. But they who receive nothing thereof remain in the natural degrees, and from the spiritual degrees draw only this, that they are able to think and thence to speak, and to will and thence to act, but not intelligently.

71². Instead of height (the spiritual man) thinks of the degrees (of good and truth).

94. The decreasing (of spiritual heat and light) is effected through degrees.

104. The Sun . . . appears above the lands on which the Angels dwell, at an elevation of about 45 degrees . . .

179. There are degrees of love and wisdom, and thence degrees of heat and light, also degrees of atmospheres. Gen.art.

— . That there are degrees of love and wisdom may be evident from the Angels of the three Heavens . . . The degrees of love and wisdom distinguish and separate them . . .

180. That there exist degrees of love and wisdom may be still more evident from the love and wisdom of the Angels relatively to the love and wisdom of men . . .

181. As there are degrees of love and wisdom, there are also degrees of (spiritual) heat and light . . .

182. The degrees of spiritual heat cannot be described from experience . . . but the degrees of spiritual light can be described . . . From the degrees of light the degrees of spiritual heat even can be comprehended ; for they are in a like degree . . .

183. As the atmospheres are the receptacles and con-

tainants of heat and light, it follows that there are as many degrees of atmospheres as there are degrees of heat and light, and also that there are as many as there are degrees of love and wisdom . . .

184. Degrees are of a twofold kind, degrees of height and degrees of breadth. Gen.art.

— . The knowledge of degrees is like a key for opening the causes of things . . . Without this knowledge, scarcely anything of Cause can be known . . . The interior things which are not open to view can in no way be discovered unless degrees are known. For exterior things pass to interior ones, and through these to inmost ones, through degrees ; not through continuous degrees, but through discrete degrees. The gradual lessening or decreasing from grosser to finer, or from denser to rarer, are called continuous degrees ; or rather [they are] as the gradual additions and increasing from finer to grosser, or from rarer to denser ; exactly as it is with [the gradations] of light to shade, or of heat to cold.

— . But discrete degrees are entirely different ; they are as things prior, posterior, and postreme ; or as end, cause, and effect. These degrees are called discrete, because the prior is by itself, the posterior is by itself, and the postreme is by itself ; yet taken together they make one. The atmospheres . . . from the sun to the earth . . . are discrete in such degrees ; and are as simples, as congregates of these, and again as congregates of these, which taken together are called a composite. These degrees are discrete because they come into existence distinctly, and they are meant by the degrees of height ; whereas the former degrees are continuous, because they increase continuously, and are meant by the degrees of breadth.

185. Each and all things which come into existence in the Spiritual World and in the natural world come into existence conjointly from discrete degrees and at the same time from continuous degrees, that is, from degrees of height and from degrees of breadth. That dimension which consists of discrete degrees is called height, and that which consists of continuous degrees is called breadth : their position relatively to the sight of the eye does not alter the designation. Without a knowledge of these degrees, nothing can be known about the differences between the three Heavens, nor about the differences between the love and wisdom of the Angels there, nor about the differences between the heat and light in which they are, nor about the differences between the atmospheres which environ and hold together. Further, without a knowledge of these degrees, nothing can be known about the differences between the interior faculties of the mind in men, thus nothing about their state as to reformation and regeneration ; nor about the differences between the exterior faculties, which are of the body, with both Angels and men ; and nothing at all about the difference between the Spiritual and the Natural, consequently nothing about correspondence ; nay, nothing about any difference of life between men and beasts, nor about the difference between the more perfect and the more imperfect beasts ; nor about the differences among the forms of the vegetable kingdom, and among the matters of the mineral kingdom. From which it may be evident, that

they who are ignorant of these **degrees**, cannot see causes from any judgment . . .

[W.] 186. In order to comprehend still better what discrete **degrees** are, what their nature is, and how they differ from continuous **degrees**, let the angelic Heavens serve for an example. There are three Heavens, and they are distinct by **degrees** of height . . . They do not communicate with each other except through influx . . . But each Heaven by itself is not distinct by **degrees** of height, but by **degrees** of breadth . . . It is the same with men; the interiors of their minds are distinguished into the same number of **degrees** as the angelic Heavens, and one of their **degrees** is above another; wherefore the interiors of men belonging to their minds are distinguished by discrete **degrees** or **degrees** of height. Hence it is that a man may be in the lowest **degree**, he may be in the higher, and also in the highest one, according to the **degree** of his wisdom; and that when he is only in the lowest **degree**, the higher **degree** is closed; and that it is opened as he receives wisdom from the Lord. With man, too, as in Heaven, there are continuous **degrees**, or **degrees** of breadth.

187. He who does not know anything of discrete **degrees** . . . cannot know anything of the state of man as to his reformation and regeneration, which take place through the reception of love and wisdom from the Lord, and the consequent opening of the interior **degrees** of the mind in their order. Nor can he know anything of the influx through the Heavens from the Lord, nor anything of the order into which he is created. For if anyone thinks of these things, not from discrete **degrees** . . . but from continuous **degrees** . . . he cannot see anything about them except from effects . . .

188. I am not aware whether anything has been hitherto known about discrete **degrees** . . . but only about continuous **degrees**; yet not anything of Cause in its truth can become known without a knowledge of **degrees** of both kinds.

189. The **degrees** of height are homogeneous, and the one is from the other in succession, as are the end, the cause, and the effect. Gen.art.

— As the **degrees** of breadth, or continuous ones, are as those from light to shade, from heat to cold, from hard to soft, from dense to rare, from gross to fine, and so forth; and these **degrees** are known from sensuous and ocular experience; but not so the **degrees** of height or discrete **degrees**; the latter will be especially treated of in this Part; for without Knowledge of these **degrees** causes cannot be seen. . . Hence it is, that although end, cause, and effect proceed by discrete **degrees**, little, if anything, is known in the world about these **degrees** . . .

190. All things . . . of which trinal dimension is predicated, or which are called composite, consist of **degrees** of height. For example . . . every muscle consists of least fibres, and these compounded fascicularly present the larger fibres which are called motor fibres, and from bundles of these there comes forth the composite which is called a muscle. It is the same with the nerves . . . It is the same in all the other combinations . . . which constitute the organs and viscera; for these are compositions of fibres and vessels variously put

together by the like **degrees**. It is the same in all things of the vegetable and in all things of the mineral kingdom. In woods there are combinations of filaments in a threefold order; in metals and in stones there are conglorations of parts also in a threefold order. Hence is evident the nature of discrete **degrees**, namely, that the second is from the first, and the third from the second, the third being called the composite; and that each **degree** is discrete from the others.

191. The case is the same with the organic substances which are the receptacles . . . of the thoughts and affections in the brains; with the atmospheres; with heat and light; and with love and wisdom. For the atmospheres are receptacles of heat and light; and heat and light are receptacles of love and wisdom. Wherefore, as there are **degrees** of the atmospheres, there are also like **degrees** of heat and light, and like ones of love and wisdom . . .

192. That these **degrees** are homogeneous, that is, of the same nature, is evident from what has just been said. The motor fibres of the muscles, least, larger, and largest, are homogeneous. The nervous fibres, least, larger, and largest, are homogeneous. The filaments of woods . . . the parts of stones and metals . . . the organic substances which are the receptacles . . . of the thoughts and affections . . . the atmospheres . . . the **degrees** of heat and light in series, according to the **degrees** of the atmospheres . . . and hence also the **degrees** of love and wisdom, are homogeneous. Things which . . . are heterogeneous do not agree with the homogeneous, thus cannot present discrete **degrees** together with them, but only with their own . . .

194. Each **degree** is distinct from the others through coverings of its own, and all the **degrees** together are distinct by means of a general covering. The general covering communicates with the interior and with the inmost things in their order. Hence comes the conjunction of all, and unanimous action.

195. The first **degree** is the all in all things of the subsequent **degrees**. Gen.art. The reason is, that the **degrees** of each subject and of each thing are homogeneous; and they are homogeneous because produced from the first **degree**. For the formation of these **degrees** is such, that the first, by confasculations or conglorations . . . produces the second, and through it the third; and discretizes each from the other by a covering drawn around it. Hence it is evident, that the first **degree** is the principal and the solely regnant in the subsequent **degrees** . . .

196. It is said that **degrees** are such in regard to each other, but the meaning is that the substances are such in their **degrees**. Speaking by **degrees** is abstract speaking, which is universal, and therefore applicable to every subject or thing which is in **degrees** of this kind.

199. All perfections increase and ascend with **degrees**, and according to them. Gen.art.

— Of (**degrees** of height) it is said that they ascend or descend, for they are of height; whereas of (**degrees** of breadth) it is said that they increase or decrease, for they are of breadth. The latter **degrees** differ so much from the former, that they have nothing in common;

wherefore they must be perceived distinctly, and by no means be confounded.

200. The reason why all perfections increase and ascend with degrees and according to them, is that all predicates follow their subjects . . .

—^e. The forms which are not at the same time forces, are also perfect according to degrees.

201. We shall speak here . . . of the perfections of life, of forces, and of forms, which ascend or descend according to degrees of height, because these degrees are not known in the world. . . As these degrees stand out conspicuously in the Spiritual World, for the whole of that World from highest to lowest is distinctly discreted into them, from that World the Knowledge of these degrees can be drawn ; and afterwards conclusions may be drawn therefrom respecting the perfections of the forces and the forms which are in like degrees in the natural world.

202. In the Spiritual World there are three Heavens arranged according to degrees of height . . . The degrees of their perfections are such, that the Angels of the lowest Heaven cannot ascend to the first threshold of the perfections of the Angels of the middle Heaven, nor these to the first threshold of the perfections of the Angels of the highest Heaven. . . The reason is, that they are consociated according to discrete degrees, and not according to continuous degrees. Ex.

203. These perfections do not appear to any man so long as he lives in the world, because he is then in the lowest degree ; and the higher degrees cannot be known from the lowest degree, but they are Known after death. The man then comes into that degree which corresponds with his love and wisdom . . . There is then an elevation of all things of his mind, not in a simple ratio, but in a triplicate ratio. In the latter ratio are the degrees of height ; in the former are the degrees of breadth. But none ascend into these degrees except those who in the world have been in truths, and have applied them to life.

205. In successive order, the first degree makes the highest, and the third the lowest ; but in simultaneous order, the first degree makes the inmost, and the third the outermost. Gen.art.

—². When the degrees of height are in successive order, they may be compared to a column divided into three steps, by means of which ascent and descent are made. Des.

—³. But simultaneous order, which consists of the like degrees, has another appearance . . . They lie as in a solid consisting of these three degrees ; in the middle of which are the most subtle parts, round about are the parts less subtle, and in the outermost things, which constitute the circuit, are the parts compounded of these, and thence grosser. It is like that column . . . subsiding into a plane . . .

207. In every ultimate there are discrete degrees in simultaneous order. The motor fibres in every muscle, the fibres in every nerve, and the fibres and little vessels in every viscus and organ, are in such an order. Inmost in them are the most simple things, which are the most perfect ; the outermost is the composite of these. There is a like order of these degrees

in every seed and in every fruit, and also in every metal and stone . . . The inmost, middle, and outermost things of the parts are in these degrees, for they are successive compositions . . . from simples . . .

208. In short, there are such degrees in every ultimate, thus in every effect. Ex.

—^e. There are the like degrees in each and all things of the Word.

209. The ultimate degree is the complex, the containant, and the basis of the prior degrees. Gen.art.

— . The doctrine of degrees . . . has an extension, not only to natural things, but also to civil, moral, and spiritual things, and to each and all things thereof. Ex.

211. All things civil, moral, and spiritual advance through degrees in like manner as do natural things, not only through continuous degrees, but also through discrete degrees ; and the progressions of discrete degrees are circumstanced as are the progressions of ends to causes, and of causes to effects . . .

212. That the ultimate degree is the complex, the containant, and the basis of the prior degrees, is manifestly evident from the progression of ends and causes to effects. Ex.

214. In a series of like degrees (to love, wisdom, and use) are affection, thought, and action. . . In a series of like degrees are charity, faith, and good work . . . In a series of like degrees are also will, understanding, and exercise . . .

217. The degrees of height in their ultimate are in fulness and in power. Gen.art.

218. Those ascending and descending degrees, which are also called prior and posterior ones, also degrees of height, and discrete ones, are in their power in their ultimate. Ex.

— . As motion is the ultimate degree of endeavour, it thereby exerts its power. Endeavour, force, and motion are no otherwise conjoined than according to degrees of height, the conjunction of which is not by continuity, for they are discrete, but by correspondences. Ex.

219. The interior things which belong to the will and understanding make the first degree ; the interior things which belong to the body the second ; and the whole body, which is their complex, makes the third degree.

220. Such is the evolution and the putting forth of the degrees into power . . .

221. There are three senses in the Word according to the three degrees . . . As these senses are in the Word according to the degrees of height . . .

222. There are degrees of both kinds in the greatest and the least of all things that are created. Gen.art. . . The greatest and the least of all things consist of discrete and of continuous degrees, or of those of height and of breadth . . . 310^e.

223. (The Angels say that) there is nothing so small which has not in it degrees of both kinds ; for instance, there is not the least thing in any animal . . . plant . . . or mineral . . . in the ether and in the air, that has not in it these degrees ; and as the ether and the air are receptacles of heat and light, there is not the least of

heat and light ; and as spiritual heat and spiritual light are receptacles of love and wisdom, there is not the least of these, in which there are not **degrees** of both kinds. (The Angels also say) that the least of affection, and the least of thought, nay, the least of an idea of thought, consists of **degrees** of both kinds ; and that a least which does not consist of these **degrees** is nothing ; for it has no form, thus no quality, and no state which can be changed and varied . . . The Angels confirm this by the truth, that the infinite things in God the Creator . . . are distinctly one ; and that there are infinite things in His infinite things ; and that in the infinitely infinite things there are **degrees** of both kinds, which also in Him are distinctly one ; and as these things are in Him, and all things have been created by Him . . . it follows that there is not the least finite thing in which there are not such **degrees**. The reason these **degrees** are equally in the least things and in the greatest, is that the Divine in the greatest and in the least things is the same. 224, Ex.

[W.] 225. The greatest things in which there are **degrees** of both kinds, are the universe . . . the natural world . . . the Spiritual World . . . each empire . . . each kingdom, in their complex ; also, all the Civil, the Moral, and the Spiritual thereof, in their complex ; the whole animal kingdom, the whole vegetable kingdom, and the whole mineral kingdom, each in its complex ; and all the atmospheres of each world taken together, and also their heats and lights. In like manner things less general, as man in his complex ; every animal in its complex ; every tree and every shrub in its complex ; also every metal and every stone in theirs. The forms of these things are similar in this respect, that they consist of **degrees** of both kinds. . . The singulars and the most singular things of all these are like the general and the most general things in this, that they are forms of both kinds of **degrees**.

226. On account of the greatest and the least things being forms of both kinds of **degrees**, there is a connection of them from primes to ultimates . . . The reason why there is not any least thing in any form, or among any forms, which is the same (as any other), is that there are the like **degrees** in the greatest things, and the greatest things consist of the least. As there are such **degrees** in the greatest things, and according to those **degrees** perpetual differences from top to bottom, and from the centre to the circumferences, it follows that there do not exist any less or least things thereof, in which there are the like **degrees**, that are the same.

230. There are three infinite and uncreated **degrees** in the Lord, and there are three finite and created **degrees** in man. Gen.art. . . The reason there are three infinite and uncreated **degrees** of height in the Lord, is that the Lord is love itself and wisdom itself . . . and therefore is use itself . . . These three constitute the three **degrees** of height in the subjects of life. These three are as the first end, the mediate end which is called the cause, and the ultimate end which is called the effect. That the end, the cause, and the effect constitute three **degrees** of height, has been shown above.

231. That there are these three **degrees** in man, may be evident from the elevation of his mind even to the

degrees of love and wisdom in which are the Angels of the Second and the Third Heavens ; for . . . as to the interior things of his mind, man is Heaven in the least form ; therefore there are from creation as many **degrees** of height with man as there are Heavens. Man, too, is an image and likeness of God ; wherefore these three **degrees** are inscribed on man, because they are in . . . the Lord.

232. With the Angels, these three **degrees** are named celestial, spiritual, and natural ; and with them the celestial **degree** is the **degree** of love, the spiritual **degree** is the **degree** of wisdom, and the natural **degree** is the **degree** of uses. The reason why these **degrees** are so named, is that the Heavens are distinguished into two Kingdoms, named the Celestial and the Spiritual Kingdoms, to which is added a third Kingdom, in which are men in the world, and which is the Natural Kingdom . . .

233. In the Lord from eternity, before the assumption of the Human in the world, there were the two prior **degrees** actually, and the third **degree** in potency, such as they also are with the Angels ; but after the assumption of the Human in the World, He superinduced also the third **degree**, which is called natural ; and He thereby became a Man like a man in the world, with this difference however, that this **degree**, like the prior ones, is in Him infinite and uncreate, while in Angel and man these **degrees** are finite and created. . . Before the assumption of the Human, the Divine influx into the natural **degree** was mediate through the angelic Heavens, but after the assumption, immediate from Himself. 234, Ex.

235. These are the general statements concerning the threefold ascent of the **degrees** of height. . . There are such **degrees** in each and all things of love, and thence such **degrees** in each and all things of wisdom, and, from these, there are such **degrees** in each and all things of uses ; but in the Lord all these **degrees** are infinite, and in Angel and man finite.

236. These three **degrees** of height are in every man from birth, and they can be successively opened ; and, as they are opened, the man is in the Lord, and the Lord in him. Gen.art.

— So long as these **degrees** remained hidden, no **degrees** could be known but continuous **degrees** ; and when only these **degrees** are known, it may be believed that love and wisdom with man increase only by continuity. But it is to be known, that with every man from birth there are three **degrees** of height, or discrete ones, one above or within another ; and that each **degree** of height . . . has also **degrees** of breadth . . . according to which it increases by continuity ; for there are **degrees** of both kinds in the greatest and in the least of all things . . . as no **degree** of one kind can possibly exist without **degrees** of the other kind.

237. These three **degrees** of height are named natural, spiritual, and celestial. . . When man is born he first comes into the natural **degree**, and this increases with him by continuity, according to knowledges and according to the understanding thereby acquired, up to the highest of the understanding which is called the Rational ; but still he does not thereby open the second **degree**

which is called the spiritual one ; this is opened by the love of uses from intellectual things, that is to say, by the spiritual love of uses, which love is love towards the neighbour. This degree is in like manner able to increase by a continuous degree up to its summit, and it increases by means of the Knowledges of truth and good, that is, by means of spiritual truths. Yet the third degree, which is called the celestial one, is not opened even by these truths, but it is opened by means of the celestial love of use, which love is love to the Lord, and love to the Lord is nothing else than committing to life the precepts of the Word . . . These three degrees are thus successively opened with man.

238. So long as a man lives in the world, he does not know anything about the opening of these degrees in himself. The reason is, that he is then in the natural degree, which is the ultimate, and from it he at that time thinks, wills, speaks, and acts ; and the spiritual degree, which is the interior one, does not communicate with the natural degree by continuity, but by correspondences, and communication by correspondences is not felt. When, however, a man puts off the natural degree, which is the case when he dies, he then comes into that degree which has been opened with him in the world ; into the spiritual one he with whom the spiritual degree has been opened, into the celestial one he with whom the celestial degree has been opened. He who comes into the spiritual degree after death, no longer thinks, wills, speaks, and acts naturally, but spiritually ; and he who comes into the celestial degree, thinks, wills, speaks, and acts according to his own degree. And as communication between the three degrees exists only by correspondences, the differences of love, of wisdom, and of use as to these degrees are such, that they have nothing in common by any continuity between themselves.

239. As there exist with man three degrees of love and wisdom and thence of use, it follows that there also exist with him three degrees of will and understanding and thence of conclusion, and thus of determination to use . . . In a word, the mind of man . . . is of three degrees, so that man has a natural mind, a spiritual mind, and a celestial mind . . .

—³. See *COMMAND—praecipere*, at this ref.

240°. The Lord's abode with man is nearer, as by means of these faculties a man opens the higher degrees ; for by the opening of these he comes into the higher degrees of love and wisdom, thus nearer to the Lord. Hence it is evident, that as these degrees are opened, so is the man in the Lord, and the Lord in him.

241. The three degrees of height are as the end, the cause, and the effect, and according to these degrees there succeed love, wisdom, and use.

242. Spiritual light inflows with man through three degrees, but not spiritual heat, except in so far as man shuns evils as sins, and looks to the Lord. Gen.art.

— . There are three degrees of light and three degrees of heat, that is, three degrees of wisdom and three degrees of love, and these degrees have been formed with man in order that he may be a receptacle of the Divine love and the Divine wisdom, thus of the Lord.

—°. Man is able to receive wisdom up to the third degree, but not love, unless he shuns evils as sins, and looks to the Lord . . .

245. The nature of the influx of light into the three degrees of life which are of the mind with man, shall now be told. The forms which are the receptacles of heat and light, or of love and wisdom, with him, and which are in a threefold order, or are of three degrees, are from birth transparent, and transmit spiritual light as crystalline glass transmits natural light. Hence it is that as to wisdom man can be raised up to the third degree. Yet these forms are not opened until spiritual heat conjoins itself with spiritual light . . . By this conjunction these transparent forms are opened according to the degrees.

246. When a man shuns evils from the Lord, the love of evil and its heat is removed, and the love of good and its heat is introduced in its place, by which a higher degree is opened. For the Lord flows in from above, and opens it . . .

247. By the influx of spiritual light into all the three degrees of the mind, man is distinguished from beasts, and . . . is able to think analytically . . .

248. If the higher degree, which is the spiritual one, is not opened with man, he becomes natural and sensuous. Gen.art. It was shown that there are three degrees of the human mind, which are called natural, spiritual, and celestial ; and that these degrees can be successively opened with him : also, that the natural degree is first opened, and afterwards, if he shuns evils as sins, and looks to the Lord, the spiritual degree is opened, and at last the celestial degree. As these degrees are successively opened according to the man's life, it follows that the two higher degrees may also not be opened, and that the man then remains in the natural degree, which is the ultimate one. 260°.

—°. It is not known that the natural man becomes spiritual by the opening of any higher degree with him . . .

252. The quality of the natural man with whom the spiritual degree is opened. Gen.art. The natural man is a full man when the spiritual degree is opened with him . . . The natural man with whom the spiritual degree is opened does not know that he thinks and acts from his spiritual man . . . Neither does the natural man whose spiritual degree is opened know that by his spiritual man he is in Heaven . . . Moreover, the natural man with whom the spiritual degree is opened does not know that his spiritual mind is filled by the Lord with thousands of the arcana of wisdom and with thousands of the delights of love . . . The reason why the natural man does not know these things, is that communication between the natural man and the spiritual man is effected by correspondences . . .

253. The quality of the natural man with whom the spiritual degree is not opened, but still is not closed up. Gen.art. The spiritual degree is not opened, but still is not closed up, with those who have led some life of charity, and yet have known but little genuine truth. The reason is, that this degree is opened by the conjunction of love and wisdom, or of heat with light . . .

Love (alone, therefore,) does not avail to open that degree, but only keeps it in the potency of being opened; which is meant by its not being closed up . . .

[V.253]². Good through truths opens the spiritual degree . . .

— . The lot after death of those with whom the spiritual degree is not opened, and still not closed up, is that as they are still natural and not spiritual, they are in the lowest parts of Heaven . . . or they are in the boundaries in some higher Heaven, where they are as it were in the light of evening . . .

254. The quality of the natural man with whom the spiritual degree is entirely closed up. Gen.art. The spiritual degree is closed up with those who are in evils as to life, and still more with those who from evils are in falsities . . . So the substances or forms of the spiritual degree with man shrink from evils and their falsities, because these are heterogeneous; for, as the spiritual degree is in the form of Heaven, it admits nothing but goods and the truths which are from good; these are homogeneous to it . . .

—². This degree is contracted, and by contraction closed up, with those especially who in the world are in the love of ruling from self-love, because this love is opposed to love to the Lord. It is also closed up with those who from the love of the world are in the mad cupidity of possessing the goods of others, but not to such a degree. The reason why these loves close the spiritual degree, is that they are the origins of evils. The contraction or closing up of this degree is like the retorsion of a spire into the opposite direction; which is the reason why, after this degree has been closed up, it reflects the light of Heaven . . .

—³. With these persons, not only is the spiritual degree itself closed up, but also the higher region of the natural degree, which is called the Rational; until at last the lowest region of the natural degree, which is called the Sensuous, alone stands open . . .

255. The difference (between the life of a merely natural man and that of a beast) is that man has three degrees of the mind, that is, three degrees of the understanding and of the will, and these degrees can be successively opened; and, as they are transparent, man can be raised as to his understanding into the light of Heaven . . . But beasts have not the two higher degrees, but only the natural degrees, which, without the higher degrees, are in no faculty of thinking about any subject; civil, moral, or spiritual. And as their natural degrees are not capable of being opened, and thence of being raised into higher light, they cannot think in successive order, but in simultaneous order, which is not thinking . . . P.324.

256. Regarded in itself, the natural degree of the human mind is continuous, but by correspondence with the two higher degrees, while it is elevated, it appears as if it were discrete. Gen.art.

— . But the enlightenment of the natural mind does not ascend by discrete degrees, but it increases by a continuous degree, and, as it increases, so that mind is enlightened from within by the light of the two higher degrees. How this takes place, can be comprehended from a perception of the degrees of height, in

that one degree is above another, and that the natural degree, which is the ultimate one, is a kind of general covering to the two higher degrees; and then, as the natural degree is elevated to a degree of higher [light], so the higher from within acts into the exterior Natural, and illuminates it. The illumination is indeed effected from within by the light of the higher degrees, but this light is received by the natural degree which envelops and surrounds them, by continuity, therefore more lucidly and purely according to the height of the ascent; that is to say, the natural degree is enlightened from within from the light of the higher degrees, discretely, but in itself continuously. Hence it is evident that so long as man lives in the world, and is thereby in the natural degree, he cannot be elevated into wisdom itself such as exists with the Angels, but only into higher light up to the Angels, and into receiving enlightenment from their light . . .

257⁴. But still the man with whom the spiritual degree has been opened, comes into that wisdom when he dies, and he can also come into it by a laying asleep of the sensations of the body . . .

258. Every man is born into the faculty of understanding truths even to that inmost degree in which are the Angels of the Third Heaven; for the human understanding, rising up by continuity around the two higher degrees, receives the light of the wisdom of those degrees . . . Hence it is, that man can become rational according to this elevation; if he is elevated to the third degree, he becomes rational from the third degree; if he is elevated to the second degree, he becomes rational from the second degree; and if he is not elevated, he is rational in the first degree. It is said that he becomes rational from these degrees, because the natural degree is the general receptacle of their light.

—². Hence it is, that if a man's love is not elevated at the same time into the spiritual degree, he is still not rational save in the ultimate degree. Hence it is evident, that man's Rational is in appearance as of three degrees . . .

260. As the natural mind is the covering and containant of the higher degrees of the human mind, it is reactive; and if the higher degrees are not opened, it acts against them, but if they are opened, it acts with them. Gen.art.

— . As the natural mind is in the ultimate degree, it envelops and encloses the spiritual mind and the celestial mind, which, as to degrees, are higher than it.

—². (In respect to the reaction of the natural mind) it is the same with every ultimate degree of degrees of height . . .

269^e. The malignity of evil increases according to the degree of the closing up of the natural mind . . .

274. The natural mind, which is a form or image of Hell, descends by three degrees. Gen.art. In the greatest and in the least things there are degrees of two kinds . . . and such also is the case with the natural mind in its greatest and in its least things: degrees of height are here meant. From its two faculties, which are called rationality and freedom, the natural mind is in such a state, that it can ascend through three degrees, and it can descend through three degrees . . . when it

ascends, the lower degrees which tend to Hell are closed, and when it descends, the higher degrees which tend to Heaven are closed: the reason is, that they are in reaction. These three degrees, higher and lower, are neither opened nor closed in man in early infancy; for he is then in ignorance of good and truth, and of evil and falsity; but as he commits himself to the one or the other, so are the degrees opened or closed on the one side or on the other. When they are opened towards Hell, the reigning love . . . obtains the highest place, the thought of falsity from that love . . . obtains the second place, and the conclusion of the love through the thought . . . obtains the lowest place. It is the same here as with the degrees of height before treated of, namely, that they are in order as the end, the cause, and the effect . . . The descent of these degrees is towards the body; hence, in the descent they become grosser, and become material and corporeal. If truths from the Word in the second degree are taken to it to form it, these truths are falsified from the first degree, which is the love of evil . . .

275. The three degrees of the natural mind, which is a form and image of Hell, are opposite to the three degrees of the spiritual mind, which is a form and image of Heaven. Gen.art. There are three degrees of the mind, which are called natural, spiritual, and celestial; and the human mind consisting of these degrees looks toward Heaven, and bends itself round thither . . . Hence it may be seen, that when the natural mind looks downwards, and bends itself round towards Hell, it consists in like manner of three degrees, and that each degree of it is opposite to a degree of the mind which is a Heaven. . . (For there are three Heavens, and these are distinct according to degrees of height; and there are three Hells, and these also are distinct according to degrees of height, that is, of depth . . . It is the same with the natural mind, which is in the form of Hell . . .

—³. Love to the Lord, and thence love towards the neighbour, make the inmost degree in the Heavens; but the love of self and the love of the world make the inmost degree in the Hells: wisdom and intelligence from their own loves make the middle degree in the Heavens; but folly and insanity . . . from their own loves make the middle degree in the Hells: and the conclusions from their own two degrees, which are either stored up in the memory as knowledges, or are determined into acts in the body, make the ultimate degree in the Heavens; and the conclusions from their own two degrees, which either become knowledges, or become acts, make the outermost degree in the Hells. (Shown from experience.)

277. All things which are of the three degrees of the natural mind, are included in the works which are done by acts of the body. Gen.art.

— There are forces of the motor fibres of the whole body in concurrence, and there are all the things of the mind which excite and determine these forces, which are of three degrees . . . And as there are all things of the mind, there are all things of the will . . . which make the first degree; there are all things of the understanding . . . which make the second degree; and there

are all things of the memory . . . which present the third degree.

278. Each degree is encompassed by a covering, and is thereby distinguished from another degree; wherefore those things which belong to the first degree are not known by the second degree; nor are the things which belong to this degree known by the third. For example: The love of the will, which is the first degree of the mind, is not known in the wisdom of the understanding, which is the second degree of the mind, except by a certain delight in the thought of a thing. The first degree, which, as was said, is the love of the will, is not known in the knowledge of the memory, except by a certain pleasantness in knowing and speaking.

295°. Hence it is evident, that the Natural and the Spiritual differ according to degrees of height . . .

297. Love, wisdom, and use follow in order according to degrees of height, and the ultimate degree is the complex, the containant, and the basis of the prior degrees.

300. The one only substance, which is the Sun, proceeding by means of atmospheres according to continuous degrees, or those of breadth, and at the same time according to discrete degrees, or those of height, presents the varieties of all things in the created universe.

302. There are three atmospheres in each world . . . which are distinct from each other according to degrees of height, and which decrease in their downward progression according to degrees of breadth. . . From this origin of substances and matters, it follows, that these substances and matters are also of three degrees.

313. The first forms of the mineral kingdom are the substances and matters of which earths consist, in their least things; the second forms are congregates of these . . . the third forms arise from plants fallen to dust, and from the remains of animals, and from the continual evaporations and exhalations of these, which mix with earths, and form their soil. These forms of the three degrees of the mineral kingdom . . .

345. The Spiritual flows down from its Sun through three degrees down to the ultimates of nature, and these degrees are called celestial, spiritual, and natural; and these degrees are in man from creation, and thence from birth; and they are opened according to his life. If the celestial degree is opened, which is the highest and inmost one, the man becomes celestial; if the spiritual degree is opened, which is the middle one, he becomes spiritual; and if only the natural degree is opened, which is the lowest and outermost one, the man becomes natural.

346°. All animals, great and small, draw their origin from the Spiritual in the ultimate degree, which is called the natural one; man alone from all the degrees, which are three, and are called celestial, spiritual, and natural. As every degree of height . . . decreases by continuity from its perfection to its imperfection . . . so do animals . . . But still, as they live only from the ultimate spiritual degree, which is called natural, they cannot look elsewhere than to the earth . . .

414. See LOVE at this ref.

[W.] 422². The reason love purified by wisdom becomes spiritual and celestial, is that man has three degrees of life, which are called natural, spiritual, and celestial . . . and man can be elevated from one degree to another.

424². Just as natural love can ascend through degrees, and become spiritual and celestial, so also it can descend through degrees, and become sensuous and corporeal . . .

432². There was seen as it were a least image of a brain . . . which in the upper gibbous part was a compages of contiguous globules or spherules, and each spherule was compacted of others still more minute, and each of these in like manner of others most minute: thus it was of three degrees.

—4. The Angels said, that the two internal degrees, which were in the order and form of Heaven, were receptacles of love and wisdom from the Lord; and that the exterior degree, which was in opposition, contrary to the order and form of Heaven, was the receptacle of infernal love and insanity . . . and from this fall there is no recovery, unless the higher degrees are opened.

P. 32. Man is such from creation, that, through degrees, he can be more and more closely conjoined with the Lord. Ex.

—3. In every man from creation and thence birth there are three discrete degrees . . . and man comes into the first degree, which is called natural, when he is born, and he can augment this degree with himself by continuity even until he becomes rational; and he comes into the second degree, which is called spiritual, if he lives according to the spiritual laws of order, which are Divine truths; and he can also come into the third degree, which is called celestial, if he lives according to the celestial laws of order, which are Divine goods. These degrees are opened with a man by the Lord according to his life in the world, actually; but not perceptibly and sensibly until after his departure out of the world; and as they are opened and afterwards perfected, the man is more and more closely conjoined with the Lord.

—3. But still an Angel cannot attain, or even touch, the first degree of the Lord's love and wisdom . . .

34. As there are three degrees of life with man from creation and thence from birth . . . there are especially three degrees of wisdom with him; these are the degrees which are opened with man according to conjunction; they are opened according to love . . . But of the ascent of love according to degrees, man has only an obscure perception; the ascent of wisdom, however, is clearly perceived with those who know and see what wisdom is. The reason why the degrees of wisdom are perceived, is that love enters through affections into the perceptions and thoughts . . .

—2. But there are three degrees of wisdom, the natural, the spiritual, and the celestial. Man is in the natural degree of wisdom while he lives in the world. This degree may then be perfected with him to its highest point, and still it cannot enter the spiritual degree, because this degree is not continued from the natural degree by continuity, but is conjoined with it by correspondences. After death, man is in the spiritual degree of wisdom; and this degree is also such that it may be perfected to the highest point, but still it cannot

enter the celestial degree of wisdom, because this degree is not continued from the spiritual one by continuity, but is conjoined with it by correspondences . . .

—e. The Lord alone opens the spiritual degree and the celestial degree, and with those only who are wise from Him . . .

36. They represent wisdom to themselves as a palace . . . the ascent to which is by twelve steps . . . The twelve steps to the palace of wisdom signify goods conjoined with truths, and truths conjoined with goods.

37. Similar things to those which have been said about the degrees of life and of wisdom according to conjunction with the Lord, may also be said about the degrees of happiness; for happinesses . . . ascend as the higher degrees of the mind are opened with man, which are called the spiritual and the celestial ones; and, after his life in the world, these degrees increase to eternity.

75. The human mind is of three degrees . . . wherefore man can be elevated from natural knowledge into spiritual intelligence, and thence into celestial wisdom . . .

166². There are three degrees of light in the Spiritual World; celestial light, spiritual light, and spiritual natural light . . .

167. The light in Hell also is of three degrees. Des.

324¹⁰. The reason the like does not take place with many in the world, is that they love the first degree of their life, which is called natural . . . and, regarded in itself, the natural degree of life loves nothing but self and the world, for it coheres with the sense of the body . . .; whereas the spiritual degree of life regarded in itself loves the Lord and Heaven, and also self and the world, but God and Heaven as higher . . .

334. Every Angel is perfected in wisdom to eternity; but each according to the degree of the affection of good and truth in which he was when he left the world; it is this degree which is perfected to eternity; what is outside this degree is outside the Angel . . . Sig.

R. 49². As there are (the Divine Celestial, the Divine Spiritual, and the Divine Natural) in the Lord, there are also these three in the angelic Heaven . . . Hence, too, in every man, as he is created to the image of God, there are these three degrees; and, as they are opened, he becomes an Angel of either the Third, the Second, or the Ultimate Heaven . . .

675^e. Lo, there were steps before our eyes, by which we ascended . . .

744². The reason there are in the Church, external, internal, and inmost things, is that, like Heaven, the Lord's Church is distinguished into three degrees; in the ultimate degree are they who are in its external things, in the second degree are they who are in its internal things, and in the third degree are they who are in its inmost things. (These three degrees of the Church are signified respectively by 'the called,' 'the chosen,' and 'the faithful' (Rev. xvii. 14).

774². There are three degrees of wisdom and love, and thence three degrees of truth and good; the first degree is called celestial, the second spiritual, and the third natural; these degrees are with every man from birth;

and they are also in general in Heaven and in the Church; which is the reason why there are three Heavens . . . entirely distinct from each other according to these degrees; in like manner the Lord's Church on earth . . .

M. 76^o. Steps of alabaster. R. 875².

137⁵. (The Sun's altitude there is 45 degrees.)

185². The reason is, that the internal things of man, by which are meant the things of his mind or spirit, are elevated in a higher degree above the external things; and in those things which are in a higher degree, a thousand things take place in the same instant in which one takes place in external ones.

188³. See REGION at this ref.

442. It is said that the delights are natural, sensuous, and corporeal, because the Natural is distinguished into three degrees; in the highest degree are those natural men who from rational sight see insanities, and still are carried away by the delights thereof . . . ; in a lower degree are the natural men who see and judge only from the senses of the body . . . ; in the lowest degree are the natural men who without judgment are carried away by the alluring heats of their bodies . . .

478. On adulteries, and their kinds and degrees. Gen.art.

485. There are four degrees of adulteries . . . Gen. art. These degrees are not kinds, but enter into each kind . . .

486. Adulteries of the first degree are adulteries of ignorance . . . Gen.art.

488. Adulteries of the second degree are adulteries of lust . . . Gen.art.

490. Adulteries of the third degree are adulteries of the reason . . . Gen.art.

492. Adulteries of the fourth degree are adulteries of the will . . . Gen.art.

494. Adulteries of the third and fourth degrees are evils of sin according to the quantity and quality of the understanding and will in them . . . Gen.art.

496. There are three degrees of the natural man; in the first are they who love the world only . . . these are properly meant by the natural; in the second degree are they who love the delights of the senses only . . . these are properly meant by the sensuous; in the third degree are they who love themselves only . . . these are properly meant by the corporeal. Ex.

532⁶. There are three degrees of life, and thence three Heavens; and the human mind is distinguished into these degrees. The Angels said, Did not they not know this before? I replied, that they knew about degrees between greater and less, but nothing about degrees between prior and posterior.

I. 16. There are three degrees in the Spiritual World, and three degrees in the natural world heretofore unknown, according to which all influx takes place. Gen. art. By the investigation of causes from effects, it is discovered that there are two kinds of degrees; one in which things are prior and posterior, and another in which they are greater and less. The degrees which

distinguish things prior and posterior are to be called degrees of height, also discrete degrees; but the degrees by which things greater and less are distinguished from each other, are to be called degrees of breadth, and also continuous degrees. Degrees of height . . . are like the generations and compositions of one thing from another; as for example, of some nerve from its fibres, and of any fibre from its fibrils; or of some piece of wood, stone, or metal from its parts, and of any part from its particles. But degrees of breadth . . . are like the increments and decrements of the same degree of height with respect to breadth, length, height, and depth; as of greater and less volumes of water, air, or ether; and as of large and small masses of wood, stone, or metal. Each and all things in the Spiritual and natural worlds, are by creation in degrees of this twofold kind. The whole animal kingdom . . . is in these degrees in general and in particular; so likewise are the whole vegetable kingdom and the whole mineral kingdom; and also the atmospheric expanse from the sun down to the earth. There are therefore three atmospheres discretely distinct according to degrees of height in both the Spiritual and the natural worlds . . . And as the atmospheres descend from their origins according to these degrees, and are the containants of light and heat . . . it follows that there are three degrees of light and of heat: and as the light in the Spiritual World is in its essence wisdom, and the heat there is in its essence love . . . it follows also that there are three degrees of wisdom and three degrees of love, consequently three degrees of life; for they are graduated by those things through which they pass. Hence it is that there are three angelic Heavens: a highest . . . where are Angels of the highest degree; a middle one . . . where are Angels of the middle degree; and an ultimate one . . . where are Angels of the ultimate degree. These Heavens are also distinguished according to the degrees of wisdom and love. Ex.

—⁶. As the angelic Heavens are distinguished into three degrees, so also is the human mind . . .

— . Hence it is evident that all spiritual influx to a man and into a man descends from the Lord through these three degrees, and that it is received by the man according to the degree of wisdom and love in which he is.

—7. The Knowledge of these degrees is, at the present day, of the greatest utility; for, in consequence of not knowing them, many persons remain and cling in the lowest degree, in which are the senses of their body . . .

17. Ends are in the first degree, causes in the second, and effects in the third. Gen.art.

—³. As all things in the Spiritual World, and all things in the natural world, proceed according to these degrees . . . it is evident that intelligence properly consists in Knowing and distinguishing them, and in seeing them in their order. By means of these degrees, also, every man is Known as to his quality, when his love is Known . . .

T. 32⁸. Between the three degrees of height there is a progression to infinity, in that the first degree, which is called natural, cannot be perfected and elevated to the perfection of the second degree, which is called spiritual, nor this to the perfection of the third, which is called

celestial . . . This may be illustrated by the atmospheres, of which there are three degrees . . .

[T.] 33. One thing has been formed from another, and thence have been made degrees, three in the Spiritual World, and three corresponding to them in the natural world, and as many in the quiescent things of which the terraqueous globe consists . . . It is by means of these degrees that all posterior things are receptacles of prior things, and these of things still prior, and thus, in order, receptacles of the primitives of which the Sun of the angelic Heaven consists, and thus that finite things are receptacles of the infinite . . .

34. The human mind . . . is formed into three regions, according to three degrees: in the first degree it is celestial . . . ; in the second degree it is spiritual . . . ; and in the third degree it is natural . . . If man prepares the way or opens the door up to the highest or celestial degree, he becomes truly an image of God, and after death he becomes an Angel of the highest Heaven; but if . . . only to the middle or spiritual degree, man does indeed become an image of God, but not in that perfection, and after death he becomes an Angel of the middle Heaven; but if . . . only to the lowest or natural degree, then if man acknowledges God and worships Him with actual piety, he becomes an image of God in the lowest degree, and after death he becomes an Angel of the lowest Heaven. But . . . if man closes up the highest natural degree, which corresponds to the highest celestial one, he becomes as to love like a beast of the earth; if he closes up the middle natural degree, which corresponds to the middle spiritual one, he becomes as to love like a fox, and as to the sight of the understanding like a bird of evening; and if he closes up also the lowest natural degree as to its spiritual part, he becomes as to love like a wild beast, and as to the understanding of truth like a fish. E. 1145¹⁰.

—4. The reception of the Divine life in the highest degree, (may be compared) to the influx of light into a diamond; the reception of the life in the second degree, to the influx of light into a crystal; and the reception of the life in the lowest degree, to the influx of light into glass, or into a transparent membrane: but if this degree as to its spiritual part be entirely closed up, which is done when God is denied and Satan worshipped, the reception of life from God may be compared to the influx of light into opaque things . . .

42. There are three degrees of love and wisdom, and thence three degrees of life, and the human mind is formed as it were into regions according to these degrees; life in the highest region is in the highest degree, in the second region, in a lower degree, and in the ultimate region, in the lowest degree. . . The ultimate region, where life is in the lowest degree, is opened from infancy to youth, and this is done by means of knowledges; the second region, where life is in a higher degree, from youth to adolescence, and this is done by means of thoughts from knowledges; and the highest region, where life is in the highest degree, from adolescence to early manhood and onwards, and this is done by means of perceptions of truths, both moral and spiritual.

69. The human mind is distinguished into three degrees, like the angelic Heaven, and therefore it can be

elevated to a degree higher and higher, and may also be let down to a degree lower and lower; but in proportion as it is elevated into the higher degrees, it is elevated into wisdom . . . and in proportion as it is elevated thither, it is man; but in proportion as it is let down into the lower degrees, it is in the delusive light of Hell, and is not man, but a beast.

75⁴. In each world there are three degrees, which are called degrees of height, and thence three regions according to which the angelic Heavens are ordained, and according to which human minds also are ordained . . .

76⁶. As there were three (atmospheres created), and thence three degrees of them, three Heavens were made; one for the Angels who are in the highest degree of love and wisdom, another for the Angels who are in the second degree, and a third for the Angels who are in the lowest degree . . .

214². There are degrees of purity, according to which both these kinds of order take place.

410². It is evident that there are genera and species, and also degrees, of love towards the neighbour.

498. There are three degrees of life with man; the soul, the mind, and the sensuous body; everything that is in a higher degree, is in perfection above that which is in a lower degree.

608. There are three Heavens, which are distinct from each other according to the three degrees of love and wisdom; and man is in communion with Angels from these three Heavens according to his regeneration; and as this is so, the human mind is distinguished into three degrees or regions according to the Heavens. . . These three degrees, according to which the Heavens are distinguished . . . are like the head, body, and feet in man . . .

609. These three degrees are as gold, silver, and copper are in relative nobility, with which metals they are also compared in Nebuchadnezzar's statue. These three degrees are also distinguished from each other as are the ruby, the sapphire, and the agate, in relative purity and goodness; and also as an olive-tree, a vine, and a fig-tree; and so on.

Ad. 633. The second kind of order exists between those things which come forth in one degree simultaneously, and is therefore called simultaneous order.

D. 152⁶. The Angels of the third degree are able to be in this sphere [without injury].

314. It was conceded to them to feel heavenly joy to their inmost degree . . .

835. In each degree there are three Heavens; the Spiritual, that of peace, and that of innocence; no one is admitted into the inmost Heaven of the higher degree, unless he has been in the more internal one.

1828. Wherefore, there are three degrees of life with man, as there are three degrees of life in the Heavens . . . which are distinguished into the interior one, which is of the natural mind; the more interior one, which is of the intellectual mind; and the inmost one, which corresponds to the Third Heaven.

2191. That in the interior Heaven there are degrees of Angels.

— There are three Heavens . . . which are distinguished from each other as to degrees . . . But these degrees are in general. In each Heaven also there exist degrees of happinesses, in fact, as I suppose, three, which however are not so circumstanced in relation to each other as are the degrees of the Heavens in general. From the degrees in the body it may be allowable to suppose that there are three. Ex.

— Hearing, ocular sight, and the sight of imagination, differ from each other by degrees, yet all relate to natural things . . .

2947. On the four degrees of faith. (Scientific faith, intellectual faith, persuasion, and the persuasion which is conjoined with perception.)

4627³. The interior [degrees] of man, which do not die, thus succeed each other: the Sensuous, the Natural, the Spiritual Natural: these are of the external man. Afterwards come the Celestial Spiritual, the Celestial, and the Inmost which wants a name, because it receives immediately the good and truth which proceed from the Lord: these are of the internal man. The medium between the internal and the external man is called the Spiritual Celestial. Ex.

4734. Evil Spirits dwell in caves . . . to which you descend by steps.

5547. On Heaven in general, and on its degrees.

— There are Heavens above Heavens . . . There are seven degrees of them . . . the internal ones are distinguished into three, and the external ones into three, and between the internal and the external ones there exist intermediate ones which are called the celestial spiritual ones: hence it is that there are seven degrees.

5548. The first degree . . . is of the Lord alone, and may be called the very habitation of the Lord in Heaven, for what goes on there an Angel does not know . . . The second degree among the internal ones, is that which does indeed come to their perception, but as the internal of man to his external. The third degree is that in which are those Angels, and is where they have their perception; their human is there, and their soul is in the second one.

5549. The Angels in the Spiritual Heaven are not in internals, but in externals; this external is also tripartite . . . The external which accedes to the sensuous external in the world is quiescent; in the middle they live as to thought and perception; the internal is to them as a soul. They indeed have the internal which is above, but it is closed up. Communication is effected with them through the Celestial Spiritual Heaven, across the Celestial one. Hence it is that the spiritual Angels are in the internal Natural.

5550. Hence it is evident, that there are three degrees of Heavens, that is, of Angels in the Heavens. The same number of degrees exist with men in the world who are Angels; but at that time they do not know what is going on in their internals; these are opened after death.

5551. These degrees are entirely distinct from each other . . .

E. 141¹⁶. To all the forbidden degrees (Lev. xx. 11-21) correspond such spheres (of whoredom), with a difference according to the application of truths to falsities, and according to the conjunction of falsities with evils . . .

2537. 'The six steps' (1 Kings x. 19) = all things from primes to ultimates.

275¹⁰. 'The steps which Jehovah builds in the heavens' (Amos ix. 6) = interior truths, which are called spiritual ones.

314³. 'Lamb' = innocence of the inmost degree . . . 'Kid' = innocence of the second degree . . . 'Calf' = innocence of the ultimate degree . . . Innocence of the inmost degree is such as is in the Third Heaven . . . Innocence of the second degree is such as is in the Second Heaven . . . Innocence of the ultimate degree is such as is in the First Heaven.

—⁶. 'Lambs, rams, and he-goats' = the three degrees of the good of innocence; the same as 'lambs, rams, and calves' (See A. 10042. 10132.) —⁸.

342³. There are three Heavens, and each Heaven is distinguished into three degrees; in like manner the Angels who are in them; wherefore, in each Heaven there are higher, middle, and lower ones. These three degrees of the ultimate Heaven are meant by 'those who are in Heaven,' 'those who are in the earth,' and 'those who are in the sea.'

375². The Third Heaven is in inmost goods, or those of the first degree; the Second Heaven is in lower goods and truths, or those of the second degree; and the First Heaven is in ultimate goods and truths, or those of the first degree. Ultimate goods and truths, or those of the first degree, are such as are contained in the sense of the letter of the Word . . .

400⁹. 'Steps' (Ezek. xxxviii. 20) = the truths thence derived.

436. (With those in the Third Heaven) the three degrees of life are opened; the inmost is where love to the Lord resides, the middle where truths from that good, and the ultimate where the good of life.

449². There are with man three degrees of life; inmost, middle, and ultimate; the inmost degree is that in which are they who are in the Third Heaven, the middle degree is that in which are they who are in the Second Heaven, and the ultimate degree is that in which are they who are in the First Heaven; wherefore, they who are in the inmost degree are called celestial, they who are in the middle one are called spiritual, and they who are in ultimate Heaven are called either spiritual natural or celestial natural. The conjunction of these in the ultimate Heaven is signified by 'Benjamin.'

538. Truths there appear as of water. . . The reason is, that there are three degrees of man's life, as there are three Heavens; they with whom the third degree has been opened are as it were in a pure ethereal atmosphere . . .; they, however, in whom only the second degree has been opened, are as it were in an aerial atmosphere . . .; but they in whom only the first degree

has been opened, are as it were in a watery atmosphere, thin and pure.

[E.] 563². There are three **degrees** of life with every man; inmost, middle, and ultimate; and man becomes more perfect, that is, wiser, in the proportion that he becomes more interior . . .

625⁵. See MIND at this ref.

627⁵. In its descent, Divine truth proceeds according to **degrees** from the highest or inmost to the lowest or ultimate; Divine truth in the highest **degree** is such as is the Divine which proximately proceeds from the Lord, thus such as is the Divine truth above the Heavens; being infinite, this cannot come to the perception of any Angel. Divine truth of the first **degree**, however, is that which reaches the perception of the Angels of the Third Heaven, and is called Divine truth celestial; from this is the wisdom of these Angels. Divine truth of the second **degree** is that which reaches the perception of the Angels of the Second Heaven, and makes their wisdom and intelligence, being called Divine truth spiritual. Divine truth of the third **degree** is that which reaches the perception of the Angels of the First Heaven, and makes their intelligence and knowledge, and is called Divine truth celestial and spiritual natural. Divine truth of the fourth **degree** is that which reaches the perception of the men of the Church who are living in the world, and makes their intelligence and knowledge; this is called Divine truth natural. The ultimate of this is called Divine truth sensuous. These Divine truths are in order in the Word according to their **degrees**; and Divine truth in the ultimate **degree** or in the ultimate of order is such as is the Divine truth in the sense of the letter of the Word for little children and the extremely simple who are sensuous. Sig.

629⁴. Height=both truth and good as to **degrees**: the **degrees** of truth and of good are such as are truth and good interiorly . . . and exteriorly.

706¹⁶. 'The **degrees** of Ahaz' (Is. xxxviii. 8) = the time; here, up to the Lord's Advent. . . The whole time of the duration of the Jewish Church was represented by 'the **degrees** of Ahaz;' its beginning by the first **degree**, which is when the sun is rising, and its end by the last **degree** at sunset.

708⁴. The reason why (the Heavens which are under the Lord as a Moon) are interior ones, middle ones, and exterior ones, is that the Natural is distinguished into three **degrees**, in the same way as the Spiritual; the exterior Natural communicates with the world, the interior with Heaven, and the middle conjoins . . .

710²⁹. The marriage of the understanding of truth and good with the affection of truth and good is in general from a triple origin, and thence in a triple **degree**; in the highest **degree** is the marriage of those who are called celestial, in a lower one is the marriage among those who are spiritual, and in the lowest one among those who are natural; for there are as many **degrees** of the interiors of man; hence there are three Heavens . . .

—³³. The goods of Heaven and of the Church are of three **degrees**; the good of the inmost **degree** . . . is called the good of celestial love; the good of a lower **degree** . . . is called the good of spiritual love; and the good of the lowest **degree** . . . is called natural good.

714⁸. (The Solifidians) have excogitated **degrees**, which they call the progressions of faith alone. Enum. 787⁴, Enum.

739². With men there are three **degrees** of life; inmost, middle, and ultimate; and these **degrees** are successively opened with a man, as he becomes wise. Every man is born utterly sensuous . . . He afterwards becomes interiorly sensuous; but in proportion as he procures natural lumen by means of visual experience, knowledges, and especially by means of the uses of moral life, the man becomes interiorly natural: this is the first or ultimate **degree** of man's life. . . He then imbibes the Knowledges of spiritual good and truth . . . and thus founds the Church in himself; but still, if he does not advance further, he remains natural; but if he does advance further, that is, if he lives according to these Knowledges from the Word, he opens with himself an interior **degree**, and becomes spiritual, yet not more than as he is affected with truths, understands them, wills them, and does them . . . The reason why the interior **degree** cannot be otherwise opened, is that the evils and falsities which are in the natural man keep it closed; for the spiritual **degree**, or the spiritual mind, contracts itself at evil and the falsity of evil, as a fibril of the body at a sting . . . But when homogeneous things, which are Divine truths from the Word that derive their essence from good, approach this mind, it opens itself; yet the opening takes place only by the reception of the good of love which flows in through Heaven from the Lord, and by the conjunction thereof with the truths which the man has committed to memory; this takes place only by means of a life according to the Divine truths in the Word . . . Hence it is evident how the second or middle **degree** is opened.

—⁴. The third or inmost **degree** is opened with those who at once apply Divine truths to life, and do not first reason about them from the memory, and thereby get them into doubt: this **degree** is called celestial. As these three **degrees** of life exist with every man, but are variously opened, there are three Heavens; in the Third Heaven are they with whom the third **degree** has been opened; in the Second Heaven are they with whom only the second **degree** has been opened; and in the First Heaven are they with whom the interior natural man, which is also called the rational man, has been opened . . .

746¹⁸. Three **degrees** of hatred are here described (by 'being angry,' 'calling raka' and 'fool') . . . All these **degrees** are **degrees** of hatred against the good of charity . . . ; and three **degrees** of punishment are signified by 'the judgment,' 'the council,' and 'the Gehenna of fire' . . .

768¹⁷. For there are **degrees** of Divine truth, as there are **degrees** of its reception by the Angels in the three Heavens and in the Church. . . But 'the seed of Abraham, Isaac, and Jacob,' here mean all who are of the Lord's Church, in every **degree**.

832⁶. There are three **degrees** of life with man; the third **degree** is that in which are the Angels of the Third Heaven; the second **degree** is that in which are the Angels of the Second Heaven; and the first **degree** is that in which are the Angels of the First Heaven. There is also a lowest **degree**, which is corporeal and material, and which exists with man while he lives in

the world. These **degrees** are opened with man according to the reception of Divine truth in his life . . . ; and as love and the life of man make one, it follows that there are as many **degrees** of love as there are of life. Enum.

—7. They who are in the third **degree** of love and thence of wisdom, live in an atmosphere as it were purely ethereal ; they who are in the second **degree** of love and thence of intelligence, live in an atmosphere as it were purely aerial ; and they who are in the first **degree** of love and thence of knowledge, live in an atmosphere as it were purely aqueous ; and as the purity of their life is in a like **degree** with their love, it is evident that they who are in the Third Heaven . . . cannot be approached by those who are in the Second and First . . .

846°. 'Egypt' = the natural understanding of the Word, 'Asshur' the rational understanding, 'Israel' the spiritual understanding, and 'Ephraim' the understanding itself of the Word in the Church. But these three **degrees** of understanding ; natural, rational, and spiritual, must be one, in order for man from enlightenment to see and perceive the genuine truths of the Word . . .

1125°. No idea of the life which is God can be had, unless there is also procured an idea of the **degrees** through which life descends from inmosts to ultimates. There is an inmost **degree** of life, and there is an ultimate **degree** of life, and there are intermediate **degrees** of life : the distinction is as between things prior and posterior ; for a posterior **degree** comes forth from a prior one, and so on ; and the difference is as between things less and more general ; for that which is of a prior **degree** is less general, and that which is of a posterior one is more so. Such **degrees** of life are in every man from creation, and are opened according to the reception of life from the Lord ; in some there is opened the last **degree** but one, in some the middle one, and in some the inmost one. The men in whom the inmost **degree** is opened, after death become Angels of the Third Heaven ; they in whom the middle **degree** is opened, after death become Angels of the Second Heaven ; but they in whom the last **degree** but one is opened, after death become Angels of the Ultimate Heaven. These **degrees** are called **degrees** of man's life, but they are **degrees** of his wisdom and of his love, because they are opened according to the reception of wisdom and love, thus of life from the Lord. Such **degrees** of life also exist in every organ, viscus, and member of the body, and act as one with the **degrees** of life in the brains by influx ; the skins, cartilages, and bones constitute the ultimate of their **degree**. The reason there are such **degrees** in man, is that there are such **degrees** of the life which proceeds from the Lord ; but in the Lord they are life, whereas in man they are recipients of life. But . . . in the Lord there are **degrees** still higher, and all, both highest and ultimate, are life ; for the Lord teaches that He is the Life, and also that He has flesh and bones.

1126°. Life itself with him is man, both sensuous and natural, and rational, spiritual, and celestial ; so are called the **degrees** of life.

1144°. In proportion as he is not wise, he stands still in the first **degree**, which is to love himself and the world . . .

1145. There are three **degrees** of life in man, which, regarded in their order, are called celestial, spiritual, and natural ; in the same order there are mentioned in this verse such things as signify goods and truths according to **degrees**.

1147. The Natural of man is a trine ; rational, natural, and sensuous ; the Rational is the highest there, the Sensuous is the lowest there, and the Natural is the intermediate . . . Men who think, judge, and conclude well from reason, are rational . . . They who are sensuous think from material things and in them . . . And as there exist these two **degrees**, there also exists an intermediate, which is called natural . . . The same are also Known in the Spiritual World, for there exist the same number of **degrees** of natural men in the ultimate Heaven . . .

1170. Wisdom is in the third **degree**, intelligence in the second one, and knowledge in the first or ultimate one. Sig.

1185. Affections are of two kinds, spiritual and celestial . . . but are of three **degrees** ; inmost, middle, and outermost ; inmost, such as are in the inmost Heaven ; middle, such as are in the middle Heaven ; and outermost, such as are in ultimate Heaven.

1201°. The souls of beasts are not spiritual in that **degree** in which the souls of men are, but are spiritual in a lower **degree**, for there are **degrees** of spiritual things ; and affections of a lower **degree**, although, regarded from their origin, they are spiritual, are still to be called natural : they are so to be called because they are like the affections of the natural man. There are in man three **degrees** of natural affections, and the same in beasts ; in the lowest **degree** are insects of various kinds, in a higher one are the flying things of heaven, and in a still higher one are the beasts of the earth, which have been created from the beginning.

1202°. Knowledge belongs to wisdom, and affection to love in the **degree** which is called natural.

—5. The spiritual mind is such, that it can view and love truths and goods in every **degree**, both conjointly with the natural mind, and abstractedly from it . . .

1210°. For there are **degrees** of spiritual things, and each **degree** is distinct from another, and a prior or higher **degree** is more perfect than a posterior or lower one . . . For there are **degrees** of heat, which in Heaven is love, and according to these **degrees** the Angels have wisdom, intelligence, and knowledge.

—3. The same number of **degrees** also exist below the Heavens, that is, in nature, which are lower **degrees** of spiritual things ; as may be evident from the natural mind of man, and from his rationality and sensuousness ; rational men are in its first **degree**, sensuous men in its ultimate one, and some in the middle one ; and all the thought and affection of the natural mind is spiritual.

— . These three forces, which are the force of acting, the force of creating, and the force of forming, are in the Spiritual in every **degree** thereof, but with a difference of perfection . . .

[E.] 1212. 'Small and great'—all who are in truths and goods, in every degree.

1224². In every man there are three degrees of life; a lowest one which he has in common with beasts, and two higher ones which he has not in common with them; by these two higher degrees man is man; they are closed with the evil, but opened with the good: but these degrees are not closed with the evil against the light of Heaven, which is the wisdom that proceeds from the Lord as a Sun, but they are closed against its heat, which is the love that proceeds simultaneously thence. This is why even an evil man possesses the faculty of understanding . . .

Ath. 177. The Divine proceeding before the Advent of the Lord, is described by circles and by degrees . . . The degrees are successive . . . Wherefore, while there is reception in every degree, they correspond with each other, and they thus as it were transfer to each other; but when in the ultimate degree there was no longer a reception of the Divine . . . the Divine proceeding could not be extended thither.

178. All things have been so created . . . that the love which is of good, or the good which is of affection and love, induces on itself what is human in every single degree from first to last. . . That there is such a nature in each single degree . . . is because that which proceeds from the Lord proceeds from every single thing of His body, interior and exterior.

J.(Post.) 104. The vision suddenly descended as by steps.

303. On degrees. (A short treatise.)

305. In each Kingdom there are two degrees; in the Natural one two, in the Spiritual one two, in the Celestial one two; thus in the three Kingdoms there are six degrees.

306. All these degrees are discrete, or discontinuous, and are called degrees of height.

307. Discrete degrees are circumstanced as are thought and speech, or as are affection and gesture, or as are the affection of the mind and the expression of the face; also, in the material world, as are the ether and the air; as a nerve and the fibres of which the nerve is composed. All compositions in the universal natural and Spiritual Worlds are of this character, and consist in their order of two or three of this manner of degrees. These degrees are called prior and posterior ones, higher and lower ones, interior and exterior ones; and in general are circumstanced as are the cause and the effect, or as the substance and the substantiate . . . or as the beginning and the derivative . . .

308. There are also continuous or coherent degrees; every discrete degree has a continuous degree; the continuous degree of each discrete degree is circumstanced as light decreasing to shade and finally to the darkness of night; and is also as rational thought, which is in light, decreasing to sensuous thought, and finally to as it were corporeal thought, which is in dense shade according to the descent towards the body. In such a decreasing continuous degree is the human mind . . . In a like degree, but lower, are man's sight, hearing, smell, taste, and touch; and so are his speech and song . . . In

like manner harmonies among themselves, and beauties among themselves; for they succeed each other by a continuous degree from the most perfect harmony and beauty to the least of harmony and beauty. These degrees are of the cause itself in itself and of the effect itself in itself; they are distinguished from the former kind of degrees, (for) if these are (degrees) of the cause and the effect themselves as related to each other, continuous degrees are called degrees of what is purer and grosser. An idea of these degrees may be especially obtained from light and shade . . .

310. Few have heretofore had any idea of degrees, except an idea of a continuous degree, which is from purer to grosser . . . from which it flows that there is only one degree, and that the natural degree and the spiritual degree are distinct from each other only as what is pure and what is gross . . . when yet they differ according to discrete degrees.

311. There are . . . six discrete degrees; two in the Natural Kingdom, two in the Spiritual Kingdom, and two in the Celestial Kingdom; but these are degrees in which are man and Angel as to thoughts, affections, and thence wisdom; thus are they degrees. Below these six degrees of life there follow like degrees, and material ones down to the ultimate; and above these six degrees there ascend infinite degrees up to the Divine itself; for the Divine itself cannot flow in with any Angel or man from itself except through discrete degrees . . . It would be as if the sun of this world . . . were not to flow in immediately through the atmospheres according to distinct discrete degrees.

312. From these three atmospheres all the corporeal and material things of the Earth are held together, which are compounded in relation to these three degrees.

De Verbo 11. There are three Heavens, one below another, and the world under them; in the highest Heaven there is angelic wisdom in the highest degree, which is called celestial wisdom; in the middle Heaven there is angelic wisdom in the middle degree, which is called spiritual wisdom; in the ultimate Heaven there is angelic wisdom in the ultimate degree, which is called spiritual and celestial natural; and in the world . . . there is wisdom in the lowest degree, which is called natural. All these degrees of wisdom are in the Word . . . but in simultaneous order.

D. Love 119. The substances and matters in man are adapted to the reception of life in its own order and in its own degree.

xi. That there are degrees of affections and of uses.

— There are continuous degrees and discrete degrees; the latter and the former exist in every form in both the Spiritual World and the natural world. All are acquainted with continuous degrees, but few with discrete degrees, and they who are not acquainted with the latter, grope as in darkness when investigating the causes of things. . . Continuous degrees, which all are acquainted with, are as degrees from light to shade, from heat to cold, from rarity to density; there is such a degree of light, heat, wisdom, and love in every Society of Heaven. Ex.

—². But discrete degrees are entirely different: these do not proceed on a surface towards the sides

around, but from highest to lowest, wherefore they are called descending degrees; they are discrete as are efficient causes and their effects, which again become efficient down to the ultimate effect; and they are as a producing force to the forces produced, which again become producing forces down to the last force produced; in a word, they are degrees of the formation of one thing from another, thus from the first or highest to the ultimate or lowest, where formation stands still; wherefore, things prior and things posterior... are these degrees.

— . All creation has been effected by means of these degrees, and all production is effected by means of them, and all composition in the world of nature in like manner; for if you unfold any compound thing, you will see that one thing therein is from another, even to the outermost, which is the general of all.

—³. The three angelic Heavens are distinguished from each other by such degrees, wherefore one is above another. The interiors of man, which belong to his mind, are also distinguished from each other by such degrees. In like manner the light which is wisdom, and the heat which is love, in the Heavens of the Angels and in the interiors of men. In like manner the light itself which proceeds from the Lord as a Sun, and also the heat itself, which also proceeds thence... In like manner wisdom; for, in the Spiritual World, light and wisdom are in an equal degree of perfection. Similar, therefore, are the degrees of affections; and, as there are degrees of affections, there are also degrees of uses, for uses are the subjects of affections.

—^e. In every form, both spiritual and natural, there are degrees both discrete and continuous; without discrete degrees, there is nothing interior in a form to constitute its cause or soul; and without continuous degrees there is no extension or appearance of it.

xiii^e. Every least one of the degrees in man, from its use is a man. Ex.

xx². In the creation of the universe, the Lord has prepared for Himself all means from primes to ultimates, by means of which He may produce uses in every degree...

D. Wis. ii. (The will and understanding) are forms within forms, ascending to the third degree. Des.

iii. 4. The receptacles are distinguished with man into three degrees, one within another, and the two higher ones are habitations of the Lord, but not the lowest. Gen.art.

— . This primitive brain in the upper gibbous part was a compages of contiguous globules or spherules, each spherule being conglomerated of similar but minuter ones; and each of these again of most minute ones... Such is the primitive of man as it has been shown me; of which the first or lowest degree was the compages first described, the second or middle degree was the compages next described, and the third or highest degree was the compages thirdly described; thus one was within another. I was told that in each spherule there are ineffable contextures, more and more wonderful according to the degrees...

—². It was further shown... that, as to situation and flux, the mass of the two interior degrees was in

the order and form of Heaven, but the mass of the lowest degree as to situation and flux was in the order and form of Hell... This pollution of the natural is not wiped away, unless the interior degrees are opened...

— . These degrees are called higher, although they are interior; the reason is that there is a successive and also a simultaneous order of degrees...

— . As there are three degrees in man, there are three degrees of Heavens... According to degrees in successive order, these appear one above another; and according to degrees in simultaneous order, one within another.

— . As in his first origin man is such a habitation of the Lord... and at that time these three degrees are opened...

—³. So many are the degrees of life with man; but with beasts there are not the two higher degrees, but only the lowest one...

iv². Hereby are opened to man the two higher degrees of his life, which have been the habitations of the Lord in his formation; and the lowest degree, which has been inverted and bent backwards, is thus reformed.

v². See BRAIN at this ref.

viii². The reason why man then comes into angelic wisdom, is that the higher degrees of the life of his mind are opened; for every man has three degrees of life: the lowest is natural, in this is man in the world; the second degree is spiritual, in this is every Angel in the lower Heavens; the third degree is celestial, in which is every Angel in the higher Heavens; and man is an Angel in proportion as the two higher degrees are opened with him by wisdom from the Lord and by love to Him. Yet in the world he does not know that these degrees are opened, until he is separated from the first degree which is natural, which is effected by the death of the body.

xii. 4². Between natural and spiritual things there is no ratio, yet there is conjunction through correspondences... So are a higher degree and a lower one in relation to each other.

5². These spiritual atmospheres are augmented in density through discrete degrees.

Ang. Idea. The first proceeding was continued down to ultimates through discrete degrees, exactly as an end is through causes into effects, or as the thing producing and the thing produced in a continual series.

Inv. 14. The human mind is of three degrees, which are celestial, spiritual, and natural: in the first degree is the soul, in the second is the spirit or mind, in the third is the body. It is the same whether you say that the mind of man is of three degrees or that man himself is... The celestial degree, in which is the soul or inmost man, is specifically of love; the spiritual degree, in which is the mind or spirit, which is the middle man, is specifically of wisdom from love; the third degree, in which is the body, which is the ultimate man, is the containant of both; without the latter, the two prior degrees do not subsist. Ex.

Deign. See WORTHY-dignus.

Deity. *Numen.*

A. 2009⁴. When they live in charity, and adore the Deity the Creator of the universe . . . 2049.

4658⁴. ('Aristotle's idea of a Supreme Deity.') D.3951.

4950. They were examined as to whether they believed in any . . . Supreme Deity . . . They said that they could not have an idea of a living Deity. Min.4722.

8869. They suppose that if there be anything of Deity present it is in the order of nature . . .

H. 354². They torment those who do not worship them as Deities.

S. 23. Their descendants . . . began to worship (these representative images) as holy things, and at last as Deities.

P. 215¹⁰. If anyone honours (this love) so far as to say that . . . it is the Deity of the world, it loves him from the heart.

298. From his Own intelligence he believes himself to be a Deity.

I. 11⁶. The horrible fallacy that God has infused Himself into men, whence every man is a sort of Deity that lives of himself.

T. 292. Some of these men they first worshipped as Divinities, and at last as gods.

D. 5213. (The Babylonian Spirits) worshipped these persons as Deities.

Min. 4745. It was given to say to (this African Queen) that she knew there was a Deity who was above her, and that this would be to act against the Deity and His laws; she then was silent: she was profane, because she acknowledged a Deity, yet lived in this way.

Delay, Stay. *Morari.***Tarry.** *Commorari.***Tarrying.** *Commoratio.*

A. 2410. ('Lot) lingered' (Gen.xix.16) = resistance from the nature of evil. Ex.

2418. 'Stay not in all the plain' = that he should not delay in anything of them.

3613. 'Thou shalt tarry with him some days' (Gen. xxvii.43) = what is successive; (for) 'to tarry' has a similar signification to 'to dwell'; thus it = to live; but 'to tarry' is predicated of the life of truth with good; and 'to dwell,' of the life of good with truth.

—^c. Concerning this Successive, or the tarrying of Jacob with Laban, it treats in what follows.

4243. 'I have sojourned with Laban, and stayed until now' (Gen.xxxii.4) = that he had imbed the good signified by 'Laban' . . . 'To stay' or 'tarry' is predicated of the life of truth with good; here, = to imbue.

—². The sojourning and tarrying of Jacob with Laban.

4540. 'And tarry there' (Gen.xxxv.1) = life. 'To tarry' or 'dwell' = life.

5187. A certain Spirit came to me, inquiring whether I knew where he might stay . . .

7980. 'They were driven out of Egypt, and could not tarry' (Ex.xii.39) = that they were removed by those

who were in falsity from evil. . . 'Not to be able to tarry' = the necessity of removal.

9292. The tarrying of the Sons of Israel in Egypt = the infestation of the spiritual . . .

H. 494². (Married partners there) tarry together a longer or shorter time . . . But if love truly conjugal . . . has not conjoined them, after some tarrying, they are separated.

513². Some (are carried to Heaven) after a short tarrying with good Spirits.

R. 791². They are not allowed, as before, to delay in the World of Spirits . . .

866². Some stay in the World of Spirits a month or a year, and some ten years and up to thirty . . . but at this day, not beyond twenty years.

M. 162. That which is from the body in the spirit does not last long; but the love which is from the spirit in the body does last.

E. 780⁶. 'The wolf shall tarry with the lamb' (Is. xi.6) = . . . 'It will tarry' = a state of peace . . .

Coro. 29². By tarrying and co-operation (with the Lord) . . .

Delay. *Remora.*

See SLOW, and under LINGER.

A. 1389. On the removal of such things as act as delays and hindrances . . .

Delay. *Remoratio.*

A. 8985⁹. Abstract thought can pervade the universal Heaven without delay anywhere.

Deliberate. *Deliberare, Deliberatus.***Deliberation.** *Deliberatio.*

A. 1327³. Not imputed to him who has not done it with deliberate intention.

3158. The free state of their deliberation. Sig. . . In both cases there is required a free state of deliberation; in betrothal and marriage . . . and also in the initiation and conjunction of good and truth. Ex.

H. 277². Little children . . . have nothing purposed and deliberate, thus no end of evil.

R. 962⁷. Then followed a deliberation about the Holy Spirit. T.188⁷.

M. 298. The woman ought to consult her parents . . . and afterwards deliberate with herself, before she consents. Gen.art.

D. 3483. This signified that they were determined by such a phantasy.

4468. Another also deliberated in like manner from herself, and was made like a pendulous ghost.

5161. On the Hell of those who . . . act with deliberation and circumspection.

Delicacy. See DAINITIES, and under DELICIOUS.**Delicacies.** *Lautitia.*

A. 10037⁴. 'They who have eaten delicacies' (Lam.

iv.5)=those who have the Word, and thence Knowledges of truth.

P. 254^d. A peasant would be oppressed at heart . . . if a table were set before him covered with delicacies . . .

T. 394. Delicacies for the tongue.

810. They select something savoury from their Own intelligence, which they roll over in their mouths as delicacies . . . and so teach.

E. 652^d. 'Delicacies' (Lam.iv.5) = genuine truths from the Word.

Delicate. *Delicatus.*

Delicately. *Delicate.*

A. 944. Women who . . . have entirely given themselves up to . . . a delicate and idle life . . . (Their lot.)

4948. They who have lived in pleasures, or in a delicate life conjoined with interior cunning, are under the heel of the right foot . . . D.2773.

H. 358. Man may eat and drink delicately, provided he does not make his life to consist in it.

488⁵. They who have . . . lived delicately, and indulged their appetite, loving these things as the highest goods of life, in the other life love excrements and privies . . .

M. 294⁷. Clusters . . . some of which were of a delicate flavour . . . M.8.

D. 592. On the punishment of women especially, who lead a delicate and idle life.

1746. Such are they who care too much about the cuticle . . . who are otherwise called the delicate . . .

4458. Their Subject could put forth an idea of herself . . . as of a Queen . . . leaning on the arm of a throne, as delicate females are wont to do.

E. 1121². 'Hear this, delicate one' (Is.xlvii.8).

Delicious. *Delitiosus.*

Deliciousness. *Delitiae, Delitium.*

Deliciate, To. *Deliciari.*

Deliciation. *Delitiatio.*

A. 42^e. 'Delicates' (Jer.li.34) = the Knowledges of faith.

85³. 'Then shalt thou be delicious to Jehovah' (Is.lviii.14).

54. The highest happinesses and deliciousnesses of the Most Ancient Church were marriages.

353². 'That your soul be deliciated in fatness' (Is.lv.2).

—, 'The river of deliciousnesses' (Ps.xxxvi.8) = the spiritual which is of faith thence.

545². This (heavenly) joy and deliciousness came as it were from the heart . . . as if the fibre were nothing but joy and deliciousness. H.413².

949. They call darkness there deliciousnesses.

1123. See DELIGHT-*jucundum*, at this ref.

1484. The truth which there is in knowledges, the deliciousnesses of which the Lord took during His

childhood. Sig. The deliciousnesses of truth are those which come from intellectual truth.

1869. Things still more beautiful and delicious would be presented . . .

2296. The deliciousnesses (of little children there). Des. H.337^e.

3520. See DAINITIES at these refs. S.96b.

5221^e. To think such things is deliciousnesses to them.

6410. 'He shall give the deliciousnesses of a king' (Gen.xlix.20) = pleasantness from truth. 'Deliciousnesses' = what is pleasant. E.438^d.

8593^d. Agag went to Samuel 'in delicacies' (1 Sam.xv.32). 'To go in delicacies' = external blandishments, which are characteristic of such in the presence of others.

8851^e. Their deliciousnesses (in Jupiter) are to love their married partners, and to have the care of children; all other deliciousnesses they do indeed call deliciousnesses, but comparatively external ones.

9960⁶. 'Sons of deliciousnesses' (Mic.i.16) = Divine truths.

W. 47. The essence of all love consists in conjunction, yea, its life, which is called delight, pleasantness, deliciousness, sweetness, bliss, joyousness, and happiness.

P. 39^e. Make the Angel to be as it were wholly a deliciousness.

R. 47^d. 'Sons of delights' = the genuine truths of the Church from the Word.

759. 'The powers of her delicacies by which they were made rich' (Rev.xviii.3) = the dogmas by means of which they procure dominion over the souls of men, and thus also over their possessions and wealth.

763. 'As much as she hath lived deliciously' (ver.7) = in the degree of their exultation of mind and body on account of riches, and the delights-*jucunditatibus*-and pleasures therefrom.

767. 'To be deliciated' (ver.9) = to enjoy the delights of dominion, and at the same time of wealth.

M. Title. The Deliciousnesses of Wisdom concerning Marriage Love.

8^d. Heavenly joy . . . is not external paradisiacal deliciousnesses, unless together with them there are internal paradisiacal deliciousnesses; external paradisiacal deliciousnesses are only deliciousnesses of the senses of the body; but internal paradisiacal deliciousnesses are deliciousnesses of the affections of the soul . . . Without its corresponding soul, all deliciousness by continuance languishes . . .

—³. They then asked, What is the deliciousness of the soul, and what is the source of it? The Angel replied, The deliciousness of the soul is from love and wisdom from the Lord . . . This deliciousness from the Lord inflows into the soul, and descends . . . into all the senses of the body, and fulfils itself in them: thus joy becomes joy . . .

18³. They then enumerated the heavenly deliciousnesses proceeding from the love of use, and said that they are myriads of myriads, and that those enter into them who are in Heaven.

[M.] 44⁵. (The chaste love of the sex) is the deliciousness itself of the mind and thence of the heart, and not at the same time of the flesh beneath the heart . . . Within and above the enclosure of the heart, the morality of a young man is deliciated with the beauty of a maiden with the deliciousnesses of the chaste love of the sex . . .

—⁹. They asked whether offspring are born there from the ultimate deliciousnesses of that love, and if not, what is the use of them. The Angelic Spirits replied . . . By means of these ultimate deliciousnesses, two married partners are united more in the marriage of good and truth . . . Hence it is, that after the deliciousnesses, the Angels do not become sad . . . but cheerful . . .

68. In marriage love there are brought together all joys and all deliciousnesses from primes to ultimates. Gen.art.

69. The Angels said, that the inmost deliciousnesses of this love, which are of the soul . . . are imperceptible, because they are those of peace and innocence; but that in their descent they become more and more perceptible . . . and at last they unite themselves in ultimates in the deliciousness of deliciousnesses. . . They added, that the varieties of these deliciousnesses in the souls of married partners, and from these in their minds, and from these in their bosoms, are infinite and eternal; and that they are exalted according to the wisdom with the husbands.

73¹. Genii . . . approaching an Angel who was being deliciated with his consort . . .

75⁷. The deliciousnesses of marriage love as to abundance, degree, and virtue, are excellent and eminent according to the worship of the Lord Jehovih with us . . .

137⁶. With men, there is a perpetual influx of vernal heat from the Lord, wherefore they are able to be deliciated in marriage at all times, even in the middle of winter.

144. All the deliciousnesses of love truly conjugal, even the ultimate ones, are chaste. Gen.art.

— . The deliciousnesses of this love ascend and enter Heaven, and on the way pass through the delights of the heavenly loves in which are the Angels; they also conjoin themselves with the deliciousnesses of the marriage love of the Angels. . . Moreover . . . the Angels perceive these deliciousnesses with themselves to be exalted and infilled, when they ascend from chaste marriages on earth; and . . . on the question being put, whether [this is also the case] as to ultimate deliciousnesses, they assented, and said silently, How could it be otherwise? Are not these the deliciousnesses of love truly conjugal in their fulness?

148². The internal . . . can only be deliciated chastely, and it imparts the same disposition to its external, wherein it is made sensible of its own deliciousnesses.

155a. It was the affection of the deliciousnesses of marriage love which was sung by the wives in Heaven . . .

—². With the husbands (in the Hall of the Golden Shower) there resides wisdom concerning marriage love, and with the wives wisdom concerning its deliciousnesses. I perceive that you are in meditation concerning the deliciousnesses of marriage love, wherefore I

will introduce you . . . I said to the wives, Pray tell me something about the deliciousnesses of marriage love . . . They inquired, Who taught you to interrogate us about the deliciousnesses of marriage love? I replied, This Angel told me . . . that wives are their receptacles and sensories, because they are born loves, and all deliciousnesses are of love . . .

—⁴. We have a sixth sense, which is a sense of all the deliciousnesses of the marriage love of the husband. Des.

183. The name of this garden is Adramandoni, which is the deliciousness of marriage love.

—⁶. Whence are the deliciousnesses of marriage love, which are innumerable and ineffable? The Angels replied, that they are from the uses of love and wisdom, (for) in proportion as anyone loves to be wise for the sake of genuine use, he is in the vein and potency of marriage love, and in proportion as he is in these two, he is in the deliciousnesses. Use effects this; because love through and together with wisdom are deliciated. . . These things take place between love and wisdom inwardly in use; but in their beginnings these deliciousnesses are imperceptible, yet become more and more perceptible as they descend through degrees and enter the body . . . These heavenly nuptial sports are not at all perceived by man in his soul, but they thence insinuate themselves into the interiors of the mind under the appearance of peace and innocence, and into the exteriors of the mind under the appearance of bliss, joyousness, and delight; but into the bosom under the appearance of the inmost deliciousnesses of friendship; and into the genital region . . . as the deliciousness of deliciousnesses. In proceeding towards the bosom . . . they become permanent, and there present themselves sensible under an infinite variety of deliciousnesses; and on account of the wonderful communication of the bosom with the genital region, the deliciousnesses there become the deliciousnesses of marriage love, which are exalted above all other deliciousnesses in Heaven and the world, because the use of marriage love is the most excellent of all uses . . .

—⁸. They who are not in the love of being wise from the Lord for the sake of use, do not know anything about the innumerable deliciousnesses which belong to love truly conjugal . . . hence the heavenly nuptial sports of love and wisdom in the soul . . . cease, and together with them marriage love with its vein, potency, and deliciousnesses.

188. The woman feels the deliciousnesses of her heat in the man's light. Gen.art.

189. This means that the woman feels the deliciousnesses of her love in the man's wisdom, because this is the receptacle; and wherever love finds this corresponding, it is in its own delights and deliciousnesses: but it is not meant, that heat with its light is deliciated outside of forms, but within them.

—^e. The deliciation of spiritual heat with spiritual light is still more vividly perceptible in human forms . . .

198. This formation is effected by the reception of the propagations of the husband's soul, with the deliciousnesses arising from the fact, that she wants to be the love of her husband's wisdom. Gen.art. . . Marriage

deliciousnesses with wives arise solely from their will to be one with their husbands, as good is one with truth in the spiritual marriage.

208². (The wives said), We are **deliciated** from (our husbands' love), and we love nothing more than that they should be **deliciated** from our **deliciousnesses**, which grow dull with us if they become cheap with them.

211². The spiritual **deliciousnesses** conjoined with the natural **deliciousnesses**, which are the portion of those who are in love truly conjugal, constitute amiability, and thence the capacity of being wise.

267². See DELIRIUM at this ref.

293. (The seven wives in the Garden of Roses) said, We are conversing here about the **deliciousnesses** of marriage love, and from much confirmation we conclude, that these **deliciousnesses** are also the **deliciousnesses** of wisdom. . . I asked them, How do you wives know that the **deliciousnesses** of marriage love are the same as the **deliciousnesses** of wisdom? They replied, We know this from the correspondence of wisdom in husbands with the **deliciousnesses** of marriage love in us; for the **deliciousnesses** of marriage love in us exalt and diminish themselves, and entirely qualify themselves, according to the wisdom in our husbands.

—³. Hence we know what wisdom of theirs is **deliciated** in us. . . The pleasantnesses of this wisdom are transcribed into the **deliciousnesses** in our bosoms, and from our bosoms into theirs, and thus return to wisdom their origin.

—⁴. I then asked, Do you know any more about the wisdom of your husbands **deliciating** in you? They said, We do. . . In proportion (as the wife alone is loved) we feel more distinctly and exquisitely the **deliciousnesses** in us which correspond to the delights of the affections and the pleasantnesses of the thoughts of our husbands.

—⁵. I asked whether they knew how the communication is effected. They said, In all conjunction by love there must be action, reception, and reaction; the **delicious** state of our love is acting or action, the state of wisdom of the husbands is receiving or reception, and is also reacting or reaction according to the perception, and this reaction is perceived by us with **deliciousnesses** in the bosom according to the state. . . Take care that by the **deliciousnesses** we have mentioned you do not understand the ultimate **deliciousnesses** of that love: of these we never speak, but of our bosom **deliciousnesses**, of which there is a perpetual correspondence with the state of wisdom of our husbands.

—⁶. I read these words (on a paper brought by a little boy), Tell the inhabitants of your earth, that there exists a love truly conjugal, the **deliciousnesses** of which are myriads, hardly any of which are yet known to the world; but they will be known, when the Church betroths herself to her Lord, and is married.

— Then one of the seven wove a garland of roses, and sprinkled it with the water of the fountain, and placed it on the boy's cap. . . and said, Receive the **deliciousnesses** of intelligence; know that a cap signifies intelligence, and a garland from this rose garden the **deliciousnesses**.

294. (The seven wives said), Such scenery is created

in a moment by the Lord. . . and we divine that it represents the **deliciousnesses** of marriage love.

—³. On hearing this, I said. . . I told some wives in our country. . . I know that you have bosom **deliciousnesses** originating from your marriage love. . . and you therefore study to bend and lead the dispositions of your husbands to wisdom, in order that you may secure these **deliciousnesses**.

—⁴. The wife of such a man has no bosom **deliciousnesses**. . . but only pleasures. . .

—⁷. (Their husbands said), You have been conversing with this man about love truly conjugal, that its **deliciousnesses** are the **deliciousnesses** of wisdom; and also about scortatory love, that its **deliciousnesses** are the pleasures of insanity. . . They added, that in externals the pleasures of insanity appear like the **deliciousnesses** of wisdom, but not in internals. . .

—⁸. I read these words (from another paper brought by the little boy), The **deliciousnesses** of marriage love ascend to the highest Heaven, and both on the way thither and also there conjoin themselves with the **deliciousnesses** of all heavenly loves, and thus enter into their happiness, which endures to eternity: the reason is, that the **deliciousnesses** of this love are also the **deliciousnesses** of wisdom.

355². The husbands (in Heaven) have a perpetual capacity of **deliciating**.

441. In the same degree it perceives the delights of marriage love as harmless and chaste, and at last as **delicious** and blessed.

D. 29. (Index; under *Jucunditas*). By evil Spirits. . . **deliciousnesses** can be produced, as are the **deliciousnesses** of a king, or Asher.

307. He cried out that he perceived continual varieties of **deliciousnesses**. . .

— Again they cried out, saying that there were innumerable varieties of **deliciousnesses**.

370. Besides health, there is also a peace of the whole body, **delicious** and perceptible. . .

379. (This deceitful heavenly joy) is effected by the transference of one's own joy or **deliciousness** into another, from whatever cause that **deliciousness** may come forth. . . Thence I had a certain **deliciousness** which took possession of the universal body. . . I was completely dissolved in **delicious** allurements. . . The causes of the **deliciousnesses** were not felt in me, that they were from some cruelty that was being carried on, or that they were from deceit; but they were **deliciousnesses** in which such things were not felt. . .

—². Besides these external corporeal **deliciousnesses**, there were also interior ones infused, by other Spirits, who wanted to make **deliciousnesses** for me, on account of a certain veneration. I was not able to recognize who these other Spirits were, nor to explore the source of the **deliciousnesses**; yet for some time I lay in the sweetness of concurrent **deliciousnesses**. . . As I perceived no deceit, I supposed that this was indeed a heavenly **deliciousness**, but that it was external; thus flowing from external causes, and therefore not permanent; and hence I wanted to remove myself from it. . . As to this body of **deliciousnesses**, I have heard that it is filthy, although I could not feel it to be so.

[D. 379]^e. There exists a more interior or heavenly deliciousness.

399. The worst of Spirits . . . induced on me a delicate sensation, which emulated the sensation of heavenly deliciousnesses, and also the sensation of marriage deliciousness, so that hardly any difference could be discerned ; but on being warned, I learned that all these things were fictitious and counterfeit. . . Thus man can never discern between diabolical and heavenly things, except from God Messiah . . .

403. A new method of making deliciousnesses for Mohammed.

407. They who take thence a delicious sensation . . .

428. There are very many varieties of heavenly delights and deliciousnesses, in which there is happiness. Gen.art. Those things are called heavenly delights—*munditates*—which come forth sensitively with Souls. . . . But deliciousnesses are those things which come from a more interior fountain. In delights there is a species of happiness ; in deliciousnesses there is a species of heavenly marriage joy . . . True delights and true deliciousnesses have happiness in themselves . . . thus true delights and deliciousnesses come solely from God Messiah as their Fount.

438. From the still remaining phantasy or imagination, heavenly pleasantnesses and deliciousnesses seemed to them to be formed, in which heavenly peace reigns. Ex.

465. On first awaking, I again perceived, as often before, a state of quiet from peace, namely, a delicious delight ; but it was not peace.

491. Hence there is such delicious music and singing with the celestials, when the thoughts of man agree with their ideas . . .

592. Thus they sit in deliciousnesses . . . as Queens.

755. On the difference between the deliciousnesses of pleasure, and true happiness.

— . When I was feeling deliciousnesses or pleasantnesses, I knew not whence they were, because it is most difficult for a Soul or Spirit to distinguish between fictitious or counterfeit deliciousnesses, and true or heavenly ones ; because as yet the sensation is so gross. . . . Wherefore, there was a discourse with the Spirits around me about these deliciousnesses, and their source: it was stated that false deliciousnesses or pleasures sometimes so counterfeit true and heavenly ones, that they cannot be distinguished from them ; nay, that unless the Lord inspired a Knowledge of the distinction, a Spirit could by no means know it. By means of the like fictitious deliciousnesses, the worst evil Spirits for the most part delude and fascinate those who are in the other life ; for they suppose that it is what is heavenly itself, whereas it is utterly infernal . . . 756.

904. See SING at these refs. 2108.

1488. There are some who are so delighted with revenge . . . that nothing is more delicious . . . nay, they call this deliciousnesses, so that they scarcely want to express it by any other name.

2079 $\frac{1}{2}$. They insinuate themselves into the pleasures or deliciousnesses of others.

2160. On the deliciousnesses of the good Spirits and Angels of the interior Heaven.

— . Besides the interior, more interior, and inmost deliciousnesses, they have also sensuous deliciousnesses indefinite in number. Des.

2585. (Index). That the states of deliciousnesses and delights in the other life are indefinite, inexpressible, and utterly unknown to man.

2611. On the interior deliciousnesses of some Spirits who are content with a few things.

3097. On paradisiacal deliciousnesses.

3100. On a place where there are corporeal deliciousnesses.

3137. So that they live in deliciousnesses together.

3381. The things they introduced were so delicious . . .

4365. There seemed to be reclining at a table with deliciousnesses those whom his poisonous talk delicatized ; when suddenly the table was thrown in their faces, and in place of the deliciousnesses, serpent-slaver flowed into their faces from his talk.

E. 483¹⁰. 'The river of deliciousnesses' = truth from that good.

555⁸. 'Houses of deliciousnesses' (Mic.ii.9) = the pleasant and happy things of Heaven ; for these are the affections of good and truth.

617¹⁰. 'To be delicatized in fatness' = to be delighted from good.

622⁶. 'Delicates' (Jer.li.34) = the Knowledges of truth and good from the Word.

724¹². These are called 'sons of deliciousnesses' from their love and thence delights.

992^e. (The Angels) say that the deliciousnesses of the effects (of their marriage love) cannot be described by the words of any language in the natural world, nor be thought with any ideas except spiritual ones.

1029¹⁴. 'Dragons in the palaces of deliciousnesses' (Is.xiii.22) = these things falsified in their doctrines.

1104. 'The powers—*facultates*—of her delicacies' = those things of the Church which are called Knowledges and are said to be holy, yet which derive everything from the love of dominating both Heaven and the world . . . These powers are called 'the powers of her delicacies' because they are delights.

1118. 'To be delicatized' = to take pleasure.

1130. 'To be delicatized' = delight from domination . . . thus to love evils. 'To commit whoredom' is predicatized of falsities ; 'to be delicatized,' of evils ; both, of their delights.

1159². 'To be delicatized in fatness' = to be in joyousness and bliss.

— . 'The river of deliciousnesses' = intelligence and thence happiness.

C. 191. The single fibres, and single tissues of fibres, the single capillary vessels, and so all the viscera in general, derive their own deliciousnesses ; which a man then perceives not singly but universally as one general sensation. But just as is the mind of the head within them, such are the deliciousnesses ; pure or impure,

spiritual or natural, heavenly or infernal. For within, in every sensation of the body, is the love of the will with its affections; and the understanding makes him perceive their deliciousnesses.

De Conj. 1. When marriage love was being thus represented, I have heard the Angels say, that they were filled with such deliciousness, that they could no otherwise express it, than by saying that it was the deliciousness itself from which as from their origin arise all other deliciousnesses; and this deliciousness was said to be the pure deliciousness of the mind, without any excitation of desire. 2.

Delight. *Delectare, Delectatio.*

Delightful. *Delectabilis.*

A. 54. They were delighted solely with internal things . . .

954. (With killing and torturing their companions) they are so delighted, that such things are their highest delights-*juconditates*. They who have been blood-thirsty, are delighted to torture spirits . . . At the sight of blood . . . they are intensely delighted. . . They who have been delighted with mere pleasures . . . are in the highest degree delighted to stay in privies, etc.

1629. (Good Spirits behold these objects) always with interior delight.

1680^c. He who when able actually does evil, and is delighted in it, is among the infernals.

1773. Spirits who in the bodily life had been delighted with the Word of the Lord with delight-*juconditate*, in the other life have a certain delightful heavenly heat . . . The heat of those who had been somewhat delighted, when communicated to me, was like a vernal warmth . . . The heat of those who had been still more affected with the delight of the Lord's Word . . . was interior. The heat of those who had been still more affected and delighted, was still more interiorly delightful . . .

—³. The heat of those who indeed had been delighted with the Word, but had not been solicitous about the understanding of it, was only in the right arm.

1880^c. This delight lasted some months, but now that it has become familiar, they wonder at it no longer.

1950^c. The general delight, or regnant affection (of truth separated from good) is to conquer.

2203^c. In the appearances themselves there is delight; wherefore, if the Rational is deprived of appearances, it supposes that there is nothing more of delight . . . It is admissible for it to have delight in them.

2295^c. Little children in the other life . . . are most highly delighted with (little children on earth).

2593. When I read to them something from the Word, they were in the highest degree delighted; it was granted to perceive their very delight and delight-*juconditatem* . . . H. 322².

3536. Delightful things, but not desirable ones. Sig.

3589. Desirable and delightful things for the Divine Rational. Sig. . . . The delights-*juconda*-which are of good are desirable, and the pleasant things which are of truth are delightful; for the affection of good is that

which desires, and then the affection of truth is that which delights.

3690^c. It is the heavenly pleasantness of the Angels which flows in and causes the delight of little children (in the Word).

—^e. Thus does he see those things with which he had before been delighted, further and further removed from him.

3913⁵. This good then manifests itself by affection, namely, by this, that the man is affected with truth, or begins to be delighted with it . . .

4027². It is otherwise with those who are in the affection of charity; these are delighted with such arcana . . .

6812. Spirits especially retain those things with which they are delighted . . . for the things which are of delectation and love . . . remain . . .

7392². Nothing delights the infernals except to do what is evil . . .

8725. The truths with which good can be conjoined . . . are such as delight the intellectual sight, thus which enter into the affection . . .

9152^e. The Angels are delighted with such a man . . .

9993³. It would be quite otherwise, if the mind were delighted with heavenly things more than worldly ones, for those things with which man is delighted are apprehended. Examp.

H. 56². Hence it is said that variety delights, and it is known that the delight is according to its quality.

265^e. These things can be comprehended, provided the mind is delighted with them; for delight is attended with light, because it is from love . . .

334. Into the affections (of little children there) are first insinuated such things as . . . are delightful.

347. For the sake of the truth itself, with which they are inmost affected and delighted.

— . As this light enters, it also affects and delights; for whatever flows in and is received from Heaven, is attended with delight-*jucondum*-and pleasantness.

363². With dirt they are then delighted, in like manner as they had been in the world with riches for the sake of evil uses. Ex.

411². The Angels are not delighted with the external things themselves, but with the things they represent.

424. He who wills good to himself only, is delighted with the evils which take place with others.

429². Evil Spirits are eager (for these stench), because they are for delight; for as everyone in the world has been delighted with his own evil, so after death he is delighted with the stench to which his evil corresponds.

450². The highest delight (of the Angels) consists in this.

N. 265³. They who have been delighted with the Word, in the other life receive the heat of Heaven, in which is celestial love, according to the quality and quantity of their delight from love. W.H. 17³.

W. 331. Uses for the support of the body, relate to its delectation, etc. Ex.

[W.] 333. Applying nutrition to the goods of love, clothing to the truths of wisdom, habitation to Heaven, recreation and delectation to happiness of life and heavenly joy . . .

334. In proportion as (the Angels) are rational spiritual, the delectation, protection, and preservation of the state are theirs.

T. 238. This **delight** of the Angels (in the Word) is communicated to the man, and effects consociation, and also a communication of perceptions.

D. 180. The phantasies of evil Spirits are direful and cruel, **delighting** themselves in cruelly treating men.

181. They who are **delighted** with mensurations.

268. The delectation of speaking with man after death is nothing . . . But heavenly joy is ineffable, and in comparison with it all earthly and worldly delectations are nothing.

276. On a certain species of abode where they are **delighted** by this, that they are continually led about.

— They take thence their sole **delight**.

377. With these (cruelties) they are so **delighted**, that they are their highest **delights**.

391. The greater the torment, the greater is their **delight**, which is so great with them, that they say it surpasses all **delights-delectamenta**.

403°. They . . . induced a kind of washing from head to foot, with **delight**.

710½. Some are **delighted** even to their inmosts, by manifold pleasantnesses, as paradisiacal ones . . .

1488. On the punishment of those who are **delighted** with revenge.

1963. The harmony is from the custom of the life, by virtue of which they have taken **delight**.

1964. They have acquired a harmony in contrary things, as in contradicting, in plotting against marriage love . . . and, in fact, with such **delight**, that they suppose nothing to be more **delightful**. Their **delights** have sometimes been communicated to me . . .

2044. These he obtains in abundance, and with **delight**, so long as he is nothing to himself . . . and with a perception indefinitely fuller than a man has in his own **delights-delectamentis** . . . When the sensation and perception of the **delights-delectamentorum**—from their own loves ceased.

2621. On those who are in the **delight** of adultery and cruelty.

3556. The Lord . . . insinuated into the Angels . . . affection with **delight**.

3890. (The spirit) is in . . . wisdom and in happiness, that is, in the highest **delights** originating from the affections of good.

3949. (Aristotle) thought from the **delight** of the affection, which reigned, and excited him to think; so that it was [characteristic] of him to think from affection, and thence the **delight** of the act . . . But his followers . . . [would proceed] from mere terms . . . to **delight**, which cannot exist, except from some affection, which is

not [with them] the affection and thence the **delight** of thinking, but an external cupidity . . .

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

4363°. His pleasure consisted in this, that he was **delighted** in writing (books) . . . This was his sole pleasure and **delight** . . .

4370. Hence it may appear with what sort of **delight** the most malignant Spirits are possessed.

4416. I perceived the **delight** (of Cicero) when I read the prophetic Word . . .

4428. The Plutonic Spirits are **delighted** with immense treasures of gold . . . because they had been such as to place all their **delight-delectamentum**—in such things apart from use . . .

E. 391¹⁷. Worship from the good of love is signified by 'then shalt thou be **delighted** with the sacrifices of righteousness, and with burnt-offering' (Ps. li. 19).

696¹³. 'To be **delighted** greatly with the commandments of Jehovah' (Ps. cxii. 1) = to love them, thus to will and do them.

863¹⁴. That she will then be accepted by the Lord, is signified by 'then shall the King be **delighted** with thy beauty' (Ps. xlv. 11).

C. 190°. Every form **delights** by its varieties. Examp.

Delight. *Jucundum, Jucunditas.**

Delightful. *Jucundus.*

Delightfully. *Jucunde.*

See under BLESS-beare, and JOY.

A. 59. The fruits of tranquillity and peace, with their **delights** and happinesses. Sig.

85°. With external tranquillity and **Delight**. Sig.

391. In punishing and tormenting one another consists their highest **Delight**.

545. It has been granted to perceive the **Delights** of heavenly joys . . . It is an affection of innumerable **Delights** and joys . . .

824. In adulteries they had all the **Delights** of their life.

830. In premeditated deceits they feel the **Delight** of life.

831. In external decorum they have placed all . . . the **Delight** of life.

892. The man is then carried away by the **delight** of cupidities and of pleasures thence, that is, by the **delight** of his own loves; and because by **delight**, it appears to him as if it were free . . .

954. See DELIGHT-delectare, at these refs. 1773. 2593. 3589. H. 347.

995. 'To you it shall be for food' = its **delight** which they would enjoy. . . Pleasure without **delight** is not pleasure . . . It is from **delight** that it is, and is called pleasure; such as is the **delight**, such is the pleasure. In themselves, corporeal and sensuous things are merely material, inanimate, and dead, but they live from the **delights** which come in order from the interiors. Hence

* *Jucunditas* is distinguished by the use of a capital D.

it is evident, that such as is the life of the interiors, such is the **Delight** of the pleasures, for in **delight** there is life. The **delight** in which there is good from the Lord is alone alive . . .

—³. The interior affections, which are alive, all derive their **delight** from good and truth, and good and truth derive their **delight** from charity and faith . . . When pleasures derive their origin from this source, their **delight** indefinitely surpasses the **delight** which is not thence derived; this is relatively filthy. Examp. For they who are in true marriage love, are in a certain heavenly **Delight** and happiness . . . The **delight** from adulteries, which adulterers feel, was to them so abominable, that they were horrified when they merely thought of it. Hence may be evident what is the nature of the **delight** which does not descend from the true Fountain of life. (See PLEASURE at this ref.)

996. 'Vegetables' = the lower things of **Delights**. . . Pleasures, which are in corporeal or outermost things, originate from interior **delights** in order; the **delights** which are perceived in outermost or corporeal things, are relatively low; for all **delight** is such, that it is low or vile in proportion as it passes to external things, and happy in proportion as it passes to internal ones; wherefore, in proportion as external things are unrolled or unswathed in order, **delights** become more pleasant and happy, as may be sufficiently evident from the fact, that while he lives in the body, the **delight** of man's pleasures is vile relatively to his **delight** after the life of the body when he comes into the World of Spirits; so vile, that good Spirits utterly reject the **Delights** of the body, and do not want to return into them even although all things in the universal world were given them. The **delight** of these Spirits in like manner becomes vile when they are elevated by the Lord into the Heaven of Angelic Spirits; for they then put off those interior **Delights**, and put on still more interior ones. In like manner does the **delight** which they had in their own Heaven become vile to Angelic Spirits, when they are carried up by the Lord into the angelic or Third Heaven.

997. They who are in charity . . . from which love comes the **delight** of pleasures which is alive, have no regard for the enjoyment of pleasures except for the sake of use . . . He who loves his neighbour as himself, never perceives the **delight** of charity except in exercise, or use . . . Therefore, all the pleasure which is from charity, has its own **delight** from use; and the more distinguished the use, the greater the **delight**. . . This is the case with all pleasure; the more distinguished its use, the greater its **delight**; as, for example, the **delight** of marriage love . . . its use being the greatest of all, there is such **Delight** in it, that it is heavenly happiness.

1096^e. The **delight** of hatreds and of adulteries, regarded in itself, is never anything but an excrementitious **delight**; into which, also, it is turned in the other life.

1123. They said, that from that time the greatest **delight** of their life was to procreate offspring, so that their highest deliciousnesses were to love their married partner for the sake of offspring; they called these most **delightful** deliciousnesses, and most delicious **Delights**;

adding, that the perception of these **Delights** and deliciousnesses was from influx from Heaven, because the Lord was to be born.

1267. Their greatest **Delight** consists in this, that one holds another subject to himself . . .

1316². The sphere of one who regards himself in everything, appropriates to itself, or, as is said there, absorbs . . . all the **delight** of the Spirits around him . . . But when the people is one . . . one never appropriates to himself the **delight** of another . . . but, as far as possible, promotes and augments it. D. 2505.

1322. As soon as this common [bond] is dissolved . . . their **delight** consists in this, that they torture their companions.

1392. The **Delights** and happinesses in the other life are also wont to be communicated by one to many by a real transmission . . . It has also been granted to me so to communicate **Delights** to others by transmissions.

1470. For all truth which is celestial . . . is happy in the internal man, and **delightful** in the external. . . There are two happinesses in the internal man, to which correspond two **delights** in the external man, one is of good, the other is of truth; celestial happiness and **delight** is of good, spiritual happiness and **delight** is of truth. It is also known that truth itself is attended with happiness and **delight** . . .

1563. These organic vessels . . . are opened also by means of pleasures and **delights**; the things . . . of the will are opened by these.

1742². They are like men . . . who place the whole of life in the **delight** of such cupidities . . . In the other life . . . they perceive this stench as most **delightful**.

1763². They draw out the secrets of others . . . by means of insinuations into their **delights**.

1820². As soon as (evil Genii) . . . perceive as it were by scent that which is **delightful** and dear to man, they at once assault and endeavour to destroy it . . .

—³. They kindle (cupidity and persuasion) with a **delight** which they seize from some other **delight** of the man . . .

1860. They who are in hatred perceive a certain **delight** . . . in it; this **delight** . . . causes him scarcely to know but that it is good . . . Such **delight** is there turned into what is fetidly excrementitious and cadaverous.

1895². No one can become rational, unless some **delight** or affection of knowledges breathes on him.

1947³. When they are in the life of infernal Spirits, they are also in their loves and cupidities, with an impure and excrementitious **delight** breathing on them . . .

—^e. Evil is not mastered by the renunciation of the **Delights** of the body; sometimes another evil is thus raised up, namely, merit on account of the renunciation; besides the man's freedom suffering . . .

2057³. They perceive nothing more **delightful** than to torture others . . . When such come to a Society where there is mutual love, they are cast down of their own accord, because all the influent **delight** is terminated in themselves . . . and as they exhale a filthy idea of self, their **delight** is then turned into a cadaverous fetor . . .

—^e. They are in self-love who . . . take a cruel

delight in revenge, and in the deprivation of others of honour, reputation, wealth, and life. They who are in the former are in the latter, and they who are in the latter may know that they are in the former.

[A.] 2184⁷. Natural good is the delight which is perceived from charity, or from the friendship which is of charity, from which delight comes forth the pleasure which is properly of the body. Natural truth is the Scientific which favours this delight,

2204. Human rational good is such that it has in it much from worldly delights, for it is formed not only from truths, but also from the delights of sensuous things, and from many delights which are in the world; in which delights, when the man is being reformed and regenerated, spiritual good is insinuated by the Lord . . .

2216. Celestial good and spiritual good does not laugh, but expresses its delight and cheerfulness in the face, speech, and gesture in another manner.

2261³. Perceive delight in the loss of (their neighbour's) wealth, honour, etc. 2910².

2272. (In temptations) the delights of the life of cupidities and thence of pleasures cease, and then goods from the Lord flow in, and evils are regarded as abominable . . .

2296. How all things are insinuated into (little children there) by means of delightful and pleasant things. Des. H. 337.

2354². Feel delight in revenge, yea, in cruelty . . .

2363. Evil Spirits suppose that if the delight of the love of self and of the world, thus of the evils thence, were to be taken away, nothing of life could remain to them; but when it is shown them, that life itself with its blessedness and happiness then commences, they feel a certain sadness from the loss of their own delight . . .

2380³. They do evil to the neighbour, although he is their friend, if he does not favour them, and perceive delight therein. 3701².

2559. When he left the Scientific and the appearances thence, with their delights. Sig. . . 'House,' here, = the good of the delight from the appearances of scientific and rational things; for all delight appears as good.

2588³. They confirm themselves in this, that there cannot be any other love in which there is delight, but the love of self and of the world.

—⁴. The celestial and spiritual good which is from the Lord, is that by which every good which is below is vivified, and thence delight is truly delight.

2657⁶. The second Rational . . . begins to feel delight in good and truth itself; and to be affected with this delight . . . for the sake of good and truth; and when it is carried along by this delight, it rejects merit . . . This delight successively grows with it, and becomes blessedness . . .

2718⁴. All delight, blessedness, and happiness are of love alone; but such as is the love, such are the delight, blessedness, and happiness. 3539⁴.

2743. A guard lest in marriage love a man should pass over from heavenly delight to infernal delight, and

the reverse. For they who are in genuine marriage love are in heavenly delight; but they who are in adulteries are also in delight which appears to them as heavenly, but it is infernal. 5051^e.

2744. It was shown me how delights progress from marriage love, on one side towards Heaven, on the other towards Hell. Ex.

2753. They study how to purloin the delights and blessednesses of others . . .

2781². Natural good is the delight flowing forth from charity and faith. 3167^e.

2873^e. Hence in the other life all are distinguished according to freedoms, that is, according to loves and affections, consequently according to the delights of life, which is the same as according to lives; for lives are nothing but delights, and these are nothing but the affections which are of love.

2884. Love, affection, and delight are so called in both senses, although the love of self and the world is nothing less than love . . . consequently the affection and delight therefrom.

2889^e. The veriest life then flows in, and afterwards is immensely increased; and this with delight, blessedness, and happiness, thus with inmost joy; and this with inexpressible variety to eternity.

3114^e. The goods of the natural man are delights, especially such as are of the affection of (scientific) truths.

3293. Good in the Natural is everything which is of natural affection, and is called delight . . . The Scientific by itself, abstractedly from the delight which is of affection, is not anything; from the delight there the Natural has its life, for it is from this that it is able to know anything. Delight, however, which is the good of the Natural devoid of what is scientific, is something, but is only the vital [principle], such as exists with infants . . .

3325³. At which time good cannot be discriminated from the delight of the love of self and of the world, which is at the same time in the affection of truth, and is believed to be good. 3330.

3402². He is in the persuasion that evil is good and falsity truth, and this from the affection and the consequent delight of them.

3417². At this time (the disciples) did not know that heavenly delight is not the delight of greatness and pre-eminence, but the delight of humiliation and of the affection of being of service to others . . .

—³. So they who are in the (mere) knowledge of Knowledges cannot know that any other delight exists than that which results from pre-eminence; and as this delight alone is seated in their minds, and makes everything of their life, heavenly delight, which results from humiliation and the affection of being of service to others, that is, the delight of love to the Lord and of charity towards the neighbour . . . they are utterly ignorant of. (This is why the Lord so spake.)

3502. 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 pleasantnesses which are of truth.

—². Doctrinal things or Knowledges of good and truth cannot be communicated to the natural man, thus cannot be conjoined and appropriated, except by means of **delights** and pleasantnesses accommodated to it; for they are insinuated through an external or sensuous way; and whatever does not enter by means of some **delight** or pleasantness, does not inhere, thus is not permanent.

3512. Truths, like all other scientifics, are allotted a place in the memory which is of the natural man, according to the pleasantnesses and **delights** which introduced them; as is evident from the fact, that when these pleasantnesses and **delights** return, the things introduced by them also return; and, conversely, when the things are recalled, the **delights** or pleasantnesses to which they are adjoined are excited at the same time.

3518². By means of (the good which man receives from his parents), as by pleasure and **delight**, scientifics are introduced, and afterwards the Knowledges of truth . . . (for) when a child is first instructed, he is affected with the desire of knowing . . . from a certain pleasure and **delight**, both connate and derived from other sources . . . but when he is to be regenerated, from the **delight** and pleasantness of truth; and when he is being regenerated . . . from the love of truth . . . and then the ends which had preceded, and their **delights**, are separated by little and little, and are succeeded by interior good from the Lord . . . Hence it is evident, that the former **delights**, which had appeared in the external form as goods, had served as means.

3519. The things in the Natural which relate to the will are **delights**, and those which relate to the understanding there are scientifics; these two must be conjoined for there to be anything.

3570². Foods are introduced by means of the **delight** of appetite, and by the **delight** of relish, thus by means of external good.

—⁶. (So) the soul . . . introduces the things of knowledge and of doctrine by means of the **delight** which is of longing, and the good which is of affection.

3577. Hence it is, that the **delights** of good and the pleasantnesses of truth, which are perceived in the other life, manifest themselves there also by corresponding odours.

3610. There is then some pleasure and **delight** from the love of self, or from the love of the world, which adjoins itself to the affection of truth, and which appears as good, when yet it is not good, except relatively to the use, that thus truths can be introduced and learned . . .

3665². The affection of the Angels is then communicated, and causes the **delight** and pleasure which a child feels from these things (in the Word).

3671². Still more when he perceives **delight** in acting these things . . .

3701². This **delight** itself (in the ruin of those who injure us) is there manifestly perceived, wherefore he cannot be in any heavenly Society . . . but in some infernal Society, which has a similar **delight**.

—⁶. At last he perceives **delight** in doing good to (those who are in good); and as he perceives **delight** in good, he also perceives pleasantness in those things which confirm . . .

—⁷. In the same degree in which he perceives **delight** in this good, and pleasantness in these truths, he feels **undelight** in the evils of the former life, and unpleasantness in its falsities . . .

3709². The truths of the good of doctrine are the doctrinal things of love to the Lord and of charity towards the neighbour, which are said to be conjoined with good in the natural man, when there is pleasure and **delight** in knowing them for the sake of doing them.

3726³. There are purer substances . . . the agreements and harmonies of which, in succession or together, are what affect, and cause that which is called beauty, pleasantness, and **delight**.

3743. They suppose that if they lived from another, and not from themselves, all the **delight** of their life would perish; not knowing that it is just the contrary.

—^e. Hence come colours beautiful and **delightful**, and also unbeautiful and **undelightful**.

3796³. If anyone wants to know the ends in himself, let him only attend to the **delight** which he perceives in himself from praise and self-glory, and to the **delight** which he perceives from use separated from himself: if he perceives the latter **delight**, he is in genuine affection.

3843². Truth . . . is then no longer sent into act from knowledge or doctrine, but from a certain **delight** unknown to him . . .

3870. The second life manifests itself by the affection of doing the truth . . . which exists when **delight** and blessedness are perceived in doing the truth.

3876. When a man is affected with truth, that is, when he perceives **delight** and blessedness in doing according to the truth, he is in charity.

3928. The external man is such, that of himself he lusts for nothing but corporeal and worldly things, these being the **delights** of his life; but the internal man, when he is opened towards Heaven, and longs for the things of Heaven . . . has heavenly **delights**, and the combat is between these two **delights**, when man is in temptations. This the man is at that time not aware of, because he does not know what heavenly **delight** is, and what infernal **delight**, still less that they are so completely opposite to each other. But the Celestial Angels cannot be at all with man in his corporeal and worldly **delight**, until this is reduced to compliance, that is, until corporeal and worldly **delight** is no longer as the end, but as a use which is of service to heavenly **delight**. Then the Angels can be with man in both, but then the **delight** with him becomes blessedness, and at last happiness in the other life.

—². He who believes that the natural **delight** with man before regeneration is not infernal, is much mistaken . . . If he does not perceive in himself anything of affection for what is just and fair in his employment, and for what is good and true in company and in life, let him know that he is in such **delight** as the infernals are in; for in his **delight** there is no other love, than that of self and the world; and when these cause the **delight**, there is no charity and no faith therein. After this **delight** has prevailed, it cannot be blunted and dissipated by any other means, than the affirmation

and acknowledgment of the Holy of faith and the good of life, which is the first means signified by 'Dan'; and afterwards by temptation, which is the second means signified by 'Naphtali.' Ex.

[A.] 3938. In the external sense (these words)=the **delight** of the affections.

—³. The **delight** of the affections is signified in the external sense (by 'blessedness-beatitudinem').

—⁴. But it is the **delight** of the affections of truth and good, which corresponds to the happiness of eternal life, that is signified. All affections have their own **delights**, but such as are the affections, such are the **delights**; the affections of evil and falsity have also their **delights**, and before man is being regenerated . . . these **delights** appear to be the only ones . . . consequently, that if they were deprived of them they would perish altogether. But they who receive from the Lord the **delights** of the affections of truth and good, by degrees see and perceive the quality of the **delights** of that life . . . that they are relatively vile, yea, filthy; and in proportion as advance is made into the **delights** of the affections of truth and good, the man begins to hold cheap those **delights** of evil and of falsity, and at last to feel aversion for them.

—⁵. I have sometimes spoken with those in the other life who have been in the **delights** of evil and falsity, and was permitted to tell them, that they have no life until they are deprived of their **delights**; but they said that if they were deprived of them there would no longer be any life. But I was permitted to reply, that then life first begins . . . The case is the same with all those in the world who are in the love of self and of the world, and thence in no charity; they know the **delight** of the former loves, but not the **delight** of the latter . . . wherefore, they are quite ignorant of what charity is, and still more that there is any **delight** in charity, when yet the **delight** of charity is that which fills the universal Heaven, and causes there blessedness and happiness . . . and also intelligence and wisdom with their **delights**; for the Lord inflows into the **delights** of charity with the light of truth and the flame of good . . . Hence may be evident what is the **delight** of the affections.

—⁶. When they come into the other life, they at first think . . . that they can come into Heaven, not attending to their past life, that thereby they have put on the **delight** of the affection of evil and falsity by the loves of self and of the world . . .

— Hence it is evident what is the quality of the one **delight**, and what is the quality of the other **delight**; and that they who are in the **delight** of the affections of evil and falsity, cannot possibly be among those who are in the **delight** of the affection of good and truth; and that they are opposites, like Heaven and Hell. Refs.

—⁷. As to the happiness of eternal life, the man who is in the affection of good and truth cannot perceive it while he lives in the world, but in place of it a certain **delight** . . . for it falls among the cares and anxieties there, and becomes a kind of obscure **delight**; yet still it is a **delight** in which there is blessedness, and in this happiness.

—⁸. It is this continuity of love which reigns in the life of man, and which causes all **delight** with

him, and which therefore causes his life itself; for the life of man is nothing but the **delight** which is of his affection . . .

3939. 'Asher' . . . involves . . . the **delight** of the affections which corresponds to the happiness of eternal life. . . When a man perceives in himself this correspondent **delight**, his external man begins to be conjoined with his internal man: it is the **delights** which are of the affections of truth and good which conjoin; for without the **delights** of the affections nothing is conjoined; for the life of man is in them. . . When a man perceives this **delight**, or this affection, he begins to become a Church.

3951². The goods of the external man, which are the **delights** of life while man lives in the world, are so far good as they have of spiritual good in them. Examp.

3952¹. The good of the external man is the pleasure and **delight** which he perceives in these (scientifics and doctrinal things); the scientifics which are truths, and the **delights** which are good, are conjoined, but do not make the heavenly marriage with him; for with those who are in the love of self and of the world . . . even scientifics, yea, doctrinal things, are conjoined with **delights**, but they are the **delights** of these loves, with which also truths are able to be conjoined. But when the pleasure or **delight**, which is the good of the external man, is from spiritual love . . . and especially when it is from celestial love . . . and these things flow in from the internal man into the **delight** of the external man, and make it, then that conjunction . . . makes with him the heavenly marriage.

3956. This is the **delight** itself, yea, the blessedness, which is with those who are in the affection of charity. Hence may be evident what 'the hire' is which is mentioned in the Word, namely, the **delight** and blessedness of the affection of charity, or, what is the same, the **delight** and blessedness of mutual love.

3957³. He who has found in deceit the **delight** of his life . . . is in that life after death.

— These evils constitute the **delights** of their life, consequently, the very life itself.

—⁵. He who . . . has acquired the **delight** of life in these things only, is not fit to be among those whose **delight** it is to think of heavenly things.

—⁷. This plane can only be acquired by . . . thus acquiring the **delight** of life in such things . . .

4027². From the Angels, that is, through the Angels from the Lord, there inflows **delight** and blessedness with the man who is in the affection of charity when he reads these (arcana); and still more so when he believes there is holiness in them; and still more so when he apprehends anything that is contained in the internal sense.

4038². The **delight**, pleasure, and longing desire (in the Natural) pertain to the will, and are called natural goods; but the scientifics there to the understanding, and are called natural truths.

4054². They are pests . . . although . . . while they were in the world, they appeared as if they were good, **delightful**, witty, and ingenious . . .

4063². The new man is in the affection of spiritual

and celestial things ; these things constitute his **delights** and **blessednesses** ; whereas the old man is in the affection of worldly and earthly things, and these constitute his **delights** and **pleasantnesses**.

—⁴. Each age (of man) has its own **delights**, and is successively introduced through them into the things that belong to the age following ; and these **delights** were of service in bringing him thither, and at last to the **delight** of intelligence and wisdom in old age . . . This comparison, however, can only serve to show that **delights** are means, and that they are left behind when the man enters the following state . . .

4067². He who has **delight** in revenge (associates to himself) such (Societies) as are in the like **delight** ; and so in all other cases . . . He is altogether ruled by them . . . although he supposes, from the **delight** and consequent freedom he enjoys, that he rules himself. He, however . . . who has not **delight** in revenge, is in a Society of the like Angels . . .

—⁴. Hence may be evident how the case is . . . with the mediate **delights** and goods by which man is led . . . The mediate goods and **delights** are nothing but such Societies as are applied to man by the Lord . . .

4110². The Spirits of a middle sort . . . are remitted into the state of their good . . . that they may perceive therein their **delight** and **blessedness** . . . until they feel what is **undelightful** in staying longer . . . and when the man begins to be confirmed . . . they perceive what is **undelightful**, and perceive **delight** in separation, and thus are separated by virtue of the freedom which is of their **delight**.

4136². With those who are not being regenerated, goods are not the things which are changed, but affections and their **delights** . . .

—³. (This learned leading man in the Church) was in such stupid ignorance about good and freedom, and about the **delight** and **blessedness** thence derived, that he did not know of the least difference between infernal **delight** and freedom, and heavenly **delight** and freedom . . .

4205². Truths with man, of any and every kind, enter into his memory by means of affection, that is, by means of some **delight** which is of love ; without affection, or without the **delight** which is of love, nothing can enter with man, because his life consists in these things. Those things which have entered are reproduced when the like **delight** recurs . . . ; and also when the same truth is reproduced . . . that affection or **delight** . . . is excited . . .

4301³. This may be illustrated by a comparison with the sight of the eye, and with the pleasantness and **delight** perceived by it. When the eye sees objects, it perceives pleasantness and **delight** thence according to the forms, colours, etc. . . This pleasantness and **delight** is not of the eye, but is of the disposition and its affection . . . Hence it is evident, that the objects of the outward sight are implanted according to the pleasantness and **delight** of the affections, and that they are in this pleasantness and **delight** ; for when the like pleasantness and **delight** recur, such objects also recur ; in like manner when the like objects recur, so does such pleasantness and **delight**, with variety according to the

states. It is the very same with the understanding . . . the pleasantness and **delight** of this sight is good . . .

4317⁵. Hereditary evil . . . is Known by the **delight** when evil befalls another . . . It is from hereditary evil . . . to perceive **delight** in revenge . . .

4417⁰. The quality of the state of their life was shown by the withdrawal of their **delight** derived from falsity, which in the other life is effected by the separation of the Spirits in whose Society they are . . .

4459⁷. They who place all the **delight** of life in possessing (gold and silver), are in the outermost or lowest things.

4464³. But they who are in internal things, to wit, who have had **delight** in benevolence and charity, and especially they who have had **blessedness** in love to the Lord, are encompassed with a grateful and pleasant sphere . . .

4538⁵. At last, when a man perceives **delight** in willing good, and thence in doing it, it is no longer called the good of truth, but good ; for he is then regenerate.

4551². The unregenerate man regards those things as removed from him, which do not agree with the **delight** of the love in which he is . . .

4609. In the external sense, 'Asher' = the **delight** of affection.

4612³. As at this time he is in the **delights** of the love of self and of the world . . . he regards as goods and truths those things which favour his **delights**. Hence the order of them in the Natural is inverted . . . but still the things which are of light . . . are not in the Natural ; for the **delights** which are dominant there repel them ; for the **delights** of the love of self and of the world are in themselves entirely opposite to the **delights** of the love of the neighbour and thence of love to the Lord . . . He is affected with the things of light only in so far as they . . . favour the **delights** of the love of self and of the world.

4769. 'A he-goat of the goats' = external truths from **delights** (for 'he-goats of the goats') = the truths of the natural man from which are the **delights** of life ; and also external truths from **delights**. The truths of the external man from which are the **delights** of life, are truths Divine such as are those of the literal sense of the Word . . . These are properly signified by 'a he-goat,' and the **delights** thence derived by 'the goats ;' thus 'a he-goat of the goats' = those who are in such truths and the **delights** thence derived. But in the opposite sense, 'a he-goat of the goats' = those who are in external truths, that is, in the appearances of truth from the sense of the letter which agree with the **delights** of their life, as those which agree with the **delights** of the body that are in general called pleasures, and those which agree with the **delights** of the disposition which in general are honours and gains . . . Such . . . take no other truths from the Word than those which are in agreement with the **delights** of their life, that is, which favour the loves of self and of the world.

4776². Their **delight**, joyousness, and happiness, is from this, that they can do good to others from goodwill.

[A.] 4804. They who in the life of the body have preferred the **delight** of social intercourse to every other **delight** . . . I could observe that such Societies were with me . . . by the deprivation of the **delight** in which I was . . . for wherever they go they take away the **delight** from others, and . . . appropriate it to themselves; for they turn to themselves the Spirits who are with others, and thus transfer the **delight** of another to themselves.

4805. There are also Societies of interior friendship, which do not take away another's external **delight** . . . but take away his internal **delight** or blessedness arising from the affection of spiritual things. Ex.

4940. (The Spirits who are in the places beneath the feet), are such as had been in natural **delight**, and not in spiritual.

4951. In this Hell are the most wicked; they clandestinely explore minds with a purpose of doing harm, and clandestinely lay an ambush in order to destroy; this has been the **delight** of their life.

4976. The Scientific to the **delight** of the natural man; or, what is the same, natural truth to its good, is just as is water to bread; (and is necessary to it).

4984^e. The good of faith (as distinguished from the truth of faith), affects . . . the will, and gives it interior **delight** or blessedness, and, in the other life, the happiness which is called heavenly joy.

5006³. Hence it is, that it is contrary to the **delight** of the life of most people, to hear anything more about the things of Heaven than they had known from early childhood.

5057. (I saw a man who seemed to himself to be pounding men in a mortar); this the man did with great **Delight**; the **Delight** itself was communicated, that I might know the nature and degree of it with such persons; it was an infernal **Delight**. I was told . . . that such a **delight** reigned among the descendants of Jacob, and that they perceived nothing more **delightful** than treating the nations cruelly . . . D.2615. De Conj. 109.

5058³. In an hour, the good there began to lament that (this deceitful Spirit) took away from them the perception of good and truth, and consequently their **delight**, thus destroying their state.

5125^e. When sensuous things are in the last place, there flows in happiness and blessedness from the interior man into the **delights** of sensuous things, and makes their **delights** a thousand times surpass the former **delights** . . . The sensuous man does not believe this; and as he feels no other **delight**, and does not suppose any higher **delight** to be possible, he regards as of no account the happiness and blessedness which are within the **delights** of sensuous things.

5145³. Without these degrees as planes, good . . . flows through . . . down to the Sensuous, and is there . . . turned . . . into the **delight** of the love of self and of the world, thus into the **delight** of hatred, revenge, cruelty, adultery, avarice . . . —

5147³. Foods without **delights** are of little use, but with **delights** they nourish: **delights** are what open the passages or ducts which convey into the blood; whereas

things **undelightful** close them. With the Angels, these **delights** are the goods of love and charity, which are spiritual foods . . .

5157². By sensuous things are meant those scientifics and those **delights** which are insinuated through the five bodily senses into the memory and concupiscences of man, and which together constitute the exterior Natural . . . These scientifics are subject to the intellectual part, and the **delights** to the will part . . . The former are represented by 'the butler,' and were retained; but the latter by 'the baker,' and were rejected.

5159. With those who are being regenerated . . . somewhat inwardly dissuades, to prevent sensuous **Delights** and corporeal or earthly pleasures from reigning, and drawing intellectual things over to their side. Sig.

5279^e. The **delight** of the love of self and of the world is removed by means of despair; and in its place is insinuated the **delight** of the love of good and truth.

5340^e. Truth is conjoined with good, when a man perceives **delight** in doing good to the neighbour for the sake of truth and good . . .

5354². From the new will, he feels **delight** in doing good to the neighbour from no end of self; and from the new intellectual, he perceives **delight** in learning what is good and true for their own sake and for the sake of life.

5365⁴. Scarcely anyone has said that (the highest good) is that **delight**, joyousness, blessedness, and happiness, which is perceived from mutual love . . .

5394. (These) stanches are most sweet and most **delightful** to them, and they prefer them to all other **delights**, because they correspond. —^e.

5395. (Such) have no **delight** in offices, but only in being honoured and worshipped . . . and in eating, drinking, playing, and social intercourse . . . Such cannot be with good Spirits and Angels, for with these use makes the **delight**, and the quantity and quality of their **delight** is according to uses.

5620. 'A little resin and a little honey' = the truths of good of the exterior Natural, and its **delight**.

— The reason 'honey' = **delight**, is that it is sweet, and everything sweet in the natural man corresponds to **delight** and pleasantness in the spiritual man. The reason it is said the **delight** of truth from good in the exterior Natural, is that all truth, and still more the truth of good, has its own **delight**, but **delight** from the affection and consequently the use of them.

—². That 'honey' = **delight**. Ill.

—⁵. 'Honey,' here, = the pleasantness and **delight** from the affections of knowing and learning celestial and spiritual goods and truths.

—⁶. 'To suck honey out of the rock' = **delight** from scientific truths.

—⁷. 'To be satisfied with honey out of the rock' = **delight** from the truths of faith.

—⁹. 'Flowing with honey' = the abundance of happiness and of **delights** (from celestial spiritual things).

—¹⁰. 'Sweeter than honey and the dropping of the combs' = **delights** from good and pleasantnesses from truth.

—¹¹. The manna as to **delight** and pleasantness is

described by its taste . . . Taste = the **delight** of good and the pleasantness of truth.

—¹². The **delight** of the literal sense is signified by 'wild honey.'

—¹³. That divine truth in the external form appears **delightful**, is signified by 'the flavour of the roll being as sweet as honey;' for . . . the Word in the external form . . . is **delightful**, because it suffers itself to be explained in everybody's favour. Ex. . . It must be **delightful** in order that man may receive it.

—¹⁵. Hence it is evident, that 'honey' = the **delight** which is from good and truth, or from the affection of them; and that, specifically, it = external **delight**, thus that of the exterior Natural. As this **delight** is of such a nature, that it comes from the world through sensuous things, and thus contains within it many things from the love of the world, the use of honey was forbidden in the meat-offerings.

5639². When a man feels **delight** and pleasantness within him, and still more if he feels joyousness and blessedness therefrom, this with him is the Spiritual, which does not come from the natural, but from the Spiritual World . . .

5647. There is also a fear . . . from the loss of freedom, and with freedom the **delight** of life. —.

5648³. Such things are here mentioned in the internal sense . . . as are pleasant and **delightful** (to those who are in the Spiritual World); but the more interior such things are, the more remote they are from the understanding of the men to whom the things of the world and the body are alone pleasant and **delightful** . . . Hence may be evident, what a difference there is between the **delights** of men and the **delights** of the Angels.

5660². (When they perceive that everything flows in), they believe that their own proper life would become nothing, and that thus all **delight** would perish; for this they place in what is their Own.

5670. The good of scientifics is the **delight** from scientific truths.

5722^o. Their **delight** in doing evil is so great, that nothing is more **delightful**.

5724^o. To oppress the conscience had been the **delight** of their life.

5732^o. This he does . . . who feels **delight** and blessedness in doing good to others from no cause of self . . .

5864. As the **delight** and blessedness of Heaven is to do good to man, and contribute to his eternal salvation; so . . . the **delight** of Hell is to do evil to man, and contribute to his eternal destruction.

5881^o. This commotion . . . manifests itself by the deprivation of the **delight** there had been in the former state.

5992. The office of the Angels is . . . to observe whether man's **delights** turn themselves, and, so far as they can from man's freedom, to moderate and bend them to good; they are forbidden to act violently . . .

—^o. They perceive nothing as more **delightful** and happy than to remove evils from man, and lead him to Heaven.

5993^o. Unless man were led according to the **delights**

of his life, he could never be bent towards Heaven; in the beginning he is bent by means of his **delights** themselves; by means of these he is also set in freedom, and thus at last in choice.

6024¹. The happiness of eternal life, and the **delight** of the affections, and their doctrinal things. Sig.

6073². Uses are the very **delights** of life of the Angels . . .

6084². The **delight** and good in the objects are what direct the (internal) sight thither.

6192^o. To destroy man both body and soul is the very infernal **delight** itself.

6203. When man first from consent, then from purpose, and at last from the **delight** of affection casts himself into evil, the Hell is opened which is in such evil . . . When a man thus comes into evil, it inheres; for the Hell, in the sphere of which he then is, is in its own very **delight** when it is in its own evil . . .

6388. They who are in genuine mutual love, are in their **delight** and blessedness when they do good to the neighbour . . . This **delight** and this blessedness, is what is meant by 'hire;' for the **delight** or blessedness itself is the hire; and, in the other life, it becomes the joy and happiness which are in Heaven . . .

6391². (Such) cannot know that there is such great happiness in doing good without recompence; the reason is, that they perceive happiness in the **delight** of self-love; and in proportion as a man perceives **delight** in this love, he does not perceive **delight** in heavenly love, for they are opposite. For that **delight** which flows from self-love, completely extinguishes the **delight** which is from heavenly love, until it is utterly unknown what heavenly **delight** is . . . Evil Spirits . . . do not believe that it is possible for any **delight** to exist in doing goods without an end of recompence; for they suppose . . . that all **delight** would then cease; and if they are told, that when this **delight** ceases, heavenly **delight** begins, they are amazed; and still more so when they hear that this heavenly **delight** flows in through the inmost of man, and affects his interiors with ineffable happiness . . . for they believe that if they were to lose the **delight** of self-love, they would be most miserable . . .

6408. See BLESS—*beare*, at this ref.

6409. 'His bread is fat' = **delight** from good . . . When 'fat' is joined to 'bread,' which = the good of love, then 'fat' = the **delight** which is of that love.

6410. The reason both **delight** from good and pleasantness from truth are mentioned, is on account of the heavenly marriage. (See ACTIVE at this ref.)

6414^o. After temptations, there is gladness and **delight**. Refs.

6472². Thus does the Lord lead man according to his **delights**, and also according to his fallacies . . .

6484. Heaven inflowed into his **delight**, and he then suddenly felt Hell . . .

6495. When a man . . . receives influx from Hell, he feels the life of the love of self and the world **delightful**, and the life of the love of the neighbour, except for the sake of self, **undelightful**.

6567². Affection itself and thence reason, dominates,

and subjugates in the Natural the **delights** of the love of self and the world . . .

[A.] 6574². The infernals . . . are then in their own life and the **delight** of their life.

6631. Then the **delights** of earthly loves take possession of the whole man, and, with these, all the evils which are **delightful** to him from these loves . . .

6666². All the **delight** of life, thus their life itself, consists in doing evil.

6857. 'Flowing with milk and honey'=and thence pleasantness and **delight**. . . 'Honey'= **delight**. —^e. 8056.

6907². (To infest those who are in truths) is then the very **delight** of their life . . . to such a degree are they in the **delight** of life from falsities . . . 7097³. —⁴.

6971². Believed that life ought to be made **delightful** —*jucundanda*—by every pleasure . . .

7002. Pleasantness and **delight** from the affection which is of love. Sig.

—^c. On this account, they attribute to doctrine pleasantness and **delight** . . . These things are really in doctrine when a man applies it to himself, because in doctrine is Divine truth . . . and in Divine truth love; thus pleasantness and **delight**.

7032. By these words is signified obstinacy on the will, thus from the **delight** of doing evil; for what is of the will is **delightful**, and what is **delightful** is from love.

—². The reason is, that the **delight** of their life is to do evil; this **delight** they derived while they lived in the world, from loving themselves alone . . . Hence they have the **delight** of doing evil, and in proportion as they are in this **delight**, they are in obstinacy.

7038². The (five) senses have **delights** entirely according to the uses which they perform. The most **delightful** is the sense of marriage love . . . Then follows the **delight** of taste, which has such **delight** because it serves for nourishment and health . . . The **delight** of smell is less **delightful**, because it only serves for recreation . . . The **delight** of hearing, and the **delight** of sight, are in the last place, because they only receive the things which are to serve for uses, and minister to the intellectual part.

7097^e. This **delight** of life (in infesting) is increased by exhortations to desist . . .

7188. Their only **delight** of life is to do evil and infest, therefore they cannot abstain . . . for that which is the **delight** of anyone's life, being of his love and life, carries him away, and cannot be resisted, unless the **undelight** of punishment prevails over the **delight** of doing evil.

7280^e. To destroy all who do not favour them is the **highest delight** of their life . . . for in proportion as anyone is in hatred, he is in the **delight** of destroying.

7327. When falsity begins to reign, man lives according to the evil innate and acquired, and feels **delight** in it.

7352². He reasons from mere falsities . . . who believes that man has nothing but the **delight** of life . . . and therefore that he should enjoy it.

7356. 'Into thy ovens, and into thy kneading-troughs' = into the **delights** of cupidities. 'Ovens'= exterior goods, which are those in the Natural, and are commonly called **delights**; for when interior goods . . . flow into the Natural, they are felt there as **delights**. . . In the opposite, 'oven'=the **delights** of cupidities, that is, **delights** from the loves of Hell. . . 'Kneading-troughs,' also = the **delights** of cupidities in the Natural, but still more exterior ones. Ex.

— . By the statement that reasonings will enter into the **delights** of cupidities, is meant that the **delight** of their life will be to reason from falsities . . .

—². That 'an oven'=the **delight** of the affections of charity and faith; and, in the opposite sense, the **delight** of the cupidities of the love of self and the world. Ill.

7363. They said that their consociations are **delightful** . . .

7371. The **delight** which these feel in such things, is the **delight** of self-love: this **delight** with man is infernal **delight**. Everything which takes place according to the love is **delightful**, wherefore the nature of the love may be known from the **delight**.

7392². Nothing **delights**—*delectat*—the infernals but to do evil . . . for to do evil is the very **delight** of their life . . . Infestation by falsities is **delightful** to them, because thereby they can do evil; and the evil of the lice = the evils which are **delightful** to them because they are evils. In the other life, all perceive **delight** in doing evil, who in the world do not do good to the neighbour, etc. . . That they have **delight** in doing evil, does not shine forth in the world . . . but in the other life . . . this **delight** manifests itself.

7396. How beautiful and **delightful** would then be the representation of an empire, kingdom, and society in Heaven . . .

7411. That there was no longer anything **undelightful** (to the infesters). Sig. . . What is **delightful** makes a man breathe freely and fully; but what is **undelightful** not so.

7437². The reason why they who are in evils think to falsities . . . is that evils are the very **delights** of their life . . .

7501. When evil Spirits attack anyone, they know how to insinuate themselves into his **delights** which are of cupidities, and also into his pleasantnesses which are of principles; thus into the things of his love; and so long . . . they hold him as one bound . . . for love and the insinuation into the **delight** of love conjoin . . . In the world (also) he who insinuates himself into another's **delight** which is of love, holds him bound, and leads him.

7879. The Hells are most fully prepared to introduce evil; for to introduce evil is the very **delight** of their life.

7967. 'Their kneading-troughs were bound up in their garments'=the **delights** of the affections adhering to truths. . . (For) all the truths which enter into man, are conjoined with some **delight**, for without **delight** truths have no life. From the **delights** which are conjoined with truths, it is known how it is with the

truths in a man : if the **delights** are of evil affections, it is evil ; but if the **delights** are of good affections, it is well. Ex.

8033. Charity . . . consists in a man's wanting to do good to the neighbour from the heart, and that this is the **delight** of his life.

8056. Gladness is predicated of truth, and joy of good ; in like manner, pleasantness and **delight**.

8293. It is said 'My soul shall be filled,' because the **delight** itself of those who are in Hell, is to introduce evil into others, with some for no other end than for the sake of the **delight**. . . That there is such a **delight** with those in the other life who are in evil of life, hardly anyone can believe. Ex. . . But when reflections upon the loss of life, wealth, etc., are taken away from them . . . then the **delight** of doing evil, which lay hidden in the will . . . manifests itself. This **delight** then constitutes their life, which is infernal.

8318². Thus (by self-love) revenge and cruelty become the **delight** of their life . . . But with those who are in evil from the love of the world . . . to deprive the neighbour of his goods is the **delight** of their life . . .

8337². Hence it is evident, that musical instruments correspond to the **delights** and pleasantnesses of spiritual and celestial affections.

—³. 'The joy of timbrels'=the **delights** of the affections of the good of faith ; 'the joy of the harp'=the **delight** of the affection of the truth of faith.

8339. 'A timbrel' is predicated of the affection of spiritual good . . . and=its **delight** or joy.

8349. All the **delight** of truth comes forth from good.

8352². The **delight** of life of the spiritual man is to be instructed in truths . . . The affection of good is continually flowing in . . . and exciting in the external things suitable, which had before caused the **delight** of the affection of truth ; and when they are assaulted by the evils of the love of self and the world, which he had before perceived as **delights**, there arises a conflict of **delights** or affections . . .

8356. 'The waters were made sweet'=that truths were made **delightful**. 'Sweet'=**delightful** ; for, in the spiritual sense, 'sweetness' is the sweetness of life, which is one with **delight**. . . Hence it is evident, that good is the sole cause of the **delight** of the affection of truth . . . Hence it is, that so long as good flows in and is received, truth appears as **delightful** ; but as soon as good does not flow in . . . at once instead of truth there is felt **undelight** . . .

8367. After every spiritual temptation there comes enlightenment and affection, thus pleasantness and **delight** ; pleasantness from enlightenment by truth, and **delight** from the affection of good. —², Ill.

8369. As 'palm-trees'=goods, they also=the affection of good, and thence **delight** ; for all **delight** is from the affection of good.

8378. Hence the insanity of supposing that all the **delight** of life . . . consists in luxury and pleasure.

8403. It here treats of the third temptation, which is on account of the lack of **delight** and of good.

—³. There are many kinds of evil which made the **delight** of the former or old life.

8413. That they were expiring from a lack of **delight** and of good. Sig. . . 'To kill'=to deprive of life ; here, of that which is from **delight** and from good, for man's life consists in these things.

—². When the good of charity is to be insinuated . . . the **delight** of pleasures, which has made the natural life, is removed ; when this **delight** is removed, the man comes into temptation ; for he believes that if he is deprived of the **delight** of pleasures he will be deprived of all life ; for his natural life consists in this **delight** or good, as he calls it. He is not aware that when this **delight** of life is removed, spiritual **delight** and good is insinuated by the Lord in its place. This good is what is signified by 'the manna' ; the former good or **delight**, by 'the flesh and bread in the land of Egypt' ; and its deprivation, by 'hunger.' But it is to be well observed, that the man who is being regenerated is not deprived of the **delight** of the pleasures of the body and disposition ; for, after regeneration, this **delight** is fully enjoyed, more fully than before, but in an inverted way : before regeneration, the **delight** of pleasures was everything of life, but after regeneration the good of charity becomes everything of life ; and then the **delight** of pleasures serves as a means and as an ultimate plane, in which spiritual good, with its happiness and blessedness, is terminated. When, therefore, the order is to be inverted, first of all the **delight** of pleasures expires, and becomes nought, and what is new from a spiritual origin is insinuated in its place.

8426². When it is evening, (Spirits) are in obscurity as to truths, and in the **delight** of natural love ; this **delight** is what is signified by 'the quails,' which they received in the evening.

8431. 'In the evening flesh to eat'=that in the end of the state, good will be appropriated by means of **delight**. . . 'Flesh,' here, =the good of the natural man, that is, **delight**. . . 'Quails'=the good of the natural man, which is called **delight**. . . That which is given in the evening=natural good, or **delight**. . . Changes thus succeed . . . that man may appropriate good, which is done in the state of evening by means of **delight**.

8452. 'The quails came up'=the natural **delight** through which comes good. 'Quails'=natural **delight**, (for) a sea bird=what is natural ; and its flesh, which was longed for, **delight**. . . In the state which corresponds to evening, good Spirits and Angels are let into . . . the **delights** of their natural man, in order that they may be perfected . . . (for) the Natural must be accommodated . . . This is done by means of **delights** ; for the goods which are of the natural man are called **delights**, because they are felt.

—². A sea bird and its flesh=natural **delight** ; and, in the opposite sense, the **delight** of concupiscence. Ill.

—³. It is called the **delight** of concupiscence, when the **delight** of any corporeal or worldly love is dominant . . . This **delight** is what is described (in Num. xi). But the natural **delight**, which is signified in this chapter by 'the quails,' which were given to the people in the evening, is not the **delight** of concupiscence, but is the **delight** of the natural man which corresponds to

the good of the spiritual man : this **delight** has spiritual good in it ; but the **delight** of concupiscence has infernal evil in it. Both are called **delight**, and both are felt as **delight** ; but there is the greatest possible difference between them ; for one has Heaven in it, and the other has Hell in it. (Shown by a comparison.)

[A.] 8455. Dew . . . has something sweet and **delightful** stored up in it . . . Peace is like the dawn . . . which gladdens our minds with a universal **delight**.

—². This is not peace ; it is the **delight** and tranquillity of cupidities . . . ; but as this **delight** is opposite to the **delight** of peace, in the other life it is turned into what is **undelightful** ; for such lies hidden within it . . . Peace is the inmost in every **delight**, even in the **undelight** with the man who is in good.

8462. Before regeneration, he believes that besides the **delights** of the love of self and of the world, which he calls goods, it is impossible for there to be any good . . . and if anyone should say to him, that there is an interior good which cannot come to perception so long as the **delights** of the love of self and the world are dominant . . . he is astounded . . . when yet this good immensely surpasses the **delights** of the love of self and the world. (Such) believe that nothing of joy and life would remain, if they were to be deprived of the **delights** of these loves, when yet heavenly joy then begins.

8487². As every **delight** of the love of self and the world, which had before made their life, extinguishes this good . . . the pure good of truth cannot long remain with that man, but it is tempered by the Lord by means of the **delights** of the loves which had before been the **delights** of his life ; for unless this good were so tempered, it would become **undelightful** to him . . . In proportion, therefore, as the **delights** of the loves of self and the world arise, the good of celestial love vanishes . . . and conversely. Hence in Heaven there are changes of state, and by turns they are let down into the **delights** of natural pleasures ; for (otherwise) the good of celestial love would become dry ; but it is different when it is tempered by natural **delights**, either at once, or successively. Sig. . . But the concupiscences into which the Angels are let down . . . are the **delights** of doing good in some abundance . . . they are also the **delights** of having magnificent houses, etc. . . According to the degree in which a man is being regenerated (such things) become the ultimate planes of celestial good ; and then they are no longer to be called concupiscences, but **Delights**.

8522. 'Its flavour as of a cake in honey'=that good was **delightful**, like that which was made good from truth by means of **delight**. 'Flavour' is predicated of the **delights** which are of good, because it corresponds to the **delight** of being wise . . . and 'honey'=natural **delight**.

—^e. (Spiritual good) can only come forth by means of the **delights** which are of the natural man ; by means of them the spiritual man is introduced ; and when he has been introduced, he has the sense thereof.

8593. The **highest delight** of the life (of those signified by 'Amalek') is to meditate such things . . .

8687^e. When they are in the state of evening, they

are in natural **delight** ; but when in the state of morning, they are in spiritual **delight**.

8701². When man acts from the affection of good, he wills good, and it is **delight** and blessedness to him to do it . . .

8707. In this light the eye sees objects, and is affected with beauty and **delight** from their agreements with order . . . But the objects seen in (spiritual) light appear beautiful and **delightful** according to their agreement with a man's good.

8872^e. To the sensuous Corporeal relate the scientifics . . . and also their **delights** : with the good these are both good, because they are applied to goods ; but with the evil they are evil, because they are applied to evils.

8904². Hence, they who take the **delight** of their life in adulteries, are no longer able to receive anything of faith . . .

8977. 'If he shall come in his body'=truth without **delight** . . . for 'the woman of a servant'=the **delight** conjoined with truth. . . The men of the external Church . . . are they who learn truth from no **delight** . . .

—². But they who are in the truth to which **delight** is adjoined, are here meant by 'the servants who come with a woman' ; for 'a woman' . . . here, =**delight** ; because, with the man of the external Church, this is in the place of good : the good which he has is . . . from a natural origin . . . for the sake of self ; this is why it is called **delight**, and not good . . . As it is natural good, that is, as it derives its origin from the world . . . it is called **delight**.

8978. 'He shall go forth in his body'=a state of truth without **delight** also after combat.

8979. 'If he is the lord of a woman'=truth conjoined with **delight**. . . 'A woman'=good ; but here, **delight**. . . The reason 'a woman'=**delight**, is that the woman of a man=good . . . but as he does not do the truth for the sake of the truth, nor good for the sake of good, but that he may be recompensed ; in the truth and good he does there is the idea of self, and this idea is not of good, but of **delight** ; for, in the spiritual sense, nothing is called good but what is of love to the Lord and towards the neighbour. In the natural man, this good also does indeed appear as **delight**, but it is the Spiritual within it which makes it good. Ex.

8980. 'His woman shall go forth with him'=a state of truth conjoined with **delight** also after combat. . . 'Woman'=**delight** conjoined.

— . 'Servants'=those who are in the faith of the doctrinal truths of their Church, and not in the corresponding good, but in the **delight** which counterfeits it. . . They who are at the entrance to Heaven, by means of the truth of faith communicate with those who are in Heaven, and by means of **delight** conjoined with truth, with those who are outside of Heaven . . .

8986. The **delight** of the remembrance of spiritual goods. Sig. . . 'To love,' here, =the **delight** of remembrance . . . Such persons cannot be affected with truth for the sake of good, but for the sake of **delight** ; wherefore, as 'to love' is here said of such, it =the **Delight** of remembrance.

8987. 'I will not go out free'=the **delight** of obedience.

— . To be reformed (as distinguished from to be regenerated), is said of those who, by the truths of faith, cannot be brought to the good of spiritual life, but only to the **delight** of natural life. Ex.

8993. The affection of truth from natural **delight**. Sig. . . Hence 'the daughter of a man sold for a maid-servant'=the affection of truth from the **delight** of natural affection. By natural **delight** is meant the **delight** which flows forth from the love of self and the world . . . Such affections of truth, which do not flow forth from spiritual good, but from natural **delight**, are represented by 'the daughter of an Israelitish man sold for a maid-servant' . . .

8995. 'If she be evil in the eyes of her lord'=if the affection of truth from natural **delight** does not agree with spiritual truth. 'Maid-servant'=affection from natural **delight**.

—². 'Maid-servant'=the affection of truth from the **delights** of the love of self or the love of the world . . . The affection of truth from natural **delight** is in the external man . . .

—⁴. (Such a man) may suppose, that the **delight** of natural loves, which are the love of self and the world, cannot agree with spiritual truth and good, (but the fact is that) man has his head in Hell when he has the **delights** of the love of self or the world as an end, but he has it in Heaven, when these **delights** are as means to an end . . .

9049. With him who does good from the heart . . . the affection of love is increased . . . and, with this affection, an ineffable **delight**, which is heavenly **delight**. Ex.

— . The case is the same with an evil man who does evil to another from the heart . . . the affection of self-love is increased, and with it the **delight** of hatred and revenge against those who do not submit. Ex.

9103. Exterior good is charity in the exterior man . . . this good comes to man's sensation as **delight**; but (interior good) does not come to his sensation (except in the Spiritual World).

—³. The objects which enter through the senses, appear to man at first as pleasure and **delight**; afterwards, the infant man distinguishes between the **delights** . . .

9184. Unlawful conjunction . . . is the conjunction of truth with affection from the **delight** of gain or from the **delight** of honours; in such affection are they who learn the truths of the Church for the sake of these **delights** . . . The external man relishes only those things which are of the world and self, which are **delights** from gains and honours. But when the internal man has been opened . . . the man regards as ends those things which are of the Lord and Heaven . . . and the **delights** of gain and honours, as means to that end. . . . Means have life solely from the end . . . thus the **delights** of gain and of honours, when made means, have life from the life out of Heaven.

9206². As it is with good, so it is with every **delight**, pleasantness, etc.; these things are not such from themselves, but from the things which are in them; the conjunction makes them such . . .

9213. That (scientific truth) is to be restored before a state of shade from the **delights** of external loves. Sig. . . 'Sunset'=a state of shade from the **delights** of external loves. . . Sunset in Heaven corresponds to a state of shade as to the truths of faith and of cold as to the good of love . . . for they then come into the **delights** of external loves, which are attended with shade as to faith . . . But when an Angel or Spirit is in internal things, he is in the **delights** and blessednesses of heavenly loves, and at the same time in the pleasantnesses of faith.

—². When man is in a state of shade from the **delights** of external loves, as these **delights** reject those truths . . . fallacies inhere . . . The reason external **delights**, or those of the external man, are such, is that they cohere with the world, and are also excited and as it were vivified from its heat. But internal **delights** or blessednesses, or those of the internal man, cohere with Heaven, and are also excited and vivified from its heat.

9272³. 'To plant plants of **delights**' (Is.xvii.10)=such things as favour the affections.

9276. Those with them who are in the **delights** of external truth. Sig. . . The subject treated of, is the conjunction of the Church . . . with those who are in the **delights** of external truth. . . 'The wild beast of the field'=those who are in the **delights** of external truth; (for) 'wild beasts'=such affections as are of truth the most external; for these affections . . . are the affections of sensuous things, which are called pleasures and **Delights**. The reason they are the **Delights** of truth, and not so much of good, is that sensuous things . . . derive hardly anything from spiritual good.

—². This verse treats (thirdly) of those who are in the **delights** of external truth: these three kinds of men constitute the Church . . . they who are in the **delights** of external truth are the outermost, and make as it were the circuit, and close the Church. . . (Through the first two kinds of men) the Lord is with those who are in the **delights** of external truth; for these **delights** with them are for the most part from the loves of self and the world, and derive very little from spiritual good.

—⁴. Through this affection, He flows into the **delights** of external truth, which are in the extremes.

9278. 'Six days thou shalt do thy works'=a state of labour and combat, when in the external **delights** which are to be conjoined with internal ones.

9296². In proportion as he is carried away by the **delights** of the loves of self and the world . . .

9297⁴. All in the other life are reduced to . . . the use of their life . . . which they had loved above all things, and which had therefore been the **delight** itself of their life.

9335. 'Lest the wild beast of the field be multiplied upon thee'=the afflux of falsities from the **delights** of the loves of self and the world. . . 'Wild beasts'=the affections of falsity originating from the **delights** of the loves of self and the world.

—². From these fallacies, when they breathe the **delights** of the loves of self and the world, he concludes nothing but falsities . . .

[A.]9341. 'From the wilderness to the river'=from the **delight** of the Sensuous to the good and truth of the Rational. . . As the Sensuous has no celestial good or spiritual truth, but **delight** and pleasure from the body and the world, 'wilderness' here=this Outermost in the man of the Church.

9348. The loves of self and the world are connate with man, and from them man feels the **delight** of his life from his birth; yea, from them he has his life.

—². 'The pit'=falsity induced by reasonings from the fallacies of the senses to favour the **delights** of the loves of self and the world.

—⁴. 'To spread over him a net'=to allure by the **delights** of earthly loves and reasonings thence.

—⁶. 'A snare'=allurement and deception through the **delights** of the loves of self and the world. . . and this through reasonings from the fallacies of the senses, which favour these **delights**. . . The diabolical crew assault nothing with man but these loves, which they **delight** in every way, until he is taken; (and then the man) also takes **delight** in ensnaring and alluring others. . .

—⁷. The **delights** of these loves are what destroy. . . for from self-love streams out contempt for others. . . enmity if they do not favour; at last the **delight** of hatred, the **delight** of revenge, thus the **delight** of fierceness; nay, of cruelty.

9449. The signs that sins are forgiven, are. . . they perceive **delight** in worshipping God for the sake of God, in serving the neighbour for the sake of the neighbour; thus in doing good for the sake of good, and in believing truth for the sake of truth. . .

9450. The signs that sins are not forgiven, are. . . they perceive **delight** in evils. Enum.

9585. Everything is called freedom which is. . . of love; hence it is, that freedom manifests itself by the **delight** of willing and thinking, and thence of doing and speaking; for all **delight** is of love.

9993². The external (of the Celestial Kingdom) is the **delight** proceeding from this good. . . this is in the external man with them. . . and is represented by 'the unleavened wafers anointed with oil.'

9996. The ultimate of the Voluntary is called **sensuous delight**; (this) is drawn in through the senses of taste and touch. . . and is meant by 'a basket;' (for) the ultimate is the containant of all interior things.

10029². Truth in the natural man is what is scientific, and good there is the **delight** thereof; and both are perceptible to man. . .

10170. The **delight** of love truly conjugal is internal, being of minds; and is also the external **delight** thence, which is of bodies: but the **delight** of love not truly conjugal is a mere external **delight** without an internal one. . . this **delight** is earthly. . . and therefore in time perishes; whereas the former is heavenly. . . and therefore permanent.

10236⁷. The good of the Sensuous, signified by 'a base of brass,' is what is called the pleasure and **delight** which affects the imaginative thought. . . and is distinguished from other **delights** by this, that it regards

no uses but those for the sake of self; for the **sensuous man** is in the love of self and the world, and his **delights** are those of these loves.

10402. 'Ear-rings of gold in the ears'=representative insignia of obedience and of perception of the **delights** which are of external loves; for 'gold'. . . here,=the **delight** of external loves. . . thus evil.

10407. 'He made it a calf of what is molten'=according to the **delight** of the loves of that nation. . . for 'a calf,' as an idol,=this **delight**.

—². When there is no good of innocence and of charity. . . 'a calf'=natural and **sensuous delight**; which **delight** is the **delight** of pleasures, of cupidities, and of the loves of self and the world; this **delight** is that in which are they who are in externals without what is internal; and they worship it.

10503. 'They have made themselves gods of gold'=they worship **infernal delight**. . . 'Gold'=the **delight** of external loves, thus **infernal delight**.

10530. 'To a land flowing with milk and honey'=pleasantness and **delight** from the good of faith and of love. . . It is said pleasantness and **delight** from these, because in the good of faith and of love there is heavenly pleasantness and **delight** itself; for all good has its own **delight**; since that is called good which is loved, and all **delight** is of love. The **delight** which is meant by heavenly joy and eternal happiness, is from no source but the love of truth and good. That this **delight** is above every **delight** of any love in the world, is quite unknown to those who place all **delight** in worldly, corporeal, and earthly things.

10618². All evil has in it enmity, hatred, revenge, and fierceness; in and from these evil has its **delight**; and, moreover, evil hates good, because this is opposite to its **delights**.

10742. These things (hatred, revenge, etc.) at last become the **delights** of their life, thus the loves. 10745.

H. 56^e. See BEAUTY at this ref.

112 (q). Every good has its own **delight** from and according to uses. Refs.

155. When (the Angels) are in the greatest degree of love, they are in the light and heat of their life, that is, in their clearness and **delight**; but when they are in the least, they are in shade and cold, that is, in their obscurity and **undelight**.

158. The first (reason why there are changes of state in Heaven) is that the **delight** of life and of Heaven, which they have from love and wisdom. . . would by degrees become cheap, if they were constantly in it.

—². The third reason is. . . that the perception and sensation of good becomes more exquisite by the alternations of **delight** and **undelight**.

249. To speak with Spirits. . . is dangerous. . . for evil Spirits. . . desire nothing more than to destroy man soul and body, which also is done with those who have indulged much in phantasies, until they have removed from themselves the **delights** which are suitable to the natural man.

266^e. The Angels are gifted with **delights** and pleasantness according to the reception of wisdom from the Lord.

282^e. When an Angel of the inmost Heaven approaches, he (who feels it) seems . . . to be affected and as it were carried away with such delight, that in comparison with it every delight of the world appears to be nothing.

285. Innocence is that from which is all the good of Heaven, and peace is that from which is all the delight of that good. Every good has its own delight, and good and delight are both of love; for whatever is loved is called good, and is also perceived as delight. . . That peace is the inmost of delight from the good of innocence, shall now be explained. 288².

288. The peace of Heaven . . . does not come to their manifest perception, except by a Delight of heart when they are in the good of their life, and by a pleasantness when they hear truth which agrees with their good, and by a cheerfulness of mind when they perceive their conjunction . . .

—². Innocence and peace are conjoined like good and its delight; for good is felt by its delight, and delight is Known from its good. . . That innocence and peace are together, like good and its delight, may be seen with little children . . .

289. When the conjunction of good and truth comes forth, as is especially the case after temptations, he comes into a state of delight from heavenly peace.

374. I heard an Angel describing love truly conjugal and its heavenly Delights, in this way . . . Hence it is that all things of Heaven are inscribed on this love, and so many blessednesses and Delights as to exceed all number . . . In the spiritual sense, the delight of adulteries is nothing but the delight of the love of falsity conjoined with evil, which delight is infernal delight, because entirely opposite to the delight of Heaven, which is the delight of the love of truth conjoined with good.

379². Even those who are in (genuine marriage love), know nothing whatever about the interior delight which is in this love, but only about the delight of lasciviousness, which delight is turned into undelight after a short cohabitation; whereas the delight of love truly conjugal not only lasts till old age in the world, but also becomes the delight of Heaven after death, and is then infilled with interior delight, which is perfected to eternity.

382. Among married partners who are in love truly conjugal, there are heavenly delights, which are before their minds almost like the sports of innocence . . . for there is nothing that does not delight their minds.

384. This is why when a man commits adultery from delight, Heaven is closed to him.

—². From this it was evident, that the delight which reigns in Hell is the delight of adultery, and that the delight of adultery is also the delight of destroying the conjunction of good and truth . . . Hence it follows, that the delight of adultery is an infernal delight which is entirely opposite to the delight of marriage, which is a heavenly delight.

386. It has been shown me how the delights of marriage love advance towards Heaven, and the delights of adultery towards Hell. Ex.

395. The reason it is not known what heavenly joy

is . . . is that they have not known what the internal man is, thus not what is his delight and blessedness . . .

—². Hence it may be known, that heavenly delight is internal and spiritual delight, but not external and natural delight; and because it is internal and spiritual, it is more pure and exquisite, and affects the interiors of man . . . Everyone may hence conclude, that his delight is such as the delight of his spirit has been; and that the delight of the body, which is called the delight of the flesh, is relatively not heavenly; and what is in man's spirit . . . remains after death.

396. All delights flow forth from love; for what a man loves he feels delight; nor has anyone delight from any other source; hence it follows that such as the love is, such is the delight. The delights of the body or flesh all flow forth from the love of self and the love of the world; hence they are concupiscences and their pleasures; but the delights of the soul or spirit all flow forth from love to the Lord and love towards the neighbour; hence also they are affections of good and truth, and are interior joyousnesses. These loves with their delights inflow from the Lord and out of Heaven through an internal way . . . and affect the interiors; whereas the former loves with their delights inflow from the flesh and the world through an external way . . . and affect the exteriors.

—^e. As loves flow in and are received, so at the same time their delights also flow in; into the interiors the delights of Heaven, into the exteriors the delights of the world; since, as was said, all delight is of love.

397. Heaven in itself is such, that it is full of delights; inasmuch that regarded in itself it is nothing but blessedness and delight . . .

398. The delights of Heaven are ineffable, and are also innumerable; but of these innumerable delights not one can be known or believed by him who is in the mere delight of the body or flesh . . . For he who is wholly in the delight of the body or flesh; or, what is the same, in the love of self and the world; feels nothing of delight except in honours, gain, and the pleasures of the body . . . which so extinguish and suffocate the interior delights which are of Heaven, that they are not believed to be. Wherefore he would marvel greatly, if he were told that there are delights existing after the removal of the delights of honours and gain, and still more if told that the delights of Heaven which succeed in their place are innumerable, and such that the delights of the body and flesh, which are chiefly the delights of honours and gain, cannot be compared with them.

399. How great the delight of Heaven is, may be manifest only from this, that it is delight to all there to communicate their own delights and blessednesses to another; (hence) it is evident how immense is the delight of Heaven. . . The loves of Heaven are communicative of their delights . . . hence there is a mutual communication of the delights of the Angels among each other . . . But self-love takes away all delight from others, and draws it into itself . . . Wherefore, these loves are destructive of the delights with others . . . they are not communicative, but destructive, except in so far as the delights of others appertain to themselves.

... Whenever Spirits in these loves ... approached, my **delight** receded and vanished. . . If such merely approach any heavenly Society, the **delight** of those who are in the Society is diminished . . . and those evil Spirits are then in their **delight**. . . Hence it is evident that the spirit of such a man . . . covets the **delights** or goods of another ; and in proportion as he obtains them, he has **delight**.

[H.] 400. But . . . the **delight** in which they are who are in the loves of self and the world when they approach any heavenly Society, is the **delight** of their own concupiscence ; thus is quite opposite to the **delight** of Heaven ; they come into the **delight** of their own concupiscence from the deprivation and removal of heavenly **delight** with those who are in it. . . But when there is no deprivation . . . they cannot approach . . .

—³. Such (torture) heavenly **delight** produced upon those who were in **delights** from the love of self and the world . . . As heavenly **delight** enters through an internal way, and flows into the contrary **delight**, it twists backwards the interiors which are in that **delight**, thus into what is opposite to themselves ; hence such tortures . . .

—⁴. All in Hell have been . . . in the mere **delights** of the body and flesh from the love of self and the world ; whereas all in Heaven have been . . . in the **delights** of the soul and spirit from love to the Lord and towards the neighbour.

401. A man in the love of self and the world feels **delight** from these loves, and also in every pleasure from them, while he lives in the body ; whereas a man in love to God and towards the neighbour, does not manifestly feel **delight** from them, and from the good affections from them, so long as he lives in the body ; but only a blessedness almost imperceptible . . . But, after death, the states are completely changed ; the **delights** of the love of self and the world are then turned into what is painful and direful . . . and by turns into what is filthy and squalid . . . which are then **delightful** to them. But the obscure **delight**, and almost imperceptible blessedness . . . is then turned into the **delight** of Heaven, which is in every way perceptible and sensible . . . for they are then in the spirit, and this was the **delight** of their spirit.

402. All the **delights** of Heaven are conjoined with and are [in uses . . . wherefore, everyone has **delights** such as the uses are, and also in such a degree as is the affection of use. That all the **delights** of Heaven are **delights** of use, may be evident from a comparison with the five senses . . . To each sense there is given **delight** according to its use . . . To the sight, **delight** from beauty and forms ; to the hearing, from harmonies ; to the smell, from things odoriferous ; to the taste, from flavours. . . The reason sight has such a **delight**, is from the use it performs to the understanding . . . The reason hearing has such a **delight**, is from the use it performs to both the understanding and the will. The reason smell has such a **delight**, is from the use it performs to the brain and also to the lungs. The reason taste has such a **delight**, is from the use it performs to the stomach and thence to the universal body. . . The marriage **delight**, which is a purer and more exquisite

delight of touch, is more excellent than all the former, on account of its use, which is the procreation of the human race, and thence of the Angels of Heaven. These **delights** are in these sensories from the influx of Heaven, where every **delight** is of use and according to use.

404^e. Heavenly joy . . . is conjoined with ineffable **Delight**.

405². In no case (in the Heavens) is the use of one exactly the same as that of another ; thus neither is the **delight** of one exactly the same as that of another . . . The **delights** of every use are innumerable, and these innumerable **delights** are in like manner various, but still conjoined together in such order, that they mutually regard each other. Ex.

406². For the **delight** of those in the Heavens is to do good to another ; and it is not **delight** to do good to themselves, except that it may become another's . . .

409. Heavenly joy . . . is as if the interiors were fully opened and unloosed to receive **delight** and blessedness, which is dispersed into every single fibre. Des. Good Spirits who are not yet in this **delight** . . . when they perceive it from an Angel . . . are filled with such **delight**, that they go as it were into a sweet swoon.

413. It has often been granted me to perceive the **Delights** of heavenly joys . . . It is an affection of innumerable **Delights** and joys. Des.

—^e. When I wanted to transfer all my **delight** into another, a more interior and fuller **delight** than the former one continually flowed in in its place ; and in proportion as I wanted this, so it flowed in ; and I perceived that this was from the Lord.

414². Goodness . . . makes the **delight** and beauty of charity to shine forth from every particle of their faces . . .

485. The **delights** of everyone's life are after death turned into corresponding ones. Gen. art.

— . By being turned into corresponding **delights**, is meant into spiritual ones which correspond to the natural ones . . . 487, Ex. 489, Ex., and Examps. given.

486. All the **delights** man has, are of his reigning love ; for man feels nothing else **delightful** but what he loves, thus especially what he loves above all things . . . These **delights** are various ; they are as many in general as there are reigning loves, consequently, as many as there are men, Spirits, and Angels . . . The specific **delights** of every man are also of infinite variety ; nor is there a single **delight** of any man quite like that of another, whether they succeed one after another, or are together one with another . . . But still these specific **delights** with everyone relate to his reigning love ; for they compose it, and thus make one with it. In like manner all **delights** in general relate to one universally reigning love ; in Heaven to love to the Lord, and in Hell to self-love.

487^e. These things are said to the end that man may examine himself, and from his **delights** may know his love . . .

489⁷. (With those who have reputed adulteries as wicked, and have lived in chaste love of marriage . . . the **delights** of their love are ineffable, and they increase to eternity ; for all the **delights** and joys of Heaven flow

into this love . . . Their external **delights** are such that they cannot be described in human words.

500. By will, is meant the affection and love, also all the **delight** and pleasure which are of the affection and love . . . since what a man wills he loves, and feels to be **delight** and pleasure; and, conversely, what a man loves, and feels to be **delight** and pleasure, he wills.

517. (a). All good has its **delight** from and according to uses. Refs.

570. Infernal fire . . . is also **Delight**; for what a man loves or desires, he feels **delight** when he obtains it; from no other source has man **delight** of heart. Infernal fire, therefore, is the cupidity and **delight** which stream forth from these two (infernal) loves as from their origins.

— . Therefore it is the **delight** of their life to want to destroy and kill . . .

573². From **delight** he rages against those who do not submit: this **delight** is completely conjoined with the **delight** of command . . . for the **delight** of doing harm is in enmity, hatred, etc.

574. When this sphere (from Hell) is perceived by him who is in a like cupidity, he is affected at heart, and infilled with **delight**; for cupidity and its **delight** make one; for what anyone desires is **delight** to him. Hence it is, that the Spirit . . . from **delight** of heart desires to go thither.

N. 58. Everyone has all his **delight**, joyousness, and happiness from his dominant love, and according to it; for man calls that **delight** which he loves, because he feels it; but that which he thinks and does not love, he may also call **delight**, but it is not the **delight** of his life. The **delight** of love is that which is good to a man; and **undelight** is evil to him.

J. 56². (The Papists) there dispose around them a number of Societies, which are in various external **delights**. Enum. . . But after being there a few hours, they are all wearied, and depart, because these **delights** are external, and not internal.

S. 108. (African Spirits heard the singing of a Psalm in a church) from which they were affected with such **Delight**, that they sang along with them. Presently, their ears were closed . . . and then they were affected with a still greater **Delight**, because a spiritual one . . . The reason of their increased **Delight**, was that communication was given them with that Society in Heaven, which was in conjunction with those who were singing that Psalm. De Verbo 18².

W. 33. Affection and thought are the fountains of man's life; all the **delights** and pleasantnesses of his life are from them; the **delights** from the affection of his love, and the pleasantnesses from the thought thence.

47. The essence of all love consists in conjunction; yea, its life, which is called **delight**, pleasantness, deliciousness, sweetness, blessedness, joyousness, and happiness. Love consists in this, that its own is another's, and that it feels his **delight** as **delight** in its own self . . . but to feel one's own **delight** in another, and not his in ourselves, is not to love . . .

267. (The reason he does not elevate his understand-

ing higher) is that he is in the **delights** of the love of his natural mind, and if he rises above it, the **delight** of his love perishes: if it is elevated higher, and sees truths opposite to the **delights** of his life . . . he either falsifies them, or passes them by . . .

271². He who loves adulteries, calls it freedom to commit them . . . for in lasciviousness he feels **delight**, and in chastity **undelight**. He who is in the love of dominion from self-love, in that love feels a **delight** of life which exceeds all other **delights** . . . So with every other evil.

316². Acts and works are the ultimates; from these through the **delights** of uses a return is made to their primes . . . That the return is made through the **delights** of uses, is manifestly evident from the perceived **delights** of acts and works which are of the man's love, in that they flow back to the prime of the love from which they come, and in that conjunction is thereby effected: the **delights** of acts and works are what are called the **delights** of use.

—4. The **delights** of uses do not present ideas in the thought, but only affect, without any distinct perception.

363². There are many things of love which have been allotted other names, because they are derivations; as affections, desires, appetites, and their pleasures and **Delights**.

—³. From these two are derived sensations . . . with their **delights** and pleasantnesses.

P. 38. No man who is in the **delights** of the concupiscences of evil, can know anything of the **delights** of the affections of good in which is the angelic Heaven; for these **delights** are quite opposite to each other in internals, and thence interiorly in externals, though in the surface itself there is but little difference. For every love has its own **delights**. Enum. . . The spring of these **delights** is the love of dominion from self-love. These **delights** are from the concupiscences which obsess the interiors of the mind; from these they flow down into the body . . . Hence, from the **delight** of the mind, according to the concupiscences, there arises the **delighting-jucundatio** of the body.

—e. These foul **Delights**, after they have entered Hell, are turned into direful things.

39. The blessednesses, joyousnesses, **Delights**, and pleasantnesses; in a word, the happinesses of Heaven, cannot be described in words. (See HAPPINESS at this ref.)

40. The **Delights** of the concupiscences of evil, and the **Delights** of the affections of good, cannot be compared; because the devil is within the **Delights** of the concupiscences of evil, and the Lord is within the **Delights** of the affections of good. If they are to be compared, the **Delights** of the concupiscences of evil can only be compared to the lascivious **Delights** of frogs in ponds, and of serpents in stanches; but the **Delights** of the affections of good may be compared to those of the mind in gardens . . .

73². Every **delight** which man has, is from his love; from no other source does there exist any **delight**; and to act from the **delight** of love is to act from freedom;

for **delight** leads a man as a river does that which is carried along by its current.

—^e. Everyone can come into spiritual freedom, provided he is willing to think . . . that the **delight** and blessedness of life in time for time, is only as a transient shadow, compared to the **delight** and blessedness of life in eternity to eternity.

[P.] 83². Man is born into the love of self and the love of the world . . . the **delights** of these loves are what he is led by, and the **delights** cause him not to know that he is in evils; for every **delight** of love is felt no otherwise than as good . . .

—³. After death . . . these cannot have any other **delight** than that which they had in their spirit while they lived in the world; and this **delight** is the **delight** of infernal love, which is turned into what is **undelightful**, painful, and direful.

—⁴. At first, he thinks (about Heaven) from the **delight** of self-love; this **delight** is to him the joy of Heaven; but so long as the **delight** of this love reigns, together with the **delights** of the evils which stream forth therefrom, he cannot understand (what it is to go to Heaven) . . . (For) he thinks nothing of the evils in the **delights** of which he is, and so long as their **delights** remain, the evils also remain; their **delights** are from the concupiscence of them, which continually breathes and also produces them, when no fear withholds. So long as evils remain in the concupiscences and thence in the **delights** of their love, there is no faith, charity, etc., except in mere externals.

85. So long as the **delight** of the love of evil reigns, man cannot freely will what is good and true . . . therefore cannot appropriate them. . . He first acts from the **delight** of the love of what is good and true when the **delight** of the love of what is evil and false has been removed; for two **delights** of love which are opposite to each other do not exist at the same time. To act from the **delight** of love, is to act from freedom.

108. There are everywhere three things which make a one, and are called end, cause, and effect; the life's love is the end, the affections with their perceptions are the cause, and the **delights** of the affections with their thoughts are the effect; for just as the end through the cause comes into the effect, so does the love through its affections come to its **delights** . . . The effects themselves are in the **delights** of the mind and their thoughts, when the **delights** are of the will and the thoughts are of the understanding thence; thus when there is a full consent therein.

111². It is the external understanding which is in **delights** of concupiscences . . . Everyone can see that concupiscences and their **delights** make one. . . Concupiscences through their **delights** produce evils; but when evils are believed to be allowable . . . the **delights** and the evils make one.

112. The **delight** which is felt (from concupiscences) is in the body.

—². Concupiscences with their **delights** may be compared to fire . . . The concupiscences of evil with their **delights** also appear as fires in the Spiritual World; infernal fire is nothing else.

—³. If evils in the external man are not removed,

concupiscences with their **delights** grow and abound. Examps.

113. Man cannot perceive the concupiscences of his own evil; he does indeed perceive the **delights** of them, but reflects little about them; for **delights** *delight-oblent*—the thoughts, and take away reflections.

126. When the love of heavenly life is implanted by the Lord in place of the love of infernal life . . . in place of the **delights** of the concupiscences of evil and falsity, are implanted the **delights** of the affections of good . . .

136⁵. External **delights** allure the internal to consent, and also to love. Ex. **Delights** are of two kinds; **delights** of the understanding and **delights** of the will: the **delights** of the understanding are also the **delights** of wisdom, and the **delights** of the will are also the **delights** of love. . . Now, as the **delights** of the body and its senses, which are external **delights**, act as one with the internal **delights**, which are of the understanding and the will, it follows, that . . . the internal gratefully beholds **delight** in the external, so much as to turn itself to it; thus is produced consent on the part of the understanding, and love on the part of the will.

—⁶. All little children there are introduced into wisdom . . . by means of **delights** and pleasantnesses from the Lord . . . thus continually by means of **delights** in their order; first, by the **delights** of the love of the understanding and its wisdom; lastly, by the **delights** of the love of the will . . . under which the other things which have entered through **delights**, are kept subordinate.

—⁷. When the first understanding and the first will are formed, the internal of thought . . . conjoins itself with them if they are **delightful**, and separates itself from them if they are not so.

145². As the **delights** of the concupiscences of evil, which obsess the external of thought, cannot be cast out at the same time, a combat takes place between the internal and the external of thought; the internal wanting to cast out those **delights**, because they are **delights** of evil . . . and in place of the **delights** of evil to introduce the **delights** of good . . . The **delights** of good are what are called the goods of charity.

—³. Man compels himself, when he compels the external of his thought . . . to receive the **delights** of his affections, which are the goods of charity.

146. For example: a man who has perceived **delight** in frauds . . . sees that they are sins . . . The internal man is then in the affection of sincerity, but the external is still in the **delight** of defrauding; which **delight**, because it is quite opposite to the **delight** of sincerity, does not recede unless it is compelled . . . But when he overcomes, the external man comes into the **delight** of the love of sincerity, which is charity; afterwards, successively, the **delight** of defrauding becomes **undelight** to him. It is the same with all other sins.

147. Man is in the natural mind only, so long as he is in the concupiscences of evil and their **delights** . . .

—². It is this which appears . . . as temptation with those who have indulged much in the **delight** of evil. (With others as combat.)

186. Man is in the **delight** of his own love, and this

delight makes his life itself ; wherefore, when man is kept in the **delight** of his life, he is in his freedom ; for freedom and this **delight** make one. If, therefore, he were to perceive, that he is being continually drawn away from his **delight**, he would be exasperated . . .

195. As the life's love has its own **delight**, and its wisdom its own pleasantness ; and, in like manner, every affection . . . has its own **delight**, and thence every perception and thought its pleasantness ; it follows, that these **delights** and pleasantnesses make man's life. What is life without **delight** and pleasantness ? It is not anything animate, but inanimate. Diminish these, and you grow old or torpid ; take them away, and you will expire and die. From the **delights** of the affections, and from the pleasantnesses of the perceptions and thoughts, is the vital heat. As every affection has its own **delight**, and the thought thence its own pleasantness, it may be evident whence are good and truth, and also what they are in their essence. Good is to everyone that which is the **delight** of his affection, and truth is that which is the pleasantness of the thought thence ; for everyone calls that good which from the love of his will he feels **delightful**, and that truth which from the wisdom of his understanding he thence perceives as pleasant.

—³. These two, **delight** and pleasantness, in the mind are spiritual, but in the body are natural ; both make man's life. Hence it is evident . . . that that is evil to man which destroys the **delight** of his affection, and that falsity which destroys the pleasantness of his thought thence ; and that evil from its **delight**, and falsity from its pleasantness, may be believed to be good and true. Goods and truths are indeed changes and variations of the state of the forms of the mind, but these are only perceived and live by means of their **delights** and pleasantnesses.

196. As the mind . . . thinks from the **delight** of the affection . . . it follows that the spirit is nothing but affection and thence thought. . . All there think from the affections of their life's love, the **delight** thereof encompassing everyone as his atmosphere.

198. Affection manifests itself only by means of a certain **delight** of thought, and the pleasure of reasoning about it, and then this pleasure and **delight** make one with the thought with those who are in the faith of their own prudence . . . and the thought flows in its **delight** as a ship in a current . . . to which the pilot pays no attention.

199. A man can indeed reflect upon the **delight** of his external affection when it acts as one with the **delight** of any bodily sense ; but still he does not reflect upon this, that this **delight** is from the **delight** of his affection in the thought. Examps. . . He does not feel the **delight** of his affection . . . in the thought, except as a certain desire connected with the body. . . That these **delights** rule his thoughts, and that without them his thoughts are nothing, is evident ; but he supposes that they are only thoughts . . .

200. As the **delights** of man's affections, from inmost things through interior ones to exterior ones, and at last to the outermost ones which are in the body, carry man along as the waves and winds do a ship, and as

nothing of them appears to man, except what takes place in the outermost things of the mind and in the outermost things of the body, how can he claim what is Divine from . . . these few outermost things appearing to him as his own ?

206². So also the **delights** of concupiscences, which are evils, and their thoughts, which are falsities (have life from self-love).

207. Self-love is the devil ; and concupiscences and their **delights** are the evils of his kingdom . . .

215⁹. It has been granted me to feel the nature and greatness of the **delight** of the love of dominion from self-love. . . It surpassed all the **delights** in the world. It was a **delight** of the whole mind from its inmost things to its ultimates, but in the body was felt no otherwise than as pleasure and cheerfulness with a swelling bosom. (I felt) that from this **delight**, as from their fountain, spring forth the **delights** of all evils. Ennum. There is a similar **delight** in the love of possessing the riches of others . . . and in the concupiscences therefrom . . . but not in the same degree, unless it is conjoined with self-love.

216. As the natural man calls goods the **delights** of self-love, which are also the **delights** of the concupiscences of evil . . . he calls honours and riches Divine blessings . . .

279⁵. Such do not know, that evil is the **delight** of the concupiscence of acting and thinking contrary to Divine order, and that good is the **delight** of the affection of acting and thinking according to Divine order.

281². The love of the will inflows into the understanding, and there makes its **delight** felt . . .

—³. What man would be if he were not permitted to think according to the **delights** of his life's love. Ex. . . . The **delights** of these evils would so take possession of the interiors of his mind that they would open the door . . . (thus his insanity would openly appear).

296³. As man wills and does evil, he introduces himself more and more interiorly and deeply into infernal Societies ; hence the **delight** of evil grows, and so takes possession of his thoughts, that at last he feels nothing sweeter. Examps.

—⁹. These evils are not felt as evils, but as **delights**, to which no one attends : who attends to the **delights** of his love ? In these his thought swims, as a boat which is carried along in a current . . . He can only feel something from them in his external thought ; but he does not attend to them even there, unless he well knows that they are evils.

—¹⁰. Withdrawal from evil is effected in a thousand ways. . . (The most general are), that the **delights** of concupiscences, of which man knows nothing, are let out in bundles into the interior thoughts, which are of man's spirit, and thence into his exterior thoughts ; in which they appear under some sense of pleasure, pleasantness, or desire, and are there commingled with his natural and sensuous **delights**. The means of separation and purification are there . . . which are especially the **delights** of meditation, of thought, of reflection for the sake of certain ends which are uses . . . These **delights**, because they are of his love in the external man, are

means for the separation, purification, excretion, and withdrawal of the **delights** of the concupiscences of evil of the internal man. Examp. . . (This unjust judge) does not know that his internal **delight** consists of cunning, fraud, deceit, etc., and that this **delight**, composed of so many **delights** of the concupiscences of evil, has dominion in each and everything of his external thought, in which are the **delights** of appearing to be just and sincere. The internal **delights** are let down into these external **delights**, and are commingled like foods in the stomach; and there they are separated, purified, and withdrawn; but (with an evil man) this is done only with the more grievous **delights** of the concupiscences of evil. But with a good man there exists a separation, purification, and withdrawal . . . of the less grievous evils also, and this is effected by means of the **delights** of the affections of good and truth, and of justice and sincerity, into which he comes in proportion as he regards evils as sins, and therefore shuns them, and still more if he fights against them. . . The Lord also purifies them through external means (of honours, gain, etc.); yet in these the Lord inserts the **delights** of the affections of good and truth, by means of which they are so directed and adapted as to become **delights** of the love of the neighbour.

—¹³. If anyone were to see the **delights** of the concupiscences of evil together, in some form . . . he would see them in such a number that they could not be defined . . .

[P.] 29⁸. Every evil Spirit . . . calls his own evil good, for he feels it as **delight**.

303. Instead of the affections of good, take the **delights** of good, and instead of the concupiscences of evil, take the **delights** of evil; for there is no affection or concupiscence without its **delights**, for these make the life of every one of them: these **delights** are what are so distinguished and conjoined, as was said above concerning the affections of good and the concupiscences of evil. The **delight** of his affection infils and surrounds every Angel of Heaven; and the general **delight** also infils and surrounds every Society of Heaven; and the **delight** of all together, or the most general one, the universal Heaven. In like manner, the **delight** of his concupiscence infils and surrounds every Spirit of Hell; and the general **delight** every Society of Hell; and the **delight** of all or most general **delight**, the whole Hell. As the affections of Heaven and the concupiscences of Hell are diametrically opposite to each other, it is evident that the **delight** of Heaven is such **undelight** in Hell that they cannot endure it, and contrariwise . . .

304. These **delights**, as they make the life of each one in particular, and of all in general, are not felt by those who are in them; but their opposites are felt when they approach, especially when they are turned into odours; for every **delight** corresponds to an odour, and in the Spiritual World can be converted into it. Then the general **delight** in Heaven is smelt as the odour of a garden, with variety according to the fragrance from the flowers and fruits in it; and the general **delight** in Hell is smelt like stagnant water, into which have been thrown various kinds of filth . . .

324⁶. What is good but **delight**? . . . All good is called

good from its **delight** or blessedness. All that is given and possessed is indeed called good, but unless there is also **delight**, it is barren good, which in itself is not good.

—⁷. The reason all do not come into Heaven, is that they imbue the **delights** of Hell opposite to the blessedness of Heaven . . . He who, when he comes there, is in the **delight** of Hell, has palpitation of the heart, etc.

—⁸. As they cannot live with any but those who are in a like **delight** of life, they are sent back to them; consequently, they who are in the **delights** of evil, to their own; and they who are in the **delights** of good, to their own. Nay, it is granted to everyone to be in the **delight** of his evil, provided he does not infest those who are in the **delight** of good; but as evil cannot do otherwise than infest good . . . they are cast down into their own places in Hell, where their **delight** is turned into **undelight**.

335². If there were any end to wisdom with a wise man, the **delight** of his wisdom would perish . . . and thus the **delight** of his life; and in its place would succeed the **delight** of glory . . .

335³. In the spiritual state . . . no one can be anywhere but where his reigning love is; for there is the **delight** of his life, and everyone wants to be in the **delight** of his life. A man's spirit cannot be anywhere else, because this makes his life, yea, his very breathing, and the beat of his heart. It is otherwise in the natural world, where the external of man is taught from infancy to simulate other **delights** . . .

—⁶. Hence . . . no one can be let into the **delight** of Heaven . . . who is in the **delight** of Hell; or, what is the same, into the **delight** of good who is in the **delight** of evil. (From experience.)

—⁷. Some . . . Spirits wanted their infernal **delight**, or **delight** of evil, to be transmuted . . . into heavenly **delight**, or the **delight** of good . . . It was permitted that it should be done by Angels, who then removed that infernal **delight**; but then, because it was the **delight** of their life's love, thus their life, they lay as if they were dead . . . They were therefore resuscitated by the immission of the **delight** of their life's love; and they said that in that state they felt interiorly something direful and horrible . . .

340⁶. Certain Spirits from Hell said to me, Write something from us . . . Write that every Spirit, whether good or evil, is in his own **delight**; the good in the **delight** of his own good, and the evil in the **delight** of his own evil. I asked them, What is your **delight**? They said that it was the **delight** of committing adultery, stealing, defrauding, and lying. Again I asked, What is the quality of those **delights**? They said that they were smelt by others as stench from ordures, carcasses, and stagnant urine. I said, Are these **delights** to you? They said that they were most **delightful** . . .

—⁷. I said, What more shall I write from you? They said, This, that it is permitted everyone to be in his own **delight**, even the most unclean, as they call it, provided he does not infest good Spirits and Angels . . .

R. 502². That the love of dominion from self-love, and the love of reigning from the conceit of man's Own intelligence, are the heads of all infernal loves, and thus

the heads of all the evils and falsities in the Church, is at this day not known: the **delights** of these loves, which surpass the **delights** of all the pleasures of the disposition, make this not known.

507. The **delight** of the affection of the heart and soul on that account . . . with those who were in faith alone as to doctrine and life. Sig. . . 'To rejoice' and 'to be glad' = to have the **delight** of the affection of the heart and soul; the **delight** of the affection of the heart is of the will, and the **delight** of the affection of the soul is of the understanding.

692. That on account of the **delight** of self-love originating from grievous concupiscences of evils they did not acknowledge the divinity of the Lord's Human. Sig. . . 'Heat' = the concupiscences of the evils which are in the love of self and its **delight** . . . therefore, 'to scorch with great heat' = to be in grievous concupiscences, and thus in the **delight** of love.

—². The **delight** (of self-love) surpasses every **delight** in the world; for it is made up of mere concupiscences of evils, and every concupiscence breathes forth its own **delight**; every man is born into this **delight** . . . When this **delight** grows, it causes a man not to be able to think above himself . . .

908. Good is only felt, and it is felt under various kinds of **delight**: as man does not attend to what he feels in his thought, but to what he sees there, he calls everything good which he feels from **delight**; and from **delight** he feels what is evil . . .

M. 5³. Heavenly joy . . . is the **delight** of doing something that is of use to self and others; and the **delight** of use derives its essence from love, and its manifestation from wisdom; the **delight** of use originating from love through wisdom, is the soul and life of all heavenly joys.

16². What are the **delights** of the bodily senses without the **delights** of the soul? It is the soul which **delights** the former. In themselves, the **delights** of the soul are imperceptible blessednesses; but they become more and more perceptible as they descend into the thoughts of the mind, and from these into the sensations of the body; in the thoughts of the mind they are perceived as joyousnesses, in the sensations of the body as **Delights**, and in the body itself as pleasures; from the latter and the former together is heavenly happiness . . .

18³. Every love has its own **delight**; for the love lives thereby; and the **delight** of the love of uses is heavenly **delight**, which enters into the succeeding **delights** in order, and according to the order of succession exalts them, and makes them eternal.

29⁶. A spiritual man feels and perceives spiritual **delight**, which is far before natural **delight**, because it a thousand times surpasses it.

51⁶. The reason the fellowships (of married partners) are then more **delightful** and blessed, is that when this love becomes of the spirit, it becomes more interior and pure, and therefore more perceptible; and all **Delight** grows according to the perception, and grows even until its blessedness is discernible in its **Delight**.

68. All **delights** felt by man are of his love; the love manifests itself, nay, it comes forth and lives thereby.

It is known that **delights** exalt themselves in the proportion that love exalts itself, and in the proportion that the incident affections touch the reigning love more nearly; (therefore it follows) that the **delights** of marriage love surpass the **delights** of all loves, and that it also **delights** these according to its presence . . .

—². The reason all **delights** from primes to ultimates are collected into this love, is on account of the superior excellence of its use . . . It follows that all the blessednesses, joyousnesses, **Delights**, pleasantnesses, and pleasures, which the Lord Creator could possibly confer on men, are collected into this His love. That **delights** follow the use, and are in man according to the love of this, is evident from the **delights** of the five senses . . . Each of these has **delights** with variations according to its specific uses . . .

69². In the higher principles of the mind (these deliciousnesses of the soul are felt) as blessednesses; in the lower principles of the mind as joyousnesses; in the bosom as **Delights** therefrom.

137⁷. No one knows the blessed **delights** of marriage love but he who rejects the horrid **delights** of adultery; and no one can reject these unless he is wise from the Lord; and no one is wise from the Lord unless he does uses from the love of uses.

272². The reason they conjoin themselves, is that every affection has its own **delight**, and **delights** tie dispositions together. . . It would be otherwise . . . if their **delights** were smelt, as takes place in the Spiritual World.

335. Thus only with one wife can there exist the celestial blessednesses, the spiritual joyousnesses, and the natural **Delights**, which have been provided . . . for those who are in love truly conjugal. Gen.art. They are called celestial blessednesses, spiritual joyousnesses, and natural **Delights**, because the human mind is distinguished into three regions . . . and as the pleasantnesses of this love are the most eminent in the highest region, they are perceived as blessednesses; and as in the middle region they are less eminent, they are perceived as joyousnesses; and at last, in the lowest region, as **Delights**.

427. It is the **delights** of (scortatory and of marriage) love which are thus opposite; for love without its **delights** is not anything. That these **delights** are so opposite, does not at all appear . . . because in externals the **delight** of the love of evil counterfeits the **delight** of the love of good; but in internals the **delight** of the love of evil consists of mere concupiscences of evil . . . whereas the **delight** of the love of good consists of innumerable affections of good . . . This bundle and that ball are felt by the man only as one **delight**; and as in externals the **delight** of evil counterfeits the **delight** of good . . . the **delight** of adultery is as the **delight** of marriage . . .

430. Into such uncleannesses are there turned the **delights** of scortatory love. Who can believe, that in the Spiritual World, every **delight** of love is presented to the sight under various appearances, to the smell under various odours, and to the view under various forms of beasts and birds? Enum. and Ex.

[M.] 439. Each sphere bears with it **Delights**. Gen.art. . . . The reason is, that the ultimate plane, in which the **delights** of each love cease, and where they infill and complete themselves . . . is the same.

—^e. The Angels discriminate in the extremes what is lascivious from what is not so . . . and this is from the difference of the internal **Delights**, which enter the external ones and compose them.

440. The **Delights** of scortatory love begin from the flesh, and are of the flesh in the spirit; but the **Delights** of marriage love begin in the spirit, and are of the spirit even in the body. Gen.art.

—². The spirit that is not elevated above the sensuous things of the body . . . does not feel any **Delights** but those which flow in from the flesh and the world through the bodily senses; these it seizes upon . . .

—^e. Wherefore it follows, that the **Delights** of the flesh, as to the **Delights** of scortatory love, are nothing but the effervescences of lusts . . .

441. The **Delights** of marriage love have nothing in common with the feculent **Delights** of scortatory love: the latter are indeed in the flesh of every man, but they are separated and removed, as the man's spirit is elevated above the sensuous things of the body . . . It then perceives fleshly **delights**, first as apparent and fallacious **delights**, and afterwards as libidinous and lascivious ones which are to be shunned . . . and at last it feels them as **undelightful**, shocking, and nauseous; and in the degree that it thus perceives and feels these **delights**, it perceives the **delights** of marriage love as harmless and chaste, and at last as delicious and blessed. The reason the **Delights** of marriage love also come of the spirit in the flesh, is that after the **Delights** of scortatory love have been removed, the spirit enters chaste into the body . . .

442. The **Delights** of scortatory love are pleasures of insanity; but the **Delights** of marriage love are deliciousnesses of wisdom. Gen.art.

— The natural man . . . embraces only natural, sensuous, and corporeal **Delights**. It is said natural, sensuous, and corporeal **Delights**, because the Natural is distinguished into three degrees . . .

443. The reason the **Delights** of marriage love are deliciousnesses of wisdom, is that none but spiritual men are in that love, and the spiritual man is in wisdom; hence he embraces no **Delights** but such as agree with spiritual wisdom.

— The quality of the **Delights** of scortatory love, and the quality of those of marriage love (shown by a comparison).

461. You have supplicated to be instructed about Heaven and Hell. Inquire and learn what **delight** is, and you will know. . . . Accosting those he met, he said, Tell me . . . what **delight** is. Some said . . . Who does not know what **delight** is? Is it not joy and gladness? Wherefore **delight** is **delight** . . . Others said, that **delight** is the laughter of the mind . . . Some said, **Delight** is nothing else but feasting . . . On hearing these answers, the novitiate Spirit said . . . These **delights** are neither Heaven nor Hell; would that I could meet the wise . . . An Angelic Spirit . . . led him

to . . . the company of those who explore ends, and are called **Wisdoms**. To these he said . . . Teach me what **delight** is. The **Wisdoms** replied, **Delight** is the all of life to all in Heaven, and the all of life to all in Hell; they who are in Heaven have the **delight** of good and truth, but they who are in Hell have the **delight** of evil and falsity; for all **delight** is of love . . . wherefore, as man is man according to the quality of his love, so he is man according to the quality of his **delight**: the activity of the love makes the sense of **delight**; its activity in Heaven is with wisdom, and its activity in Hell is with insanity; each in its own objects presents **delight**: but the Heavens and the Hells are in opposite **delights**, because in opposite loves; the Heavens in the love and thence in the **delight** of doing good, but the Hells in the love and thence in the **delight** of doing evil: if, therefore, you know what **delight** is, you know the nature and quality of Heaven and Hell. But inquire and learn further what **delight** is from those who investigate causes, and are called **Intelligences**. . . These, rejoicing at the question, said, It is true that he who knows what **delight** is, knows the nature and quality of Heaven and Hell. The will, from which man is man, cannot move a point except by **delight**; for, regarded in itself, the will is nothing but the affect and effect of some love, thus of **delight** . . . and as the will actuates the understanding to think, there is not the least of an idea of thought, except from the influent **delight** of the will. The reason is, that the Lord, through influx from Himself, actuates all things of the soul and all things of the mind . . . and actuates them through the influx of love and wisdom, and this influx is the activity itself, from which is all the **delight** which in its origin is called blessedness, joyousness, and happiness; and in its derivation, **delight**, pleasantness, and pleasure; and in the universal sense, Good. But the Spirits of Hell invert all things . . . good into evil, and truth into falsity, the **delight** constantly remaining; for without the permanence of **delight**, they would have neither will nor sensation, thus not life. Hence is evident, what, of what kind, and whence, is the **delight** of Hell; also what, of what kind, and whence, is the **delight** of Heaven.

—⁷. There then came up three devils, who appeared on fire from the **delight** of their love; and they who were consociated with the novitiate Spirit . . . said to them . . . Tell something about your **delights**. They said, Know that everyone, whether good or evil, is in his own **delight**; a good person in the **delight** of his own good, and an evil one in the **delight** of his own evil. They asked, What is your **delight**? They said it was the **delight** of committing whoredom, of stealing, defrauding, blaspheming. They asked again, Of what sort are these **delights**? They said, that they are smelt by others as stench from ordure, carcasses, and from stagnant waters. They asked, Are these **delightful** to you? They said, Most **delightful** . . . such things are the deliciousnesses of our nostrils. They asked, What more? They said, Everyone is allowed to be in his own **delight**, even the most unclean, as they call it, provided he does not infest good Spirits and Angels; but as, from our **delight**, we cannot do otherwise . . . we have been cast into workhouses, where we suffer direful things:

the restraining of our **delights** there, is what is called infernal torment, and is also interior pain. T.570.

524⁴. The **delights** of the love of evil are averse to the **delights** of the love of good, and **delights** exhale from everyone, as odours do from every plant; for they are not absorbed and hidden by the material body as before, but flow out freely from their loves into the spiritual aura . . . Moreover, an evil person chooses companions with whom he may live in his **delight**; and as he is averse to the **delight** of good, he spontaneously betakes himself to his own in Hell.

—^e. The imputation of good is effected in like manner . . . These, after they have been prepared, are let into the interior **delights** of good; and then there is opened to them a way into Heaven, to the Society where its homogeneous **delights** are. This is done by the Lord.

I. 13². Love itself and wisdom itself are not life, but are the being of life; whereas the **delights** of love and the pleasantnesses of wisdom, which are affections, make life . . . The influx of life from God carries with it these **delights** and pleasures . . . For the **delights** of love and the pleasantnesses of wisdom expand the dispositions, and adapt them to reception . . .

T. 38. The **delight** by which love manifest itself, is to each person good . . .

— The **delights** of love, which are also the **delights** of charity, cause **delights** to be called goods; and the pleasantnesses of wisdom, which are also the pleasantnesses of faith, cause truths to be called truths; for **delights** and pleasantnesses make their life; without life from these, goods and truths are as it were inanimate things, and are also barren ones.

—². But the **delights** of love are of two kinds; in like manner the pleasantnesses which appear as of wisdom; namely, the **delights** of the love of good, and the **delights** of the love of evil; and thence the pleasantnesses of the faith of truth, and the pleasantnesses of the faith of falsity. In the subjects in which they are, these two **delights** of love, from their sensation, are called goods; and these two pleasantnesses of faith, from their perception, are also called goods; but as they are in the understanding, they are nothing but truths . . . But the love, whose **delight** is essentially good, is like the heat of the sun fructifying . . . and the pleasantness of its truth is as the light of the sun in the spring time . . . Whereas the **delight** of the love of evil, is like the heat of the sun parching . . . and the pleasantness of its falsity is as the light of the sun in winter time . . .

—^e. The mind whose **delights** of love are good, consists inwardly of spiritual substances such as are in Heaven; but the mind whose **delights** are evil . . . of such as are in Hell.

79⁸. They said, We have been insane . . . (But) they came to a way where the **delights** of their loves blew on them, and they said, Let us go this way; and they went and descended, and at last came to those who were in the **delights** of the like loves, and further; and as their **delight** was the **delight** of doing evil . . . they were imprisoned, and became demons; and then their **delight** was converted into **undelight**; because by means of penalties and the fear of them, they were restrained from their former **delight**, which made their nature.

361^r. In proportion as faith and charity become spiritual with man . . . he does not regard himself . . . but only the **delight** of perceiving the truths of faith, and of doing the goods of love; and in proportion as this spirituality is augmented, this **delight** becomes blessedness.

440. With these, the **delight** of doing good to the neighbour is a reward; the Angels . . . have this **delight**, and it is a spiritual **delight** which is eternal, and immensely surpasses every natural **delight**: they who are in this **delight** do not want to hear of merit . . .

442². At last he perceives the spiritual **delight** of charity; and then he begins to be averse to merit . . .

490². When (man turns the influent good into evil) the **delight** of good remains, and this then becomes the **delight** of evil; for without the **delight** remaining as it were similar, the man would not live, for **delight** makes the life of his love. Still, these **delights** are diametrically opposite to each other, but man does not know this so long as he lives in the world; whereas . . . after death the **delight** of the love of good is turned into heavenly blessedness, while the **delight** of the love of evil is turned into infernal horrors.

532². If he . . . thinks that he does not will them, because they are sins, he performs true and interior repentance; and still more if when he is in the **delight** of these evils, and is at the same time free to do them, he then resists and abstains. He who practises this repeatedly, perceives the **delights** of evils, when they return, as undelightful. Sig.

569. Every love with man breathes out **delight**, by which it makes itself felt; proximately it breathes it into the spirit, and thence into the body; and the **delight** of his love, together with the pleasantness of the thought, makes his life. These **delights** and pleasantnesses are not felt by man, except obscurely, while he lives in the natural body, because this body absorbs and blunts them; but after death . . . the **delights** of his love and the pleasantnesses of his thought are fully felt and perceived . . . sometimes as odours. Enum.

Ad. 950³. To these succeed infra-celestial Goodnesses, which are intermediate between the spiritual and the natural ones, and properly affect the natural mind, or disposition, which men have in common with the animals; these are the **Delights** themselves of life, which are also called pleasures; with men, however, they are entirely different from what they are with brute animals, according to the state of each person, or according to the order of life which each one lives.

D. 87 (Index). Heavenly **delight** perceived by me . . . with solicitudes that the **delights** might be perceived more distinctly.

128 (Index). How miserable the state would be if all in the universe were not ruled, by the Lord, may be evident from the fact that they have **delight** in tormenting all others.

181^e. Some Spirits are only affections, who affect man with a certain delicious **Delight**; if they are evil, they are to be called Sirens.

[D.] 186. There is a correspondence of all things, which can be turned into **Delights** . . . The most distinct **delightful** representations can be drawn out . . . For while the mind inheres in its **delights** in general, every object is turned into the form of that **Delight**.

188. The most **delightful** ideas of the Angels . . .

218. Unless these Spirits enjoyed freedom, the human race . . . could not live in such corporeal and earthly **Delight**.

219. That it has been granted me to communicate as it were heavenly **Delight** to upright Souls in captivity.

— For many years it has been granted me manifestly to feel heavenly **Delights** in various ways; so many and such that I cannot possibly describe them . . . This very day . . . heavenly **Delights** have been granted to me, not expressible, and which I was permitted . . . to transfer to the Souls in captivity; which **Delights** they said they could feel, and thus they received comfort.

221. Little children, who are said to live in such . . . **Delight**.

230°. They no longer know what **Delight** is, such as there is in the other life.

231. That from sadnesses and insanities there are **Delights** of intelligence in the other life.

— I could have been greatly affected, in fact with a new **Delight** . . . From the influx of similar ones such **Delights** could be effected as flow into innocencies . . . By the Divine omnipotence . . . **Delights** may hence be produced . . . Thus from insanities . . . which are in the highest degree **undelightful**, gladnesses and **Delights** . . . may be brought out . . . I felt a kind of gladness . . . that such things as in themselves are unhappinesses and **undelightfulnesses** were also for utility; with the hope that such of these (female Spirits) as are illuminated in the things of faith in God Messiah, might be able to perceive **Delights** from some other source, composed as it were from opposites . . .

275. They there enjoy a blessed and **delightful** life of imagination.

301. That in the more interior Heaven there is ineffable **Delight** and happiness.

307. I felt a certain **delightful** panting from him.

329. All things set before the eyes . . . are vivified by God Messiah into **Delights** and pleasant series of **Delights**. While I was walking in the street beholding many diverse objects, which, on account of their diversity, no one could ever suppose could be transferred and thus vivified into a continuous series of **Delights**, I heard from the Angels that they thence perceived a continuous variety of **Delights**, thus from objects of which they perceived nothing.

336. Knowledge . . . can **delightfully** affect the whole Heaven of Angels.

— Hence is the **Delight**, yea, the happiness of the Angels . . . who are delighted—*delectantur*—with the happiness of all . . . This is of . . . love, and this is of **Delight** and happiness . . . I have been taught these things by those who have perceived that heavenly **Delight** . . . They thus acquired a perception of their **Delight**.

357°. It could not be with a **Delight** like that of the others . . .

359. That in the harmony of a number the **Delight** and happiness of all is communicated to each.

381. That some who are enemies of the faith enjoy a certain external **Delight**, which they call heavenly.

— But their **Delight** is only external, such as is that of the unfaithful in the world, and, in fact, still more exalted; but as it is only external, and fights against internal or true **Delight**, like the **Delights** of the unfaithful in the world it comes to an end, and is turned into **Undelights** and pains.

387. Instigate their cupidities or pleasures, in which they perceive the greatest **Delight**; they thus mingle the **Delights** with the like things as strike horror . . . For in proportion as they have a sense of **Delight** of such pleasures, there comes forth pain and horror . . .

395. That **Delights** can be transmitted from one into a number. In the other life, not only can the **Delights** of one be communicated with a number of others by means of speech and expressions . . . but **Delights** can also affect others by means of a real transmission into them . . .

396. The flavour relates to the **Delight**.

403. They were instructed in a new method of making deliciousnesses for Mohammed, or of inducing **Delights**, which he said he wanted to transmit to me; but it was not permitted.

428. That there are very many varieties of heavenly **Delights** and deliciousnesses, in which there is happiness. Those are called heavenly **Delights** which come forth sensibly with Souls, as if they were living in the body. There are **Delights** which affect the wicked so pleasantly that they can hardly bear them. But deliciousnesses are those which come from a still more interior fountain. In **Delights** there are species of happiness; in deliciousnesses there are species of heavenly marriage joy. In a word, there are very many degrees of **Delights** and deliciousnesses, both as to differences, and also as to intensity; and these **Delights** are communicable, without any diminution to those who communicate. True **Delights** and true deliciousnesses have happiness in them; this has peace in it, and this has innocence. Thus true **Delights** and deliciousnesses come solely from God Messiah as their only Fount.

429. All other **Delights** are spurious, fallacious; such as they are in the world, such they are in the other life; they can be infused even by devils.

744. They who love **Delight** in a perverted order of life . . .

1112. On the **Delight** of the celestials.

— The joy of the celestials is a certain **Delight**, which cannot be described . . . for it fills the whole body with such **Delight** . . . not unlike the highest degree of **Delight** of married partners in their joy, but diffused from each single least thing to the more composite ones. But it should be well distinguished whether it comes from the inmost things, or whether it subsists only in external ones.

1862. They could counterfeit something, as before Delights; but only from the external . . .

1926. When it is granted . . . to the Angels to flow into ideas, there is such a Delight of all things, and such a fulness of Delights, as can never be told . . .

1963. Whence are the diversities of Delights.

— I spoke with Spirits concerning the origin and nature of such diverse Delights, which are so various as to be indefinite; nay, some feel Delights in things contrary; and it was said that . . . it results from harmony . . . Hence whatever results from an acquired harmony is a Delight . . .

1964. It was shown . . . how Spirits, from their life in the body, have acquired a harmony and thence a Delight in contrary things, as in contradicting . . . Thus evincing . . . that their life is in acquired Delights.

1965. As to heavenly joys and Delights from things truly good and true, they come from the Lord alone . . .

—^e. The Angels are kept in this heavenly Delight and persuasion, which was communicated to me.

2461. On beauty and Delight.

— I spoke with Spirits about beauty and Delight; that beauty is the form in which and thence from which there is Delight; and that Delights . . . reduced into a form are beauty; and thus in these and therefore from them are Delights in an interior degree . . .

2504. They snatch from them all Delight . . .

2505. Such as live for themselves were with me for some days . . . and they took from me all the Delight of life. Ex.

2506. In the bodily life, such want to have Delight; nay, to take away the Delight of life from others who perform use . . .

— It was granted to say something about the Delight of life; that Delight is the life of man, and that they have been so created by the Lord, that they should create uses of Delight . . . Therefore Delights are added to their use, which Delights are augmented entirely according to use . . . But they who seek for Delights, without their flowing from use . . . then indeed Delights are felt, although gross ones; but as they are not from use, nor from the Lord through use, they are like these filthy and hurtful insects; and are such things as destroy societies, and such as destroy themselves, because there is no spiritual and celestial life in their Delights; therefore they become unhappy . . .

2622, 2623. Their delight—*oblectatio*—is such that they feel the mere Delight, and suppose that there is nothing more delightful (than adulteries). At this day such Delight is so general, that it extends itself to little children, who in the bodily life have not by actuality acquired Delight from such things, but still have received it hereditarily. Thus also (it has extended itself) to those who are in their first early manhood and womanhood; who, when affected by this Delight, also suppose it to be delightful; some, that it is most delightful; for in the other life Delights are communicated: there are as it were exhalations of them. Yet if mankind had not been so infected from heredity, not only would they have felt no Delight thence, but they would have felt undelight and nausea.

2624. But their Delight is now turned into a stench . . .

2627. The bread set before me, being cut into little squares and cubes as it were with knives, signified the filthy Delights, of which I have spoken before, which are supposed by such as are in the filthy Delights to be heavenly, when yet they are infernal.

2644. As such Delight (in adulteries and cruelty), being contrary to Divine order, consumes itself, it becomes at last so rotten and stinking, that they are kept living in a deadly stink . . . they sit in torment, deformed, like ugly skeletons. 2660.

2841. As when the delights of the body and of nature are separated from their spiritual and celestial principles.

2888. Keeping me in my more delightful thing . . . 2889.

2897. Thus caused titillation and Delight, as is usually the case; then he began to feel his delights, with such Delight from the titillation, that he said he had never in his life perceived such Delight; nor could he have believed it to be possible.

3097. Delights and happinesses shine forth from each single thing.

3100^e. Such also wither and become abominations, like other external Delights, which become putrid after a short time.

3117. He knows nothing but what tends to his Delight . . . wherefore the Delight was represented by as it were a yellow colour . . . Thus he no longer desires to fall into his delights . . .

3197. They place their delight and freedom in things contrary . . . I perceived how, by this Delight and persuasive freedom, they remove themselves more and more from Heaven . . .

— He said he would show them the quality of their love. At first, what was most delightful came to them . . . but at last it ceased in such horror, that they could have borne it no longer.

3206^e. They prefer death to losing the Delight of this (infernal) atmosphere.

3346. Their Delight from spoils was communicated to me.

3620. When I saw boys fighting, I perceived the highest degree of Delight flowing in from certain Spirits.

3623. The Delights and pleasures are by no means denied to man.

— Such Delights of life and happinesses have been granted to me . . .

3661. When in the persuasion that they are gods (they have) a delightful feeling especially about the left breast . . . For the persuasion that one is a god . . . is attended with such Delight.

3755^e. From which it is evident that evil Spirits are employed to strengthen delights, and to appropriate them to man.

3782^e. Spirits are then in their Delight or in their life; for nothing is more delightful to them.

4243. When these Spirits came above me, as soon as

I was reading something . . . in Genesis, all the **Delight** and life therefrom was taken away from me . . . When I perceived that all the **Delight** was filched from me while I was reading, it was granted to speak to those angelic Spirits . . . They said . . . that they did not know I was there . . . but as soon as they perceive anything delightful, they seize it.

[D.] 4244. They are above man, and do not know what comes forth with him, but by means of friendship of this kind they snatch his **delights** from him, and thus cause **undelights**; for the **delights** with man which are innocent are the ultimates in which the **delights** of the Angels terminate; wherefore, when angelic Spirits favour themselves above others, they draw away the **delights** from the man to themselves.

4270. That Spirits take away **delights**.

— I had been in **delights**, as in the **delights** of writing, but they were taken away, and I was in **undelight**, and it was said that there were Spirits in front above, who were taking away these **delights**, and yet were not aware that they were doing so . . . They willed well only to their companions, with whom they communicated **delight**; and they are such, that wherever there is any natural **delight**, they take it away; but they are not so well able to take away heavenly **delight** . . .

— They who are in hatreds draw to themselves the **delights** of another by this, that they feel **delight** from the fact that the other is deprived of it. They who are such . . . that they want only to enjoy the **delight** of another, are not tolerated with man . . . But everyone appropriates to himself the **delight** of another according to his own nature; they who do not do it according to their own nature, but want to put on the nature of him who has the **delight**, in order that so they may have it, are cast out, for this is infamous.

4439. High above the head there are Societies which are to be called Societies of Friendship. They live . . . in the **delight** of friendship; not in the **delight** and blessedness of mutual love. They have . . . very many **delights** . . . with other delicious things. . . It was granted to perceive whence was their **delight**. Wherever they come, they draw to themselves the **delights** of others, and they whom they deprive are then in what is obscure and miserable . . . They thus took my **delight** away from me, and I was then in what was obscure and sad, which was augmented in proportion to the **delight** with them. . . I was informed, that such is the **delight** of friendship when it is not the **delight** of mutual love. Hence it may be evident how the case is in the other life with those who love their companions . . . for the sake of **delight** . . .

4440. On infernal and heavenly **delight**.

— A certain doctor . . . in the other life could not at all understand what is infernal **delight** and what is heavenly **delight**, although he was instructed . . . In his idea he made infernal **delight** and heavenly **delight** entirely as one; he was an interior hypocrite . . .

4471. When they go beyond the **delight** of their own life, they are punished . . .

—² They are then remitted among themselves (in Hell) into the **delights** . . .

4494^e. The **delight** he had in the deed was communi-

cated to me; his **delight** was devoid of any symptom of horror. . . .

4532. With the evil there is only the **delight** of cupidities, and with the good the **delight** of affection, which carries them away. Unless the **delight** of the evil is broken, although they may have the best gift of understanding, it effects nothing; their **delight** is their life.

4538. There are other magical arts . . . by entering into the **delights** of others, keeping the disposition in them, and thus driving to these things. . . .

4548. All their **delight** is in company, etc.

— In the other life, everyone receives **delight** and blessedness according to use . . .

4552. There were some of the worst sort of Sirens, who came while I was writing, because they could thus draw the **delight** to themselves, and deprive me of it . . .

4582. They appear friends, but their inmost **delight** is to do harm . . .

—^e Such great **delight** is there in doing evil, that although they see a gulf of Hell before them, and know that they can never emerge thence, still the **delight** of evil so carries them away, that they do not desist; for the **delight** of doing evil is their life.

5759². Afterwards, they were cast out who perceived **delight** in the fact that others were suffering . . . —^e.

5791⁴. A great part of them ran about, wherever they could find **delight** . . . like the Societies of Friendship, and drew it to themselves, whence others who had **delight** from uses and in their duties were reduced into a miserable state.

5792⁴. They almost all had **delight** in domineering and getting rich, and none of them in use . . .

— They who are delighted—*delectantur*—with good use . . . are in spiritual **delight**, which **delight** infinitely transcends the other . . .

5830^e. It was found that they had no **delight** but in doing harm to everyone whom they saw . . .

5849. Their **delight** from ratiocination was communicated to a Celestial Angel, and he then said, that their **delight** was so absurd that he could not describe it; but it was said, that this is their **delight**, and that everyone is left to his own **delight**.

5873. Their **delight** is to be one with the infesters, and to do harm to the good; this **delight** is in them; wherefore they perceive **delight** as soon as they are above them, a **delight** they do not know the source of, but it is the **delight** of doing harm . . .

D. Min. 4610. Principles of truth change and break the cupidities or **delights** of evil . . . When I was in an affection of evil, and principles of truth were inwardly insinuated, these **delights** began to cease; thus, also, they were known to be evils.

4614. Better still when he has contracted a habit, and has begun to shun the **delights** of evil, and to be averse to them; but it is a work of time . . . Thus to alter the **delights** is a work of much time . . .

4637. When what is holy and good from the Lord . . . falls into (man's) **delight** of life, it is like hidden seed in

the ground; if the **delight** is pride or self-love, it falls into evil ground . . . But if it falls into the **delight** of charity . . . it falls into good ground . . . The affection itself is the ground, the quality of which is only perceived from the man's **delight**.

4716. How the Societies of Friendship withdraw the **delights** from others. Gen.art.

4749. (These two Genii) took away all my **delight** and pleasantness; this was their intention . . . Their **delight** was contrary to that of Heaven; they said that if this were the case they did not want to come thither. It was afterwards granted to speak with them about their lot, that such **delight** is taken away from them, and then they become most stupid, because their **delight** inwardly gives them that skill and clearightedness; and that afterwards, when they will sit in torment, until that **delight** is extinguished, if they have anything of good in the residue, this will remain . . .

4750. It is thus given from contraries to perceive more **delight** and pleasantness . . .

— They said that they wanted to abstain, but it was answered that they could not, because when they are in their **delight** they are lulled; thus they are not able to will and think except from that **delight**; **delight** is attended with lulling.

4774. As he thus went beyond the limits of his **delight**, he was grievously punished . . . Being again left, he first began cautiously to think of revenge, then more and more, until at last he came into the **delight** of revenge . . .

E. 15. 'The things which are written therein' = from the love of truth, or from the **delight** of that love; for that which takes place from love takes place from **delight**; from no other source is there **delight**.

22. 'Grace be unto you and peace' = the **delight** of truth and good. 'Grace' = the **delight** of truth; and 'peace' = the **delight** of the good of innocence and of love. Ex.

—². Whether you say the affection of truth, or the **delight** of truth, it is the same; for affection without **delight** does not exist.

122. The falsities which take captive rise up from the Hell in the natural man, when the **delights** of the love of self and the world have dominion there; for these **delights** are the origins of all evils and thence falsities.

—². Hell . . . thus affects all who are in the **delights** of these loves . . .

146. To those who overcome in temptations will be given the **delight** of celestial love from the Lord's Divine Human. Sig.

—³. It is called 'the hidden manna' because the **delight** of celestial love . . . is quite unknown to those who are in love not celestial; and no one can receive this **delight**, except he who acknowledges the Lord's Divine Human; for from this it proceeds. As this **delight** was unknown to the Sons of Israel in the wilderness, they called it 'manna.' . . The reason this **delight**, meant by 'manna,' was unknown to the Sons of Israel, was that they were in corporeal **delight** above all nations; and they who are in this **delight**, are quite unable to know anything of heavenly **delight**. It is

said **delight**, and there is meant the **delight** of love; for all the **delight** of life is of love.

—⁵. This **delight** is also described by correspondences in Ex.xvi.31; Num.xi.7,8 . . . 'honey' = its external **delight**; 'oil,' that love itself; and its 'juice,' whence was the flavour, its internal **delight**; and the rain with the dew, in which the manna was, the influx of Divine truth in which is that **delight**.

159. 'That woman Jezebel' = the **delight** of the love of self and the world. Ex.

—². Something shall be said about the **delight** of man's loves . . . All the **delight** of his life is from his love; for whatever favours his love he perceives **delightful**, and whatever is averse to his love he perceives **undelightful**; therefore, whether it is said that man is such as his love, or that he is such as the **delight** of his life, it is the same. They, therefore, who are in the loves of self and the world . . . have no other **delight** of life, or no other life, than infernal life; for these loves, or the **delights** of life from them, which are perpetual, turn all their thoughts and intentions to themselves and the world . . . Hence it is, that after being loosed from the body, man's Spirit . . . is actually turned to its love, because this makes the **delight** of his life, that is, his life.

162². They who falsify truths by applying them to the **delight** of self-love, do not afterwards turn to truths . . . If man suffers the natural **delight** to predominate, which is the **delight** of the love of self and the world, he then sees all things from this **delight**.

229². A sense which has no relation to sight, but to another Sensitive which is called the Sensitive of **delight**. This **delight**, being spiritual, and above the sense of natural **delight**, man does not perceive, except when . . . regenerated.

—³. When the **delight** of affection passes from the will into the thought, it forms itself, and in various forms presents itself to view.

336³. One **delight** of affection may be presented by means of a number of ideas of thought, and be expressed by various things in speech; the **delight** of affection is what is called good.

411. They have rest in their evils and falsities, because these have been their **delights**; and the **delights** of everyone's life remain after death: the **delights** of life are the **delights** of their loves; for every **delight** of life is of the love.

—². They do not want to recede from the **delights** of their loves; they thence have anguish and torment, which cease when they come into the Hells where similar **delights** or similar loves reign.

619. 'In thy mouth sweet as honey' = exterior **delight**. . . 'Sweet as honey' = the **delight** of natural good.

660. **Delights** from infernal love with those who are against the goods and truths of the Church. Sig.

661. Nothing is more **delightful** to the wicked than to destroy the goods of love and the truths of doctrine, wherever they are; and to do evil to those with whom they are . . . Whenever it is permitted to do evil they are in the **delight** of their heart.

695. 'Reward' properly means that **delight**, joyous-

ness, and blessedness which is in the love of good and truth . . .

[E.] 75². All the delights of life are delights of the loves; the delights of the loves of self and the world are delights of hatred of various kinds; whereas the delights of love to the Lord and towards the neighbour are delights of charity of various kinds; and these are diametrically opposed to each other; and all they who are in the Hells, do all that they do from the delights of their loves . . . This hatred is deadly, and is the delight itself of the life of evil Spirits. But such delight is turned into infernal horrors.

981². The delight of adultery is Hell with man, and the delight of marriage is Heaven with him; consequently, in proportion as a man is in the one delight, he is not in the other.

990². The difference between the love of marriage and the love of adultery is as that between Heaven and Hell; similar is the difference between the delights of these loves; for delights draw all that they have from the loves from which they are. The delights of the love of adultery draw all that they have from the delights of doing evil uses . . . and the delights of the love of marriage from the delights of doing good uses . . . Such, therefore, as is the delight which the evil have in doing harm, such is the delight of their love of adultery . . . Hence it is evident, that the delight of adultery ascends from the lowest Hell. But the delight of the love of marriage, being from the love of the conjunction of good and truth, and from the love of doing good, is heavenly delight, and descends from the inmost Heaven. . . It is, however, believed that the delight of marriage and the delight of adultery are similar . . . but no one can feel the difference except him who is in the delight of marriage love: he who is in this delight, most clearly feels that in the delight of marriage there is not anything impure or unchaste . . . and that in the delight of adultery there is nothing but what is impure, unchaste, and lascivious . . . But he who is in the delight of adultery, cannot feel these things . . .

—³. As, outwardly, the delights of both loves appear similar . . . it is provided by the Lord, that the delights of adultery should not ascend into Heaven, and that the delights of marriage should not descend into Hell. There is some correspondence of Heaven with profligation in adulteries, but not with the Delight itself in them.

991². The love of profligating, in which is all Delight and pleasure . . . The love of profligation in adulteries, in which is all Delight and pleasure. The reason why there is all Delight and pleasure in the love of profligating, is that all delight, pleasure, blessedness, happiness, in the universal Heaven and in the universal world, is collected into the . . . act of producing uses . . . Hence, also, is the pleasure and Delight of adultery; but since profligation by it corresponds to the production of evil by falsity and of falsity from evil, that pleasure and delight by degrees decreases . . . until at last it is turned into loathing. . . The delight of adultery is from some impure fire which while it lasts counterfeits the delight of the love of good; but in itself is the delight

of the love of evil, which in its essence is the delight of hatred . . .

—⁵. By turns . . . they feel the delight of hatred as the delight of love; but this from the itch of the flesh.

—⁶. The nature of the delight of hatred, and thence of doing harm, with those who are in Hell, cannot be described, nor believed . . . Their delight of doing harm derives all it has from hatred and revenge against what is good and true . . . It is therefore the delight of hatred which in the extremes has become fiery, injected into the lascivious flesh, which in a moment becomes the delight of adultery . . .

992². This fire is kindled . . . from the delight of doing good . . . This fire is full of innumerable delights, as many as are the Delights and blessednesses of Heaven . . . The origin of these Delights is from this, that married partners want to be united into one. 993².

993². As marriage love is the fundamental of all the loves of Heaven, it is also the fundamental of all the delights and joys of Heaven; for all delight and joy is of love.

1010⁴. The delights of varieties . . . are also delights of adultery; for the delight of variety destroys the delight of marriage. The delight of defloration . . . is also the delight of adultery . . .

1189³. This love (of exercising command) is Known from its delight; for it surpasses every delight of the life of men; it continually exhales from Hell . . .

J.(Post.) 245. The delight of the love of exercising command has a sweetness in it which is ineffable . . . This delight is turned into horrors. It is the same with the love of doing harm, with the love of hatred and revenge, of theft, and with the love of adultery and their delights. Man does not know that when, by reformation from the Lord, these delights recede, there first enter the delights of Heaven, which infinitely transcend them; nor that then the delights of these evils are undelightful and sting. 246.

350. On the delight from the glory of being wise, and on the delight of exercising command.

D. Love xii². According to these (activities) there flow in with (the Angels) the necessary, useful, and delightful things of life. —.

—³. The delightful things of life are those with the married partner, with friends . . .

C. 189. There are diversions of charity, which are the various Delights and pleasantnesses of the bodily senses, useful for mental recreation. Gen.art.

191. Hence . . . have they their Delights and pleasantnesses.

193. Sweetness, by which is meant spiritual delight. Pleasantness is said of wisdom . . . and delight of love . . .

194. They may also feel a delight in the work of their calling; but it is an infernal delight. To their eyes it may counterfeit heavenly delight; for they are both alike outwardly. But their delight is full of what is undelightful . . .

195. The uses they perform . . . are pleasant and

delightful to them, as ordure is to swine, or mice to cats. . . There is an infernal delight and pleasantness in their diversions . . .

De Conj. 104. When anyone passes from marriage love into its opposite, the delight appearing almost the same, such a dog is presented, guarding lest the opposite Delights should communicate.

105. Peace in the Heavens is like Spring in the world, which delights and vivifies all things; it is heavenly delight itself in its own essence.

Can. God. vii. 10a. Eternal blessedness, happinesses, and Delights are the ends of creation; because they are of love.

Delight. *Oblectare, Oblectamentum.*

A. 1492^g. Grief that the scientifics should be destroyed which he had imbibed with delight and deliciousnesses.

2702¹⁵. 'The living soul that creepeth' = their delights.

H. 87. Worldly things . . . delight the genius; spiritual things . . . delight the mind.

185^e. These things delight their minds more than their eyes. 186^e.

S. 40^g. 'To delight himself splendidly every day' (Luke xvi. 19) = their delight-*oblectatio*-that they had and read the Word.

P. 113. Delights delight the thoughts, and take away reflections.

M. 5⁴. Occasions of social intercourse, which exhilarate the minds of the Angels, delight their dispositions, delight-*jucundant*-their bosoms, and recreate their bodies. . . From these (uses) is the soul and life in all their gladnesses and delights.

267⁴. They delight themselves foolishly as with the possession of the universe.

268³. Our visionary delight comes on us by alternations . . .

D. 2438. Their greatest delight is to punish; wherefore from the general company of the malignant there flows such a delight from cupidity into fewer; and thus into those who treat him badly . . .

2450. They said that it was on account of their delight at the sight of money . . .

2572. Should they die before their eyes, they hence derive delight.

2622. Their delight is such, that they feel the mere delight-*jucunditatem*.

2712. With such delight are they affected, that their delight from such things surpasses every other delight.

Delineate. *Deliniare.*

Delineation. *Delineamentum, Delineatio.*

A. 5726. It is allowable to call the delineations of the first stamina vessels . . .

W. 432². With a subtle delineation of somewhat of a face in front . . . Something delineated for a face appeared. **D.** Wis. iii. 4.

D. 574. Sees the things delineated.

E. 331⁵. 'A nation meted out and trodden down' (Is. xviii. 2) = those with whom goods have been (taken away, changed, or perverted).

Delirium. *Delirium, Deliratio.*

Rave. *Delirare.*

A. 1880². They would have thought them deliriums of the disposition . . .

2796². They who are in the deliriums of wisdom . . .

9278⁵. Hence it may be known . . . who are foolish and delirious . . . Such are more delirious and foolish than the rest . . .

C. J. 62. They have a delirium like that of those in a malignant fever . . .

63^e. Lest they should be carried away into fantastic deliriums, such as prevailed in the above-mentioned Hell. In such deliriums are they who had sought to be made saints . . .

W. 427². They . . . say, This man raves.

P. 185^e. They then come into such a delirium as to acknowledge the more powerful devils for their gods . . .

190^e. Find arguments of their delirium in favour of nature . . .

227⁵. They are like mere fantastic deliriums.

M. 48a^e. A good man . . . who from the allurements of the world has sometimes raved in the external . . .

212. By insanity is meant a delirium-*deliratio*-of the mind from falsities; and a pre-eminent delirium-*deliratio*-is the delirium-*deliratio*-of the mind from truths falsified until they are believed to be wisdom.

267³. They are thus kept in a state of intelligence in externals, however they may interiorly rave and craze.

—⁴. Into this delirium every man is let after death, who has abstracted his spirit from the body, and has not wanted to recede from the deliciousness of the delirium by thinking something from religion . . .

T. 4². It is said a frenzy, because the minds of men have been driven by it into such a delirium, that they do not know whether there is one God or three.

23. Spiritual things . . . the natural man calls deliriums. 381.

31². If he should persist in penetrating into these things, he might easily fall into a delirium . . .

56². How they rave who think . . . that God can condemn anyone . . .

57^e. If both wills should act at once, delirium or dizziness would invade his mind.

90. Thus they may fill the Church with deliriums and trifles.

183³. Such things are deliriums of the mind concerning God.

482^e. The Angels . . . call the denial of (free-will) delirium upon delirium.

D. 244. If heavenly estates were expounded to man . . . they would draw him away into deliriums . . .

3486^e. He took away all their understanding of truth and good, they as it were raving . . .

[D.] 3625. Hence come the deliriums of many; also insanity . . .

4572. (How the delirium of fevers is caused.)

5936. They begin to rave as to the thoughts . . .

E. 1158³. These (profaners) are altogether deliriums of phantasy.

D. Love xv². Lest they should wander into the deliriums of their cupidities . . .

Deliver. See BEAR-*parere*; and PRONOUNCE.

Deliver. *Liberare.*

Deliverance. *Liberatio.*

Deliverer. *Liberator.*

See under RESCUE.

See also FREE-*liber*.

A. 905². When he is delivered, that is, regenerated . . .

1655. That the rational man . . . liberated-*vindicavit* and delivered him. Tr.

1713. All things in the external man, before he is delivered and liberated, are called servants.

1851. Deliverance. Sig. . . 'To go out' = to be delivered.

2025^o. He liberated-*vindicavit*-the World of Spirits from infernal Genii and Spirits, and thus delivered the human race from destruction . . . therefore He is called 'the Deliverer,' and 'the Redeemer' . . .

2242⁴. 'Visitation' . . . signifies either vastation . . . or deliverance, thus exploration.

2768. God tempts no man, [but] is continually delivering from temptations, so far . . . as deliverance does not cause evil.

2769^o. He is here called 'Jehovah,' because it treats of deliverance; for from truth is all temptation and condemnation, but from good is all deliverance and alvation.

2825. Deliverance (after temptation). Sig.

2833. 'Abraham went and took the ram' = their deliverance by virtue of the Lord's Divine Human. . . He took the ram that was held back in the thicket by its horns = the deliverance of the spiritual by virtue of the Lord's Divine Human.

2954. Redemption is reformation and regeneration, and thence deliverance from Hell, and salvation.

3603. 'To break his yoke from off thy neck' = deliverance . . . from shutting up and interception . . .

4299. 'I have seen God faces to faces, and my soul is delivered' (Gen. xxxii. 30) = that He endured the most grievous temptations, as if they were from the Divine.

4732. 'He rescued (Joseph) out of their hand' = deliverance.

5134. 'Bring me out of this house' = deliverance from evils. 'To bring out' = deliverance.

— The interior Natural . . . is then delivered from the evils by which the Celestial . . . was estranged.

5249. How Joseph was delivered from the pit (i.e. the prison) . . . His being called out of the pit to Pharaoh = a state of deliverance from temptations.

5398². Man is such evil, that to eternity he cannot be fully delivered, even from one sin . . .

5899. 'To a great going out' = deliverance from damnation . . . which deliverance is effected by means of remains.

6279. The Lord's Divine Human by which there is deliverance from Hell. Sig. . . 'To redeem' = to deliver.

6280. He redeemed man, that is, delivered him from Hell.

—². This deliverance is what is called Redemption; and the Divine Human itself, which delivered or redeemed, is called 'the Angel that redeems.'

6368. 'From the prey my son thou hast gone up' = that by the Lord through the Celestial is the deliverance of many from Hell. 'To go up from the prey' = deliverance from Hell. Ex. . . This plucking away and deliverance is what is called 'the prey;' and as this is effected from the Lord's Divine Good, it is said, that by the Lord through the Celestial is the deliverance of many from Hell.

—². But no one can be plucked away and delivered from Hell, unless in the bodily life he has been in spiritual good . . . Hence such cannot be plucked away or delivered from Hell . . .

6413. Deliverance from a state of temptations is what is compared to 'a hind let loose' . . .

6441. 'A wolf' = the avidity of releasing and delivering the good.

6442. When the Lord is present, there is the release and deliverance of the good.

6588³. 'To be visited' . . . here stands for the deliverance of the Sons of Israel.

—⁴. 'To visit' = to deliver.

6753. 'Because I have drawn him out of the waters' = deliverance from falsities. . . 'To draw out' = deliverance. . . In these words is signified . . . that the Lord, in order that He might become the Divine Law as to the Human, delivered it from all the falsity which adhered to His Human from the mother.

6784. 'An Egyptian man hath delivered us from the hands of the shepherds' (Ex. ii. 19) = that the scientific truth which is adjoined to the Church prevailed over the power of the doctrine of falsity from evil. . . 'To deliver' = to prevail; for he who delivers from the hand of others, prevails over them.

6825. In this chapter it treats of the deliverance (of those who are of the Church); and then they are instructed who the God is that has delivered them, that it is the Lord.

6854. 'I have come down to deliver him from the hand of the Egyptians' (Ex. iii. 8) = that He let Himself down to them to release them from the power of false scientifics. . . 'To deliver' = to release . . . for he who releases from falsities, delivers.

6864². In what follows, it treats of the deliverance of the Sons of Israel, that is, of those who are of the Lord's Spiritual Church, from falsities; from which they cannot possibly be delivered, except by the Holy which proceeds from the Lord.

6865. 'Bring forth my people the Sons of Israel out

of Egypt' = the deliverance thereby of those who are of the Spiritual Church 'from the falsities which are infesting them. 'To bring forth' = deliverance. 6863. 7235. 7932 $\frac{1}{2}$.

6897. 'I will make you ascend from the affliction of Egypt' = elevation and deliverance from infestation by false scientifics. 'To make to ascend' = elevation towards interior things . . . Hence, also, it = deliverance.

6912. 'Afterwards he will let you go' = the driving away of those who are in falsities, and the deliverance of those who are in truths. . . 'To let go' = driving away, and thence deliverance.

6939. Continuation in this chapter (Ex. iv.) concerning the deliverance of those who are of the Spiritual Church.

6945. It here treats in the spiritual sense of the deliverance of those who are of the Spiritual Church, who were delivered by means of the Advent of the Lord into the world. Refs. 7445.

6988³. All the miracles performed by the Lord signify . . . that those were then delivered from Hell who received the faith of charity.

7032. Stubbornness, and thus no deliverance as yet. Sig.

7066. 'Jehovah hath visited the Sons of Israel' = that those of the Spiritual Church were delivered and saved by means of the Advent of the Lord. 'To visit' = deliverance by means of the Advent of the Lord into the world; thus also salvation.

7093². He who is delivered from falsities, and from the straitness in which he then is, thanks God from a glad disposition. . . The feasts . . . are also said to have been instituted in memory of the deliverance from slavery in Egypt, that is, . . . in memory of the deliverance from infestation by falsities, by means of the Advent of the Lord into the world.

—⁶. (This) is manifest from the feast of the Passover, which was to be celebrated yearly on the day they went out of Egypt, on account of the deliverance of the Sons of Israel from slavery, that is, on account of the deliverance of those who are of the Spiritual Church from falsities, thus from damnation; and as the Lord delivered them by means of His Advent, and elevated them into Heaven with Himself when He rose again; this, too, was done at the Passover.

7169. 'And delivering Thou hast not delivered Thy people' (Ex. v. 23) = that they have not been released from a state of infestations by falsities.

7183. They are now cheered with hope, and with a promise that they are certainly to be delivered. Tr.

7186. It was believed that they . . . would be delivered from infestations at once; when yet it is according to order that the evil who infest should be removed by degrees, and that they who are of the Spiritual Church should be delivered by degrees. . . They are now instructed about this law, and that it is by virtue of it that they will certainly be delivered, when, according to order, the time and state are come . . . That Moses, by whom is here represented the Law Divine . . . believed that they would be at once delivered from infestations, is evident from what he said . . . 'Delivering

Thou hast not delivered Thy people; ' by which is signified that they are being too much infested by falsities.

—³. The reason why they who are of the Spiritual Church, and are in the Lower Earth, are delivered from infestations successively, and not at once, is that the inhering evils and falsities cannot be otherwise removed, and goods and truths insinuated in their place; this is effected by means of many changes of state.

7277. 'Bring forth My army, My people, the Sons of Israel' = that they are to be delivered who are in goods and truths. 'To bring forth' = to deliver. 7282.

7822. It treats in this chapter (Ex. xii.) concerning the deliverance of those who are of the Spiritual Church, and the damnation of those who are in faith separated from charity; the damnation of the latter, and the deliverance of the former is represented by the Passover; and the states as to charity and faith of those who have been delivered, by the things which were to be observed during the days of the Passover.

7823. In the supreme sense, by the Passover is represented the damnation of the unfaithful, and the deliverance of the faithful by the Lord, when He has been glorified.

7828. By this month is signified the beginning of the deliverance of those who are of the Spiritual Church . . . detained in the Lower Earth . . . Their first state, when delivered, was the principal of all, and the beginning from which proceed all that follow . . . because they who were there were delivered by means of the Advent of the Lord into the world . . . and because they were delivered when the Lord rose again.

7844. 'Between the evenings' = the state of the deliverance of those who are in truth from good, and the state of the damnation of those who are in falsity from evil . . .

7849. When (those who were in the Lower Earth) were being delivered, they were to be prepared to receive the influx of good and truth from the Lord. Sig. and Ex.

7882. The worship of the Lord on account of deliverance from damnation. Sig.

7917. 'Kill the Passover' = preparation for the presence of the Lord, and thence deliverance. The Passover = the presence of the Lord, and the deliverance of those who are of the Spiritual Church.

7933. In the internal sense, both in the books of Moses, and in the Prophets, it treats of the deliverance of those who . . . were detained in the Lower Earth . . . and of their elevation into Heaven.

7938. 'This is the sacrifice of the Passover to Jehovah' = the worship of the Lord on account of deliverance.

7942. 'He hath delivered our houses' (Ex. xii. 27) = that nothing damnable reached them, because they were in goods from the Lord.

7990. 'To bring them forth from the land of Egypt' = deliverance from spiritual captivity. 'To bring forth' = to deliver.

8018. 'Jehovah hath brought forth the Sons of Israel out of the land of Egypt' = that the Lord delivered from damnation those who were in the good of truth and the truth of good. 'To bring forth' = to deliver.

[A. 8018]. Their **deliverance** by the Lord, when He rose again, is signified by the Lord's descent to those beneath; and was manifested by the resuscitation of the dead out of the monuments . . . Ill.

8038. It treats in this chapter (Ex. xiii.) . . . of the perpetual remembrance, that by Him they have been **delivered** from damnation. The perpetual remembrance of the **deliverance** by the Lord is signified by the celebration of the Passover.

8050. That they were **delivered** by virtue of the Divine power of the Lord. Sig. . . 'To bring forth' = to deliver.

8052. **Deliverance** to eternity. Sig. . . 'To go forth' = to be **delivered**.

8057. Unceasing worship of the Lord on account of **deliverance**. Sig.

8099. 'When they were **delivered** (from the Lower Earth) they were not immediately taken up into Heaven. Sig. and Ex.

8103. The second state after they were **delivered**. Sig. . . The journeyings and encampments of the Sons of Israel . . . signify the spiritual states of those who have been **delivered** by the Lord.

8179. 'To cry to Jehovah' = to intercede, namely, for **deliverance** from temptation.

8199. They who are **delivered** from temptations, first come into an obscure state before they come into a clear one; for the falsities and evils which are injected by the Hells inhere for some time, and are only successively dissipated. Sig.

8261. Glorification of the Lord by those who are of the Spiritual Church on account of **deliverance**. Sig.

8426. In the end of the former state there shall be a revelation that they have been **delivered**. Sig.

8528. 'In my bringing you forth out of the land of Egypt' = after they have been **delivered** from infestations. 'To bring forth' = to deliver.

8653. 'Hath **delivered** me from the sword of Pharaoh' (Ex. xviii. 4) = **deliverance** from the falsity of those who infested.

8671. 'Jehovah rescued them' = **deliverance** by the Lord's Divine aid. 'To rescue' = **deliverance**. 8676.

8866. 'Who brought thee forth out of the land of Egypt, out of the house of servants' = **deliverance** from Hell by Him. 'To bring forth' = **deliverance**.

—^e. They of the Spiritual Church . . . were **delivered** from Hell by the Lord, by means of His Advent into the world, and His making the Human in Himself Divine. Refs.

9024³. 'To plead the cause' = to defend truths against falsities, and deliver.

— . 'To plead the cause of the soul' = to defend and deliver from falsities. —.

9077. 'Redemption' = to give something else in its place, that there may be **deliverance**. . . For it here treats of **deliverance** from damnation, and man can only be **delivered** from damnation by means of the removal of evil . . . The **deliverance** from damnation, or, what is the same, **deliverance** from sins, is the removal of evil, which is effected through repentance of life. Refs.

9278². But the Lord continually protects and **delivers**.

9286. 'Three times thou shalt keep a feast to Me in the year' = the worship of the Lord and permanent thanksgiving on account of **deliverance** from damnation. . . . 'Three times' . . . = plenary and entire **deliverance**.

—². The successive steps of **deliverance** from damnation are circumstanced as are the successive steps of regeneration; for regeneration is **deliverance** from Hell and introduction into Heaven by the Lord . . .

9292. **Deliverance** from infestation by falsities. Sig.

9294². The three feasts were instituted on account of the **deliverance** of man from damnation, thus on account of regeneration; for by means of regeneration man is **delivered** from Hell and introduced into Heaven . . .

9295². The second state of **deliverance** from damnation, which was a state of the implantation of truth in good, was signified (by this second feast).

9296. Worship from a grateful disposition on account of the implantation of good thence, thus on account of regeneration and plenary **deliverance** from damnation. (Signified by the third feast.)

9333². He who does not know how the case is with the **deliverance** of man from evils and falsities . . .

9444. The sins which a man does are inrooted in his very life, and make it; wherefore no one is **delivered** from them, unless he receives new life from the Lord, which is effected by means of regeneration.

9937⁴. **Deliverance** from sins, or the remission of them, is nothing else than removal; for they remain with the man . . .

10057⁶. Purification from the evils and falsities with man, is not **deliverance** from them, but is the removal of them. Refs. But with the Lord there was not the removal, but the casting out of those things which He derived from the mother, thus plenary **deliverance** from them . . .

10218. Purification or **deliverance** from evil through acknowledgment and faith that all the truths and goods of faith and love, and their ordination and disposition, are from the Lord, and nothing from man. Sig.

10219³. As soon as man believes that goods flow in from the Lord . . . goods affect him . . . and in proportion as goods affect man, evils are removed, thus he is purified and **delivered** from them. (If he cannot feel the influx of goods from the Lord) still he ought to acknowledge and believe that they are from the Lord; for when this is done, he is also **delivered** from evils, but, in order that he may be **delivered** from evils, this acknowledgment must be . . . of the very heart.

10228. 'To expiate upon their souls' = to be purified or **delivered** from evils by means of the truth of faith; and as purification or **deliverance** from evils is nothing but their removal, this, too, is signified.

10655. 'Thou shalt keep the feast of things unleavened' = worship of the Lord and thanksgiving on account of **deliverance** from evil and the falsities of evil . . . This feast properly = the glorification of the Lord's Human, thus remembrance and thanksgiving on account of it; for by means of it and of the subjugation of the Hells by the Lord, man has **deliverance** from evils, and salvation. —⁴. 10659.

P. 19. The temptations . . . by means of which the good can be **delivered** from their evils.

D. 220. On the torment of the unhappy, and at last deliverance.

244. The **deliverance** of the bound from the pit; it is circumstanced like one who is in travail, when the child comes to the mouth of the matrix. Gen.art. 261.

404. So that he wants to be **delivered** and loosed from them; for it is impossible for him to **deliver** himself.

409. Among the multitude who are **delivered** from the pit there are a number who are not yet devastated . . .

415^e. Contrive that the suspicion may fall upon another, that they may be thus **delivered**.

417^e. Being **delivered** from these torments . . .

487. He was sent to the lake . . . but was thence **delivered**. This day he was sent to a certain place of the damned . . . being **delivered** thence, he is now horrified . . .

E. 328¹⁹. By Redemption the Angels understand liberation—*vindicationem*—from evils, and **deliverance** from falsities in the following passages. Ill.

— . 'Redemption' = **deliverance** from damnation.

— . That the Lord redeemed mankind = that He liberated and **delivered** them from Hell, and from the evils and falsities which constantly rise up thence . . . and that He continually liberates and **delivers** them: that He liberated and **delivered** them was effected by His subjugating the Hells; and that He continually liberates and **delivers**, by His glorifying His Human.

624⁴. 'To cast out demons' = to **deliver** from the falsities of religion.

Deliver. *Tradere*.

See TRADITION.

A. 2547^e. The things of Heaven are **delivered** by means of such things as are on earth.

3488². 'Then shall they **deliver** you into tribulation, and shall kill you' (Matt.xxiv.9) = that good and truth shall perish . . .

3982³. These arcana . . . are historically **delivered** . . .

H. 332. Little children . . . are **delivered** to Angels of the female sex.

519. They are **delivered** to the Angel guards there.

W. 229. It is asserted by some . . .

T. 343. The things **delivered** in this chapter concerning . . .

463. To **deliver** the doctrinal of the New Church concerning free-will.

503⁵. Concerning justification, etc. (they said), We give forth nothing spiritual.

512. In the Reformed Christian world they tell of a species of anxiety . . . which they call contrition.

516. Concerning this oral confession, the Reformed . . . thus **deliver** [themselves].

520. It has been **delivered** by the Councils . . .

E. 405⁴⁶. 'He hath **delivered** them to the slaughter' (Is.xxxiv.2) = that they will perish who are in these things. 573⁹.

655¹⁰. 'To condemn the Son of Man and **deliver** Him to the nations' (Matt.xx.19) = to adjudicate the Divine truth and Divine good to Hell, and to **deliver** them to the evils and falsities which are thence.

(659²². 'He shall **deliver** the wicked to the sword' (Jer.xxv.31) = that the unfaithful will perish through their own falsities.

813³. The temptations which the faithful will undergo for the sake of truths, are described by 'Ye shall be betrayed by parents, and brothers . . . (Luke xxi.16).

Delude. *Deludere*.

D. 3206. They most deceitfully **delude** and seduce . . .

J.(Post.) 19^e. The Dutch cannot be **deluded**, as others.

Demand. *Reposcere*. D.2964.

Democritus. *Democritus*. M.182^e.

Demon. *Daemon*.

A. 1664. 'They are the Spirits of **demons**' (Rev.xvi.14). 7351².

1742³. (Why the **demons** wanted to enter the swine.)

7317². 'Through Thy name we have cast out **demons**' (Matt.vii.22).

10019⁴. 'The **demons**' (Luke x.17) = those who are in the Hells.

R. 458. 'That they should not adore **demons**' (Rev. ix.20.) = that thus they are in the evils of their concupiscences, and make one with their like in Hell. 'Demons' = the concupiscences of evil which originate from the love of the world: the reason is, that in Hell those are called demons who are in these concupiscences; and men, too, who are in the same, become **demons** after death. . . Hence it is evident, that 'to adore **demons**' = to make an offering to these concupiscences from the love of them. . . It follows, that he who does not search out any evil in himself, and shun it as a sin against God . . . becomes a **demon** after death. Nothing but such concupiscences are signified by '*demons-daemones*,' and '*demons-daemonia*' in the following passages. Ill.

—². 'The forest **demons**' (Is. xiii. 21) = concupiscences such as those of Priapi and Satyrs.

—^e. The **demons** which the Lord cast out were such concupiscences while they lived in the world. Refs.

655². I replied, Hence demon . . . T.388.

703. 'They are the Spirits of **demons**' = that they were cupidities of falsifying truths and of reasoning from falsities. '**Demons**' = the cupidities of falsifying truths.

756. 'Has become the habitation of **demons**' (Rev. xviii.2) = that their Hells are the Hells of the concupiscences of domineering from the heat of self-love, and of the concupiscences of profaning the truths of Heaven from the spurious zeal of that love. '**Demons**' = the concupiscences of evil, and also the concupiscences of

falsifying truths ; but **demons**, like concupiscences, are of many kinds, and the worst are those who are concupiscences of domineering over the holy things of the Church and over Heaven from the heat of self-love . . .

M. 431^e. When a new **demon** entered . . .

432^e. Adulterers . . . there, are **demons**. Des.

T. 79^e. They are therefore imprisoned, and become **demons**.

381^e. To the Angels they appear like those . . . who cry out to **demons**, and kiss them . . .

614^e. They may be compared to the **demons** sent into the swine.

D. 774. To the left there is a Hell where there are **demons**, so called, who act from mere instinct . . .

1934^e. He would have supposed that he was possessed by **demons**.

2278. They who, in the Lord's time, were obsessed by **demons**, were not differently circumstanced.

4086. Others in Gehenna, in the abode of **demons** . . .

E. 455²². 'To cast out **demons**' (Mark xvi. 17)=to remove and reject the falsities of evil.

586. 'That they should not adore **demons**'=that they should not worship their own cupidities. . . 'Demons'=evil cupidities ; because by 'demons' are meant infernal Spirits ; and all Spirits who are in the Hells are nothing but evil cupidities.

—². What is meant by worshipping **demons**. Ex.

—³. This worship is also meant by 'sacrificing to **demons**' in Dent. xxxii. 17 ; Lev. xvii. 7.

—⁴. 'To sacrifice sons and daughters to **demons**' (Ps. cvi. 37)=to destroy the truths and goods of the Church through evil cupidities.

—⁵. These corporeal and merely natural concupiscences are signified by . . . 'the forest **demon**,' or 'satyr' (Is. xxxiv. 14).

—⁶. 'Forest **demons**' or 'satyrs' (Is. xiii. 21)=merely corporeal cupidities.

—^e. 'The **demons**' cast out by the Lord, by which many were then obsessed, =falsities of every kind with which the Church was infested, and from which she was delivered by the Lord. Refs.

624⁴. 'To cast out **demons**' (Matt. vii. 22)=to deliver from the falsities of religion ; 'demons'=the falsities of religion.

659^e. Hence it is evident whence it was that 'those who were obsessed by **demons** were in the sepulchres' (Matt. viii. Mark v. Luke viii.) namely, that those who obsessed them, while they had lived in the world, were in falsities from evil ; that is, in Knowledges from the Word, which they made dead by applying them to confirm evils, and also to destroy the genuine truths of the Church, especially the truths concerning the Lord, the Word, and the life after death, which dead Knowledges are called 'traditions.' Hence it was, that they who were obsessed by such who had become **demons** were in the sepulchres, and the **demons** themselves were afterwards cast out into the swine, which precipitated themselves into the sea. The reason they were cast into the swine, was that while they lived in the world they

had been in sordid avarice . . . The reason they precipitated themselves into the sea, was that 'the sea' there = Hell.

706¹⁴. 'In My name they shall cast out **demons**' (Mark xvi.) . . . 'Demons'=falsities of every kind, which are thus cast out, that is, removed, by the Lord through doctrine from the Word.

740¹⁰. The Pharisees said of Jesus, that 'He cast out **demons** by Beelzebub the prince of the **demons**.' Jesus said to them . . . 'If I in the Spirit of God cast out **demons**, surely the Kingdom of God hath come to you' (Matt. xii. 24, 28).

—¹⁶. In these passages in the Old Testament, only 'Satan' is mentioned, and not 'the devil ;' but instead of him there is said 'the enemy,' 'the hater,' 'the adversary,' 'the accuser,' 'demon,' also 'death,' and 'Hell.'

815⁵. 'The Canaanitish woman, whose daughter was agitated by a **demon**. . .' (Matt. xv. 22).

1001. 'They are the Spirits of **demons**' (Rev. xvi.)=false reasonings from Hell. . . 'Demons'=those things which are from Hell ; for in the Word those are called 'demons' who are in the cupidity of falsifying truths, which is especially done by means of reasonings. Hence, in the abstract sense, '**demons-daemones**' and '**demons-daemonia**'=cupidities and falsities. Ill. 1003³.

1098. ('Babylon) has become the habitation of **demons**' =where there are direful falsities from the truths and goods of the Church profaned. . . 'Demons'=those who are in direful falsities from truths and goods profaned. Ex.

Demonophonia. *Daemonophonia.* Coro. 45.

Demonstrate. *Demonstrare.*

Demonstration. *Demonstratio.*

A. 146^e. However plainly they may be demonstrated,

6015³. If it were demonstrated they would not believe.

W. 208. As has been demonstrated above. 209². 225^e. 230. 231. 242. —. 282. 304. 359. P. 54. 210. T. 37².

222. It is not allowable to demonstrate this matter, except by means of universals.

242². Here, it is to be demonstrated. 260.

298. This will be fully demonstrated in what follows. P. 218, etc. T. 329². 336. 395. —^e. 603.

311^e. Time fails to demonstrate these things more at large.

412⁴. To demonstrate or confirm anything by means of things unknown places a subject in obscurity.

R. 1^e. These things are to be demonstrated by like things elsewhere in the Word. 285.

D. 166². That envy and pain thence arising . . . might be effectively demonstrated.

350. That each and all things may, in Heaven, be demonstrated to the light.

426^e. This can demonstrate nothing, except that such a man cannot enter the other life . . .

1291. Faith without sight . . . spurns and rejects all

demonstration ; just as one who sees an object refuses to have it **demonstrated** to him that he sees it . . . For an object that is **demonstrated** to be seen which is already seen is called into doubt, for such **demonstration** is attended with this. Therefore **demonstrations** are only for those who want to believe nothing unless they see it. Lest such should remain in their blindness, and be further blinded, things are to be **demonstrated** which ought not to be **demonstrated** ; as, for example, that there is a God, which everyone ought to believe without **demonstrating** arguments ; whereas it is usually the case that when this is **demonstrated**, in every argument there is contained something of doubt.

1718^e. Nor can this phantasy be taken away from them, except by means of living **demonstrations**.

1719. A thousand proofs of experience have **demonstrated** this to me to the very sense.

Demosthenes. *Demosthenes.* M.182. T.693.

Demur. See PRESCRIBE.

Den. *Bestiarium.* T.57. 296^e. 511. 798^e.

Den. *Cavea.* T.604. 611.

Den. *Lustrum.* H.586. Coro.28^e.

Den. *Specus.* D.4910. E.526^o.

Denial. *Infitiæ.* Coro.40.

Denmark. *Danemarkia, Dania.*

Dane. *Danus.*

J. 48. (At the Last Judgment the Danes were stationed in the west.)

C. J. 20. In the World of Spirits . . . the Danes are in the west. D.5395.

Life 4. This is evident from the prayer which is read before the people in . . . Denmark, etc.

R. 484. All the books treated of justifying faith ; profoundly, those from Sweden and Denmark ; more profoundly, those from Germany ; still more profoundly, those from Britain ; and most profoundly, those from Holland. T.161.

M. 111. (Opinions of the Danes concerning the origin of marriage love and its potency.)

D. 5396. (The visitation of the Danes, etc.)

5791¹/₂. (Character of those in Denmark.)

Inv. 24. The Lord . . . stirred up Denmark, etc. to receive (the Word at the time of the Reformation).

Denounce. *Denuntiare.*

Denunciation. *Denuntiatio.*

A. 7810^e. The denunciation of death.

8542. After they have denounced death to them. 10382. D.622^e.

E. 884. Exhortation and denunciation. Sig.

Density. *Densitas.*

Dense. *Densus.*

A. 1044^t. All the density of its cloud is thence.

1860^e. The dense falsity from which is evil, and the dense evil from which is falsity.

1861. The densest falsity. Sig.

4865^e. In dense thick darkness.

6612. This may be evident from the density of the sphere in which sensuous Spirits are, and from the purity of the sphere in which are the Angels of Heaven.

7712. The density of falsity from evil. Sig.

8369. 'The branch of a thick tree' (Lev.xxiii.40)= scientific truth. 9296^o.

8443^e. The speech of the Angels of the lower Heaven appears as a bright cloud . . . in density and tenuity according to the quality of the truths.

8781. 'Lo, I come to thee in the density of a cloud' (Ex.xix.9)=that it shall take place in a form in the highest degree natural. . . 'Density'=what is obscure . . . What is Divine can only appear to such . . . as the density of a cloud. 8814.

8814². The Lord must appear to such in a dense and heavy cloud. In the other life they are circumfused with a dense and black cloud, according to the quality and quantity of the falsities.

H. 557 (g). The proprium of man . . . is nothing but dense evil. Refs.

D. 4202. How great is the density of the sphere . . .

E. 537¹⁴. 'Through a land of . . . dense shadow' (Jer.ii.6)=a state of falsity.

Denude. *Denudare.*

Denudation. *Denudatio.*

See also under NAKED.

A. 4015. 'The making bare of the white which was upon the rods' (Gen.xxx.37)=the disposition of the power of interior truth.

6432^e. 'To be made bare' (Is.xxxii.11)=to be deprived of truth.

T. 41². Whence (the stripping and making bald of the trees in winter).

E. 240⁴. 'Thou wast naked and bare' (Ezek.xvi.7).

357⁷. 'With denuding Thy bow shall be denuded' (Hab.iii.9)=that the doctrine of truth will be opened.

403⁶. Stripping He hath stripped it, and cast it forth' (Joel i.7)=that there is no longer any good and truth which is not destroyed ; 'to strip,' namely, of fruits and leaves=of goods and truths ; and 'to cast out'=to utterly destroy.

650⁶⁶. 'He shall make bare its cedar' (Zeph.ii.14)=the Rational destroyed.

1153⁴. 'Make thyself bare' (Is.xlvii.2)=to adulterate the goods of the Word.

Deny. *Abnegare.*

A. 4599⁵. That they cannot at all overcome from themselves and from what is their own, but from the Lord, is signified by 'he who does not deny all his faculties (or 'all that he hath'), cannot be my disciple' (Luke xiv.33).

[A.] 6000⁵. That Peter in that night **denied** the Lord three times, represented also the last time of the Church, when the truth of faith is indeed taught, but is not believed; which time is 'night,' because then the Lord is utterly **denied** in the hearts of men. 6073^e. 10134^e.

9207⁴. 'Who does not **deny** all his faculties,' that is, who does not love the Lord above all things.

10227¹⁸. 'To **deny** all the faculties'=to attribute nothing of intelligence and wisdom to self. E.236⁸.

10300³. 'To **deny** all his faculties'=to love the Lord above all things; 'faculties' are those things which are proper to man.

E. 122⁴. 'To **deny** himself' (Matt.xvi.24; Mark viii. 34)=to reject the evils which are from proprium.

864⁵. 'To **deny** himself'=not to be led by himself, but by the Lord; and he **denies** himself who shuns and is averse to evils because they are sins . . .

Deny. *Negare.*

Denial. *Negatio.*

Negative. *Negativus.*

A. 196². All who reason from sensuous, scientific, and philosophical things, **deny** that there is spirit . . .

233². They who consult sensuous and scientific things concerning matters of belief, precipitate themselves not only into doubt, but also into **denial**, that is, into thick darkness, (and thus) into all cupidities . . .

301. Because (they reason) from self . . . they cannot do otherwise than **deny**, and when they **deny**, they also blaspheme and profane.

1072^e. They who care nothing for the Word . . . thus **denying** principles, are called 'drunkards without wine.'

1886. Pref. Still, at heart they **deny** (the resurrection.)

—³. The Sadducees openly **denied** the resurrection; but did better than those at this day who say that they do not **deny** . . . and yet **deny** at heart.

2049⁴. Hence it is evident, that the truths of faith can never be acknowledged as truths . . . unless they are implanted in charity; for interiorly they are **denied** at heart.

2215. 'Sarah **denied** . . .' (Gen.xviii.15)=that human rational truth wanted to excuse itself.

2338. See AFFIRM at these refs. 2568⁴. 2689³. 3221. 3913. 3923⁴. 4096⁶. 4459². 4638⁴. 4760. H.356. D.3614. 4536. D. Min.4580.

2352. The **denial** of the Divine Human and of the Holy proceeding of the Lord. Sig.

2354². This all they **deny** at heart who are in the life of evil . . . Better did the Pharisees, who openly **denied** the Divine of the Lord . . .

2357. Lest they should . . . **deny** the Divine Human and the Holy proceeding of the Lord. Sig.

2373². The reason they who are in evil within the Church reject charity more than they **deny** the Lord, is . . .

2380³. Such within the Church **deny** the Lord in secret.

2568³. When the doctrine of faith is regarded from rational things . . . it not only becomes none, but whatever is therein is **denied**.

—⁴. The principle which leads to all folly and insanity is to **deny** all things . . . until one is convinced by those things which he can apprehend or feel . . . this is to be called the **negative** principle . . . They who think from the **negative** principle . . . at last **deny** all things.

—⁶. There are some in doubt before they **deny**, and some before they affirm; they who are in doubt before they **deny**, are they who incline to a life of evil; and when this life carries them away, the more they think about these things the more they **deny** them.

3420. That they who are in the mere knowledge of Knowledges would **deny** these things. Sig. 'To stop up' =not to want to know, and, what is the same, to **deny**; thus to obliterate.

—^e. He, therefore, who teaches what is to be done, and does not do it, does not want to know truths; for they are against his life, and the things which are against his life he **denies**.

3427. **Denial** on account of these things. Sig. . . 'To quarrel, or contend'=to **deny**. . . 'Ezek' or 'contention' =the **denial** of the internal sense of the Word; the causes of the **denial** are also in the same word.

—². They who are in the mere knowledge of Knowledges . . . cannot do otherwise than **deny** that there is an internal sense of the Word. Ex.

3429. 'Sitnah'=opposition, which is a further degree of **denial**.

3452. That their doctrinal things of faith regarded in themselves should not be **denied**, namely, so far as they are from the literal sense of the Word. Sig. and Ex.

3472^e. The Christian world **denies** at heart that the Word is so Divine.

3488². 'They shall kill you,' that is, by **denial**.

3913⁵. This good cannot inflow into what is **negative** . . .

3923⁶. That they were in the **Negative** of all the things which are of faith and its doctrine. Sig.

4031³. He first acknowledges and believes . . . and then **denies** . . . They who once acknowledge at heart, and afterwards **deny**, are they who profane.

4110². Evil Spirits . . . are adjoined in order to induce the **negative** things which are to be dispelled, so that the man may be the better confirmed in truths and goods.

4197. Christians who have not lived in charity, have closed Heaven against themselves, very many so that it cannot be opened; for they know truths and **deny** them . . .

4214⁴. They who **deny** or despise the Lord (are in fatuous lumen).

4302⁶. That on account of the disagreement of the natural man, it is better to be in simple good, although in the **denial** of truth, is signified by 'to enter halt into life.'

4321. Although these things appear incredible, still they are not to be **denied**, because experience itself dictates them. If all things of which the causes are not known were to be **denied**, innumerable things which come forth in nature would be **denied**, the causes of which are known scarcely as to the one ten thousandth

part . . . How much more is this the case with the arcana which come forth in the sphere above nature ! Examp.

4493⁴. That there is any internal sense . . . he **denies**.

4503⁷. Fallacies from sensuous things, by means of which the truths of the Church cannot be seen ; concerning which, therefore, they are in **negative** doubt. Sig.

4622. He does indeed wish to know how the case is with Heaven, etc., but when he is told, he yet believes nothing, because at heart he **denies** their existence . . .

4689². Many of those who come from the Christian world, who also have preached the Lord in the world, there utterly **deny** Him . . .

4731². This supreme or inmost truth, that the Human of the Lord is Divine, is **denied** by those in the Church who are in faith alone.

4760². Hence it is evident, that those who are in the **Negative**, if they consult scientifics, cast themselves more into falsities . . .

—⁴. The learned consult scientifics . . . from the **Negative**, and thereby destroy in themselves all insight from above or within . . .

5057³. Heaven is never **denied** to anyone by the Lord . . .

5135². If he then **denies** them, it is a sign that he is in evil . . .

5159³. The things which are higher or more interior, he at heart **denies**.

5164^o. There are very many within the Church who **deny** the Lord, and say that they acknowledge a Supreme Being.

5179. Because they **deny** all that which is called spiritual . . . There thence come forth many things which the man who attributes all things to nature either **denies**, or ascribes to a more occult nature.

5700². Thus it happens that when they have inverted heavenly order in this way, they at last **deny** Divine things, those which are of Heaven, and consequently those which are of charity and faith . . .

6015³. If it were demonstrated, they would not believe, because the **Negative** universally reigns.

6383. They who do not believe unless scientific and sensuous things dictate, and who are in the **Negative** to begin with, never believe ; the reason is, that the **Negative** universally reigns, and when this universally reigns, the scientifics which **deny** flow in and are gathered together, but those which confirm . . . are rejected to the sides, or are explained in favour of the **denying** scientifics, and thus the **Negative** is strengthened.

6479. With those who are in the **Negative**, that is, those with whom the **Negative** universally reigns, doubts can never be removed, for with them one scruple avails more than a thousand confirmations.

—^e. But these Spirits attended but little to these things, because they were in the **Negative**.

6729^o. See DAUGHTER at this ref.

6959². See PROFANE at these refs. 6963^o.

7290². If the internal man afterwards **denies** that

which miracles have confirmed, there takes place an opposition and collision of the internal and external man . . . thus profanation.

—⁴. Miracles would effect still less at this day . . . when everything (spiritual) is **denied** ; for there universally reigns a **Negative** against the Divine influx and government . . .

7351. Hence it is, that after a man has falsified truths, he at last utterly **denies** them . . .

7492. With those in whom they are extinguished, the good which is of love and the truth which is of faith are **denied**, and the evils and falsities which are contrary are affirmed.

8567. See TEMPTATION at this ref.

8868. The Lord is not in the truths with man, when he **denies** Him and His Divine.

8971. Living experience from those in the other life, who in their heart have **denied** that the Word is inspired from the Divine . . . It was observed that they had lived at their pleasure, and that therefore in their hearts they had **denied** the Divine, Heaven and Hell, the life after death, and all other matters of faith.

9021. **Denial** in every way of the Lord and His Kingdom by those who are of the Church, and thus the profanation of the good and truth of the Church. Sig. . . . 'To curse' = aversion and disjunction, thus also **denial** in every way ; for he who averts and disjoins himself from the Lord, **denies** Him at heart.

—^e. Hence it is, that the **denial** of the Lord is not profanation with those who are outside the Church.

9033. It is here said of God that 'He is to be feared, because He is able to destroy soul and body in Gehenna,' when yet He destroys no one ; but still it is true ; therefore, it is not to be extinguished, that is, **denied** ; for if it is **denied**, faith in the Word perishes . . .

—^e. This is attributed to the Lord in the sense of the letter, because it so appears ; therefore, as it is an apparent truth, it is not to be **denied**, that is, extinguished ; for thus faith for the Word would be extinguished, which faith is with the simple. Refs.

9222. Truth Divine is the Word and is doctrine from the Word ; they who **deny** these at heart, blaspheme, even if they praise and preach it ; blasphemy lies concealed in the **denial** . . .

—². They who blaspheme or **deny** the Word, cannot receive anything of the truth and good of faith . . . Wherefore, they who **deny** the Word cannot receive anything that the Word teaches ; for when they read or hear it, there occurs what is **negative**, which either extinguishes the truth or turns it into falsity.

9264. When the Divine truth and good which is from the Lord is **denied**, it is extinguished with the man, thus so is the Lord Himself . . . This truth and good is extinguished, when the Divine of the Lord is **denied**, and also when the Word is ; for this is Divine truth from the Lord and concerning the Lord ; to **deny** this, when it has been first acknowledged and received in faith, and thus to extinguish it, is 'the sin against the Holy Spirit,' which is not remitted.

9324^e. When the truths of faith and the goods of love are **denied** at heart, the man spiritually dies.

[A.] 9325⁴. 'What is abortive and barren' = vastations and denials of good and truth.

9755⁷. 'Its waves' = ratiocinations therefrom, and thence denials.

9818⁷. 'To speak against' Divine truth, or to deny it, when once it has been acknowledged, is profanation.

10033⁸. Let everyone within the Church therefore beware lest he deny the Lord, and also lest he deny His Divine; for to this denial Heaven is closed and Hell is open . . .

10112². Hence may be evident, what is the nature of the lot in the other life of those who are born within the Church, and still at heart deny the Lord, whatever may be their character in moral life; by much experience it has been given to know, that they cannot be saved. Sig.

10134³. The triple denial (of the Lord by Peter) = the plenary denial of the Lord at the end of the Church.

— These words to Peter signified the denial of the Lord in the Church, when its end comes: for the Lord is denied when there is no longer any faith, and faith is not where there is no longer any charity.

10156². Hence it is, that the merely natural man . . . at heart denies Divine and heavenly things . . .

10175. Hence it is, that those who have taken delight in adulteries, afterwards hold cheap and also at heart deny those things which are of the Church and Heaven.

10287. He who denies the Lord is in evils and falsities; for good and truth come from no other Source than He.

10319. That the evils of the love of self and the world induce such ignorance . . . is very manifest from those within the Church, who, although they know from revelation that there is a God, etc., still fall into denial concerning these things; as well the learned as the unlearned.

10412². They who are in externals without an internal . . . in their heart deny the Divine.

10492⁴. With those who deny (the truths of faith from the Word), the internal is entirely closed . . .

10731⁰. Such are they who deny these universals (of the Church).

10744. As (those with whom the love of self and the love of the world make the life) receive nothing from Heaven, in their heart they deny God and the life after death . . .

H. 354. They who at heart have denied the Divine, however they may have confessed it with the mouth, become so stupid, that they can scarcely comprehend any civil truth, still less any spiritual one . . . The interiors of their minds are so closed up that they appear black . . .

452⁰. For the most part they are tied to some infernal Society, because such have also denied the Divine . . .

506². Quite contrary is the state of those who in the world have lived in evil, and who have no conscience, and thence have denied the Divine; for all who live in evil, interiorly in themselves deny the Divine . . .

532². Hence it is that as with those who love themselves and the world above all things the higher things

of the mind are closed, at heart they deny Divine truths . . .

575. In these Hells are all those who have acknowledged nature and have denied the Divine . . .

W. 13⁰. The denial of God makes Hell; and, in Christendom, the denial of the Lord's Divinity.

P. 182. If man manifestly saw the Divine Providence, he would either deny God, or make himself God. Gen. art. 183, Ex.

185⁰. As they then manifestly see the Divine Providence . . . which is that they are to come into Hell, they not only deny God, but also blaspheme Him.

189⁰. When such are elevated into Heaven . . . they do not see anything; as I have seen done with many who have denied the Divine Providence of the Lord.

227³. But this cannot be done, if a man first acknowledges the truths of faith, and lives according to them, and afterwards recedes from and denies them. Ex.

228. He who does not know holy things, cannot acknowledge them, and afterwards deny them. . . It would be otherwise if (the Jews) were to receive and acknowledge it, and afterwards were to deny it, which, however, is rarely done; many of them acknowledge it exteriorly, and deny it interiorly, and are like hypocrites. But those profane holy things by a commingling of them with profane ones, who first receive and acknowledge, and afterwards depart and deny.

—². If as a man grows up he acknowledges truths and lives according to them, and afterwards denies them, he commingles holy with profane things.

231⁶. The sixth kind of profanation is from those who acknowledge the Word, yet deny the Divine of the Lord. Ex.

—⁷. The seventh kind of profanation is from those who first acknowledge Divine truths, and live according to them, and afterwards recede from and deny them. This is the worst kind of profanation. Ex.

236⁰. Wherefore, he can use these things as arguments to deny (the Divine Providence).

326. The acknowledgment of God makes the conjunction of God with man and of man with God, and the denial of God makes the separation. Gen. art.

—⁵. They who deny God in the world, deny Him after death.

R. 180. 'Thou hast not denied My name' (Rev. iii. 8) = that they are in the worship of the Lord.

202. 'Thou art neither cold nor hot' = that those who are such now deny that the Word is Divine and holy, and now acknowledge that it is so.

— Such are the same in relation to God, now they deny and now they acknowledge Him; in like manner in relation to all things of the Church.

476. At this day that there is one God is not denied, but that the Lord is He, is denied. That the Church is from Him who is the Saviour and Redeemer is not denied; but that He is to be immediately approached as the Saviour and Redeemer, is denied . . .

872. These cannot do otherwise than interiorly in themselves deny God; for this lies stored up in a life of evil confirmed by falsities.

T. 14⁴. Then, on account of his denial of God, he is damned.

—^e. Hence it is evident, that he who denies God is already among the damned, and, after death, he is gathered to his own.

147³. The minds of all men who deny the holiness of the Word and the Divinity of the Lord, think in the lowest region (of the mind).

382. All they are evil who deny the creation of the world by God, and thus deny God; for they are naturalistic atheists. . . . Wherefore, they who deny God do not will and therefore are not able to receive any good from any source than their own proprium. . . .

D. 2088. There were some Spirits who denied; but it was perceived by others, that they said this from malignity. . . . which they also confessed, saying, that they wanted to be potent with the licence of saying and denying.

2651. As this is the truth, there should be no ratiocination about the truth of the thing from causes; and if no causes are found, the truth is not to be invalidated or denied, as is usually the case; but being the truth it ought to be believed; if they want to investigate the causes, they may do so. . . . provided that if they do not find the cause. . . . the truth be not therefore denied; it is as with almost all things in nature. . . . if all things were denied because the causes are not found, there would be no natural truth.

2663^e. In the ideas (of the simple at heart), there is no such doubt and Negative, as there is in the ideas of those who suppose that they are wise from themselves.

3105. It has sometimes happened, that they who in life have preached heavenly truths. . . . denied them when they were demonstrated in the other life, because they had been in a state of ratiocination concerning them. Examp.

3493. That by means of disputations the Knowledges of faith may be brought to denial.

— Those things which in themselves are manifest, and are in light, if they come into discussion, come into obscurity or ignorance, and from ignorance or obscurity into doubt, and from doubt into denial.

— Those with whom the Lord has rooted and confirmed the Knowledges of faith, although from the sphere of persuasions they seem to themselves to be driven as it were into denial, still it is dispelled. . . . and the denial is driven away, then the doubt, and then the obscurity. . . .

3596^e. If those who do not believe were taken into Heaven, and were to acknowledge and confess; when let back, they at once deny as before that Heaven exists.

3623. That delights and pleasures are never denied to man.

— They have never been denied to me. . . .

5150. On those who deny God confirmatively. . . .

5669. They from whom this sphere (of violation) exhales, are they who in their heart deny the Divine, and those things which are of the Church; but outwardly appear civil, bland, moral.

6029. On those who do not think anything about the Divine, but still do not deny these things.

E. 136. 'Thou hast not denied the faith' (Rev.ii.13) = constancy in truths. 'Not to deny,' when predicated of faith = to be constant; for he who is constant, does not deny.

209. 'Thou hast not denied My name' = that they acknowledge the Divine of the Lord in His Human.

670. Love draws. . . . the thoughts into its own side; wherefore, when they think in solitude they entirely deny the things they confess with the mouth before the world.

Ath. 84. The sin against the Holy Spirit is the denial of the Lord in the Word; for they who deny this, tacitly and at heart deny all things of Heaven and the Church, because all these are from the Word; and they deny that the Lord is Divine.

95. To deny the Divine of the Lord, and thus the Word, is the sin against the Holy Spirit. . . .

147. Everything of love and faith depends thereon; wherefore, they who deny God, because there is disjunction from Him, are in Hell.

Depart. *Decedere.*

Departure. *Decessus.*

A. 1637. Little children who have departed before they have learned any language. . . .

8029. All men after their departure are first below Heaven among Spirits. . . .

T. 160². All who depart from the natural world. . . .

D. 406. Not long departed from the life of the body. 758^e.

2030. On a certain person newly departed.

3546. An Angel who had departed in infancy. . . .

Depart. *Discedere.*

Departure. *Discessus.*

See under JOURNEY, and MOVE AWAY.

A. 2559. 'When God made me depart from my father's house' (Gen. xx. 13) = when He left behind what is scientific and the appearances thence, with their delights. . . . 'To depart' = to leave behind.

7972. The first state of departure, and its quality. Sig.

D. 192. The approach and the departure (of Spirits).

313. Some had departed [this life] a few years before.

E. 617¹⁸. 'Depart from Me, workers of iniquity' (Luke xiii. 27). Ex.

Depart. *Excedere.*

Departure. *Excessus.*

See also EXCEED.

P. 69. After his departure out of the world. 101². M. 2².

T. 607³. When man departs out of the natural world. . . .

Depend. *Dependere.*

Dependence. *Dependentia.*

A. 2026°. On the Heaven of Angels depends the Heaven of Angelic Spirits . . .

6465. The posterior depends upon the prior . . .

8728. Perpetual dependence thence. Sig. . . 'To judge,' here, = subordinate disposition, which is dependence.

— The Angels and the angelic Societies are in such subordination and dependence . . .

M. 216a. Their love depends upon their husbands.

D. 486. Unless they depended on a single love, which is Divine . . .

Depopulate. See RAVAGE.

Deportation. *Deportatio.* E.403¹⁸.

Deposit. See LAY UP—*reponere.*

Deposit. *Positio.* A.8455. 8456.

Depravity. *Pravitas, Depravare.*

A. 1260. In a depraved Church.

4317⁵. The interior form itself . . . is depraved . . .

5185°. Not so much from evil of life, as from natural depravity. D.893.

8622°. They pervert and utterly deprave the affections of truth and good.

Deprecate. See under ENTREAT.

Deprive. *Privare, Deprivare.*

Deprivation. *Privatio, Deprivatio.*

A. 2689. Such do not know what it is to grieve on this account, that they are deprived of truths; they believe that anxiety is possible only because one is deprived of the goods of the body and the world. But they who are able to be reformed . . . come into anxiety when they are deprived (of good and truth).

—². All anxiety and grief is from this source, that one is deprived of those things which he loves . . .

2889. They believe that if they were deprived (of cupidities and persuasions), nothing of life would be left. 3938⁴.

3607. The inversion and privation of the life of truth from self. Sig.

— 'To kill Jacob his brother' = to deprive truth of life from self. 3610.

3610. When they who are in such affection of truth are deprived of this life, they then first receive life . . . But they who are in the affection of self and the world, believe . . . that if they were deprived of that life, they would not live at all . . . When yet the case is, that when they are deprived of that life, namely, of the affection of self and of the world, life flows in from the Lord . . .

—³. That good had the disposition of inverting the state, and of depriving truth of life from itself. Sig. and Ex.

4054². I perceived from the . . . privation of affection, that such Societies were present.

4220°. They are deprived of all intelligence . . .

5270. 'There shall be seven years of famine' = the apparent lack and privation of truth.

5376. How the case is with the desolation of the Natural, or with the privation of truth there. Ex.

6914³. They are kept in the fear . . . of the deprivation of possessions in that region of Heaven . . .

7097³. Lest they should abuse the truths of faith, they are deprived of them . . .

7217. 'Straitness of spirit' = anxiety on account of the deprivation of the truth which is of faith, and of the good which is of charity, and a consequent state near to despair.

—². When they suppose themselves to be deprived of the truths and goods of faith and charity, such are affected as with the death agony . . .

7295³. The three degrees of the taking away and deprivation of the influx of truth and good. Sig.

—^e. By such degrees, the evil in the other life are deprived of the understanding of truth and good.

9189. 'Thou shalt not vivify' = the deprivation of spiritual life.

— Those deprive themselves of spiritual life who conjoin to the truths of faith falsities from the evil of self-love.

9205. 'I will kill you with the sword' = that they will deprive themselves of good and truth by means of falsities.

9960°. When nakedness regards the head, which is baldness, it = the deprivation of intelligence of truth and wisdom of good; when it regards the whole body, it = the deprivation of the truths which are of faith; and when it regards the loins and genitals, it = the deprivation of the good of love. Ex.

H. 155°. 'Night' = the deprivation of love and wisdom.

208. As soon as this is done, the Angel is deprived of his intelligence and wisdom.

400. They come into the delight of their concupiscence from the deprivation and removal of heavenly delight with those who are in it. —

D. 4439°. They deprive all others of their delight . . .

E. 384. The deprivation of all the good and thence of all the truth from the Word, and thence in their doctrine of the Church from the Word. Sig.

— 'To kill' = to deprive of good and truth.

— They who are in evils and falsities, deprive themselves of all the perception of good and of the understanding of truth from the Word, and thence in their doctrine of the Church. Ex.

386. 'Hunger' = the privation of the Knowledges of truth and good, also the lack and ignorance of them.

— It is said that 'hunger' = the deprivation of the Knowledges of truth and good, also the lack and ignorance of them, because deprivation exists with those who are in evils and thence falsities, lack with those who are not able to know them, and ignorance with those who know there are such things and therefore long for them.

—³. The deprivation of all truth and thence of all good. Sig.

—⁵. 'Famine' = the deprivation of the Knowledges of good . . . 'the sword,' the deprivation of the Knowledges of truth . . .

—⁷. 'The sword' = the deprivation of truth by means of falsities; 'famine,' the deprivation of good by means of evils; and 'pestilence,' the deprivation of spiritual life. —⁸.

591^e. Spiritual life is extinguished by means of perversions of good and falsifications of truth; also by means of deprivations of the Knowledges of truth and good . . .

654⁵⁵. The deprivation of all truth on account of recession. Sig.

677³. The signs of the presence of such are . . . the deprivation of the perception of good . . .

Deride. See **MOCK**.

Derive. *Derivare.*

Derivation. *Derivatio.*

Derivative. *Derivativus.*

See **PRINCIPIATE**, and under **LEAD—ducere**.

A. 1214. 'The sons of Ham' = the derivations of doctrinal things and worships from corrupt internal worship.

1330. 'These are the nativities of Shem' = the derivations of the second Ancient Church. 'Nativities' = the origin and derivation of doctrinal things and worships.

1339. 'Begat Shelah' = derivation thence.

2762⁴. From the Ancient Church, the signification of a horse . . . was derived to the wise round about, also into Greece.

2847. 'In multiplying I will multiply' = the derivations of truth from affection.

2973². Represented the celestial and spiritual things flowing forth and derived thence in order.

3116. The derivations thence as from their root, or as from their seed, derive—*trahunt*—their form . . .

3240. The derivations from the first lot. Sig.

— By these are signified the states and derivations of the Lord's Spiritual Church.

—². Hence, now, are the derivations; namely, the derivations of good and the derivations of truth; the derivations of good in the Lord's Spiritual Kingdom, which are represented by 'the sons of Jokshan'; and the derivations of truth there, which are represented by 'the sons of Midian.'

3242. Derivations from the third lot. Sig.

— 'Sons' = the derivations thence.

3263. The derivations of the Spiritual Church represented by 'Ishmael.' Sig.

— 'Nativities' = the derivations of faith, thus of the Church. Refs. 3267.

3267. The interior qualities according to the derivations of faith. Sig.

—². These varieties are the derivations which are signified by 'nativities.'

3279. 'Nativities' = derivations; namely, the derivations of faith when faith is treated of, and the derivations of the Church when the Church is treated of.

3469³. This is derived into the children . . .

3562. The things beneath are nothing but derivations and compositions thence.

3579. This good . . . again produces good; and, through this good, truths again, which are derivations.

4174^e. When good flows in, they derive it into themselves, and into their own proprium . . .

4642. In what follows, the Lord's Divine natural good is treated of, but its derivations are described by names . . . because the derivations of this good exceed the understanding of any man or Angel. . . But still, when this chapter is read, the derivations which are contained in the names, are represented to the Angels in a general way . . .

4643^e. The first derivations thence . . . and the second. Sig.

4646. Derivations in Divine natural good. Sig.

— The quality of the derivations. Sig.

— The first derivation of good. Sig.

—^e. The third derivation. Sig.

5114. 'In the vine three shoots' = the derivations thence even to the ultimate one. . . 'Shoots' = derivations; for as 'the vine' = the Intellectual, 'the shoots' are nothing but the derivations thence. 5122.

6310. The interiors of man are distinct according to degrees by means of derivations.

6583. The establishment of the Church as to the Intellectual and the derivatives thereof. Sig.

— 'The tertian sons' = the derivatives; for as sons and son's sons descend from a parent, they = the derivatives of that thing which is represented by the parent.

6584. And as to the Voluntary and its derivatives. Sig.

— The derivatives of the Voluntary of the Church, which are signified by 'the sons of Machir,' are goods conjoined with truths, thus also truths from good; for the truths which are derived from good are the forms of good.

6647. 'To be produced' = further derivation; for when the Church has been established with a man, good continually grows and is derived, both in the internal and also towards the external, and therein.

6648. 'To become numerous' = further derivation, thus continual increase of truth.

7004². Order has been so instituted, that the First being may be in the things derived mediately and immediately . . . Divine truth itself is the only substantial thing; the things derived are nothing but successive forms thence.

7230³. The first class of the derivations of good and truth thence. Sig.

— The second class of the derivations of good and truth thence. Sig.

— The third class of the derivations of good and truth. Sig.

[A. 723³]. The conjunction of **derived** good with related truth. Sig.

—⁴. A successive **derivation** from the second class, which is good and thence truth. Sig.

— . A second successive **derivation** from the same class, as to good in truth. Sig.

— . The **derivations** of faith and charity, their quality. Sig.

—⁵. A repeated **derivation** from the second class. Sig.

—^e. **Derivation** (from the conjunction of good and truth in these doctrinal things). Sig.

7318². Truth is falsified, when it is said that the Lord **derived** all sins into Himself . . .

7374. They are in the love of the world, who desire to **derive** into themselves the goods of others.

7966^e. There are such productions and **derivations** of truth with those who are of the Spiritual Church. Rep.

8550. All the evil which by means of habit has taken on nature, is **derived** into the offspring . . . The **derivation** of evil from this source at last becomes so great, that everything of man's proper life is nothing but evil. This **derived** Continuous is not broken and altered, except by means of a life of faith and charity from the Lord. N. 175.

8603². The **derivations** and thence the successions in general, as to their quality, may be presented to the idea by means of fruits. Ex.

8719. To **derive** also to others. Sig.

8982. 'Sons and daughters' = the truths and goods **derived** thence.

—^c. 'Nativities' = **derivations**.

9079. Insult by the affection of evil against the truths and goods of faith **derived** from interior things. Sig.

— . The reason they are truths and goods **derived** from interior things, is that interior things are as parents, from which goods and truths are born as sons and daughters.

9141². This is the **derivation** of this word. 9303.

9325³. Goods and truths and their **derivations**. Sig.

9568. Good is that from which are truths, and truths from good are the things from which are scientifics; thus is **derived** and produced the one from the other; but still good is in all the things produced and **derived**, because they are from good.

—³. Hence it may be evident, how the one is produced and **derived** from the other, and that the first is everything in the things produced and **derived** . . .

10011. What is inmost in the Heavens inflows into the Heavens which are below, and produces and **derives** them . . . That which is inmost is the only thing which essentially lives in the things **derived**.

H. 286^e. From peace by **derivation** the Angels have all blessedness . . .

399. Self-love abstracts all delight from others, and **derives** it into itself . . . 400⁴.

424. He wants to **derive** into himself the goods of all others . . .

553². As from a plane of **derivation** . . .

W. 363². See **DESIRE**—*cupire*, at this ref.

—³. From these two are ultimately **derived** sensations . . .

P. 28³. Affections are **derivations** from the love of each person.

33. The **derivations** which are the affections of this love, are as many as are the evils into which it determines itself.

106². The love of each person cannot exist without **derivations**, which are called affections; the **derivations** of infernal love are affections of evil and falsity, properly concupiscences; and the **derivations** of heavenly love are affections of good and truth, properly dilections.

206². The concupiscences of evil, which are **derivations** of it, have life in them from it.

875². The **derivations** of love are called affections . . . M. 197. I. 8⁴.

461⁶. In **derivation** it is called delight . . . and in the universal sense, Good.

D. 4439. Wherever they go they **derive** to themselves the delights of others.

—^e. They who are in self-love deprive all others of their delight, and **derive** it into themselves.

4608^e. The singles by **derivation** from principles make one.

4627⁴. In universal nature there are perpetual compositions and **derivations** . . .

4864. The **derivations** were similar, as it were of children . . .

—^e. The examination of **derivation** as of families . . .

E. 775³. The organs (of sense and motion) are **derivations** thence, just as streams are from their springs, or as principiates from their principles, or as substantiates from their substances; and these **derivations** are of such a nature, that the brains are present everywhere . . .

828². They are the **derivations** and productions of the uses before mentioned . . .

Derogate. *Derogare.*

A. 1813². He **derogates** from the Lord that which is His.

8478⁴. They **take away** providence from the Divine, and claim it for themselves. T. 439.

H. 587². One **rages** against another who **derogates** from his Divine Power.

Descartes. *Cartesius.*

I. 19. See **ARISTOTLE** at this ref.

Inv. 13. The hypothesis of the learned concerning the soul, especially of **Descartes** and others, that it is a substance separate from the body, in some place or other.

Descend. *Descendere.*

Descent. *Descensus.*

See **FLOW DOWN**.

A. 1311. 'Jehovah came down' (Gen. xi. 5) = judgment upon them. . . 'To come down,' relatively to Jehovah, is predicated when judgment takes place . . .

—³. 'To come down' is predicated of Jehovah, because 'most high' is predicated of Him . . . Ill.

1320. 'Come, let us go down' (ver.7)=judgment so done.

2242. 'I will go down I pray, and I will see' (Gen. xviii.21)=visitation. 'To go down to see'=judgment; thus, it=visitation . . .

— . To descend cannot be predicated of the Lord, because He is always in the highest . . .

2299². Afterwards, I saw represented by them the descent of the Lord to the bound . . . H.335².

2454². 'Let him not come down to take them away' (Luke xvii.31)=to turn himself away from good to truth.

2702¹⁵. 'To go down into the plain' (Ezek.xlvii.8)=the doctrinal things which are of the Rational.

3084. Hence it is that 'to ascend' is predicated towards Jerusalem, but 'to descend' from Jerusalem.

—². Therefore it is here first said that the affection of truth, which is represented by 'Rebekah,' 'went down to the fountain,' and presently, that it 'went up' (Gen.xxiv.16); for Divine love inflows into the affection of good, and thence into the affection of truth, and vivifies and enlightens those things which are in the natural man, and then disposes them into order; this is signified by 'to descend.'

3701. See ASCEND at these refs. 3702. 3882². 4009. 4042. 5406. 5492^e. H.35. L.35¹¹. W.199. 218. M.302.

3721. The natural mind is that through which . . . the things of the Lord inflow and descend into nature, and through the same mind those things which are of nature ascend.

3882². Descent is nothing else than from good to behold truth, as from a mountain . . .

4279. As the Word is from the Lord, and descends from Him through Heaven to man, it is Divine as to every single thing; and, as it has descended from the Lord, so it ascends, that is, is elevated to Him, and this through the Heavens . . . Wherefore, when the Word ascends as it descends, in the Lord it is Divine, in the Third Heaven it is celestial . . .

4785. 'I will go down to the grave to my son mourning' (Gen.xxxvii.35)=that the Ancient Church would perish.

4815. Therefore it was said 'to descend' from Zion and Jerusalem towards the boundaries, but from the boundaries to Jerusalem and Zion, 'to ascend.' Hence it is, that 'to ascend' involves elevation to truth and good, and 'to descend,' casting down to falsity and evil . . . Hence it is here said, that 'Judah went down from his brethren' (Gen.xxxviii.1). 4816.

4964. '(Joseph) was made to go down to Egypt' (Gen. xxxix.1)=to the scientifics which are of the Church. Ex.

4969. 'Who made him go down thither' (id.)=from that good to these scientifics. . . It is said 'to go down,' because it treats of scientifics, which are exterior things; for in the Word to go from interior to exterior things is called 'going down,' but from exterior to interior things, 'going up.'

5406. 'Go down thither, and buy for us from thence'

(Gen.xlii.2)=appropriation thereby; (for) 'to go down' is predicated of going towards exterior things.

5546. 'My son shall not go down with you' (ver.38) =that he will not let himself down to lower things. 'To go down' is predicated of going towards lower things; here, to the scientific truths which are in the interior Natural.

5602. That this truth of good should be conjoined with him, is signified by their 'causing him (Benjamin) to go down' (Gen.xliii.7).

5637. 'They rose up and went down to Egypt' (ver. 15)=elevation to procure themselves life from the interior things of scientifics . . . 'To go down'=to procure themselves life. Ex.

5655. 'Coming down we came down at the beginning to buy food' (ver.20)=the disposition of procuring good for truths. . . 'To come down'=the disposition or intention; for he who comes down, or betakes himself anywhere, does it with a disposition.

5660. 'Other silver we cause to come down in our hand' (ver.22)=that there is a disposition to procure good elsewhere by means of truth. . . 'To cause to come down'=a disposition to procure.

5809. 'Cause him to come down unto me' (Gen.xliv. 21)=that this new truth should be subjected to internal good. Ex.

5832. 'Ye will make my grey hair to go down in evil to the grave' (ver.29)=that spiritual good would perish, and thus the internal of the Church. . . 'To go down in good into the grave'=to rise again, and to be regenerated; therefore 'to go down in evil into the grave,' is the opposite, thus to perish.

5897⁹. Lest they descend from good, and look backwards . . . is signified by 'he who is upon the house, let him not go down to take anything out of the house . . .'

5909. 'Come down unto me, tarry not' (Gen.xlv.9)=sure conjunction. 'To come down,' or, to come to me, =conjunction.

6004. 'Fear not to go down into Egypt' (Gen.xlvi.3)=that natural truth, with all things belonging to it, must be initiated into the scientifics of the Church. . . 'To go down'=to be initiated; for, in order that this initiation might be represented, Jacob with all that belonged to him went down into Egypt.

6023. 'To go down into Egypt'=to initiate truth, and to gather them into the scientifics of the Church.

6075. They are called 'fathers,' because from them the Church has descended . . .

6221^e. As to each and all things, the Word has descended from the Lord . . . In its descent it has clothed itself with forms adapted to apprehension in the three Heavens, and at last with a form for the apprehension of man . . .

6854. See DELIVER at this ref.

— . With the Lord's descending, the case is this . . .

—². This is what is meant by the descent of the Lord to the inhabitants of the infernal regions—*ad inferos*. 8018.

7787. 'All thy servants shall come down unto me' (Ex.xi.8)=those who are subordinate.

[A.] 7985. From the (time of the) descent of Jacob into Egypt . . .

8279. 'They went down into the deeps as a stone' (Ex.xv.5)=that they fell to lower things as by their weight.

8792. 'Jehovah will come down to the eyes of all the people' (Ex.xix.11)=the Advent of the Lord, and then enlightenment. 'To come down,' when said of Jehovah, that is, the Lord,=His presence by means of influx, thus His Advent. Here the Advent of the Lord is meant by the descent of Jehovah to the eyes of all the people . . .

8805. 'Moses came down from the mountain to the people' (ver.14)=application and preparation by means of truth from the Divine to receive truths in good. 'To come down,' when said of Moses,=application, and also preparation thereby.

—². The descent of Jehovah upon Mount Sinai=His presence in Heaven. 8826.

8840. 'Away and go down' (ver.24)=influx.

8920². When truth Divine descends through the Heavens to men, as the Word has descended, it is accommodated on the way to all in Heaven and on earth.

8931^e. In order that they might know that the Word was from the Divine through Heaven, the Lord Himself willed to descend, and promulgate the ten commandments with a living voice . . .

9110. Then the spiritual man descends, that is, thinks in the natural.

9806⁴. 'That went down upon the mouth of his garments' (Ps.cxxxiii.2) . . . 'To go down'=influx.

9905⁵. All things which are of light from the Divine descend even to the ultimate ends . . .

10184². 'To go down to take something out of the house'=a return to the former state.

10396. 'To delay to come down' (Ex.xxxii.1), when said of the apperception of Divine truth from the Word, =not to flow in; for the Divine truth which inflows with man is said to descend from Heaven.

10413. The difference between the elevation to a state of loves with the good, and with the evil, is that the good then ascend, and the evil descend. Ex.

10419. 'Go, get thee down' (Ex.xxxii.7)=a looking into their external. 'To go down from Mount Sinai'=to look into, review, and examine; for 'Mount Sinai'=Heaven, from which is Divine truth; and 'to descend thence,' in the spiritual sense, is not to descend with the body, but with the mind, thus it is to look into and review.

10450. 'And Moses looked back and went down from the Mount' (ver.15)=the Word let down from Heaven. 'To look back and go down,' when said of the Word, =to be let down.

10540. 'Make thine ornament to descend from upon thee' (Ex.cxxxii.5)=the quality of their external without the Divine. . . 'To make it descend from upon them'=to put it off, thus to be without it.

10689. 'It came to pass as Moses descended from Mount Sinai' (Ex.cxxxiv.29)=the influx of the internal

into the external of the Word, of the Church, and of worship.

10814. This love increases in descending . . .

H. 307². 'The holy city descending from God out of Heaven'=its heavenly doctrine revealed by the Lord. R.879.

373. It thence descends into the body . . .

—, Whatever descends from the spiritual man into the body, presents itself there under a different appearance.

W. 218. These ascending and descending degrees . . . 274.

275⁴. This truth on the way in its descent was by degrees turned into falsity . . . (T.135).

R. 195. 'Which cometh down out of Heaven from my God' (Rev.iii.12)=which will be of the Lord's Divine truth, such as it is in Heaven.

465. 'I saw another mighty Angel coming down from Heaven' (Rev.x.1)=the Lord in Divine majesty and power.

558. 'Because the devil hath come down to you, having great anger' (Rev.xii.12)=to those who are in the World of Spirits; and as these are in conjunction with the men of the Earth, it also=to such in the Earth.

754. 'An Angel coming down from Heaven' (Rev.xviii.1)=the influx of the Lord out of Heaven.

875. I saw two Angels descending from Heaven . . . T.386.

879^e. It is said (of the holy city) 'coming down from God out of Heaven,' because from the Lord through the New Christian Heaven.

M. 4. The Angels said, Let us descend . . .

183³. In the descent into the body . . .

402. The love for little children descends, and does not ascend. Gen.art.

B. 117. Jehovah descended and assumed the Human . . . T.3. 82. 838.

T. 24². Man thus prepares the way by which God descends and elevates him.

77^e. They then descended; and as they descended the love of evil returned . . .

80^e. As he descended, forgetfulness expelled recollection . . . and he became as insane as ever.

85. That Jehovah God descended as Divine truth . . . 86. 88. Can. Redeemer ii.

89. As God descended . . .

92. By being sent into the world is meant to descend . . .

135³. Then, by command of the Lord, there descended three Angels from Heaven . . .

193. The Word in its bosom is spiritual, because it descended from Jehovah, and passed through the angelic Heavens . . .

691². The Lord Himself does not descend, but an Angel . . .

716. 'He came down from Heaven' with the Divine. III.

784. As this New Heaven . . . grows, so from that Heaven descends the New Jerusalem . . .

851^e. Now, when the New Church is commencing, or when the New Jerusalem is descending from Heaven.

E. 375^{2b}. Its 'descending upon the mouth of his garments'=that thence is all the good and delight of Heaven from inmosts to ultimates. . . By 'to descend upon the mouth of the garments' is signified the influx and conjunction of celestial good and spiritual good.

—. 'As the dew of Hermon which descended upon the mountains of Zion'=the conjunction of truth and good.

405⁴². The Last Judgment is meant by 'Jehovah . . . cometh down' (Micah i. 3).

Descendant. See POSTERITY.

Describe. *Describere.*

Description. *Descriptio.*

A. 801. Are here described . . . —.

—². When man is described in the Word, he is described distinctly, as to the one part, and as to the other. . . Thus there is a full description of everything.

2183². These things can hardly be described to the common apprehension . . .

2618^e. By description from such things they are more obscured.

2795. If they were described, even most clearly, they would still appear obscure. 4302².

4645^e. That all things cannot be described. Sig.

5228. This does not enter the sense, however it is described.

6486. Few of these things can be described . . .

7131^e. The singular truths, which are the interiors of faith, can never be described . . .

8625^e. Their malignity cannot be described.

H. 409. Heavenly joy itself, such as it is in its essence, cannot be described . . .

413. Because from living experience, I can know it, but never describe it.

J. 27³. Hence it is that the Spiritual World cannot be described . . . D.1086.

—^e. There are very few things there which are described.

W. 202³. These distinctions cannot be expressed in natural language, thus not described . . . They can only be expressed and described by the Angels themselves, by means of their own languages, words, and writings.

D. 218. According to their description . . .

E. 850⁸. 'Jehovah shall count in describing the peoples' (Ps.lxxxvii.6).

De Verbo 3³. How the spiritual operate cannot be described before the Natural; and how the celestial operate cannot be described before the Spiritual.

—¹¹. Nor can these things be described, except imperfectly . . .

Desert. See WILDERNESS.

Desert. *Deserere.*

Desertion. *Desertio.*

M. 468. Malicious desertion (a cause of divorce).

D. 5663a. This Mohammed . . . was entirely deserted.

E. 555⁵. 'A woman forsaken, and afflicted in spirit' (Is.liv.6)=the Church which is not in truths, but is still in the affection or longing for them. 'A woman'=the Church, which is said to be 'forsaken' when not in truths. . . That it is to be established by the Lord, and delivered from spiritual captivity, is meant by, 'For a small moment have I forsaken thee, but with great compassions will I gather thee together again' (ver.7).

617⁸. The desertion and vastation of the Church is meant by 'the land being deserted and loathed' (Is. vii.16).

654³⁶. That all the truths of the Church are driven away, is signified by '. . . they have left him' (Ezek. xxxi.12).

—⁶⁰. 'Thou hast forsaken Jehovah' (Jer.ii.17)=aversion to being reformed by the Lord.

Designate. *Designare.*

A. 1884^e. To the designated place. H.441^e. D.2336.

E. 374⁹. 'The appointed barley' (Is.xxviii.25).

413. The man is then at once designated either to Heaven or to Hell.

Designer. See CONTRIVE.

Design. See under COUNSEL.

Designs. *Technica.*

M. 76⁶. Many designs upon the walls.

Desirable. *Appetibilis.*

A. 207. 'Desirable to the eyes' (Gen.iii.6)=phantasy.

209. 'Desirable to the eyes, desirable=*desiderabilis*—to give intelligence'=such things as were applicable to their nature . . . In special, they regard the will.

Desire. *Cupire, Cupido.*

See CUPIDITY.

A. 815. They desire to destroy the soul also.

—. They are kept in the desire of revenge . . .

951. They are kept in the strongest desire of ascending into Heaven . . . Their desire is increased, and is more and more turned into anxiety . . .

957. From innate desire they regard all things with longing.

963. When the desire of breaking out thence is kindled . . .

1188. From the predominant desire of innovating . . .

1472. Originates from the desire which is of the external man.

1480^e. Appetite and taste correspond to the desire for knowledges.

1917. Diabolical Spirits desire nothing more than . . .

[A.] 403^S. The delight, pleasure, and desire—*cupidum*—there, belong to the will, and are called natural goods.

4049. They constantly had the desire and longing to come into Heaven. Such are they who relate to the ventricles of the brain . . . This endeavour (of the lymph) corresponds to this desire and longing.

5006^S. They frequented places of worship, not from any longing to know the things of Heaven, but from another desire drawn from the time of early childhood.

6481^S. The evil want to be eminent, to be enriched, and therefore to seem upright and zealous, and from this desire, as from a fire, are excited to do such things more than the upright.

6495^S. As the man who is in this state desires nothing but evils . . . lest he should act as he desires . . . he is kept in bonds . . .

7541^E. The desire always remaining.

8906^S. 'The fire which burns before Him' = the desire of evil; 'the flame which burns after Him' = the desire of falsity thence.

H. 283. They are kindled with a cruel desire of injuring.

343. Such a desire is innate to Spirits.

400^S. They desired the communication (of heavenly joy) to themselves, which was done; for what a Spirit who is not yet in Heaven or Hell desires, is granted to him, if it is advantageous . . .

N. 33. For will they have desire. M. 291.

W. 363^S. There are many things of love, to which other names have been allotted, because they are derivations; as affections, desires, appetites, and their pleasures and delights.

P. 96⁴. Natural affection, which in itself is desire . . . is what alone leads and moves beasts . . .

183^S. This desire lies inmosty concealed in hereditary evil . . .

199. Except some desire—*cupidum*—connected with the body.

R. 133. They are in the lust of the adultery of a son with his mother.

M. 454. As it verges towards the desire of varieties, and to the desire of defloration.

T. 459. The desire seized me . . .

D. 780. They still inwardly desired honour in the world . . . which desire it was granted me to perceive . . . That which is heavenly desires nothing of the kind . . .

817. Spirits desire, and induce their cupidity on man. Examp.

3394. There is still resistance from his desire of glory in life, which was such as almost to surpass the desires of all others.

3529. That Spirits . . . perceive what man desires.

5967. They had no affection for truth, justice and right, except from their own proper desire, which desire not only excited them, but also enlightened them; for such can enlighten their cupidity in civil things . . .

E. 551. 'They desire to die' (Rev. ix. 6) = that they want to destroy the faculty of perceiving good.

556^S. 'From him that would borrow of thee' (Matt. v. 42).

J. (Post.) 19. They inspire into them the desire of going out . . .

Desire. *Desiderare, Desiderium.*

Desirable. *Desiderabilis.*

A. 85^S. 'So that thou doest not thy desire in the day of My holiness . . . nor findest thy desire' (Is. lviii. 13) . . . The celestial man is such that he does not act from his own desire, but from what is well-pleasing to the Lord, which is his desire.

102. 'A tree desirable in aspect' (Gen. ii. 9) = the perception of truth.

207. 'Desirable to give intelligence' (Gen. iii. 6) = pleasure. 209.

273^E. 'The fields of desire' (Is. xxxii. 12).

314. The Spiritual Angels . . . perform for him every office which he can desire in that state. H. 450^S.

361. 'To thee is his desire, and thou shalt rule over him' (Gen. iv. 7) = that charity wants to be with faith . . . 365.

543. Some longed to know what heavenly joy is . . .

1197⁴. 'Ye have carried into your temples My desirable things' (Joel iii. 5) = the Knowledges of these things.

1392. They desire nothing more than to transfer their own happiness into others.

1904^S. As the Intellectual desired the Rational, as offspring, and as it is the part of the desire or affection which is speaking . . .

1925^S. 'The Angel of the covenant, whom ye have desired' (Mal. iii. 1).

1949⁴. 'He shall spoil the treasure of all the vessels of desire' (Hos. xiii. 15).

1982. Certain Souls . . . who longed to see the glory of the Lord . . .

2119. As everyone's desires follow him . . .

3537. 'Garments of desires' (Gen. xxvii. 15) = genuine truths. . . 'Of desires' = genuine.

3570^S. To appetite and relish correspond the desire and affection of knowing truth.

— The soul, which is the good of the Rational, gives to desire and to be affected with them; thus the things which are of knowledge and doctrine it introduces by means of the delight which is of desire, and the good which is of affection.

3589. Desirable and delectable things for the Divine Rational. Sig.

— 'Dainties' = the delights which are of good and the pleasantnesses which are of truth; the delights which are of good are desirable things, and the pleasantnesses which are of truth are delectable ones; for the affection of good is what desires, and then the affection of truth is what delectates.

3928. When he desires the things of Heaven . . .

3944. The longing for interior truth. Sig.

3945. The affection and **longing** for the things which are of marriage love. Sig.

3946. That there is conjugal **longing**. Sig.

3950. **Longing** on the part of the affection of external truth . . . that it may be conjoined. Sig.

4017². 'Thirst' = appetite and **longing**, thus the affection of knowing and imbibing truth . . . 'Hunger' = the appetite, the **longing**, thus the affection of imbibing good.

4049. They had a constant desire—*cupido*—and **longing** to come into Heaven.

—^e. This endeavour (on the part of the lymph) corresponds to this desire and **longing**.

4136². Man has no desire to have Knowledges of this.

4145. 'Because **desiring** thou hast **desired** to the house of thy father' (Gen. xxxi. 30) = the **desire** of conjunction with the Divine good which flows in directly.

4449. 'His soul **longeth** for your daughter' (Gen. xxxiv. 8) = a **longing** for conjunction with this new Church.

4976². Good has an appetite and **longs** for truth.

5056. From intense **longing** he importuned to be admitted into Heaven . . .

—². In such a substance there is the endeavour and as it were the **longing** to perform use.

—^e. Thus was represented the nature of the **desires** of those who are in the province of the seminal vessels.

5147³. These goods in act . . . serve for their recreation; for they are their **desires**; and it is known that when **desires** are obtained in act, they are for recreation and life.

5202^e. Affects those who, from good, are in the **desire** of knowing truths from the Word.

5215². Spiritual heat . . . gives to **desire**, to love, also to be affected; therefore **desires**, loves, and affections are spiritual heats . . . When the **desires** and affections, that is, the loves, increase, the body grows warm in the same degree.

5365³. Good **longs** for truth, and truth for good; and according to the **longing** and its quality, they are conjoined together. 8313⁴. 8772².

— . With affection, **longing**, delight, or a holy sigh.

5576². The Angels continually **long** for those things which are of intelligence and wisdom.

—³. He who is in the **desire** of imbuing his disposition with such things as are of knowledge, intelligence and wisdom, begins to be in sorrow and suffering when he is withheld from such things, and, like one who is in famine, begins to **long** to return to his spiritual food.

5579^e. They come into this (state of evening) . . . in order that they may have an appetite and **long** for truths and goods . . .

5623². This comes from the pleasure and thence the **desire**. They who are in good, feel pleasure in perfecting good by means of truths . . . wherefore they **long** for truths; but they who are in evil, have pleasure in evil and in confirming this by means of falsities, wherefore they **long** for falsities; and as they **long** for falsities they are averse to truths.

5977. Genii . . . scent in a moment what man **desires** . . . They were permitted to act into my **desires** . . . and unless the Lord had guarded me by means of Angels, they would have perverted them into concupiscences of evil . . .

6078. 'Pasture' = what supports the spiritual life, which is chiefly scientific truth; this the soul of man **longs** for, as the body for food. . . That scientifics and truths support the soul, is evident from the **desires** of knowing with man.

— . Good Spirits and Angels are in the continual **desire** of knowing and of being wise . . . nor are they recreated, and elevated into the blessedness of their life, until their **desires** are satisfied.

6178. **Longing**. Sig.

—^e. This is a formula by which the affection, thus the **longing** of the will is expressed.

6221². The man who, when he lives in the body, **longs** for Heaven . . .

6222³. This enlightenment falls only into such as long to know truths . . . for the sake of life and use.

6388. They are in their delight and blessedness when they are doing good to the neighbour, for they **long** for nothing more.

6435. 'Even to the **desire** of the hills of an age' (Gen. xlix. 26) = to mutual celestial love.

7017^e. (The origin of **desires**.)

7666. That in the **desire** there is not good. Sig.

— . As 'faces' = affections, they also = **desires**.

8368^e. If he **desires** truth from affection, he has pleasantness.

8495³. The proprium from which the Angels do not act, is signified by . . . their 'not finding their own **desire**,' etc.

8562. He who is in spiritual life, **desires** his support from such things as are called heavenly meats and drinks.

—². When man is gifted with good by the Lord, he comes into the **desire** for truth, and this **desire** is kindled according to the lack of it.

—^e. Temptation attacks that which man loves and **desires**.

8564. The ardent **longing** for truth. Sig.

8568. Increase of the **longing** for truth. Sig.

— . 'To thirst' = to have an appetite for and to **desire**, namely, truth.

— . The **desire** of knowing truth is here described by 'to thirst;' the **desire** for truth is signified by 'I will not send thirst for waters, but for hearing the words of Jehovah.'

8847. From an intense **longing** he importuned to be admitted into Heaven.

—². As it were a blazing **longing** to put itself off . . .

—^e. By this was represented the nature of the **longings** of those who are in province to which the seminal vesicles correspond.

8869⁵. Of this it is said that 'their most **desirable** things shall not profit' (Is. xlv. 9). E. 587⁷, Ex.

[A.] 8910. That which an evil love breathes is called concupiscence; but that which a good love breathes is called **longing** . . . Concupiscence belongs to both the will and the understanding, but is properly of the will in the understanding.

9104. Conjunction is effected by means of the state of desire of speaking with another; hence, in the other life they come together . . . when they desire it.

91827. The Lord's 'mercy' is predicated towards those who are in the deficiency and yet in the desire of good; and his 'compassions' towards those who are in ignorance and yet in the desire of truth.

9198. 'Any widow' = those who are in good without truth, and still long for truth. —. 9206.

—. 'An orphan' in the celestial sense, = those who are in good and long for truth. 9207.

92062. They who are in good and do not long for truth are not in good . . . Hence good is Known from the fact that it **longs** for truth . . . The **longing** itself, that is, the affection itself of truth for the sake of life, regarded in itself, is the affection of conjunction; the case with this is as with food or bread, which **long** for water or wine.

9207. 'Orphans' = those who are in truth and not yet in good, yet long for good; here, those who are in truth but do not long for good . . . That truths perish with those who do not long for good . . .

—. The truths which are conjoined with good, in themselves always have the desire of doing good, and are at the same time thereby more closely conjoined with good; or, what is the same, they who are in truths always long to do good, and thus conjoin it with their truths; wherefore, they who believe themselves to be in truths, and do not **ong** to do good, are not in truths . . .

—2. 'The salt of the earth' = the truth of the Church which longs for good; 'the infatuated salt' = truth without the longing for good . . . To long for good is to long to do what is good, and thus to be conjoined with good.

—3. 'To be salted with fire' = the **longing** of good for truth; and 'to be salted with salt' = the **longing** of truth for good; 'salt without savour' = truth without the **longing** for good; 'to have salt in themselves' = that **longing**.

—4. 'Salt' = truth **longing** for good; and 'infatuated salt' = the truth which is without the **longing** for good.

—5. That 'in every offering there was to be salt' = that there was to be in all worship the **longing** of truth for good, and of good for truth.

—. 'Salt' = the **longing** for conjunction.

—6. When the one **longs** to be reciprocally conjoined with the other, that is, good with truth and truth with good, they mutually regard each other.

—7. The reason 'salt' = the **longing** for truth. Ex.

9209. The instruction of those who are in ignorance of truth, and still are in the **longing** to learn. Sig.

—. 'The needy' = those who are in ignorance of truth, and still are in the **longing** to learn.

9269. Their **longing** and life. Sig.

—. 'Soul,' when predicated of those who long to be instructed in the truths of faith, who are signified by 'sojourners,' = **longing** and life; for 'soul' = life from faith; and **longing** is the activity itself of life; for it is from the affection of good, and the truth of faith lives from the affection of good.

93259. 'Salt' = the **longing** of truth for good; 'the going forth of the waters' = the Natural of man which receives the Knowledges of truth and good, and which is amended by means of the **longing** of truth for good . . . This amendment takes place, when, from such a **longing**, the Natural of man receives truths from the Word.

102902. This (enlightenment) takes place according to the quality of the **longing** for truth with man; and the **longing** for truth with him is according to his love.

10300. 'Salted' = the **longing** of truth for good; (for) 'salt' = the **longing** which is of the love of truth for good . . . The reason there ought to be the **longing** of truth for good, is that this **longing** is conjunctive of both; for in proportion as truth **longs** for good, it is conjoined with it . . . Wherefore, when there is the **longing** for this conjunction in Divine worship and in each and all things of it, there is Heaven in each and all things therein. Sig.

—2. When it is known that 'salt' = the **longing** for the conjunction of truth and good, it may be known that . . . 'everything must be salted with fire' = that everyone must long from genuine love; 'every sacrifice must be salted with salt' = that the **longing** from genuine love must be in all worship; 'salt without savour' = a **longing** from some other than a genuine love; and 'to have salt in themselves' = the **longing** of truth for good.

—3. 'Infatuated salt' = a **longing** from proprium, thus from the love of self and the world; such a **longing** is 'the infatuated salt, not fit for anything.'

—4. That in all worship there must be the **longing** of truth for good. Sig.

—. **Longing** is the very ardour itself of love, thus its Continuous, and love is spiritual conjunction.

—5. As the **longing** of truth for good conjoins, so the **longing** of falsity for evil disjoins, and that which disjoins also destroys. Sig.

10362. 'To find his desire' (Is. lviii. 13) = to live according to the delights of their loves.

H. 71e. Wherefore the Angels long for nothing more, than that new Angel guests may come to them.

194. It is for this reason that in the Spiritual World one is made present with another, provided he **longs** intensely for his presence.

195. When anyone is going from one place to another . . . he comes there more quickly when he **longs**, and more tardily when he does not long; the very way itself is lengthened and shortened according to the **longing**, although it is the same. W. 74.

274. As wisdom perfects the Angels . . . all there long for it . . .

279. He **longs** and has an appetite for these things solely because it is truth and because it is good.

332. Each has as many little children as she yearns for from spiritual storge.

349. It is there increased . . . but within the degree of the affection and longing for truth and its good, and not beyond it; they who have had but little affection and longing receive little . . . but they who have had much affection and longing receive much; the degree itself of affection and longing is as the measure . . . The reason is, that the love, to which belong the affection and the longing, receives all that agrees with itself. Sig.

352². They long for truth, and, from the longing, seek it . . .

365. 'The poor'=those with whom these Knowledges are deficient, and yet they long for them. 420.

—'. 'The poor man who . . . desired to be filled with the crumbs . . .' (Luke xvi.)=the gentiles, who had not the Knowledges of good and truth, and yet longed for them.

393. They are in ecclesiastical things in Heaven who in the world had loved the Word, and from longing had sought for the truths therein . . . for the sake of the use of life; these, according to the love and longing for use there, are in enlightenment and in the light of wisdom . . .

—². In proportion as these, from the longing of love, investigated the laws of what is just . . . they are in the capacity of administering offices in Heaven . . .

400³. When such have longed to know what heavenly joy is . . . 409⁶.

427. All in that World meet, and converse together, when they long to do so . . .

450². The Angels . . . long for nothing more than to perform offices, to instruct, and to convey into Heaven.

479. There is constantly . . . the affection of the longing to return to his like, thus to his reigning love.

—⁵. This conversation the good who were present heard with longing.

495. They then come into the longing to know what Heaven is like . . .

525. They are told . . . that they can be admitted (into Heaven) if they long for it . . .

N. 121⁶. Good is in the perpetual longing and thence endeavour to conjoin itself with truths. Refs.

J. 32. He then goes hither and thither, wherever the longings of his disposition carry him.

W. 267. The natural man can elevate his understanding . . . to what extent he desires.

P. 179. The desire of foreknowing future things is connate with very many, but this desire derives its origin from the love of evil.

321³. A few who from the heart long for this influx, sometimes receive some answer . . .

326³. Presence there is from the recollection of another with the longing to see him.

R. 782. 'The fruits of the desire of the soul' (Rev. xviii. 14)=the blessednesses and happinesses of Heaven. . . . These are the desires of men when they are dying,

and are also their desires when they newly arrive in the Spiritual World.

955. 'The spirit and the bride say, Come'=that Heaven and the Church long for the Advent of the Lord. —^e. These long for the light . . .

M. 37. It follows, that the one longs for and breathes conjunction with the other. Regarded in itself, love is nothing but a longing and thence an effort for conjunction, and marriage love, for conjunction into one.

—^e. As this capacity and longing for conjunction into one is in every single thing . . .

180. The states of this love are . . . a mutual longing of the disposition and the heart to do everything good to the other. Gen.art.

—^e. This mutual longing . . . is of the body from these things.

228. Especially by accommodations to desires . . .

229. For those who long for love truly conjugal, the Lord provides similitudes . . .

T. 439. They immerse the interior desires of their mind in their proprium.

611². New desires which are of good and truth in place of cupidities . . .

Ad. 949. The very desires themselves are continuations of such loves; also cupidities, which are desires in the natural mind, from which this mind is called the disposition.

D. 1568. Appetite is said of the body; to desire-cupere, or cupidity, is of the disposition; to long, or longing, is of the interior or rational mind . . .

2037. Whatever it was given him to long for in thought, they gave him . . .

2044. They would then have all that they had ever desired . . . for it is given by the Lord to desire those things which are suitable.

D. Min. 4732. He then began to long . . . to come into Heaven. It was said to him that if he longed for this, it is permitted; for whatever anyone longs for is granted; and that all consociation is according to the affections, thus according to the desires, for these are affections. . . He said that he longed to be loosed from the Society in which he was . . . Then he was loosed, according to his desire . . . He said that he longed for a good Society . . . this also was conceded . . . but he could not remain there . . . Hence it may be evident . . . that a Society is allotted according to the desires of a man's life which he has acquired in the world . . .

E. 63. 'Ye shall desire to see one of the days of the Son of Man' (Luke xvii. 22).

117. 'Affliction'=anxiety from a longing to know truths . . . The reason is, that they are conjoined with the Angels of Heaven, and these continually long for truths, because they long for intelligence and wisdom; they long for these as a starving man does for food . . . This longing is also in man from early childhood, because he is then conjoined with Heaven, and this longing comes from Heaven; but it perishes with those who turn themselves to the world.

—^e. Such are they who are only in natural affection and thence longing.

[E.] 242¹². Desirable things of goods' (Joel iii. 5) = the derived truths and goods, which are Knowledges from the sense of the letter.

357²⁴. 'Desirable things of the eyes' (Lam. ii. 4) = all things which are of intelligence and wisdom.

386¹⁸. 'To vivify in famine' = to give spiritual life according to the desire; the desire for the Knowledges of truth and good is the spiritual affection of truth . . .

391¹¹. 'My soul longeth . . . towards the courts of Jehovah' (Ps. lxxxiv. 2). 1082⁴.

405¹³. 'God desireth to dwell in it' (Ps. lxxviii. 16).

439⁵. 'He scattereth the peoples, they long for wars' (Ps. lxxviii. 30) = the subjugation of the Hells.

504²⁵. 'All our desirable things are become a waste' (Is. lxxiv. 11). . . 'Desirable things,' in the Word, = the truths of the Church.

619¹⁴. 'More desirable are they than gold' (Ps. xix. 10). . . 'What is desirable' = that which is of affection and of love.

624⁷. 'Many just ones and prophets have desired to see what ye have seen' (Matt. xiii. 17).

627¹³. 'To long for wars' = ratiocinations against truths.

654²⁶. Occurs. 781¹⁶.

717¹². 'Thy servants have desired her stones' (Ps. cii. 14).

739⁸. 'Desirable in aspect' (Gen. ii. 9) = that which the understanding desired.

741⁹. 'The desires of your father ye will do' (John viii. 44) = that they wanted to be in the evils of their cupidities.

781¹⁶. 'Woe to those who desire the day of Jehovah' (Amos v. 18). As they believed that He would deliver them from their earthly enemies, and carry them into glory . . . they desired Him . . .

790⁹. The goods which are in the natural mind from the spiritual, are called affections and desires for these things.

799¹⁷. 'Desirable things,' in the Word, are said of truths.

850⁸. 'He hath desired it . . . Here will I dwell, because I have desired it' (Ps. cxxxii. 13).

918⁵. 'My soul desired the earliest' (Micah vii. 1). Ex.

946². 'They desire the approach of God' (Is. lviii. 2).

1082⁴. 'My flesh longeth for Thee' (Ps. lxxiii. 1) = man as to the good of the will.

1158. 'The fruits of the desire of the soul' = the gladness and joys which have been awaited from worship and life according to the traditions of the Babylonish religion.

Desist. *Desistere.*

See under EVIL.

A. 957^e. They are so delighted to punish, that they do not want to desist, even if it were to eternity.

6203^e. Afterwards, he is not able to desist from these evils. P. 112².

7032². They never desist, except through grievous punishments . . .

7295². This sign signifies the first admonition with those who are infesting, that they should desist.

8700³. It is impossible for man to be saved, unless he who is in evil is allowed to do evil and to desist from evil: when he desists from evil of himself in this freedom, the affection of good and truth is insinuated by the Lord . . .

8880. All good flows in from the Lord, and they love who desist from evil . . .

8881^e. This is effected by the Lord when man desists from evils.

9009. The man sees that they are evils, and therefore is able to desist from them, but will not, and therefore confirms them with himself . . .

9014³. Sins are not remitted, unless the man . . . desists from evils . . .

9296³. This influx is so far operative with man in proportion as he desists from evils . . .

9378². This (conjunction with the Lord) takes place when man desists from evils; for to desist from evils is left to the determination or freedom of man . . . 10067⁸.

9399³. Every man . . . is in the capacity of understanding Divine truth, and thence in the capacity of receiving, in proportion as he desists from evils.

9937². The Lord removes the Hells, in proportion as man desists from evils.

10143³. Purification from evils and falsities is to desist from them . . .

P. 145². When he desists the door is opened, and then the concupiscences of evil are cast out by the Lord . . .

146. When the man desists (from these evils), there arises a combat of the internal man with the external.

151. When man goes further, and wills to desist from evils, he is in the second step of reformation, and is then out of Hell, but not yet in Heaven . . .

296⁴. A thief feels such delight in thefts that he cannot desist . . .

T. 73². God cannot remit sins according to His laws, except in proportion as man desists from them according to His laws.

461⁵. Man is an organ recipient of life from God, consequently is a recipient of good, in proportion as he desists from evil: the ability to desist from evil the Lord gives to every man . . .

535. They also perform repentance, who do not examine themselves, but still desist from evils because they are sins. Gen. art.

539². Sins are . . . removed as man afterwards desists from them, and enters on a new life.

D. 153. Evil Spirits never desist . . .

644. They were warned by others to desist, but confessed that they were not able . . .

662. See ABLE at these refs. 4020.

795. Their nature is such that they can never desist . . .

2872. That evil Spirits cannot desist from attacking the good.

4091. He said that he could never desist . . .

4742. They never desist from a purpose once taken . . .

5897. That a Spirit cannot desist from doing what his love leads.

6054. If he is not able to desist . . .

E. 803. III. When a man begins to think . . . that he should desist from doing evils, because they are sins . . . But in order to desist from them . . . he must supplicate the Lord for aid. The sins from which he must desist. Enum.

936^c. In proportion as a man thinks that he will shun evils, because they are sins, and supplicates the Lord for aid, the Lord removes them, and gives the man to desist from them as of himself, and afterwards to shun them.

938^c. It follows that man cannot at all desist from evils of himself; for this would be of his own life to desist from his own life; wherefore it is provided that he may be able to desist from them from the Lord. Ex.

939^c. The interior of man is no otherwise purified, than as he desists from evils according to the precepts of the Decalogue: in proportion as he has not desisted from these evils . . . they make his interior . . .

940^c. When the interior of man is purified from evils, by his desisting from them . . . the internal which is above it is opened . . .

Desk. *Chartaphylacium.* T.797.

Desolate. *Desolare.*

Desolation. *Desolatio.*

A. 153. 'They shall build the wastes of eternity, and they shall erect the olden desolations, and they shall renew the cities of the waste, the desolations of generation and of generation' (Is.lxi.4). 'Wastes'=evils; 'desolations,' falsities.

411. In the Prophets, that is called 'wasting' (or 'vastation') which regards the celestial things of faith; and 'desolation,' that which regards the spiritual things of faith. Ill.

427^e. 'Wound'=that faith is desolated; 'bruise,' that charity is devastated.

623. 'The waters which they shall drink in desolation' (Ezek.xii.19)=the spiritual things to which they have done violence, or which they have profaned.

705. By 'the Flood' is also signified the desolation of those who were not able to be regenerated. Both temptations and desolations are compared in the Word to floods or inundations of waters. (Ill. as to both temptations and desolations.)

—^e. The reason both temptations and desolations are compared to 'floods' . . . is that the case is similar. It is evil Spirits who flow in with their persuasions and principles of falsity . . . But with the man who is being regenerated there are temptations; and with the man who is not being regenerated there are desolations.

790. Desolations and temptations are nothing but inundations of the falsities which are excited by evil Spirits.

793. 'Desolation' is an expression which relates to spiritual things; 'vastation,' to celestial things.

1917. In temptations there are vastations and desolations . . .

2240. In the Prophets, when it treats of vastation and desolation, it is said that 'they wail and cry.'

—². The desolation of faith, which is effected by means of falsities. Tr.

2454³. 'The abomination of desolation' (Matt.xxiv.15)=the state of the Church when there is no love and no charity. When these are desolated, there reign abominable things.

2455³. That there is vastation is evident, for it is said, 'a desolation to eternity' (Zeph.ii.9).

2681. '(Hagar's) water consumed' (Gen.xxi.15)=the desolation of truth (with the spiritual). 2689, Ex. 2694.

2682. The desolation of truth treated of in Job xxx. 3,4,6,7; Is.vii.19.

2684. These words (concerning Hagar) involve the state of thought of those who are in the desolation of truth and in consequent despair.

2694². They who are being reformed are reduced into ignorance of truth, or desolation, even to grief and despair, and then first they have comfort and help from the Lord . . . They who are such that they can be reformed, if not in the bodily life, in the other life, are brought into this state, which in the other life is very well known, and is called vastation or desolation. They who are in such vastation or desolation, are reduced to despair, and when they are in this state, they receive comfort and help from the Lord, and are at last carried thence into Heaven. . . The cause of this vastation and desolation is chiefly that the Persuasive may be broken which they have taken from proprium; also that they may receive the perception of good and truth, which they cannot do, until that Persuasive is softened . . . Examps.

2699. The first state after desolation is described in the preceding verse, which was a state of consolation and of the hope of aid. Their second state after desolation is described in this verse, which is a state of enlightenment and of recreation thence. Ex.

2702⁴. The desolation of truth; and afterwards the consolation, recreation, and instruction after desolation, are treated of in Is.xli.17,18.

—⁸. 'The land of the north' (Jer.xxxi.8)=ignorance or desolation of truth; 'weeping' and 'prayers,' their state of grief and despair; 'to be brought to fountains of waters,' recreation and instruction in truths.

—⁹. 'Wilderness' (Is.xxxv.1-7)=the desolation of truth; 'waters,' etc.,=the truths which were for recreation and joy with those who have been in vastation.

2708⁵. 'Wilderness' . . . =those who are in vastation as to good, and in desolation as to truth. This 'wilderness' is predicated in a twofold sense, namely, of those who are afterwards reformed, and of those who cannot be reformed. Ill.

—⁶. The journeyings and wanderings of the Israelitish people in the wilderness, represented nothing else than the vastation and desolation of the faithful before reformation, thus their temptation; since when they are

in spiritual temptations, they are in vastation and desolation. III.

[A.] 2851^r. 'The gladness which is desolated' (Is. xxiv. 11)=is predicated of truth . . . Hence it is evident what is signified by 'what is left in the city is a desolation' (ver. 12).

—⁸. 'All the gates (of Zion) are desolated' (Lam. i. 4)=that all the approaches are beset by falsities.

2928². 'The inhabited cities shall be laid waste, and the Land shall be desolated' (Ezek. xii. 20). 'The Land'=the Church itself, which is said to be 'laid waste' as to good; and 'desolated,' as to truth.

3240⁴. 'To pass the night in the forest'=to be desolated as to good. . . 'To pass the night in the forests there'=to be no longer in goods, whence comes desolation, which is also described by 'wandering before the swords, before the outstretched sword.'

—⁵. 'To make them a desolation' (Jer. xxv. 18) . . . Here, the desolation of the Spiritual Church is treated of.

3391². 'A voice shall sing in the window'=the desolation of truth, thus of the intellectual faculty as to truth.

3652. 'When ye shall see the abomination of desolation'=the vastation of the Church. Ex. . . When these things are in the Church, or rather in the tract where the Word is; that is, in the thought of the heart, although not in the doctrine of the lips, then there is desolation; and these things here mentioned are its 'abomination.'

3655^e. Here, now, it is the third state which is treated of, which is that of the desolation of the Church as to good and truth.

3901^r. 'An eagle hastening to devour'=to desolate man as to truths; for the desolation of the Church is here treated of.

4060. The desolation of truth is called 'affliction' in the Word throughout.

5270^e. The state when man is apparently deprived of truths, is called 'desolation.'

5279. There is here described (by the seven years of famine) a state of desolation through the privation of truth; the last of this state is despair. Ex. 5280.

5349. A state of the multiplication of truth from good . . . before the state of desolation which is signified by 'the years of famine.' Sig.

5360. 'The seven years of famine began to come'=the following states of desolation. . . 'Famine'=the lack of the Knowledges of truth and good, thus desolation. The reason 'famine'=this lack, or desolation, is that there is no other celestial and spiritual food but good and truth . . . When, therefore, such things are lacking, there is famine, and in the Word it is called 'desolation' and 'vastation'; 'desolation,' when truths are lacking; and 'vastation,' when goods are lacking. In many places in the Word this desolation and vastation are treated of, and are there described by 'the desolation of the land,' 'of kingdoms,' of 'cities,' 'of nations,' 'of peoples;' and it is also called 'exinanition,' 'excision,' 'consummation,' 'wilderness,' 'emptiness;' and the very state itself is called 'the great day of Jehovah,' etc. (See DAY at this ref.)

—^e. This last state of the Church, which precedes

the state of the New Church, is what is properly meant and described in the Word by 'vastation' and 'desolation.' By 'desolation' and 'vastation' in the Word there is also described the state which precedes the regeneration of man; which state is here signified by 'the seven years of famine.'

5362. 'The famine was in all lands'=desolation everywhere in the Natural.

5369. 'The famine was upon all the faces of the land'=when there was desolation even to despair.

—^e. The height and the last of desolation is despair.

5372. 'The famine prevailed in the land of Egypt'=the increasing grievousness of the desolation in the Natural.

5376. 'The famine prevailed in every land'=that everywhere but there, there was desolation in the Natural.

— . How the case is with the desolation of the Natural, or with the privation of truth there. Ex.

—². When they come nearer to the very act of regeneration, they are as it were deprived of these truths, for they are drawn inwards, and then the man appears to be in desolation; but still these truths are successively remitted into the Natural . . . But with those who are not being regenerated . . . these truths are cast out . . . This state is also called 'desolation' or 'vastation;' but it differs from the former in that the desolation of the former state is only apparent, whereas the desolation of this state is absolute; for in the former state the man is not deprived of truths, whereas in this state he is utterly deprived of them. Concerning the desolation of the former state, it has treated in this chapter, and it treats further in the following one; and this is what is signified by 'the seven years of famine.' The same desolation is frequently treated of elsewhere in the Word. III.

—⁵. How the case is with desolation, is manifest from those who are in desolation in the other life. They who are in desolation there, are harassed by evil Spirits and Genii; for these infuse persuasions of evil and falsity, so that they are almost inundated; hence truths do not appear; but as the time of desolation is ended, they are enlightened by light from Heaven. Sig.

—⁶. In this whole chapter (Is. xlix.) it treats of the desolation of those who are being regenerated; and of regeneration and fructification after desolation; and at last of the punishment of those who have oppressed. Further ill.

—⁷. Desolation is for the sake of the end that man may be regenerated, that is, that after evils and falsities have been separated, truths may be conjoined with goods, and goods with truths.

—⁸. The vastation and desolation of the man of the Church, or of the Church with man, was represented by the captivity of the Jewish people in Babylon . . . for desolation is captivity, as man is then kept as it were bound; wherefore by those 'bound,' 'in prison,' 'in the pit,' are signified those who are in desolation.

—⁹. The state of desolation and vastation with those who are not being regenerated, is also treated of in the Word throughout. In this state are those who altogether deny truths, or turn them into falsities. This is the state of the Church about the end. III.

5415. 'Because the famine was in the Land of Canaan' = that there was **desolation** as to those things which are of the Church in the Natural. 'Famine' = the lack of Knowledges, and consequent **desolation**.

5576. 'And the famine grew heavier' = the **desolation** from the need of spiritual things.

6000^o. The **desolation** of truth is treated of in Lam. i. 2.

6078. When spiritual food is wanting to Good Spirits and Angels, they are in **desolation** . . .

6110. 'The famine was very grievous' = **desolation**.

— . As to **desolation**, it is to be known, that truths and goods, and the Knowledges of them, make the spiritual life of those who are in Heaven; they are their celestial and spiritual food, with which they are nourished . . . but when it is evening, they are lacking . . . This state is signified by 'famine,' and it is a species of **desolation**, but not such as is with those in the Lower Earth.

6116. That a true Scientific was no longer visible in the Natural and within the Church on account of the **desolation**. Sig.

6122. Truth is said not to be visible, because in a state of **desolation** truth appears to have fled away; yet it is present . . . But in a state of **desolation** it is obscured by proprium . . .

6130. 'This year was ended' = **desolation** after the period of this state.

6134. The good of truth . . . in like manner no longer visible on account of the **desolation**. Sig.

6135. That the receptacles of good and truth were altogether **desolated**. Sig.

6136. That if they were **desolated**, there would no longer be spiritual life under the Internal. Sig.

—^e. 'To die' = **desolation**, that is, the privation of good and truth, which make the spiritual life.

6138. The man who is being regenerated, is at last so reduced by repeated **desolations** and supports, that he no longer wants to be his own . . .

6144. 'The famine prevailed over them' = **desolation** even to despair . . .

— . By **desolations** and temptations, also, states contrary to heavenly life are perceived, and thus a sense and perception of the happiness of heavenly life is implanted . . . Therefore **desolations** and temptations are brought to their height, that is, to despair, in order that full relations may be had.

6508^o. 'The whole Land shall be in **desolation**, in devastation, and these nations shall serve the king of Babel seventy years' (Jer. xxv. 11). 'Seventy years' = a full state of **desolation** and devastation.

6726^e. In Jonah ii. 5, there is described a state of temptations; 'the waters' = falsities . . . 'the deep' = the evil of falsity; 'the weeds wrapped around the head' = that false scientifics were obsessing truth and good: so the case is in a state of **desolations**.

9139. 'When a man shall **desolate** a field or a vineyard' (Ex. xxii. 4) = the deprivation of the good and truth of the Church through cupidities. 'To **desolate**' = to deprive through cupidities.

9141. 'And shall **desolate** in the field of another' (id.) = the consumption of cohering goods. 'To **desolate**' = to deprive through cupidities, thus to consume. . . The reason 'to **desolate**' (has this signification) is that the word by which 'to **desolate**' is expressed in the Original Language, properly means to kindle and burn, thus also to eat up and consume; and as this is the derivation of this word, 'to **desolate**' here = the consumption which takes place through cupidities; for the cupidities with man are fires which consume.

—^o. Thus is described (in Ezek. xxxix. 9, 10) the consumption and **desolation** of good and truth through cupidities.

9334. 'Lest peradventure the Land be **desolate**' (Ex. xxiii. 29) = deficiency in such a case, and little of spiritual life . . . For 'desolate,' when said concerning the Church in man, = the lack of truth and good, thus also the lack of spiritual life. E. 650^o.

9348^o. 'To **desolate** the earth and the fulness thereof' (Ezek. xix. 7) = to destroy all things of the Church.

10582^o. It here treats (Is. vii. 19) of the Advent of the Lord and of the state of the Church then, that there will be a **desolation** of all things of spiritual truth and good. . . 'The rivers of **desolations**' = the truths of doctrine utterly **desolated**.

R. 478^o. Which state of the Church is called 'consummation,' 'devastation,' 'desolation,' and 'decision.'

747. 'They shall make her **desolate** and naked' (Rev. xvii. 16) = that they will divest themselves of her falsities and evils. . . '**Desolation**' in the Word is predicated of truths and falsities; and 'nakedness' of goods and evils.

M. 80^o. 'The abomination of **desolation**' = the falsification and deprivation of all truth.

T. 180. The infestation of truth by falsities, even until there is no truth remaining which is not falsified and consummated . . . is meant by 'the abomination of **desolation**' there: this is meant also by 'the **desolation** upon the bird of abominations,' in Daniel. 755.

391. The **desolation** of truth and the theological leanness in the Christian world at this day. Des.

634. From that time there commenced and increased the **desolation** foretold in Daniel and Matthew.

755^e. 'Vastation,' 'desolation,' 'decision,' have a similar signification to 'consummation;' but '**desolation**' = the consummation of truth; 'vastation,' the consummation of good; and 'decision,' the plenary consummation of both.

E. 405^o. 'I will give the Land a **desolation** and a waste' (Ezek. xxxiii. 28) . . . 'The **desolation** and vastation of this' = the last state of the Spiritual Church, which was when there was no longer any truth because there was no good, or when there was no faith because there was no charity; '**desolation**' is said of the truth which is of faith; and 'vastation,' of the good which is of charity.

417^o. The destruction of all the goods of the Church, is signified by 'I will cut off the nations,' and by 'their corners shall be **desolated**' (Zeph. iii. 6) . . . The destruction of the truths of doctrine is signified by 'I will **desolate** their streets,' and by 'their cities shall be **desolated**.'

[E.] 601. Great grief on account of the desolation of Divine truth in the Church. Sig.

— In the following things of this chapter (Rev.x.) it treats of the desolation of Divine truth in the Church.

617⁷. 'A man and his brother shall be desolated' (Ezek.iv.17)=faith and charity. . . 'To be desolated'=the plenary extinction of both.

650³⁸. 'The flocks of small cattle are desolated' (Joel i.18)=the lack of the spiritual truth and good which are of faith and charity.

654³⁹. That all things of the Church and all things of the doctrine of the Church will perish, is signified by 'they shall be devastated in the midst of the devastated lands, and her cities in the midst of the desolate cities' (Ezek.xxx.7).

—⁷⁰. See *CUP-calis*-at this ref.

684³⁹. 'Unto the end of the war the desolations are determined' (Dan.ix.26)=the falsification of truth until there is no longer any combat between truth and falsity. . . 'Desolation'=the last time of the Church, when there is no longer any truth, but mere falsity.

721⁵. 'More are the sons of the desolate one than the sons of the married one' (Is.liv.1). It here treats of a new Church to be established with the gentiles; the latter are signified by . . . 'the desolate one who shall have many sons.'

730⁷. 'The cities which are desolate' (Jer.iv.26)=doctrinal things without truths.

768⁷. 'To make the desolate cities inhabited' (Is.liv.3)=the life according to Divine truths of those things which heretofore had been destroyed. . . 'Desolate cities'=these truths heretofore destroyed; namely, with the Jewish nation.

781¹⁵. A lamentation by God concerning the desolation of truth in the Church (Lam.iii.8,9,10,11).

960⁴. 'Devastation' is predicated of good; 'desolation,' of truth.

1100³⁸. 'The cities which are desolated' (Jer.iv.26)=that there are no longer doctrinal things of truth.

5 M. 21. On the abomination of desolation. Gen.art.

22. The Novitiates asked, How can these things be called 'the abomination of desolation'? The Angels replied, All these are in falsities as to faith and in evils as to life; the interiors of their minds are infernal . . . and as they are in the midst between the Heavens where the Angels are and the earth where men are, no Divine truth can pass from the Lord through the Heavens to the men of the Earth . . .

Can. Redemp.iv.1. The successive decrease of good and truth and increase of evil and falsity in the Church is called 'vastation' and 'desolation.'

Trin.ix. Hence is that affliction and that desolation in the Christian Church, foretold by the Lord in the Evangelists and in Daniel.

Inv. 27. No one can see the desolation of truth in the Church until truths from the Word come into light . . .

Coro.xvii. This state of the Church is described by 'vastation,' 'desolation,' and 'consummation.'

34⁴. 'Desolation'=this falsification.

Despair. *Desperare, Desperatio.*

A. 383. 'My iniquity is greater than I can bear'=the consequent despair.

699^e. (Those in the Lower Earth) were in despair . . .

840. During temptation . . . he is sometimes in such despair, that he scarcely believes in the existence of any God . . .

1787. All temptation is attended with some appearance of despair; otherwise it is not temptation . . . They who are being tempted are brought into anxieties, which induce a state of despair concerning the end: the very combat of temptation is nothing else . . . As the Lord endured the most direful and cruel temptations of all, He, also, could not but be driven into despairs, which He dispelled and overcame by His Own power. Ill. 1917. 2334.

1796. In these words there is something of despair . . .

2682. '(Hagar) cast the boy under one of the shrubs'=despair that he would perceive nothing of truth and good. . . The affection in this action is despair. . . (This signifies) to be desolated as to truth and good even to despair.

—². In this verse it treats of the second state of those who are being reformed, which is, that they are reduced to ignorance, so that they know nothing of truth, and this even to despair. Ex. 2684^e. 2694^e.

2694. 'Fear not'=not to despair.

—². A state of anxiety and of grief even to despair effects this (softening). Ex.

—³. When anxiety and grief are induced on them from the fact that they can do nothing at all of themselves, and this even to despair, the Persuasive is broken, and the state is changed . . .

—⁴. But when they are reduced to such a state that they perceive Hell in themselves, and this to such an extent that they despair that they can ever be saved, then for the first time is this Persuasive broken, and with it pride, and contempt for others in comparison with themselves . . .

2698. They who are in internal grief, and in despair from the privation of truth, are elevated and supported solely by means of truth, because it is concerning this that they have grief and despair.

2702⁸. 'Weeping' and 'prayers'=their state of grief and despair.

5036⁵. (Evil spirits) enter into the affections . . . and excite them, and also the falsities and evils which he had thought and done, and thus lead into anxiety, and frequently into doubt even to despair . . . 5246².

5279. 'The famine shall consume the land'=even to despair. . . The reason it is even to despair, is because it is said 'the famine shall consume the land;' for when 'the land'=the natural mind, and 'famine' the privation of truth, nothing else is signified but despair; for then consumption takes place in a spiritual manner. There is here described a state of desolation through the privation of truth; the last of this state is despair. The reason the last of this state is despair, is that thereby is removed the delight of the love of self and of

the world, and in its stead there is insinuated the delight of the love of good and truth; for the **despair** with those who are to be regenerated is concerning the spiritual life, thus concerning the privation of truth and good; for when they are deprived of truth and good they **despair** concerning the spiritual life; hence they have delight and blessedness when they emerge from **despair**.

5280^o. In this verse it treats of the last state of desolation, with **despair**, which immediately precedes regeneration. Ex. —^e.

5369. 'The famine was upon all the faces of the land' = with desolation even to **despair**.

—^e. The deepest and last of desolation is **despair**. 6144.

5662. 'He said, Peace be to you; fear not' = it is well; do not **despair**.

— . As they supposed that thus they would lose their proprium, thus their freedom, consequently all the delight of life, they were in **despair**.

6144. 'Because the famine prevailed upon them' = desolation even to **despair**.

—^e. The sense and perception of happiness only comes from the relation to things contrary; in order, therefore, that they may have full proportions, desolations and temptations are brought to the highest, that is, to **despair**.

6828. Evil Spirits are also then present, who introduce grief and **despair** concerning salvation.

7090^d. If in this world he is brought into something of **despair**, as they who are in combats are wont to be, he at once bursts these bonds (of conscience).

7147. Near the end they are infested more hardly than before; for then truths are withdrawn from them, and mere falsities are permitted to infest them, and this even to **despair**; for it is of Divine order, that the last of infestation and of temptation is **despair**. Refs. —^e.

7155^e. For they who are in **despair**, as they suppose that they can no longer endure the attacks, they think that they can do no otherwise than surrender themselves as captives to falsities; for such is the state of **despair**; but they then begin to be raised up.

7166. It is a law of order concerning those who are being infested by falsities, that they are to be infested even to **despair**; and unless they are infested to **despair**, the last use from infestation is wanting. That temptation is augmented even to **despair**, is manifestly evident from the Lord's temptation in Gethsemane . . . and upon the cross . . . that He was then brought even to a state of **despair**; and the temptation of the Lord is the pattern of the temptations of the faithful. Sig.

7217. 'For straitness of spirit' = on account of a state near **despair** . . . 'That straitness of spirit' = a state near **despair**, is evident from the fact, that they who are in a state near **despair**, are in inward anxiety, and are then actually in straitness of spirit (or of breath). Ex.

7250. Those (of the giants of the planet Venus) who are such that they can be saved, are in a place of vastation, and are there reduced to the last of **despair**; for the evils and falsities of that kind cannot otherwise be

removed. When they are in a state of **despair**, they cry out that they are beasts, abominations, etc. . . Some of them cry out against Heaven when they are in such a state; but this is excused, because it is done from **despair**.

8164. 'They said to Moses' = the deepest of temptation and also **despair** . . . It is said **despair**, because this is for the most part the end or for the end of spiritual temptations . . .

8165². That these words are words of **despair**, is evident. With those who are in **despair**, which is the last of temptation, such things are thought . . .

— . Thus is he delivered from **despair** . . .

8170. 'Moses said to the people' = elevation from a state of **despair** by means of truth Divine.

8171. 'Fear not' = **despair** not . . . for the spiritual fear in temptations is at first horror, and at last is **despair**.

8313. **Despair** of enlarging dominion felt by those who are in faith separated from good. Sig.

—². The reason 'pain,' here, = **despair**, is that the highest degree of pain is meant, such as is that of child-birth. Ill.

—³. 'Pain as of one in travail' = **despair** that good is being injured.

8351. Spiritual temptations are usually carried to **despair**. Refs. 8567, Refs.

8567. 'Why tempt ye Jehovah?' = that it is against the Divine, of whose aid they **despaired**.

— . Temptations are continual **despairs** concerning salvation, at first slight.

— . In temptations the spiritual life is for the most part brought to this extremity, for thus the natural life is extinguished; because in the midst of **despair** the inmost is kept by the Lord in combat against what is false; wherefore this **despair** is presently dissipated by means of the comforts which are afterwards insinuated by the Lord.

N. 196. Hence the **despair** which is at the end (of temptations).

197⁵. That temptations are for the most part carried to **despair**, which is the last of them. Refs.

— . That in the temptation itself there are also **despairs**, but that they cease in a general one. Ref.

— . That in **despair** a man says bitter things, but that the Lord does not attend to them. Ref.

R. 98. 'Fear nothing which thou shalt suffer' = **despair** ye not when ye are infested by evils and assaulted by falsities, because with those who are in goods as to life, and in falsities as to doctrine, it cannot be otherwise.

D. 170. The punishment . . . of self-confidence. . . It was an interior pain with lamentation, attended almost with **despair** of all salvation . . .

220. Their anxiety was doubled, so that they fell into **despair**.

261. Certain of those who are bound in the pit, are not delivered until they arrive at the last degree of **despair** . . .

[D.] 515. (In the punishment of discerption) his indignation . . . is turned into **despair**, or the thought of his own unhappiness, or fall.

699. They rejoiced from their inmost heart, because they had been in **despair** . . . 702.

1042. They who are being introduced into Heaven, are sometimes brought to the last degree of **despair**, which **despair** is the inmost of spiritual pains.

1449. While they are in such vastation, they have damnable expressions against Heaven . . . because they are in **despair** . . . But this is excused . . .

3135. A vision concerning those who are rashly **desperate**.

3368. Yet he was not evil, because there was such a sound and speech of **despair** . . .

5568. They are present for the most part when man is in . . . **despairs** . . .

5569². They insinuate such things as drive him to **despair**.

D. Min. 4821. He came to those who are skilled to lead others into **despairs**, to wit, that no one is ever saved . . . In order that I might know the nature of it, they came into the anxiety of **despair**.

E. 519⁴. This involves **despair** concerning victory, such as the Lord experienced on the cross, when He said, 'I thirst,' and they gave Him vinegar.

911¹². 'Desperate grief' (Is. xvii. 11). Ex.

Desperately. *Perdite*.

A. 1742. The life which evil Spirits . . . **desperately** love . . .

Despise. See CONTEMN.

Despond. *Despondere*.

D. 149. They at once **despond** in disposition . . .

Despotic. *Despoticus*.

See under COMMAND.

R. 799^e. Their former **despotic** domination . . .

Dessau. *Prince von Dessau*. D.4396. 4397.

Destined. *Destinare*.

A. 3072. 'Her thou hast appointed for thy son Isaac' (Gen. xxiv. 14)=the conjunction of truth Divine with Divine good in the Rational. 'To appoint' for a woman=to conjoin by a covenant of marriage.

L. 18². (The notion) that He took away the foreseen or **destined** damnation.

D. 3383. Such was his **purpose-destinatus**.

4452. To what Hell these Sirens are **destined**.

4459. Until they come to their proper and **destined** place.

Destitute. *Destitutus*.

A. 1506. Being deserted by his associates . . .

D. 426^e. Being **destitute** of phantasies . . .

476. They are entirely **destitute** of understanding.

507^e. If he were **destitute** of adorers . . .

970a. They were then **deprived** of their spiritual food.

2485^e. Brute animals, being **destitute** of such a faculty . . .

Destroy. See under BLOT OUT.

Destroy. *Destruere*.

Destroyer. *Destructor*.

Destruction. *Destructio*.

Destructive. *Destructivus*.

A. 59. This would be to **destroy** the whole man.

1587. The external man **destroyed** by cupidities of evil and persuasions of falsity. Sig. . . For these two are what **destroy** the external man . . . and these two were what **destroyed** the Most Ancient Church . . . When these two reign, the whole external man is **destroyed**, and when it is **destroyed** it is also separated from the internal.

1820². Nothing is more delightful to them than thus to **destroy** man.

—4. They are most delighted to **destroy** the conscience.

2057². Nothing but self-love endeavours to **destroy** this form and this order . . . Thus they **destroy** everything unanimous and sociable; hence disunion, and consequently, **destruction**.

—4. Hence it is evident that self-love is not only **destructive** of the human race, but also that it is **destructive** of heavenly order.

2910⁴. (The causes of the **destruction** of Churches.)

3614⁴. 'I have **destroyed** them in my wrath' (Is. lxiii. 3)=victories over falsities.

4251. 'To smite'=to **destroy**.

4503. 'To spoil'=to **destroy**.

5713. Hell, being in the opposite, **destroys** all things.

6758. An estranged Scientific endeavouring to **destroy** the truth of the Church. Sig.

—'. 'To smite'=to endeavour to **destroy**.

6858^e. The infernals continually burn to **destroy** the things of Heaven . . .

7293^e. The endeavour to **destroy** the Church. Sig.

7554. Such **destruction** not with others in the natural mind. Sig.

7607. The reason they cannot **destroy** these things . . .

7679. The east wind=a means of **destruction**.

8283. 'To **destroy**' (Ex. xv. 7)=to reject as nothing.

8295. That from power Heaven is **destroyed**. Sig.

—'. 'To drive out'=to cast down, and thus to **destroy**.

—'. They suppose themselves able to **destroy** Heaven itself; for all in the Hells . . . are thence in the continual cupidity of **destroying** it.

—2. The will to **destroy** Heaven . . . is not effected by a hostile invasion . . . but by the **destruction** of the truth of faith and the good of love.

8867². Such things as are to be avoided, because they **destroy** and deprive. Sig and Ex.

8970. It treats in this chapter of those things which injure or destroy the truth of faith or the good of charity with one's self or with others. 8971^e.

9256^g. To destroy falsities with such is to destroy the life itself. Ex.

9320. 'Destroying thou wilt destroy them' (Ex.xxiii. 24)=that evils are to be entirely removed. . . The reason 'to destroy'=to remove, is that they who are in good and truth never destroy those who are in evil and falsity, but only remove them; the reason being that they act from good and not from evil, and good is from the Lord, Who never destroys anyone: whereas they who are in evil and thence in falsity endeavour to destroy, and so far as they can, do destroy those who are in good; the reason being that they act from evil. But as they then rush against the good which is from the Lord, thus against the Divine, they destroy themselves, that is, precipitate themselves into condemnation and into Hell.

—². The reason the Israelites and Jews destroyed the nations of the Land of Canaan. Ex.

9336^g. Hence it is evident, that the former life, which is of Hell, is to be entirely destroyed, that is, evils and falsities are to be removed. . .

— . Hence it is evident, that the life of Hell with man cannot be suddenly destroyed. . .

9492. For the Hells continually breathe what is evil, and endeavour to destroy Heaven. —.

10300^g. That which disjoins also destroys; hence, in the opposite sense, 'salt'=the destruction and devastation of truth and good. Ill.

—⁶. As it destroys truth and good, it is called 'a waste to eternity.'

—⁸. Hence it is evident that by 'salt'. . . in the opposite sense is signified the longing of falsity for evil, thus what is destructive.

10510. 'To smite'=to destroy; and in the spiritual sense 'to destroy' is to deprive some one of the truths and goods of faith and love, which in the Word is called 'desolation' and 'vastation.'

H. 312^g. Such things with many destroy faith in the life after death. . . That they have destroyed it is evident. . .

399. These loves are destructive of the delights with others.

570. Wherefore, the delight of their life is to will to destroy and kill them. . .

595. The sphere issuing from the Hells is entirely a sphere of endeavours to destroy the Divine of the Lord, and thus Heaven. The ebullitions of some of the Hells were perceived, which were endeavours to emerge and to destroy.

J. Title. On the Last Judgment, and on the Babylon destroyed.

60. How they were destroyed, and their habitations made a desert. Des.

S. 92. To confirm falsities even to the destruction of genuine truth condemns. 96.

227^g. Such a man is therefore destroyed as to all that is truly human. Ex.

R. 541. That they have utterly destroyed (the truths of the Word) by applications to falsities. Sig.

M. 267^e. The unbridled love of self. . . is destructive of love to the Lord; and the unbridled love of the world. . . is destructive of love towards the neighbour.

T. 247⁴. The Church with the Israelitish nation was utterly destroyed through falsifications of the Word. Sig.

—^e. The Church is such as is the understanding of the Word in it. . . destroyed, yea, filthy, if the understanding is from truths falsified.

772. That the Second Advent is not to destroy anything. . .

D. 5207. On the destruction of Babel. 5229. 5249. 5269.

5322. On the total destruction of Babylonia.

5377. On the destruction of the Old Heaven.

5598. Then began their destruction. . .

5742. On the destruction of the Old Heaven and earth.

5856. On the destruction of the subtle Spirits from the Mohammedans, Babylonians, and Reformed.

E. 131⁵. 'Sword' in these passages=truth combating and destroying: this destruction appears especially in the Spiritual World. Ex.

316¹⁴. The total vastation of the Church is described by 'the Lord hath destroyed the strongholds of the daughter of Judah' (Lam.ii.5).

391²⁶. 'To destroy=*perdere*—the high places, to destroy the altars' (Ezek.vi.3,4)=to destroy all things of idolatrous worship through falsities and evils; for idolatrous worship destroys itself thereby; for 'sword'=falsities destroying.

651. The destruction thereby of all the good and truth of the Church. Sig.

— . 'To overcome and kill the two witnesses'=to destroy the things signified by the two witnesses. . .

697. See *DESTROY=perdere*, at this ref.

724²¹. 'Destroyers' and 'devastators' (Is.xlix.17)=the falsities of evil.

741¹⁹. 'To destroy the cities thereof' (Is.xiv.17)=to destroy all things of the Church. 730⁵. 1029¹³.

— . The destruction of the falsities which originate from their evils. Sig.

796. Destruction even until there was nothing of truth and good remaining. Sig.

— . 'The Power of doing'=the act of destroying goods and truths.

797. 'Blasphemy'=the falsification of the Word even to the destruction of Divine truth.

880. Devastation and destruction as to all things of doctrine with them. Sig.

Destroy. Interire.

Destruction. Interitus.

A. 1886, Pref.². (Believe) that then all things will be destroyed. 3353.

2117. They suppose that then the destruction of the world will come. . . 4535. 5078^g.

[A.] 2118. The **destruction** of the Most Ancient Church is described by the Flood.

2135, Pref. The Last Judgment is not the **destruction** of the world . . . 4059.

6907². This is represented by the **destruction** of Pharaoh and the Egyptians in the Red Sea.

8211. The state of thick darkness and **destruction** of those who are in falsity from evil. Sig.

9400². If there were no conjunction, the human race on this earth would entirely **perish**.

H. 312. The opinion that all visible things will then be **destroyed** . . .

J. 1. That the **destruction** of the world is not meant by the day of the Last Judgment. Gen.art. D.4391. 5202^e.

R. 734. 'To go into **destruction**' (Rev.xvii.8)=to be rejected. E.1055.

876. The dogma concerning the **destruction** of the world . . .

5 M. 8. On the **destruction** of the world, etc.

Destroy. *Labefactare.*

Weakening. *Labefactatio.*

H. 101^e. Man has **overthrown** and destroyed—*destruxit* order.

P. 180⁵. The external of the thought and will become vitiated and **destroyed**.

M. 352. All the Heavens would be so severely **shaken** that the Angels could not subsist.

361. From the privation of this love, that whole form would be ruined.

373. Fear lest the domestic affairs should be **destroyed**.

T. 119². At last the internal man is **destroyed**.

321. His honour, name, and reputation . . . are **destroyed**.

D. 5993a. As the affection of their life and its delight began thus to be **destroyed** . . .

E. 413². Then the Lord directs His love . . . to restore the state which labours and begins to be **destroyed**.

702⁴. As thereby the ultimate Heaven . . . began to be **shaken**. . .

Ath. 122. That Heaven was **shaken** by conjunction with the Hells in its ultimates, may be illustrated by the extreme **weakening** of a man, from which at last he dies.

Can. God vii. 13a. In proportion as ends opposite to love do not obstruct and **destroy** . . .

14a. Provides lest ends from opposite loves . . . do not ruin the work of creation even to utter destruction—*interneconem*.

Destroy. *Perdere, Deperdere.*

Destroyer. *Perditor.*

Destruction, Perdition. *Perditio.*

See DESPERATELY—*perditite*.

A. 637. 'I will **destroy** them with the earth' (Gen.vi.

13)=that the human race would perish with the Church. Ex.

929. That man could no longer so **destroy** himself. Sig. 933³. For the will of man is utterly **destroyed** . . . —. 8806².

2395. 'Because we **destroy** this place' (Gen.xix.13)=that the state of evil in which they were would damn them. 'To **destroy**,' when predicated of the Lord, =to perish by evil, that is, to be damned. It is frequently said in the Word that Jehovah **destroys**, but in the internal sense is meant that the man **destroys** himself; for Jehovah or the Lord **destroys** no one. Ex.

2397. 'Jehovah hath sent us to **destroy** it' (id.)=that they cannot but perish. . . By this the good were saved, and the wicked perished; but the latter perished by this law, that the evil itself **destroyed** them . . . 2402.

3021. The Knowledge of such things . . . is at this day entirely **destroyed** . . .

3701². Hence, man is entirely **destroyed** as to both understanding and will.

4314. That goods and truths were entirely **destroyed** with that posterity. Sig.

5863. Evil Spirits . . . would then endeavour to **destroy** man in a thousand ways . . . They were in the continual endeavour to **destroy** me; not only as to the body, but especially as to the soul; for to **destroy** man and any Spirit is the very delight of life with those who are in Hell. 5864. H.249. 292².

7280^e. They desire nothing more than . . . to **destroy** those who do not favour them . . . for in the proportion that anyone is in hatred, he is in the delight of **destroying**; but in the world this is hidden.

7449. 'The land was **destroyed** from before the hurtful flying thing' (Ex.viii.24)=that the natural mind was corrupted as to all truth. 'To be **destroyed**'=to be corrupted.

7879. 'The **destroyer**' (Ex.xii.13)=Hell, which inflicts damnation. 7929.

9159. 'Upon everything that is **lost**' (Ex.xxii.9)=everything ambiguous. '**Lost**'=everything to which there is injury or loss—*factura*.

9348⁷. 'Snare,' 'net,' etc., =the destruction—*destructionem*—of spiritual life, and thus **perdition**; for the delights of these loves are what **destroy**—*destruunt*, and are what **destroy** . . .

9726². This (Sensuous) with man is entirely **destroyed** . . .

H. 115². The Knowledge of correspondences has been entirely **destroyed**, and, with it, the Knowledge of Heaven.

312⁴. (After death) they do not know that they have **lost** anything.

506^e. (Thus) they would wholly **destroy** themselves . . .

S. 101. Before this Word . . . there was a Word which has been **destroyed**. Gen.art.

P. 328⁸. The image of God and the likeness of God are not **destroyed** with man, but are as it were **destroyed** . . .

R. 440. See **ABADDON** at this ref.

440^e. By 'Abaddon' in the Hebrew text is meant perdition in the following places. Ill.

528. 'To destroy them that destroy the earth' (Rev. xi.18)=the casting into Hell of those who have destroyed—*destruxerunt*—the Church. E.697.

D. 179. How easy it is for Jehovah God to destroy the universal human race . . .

189. They grieved because the universe was not destroyed . . .

1063. Without conscience they want to destroy the human race . . .

2171. That certain Spirits continually endeavour to destroy man.

2989. Wherefore, men lose nothing but the flesh and bones, and the use of that memory.

4323. (He had) only the ends of destroying good and truth . . .

4481. Man loses nothing (by death) of all his states . . .

E. 270⁵. 'To kill to destruction' (Ezek.ix.6)=devastation.

304⁹. 'The lion,' and 'the destroyer of the nations' (Jer.iv.7)=falsity and evil laying waste.

388². The vastation of the Church is meant by 'they have destroyed and trampled My vineyard' (Jer.xii.10).

563. Hence it may be evident, whence it is that this Sensuous is called 'Perdition,' or 'Abaddon,' and 'Apollyon.'

622⁹. Here, also (Ps.v.9), to the belly are attributed 'destructions,' i.e. evil thoughts.

632⁸. 'To destroy, etc.' (Jer.xii.10)=so to destroy—*destruere*—that . . .

637⁸. 'The destroyer of the nations' (Jer.iv.)=the evil of falsity destroying—*destruens*—the good of the Church.

659⁸. 'The grave' (Ps.lxxxviii.11)=the Hell where and whence are evils; and 'destruction,' the Hell where and whence are falsities.

Destroy. *Pessumdare.*

M. 285. Thus the health of their mind and body would be destroyed.

423. Scortatory love overthrows and destroys—*destruit* marriage love.

T. 527. Would destroy faith . . . 582.

Destroyer. *Eversor.* See **OVERTURN.**

Destruction. *Excidium.*

A. 1458³. 'Not to be afraid of the destruction that wasteth at noonday' (Ps.xci.6)=not to be afraid of the damnation which arises with those who are in Knowledge, and pervert them.

Destruction. *Exitium.*

Destructive, Deadly. *Exitialis, Exitiabilis.*

A. 816². Thus to kill . . . by means of something deadly from behind.

5798³. The last time of the Church and its destruction, is called 'the day of the anger of Jehovah.'

C. J. 28. The Lord does not inflict destruction on anyone, but merely protects His own . . .

D. 3680. Plotted a deadly crime . . .

E. 417⁷. 'To disperse' and to bring 'destruction' (Jer.xlix.32)=devastation.

627¹¹. 'The dread of the destruction of God' (Job xxxi.23)=the loss of all understanding of truth.

1029⁹. Their destruction is described by . . .

—¹³. Signify their destruction to eternity . . .

Destruction. *Interneccio.* Can. God vii. 14a.

Detain. See **WITHHOLD.**

Detect. See under **DISCLOSE.**

Deter. *Absterrere.*

A. 1983. By most grievous punishments they are at last deterred.

9982. Man is deterred from evil by regarding the punishment.

D. Min. 4774. When they can no longer be deterred by punishments . . . 4791.

Deter. *Deterere.*

H. 543². By fears of punishments they are deterred from doing evils. 550.

Determine. See under **DEFINE.**

Determine. *Determinare.*

Determination. *Determinatio.*

Determinately. *Determinate.*

A. 681. According to the form, disposition, and determination of the parts, they turn the light . . . into colours.

1392⁹. See **HAPPINESS** at this ref.

1763. Their speech . . . flowed into the brain with a varied determination.

1866. They know the determinations and terminations of their states.

1937². These are . . . devoid of proprium, so that they are of no determination; wherefore they are among the less useful ones . . .

3776. That which in the sense of the letter is determined to persons, in the internal sense falls into an idea indeterminate to anyone.

4206^e. It is the form of each according to which the action is determined.

4875. By these are signified the determinations of such truth . . . By this is signified that there must be nothing indeterminate; for that which is indeterminate is open: there are also outermost truths to which interior truths are determined, and in which they are terminated.

5146². See **DEGREE** at this ref.

5173³. In endeavour there is everything of determination.

[A.] 665³. The determination of the thought to any people in special, as also to any person, limits and bounds the ideas . . .

680⁴. The Angels in Heaven never determine their thoughts to single persons . . .

687⁶. They thought as of the Divine Human, into which they could determine their thought.

756⁸. In the Spiritual World all approach is effected by a determination of the thought.

760⁷. When a man looks to the world, he does not look to Heaven . . . for they are opposite determinations.

861³. Still more in the Spiritual World, where the determinations of spaces are circumstanced quite differently.

870⁵. They think of Him determinately, that is . . .

915⁴. The spirit receives its determinations, thus its form, through the fibres; in like manner the blood through the vessels.

973⁰. There are two determinations of the intellectual and voluntary things with man; one determination is outwardly towards the world, the other is inwardly towards Heaven. With natural and sensuous men, there is a determination of the intellectual and voluntary things . . . towards the world; but with spiritual and celestial men there is a determination of them towards Heaven, and also alternately towards the world. The hinge of the determinations is turned inwardly when the man is being regenerated . . .

997². They replied . . . that otherwise the ideas of their thought cannot be fixed and determined to an invisible God. It was then given to say to them, that the ideas of their thought can be fixed and determined to an invisible God when they are determined to the Lord, Who is a visible God.

1018⁹. The Lord turns them to Himself; for He enters through the way of the east into them, and keeps them constantly in determination to Himself; hence their external sight, being determined by the internal sight . . . looks whither the love carries it.

H. 17². The spaces and quarters there . . . are not determined (*i.e.* fixed and stated) as they are in the world, but they are determined according to the direction in which their faces are turned. 123². 142², Ex.

85. In the world there is a determined and thus a measurable extense; but in Heaven there is an extense not determined, and therefore not measurable.

124. Therefore the Lord is the common Centre, from which is all direction and determination.

141. Thus in the world all the quarters are determined from the south . . .

143. The regnant love is the origin; from this are all the determinations with Angels and Spirits . . . 151².

199. All things appear near or remote according to His presence; for thence are determined all things which are in the Heavens.

263^o. See NUMBER at this ref.

481². As the loves thus determine the life of each . . .

532³. The intention of man, by which his internal

sight or thought is determined, is his will . . . Wherefore, if he strives after Heaven, his thought is determined thither, and with this his whole mind . . .

557^e. They who are skilled in the art of letting good Spirits into their proprium . . . by determinations of their affections to themselves . . .

J. 48^e. In the Spiritual World, the ways in which each one walks are the actual determinations of the thoughts of the mind.

W. 7^e. Spaces there . . . cannot be determined by measure . . .

120. In the natural world, these four quarters are constant, determined by the sun in the south . . . which quarters are determined by the meridian of each place . . . In the Spiritual World . . . the quarters are determined by the Sun there . . . Wherefore, the determination of the quarters in that World is not . . . from the south . . .

219^e. At such times, the determinations of endeavours and forces are into the general motor organs . . .

220. As the . . . body has determined its powers chiefly into the arms and hands . . .

239. See DEGREE at this ref.

259^e. The life . . . acts according to ultimate determinations, though not from them.

279. According to the determinations (of the love) into affections, and thence into thoughts.

363². There are a number common to both love and wisdom; as consent, conclusion, and determination to act.

389. All the determinations of love and wisdom are in it . . . If any part that exists in man were absent, somewhat corresponding to it of determination by love and wisdom would be absent . . .

410³. Has not as yet determined itself to uses . . .

—^o. All from some determination of the love, which is called affection.

412. See HEART at this ref.

P. 33. The evils to which it has determined itself . . .

71. Man cannot pass from one to the other, except by determinations. This determination may be compared to a door . . . Whoever attends . . . will notice that such a determination comes in . . .

88. For all ability there must be means . . . and thus determination from what is more internal than itself. The eye has not the power to see . . . the means and determination must be from the mind. Nor has the mind the power . . . without something more internal to determine . . .

116. Without this appearance, there would be . . . no determination towards doing good.

R. 224⁷. The idea of an invisible God is not determined into anyone . . .

M. 98³. The determinations to marriage are protracted from various causes . . .

146. It is like a door with a hinge, which is opened by determination . . .

179. As all things of the soul and mind are **determined** into the body . . .

188. By **determination** it becomes this love.

221. **Determinations** are at the good pleasure of the husband. Gen.art. (See D.6110⁴⁴. —⁴⁹.)

296. With women there is not the quick-sightedness of this light, and therefore the **determinations** to marriage with them would be only from the inclinations of their love . . . It is those who have the love of the sex with whom there is **determination**.

400². **Determination** alone intervenes . . . Intuition is as an act before **determination**.

T. 36. Cohering, **determining**, forming . . .

52. See ORDER at this ref.

374². How it is to **determine** itself to acts . . .

—³. Where there is opportunity for **determination**, the tree blossoms . . .

—⁴. Finally, there takes place a **determination** into uses . . .

375. See CHARITY at this ref.

504. He could also **determine** intellectual things as he pleased, and voluntary ones as he liked . . .

577³. Considered, concluded upon, and **determined** into act . . .

600^e. For it has no **determination** to do what is good.

Ad. 990. **Determination** itself is effected by a species of movement in the organic beginnings of the brain . . .

D. 885. On the **determination** of Souls to certain and fixed ends.

1026. In natural things, wherein only **determinations** effect forms . . . 1028^e.

1703^½. Such situation appears without any **determination** . . .

1706. For the ideas are **determined** into the universe, and are thus as it were dissipated, without **determination** into me. **Determination** in itself effects this . . .

1707. Hence . . . whatever Spirits may appear to themselves to be, they have from the **determination** of ideas in themselves . . . and without such **determination** and reflection neither Spirit nor man appears to himself to be anything.

1728. In the bodily life they had been such as trusted but little to their own thought, and thus had not much **determined** themselves . . .

2438^e. Thus evil returns to him by a wonderful circuit and flux of **determination** . . .

3024^½. With him who is in faith, the less the ideas are **determined** to one thing . . . the better it is.

3464. There are many kinds (of breathing) . . . as to the regions in the body and the **determinations** thence.

3907. The Lord's mercy . . . is what **determines** all things . . .

3970. See SPIRIT at this ref.

4042. The vessels of the memory are the planes into which ideas are **determined** . . .

4852. See SWEDENBORG at this ref.

5172. They act **determinately** . . .

5941^½. That they who acknowledge only the Father . . . are **determined** to the loves of the body and the world.

— . In the other life, all are **determined** to their own loves . . .

D. Min. 4647. Occurs.

E. 112². Such as is the **determination** of the interiors of a man's mind, such does he remain after death to eternity . . .

283¹⁴. As by the wings of the cherubs and their **determinations**, are signified . . .

889⁴. As the eye takes the quality of its sight from objects in the natural world, according to its **determinations**, so the understanding takes the quality of its thought from truths . . . also according to its **determinations**; and thus man . . . thinks according to the **determination** of the affections which are of his love; for in **determination** resides his freedom.

Ath. 82. They who when they think of God think of the Lord, have a **determinate** idea; but many who think of God the Father have an indeterminate idea . . .

Coro. 28. Without such free-will . . . man's will would be without **determination** . . .

Determination. See FREE-WILL.

Detest. *Detestari.*

Detestation. *Detestatio.*

Detestable. *Detestabilis.*

A. 916^e. Nowhere is there a more detestable life than in the Christian world.

8148^e. This kind of evil and falsity . . . is more detestable than all the rest . . .

R. 753. What is more detestable? (Repeated many times.)

M. 464. Concubinage conjointly with a wife . . . is detestable. Gen.art.

T. 484. That detestable saying . . .

485. Predestination, which is detestable. 628.

509. Which make man detestable before God . . .

D. 453. They detest the blackness of their bodies.

1866. Their faces were detestable . . .

3946. They detest wives and females . . .

E. 827³. 'Images of the abominations of detestations' (Ezek.vii.20)=all things of it, thus doctrinal things, whose goods and truths are profaned: 'abominations'=goods profaned; and 'detestations,' truths profaned.

Detractor. *Obtrectator.*

T. 518^e. A deceitful detractor . . .

526^e. A hinderer or slanderer of His Word . . .

Detrimental. *Detrimentosus.*

T. 446. After death is detrimental.

Coro. 34. Falsities . . . are signified by all hurtful and pestilential waters.

Deucalion. *Deucalion.* T.58².

Devastate. *Devastare.*

Devastation. *Devastatio.*

See VASTATE, and under DESOLATE.

A. 427^e. 'Wound'=that faith is desolated; 'bruise,' that charity is devastated.

5135⁷. That this evil consumes the remains of good and truth, is signified by . . . 'his seed is devastated' (Jer.xlix.10).

6508³. See DESOLATE at this ref.

7039. The extinction of faith without charity, and thus the devastation of truth with them. Sig.

7264. The process of their devastation is described by the eleven plagues inflicted on the Egyptians.

7546. Thus total devastation. Sig.

—'. 'Pestilence'=the vastation of truth and good; here, total devastation. . . Before, by 'pestilence' is not signified total devastation, but vastation in general as to those things which are of the truth and good of the Church, and which are outside.

7643³. Thus (infernal Spirits) vastate themselves; and this does not cease with them until they have completely devastated themselves.

7645². Hence, too, it is, that when infernal Spirits have been devastated, they are in the extremes of the Natural . . .

7681. The evil are devastated as the Lord ordains Heaven; for the influx of good and truth from Heaven effects devastation with the evil . . .

7699. For they who infest have been devastated as to these truths . . .

7704^e. (The wicked who infest are successively conjoined with many Hells) before they are fully devastated.

7710². This ordination effects that the evil are by degrees devastated. Ex. . . Hence it is, that there are degrees of devastation, even until they are at last cast into Hell, which is the last of the degrees of vastation.

7721. When the evil are being devastated in the other life, it is often given them to perceive whence come the evils of punishment with them, in order that they may know that . . . they themselves are the cause. Sig.

7776. 'About the middle of the night'=when there is total devastation. Ex. 7947.

7879. The devastation of the evil in the other life . . . does not come immediately from the Spirit who is in evil, but it comes from the Hells . . .

8210². When the evil have been devastated as to all truth and good, and have been left to the evil and thence the falsity of their own life, the Hells with which they have communicated through the evils of their life are opened . . .

8285. Devastation and damnation thence from themselves. Sig.

9330². Thus they devastate themselves. Ex.

R. 441. Further lamentations over the devastation of the Church. Sig.

478². See CONSUMMATION at these refs. 658. —². 674a. 676³. T.755^e. 758².

789. 'Devastated in one hour' (Rev.xviii.19)=that on account of the destruction of that religiosity, no one can hereafter buy their holy things.

D. 824^e. (The use of devastations.)

1107^e. At last he comes into a state of devastation.

2346. Such cannot be amended . . . but are wholly devastated . . .

4752^e. The keen-sightedness of the evil before they are fully devastated.

5506. On devastations in general.

5509. He is then devastated . . . and thus falls into his own Hell, and is wholly in evil and falsity.

E. 376^e. 'The devastated cities which they will build' (Amos ix.14)=doctrinal things . . . hitherto destroyed, and then to be restored.

386⁵. 'Devastation' (Is.li.19)=that there is good no longer; 'breaking,' that there is truth no longer.

388⁵. Vastation . . . is signified by 'I will devastate' (Hos.ii.12).

405³⁴. 'When ye shall see the abomination of devastation'=when they will see the Church to be devastated, which is when there is no longer any truth because there is no good.

514⁵. 'Devastated'=no perception of it.

650⁶⁴. 'The devastation of beasts' (Hab.ii.17)=the destruction of truths through cupidities of evil.

654⁵⁶. 'They are gone because of devastation' (Hos. ix.6)=turning away from the Lord through the falsification of truth.

—⁷⁰. See CUP-calix—at this ref.

665⁵. See PIT at this ref.

675¹¹. Occurs.

701⁶. 'Devastated'=destroyed.

724²¹. See DESTROY=*destruere*—at this ref.

879. On the devastation of the Church in general and in especial. Ex.

880. Devastation and destruction as to all things of doctrine with them. Sig.

915. Manifestation by the Lord concerning the devastation of the Church as to the good of love and of charity. Sig.

928. 'The seven plagues'=evils and falsities in the whole complex, which completely devastate the Church.

—^e. Thus is the Church devastated. Ex.

960⁴. 'Devastation' is predicated of good; 'desolation,' of truth.

Deviation. *Deviatio.*

A. 5125². If he . . . sees the deviations thereof into falsities . . .

Devil. *Diabolus.*

Diabolical. *Diabolicus.*

See EVIL SPIRIT.

A. 251^e. Here (Rev.xii.9; xx.2), and elsewhere, by

'the devil' is never meant any devil as the prince of others, but all the crew of evil Spirits, and evil itself.

364. Sin in general is taken for the devil.

—e. The only thing that can drive the devil and his crew from the door, is love to the Lord and towards the neighbour.

694. So, on the other hand, from proprium, through the love of self and of the world, that is, through hatred, Hell constitutes one devil . . .

695. The diabolical crew perceive such pleasure in (inflicting these torments) . . .

696. (By doing evil and maintaining falsity) he runs upon the diabolical crew (and thus brings punishment upon himself). †

697^e. Thus the man who does not live in the good of charity . . . is one of the infernals, and after death also becomes a devil.

817^e. What a devil !

968. Some had taken with them there the idea that the devil is not to be spoken to, but shunned . . . It was given to say that not only does this not at all injure me, but also that these devils in the other life have been men, who when they lived in the world had passed their life in hatreds, revenges, and adulteries . . . and that the devil signifies nothing else than such a crew of Hell . . . Thus it is false . . . that there has been any devil from the beginning of creation, other than those which have been such men. H. 311. J. 14. D. 406^e.

1573⁴. He alone, by His own power, conquered evil, that is, the devil and all Hell.

1607^e. When He conquered the devil and Hell . . .

1659³. Temptations are nothing but combats with the evils in ourselves, thus with the diabolical crew who excite the evils . . .

1788. Weapons=defence against evils and falsities, that is, against the diabolical crew which induces the temptation . . .

1860. Still less does he believe that he himself will become a devil . . .

2447³. One devil punishes and torments another.

2603. Such (Gentiles) in the other life are at first hardly treated by some whom they call devils.

2890^e. It is slavery to be led by the devil.

3402². In proportion as he is in evil and falsity . . . the diabolical Spirits who are from Hell approach the man.

3425⁵. It is what is Divine that the evil turn into what is diabolical.

3696². At last (the regenerating man) is thrown into temptations and vexations by the diabolical crew . . .

3987^e. They can counterfeit Angels of light, when yet within they are devils.

4151⁵. It is according to doctrinal things from the Word that the devil is continually endeavouring to lead man astray, and that he continually breathes evil in ; hence when anyone has committed a great crime, it is said that he has suffered himself to be led astray by the devil ; and this is true, although few if any believe it

. . . (for) all evil and falsity is from Hell, that is, from the devil ; for Hell is the devil.

4352³. The trust or confidence which is said to be of faith (may be) such as is possible with diabolical Spirits . . .

4444⁴. (Idolaters) evoked from Hell some devil whom they worshipped . . .

4674^e. In the light (of Heaven) they appear as devils . . . 5057^e. 5058². 6571^e.

5032³. The diabolical crew at once take away (whatever flows in from Heaven) . . .

5120³. Hence, as to the external man they appear as Angels, but as to the internal they are devils. 6872². 6914³. 7046.

5165^e. There is then what is diabolical in their faces.

5721³. In the other life they want to be called devils, provided they are allowed to command the Hells, and thus from command, as they believe, to act against the Divine.

5786^e. Hence it is evident, that when in (proprium), man is a devil under a human form.

5990². At this day there are external obsessions, even by the infernal and diabolical crew.

—e. In the other life, where external bonds are taken away, such are devils . . .

6605^e. If there is communication with infernal Societies, the form is ugly and diabolical . . .

7479. They said that of themselves they are devils.

8273⁴. Spiritual war against falsities and evils, or, what is the same, against the devil, that is, the Hells.

8545. They said that such are their devils . . .

8765². If they are asked whether the devil could become an Angel of Heaven, they affirm it . . .

8904^e. From Hell, that is, from the devil.

8908³. 'The devil' (John viii. 44) = what is false ; and 'their father' = what is evil ; for falsity is from evil as a son from a father. The falsity which is of the devil is the falsity of faith ; and the evil is the evil of the love of self and the love of the world.

9295⁴. 'The devil,' who is the enemy, and sows the tares (Matt. xiii. 39) is Hell.

9348⁶. The diabolical crew attack nothing with man but his loves . . .

9589. Infernal freedom is to be led by the devil . . .

9937⁷. 'The prince of the world' is the devil, thus all Hell.

9993⁶. To worship the devil from the good of celestial love . . . and Satan from the truths of faith. Sig.

10383. They call the punishing Spirit the devil. D. 1687.

10655³. Hell in the whole complex is what is called 'the prince of the world,' 'the devil.'

H. 311². Nor in Hell any devil who was created an Angel of light . . .

—e. Hell in the whole complex is what is called the devil and Satan ; that Hell which is at the back, where are they who are called evil Genii, the devil ; and that

Hell which is in front, where are they who are called evil Spirits, Satan. 544.

[H.] 311 (f). The Hells taken together, or the infernals taken together, are called the devil and Satan. Ref.

553³. Thus, the universal Hell in one complex relates to one devil, and may also be presented in the effigy of one devil.

562^e. He desired to be the devil himself . . .

574^e. That they may afford aid to some new devil to subjugate the others . . .

C. J. 61^e. In Hell, the love of commanding is the devil.

L. 17. After the Lord had taken away all power from the devil, that is, from Hell . . .

— . The devil, whose power had been the stronger . . .

61². The devil, that is, Hell . . .

Life 19. Man stands between the Lord and the devil . . .

68^e. What a devil he would be unless he were reformed.

W. 140. He who is cast down into Hell is called a satan, or a devil.

162^e. These two faculties are possessed equally by devils as by Angels; but devils apply them to growing insane and to doing evil.

243. Many from the diabolical crew (fully understood the arcana of angelic wisdom, almost as the Angels do); but only while they heard them; not when they were thinking by themselves. Ex.

266². Those diabolical Spirits also said, that they could will and do according to those (arcana); but they would not. Ex.

273². The reigning love with its concupiscences . . . is as the devil in Hell; and the thoughts of falsity . . . are as the crew of the devil. . . The love of dominion from the love of self in Hell . . . is called the devil . . . 424².

—³. Those in the former Hell are generically called devils; and such of them as do not act clandestinely, do not refuse their name. Hence it is that the Hells in the composite are called the devil and Satan.

—⁴. The diabolical Hell as an opposite corresponds to the Celestial Kingdom . . .

P. 33³. In proportion as anyone shuns evils as diabolical . . . He who abominates them as so many dusky and fiery devils; for evil and the devil are one; and the falsity of evil and Satan are one . . .

185. They conjoin themselves with the devils there . . . and at last acknowledge the more powerful of the devils as their gods.

190³. Evil affections and the thoughts thence (make) one devil which is Hell.

204. The devil, by whom is meant Hell in the whole complex . . .

206. A devil is such; for he is self-love itself . . . Another devil like himself he hates . . .

—^e. Consequently, the love of the proprium is the devil.

207. The love of self is the devil; and concupiscences

and their delights are the evils of his kingdom, which is Hell. 217². 250⁴.

215⁸. Man contracts this nature because the devil himself, with whom he has become conjoined, and by whom he is led, is nothing else than the love of dominion from the love of self; and he who is led by the devil, that is, by Hell, is led into all these evils . . .

—³³. Man knows not whether anyone is led by the devil, or by the Lord. He who is led by the devil, performs uses for the sake of himself and the world . . . They who do not shun evils as sins perform uses from the devil; for evil is the devil.

216². When (honours and wealth) are curses, they are from the devil. That honours and wealth are given by the devil also, is known; for from this he is called the prince of the world.

223. I have seen fiery devils, who, while they heard arcana of wisdom, not only understood them, but also spoke them from their rationality; but as soon as they returned to their diabolical love, they did not understand them; but instead of them, contrary things . . . I have heard them, when in a state of wisdom, laughing at their insanity; and when in a state of insanity, laughing at wisdom.

—^e. These are they who are meant by the devils who make themselves Angels of light . . .

233³. In (man's interiors) there must be either the Lord or the devil; the Lord is there after reformation, and the devil is there before it; in proportion, therefore, as man suffers himself to be reformed, the devil is cast out; but in proportion as he does not suffer himself to be reformed, the devil remains. Who cannot see that the Lord cannot enter so long as the devil is there? And he is there so long as man keeps the door closed . . .

— . Whether it is said evil or the devil, it is the same . . . for the devil is within all evil.

263^e. If this had been seen before, the devil, that is, Hell, would have snatched it out of men's hearts.

302^e. In its form, Hell is like a monstrous man, whose soul is the love of self and Own intelligence, thus the devil: for there is not any devil who is sole lord there; but the love of self is so called.

310³. As they favour the delights of concupiscences, they are satans and devils; those are called satans who confirm the concupiscences of evil with themselves; and those devils, who live them.

337. It fights for them against the devil, that is, against the evils of Hell.

R. 97. Hell is called the devil and Satan; and by the Hell which is called the devil is meant those who are in evils, properly who are in the love of self; and by the Hell which is called Satan are meant those there who are in falsities, properly, who are in the pride of their Own intelligence. The reason these Hells are called the devil and Satan, is that all who are in them are called devils and satans.

99. 'The devil shall cast some of you into custody' (Rev. ii. 10) = that their good of life will be infested by the evils which are Hell. . . By 'the devil' is meant the Hell where are those who are in evils; and thus, abstractedly, the evils which are there and thence.

153^e. Satans are those who have been in falsities and thence in evils; and devils, those who have been in evils and thence falsities. In the light of Heaven, satans appear like corpses, and some black like mummies; and devils appear duskily fiery, and some black like soot. They all appear monstrous in face and body: but in their own light . . . they appear like men. This is granted them in order that they may consociate together. T.281^e.

312. See BLACK-*niger*-at this ref.

387. As Heaven is distinguished into two Kingdoms, so is Hell into two kingdoms opposite to them; a Diabolical Kingdom and a Satanic Kingdom. The Diabolical Kingdom consists of those who are in the love of dominion from the love of self, and are thence in folly; for this love is opposite to celestial love, and its folly is opposite to celestial wisdom; whereas the Satanic Kingdom consists of those who are in the love of dominion from the pride of their Own intelligence, and are thence in insanity; for this love is opposite to spiritual love, and its insanity is opposite to spiritual intelligence.

—². See CELESTIAL KINGDOM at this ref.

—^e. In the Word, both 'the devil' and 'Satan' are mentioned, and by both is meant Hell. They are so named, because all in the one Hell are called devils, and all in the other, satans.

484². Wherefore, on the part of God, grace endures to eternity . . . also towards the devil himself.

550. 'Called the devil and Satan' (Rev.xii.9)=those who cannot but be in the evils and thence in the falsities of their concupiscences; and who, through separation from the Lord, become devils and satans. Ex. E.740, III.

558. 'The devil has come down to you, having great anger' (ver.12) . . . The dragon is here called 'the devil,' because those are meant who, from this heresy, are in evils of life.

655⁷. Every devil can understand truth when he hears it; but he cannot retain it, because, when the affection of evil returns, it casts out the thought of truth. T.388.

797. This conjunction, with those who are in the love of dominion from the love of self over the holy Divine things of the Lord, and over the Lord, is like conjunction with the devil, who . . . is this love; and to approach the devil, in order through him to come to God, is detestable. 802.

798⁴. There are many devils in the world . . .

802. This love, which is the devil. (Repeated many times.)

841. 'He laid hold of that ancient dragon serpent, which is the devil and Satan' (Rev.xx.2) . . . As they are in evils as to life, they are called 'the devil;' and as they are in falsities as to doctrine, they are called 'Satan.'

864. 'The devil that seduceth them was cast into the lake of fire and brimstone' (ver.10)=those who were in evils as to life and in falsities as to doctrine . . . By 'the devil that seduceth them' is meant the dragon . . .

890. Those who overcome evils with themselves, that is, the devil. Sig. . . That to overcome evils with them-

selves is also to overcome the devil, is because by the devil is meant all evil.

937. This man becomes a devil and a satan . . .

—². Everyone who is in these things is in company with the devils who are in Hell.

940². I have seen and heard many complete devils, who understood the arcana of angelic wisdom, when they heard and read them, as the Angels themselves do; but the moment they returned to their own love and their consequent pride, they not only understood nothing of them, but also saw things contrary from the light of the confirmation of falsity with them.

M. 153a. He said, Unfold this arcanum: How man created in the form of God could be changed into the form of a devil? (Answered by a Platonist.)

263. A devil seen ascending from Hell. Des.

264. The earth now opened to the right, and I saw another devil rising up. Des. On seeing him the former devil threw himself on his knees and adored him . . .

—². When this devil lived in the world . . .

266⁴. Suppose a society composed of mere devils . . .

269⁴. I saw a devil rising up with a bright circle round his head . . . He said, I am Lucifer the son of the morning . . . There, I am a devil, but here I am an Angel of light . . . I am able to preach, and I have preached . . . against defrauders, adulterers, and all infernal loves; nay, I have then called Lucifer a devil . . . and when in the pulpit I thought no otherwise . . . But the reason is, that I was then in externals, and these were then separated from my internals . . . But still I could not change myself, because I have not looked to God above my conceit . . . In the body I am an Angel, but in the spirit a devil; for in the body I am in understanding, but in the spirit I am in will . . . He afterwards spoke about his twofold state . . . more rationally than anyone; but suddenly, when he saw the Angels with me . . . he became black . . . and sank down into Hell.

—⁶. I then asked the Angels, Whence have devils such rationality? They said, It is from the glory of the love of self . . .

380². All Hell consists of such . . . called satans and devils; satans, those who have confirmed themselves for nature, and so denied God; devils, those who have lived criminally, and so have rejected all acknowledgment of God from their hearts. T.35².

461⁷. Through the opening, three devils ascended, appearing on fire from the delight of their love. (They tell what their delights are, and that all are permitted to be in their delights provided they do not infest the good, but that they cannot help doing so, because when they see an Angel and feel the Lord's sphere, it is as if they were seized with fury.)

492². They who are evil from the understanding, dwell in front, and are called satans; but they who are evil from the will, dwell behind, and are called devils. On account of this universal distinction; 'Satan' and 'the devil' are mentioned in the Word. With those evil ones, and also adulterers, who are called satans, the understanding acts as principal; but with those who are called devils, the will acts as principal.

B. 43. Because they are of the devil and from the devil. 117³. T.3. Scia.10.

T. 13⁴. They open the lower things of their mind for the devil . . .

32⁶. So that the universal Hell represents one monstrous devil . . . 74⁵.

80⁶. They are called satans who have confirmed falsities even to faith ; devils, they who have confirmed evils in themselves by life.

84⁶. Jehovah cannot touch any devil in Hell, nor any devil on earth . . . except in ultimates . . .

87⁶. (Such men) have power over whole phalanxes of devils ; who, regarded in their essence, are nothing but evils and falsities.

224³. Devils and satans cast themselves into the deep the moment they scent Divine truth . . .

312. Devils and satans have a constant purpose to kill the Lord ; and as they cannot do this, they endeavour to kill those who are attached to the Lord . . . They make every effort to destroy their souls, that is, to destroy faith and charity in them. Des.

428^e. All bread in the hand of a devil is poison . . .

455. With the evil, the internal man is conjoined with devils in Hell.

476^e. When the devil is mentioned, Hell is meant.

481². The power to understand and will truth is given . . . also to devils, and is never taken away. (Shown by experiment.) D.4754, Examp.

569⁴. (A devil seen like a leopard who had got among the Angels in the ultimate Heaven ; his torture.)

589. The faculty of elevating the understanding even to the intelligence in which are the Angels, is from creation in . . . every devil in Hell . . . The reason they are not in intelligence . . . is that they do not will good . . . consequently, they are averse to know and understand truths.

596². The devil or Hell attacks man . . .

713. There are three things opposite to these universals, which are, the devil, evil, and falsity. The devil, by which is meant Hell, is opposite to the Lord . . .

Ad. 637. Falsity, wickedness, and injustice ; that is, the devil himself . . .

647. He who is over these (Genii) is called the devil.

941. Their leader, who is the devil . . .

956. The worst or deepest evil, namely, the devil . . .

985. Such loves are in the devil himself, and in his evil Genii.

1000. Why evil Genii are compared to fires, and the devil himself to a certain fountain of such fires.

2/136. As to the devil himself, it is well known that in the beginning he was created good . . .

2/207^e. Evil Spirits, who, taken together, are also called the devil . . . D.(Index).

D. 202. On the extreme wickedness of the devil.

—e. Only his crew are let out, who are thus meant by the devil, as he is called.

291. That the power of the devil is a mere phantasy . . .

318. On the cunning of the devil in perverting truths and goods.

325. See CROWD at these refs. 617. 5925. D.Min. 4774.

326. In this state Souls are devils . . . 372.

327. The curse of the devil . . . cannot injure (such).

371. (Such) become devils. 4746.

406. On the cold of those who are from the devil's crew.

414. That the diabolical crew want to abide in privies, etc.

1246. I replied, that it is granted me to speak with the worst devils, because they cannot harm me . . . That I might know the nature of their life . . . Moreover, by conversing with them they themselves can know their quality . . . Besides, they are rather to be pitied . . . If I were not to speak to them, or were to speak harshly, their torments would be added to, which would be contrary to mercy and charity ; for to will well, even to them, is Christian. Moreover, some of them had been known to me, and I had not believed that they would become infernals. 3489.

1913. That such insects signify the more insane devils.

2619. So is it permitted the devil, because of such a nature, to torment men.

3217. When it was granted to speak about certain things written and published by me, concerning the devil, that he was created before the creation of the world, as a couple between heavenly and corporeal things . . . They could not have been written differently, because the universal Christian world believes no otherwise . . .

3407. He constantly called the devil . . .

3485. I called him the worst devil . . .

3999. There was sent to them the devil of the cloud . . .

4056. (The punishment of one who had a habit of naming the devil.)

4321. A certain one said he led (Paul) . . . but he was a certain devil, who supposed he was the very devil that deceived Adam . . .

4323. On the devil himself. (He cared nothing for hatreds, adulteries, etc., but only to destroy what is good and true.)

4623. This would be to supplicate to the devil . . .

4626. When any devil appears from Hell, he appears monstrous according to . . . Des.

4708. (A devil whom I at first thought was an Angel, and who could almost deceive the interior Angels.) 4714.

4743. See CHARLES XII. at these refs. 4748. 4764. 4873.

4784. See ADULTERY at this ref.

4817. That the Lord can be honoured by the worst devils, if Power be promised them. E.1029³, Examp. J.(Post.)238.

4872. Thus in a dream I was led by devils, and then three devils approached me . . .

4875. Who had revealed such things to these devils . . .

5011. Thus they all together made one devil . . .

5015. He associated himself with the most wicked devils . . .

5207. They set up some devil, whom they call Christ . . .

— Another devil entered . . .

5208^e. They adored the devil, and the devil gave them command . . .

5460¹/₂. They set up a certain devil . . . whom they called God the Father . . . There were many such, one after another . . .

5638. On devils who make themselves Angels of light.

5655. That they were worshippers of the devil was also disclosed. Des. J.(Post.)113.

D. Min. 4717. On an honest hypocrite, a devil. Des.

E. 120. The Hell in which are they who are in evils, is called in one word 'the devil;' and the Hell in which are they who are in the falsities of evil, is called in one word 'Satan.' 122. 740². —⁴,III.

433³². 'The devil' (John viii.44)=the extinction of all good.

655². They who are in that Kingdom of Hell which is opposite to the Celestial Kingdom are called Genii; this kingdom is what is meant by 'the devil,' and consists of devils who are in self-love. 740². 1043².

740. 'Called the devil and Satan'=because interiorly they are in the evils and falsities which are from Hell.

—⁵. 'The enemy that sowed them is the devil; '=that evil produces these falsities.

758^e. By 'the devil' is meant all the evil that is from Hell; and by 'Satan,' all the falsity thence.

956². (Such) in their spirit do not see the Lord as the God of Heaven and earth, but some of them . . . some devil, whom they fear because he can do them harm.

985³. The love of adultery . . . induces the form of Hell, which is the image of the devil; wherefore the man who loves adultery, and is averse to marriage, is a devil in form.

1014^e. Hence the devil, by whom is meant Hell in the whole complex, is called 'a murderer from the beginning.'

1043². Thus goods and truths from a celestial origin have for their opposites the evils and falsities which are called diabolical; in like manner goods and truths from a spiritual origin have for their opposites the evils and falsities which are called infernal.

1055^e. These are among the worst, and are called devils; but the rest satans.

1059^e. Such in Hell are black devils.

1145¹⁰. There are in the world men Angels and men devils. (A man Angel contrasted with a man devil.)

1158². I have seen devils reduced into such a state,

that they spoke truths from understanding and faith, and did goods from will and love. Ex.

J. (Post.) 276. On one side was represented the devil with Hell, and on the other the Lord with Heaven; and then it was said, that the devil or Hell dwells in the evils with man . . . Also, that the Lord through Heaven continually drives away the devil with Hell . . .

C. 171. The devil is evil itself.

180. Into the external man . . . evil Spirits from Hell are admitted, who are called the devil.

Inv. 23. This was witnessed with a certain devil . . . The Lord's presence was taken away from him, and the devil lay dead, just like a corpse.

Coro. 16^e. Hell is as one devil sitting on a seat twisted out of vipers, fire-serpents, and poisonous worms.

35². All evil is conceived from the devil as a father, and is born from atheistical faith as a mother . . . The generations of all evils . . . are from the marriage of the devil with the profane congregation.

Devise. See under CONTRIVE.

Devoid. *Expers.*

A. 8941². Being devoid of heavenly life . . .

8943. Man's Own intelligence is in itself devoid of life.

9076. That he may be free from damnation. Sig.

H. 341². The nature of the innocence of little children was represented to me by what is woody, almost devoid of life.

432². The natural world, in which all things are material, and in themselves devoid of life.

W. 204. With substances and matters devoid of life . . .

D. 547^e. They consider the face as being devoid of muscles and fibres.

Devolve. *Devolvere.*

Devolution. *Devolutio.*

A. 3789. 'To roll down the stone from the well's mouth' (Gen.xxix.8)=to uncover the Word as to its interiors. 3798.

5650. 'To roll down upon us' (Gen.xliiii.18)=to present them in fault.

8719. 'Devolve from upon thee, and let them bear with thee' (Ex.xviii.22)=to derive it also to others . . .

Ath. 190. The radiant circles are devolutions of the Infinite . . .

Devotion. *Devotio.*

Devout. *Devotus.*

Devoutly. *Devote.*

See also under ACCURSED.

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

724^e. With such an appearance of devotion . . .

1010². However honest, wise, and devout they may have appeared . . .

1438^e. They cannot but be devoted to Hell . . .

H. 531. The merely natural man (also) . . . composes his face to devotion . . .

P. 191². When the Christian is in devotion . . .
283^e. He then condemns and devotes them to Hell . . .

D. 732. When this robber was in such devotion . . .
— In devotion on account of the fear of death . . .

1501. That those who desire revenge can also pray devoutly.

— Thus was I allowed to perceive, with what faith and with what devotion they are and have been in their prayers . . .

4261^e. While in such anxiety, confession and devotion is concordant . . .

4262. Moreover, there is a certain affection of devotion . . .

4940. She could be in a devout external . . . and thus excite to what is devout and holy . . . But it is rare that such are inwardly devout.

5074². Among the Catholics, the worst of all are they who have been devout in the external form . . .

5113. When musicians . . . mark out anything devout concerning God . . . they use the bass.

5424. They were collected who had indeed lived morally, and had frequented places of worship and the Holy Supper, and had then been in devotion, yet cared nothing whatever about the doctrinal things of the Church . . .

5794^e. Nor has he any need to appear devout . . .

5815². They who have believed that salvation consists in prayers and mere devotion . . . and had also lived well, were collected into one . . . They said . . . that they could never find any joy except being in their devotion and prayers; wherefore it was granted them to be among the good in that city . . . so that they were in their devotion . . .

5890. He said he had not applied himself to learn the knowledges of truth and good, but that still he had been in external devotion . . . He inflowed into the left breast, and I there felt something painful, almost as from those who are in a devout external.

6038. They shaped the countenance and eyes to much devotion . . . and at last they blew into the affection of devotion and piety of priests.

E. 1061². Sometimes reading books of devotion . . .

Devour. See *EAT-comedere*, and under *SWALLOW-deglutire*.

Devour. *Devorare*.

Devouring. *Devoratio*.

A. 3941³. 'The sword devouring Jer.xii.12)=the vastation of truth.

9348¹. 'To catch the prey, and to devour men' (Ezek. xix.6)=to destroy truths and goods.

R. 481. 'To devour the little book' (Rev.x.9)=to acknowledge it.

542. 'To devour (the child of the woman)' (Rev.xii.4)=to extinguish it.

D. Min. 4786. The one seemed to devour the other . . .
4814. It appeared as if they devoured it . . .

E. 614. 'The devouring (of the little book)'=exploration.

617. 'To devour' or eat up=*comedere*=to conjoin and appropriate to one's self; and as the Word is conjoined with man through reading and perception, 'to devour' or eat up=to read and perceive. The reason 'to devour,' here, also=to explore, is because (of what follows).

619. 'The devouring'=perception and exploration.

620. 'I devoured it'=exploration. . . 'To devour' or eat it=to receive, perceive, and appropriate to one's self; thus, also, to explore.

642. 'To devour their enemies' (Rev.xi.5)=that they will perish through the falsities of evil.

722. 'To devour (the child of the woman)'=to destroy. Ex.

— That 'to devour' and 'to eat up'=to destroy, when they are said of wild beasts. Ill.

724³⁰. 'To sacrifice sons and daughters to be devoured' (Ezek.xvi.20)=to destroy and consume all the truths and goods of the Church.

730⁸. 'The sword of Jehovah devouring' (Jer.xii.12)=falsity destroying.

Dew. *Ros*.

A. 3579. 'God give thee of the dew of heaven' (Gen. xxvii.28)=from Divine truth. . . 'The dew of heaven'=truth. 3600².

—². That 'dew'=truth, is also evident from the Word elsewhere. Ill.

—³. 'The dew of birth' (Ps.cx.3)=the Celestial of love.

—⁴. In the genuine sense, 'dew'=the truth of good which comes from a state of innocence and peace; for the morning, or dawn, when the dew descends,=these states; hence the manna came when the dew descended in the early morning . . . The dew in which and with which the manna descended=Divine truth in the supreme sense; and, in the relative sense,=spiritual truth with men. 3600.

—⁵. As 'dew'=the truth which is from good, or, what is the same, the Spiritual which is from the Celestial, in the Word spiritual truth is compared to 'dew.' Ill.

—^e. 'Dew,' here (Deut.xxxii.2)=the multiplication of truth from good, and the fructification of good through truth; and as the dew is what every morning renders the field and the vineyard fruitful, good and truth itself are signified by 'corn' and 'must.'

8455. 'There was a deposit of dew about the camp' (Ex.xvi.13)=the truth of peace adjoining itself. 'Dew'=the truth of peace . . . because it descends from heaven in the morning, and appears upon plants like fine rain, and also has stored up in it something sweet and delightful more than rain has, whereby the grass and standing corn are gladdened; and morning=a state of peace. Ex.

8456. 'And the deposit of dew went up' (ver.14)=the insinuation of truth. . . 'Dew'=the truth of peace. The depositing of this upon the manna=the insinuation of

truth ; for the truth of peace is the Divine truth proceeding from the Lord in Heaven, which, as it is the inmost, insinuates itself into the truth which is beneath, and vivifies it, as the dew is wont to do the grass or standing corn on which it falls in the morning . . .

M. 155a. There appeared a golden shower ; it was the early morning dew descending in such abundance . . .

E. 146^b. The rain with the dew, in which was the manna = the influx of Divine truth in which was this delight.

278^b. 'The dew from Jehovah' (Micah v.7)=spiritual truth.

340⁴. The marriage of good and truth, and their fructification and multiplication, are signified by 'the dew of Hermon which descended upon the mountains of Zion' (Ps.cxxxiii).

375^{2b}. 'The dew of Hermon'=Divine truth.

376¹⁰. 'His heavens shall drop dew' (Deut.cxxxiii.28) =influx from Heaven.

405³¹. 'Dew' (ver. 13) = spiritual things communicating.

448⁷. 'Dew' = influx thence.

594¹⁵. 'A cloud of dew' (Is.xviii.4) = truth from good fructifying.

638¹¹. 'To be to him as the dew' (Hos.xiv.5) = his spiritual coming forth and rebirth.

644⁵. 'The dew' (Deut.cxxii.2) = good ; and as this is also signified by 'word,' it is said, 'My word shall distil as the dew.'

695¹³. 'The heavens shall give dew' (Zech.viii.12) = these things by virtue of influx from the Lord.

5 M. 18. Then from the cloud there dropped as it were dew, which was scattered about and condensed into manna . . . This represented the heavenly affections of the thoughts in their speech.

Coro. 20². As the dew of the dawn falling from heaven into the earth . . .

Dexterity. *Dexteritas.*

Dexterous. *Dexterus.*

Dexterously. *Dextre.*

P. 318⁸. There are most dexterous confirmers . . .

D. 512. He had acted with such dexterity . . .

4277. Some induce the persons of others so dexterously . . .

Diabolical. See under DEVIL.

Diadem. *Diadema.*

See under MITRE.

A. 2760². 'Upon His head many diadems' (Rev.xix. 12) = all the things of faith.

W. H. 1. 'Upon His head many diadems' = all the goods and truths of faith.

S. 44⁵. That precious stones and diadems = Divine truths in their ultimates, has been manifestly evident to me from the precious stones and diadems in the Spiritual World . . .

P. 259^e. As various diadems make beauty in a king's crown.

310^e. 'Seven diadems' = the holy things of the Word and Church profaned.

R. 66. These varieties may be compared to the various diadems (or jewels) in a king's crown. 73. (Compare T.763^e.)

540. 'Upon his heads seven diadems' (Rev.xii.3) = all the truths of the Word falsified and profaned.

— . By 'diadems' or precious stones are signified the truths of the Word ; in special, the truths of the sense of the letter ; but here, these falsified and profaned, because they were seen upon the seven heads of the dragon . . .

—². The reason the truths of the Word also falsified and profaned are called 'diadems,' is that they shine of themselves, with whomsoever they are, as diadems do on earth in whose ever hand they are . . . Adulterous women seen adorned with diadems ; and also Jews selling diadems, which they had procured from Heaven. E.717³.

570. 'Upon his horns ten diadems' (Rev.xiii.1) = the power of falsifying many truths of the Word.

823. 'Upon His head many diadems' (Rev.xix.12) = the Divine truths of the Word from Him.

—^e. Hence it is, that 'diadems' = the Divine truths of the Word in the sense of its letter.

M. 42⁴. In her hair were inserted flowers of diadems.

E. 717. 'Upon his heads seven diadems' = Divine truths in the ultimate of order, which are the truths of the sense of the letter of the Word ; here, adulterated and profaned.

—⁴. That the truths of the sense of the letter of the Word appears as diadems, may be evident from the diadems in the Spiritual World . . . Hence also it is that the noble women below the Heavens adorn themselves with diadems . . . These diadems in Heaven, and thence in the lower places, are from the Lord, and from the spiritual light which is from Him ; they are the ultimates of that light, which are called effects, and are representative forms of affections of truth from good ; thus are Divine truths in the ultimate of order . . . As this is the origin of precious stones, some in the World of Spirits are allowed to form diadems by means of the ingraftings of certain truths from the sense of the letter of the Word ; but these diadems are not genuine ; in hardness they are like crystals, because they are made by art.

—⁵. Hence it is evident what is signified by diadems or precious stones. III.

777. 'Upon his horns ten diadems' = power from the appearances of truth in abundance. Ex.

825⁴. Like harlots adorned over the forehead and beneath the ears with diadems.

Diameter. *Diametros.*

A. 2196^e. How they who dwell diametrically opposite stand on their feet . . .

2219³. Self-love is diametrically opposite to the celestial things of love.

5291¹⁰. This number of the circumference does not indeed answer geometrically to the diameter . . .